

Dominion Churchman.

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA.

Vol. 11.]

TORONTO, CANADA, THURSDAY, JUNE 18, 1885.

[No. 25.]

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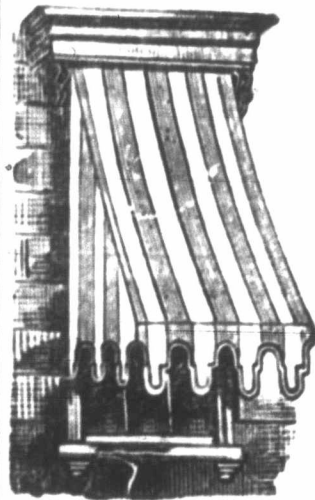
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LESSONS FOR SUNDAYS and HOLY-DAYS.

- June 11th—ST. BARNABAS, APOSTLE AND MARTYR.
Morning—Deut. xxxiii. to 12. Acts iv. 31.
Evening—Nahum i. Acts xiv. 8.
- June 14th—2nd SUNDAY AFTER TRINITY.
Morning—Judges iv. John xx. 19.
Evening—Judges v.; or vi. 11. James v.
- June 21st—3rd SUNDAY AFTER TRINITY.
Morning—1 Sam. ii. to 27. Acts iv. 33 to v. 17.
Evening—1 Sam. iii.; or iv. to 19. 9 Peter i.
- June 24th—NATIVITY OF ST. JOHN BAPTIST.
Morning—Malachi iii. to 7. Matthew iii.
Evening—Malachi iv. Matthew xiv. to 13.
- June 26th—4th SUNDAY AFTER TRINITY.
Morning—1 Sam. xii. Acts viii. 26.
Evening—1 Sam. xiii.; or Ruth i. 1 John iii. to 16.

THURSDAY, JUNE 18, 1888.

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

CHRISTIANITY AS AN EDUCATIONAL FACTOR.—In a recent address Dr. Nelles, President of Victoria University, made some characteristically eloquent remarks on Christian teaching in our colleges. He said, "At the revival of learning," as some one had said, "Greece arose from the grave with the New Testament in her hands." This picture of Greece with the New Testament in her hands, may be taken, by an enlarged interpretation, as an appropriate symbol of a true university. Greece, that science, literature, philosophy and art; in all human culture on its secular side. The New Testament, that is, the Christian religion; human side. Both religion in its spiritual or divine round.

men together, are essential to a well type of education, as both are essential to individual and national welfare. Later on in the same address we read, "I have not agreed and I do not now agree, with those who think the higher education of this country should be purely secular. I plead for a national University, but such a University for Christian people should somehow employ both in its lecture rooms, and in the personal character of its professors, the highest and most effective of all spiritual forces known among men—the power of Christian faith; otherwise, with all her cold intellect, she will stand, like Niobe hardened into stone, and holding, not indeed the

New Testament, but an empty urn within her withered hands." It is a profound and eminently Christian saying of Dean Stanley's, that all high order of thought seeks to unite the secular learning and the sacred, while all thought of a low order seeks to separate them. Never was it more necessary than in our day to bear this great truth in mind and to apply it in our national system of education. The Federation of Colleges affords an opportunity for the Churches to join hands, in giving a more positive Christian character to our higher education. Should we let the opportunity pass?

Our readers may remember that for being present at Trinity College and urging churchmen to be united, Dr. Nelles was grossly abused by a certain newspaper. Churchmen will have no difficulty in saying which position they regard as most Christian like, union with a secular University or taking a determined stand like Dr. Nelles and the Provost of Trinity for Christianity being regarded "an essential factor in a well rounded type of education."

DANGERS OF PROHIBITION.—A painful illustration of the danger of legislating in advance of public judgment in regard to the sale of liquor, has been furnished at Manchester, England. The public houses there were closed by recent licensing laws, at 11 p.m., work days, and 10 p.m. Sundays. Even this most reasonable provision so raised the spirit of rebellion that over 100 clubs were formed, many of them with members as young as thirteen years and including even women, at which clubs drink was supplied at all hours under the assumed protection of the law—a point yet to be decided. This we know is typical of what is going on in our Canadian towns and villages where prohibition is in force. Illicit, private drinking is very largely indulged in, private parlours are turned into whiskey saloons, and thousands of men, who never before drank whiskey as a beverage, are now acquiring the habit of daily indulgence. When the present excitement passes over and men are sufficiently sober minded to look at facts—the most ardent friends of prohibition will agitate for some legislation more effective as a check to drinking than the Scott Act.

AN ODISIOUS FORM OF TYRANNY.—It is seldom we have the pleasure of wholly agreeing with our lively contemporary "*The World*," but in a recent article it expresses views so sound, so wholesome, and so timely, that we heartily give them our support. "*The World*" points out that the supporters of the Scott Act, emboldened by success, have inaugurated a systematic persecution of those who disagree with this Act, and that gagging is now practised in certain religious bodies so as to keep both those ministers and laymen silent by force, whose voices, if free, would condemn this Act. The "*World*" is right. We know cases wherein Methodist ministers have been threatened with severe punishment by Scott Act agitators, solely because they could not see it to be their duty to co-operate in forcing this Act upon the people. Tradesmen who have voted against the Act, have been boycotted by certain congregations, and every petty device resorted to, to ruin their business. The Scott Act supporters have commenced, and are actively working a system of terrorism in many towns and villages. Liberty of speech is visited with social penalties unless it is used as the Scott Act people wish. The press too, is sought to be overawed into submission, and in some cases, the editorial jaws have been stilled by a gag in the form of threats. The people of Canada must see to it that this odious tyranny is crushed out or it will breed mischief worse than any that the Scott Act or any other legislation can correct.

FRIENDLY ADVICE TO FRIENDS OF THE SCOTT ACT.—Those who are taking an active part in securing the adoption of the Scott Act, would do well to abstain from all forms of coercion or abuse of opponents. There are thousands of persons who are quite as anxious to do away with the evils of the

drink traffic as those who support the Scott Act. To speak of all who object to this Act as opposed to temperance, is to speak untruthfully. The opponents of the Scott Act consider that the Act promotes a more vicious kind of drinking, and creates more dangerous habits of drinking, than it suppresses or curbs. The evidence for this is certainly very strong. Our Scott Act friends, therefore, would do well to consider the case calmly and recognise the fact, that their scheme is opposed by many because it fails utterly to accomplish its purpose. They would do well to consider this also, that while men will for a time submit to tyranny, such as the friends of the Scott Act are now practising, yet that a reaction will surely come, for the love of liberty is one of those ineradicable passions, which once roused, will sweep away all obstructions and lead to excesses in the direction in which restraint has been tyrannously applied. We have a strong conviction, that as yet no earnest effort has ever yet been made to suppress the evils of excessive drinking. Legislation as it exists, is a mere trifling with this crime, for crime it is. If half the zeal now thrown into the effort to prevent sober people from keeping sober, although taking beer or wine as a beverage, were devoted to the task of securing such laws as would suppress drunkenness, society would be soon rid of this curse, and the scandals and dangers now associated with the Scott Act would be removed.

THE IDEA OF EVOLUTION IN GENESIS.—The new reading given by the Old Testament revisers to Genesis xi. 3, brings out a phase of meaning wholly hidden by the authorised version. The literal rendering of the Hebrew is "which God had created to make," conveying the idea of a creation as it were of original matter, endowed by the Creator with powers to make other forms of matter, in other words, with powers to evolve other forms, as out of the seed is evolved the plant. The revisers give the words "created to make" in the margin. It is pointed out by the *Literary Churchman* that this view is sustained by Rabbinical Commentators and is not without the support of St Augustine.

TWO SERIOUS DIFFICULTIES REMOVED.—Two objections constantly raised against the moral teaching of the Bible have been happily removed by changes in the revised version. In Exodus xi. 2, we read in the authorised version "Let every man borrow of his neighbour, and every woman of her neighbour jewels of silver and jewels of gold." The revised version relieves the Israelites from the common imputation of dishonesty, by making them to have "asked" gifts, not loans. Again it has always seemed inexplicable why God should be said to have hardened Pharaoh's heart as in Exod. vii. 18. The revision clears up this mystery by giving the passage "Pharaoh's heart was hardened." Truly a very valuable change and in accordance with the whole story of the refusal of the tyrant to take warning either from the words of Moses, or the marvels as works done to set forth the power of the God of Israel.

THE VALUE OF MISSIONS AS PEACE AGENTS.—Reports from persons located in the country disturbed by the rebellion, affirm that the Indians who are under the influence of Church of England Missionaries have shown no sign of a desire to revolt. It is not fair to make charges against others until the evidence pro and con is secured and heard, but this fact is established that the rebellion would not have occurred had our mission work been as thoroughly sustained as it ought to have been.

The number of clergymen of the Church of England in London is 1,961, as against 788 dissenting ministers and 846 Roman Catholic priests. Of the marriages 83.4 per cent. were in the Church, the remainder being scattered among dissenters, Roman Catholics, Jews and civil or register.

THE BABEL CONGRESS.

THE solemnity and importance of the subject of re-union amongst Christians renders it difficult to discuss, at times, some of the efforts made ostensibly towards this end, or to criticise justly the utterances of those who seem desirous of helping on the unity of Christ's people. There has been a Congress recently held in the States to discuss this very grave topic, and with all charity to individuals, we must affirm that a more conspicuous display of speculative folly and impracticable theorising was never made by any gathering. This Congress comprised members of the society of Friends and of Unitarians, who aired their hazy and heretical notions in the hearing of Presbyterians, Congregationalists and even of members of the Catholic Church, who listened and talked as though history were a myth, and the Christian Church just about being organised to meet some special phase of humanity in this generation. There was hardly a gleam of a thoroughly clear conception of the bearing of Biblical facts and teaching in the whole proceedings, indeed the discussion seems to have proceeded on the assumption that the Word of God has no message to mankind which we are bound to respect, but that there has been and yet is some organization called the Church which it is desirable to ignore or destroy. The mist at times was as dense as a London fog. Dr. T. F. Clarke for instance, "proposed union round Christ's character, each man interpreting it for himself." What union round a character which each man may interpret for himself means—is indeed a mystery. Another speaker, Dr. Robinson, said, "The historic Christ, a crucified, risen, glorified Person, human and divine has been hidden from the popular mind by the Church." But what Church Dr. R. did not say, but so far as the only Church known to scripture and to history is concerned, the statement is a very scandalous falsehood, and members of that Church would have shown honour to Christ by withdrawing from an assembly where His Body was so maligned. Dr. Penticost we learn desired "union in sectarianism," which is very much like seeking dryness in a perpetuity of damp. Dr. Crosby said that "The vital truths are in all the Churches and must be maintained," which was no doubt comforting to the Unitarian who denies the divinity of our Lord, but whose "Church," says Dr. Crosby, nevertheless held all "the vital truths"—the Divinity of Christ not being a vital one but a dead issue according to this "well known Presbyterian divine." Professor Clarke suggested "an eclectic platform, adopting the good from every creed," but it would be a chase indeed for those who have to organize the brand new Church to select the good from every creed, and out of these tid bits to construct the universal creed acceptable to all! Dr. Minor thought the whole business required simply "such an interpretation of Christianity as presents Christ as a manifestation of fatherly love, assuring every man that God loves him as his own child." Dr. Minor is clearly not far astray so far as the

truth of that is concerned, but how Christendom is going to be united by agreement on one point of view as to the Fatherhood of God, is another mystery. Dr. Hopkins, Episcopalian, said "the unity must be spiritual, real, organic and visible," which sounds like a note of music in a hubbub of discord, or like the words of a keeper amid the confused utterances of a group of the insane. Dr. Porter said that "theology must be free and progressive, the disproved articles must be dropped from the creeds." But Dr. Porter forgot to say from what bonds or restraints theology must be free, and from what point and to what point it must be progressive—surely most vital elements in such a statement for its being brought within the bounds of common sense. Amid all this theological and ecclesiastical and sentimental babble, no one man seems to have lifted up his voice to proclaim the existence from Pentecost even until this day of the Church then founded by Jesus Christ, and which has continued through the centuries, His witness and medium and the Temple and channel of the Holy Spirit. Dr. Crosby indeed proclaimed that "the curse of the Corinthian Church rests upon Christendom to-day." Most true, and that curse was never more magnified than in the Congress at Hartford, where every man shouted out his own pet theory, and no man rebuked them as St. Paul did the Corinthians for their divisions through preference of their personal, private notions, over the teaching and ruling and order of the One Church of Christ.

The way to union is the same road as led to disunion, *only the travelling must be the reverse way.* The disunity of Christendom is simply the ranging at large of men who have strayed from the central, supreme, Divine body, the Catholic and Apostolic Church. Union can only come by the wanderers returning home. A contemporary which assumes to voice the opinions of Evangelicals says, "To find the centre and source of unity in Episcopacy, or any external form of worship or government is worse than a delusion, it is destruction of living Christianity." The members of the Church of England can reflect upon this utterance, which has no other meaning than this, that our claim to be a Catholic and Apostolic Church is a delusion, and that in some way or other "living Christianity" is not found in such an external form of worship or government as are observed by the Church of England. Such downright contempt for the order and claims of the Church is certainly not evangelical, nor has it the sympathy of evangelicals, it is simply the feeling of men who are in the Church but not of it.

FREDERICK DENISON MAURICE.

BY H. SYMONDS, TRINITY COLLEGE.

SECOND PART.

HE recognised an element of truth in all parties, and he considered their great evil lay in denouncing the imperfectly understood truths they each possessed. Thus a pupil of his writes, as follows:—"Maurice

thinks this party (the Oxford High Church) one-sided, and says they are under the influence of the destructive spirit of the age, at times endeavouring to pull down other men's truth because it is not the same portion as their own. I heard him say that he had read Pusey's Tract with the greatest pain. . . . Still, he says that Dr. Pusey sets out a most important truth with regard to Baptism—a truth utterly neglected and denied by the Evangelical Party." He puts forth his thoughts to the world in the shape of pamphlets, essays, sermons, and more particularly in 'the letters to a Quaker,' on 'The Kingdom of Christ,' and there is evidence not only that he influenced many individuals, but also theological thought generally. Yet, in spite of definite immovable convictions, one never hears of Maurisonianism as one hears of Puseyism. He strove earnestly to avoid this, for much the same reason, I think, St. Paul did. He believed most firmly that he had a message to deliver, and that the message was from God, and he gave utterance to it rather as a prophet of old, than as the leader of a school of thought or interpretation. If any one who read his books, embraced his message, he received it as being what it was intended to be, what it professed to be, and what Mr. Maurice, without a particle of pride believed it to be, viz. the testimony it was sent to bear. And this was the testimony—"I was sent into the world" he says in an autobiographical letter to his son, that I might persuade men to recognise Christ as the centre of their fellowship with each other, so that they might be united in their families, their countries, and as men, *not* in schools and factions. 'That is,' Mr. Shorthouse adds, in the 19th Century, as I understand him, the bond of interest and union, is not opinion, but that humanity which has been taken into God!

In 1830 the question of subscription to the 39 articles, by undergraduates of Oxford, was much discussed. It brought forth many pamphlets, one of which entitled 'Subscription no bondage' was contributed by Mr. Maurice, in 1835. This was the commencement of his connection with the High Church Party, and was, perhaps, the most important result of the work, for very few, if any, agreed with, or really understood the principles expressed; but the argument being in favor of subscription, attracted the attention of the High Churchmen to the author, as likely to become a useful addition to their party. He maintained that Subscription to the Articles on entrance to the University, was a declaration of the terms upon which the University would teach. Further, he agreed, that they are not terms which bind down the student to certain conclusions beyond which he cannot advance, but are not fit introductions to a general education in humanity and physics, because they are theological.

Drs. Newman and Pusey, were shown the tract, and showed their appreciation of it, by proposing that the Author should offer himself for election to the post of Professor of Political Economy.

There was, however, never any real unity of thought between them, and Dr. Newman's an-

tagonism to Luther, and Dr. Pusey's tract on Baptism, shewed Mr. Maurice, clearly, the gulf which separated them.

His own view of Baptism, is perhaps most clearly defined in a letter to the Ex-Archbishop of Canterbury, then Rev. R. C. French. He held that a Covenant presupposed an actual existing relation. But those who did not enter into the Covenant, rejected and denied the relationship, and that the baptised are in quite a different position in virtue of their Baptism. The objection then, which this view expresses, to that held by High Churchmen, is to their speaking of the relation as if it were constituted by the covenant. He more particularly objected to Dr. Pusey's views of Baptismal Regeneration, as a change of nature. He claimed that a light was shining for every man that came into the world, that the infant at its baptism first comes under the influence of this light, and he appealed to the analogy of natural birth. The infant then underwent no change of nature, but came into the world, which had been existing for all mankind before it was born.

Yet here quite characteristically, he believed there was a great truth expressed in the High Church doctrine, but he also believed the same of the Evangelical, and maintained that the views were complimentary, and that each party was wrong in denying the truth which was expressed by the other.

Prior to the date of the election of the Professor of Political Economy, he published the second of his letters to a Quaker, (which 12 in number, compose the volume now known as the Kingdom of Christ,)—on Baptism. Open rupture with the High Church party was the result, and he at once withdrew from the contest. Had he delayed the publication of this letter which he was too singleminded to do, he would certainly have been elected.

This seems to be the most convenient place to say a word or two as to his views on somewhat kindred subjects.

As to his general opinion of the tracts for the Times, I cannot do better than quote his own words, in a letter to his pupil, Mr. Strachey.

"I do not fancy you will get much satisfaction from the Oxford tracts, but I cannot tell. To me they are for the most part more unpleasant than I quite like to acknowledge. Their error I think, consists in opposing the Spirit of this age, the spirit of a former age, instead of the everliving and acting Spirit of God, of which the spirit of this age, is at once the adversary and the parody. The childlike spirit of the fathers, say they, must be brought into counteract the intellectual spirit of these times, the spirit of submission to Church authority against the spirit of voluntary association. Nay, I contend, but the spirit of earnest and deep reflection, is that which God would cultivate in us, to approve the superficial intelligence of the day, the spirit of Christian, or Church liberty (the service which is freedom) to counteract the lust for independence, the spirit of unity, to overthrow the spirit of combination." He agreed that the childlike spirit was the best, but agreed that the spirit of earnest meditation

would produce it. He agreed that submission to the Church was desirable, but it was to be submission of reason, rather than submission to mere authority. From which it seems as if he was more opposed in method than in end to the Tracts for the Times on this question.

Of Sacraments, and of the Sacrament of the Lord's Supper in particular, he says, in a letter to the Bishop of Argyle, 'When any of us try to conceive a Sacrament, we do, in the admirable language of our article, 'destroy the nature of it. (The idea of a Sacrament must involve a paradox,—the paradox of theology, the paradox of our human life). To bring it under the terms of a definition, is simply to take the Sacrament essence out of it. Protestants perform this process of Transubstantiation as much as Romanists. Of the Romanist notions he says, 'It is true, as you say, that these thoughts correct themselves with the belief of the Incarnation; that is to say, with the belief of Christ's descent into flesh and mortal condition, severed from the belief of the ascent into the glory which he had with the Father before all worlds. Restore that belief, (viz., of the ascent into glory) to the Church, which has nearly departed from it, and all dream that priestly intercession brings Christ back into these more than earthly limitations becomes hateful; the Eucharist, the communion with Christ, where he is with the Son of Man as the Head of humanity, as the perfect image of the Father, scatters that dream far more effectually than all arguments. In fact no arguments can scatter it till we labour, instead of defining the Eucharist, to give it an honour which it never had. Till we accept it as the very organism of scientific theology and of social life, we shall never get rid of the abuse which has clung to it. Nay, it will still continue to be the symbol of all the divisions of Christendom, when it is meant to be the expression of our unity.

TITHE.

THE other day the world was startled, amused, and a little scandalized at an action brought in the High Court of Justice by an Angel against an Apostle. These high spiritual functionaries, it need scarcely be said, were Irvingites, and their dispute, so far as we could make it out, seemed to be on this wise—The adherents of the denomination all pay tithe, a tenth which is assigned to the Apostolic College, now shrunk to a single member. The plaintiff insisted that the Apostle received this tithe of the tithe, not solely for his personal behoof, but as a fund out of which angels might also be supported. The Apostle repudiated this view, and placed the audacious Angel upon the Register of the Lapsed—in other words, excommunicated him. The court held that the plaintiff had no legal claim, and dismissed his suit, whereupon the Apostle reinstated the fallen Angel. Altogether it was as odd a proceeding as could well be conceived, but it may suggest a very useful and timely question, namely, how comes it that the notion of paying tithe should almost have perished out of the minds of Christians except in the case of these sectaries?

For many reasons no more important matter could have been discussed at this juncture, and we are glad to see that in Canada an association, calling itself the Society of the Treasury of God (Mal. iii. 10), has been formed for the express purpose of awakening the public conscience in the premises. This body has republished Leslie's Essay on *The Divine Right of Tithe*, a little volume characterised by much force and learning, though perhaps not quite so well adapted for the purpose for which it has

been reprinted as a new work might have been, seeing that it is largely taken up with answering another essay—Selden's *History of Tithes*. However, it will serve us well as a text for a few remarks which we desire to make on the subject.

The first mention of tithe is, of course the transaction in which Abram paid it to Melchizedek (Gen. xiv.), but the narrative does not read at all if tithing had been a custom invented on the spur of the movement by the Patriarch. Its principle, namely, the reservation of a certain portion of His gifts, appears as early as the creation of man, to whom everything was given in the Garden of Eden except the fruit of one tree. It seems, therefore, the most natural thing in the world to suppose that after the fall God should have expressly laid down a rule, or at any rate, that the piety of Adam should itself have suggested, that a certain portion of the produce of the earth should formally be dedicated to its Giver. It is very remarkable that in the Septuagint version of the words of God to Cain ran thus—'If thou hast offered aright, but hast not divided aright, hast thou not sinned? Hold thy peace.' The literal meaning of Heb. xi. 4, also is—'By faith Abel offered unto God a larger sacrifice than Cain;' and Grotius interprets the text as implying either that Cain did not offer his best, or else that he gave less than a tenth. However, it is not necessary to press that point, for Leslie has shown that the principle of tithe-paying was admitted even by the heathen, and that the Greeks had a proverbial description for a very wicked person which charged him with eating unoffered things—of things, that is which had not been devoted to the gods by having first had their due share taken out of them.

As regards the Israelites, the law places the rationale of the custom in the clearest possible light. It pleased God to be not only their Object of worship, but their sovereign Lord, and the complex arrangements of the Jewish religion were all designed to impress upon them His regal authority. In Egypt the Hebrews had been familiar with the idea that the dues which belonged to a king were one-fifth—that is to say two-tenths—of the annual produce. God, therefore, exacted two-tenths; but one of them was given back to the people, in order that they might have wherewith to keep the three great holy days of the year. Moreover, it should be borne in mind that, even as regarded the tithe paid to the Levites, it was not an absolute tax of ten per cent. upon the country, for the lands which, but for that arrangement, would have been given to Levi, were distributed amongst his brethren. Besides all that, the Israelites had no taxes to pay. Their civil government was carried on gratis by the heads of their tribes, and they rendered their military service in person; this service being little more than a gathering in of spoil, unless, indeed, the people had been guilty of rebellion, and then any loss or hardship they might have to suffer was not what in others would have been the fortunes of war—it was a distinct chastisement for their wrongdoing. So, too, as regarded the corvee or tribute of work which the Lord required of them. How grievous a thing corvee might be they had had ample opportunity of learning in Egypt; but though God required of them about two tenths of their time (reckoning the yearly holy days as well as the Sabbath), He directed it to be spent not in labour, but in rest. Of the whole three hundred and sixty-five days, there was but one—the day of the yearly Atonement—in which His service had the smallest touch of severity. But then all these arrangements necessitated the most perfect trust in the Divine Ruler. Three times a year all the able-bodied men were withdrawn from their homes, and the country abandoned, humanly speaking, to the mercy of its enemies. Again, in the Sabbatical year, the land was absolutely uncultivated, so that the sustenance of the people was dependent upon the special bounty of God in the sixth year. As time went on, the wonderful goodness of the Lord was, no doubt, somewhat obscured in the popular mind. Those who had not suffered the oppression of Egypt, would hardly appreciate to its full extent the beneficence of the Ruler Who had taken the place of the Pharaohs; and immunity from taxation ceased when the people in their headstrong

folly had set up kings, but the Divine right to two-tenths, was not weakened in the smallest degree. The last of the prophets declared that to withhold tithes and offerings was positively to rob God; that by reason of that robbery, the whole nation was cursed with a curse; and that if it would but repent, and bring all the tithes into the storehouse, He would open the windows of Heaven, and pour on the land such a blessing that there should not be room enough to receive it.

Under the Gospel this state of things did not remain quite unaltered. With unspeakable generosity if pleased God to give up tribute and corvee altogether. So far from exacting anything from Christians as a debt, He was pleased on the contrary, to declare that He would be their debtor for all that they would lend Him. The object of this change, however, was not to diminish, but to stimulate the devotion of believers; and the church has disdained to give less, as a free-will offering, than was a matter of obligation under the Elder Covenant. She replaced the Sabbath by the Lord's Day, the Passover by Easter, Pentecost by Whitsuntide, and the feast of Tabernacles by Christmas. It would, therefore, be absurd to say that Christian men may give less than their tithe to the service of religion; and, as a matter of fact, till these enlightened days, nobody ever thought of their doing so. The first English converts to Christianity were taught to pay tithe as part of their new religion, and they no more felt it an exaction, than Baptists who turn Independents, feel it an exaction when the authorities of the new congregation come upon them for pew rent. It was no more than they had always been accustomed to. This shows the utter idleness of attempting to find a legislative origin for tithe. It is as though people should pretend that a parent's duty to teach his children, or have them taught, originated in the Education Act of 1870.

The special point on which we desire to insist is the right of religion, not only to the trumpery income which is derived from the tithe known to the law, but to at least a tenth of every man's income, from whatever source it may be derived. In saying this, however, we desire to protest against two exaggerations which we have sometimes met with and which, we are convinced, do a great deal of harm—one is, that a man who does pay his tithe, gives nothing to religion, but is only just not a thief; the other that tithe must necessarily be devoted to church purposes. That it is the duty of every one to set apart a fixed proportion of his income, seems quite clear from 1 Cor. xvi. 2, where St. Paul states that he has given orders that everyone shall lay by him in store on the first day of the week, as God has prospered him; but whatever it may be, it is accepted as a gift, and what is devoted to charity is regarded as an oblation. The law of church finance is, in fact, set forth in the Offertory sentences, and especially in the following:—

He that soweth little shall reap little; and he that soweth plenteously shall reap plenteously. Let everyone do according as he is disposed in his heart, not grudgingly or of necessity; for God loveth a cheerful giver (2 Cor. ix. 6, 7).

Be not deceived, God is not mocked; for whatsoever a man soweth that shall he reap (Gal. vi. 7).

To do good and to distribute, forget not; for with such sacrifices God is well pleased (Heb. xiii. 16).

It is ridiculous to suppose that Christians cannot give as much as the old Jews, and, in point of fact, no one who has tried the experiment in a right spirit has found any difficulty about it. So little difficulty, indeed, does the man whose income is £100 a year find paying £10 out of it for objects of benevolence and religion, if he has accustomed himself to regard his income as only £90, that he may be tempted some to doubt whether his free-will offering can really be acceptable, so little does there seem to be of self-denial in it. Of course, if a person pays tithe in the spirit indicated by many of the Talmudical proverbs, namely as an investment, or as an insurance against ill-luck, his act is impious rather than devout; but no one who does it as a humble tribute of gratitude to the Giver of all good gifts, and as a practical result of his trust in Providence, will ever regret it. If only all our countrymen could be led to see the matter in this

light, what a marvellous change would come over the nation! The tithe of the entire population would be a hundred or a hundred and twenty millions a year; and supposing that half of the money were spent in acts of kindness to relations and friends or to persons known to the donors, and only one half devoted to the sanctuary, there would be means enough and to spare for every good work, and the conversion of the heathen world would begin to look as if it were within a measurable distance. We fear it would be useless to think of such a blessed state even in our dreams; but there is no reason why any one should wait a single day before he does his share.

Although, we have said, God now demands nothing of His people by way of tribute, but is graciously pleased to accept everything they offer as their free gift, He does not tolerate, and never has tolerated, the withdrawal of anything that has once been dedicated to His service. In that most awful story of Korah and his agitation for "religious equality," which was read to us the other Sunday, and which the Apostle tells us was written to us for our admonition upon whom the ends of the world are come, the censurers of those sinners against their souls were hallowed by the very act which brought upon them the vengeance of God; for "every devoted thing is most holy unto the Lord," (Lev. xxvii. 26.) We have seen what came of the sacrilege of the sixteenth century. To every family that touched the spoil, it brought disaster, and in almost every case destruction. King Henry's very name in the next generation was clean put out, and his memory is held in greater execration even than that of King John. As for the nation which was brought to consent to his wickedness by an appeal to its cupidity, everyone knows how it fared with it. He had promised his parliament that if it would give him the Church lands and treasure, he would free it forever from taxes and subsidies, and that the Crown would maintain forty earls, sixty barons, three hundred knights, and forty thousand soldiers; but from that day the taxation of the country has been perpetually going up, till now it has reached a hundred millions a year! The country was never free from rebellion, civil war, revolution, or insurrection till 1745, and the religious troubles ended in a century of utter deadness, from the miserable effects of which it seems as if we should never recover. Take again the example of France. If ever revolution was justified, it was that which destroyed the old regime, and it cannot be doubted that if she had let the Church property alone France would have entered upon a grand and a happier future. As it is, her glories are always quenched in disaster. The first Empire ended in two foreign occupations, and the second had much the same result, for Paris was captured by the Prussians and was held by the Communists, who were worse than any foreign foe. Only last year the Government stole a few hundred thousand francs from the miserable pittance which the State had left the Church, and instantly there came the disgrace and expense of the fiasco in China.—*Church Times.*

Home & Foreign Church News.

From our own Correspondents.

DOMINION.

ONTARIO.

KEMPTVILLE.—An address accompanied by a purse, was lately presented to Miss Blackburn, the organist of St. James' Church, to which she made a very suitable reply.

To Miss Blackburn,

It is with much pleasure that we present to you this purse. Too small to represent the deep gratitude of the parishioners for your faithful, talented, and gratuitous services, but forgetting the former, we beg that you will remember the latter. We pray that you may be long spared to occupy the most important post of organist, and to assist in developing the beauty of the church's services through the medium of her grand music, both by modern and ancient

composers. Signed on behalf of the congregation of St. James' Church,

Charles P. Emery, Rector, Robert Leslie, Henry Porter.

A DESERVED HONOR.—The Bishop of Ontario within a few days past has appointed Rev. E. P. Crawford, of Brockville, his examining chaplain, in the place of Rev. Henry Wilson, formerly of St. George's Cathedral, Kingston. The duties of the office are to examine the candidates for holy orders, and in this involved a great degree of responsibility. The honor has been bestowed on a man worthy of the position, and one who is highly esteemed by his clerical brethren, his congregation, and all who know him. As an earnest worker, Mr. Crawford is excelled by none, and it is pleasing to see that his labours are appreciated and rewarded.

OTTAWA.—Dr. Wicksteed has in preparation for delivery, first in St. James' Hall and afterwards in various country missions, the following illustrated lectures, viz:—London; Paris; The Way of Cruelty; The Drunkard's Career; Sculpture; The Steam Engine; Esop's Fables; The Stomach—its structure and functions and how affected by alcohol; Paintings; The Pilgrim's Progress; Anglican Reformation—not deformation but Catholic restoration; The Microscope; Cremation; Improved Dress for Men; The Drunkard's Children; Physical Education; The Old Story; Physiognomy; Great Men; The Drunkard's Progress; Ships, Yachts and Canoes; Mechanics; and Musical Instruments.

MEETING OF SYNOD.—Report of the meeting of the Synod will appear in our next issue.

TORONTO.

TORONTO.—Meeting of Synod.—The Synod of this diocese opened its annual session on the 9th June. Divine service was held at All Saints', at which a sermon was preached by the Ven. Archdeacon Boddy from Isaiah liii. c. 1, v. The preacher dealt practically with the question of ministerial success. The Holy Communion was celebrated by the Bishop and other clergy. At the business meeting at All Saints' School-room, the Bishop delivered the annual address, which was more than usually comprehensive and exhaustive. A touching reference was made to the memories of the Revs. S. Briggs and W. Ritchie. In regard to changes in the clerical staff of the diocese, the Bishop said:—The Rev. H. B. Owen, from Scarborough to the diocese of Columbia; the Rev. R. S. Radcliffe, from Penetanguishene to Mount Forest in the diocese of Niagara; the Rev. G. A. Anderson, from Midland and the Chaplaincy of the Provincial Reformatory for boys to his own parish of Tyendinaga, in the diocese of Ontario (all these have returned to their former dioceses); and the Rev. Dyson Hague, from the curacy of St. James' Cathedral to a charge in Brockville, in the diocese of Ontario.

Our gains in the same time also amount to seven. Six have been ordained deacons; the Rev. W. J. Armitage, to the curacy of St. James', Orillia; the Rev. T. B. Angell, to Haliburton (since removed to the curacy of St. John's, Peterboro); the Rev. G. E. Haslam, science fellow of Trinity College, to assist at St. Stephen's, Toronto; the Rev. R. A. Bilkey, to the curacy of the Church of the Ascension, Toronto; the Rev. J. C. Davidson, to the mission of Sutherland, but since gone to England, on leave, as curate to the Vicar of Teddington; and the Rev. E. T. Gurney, also gone on leave to England, to further prosecute his studies. The remaining addition to our staff is the Rev. R. J. Moore, received from the diocese of Niagara, who has been appointed to the curacy of St. George's, Toronto.

There have been few changes in the disposition of our parochial clergy. The Rev. Frederick Burt has been transferred from Brocklyn to Scarborough; the Rev. Henry Heaton from assisting at Woodbridge to the mission of Dysart; the Rev. George Ledingham, from Dysart to Gore's Landing; the Rev. G. M. Kingston, from the assistant curacy of St. George's, Toronto, to Penetanguishene, and the Rev. W. H. Clarke, from Bolton, to be the first incumbent of the newly erected parish of St. Barnabas, in Toronto, which has been set off from the parishes of St. Anne and St. Matthias. The Rev. John Jones has resigned the mission of Minden, and the Rev. H. Softley the Cobocook division of the mission of Cambray.

I must not omit to record my grateful appreciation of the very valuable and gratuitous services rendered by the Rev. H. C. Adams, of England, who laboured devotedly for some months under my temporary license amongst the poor in the parish of St. Matthias, and has otherwise assisted clergy of the city. The Rev. S. C. Thicke has also acted as locum tenens to

the rector of Grace Church during his absence abroad, earning a large measure of esteem and love for his work's sake.

The number of clergy on our list to-day is thus 185, classified as follows:—

Engaged in parochial work	112
Engaged in tuition	10
Retired and on leave	18

During the past year I have ordained six deacons and three priests, have administered the rite of confirmation in 59 different places to 1,229 candidates, of whom — were males and females; have consecrated two churches, St. Peter's, Churchill and Trinity College Chapel, Toronto, and have opened two new churches, St. Paul's, Newmarket, and St. Andrew's, Toronto Island.

In my episcopal visits I have delivered ninety-one sermons or addresses, administered the Holy Communion thirty-three times, baptised six infants and one adult, and presided at a large number of meetings.

The Bishop then gave an elaborate statement of the statistics of the diocese. The salient points were that there has been a falling off in contributions, but that an increase has been made in the number of churches.

Enquiring, first, into the property of the Church it appears that there are now in the 9 rural deaneries 192 churches, of which 13 are stone, 82 of brick, 9 roughcast, 81 frame, and 7 of logs. Of these 192 churches 104 are consecrated. The total value given, with 1 blank return, is \$929,097, and the amount of debt \$180,140. This statement exhibits an addition in the four years of 19 churches, 18 consecrated. The increase of value and of debt I cannot estimate, the previous returns having been so imperfect.

But the addition of 19 churches to the former number does not represent the whole gain that has been made in providing accommodation for our church people. Several new churches have been built to replace old ones, and others have been enlarged. In this way the number of sittings has been increased from 81,500 to 46,185. I have enquired this year the number of seats that are free, and with 3 failures to respond, the returns give no less than 80,780. In point of fact, with the exception of the churches in the city and a few towns, all in the diocese are practically free. Of the whole 192, 150 are actually so, of which 12 are in the deanery of Toronto. This is a circumstance which deserves to be more widely known, because I think it contradicts the common impression of the exclusiveness of the Church of England, to learn that she provides over 80,000 sittings to which all comers are freely welcomed. But it also furnishes good ground for urging a more liberal offertory—something better than the traditional five-cent gift to the service of the sanctuary.

Looking at the materials employed in the building of churches, it is satisfactory to observe that while the number of brick buildings has increased by 19 only 4 frame structures have been added to the list, and the rough-cast have been reduced by 3. The number of new churches opened during the year is 11, viz:—In Toronto 2; Trinity College Chapel, of brick, costing \$24,000 and seating 200; St. Andrew's, on the Island, of rough cast, costing \$2,500 and seating 240. In West York, 1; St. Paul's Newmarket, of stone, costing \$10,000 and seating 814. In West Simcoe, 3; The Messiah, Sunnidale, of frame and brick, costing \$1,800 and seating 120; Cranmer's Church, Honeywood, of brick, costing \$2,000 and seating 175; and St. James', Primrose, of brick, costing \$1,200 and seating 100. In East Simcoe, 2; St. John's, Craig-hurst, of brick, costing \$1,500 and seating 150; and Christ Church, Vespra, of brick, costing \$900 and seating 100. In Durham, 2; St. Thomas, Millbrook, of brick, (not yet finished), costing \$10,000 and seating 400; and St. Saviour's, Orono, purchased from the Episcopal Methodists for \$1,500 and seating 250. And in Haliburton, 1; St. Paul's, Chandos East, of frame, costing \$700 and seating 80. These 11 churches represent an aggregate value of \$59,100 and seating accommodation of 2,109.

The school-houses in the diocese are still very few, only 38, with three basement school-rooms. This, however, shows an increase of eight in the four years. One-half of the school-houses are in the city of Toronto. The total value of this class of property is returned as \$111,697, with a debt upon it of \$34,193. The classification by materials is:—Stone, 2; brick, 17; rough-cast, 6; frame, 18.

Ten parsonage houses have been added to the 47 existing in 1881. Of the whole number, 4 are of stone, 27 of brick, 16 of rough-cast, 9 frame, and 1 log. Their value is estimated at \$181,150, and the debt on them at \$18,610. I would again draw the attention of our lay brethren, present from rural parishes, to the very great value of a parsonage-house to a parish, as a substantial inducement to have to offer to a clergyman to cast in his lot with it, and a strong power to anchor down to it, with the attractive tie of home, a good man when he is secured.

The total value of the buildings (with, I presume,

the sites) owned by the Church in the diocese is thus \$1,171,944. But it is incumbered with an indebtedness of \$241,948.

With regard to this debt, it is proper to point out that the greater portion of it lies upon the Church property of the city of Toronto, no less than \$195,690. Only seven churches out of twenty-three in this deanery are free from debt; in the country parishes 189 are free, out of 189.

I am thankful to note an increase both in the number of schools, in the staff of teachers, and in the roll of scholars in the country parts of the diocese. The total army, divided into 149 schools, now consists of 1,464 teachers and 15,204 scholars (6,887 boys and 8,517 girls). The average attendance is given as 10,961. If this seems unduly small, it must be remembered that the obstacles to regular attendance encountered by children in the country from bad roads and severe weather are very great. In the city schools the average is fair, 5,177 out of 6,898.

The Bishop then addressed himself with much force to the question of stipends for the clergy. We shall give this section of the address in full next week. Passing on to the Mission Fund a deficiency was reported of \$1,000, caused by the increase in grants and certain parishes having failed to make collections ordered by the Synod. St. Peter's, Toronto; St. Paul's, Christ Church, Deer Park; Bobcaygeon and Verulam, Cookstown; and St. Luke's, Mulmer; were commended for increased contributions. The failure of the mission boxes scheme, was alluded to with much regret, and its abandonment urged unless more successful. Allusions were made at length to the Domestic and Foreign Missionary Society, to the Church of England Temperance Society, the appointment of Mr. Kemp as secretary and treasurer, coupled with a highly complimentary allusion to Mr. W. P. Atkinson, who has retired from that office, &c., &c. The St. Alban's cathedral scheme was dealt with, and full explanations given of what is proposed to be done. The Bishops address closed as follows:—

I now, brethren, dismiss you to your duties. I do so with the confident trust that you will, one and all, be actuated by the single and earnest desire to advance the truest spiritual interests of our beloved church, and by a spirit of brotherly love, mutual esteem and forbearance, and with a fervent prayer that the holy spirit of God will be pleased to give us a right judgment in all things, shed His peace into our hearts, and so prosper all our deliberations that they may redound to the glory of God in the promotion of true religion amongst us.

The Rev. John Pearson was elected clerical secretary, and Dr. Hodgins lay secretary.

The honorable secretary read the report of the executive committee. The committee reported that in the matter of the increase of the sustentation fund, referred to the committee the previous year, for the purpose of supplementing the stipends of those clergy men of fifteen years standing whose clerical incomes are under \$1,000 per annum and a house, that a sub-committee had been appointed, and the Bishop had been empowered to appoint one or more collectors.

His Lordship named Revs. Canon O'Meara, Rural Dean Allen, W. C. Bradshaw (convener), A. J. Broughall, and Dr. Roy, Judge Benson, and Messrs. Alex. Marling, C. F. W. Biggar, Herbert Mason, and C. H. Greene, as a committee to consider this report.

In the evening the usual choral service for the Synod, was held in the Holy Trinity Church, at which the Rev. Hartley Carmichael preached an admirable discourse.

Meeting of the Synod—Second day.—At the opening of the second day, the clergy trust committee reported estimates for next year \$21,982, expenditure \$20,884.

The St. James' rectory case was brought up, and the present position explained. After the Mission Board report, a lively discussion arose on the question of introducing the itinerant plan for missionaries, and the following committee appointed to consider the scheme:—

Rev. John Langtry (convener), Rev. Septimus Jones, Rev. T. W. Patterson, Rev. Provost Body, Rev. J. P. Lewis, Rev. Dr. Roy, Mr. S. H. Blake, Mr. A. H. Campbell, Judge Benson, Mr. J. A. Worrell, Mr. C. R. W. Biggar, and Hon. James Patton.

This discussion elicited a very remarkable utterance from Mr. S. H. Blake, who said "The scheme proposed would put an end to the despicable system of starving out." This deliverance startled the Synod, as Mr. Blake is generally credited with having been the most active promoter for many years of "the despicable system." The election by the laity of a member of the Cathedral Chapter resulted as follows:—

Mr. E. M. Chadwick 44 votes, Mr. Hoyles 14 votes, Mr. S. H. Blake 4 votes, and for the executive committee:—

Clerical—Rev. John Langtry, 98; Rev. Rural Dean Beck, 61; Rev. Wm. Logan, 58; Rev. A. J. Fidler, 52; Ven. Archdeacon Boddy, 87. Lay—Mr. C. J. Campbell, 95; Mr. Wm. Ince, 94; Mr. A. McLean Howard, 79; Mr. John Carter, 79; Mr. Marcellus Crombie, 69.

These gentlemen were declared elected.

The Bishop afterwards appointed the following members of the executive:—Rev. Canon O'Meara, Rev. Canon Dumoulin, Rev. Rural Dean Allen, Rev. John Pearson, and Rev. Septimus Jones, Mr. A. H. Campbell, Dr. Hodgins, Hon. Edward Blake, Dr. Snelling, and Mr. C. R. W. Biggar.

The Widows and Orphans Fund was reported \$985 in arrears, and a subscription was opened at once to meet the deficit. The Students Fund was stated to be \$1,110 in hand.

CHURCH OF ENGLAND WORKINGMEN'S SOCIETY.—Mr Charles Powell, president of the Church of England Workingmen's Society, is now in the United States, and will shortly visit Toronto. He comes with the commendation of the Archbishop of Canterbury, and his reception by the American bishops has been most cordial. His object in visiting this country is to interest churchmen in the work of this striking and wonderfully successful movement within the Church of England. Although not more than six or seven years old, the Church of England Workingmen's Society numbers some 7,000 members, all bona fide workingmen, and all communicants, who are now engaged in large bodies in active mission work in different centres in England. The part they played in the East London mission is well known. Mr. Powell will deliver addresses while in Canada, on "The Church of England and its relation to the working classes." He is a workingman himself, a good and forcible speaker, and worthy representative of the English Church, judging from the testimony of the Archbishop.

We cannot but extremely regret, that a vulgar and slanderous attack on Mr. Powell, has appeared in a contemporary. It would seem as though the spirit of party was so strong that the conductors would prefer to keep up the alienation of the working classes from the Church, rather than see any reconciliation effected by a medium not connected with their party. The Bishop would do a wise thing, if he organized a public meeting to hear an address from Mr. Powell, on "The Church of England and its relation to the working classes." Men who care no more for the Church than they do for other religious bodies, may carp and sneer and malign the society Mr. Powell represents, but every honest, faithful churchman of any school, or no school, will wish him cordially and fraternally "God speed," in this important mission. The alienation of the working classes is the greatest blot on the escutcheon of the Church, their recovery is as great a work as any foreign and domestic missions. Mr. Powell's call to this work by the Head of the Church is manifested by the blessing which has been shed upon his labours.

REMARKABLE CONVERSION.—Our columns have for some time past been occupied by a series of letters discussing the old and ever new topic of "conversion." At the Synod an incident occurred which some of our correspondents might use as an illustration of their theory. In a debate on a clerical itinerary, Mr. S. H. Blake said "the scheme proposed would put an end to the despicable system of starving out." This is indeed a complete case of "turn," in fact, the speaker turned his back on his ownself and his own tactics as practised, advocated and encouraged by the party he has led for years past. We are, indeed, heartily delighted to see this change of spirit. We admire much the courage of a man, who having received grace to see the evil of his ways, has the manliness to manifest the gift by so open a condemnation of a system with which he had been so much associated. Let the word pass around then, "the starving out system is despicable."

CARLTON AND WEST TORONTO JUNCTION.—A very good concert was given in the schoolhouse of St. Mark's Church, Carlton, on the 6th inst., by the choir of All Saint's Church, Toronto, under the able direction of Mr. Collins. The boys and some of the men came out with Mr. Collins early in the afternoon, and, after amusing themselves at cricket and lacrosse, were entertained at tea in the grounds of Rev. Mr. Thomson at Glenside, by the kindness of several ladies in the neighbourhood. The concert was well attended, and the programme was excellently rendered, including songs and choruses by the boys and by Messrs. Sparks, Tidy, Hallowell, and Kermon, Creighton, Higgins, and Harper, and Masters Scott and McAllister. The Misses Uttley of West Toronto Junction, Barnes, of Carlton, and Emily Brown, of Weston, sang well, and were deservedly applauded. Little Miss Moffatt, of the Junction, recited two pieces very nicely. A novel feature, was the performance of two pieces written for the Kinder-Sinfonie instruments. The instruments were most kindly allowed to be used by their owner, the Rev. A. H. Baldwin, and the boys who played them acquitted themselves remarkably

well. An excellent piano from Messrs. Mason & Risch, was used for the accompaniments, which were played by Mrs. Thomson and Mr. Collins. The proceeds of the concert will go to pay for the new lamps in the church, which have been procured mainly through the energy of one of the churchwardens, Captain Medland. The school house is a neat building inside, and well adapted for concerts.

NORWAY.—*Charming Entertainment.*—The hall of the new suburb of Toronto near Norway, was filled twice recently to hear and witness a pleasing entertainment given by the children of the village who have been trained by Miss Mary Morton. The first part consisted of songs and choruses, after which the story of Cinderella was told in a series of interesting and admirably grouped tableaux, with all the needful costumes and accessories, a pumpkin coach not excluded. The whole entertainment reflected the greatest credit on the talented organizer. The proceeds, about \$40, will go to an organ fund.

NIAGARA.

HAMILTON.—*Christ Church Cathedral.*—A stained glass window of beautiful design has recently been placed in Christ Church, in memory of the late Mrs. (Dr.) Woolverton, of this city. The chief figure in the window is that of St. Mark. A suitable inscription is added at the base. A tablet in memory of the late Mrs. Gerald O'Reilly has also been placed near the new memorial window. Both ladies were held in the highest esteem, and though their memory will be cherished fondly by all the members of the congregation, it is but proper that these tokens should be dedicated to their memory.

ELORA.—A very pleasing entertainment was lately given in this parish, by St. John's Church Band of Hope. The principal feature was the rendering of the Temperance Service of Song entitled, "For Harry's Sake." The story, which is a very touching one, was read by the incumbent, and the solos and choruses were all sung by the children. The attendance of parents and friends was good, and a liberal collection was given by way of appreciation of the importance of the society and in return for the efforts of its members to impart pleasure.

ROCKWOOD.—The consecration of St. John's Church, at Rockwood, near Guelph, took place on Sunday, June 7th. The morning was bright, and the country was most lovely from its varied scenery of hill and dale, rock and grove, fields and orchards. Nothing could exceed the beauty of the scene, in a leafy June, and on such a solemn day. The good church people and neighbours were numerous, and crowded the new substantial and well-designed church building. The Rev. W. J. Pigott, B. A., and the people were full of joy at the completion of their long and patient work. The Bishop of Niagara fully entered into the solemn service of his first consecration of a house of prayer to God. The venerable Archdeacon Dixon, of Guelph, likewise felt happy and delighted, and so expressed himself as preacher, from the text, St. Matthew xviii. 20, "When two or three are gathered in my name, there am I in the midst of them." The Rev. Rural Dean Bull assisted in the services. The Bishop was celebrant at the Holy Communion, when a large attendance was likewise present.

ACTON.—This parish is in connection with Rockwood. On the evening of Sunday, June 7th, the Bishop of Niagara administered the rite of confirmation to a large class in the Church of St. Alban's, Acton. Notwithstanding the excessive heat and approaching rain storm, the congregation crowded the church. The service was most edifying and impressive.

ELORA.—The Bishop proceeded from Acton on the 8th, to Elora, thence intending to visit Fergus and Garrafraxa on the three days following. The Bishop returned to Hamilton on Friday, June 12.

ANCASTER.—The Bishop attended St. John's Church on Sunday morning, June 14, and administered the rite of confirmation. Rev. W. R. Clark, rector.

BULLOCK'S CORNERS.—On Sunday evening, June 14, the Bishop of Niagara attended Christ Church, Rev. Thomas Geoghagan, rector. The Bishop preached to a very large and most attentive congregation. The service was very hearty.

WATERDOWN.—On Monday evening, June 15, the Bishop attended a service at Grace Church, and administered the rite of confirmation. The Rev. James Munson, curate in charge. The congregation was large and deeply interested in the solemn service.

GEORGETOWN.—Sundry improvements are contemplated to be made to the fine church which stands on high, picturesque ground. A more capacious chancel floor is required, and a larger chancel window is really necessary, than the present very small one. The chancel at present is too dark and gloomy. We are glad to hear of increasing vigor in church work and interest. A building for Sunday School and week day services is much required, at a location three miles distant from Georgetown, and will probably soon be erected, but money assistance must be first forthcoming. The public cemetery at Georgetown is being much improved.

PALMERSTON.—On Tuesday, the 9th inst., the Bishop of the diocese, paid his first official visit to this parish, when he administered the Holy rite of confirmation to seventeen candidates. His Lordship delivered a very solemn and practical address to the newly confirmed, in which he invited them to meet together with him on the following morning, at 6.30 in the church, to partake of the Holy Communion. The congregation was the largest that ever assembled in the church, extra seats having to be brought in to accommodate the people. Revs. C. H. Snapp and A. Bonny, took part in the evening service, while the Rev. R. S. Radcliffe, of Mount Forest, acting as chaplain, bore the pastoral staff. At the early service on Wednesday, the Bishop said the offertory would be devoted towards a fund for the erection of a parsonage. The labours of the Rev. G. B. Cooke, who has been but a short time in the parish, is evidently bringing forth good fruit, and must be pleasing to himself as well as beneficial to his flock.

MOOREFIELD.—A Church Mission was held in the Parish Church of St. John's, Moorefield, lasting from Whit Sunday, May 24th, to Monday, June 1st, inclusive. The Rev. R. S. Radcliffe, of Mount Forest, who has been very successful in this department of Church work, was a Missioner. He was ably assisted by the Rev. A. J. Belt, M.A., of Arthur. Holy Communion was administered on both Sunday mornings, the Incumbent, the Rev. A. Bonny, being celebrant on Whit Sunday, and the Rev. R. S. Radcliffe on Trinity Sunday; a large number of communicants remaining. Special and generally well-known hymns were printed for the occasion, and distributed to the worshippers at each service, which had the effect of making the singing thoroughly congregational. The subjects of discourse were admirably chosen to exhibit the great essentials of Catholic truth, as affecting faith and practice; and were presented in a simple, direct, vigorous, earnest way, that at once commanded the attention of the hearers, and kept it unbroken; even children appearing interested and devoutly attentive to the end of each service, though they were necessarily rather lengthy. The congregations were good throughout, increasing towards the end. There was an utter absence of anything like sensationalism; but the deeply reverent attention of all present gives good ground to hope that the seed sown has fallen into good ground, and that it will in God's good time and way, bring forth good fruit to the honor and glory of His Holy name. On Trinity Sunday evening, after the Benediction, the congregation all passed up the south aisle, retiring by the north aisle, and gave the Missioner, Rev. R. S. Radcliffe, a grateful farewell shake of the hand. The incumbent then presented each in order with a card bearing a beautiful poem on the motto "Jesus Always," as a memorial of the mission. The Rev. A. J. Belt was obliged to return home on Friday night, and hence was not present at the final services.

On Saturday, May 30th, Rev. Mr. Radcliffe and the Incumbent, addressed a meeting of the Church of England Temperance Association, in the Orange Hall, at Moorefield, which numbers with the new members who joined after the meeting, sixty-eight. A similar meeting of the Rothsey branch of the same society, was addressed on Monday, 1st inst., by the same speakers in the Temperance Hall, a large audience being present, largely composed of young people. An entertaining programme of recitations and songs by the members of the C.E.T.A., preceded the addresses, which were listened to with deep interest. At the close of the meeting many new members applied for admission, making the number at Rothsey now 75.

HURON.

SARNIA.—A young ladies Guild was formed immediately after Easter, in connection with St. George's

Church. They at once set to work to prepare for an Apron Fair, which was held on the 29th May. The weather was not very favorable, but their first effort was successful from every point of view. They realized the handsome sum of \$155, which is to be applied on the church debt.

The Principal of Huron College.—A successor to the Dean of Huron as principal of Huron College has been selected. Rev. Dr. Peace, of Islington, London, England, who gave an endowment for the Divinity chair of the college, has nominated the Rev. Mr. Fowell, M.A., of Cambridge University, to succeed the Ven. Dean Boomer, as principal and divinity professor of Huron College. Mr. Fowell has had experience in teaching, and is highly recommended. His nomination will be laid before the Huron College council at the regular meeting next month. Rev. Mr. Fowell has given very large donations for the support of Evangelical principles in this diocese. If Mr. Fowell be a modern evangelical of the old school, we can expect no more. There is, however, beneath the lowest depth, a lower still. We pray that he may be a man of firm-fixed principles, that he may curb the exuberant imagination of any who even within the sacred precincts of an Anglican college, seek for new paths.

ARVA.—Rev. C. B. Guillemont officiated on Trinity Sunday in St. John's Church. The Ven. Archdeacon Marsh officiating in the Chapter House of the Holy Trinity, the Chapter House being as yet a flock without a shepherd. Mr. Guillemont was in his earliest days a Roman Catholic priest, a Frenchman, but he left it for the old Catholic Anglican Church.

LONDON SOUTH.—*St. James' Church.*—The Lord Bishop of Huron held an ordination service in St. James' Church, London South, at morning service on Trinity Sunday. There was a large congregation. The preacher of the morning was Rev. J. Holmes, Christ Church, Delaware. Rev. Evans Davis, rector of St. James' took part in the service. There were five ordained priests, and five ordained to the holy order of the priesthood. The names appeared in a previous number of the "DOMINION CHURCHMAN." Rev. J. H. Fairlie preached at evensong.

Memorial Church.—On Trinity Sunday at evensong, his Lordship the Bishop of the diocese, admitted by the apostolic rite of the laying on of hands, to the full communion of the church, twenty-seven candidates, Revs. J. B. Richardson and Griffin assisted in the service. His Lordship addressed the candidates, dwelling on the solemn duties they assumed by taking on themselves the vows that had been made for them by their sponsors. He also preached a very impressive sermon from the text Rev. iii. 21.

St. Paul's Church.—Rev. Canon Damonlin, of St. James' cathedral, Toronto, preached an excellent sermon at matins, on Trinity Sunday, in St. Paul's Church, on the doctrine of the Trinity. He preached again at evensong. The text of his morning sermon was Luke xxiv. 52.

RUPERTS LAND.

WINNIPEG.—A despatch from Battleford announces the arrival of another courier from Fort Pitt, with news of date June 6. It brings the agreeable intelligence of the return of the Rev. Canon Mackay, who, with a party of eight scout's, left General Strange's camp some time ago to intercede for the release of the prisoners with Big Bear. They came across the camp of friendly Wood Cree Indians, who surrendered to them Mrs. Delancy, Mrs. Gowanlock, and several half-breed prisoners. They were isolated from the main camp, and therefore away from the direct surveillance of Big Bear and his braves. Many other prisoners made their escape, and have also arrived safely in camp. The two women residents leave at once on their return to relatives in Ontario.

UNITED STATES.

BROOKLYN, LONG ISLAND, N. Y.—*Trinity at St. Paul's.*—The festival of Trinity Sunday was specially celebrated, being the fourteenth anniversary of the Rev. Dr. Maynard's rectorate over the parish. An unusually large choir of surpliced boys and men rendered the musical portion of the service, singing anthems and selections appropriate to the season. The choir of the sanctuary was richly decorated with ivy and

Towers, designed in representation of the ancient trinity symbol, and worked by the ladies of the parish. On the reredos were letters in green and white, "Rector's Fourteenth Year." Before entering the pulpit Dr. Maynard spoke of the responsibility he felt in the increasing years of his rectorate, and the hopes he entertained, with God's help and their united cooperation, of making their beautiful church a source of greater usefulness in the future. He thanked the choristers for their loyalty and musical support, and said the parish Sunday school was a source of pride and congratulation, both for the churchly character of its teaching and the cordiality and kind feeling that existed; that God might continue His work successfully among them was the hope and heartfelt desire of his life.

Notes on the Bible Lessons
FOR SUNDAY SCHOOL TEACHERS, ON
THE INSTITUTE LEAFLETS.

Published under authority of the Sunday School Committee of the Toronto Diocese.

Compiled from W. S. Smith's work on Genesis and other writers.

JUNE 28th, 1885.

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BIBLE LESSON.

"Ishmael, The Bondwoman's Son."—Gen. xxi. 9, 21

Having seen in chap xvii. 19, how God not only promised that Sarah should have a son, but even told Abraham what name he should give him, we come today to the time when Isaac being born, and now about two or three years old, a "great feast" is made to celebrate his being weaned. Ishmael, Abraham's son by Hagar, was now about sixteen years old. He probably was jealous at seeing the honors, which he hoped to have for himself, transferred to Isaac. It is hard to be second where one has been first, "in honor preferring one another." Sarah sees him jeering at and making game of her son; she is very angry, and informs Abraham of it, demanding at the same time that the two brothers be henceforth separated. Abraham was much grieved at this: he loved his boy; his heart was large enough for both his sons, and he hesitates to yield to his wife's demand until it is revealed to him that it is the will of God, verse 12, then he puts off no longer.

(1) *Driven from Home*, verse 14. Hagar must have felt this very bitterly; probably she had not rebuked her son for his conduct, indeed may have instigated him to it, for she, and her mistress, Sarah, did not get on very smoothly together. Abraham gives her some provision, and water in a skin bottle, and sends mother and son away, either, possibly, expecting that God would permit them to return, or else intending that they should fix on some place where they might settle. As we shall see further on, Ishmael was not an outcast from the family altogether. Let us note the reason for this expulsion.

Ishmael's fault.—He was old enough to have known better; he allowed jealousy and spite to enter his mind; how different were Jonathan's feelings towards David, see Sam. xxiii. 16, 17. *Sarah's anger*.—She was right in her declaration that Isaac and Ishmael should be parted, but there was temper in her language which was unnecessary, see Prov. xvi. 32. *God's decree*.—God had distinctly announced that the higher and peculiar blessing was for Isaac and his descendants, and it was not for Abraham to choose but to obey.

(2) *Distressed in the Wilderness*.—In her sorrow, Hagar probably lost her way, she got off the trail, and they wander helplessly in the wilderness till the heat and thirst overpowered Ishmael, verse 15. His mother places him under a shrub, which would at least afford a shade from the sun, and having done all she could, withdraws a little distance off, and, in despair, she "lifts up her voice and weeps." She apparently forgot the promise of God made to her years before, chap. xvi. 12. If we had only more faith we should have fewer cares, Psalm lv. 22. The Psalmist's words aptly describe the condition of mother and child, see Psalm cvii. 5. "Hungry and thirsty, their soul fainted in them."

(3) *Delivered by God*, verse 17.—One was looking at them all the time; when no human help was near, "God heard the voice of the lad," perhaps he was praying to God; his father Abraham must have taught him to pray. Anyway God pities him, see Isaiah xli. 17, Psalm l. 15, Psalm ciii. 8. Hagar hears a heavenly voice bidding her to be of good cheer; just when distress was greatest, God sends the mother back to her son, verse 19. As soon as he drank of the cool,

clear water he revived, and we are told "God was with the lad," he grew up to manhood, became a hunter, skilled in the use of the bow; he had twelve sons, who formed a great nation; perhaps the most numerous branch of Abraham's descendants. There are several lessons for us from this story. *God rules*.—We must ever submit to His will, and not be discontent with our position in life, neither envying nor despising others. *God pities*, St. James v. ii.—"The Lord is very pitiful." How often people feel as Hagar did, everything black, no way of escape from troubles surging round, yet God is all the time only waiting to be gracious, see Isaiah lxxv. 24. *God saves*.—When there is no help from man, or from ourselves, man's extremity is God's opportunity. He can "open our eyes," so that we, like Hagar, may realize that we are not really forsaken, but that God is a "very present help in trouble," Psalm xli. 1. Let us then, in sorrow or trouble, always bring it before the Lord, "Take it to the Lord in prayer," He will then surely bless us, and open our eyes to see his love and goodness.

Blind unbelief is sure to err
And scan his work in vain,
God is His own Interpreter
And He will make it plain.

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.

GIVE US ASSISTANCE.

SIR,—Please allow me a small space in your columns to make known some of the wants of my mission.

The congregation of St. Matthew's, who have been worshipping in a log building for some years, are this summer erecting a very neat brick edifice, which will be ready for occupation we expect, the latter part of July next.

There are many things requisite to furnish this building and make it suitable for divine worship. Some kind friends in England have furnished a handsome altar cloth and altar linen, but the following articles are still needed:—15 yds. of carpet for chancel, 12 yds. of matting for aisle, 1 chalice, 1 paten, 2 plates suitable to collect the offerings.

I express a hope, that it is only necessary to make known the above, to have them freely offered as an offering to the Lord, by those whom the Lord our God has blessed with a goodly share of this world's goods.

Yours sincerely,
West Meno Mission, GEO. B. MORLEY,
Cardwell, P.O., Ont. Priest in charge.
June 4th, 1885.

ORDINATION.

SIR,—In your paper of May 18th, I find an item in the news of the Diocese of Huron, under the heading "Ordination." After giving a list of the candidates expected to present themselves for Holy Orders on Trinity Sunday, and stating that they will be needed to supply vacant missions and parishes; it is then lamented, that, though other professions are overstocked the aspirants for the ministry are very few; I say it is not to be wondered at, when the few who do, are treated in a manner neither christianlike nor gentlemanly by the Bishop of the diocese. I know of one case where, without cause or provocation his Lordship has been pleased, most abruptly to cancel the license of a lay reader who served for more than three years; and even refused to give his reason for having done so. I ask is it a wonder that applicants for the church in Huron Diocese are few. I regret having to use such strong terms against a bishop, as I honor the position and believe those holding it to be no less than successors to the apostles of our blessed Lord and Saviour. Yours,

JAMES B. CAULFIELD,
May 29, 1885. Tilsonburg.

THE SOCIETY OF THE TREASURY OF GOD.

SIR,—Mr. Carey is one of a very large number, who thinks this society deserving of respect. There are others who are really quite enthusiastic in their sentiments towards us. But they do not help us, and to work a reform in the Anglican Church, the most conservative body in the world, requires a lot of help in prayers, in money, in influence, in preaching, in

distributing tracts. Mr. Carey, however, helps us with criticism, I wish to thank him with the assurance that his letter will receive careful consideration.

Since Christmas we shall, next week, have distributed some 20,000 tracts and papers. The last are going to the eleven synods and diocesan conventions, that meet about the 9th of June, and we hope will attract the attention of the society.

We shall be thankful for criticism and advice, in order that our revised rules and publications, may be as far as possible acceptable to the whole Church.

I am, etc.,
C. A. POCOCK,
Hon. Organising-Secretary.

Brockville, Ont.

A THOUGHTFUL ARTICLE.

SIR,—I was particularly struck with the "thoughtful article," as you have well termed it, which you published in the DOMINION CHURCHMAN of May 21st, entitled, "On the importance of keeping the Festivals of the Christian Church." One could almost imagine that he was reading the production of a churchman, instead of a "Methodist." Whoever it is that writes such articles, notwithstanding they appear in "the Methodist Recorder," cannot be very far from being a good churchman. He may be unconscious of the fact, but he has nevertheless given utterance to sentiments which are becoming natural to the Churchman, (yet, alas, are ignored by certain ones who call themselves churchmen and profess purer precepts than are held by those who do not to be so very "Evangelical.") That such sentiments should emanate from a Methodist, may surely be regarded as one of the signs of the times. The spectacle of intelligent christians, refusing to recognize these way-marks of the divine life, is simply amazing.

The Christian year of the Church, with the life and sufferings of the Saviour so regularly brought to view, as well as the record of the lives of the evangelists and apostles, are eminently calculated to promote a reverential and devout feeling in the heart. The learned Trench has somewhere termed these holy seasons the "birthdays" of our race. A bishop of the American Church, says, "How scriptural is it! How evangelical! How richly spiritual! How blessed the practical plan! How eminently calculated to quicken His people to greater diligence and activity, to promote one growth in grace, and in the knowledge of our Lord and Saviour, Jesus Christ." The writer of the article in question, well puts it, when he says, "Ours is an historical religion. . . . There is nothing so stable, nothing so easily apprehended, as facts in history, nothing more significant, fruitful, and far reaching in its issues, than the facts of history upon which Christianity is based."

SENEX.

QUITE OUT OF PLACE.

SIR,—Is it necessary for us to have our ears offended, and our minds disturbed continually whilst at our devotions in God's house on the Sabbath, by the announcement from the pulpit of a church fair or bazaar or tea social, to take place during the week? It is a mystery why this strange practice is allowed. The ladies of the congregation who have these things in charge, might I think devise some other way in which to let people know where to send provisions and fancy articles. And also as to what day has been selected for the sale of such things.

It is not the easiest matter imaginable to compose the minds and give that devout attention to the prayers and sermon which God requires of us. Indeed with many this is one of the hardest of hard things to do. Worldly thoughts will creep in whether we will or no. And some of us can truly say with St. Paul, the things that I would not that I do.

Surely then, nothing should be said or done to add to this difficulty. Oh that the time may soon come when bazaars and fairs, "that obnoxious word, reminding old country people of the noisy, rough fair-days at home." Teas, art loans, socials, and all such unchristlike methods of raising money for the dear old precious cause will be done away with, and every one give according to his ability with a loving, grateful heart.

E. W.

THE MEN WHOM GOD USES AND PROSPERS ARE MEN WITH DEEP HEARTS AND STRONG WILLS, WHO SET THEIR MINDS ON SOMETHING WHICH THEY CANNOT SEE, AND WORK STEADFASTLY FOR IT TILL THEY GET IT; FOR GOD GIVES IT TO THEM IN GOOD TIME—WHEN PATIENCE HAS HAD HER PERFECT WORK UPON THEIR CHARACTERS, AND MADE THEM FIT FOR SUCCESS.

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TO DAY.

Every day is a fresh beginning,
 Every morn is the world made new.
 Yesterday now is a part of forever,
 Bound up in a sheaf which God holds tight,
 With glad days, and sad days, and bad days which
 never
 Shall visit us more with their bloom and their
 blight,
 Their future of sunshine and sorrowful night.
 Let them go, since we can not re-live them;
 Can not undo and can not atone;
 God in his mercy receive, forgive them;
 Only the new days are our own;
 To-day is ours, and to-day alone.

AN EVIDENCE IN SECURITY.

A crew of sailors who, to use their own phrase, did "not take any stock in missions to the cannibals," by a somewhat rough experience changed their minds. Cruising among one of the Pacific groups their vessel struck a reef and foundered. There was no alternative but to take to the boats and row ashore, although according to their information, it was a choice between sharks and the natives. The part of the coast where they landed, happening to be uninhabited, they hid themselves in a hollow until it became necessary to procure something to eat, even at the risk of being eaten themselves. At length one of the boldest ventured to climb to the top of a hill, where he could look over to the populous valley beyond. All at once his fear-stricken companions saw him spring to his feet and swing his hat, shouting, "Come on, boys, I see a church!"

"DAILY WORK."

A FEW WORDS TO GIRLS. BY MRS P. B. POWELL.

"Thou wouldst be hero? Wait not then supinely
 For fields of fine romance, which no day brings.
 The finest life lies oft in doing finely
 A multitude of unromantic things."

Daily work has an ennobling tendency. Study is in itself elevating and refining; and contact with great minds cannot fail to counteract the tendency we all have to make too much of the trifles of life. When you contrast your lot at school, or home, with that of young girls in Zenanas of India or the homes of Japan, what thankfulness should fill your hearts, what enthusiasm should fire your efforts! There is among many girls a sad lack of aspiration, a contentment with mediocrity, a craving for excitement, which is sapping the very foundations of character.

A butter-fly woman has no weight in this busy, earnest age; you must measure the strength of a girl's character by the power of the feelings she subdues, not by the power of those which subdue her. There have been times in the history of the world, when knights and warriors were eager to break each other's heads, to show their admiration of women; yet, I doubt whether there ever was a time when she was held in truer estimation than now. What part she has to play in the future, depends on her own recognition of the true position designed for her by God—a position so beautiful and so natural, that when she steps out of it, she loses her charm.

Let me entreat you to cultivate *womanliness*. Try to acquire a disposition so kindly and so sweet, that to live with you shall be like living under southern skies. Try to lift and bear the burdens of those around you, filling the atmosphere of home with the music of light and joy. The life, the very soul of love is self-sacrifice, its bliss is to see others blest.

And never let your sympathies be limited to your home, your own surroundings, your own poor, your own country. Think of the hundred millions of women in India, who have for centuries been kept in a state of degradation akin to slavery, for whom hope has no brightening future, and faith no object of inspiration. What can you do to help

them? Zenana doors have now been thrown open; and the question is no longer, "How shall we get in?" but "How shall we supply labourers for the work ready to our hand?"

Ladies from England, qualified for such a mission, are much needed; will any of our readers respond to the call, and "give their own selves?" Money from England is needed for schools, and native teachers, and Bible-women; can you not collect some? Could you not deny yourself a new dress, or hat, or pair of gloves, in order to pour your offering into the treasury of the Lord? At any rate you can dedicate your fingers to Christ, by making garments to be sent to India, or articles for sale at home. Let it be said of each of you, "She hath done what she could." "She stretcheth out her hands to the poor; yea, she reacheth forth her hands to the needy."

THE MYSTERIOUS WATCHMAN.

Our readers have already heard how wonderfully the Lord provided a dinner for the Missionary, Dr. Krapf, by means of a lion. They shall now read of another instance of God's watchful care over His servants. The story is to be found in the interesting memoir of the Missionary, Mr. Hoernle. (The daughters of these two holy men have been appointed to labor for the Lord in Batavia.)

"After a very tiring ride they (Mr. Hoernle and his companions) reached one evening a village in Persia, intending to pitch their tents near it. But this the villagers would not allow. The travellers pleaded that it would soon be dark, and they could not go any further; showed them also their firman (order from the Shah), but all in vain. 'The Shah,' they replied 'is in Teheran, and we are masters here, and shall not allow you to remain.' On being asked to show them another place, they did so, but of such a suspicious-looking character that they accepted it only on account of the impossibility of proceeding further. They sent to the Kadkhuda to send them a watchman, but he refused to give them one. They were therefore obliged to watch themselves, each taking his turn."

Can we not imagine how the good men in that dangerous place, with the darkness of night closing around, commended themselves, to the care of Him who never slumbers or sleeps!

"About midnight Mr. Hoernle awoke suddenly and hearing voices speaking close to their tent, looked out and saw several men standing behind a hedge. His own party were all fast asleep. He was just about to step out of the tent to wake the man who ought to have been keeping watch, when he was startled by seeing a huge dog lying across the tent-door, which growled at him so fiercely that Mr. Hoernle did not venture to step over him, or to drive him away. He determined to keep watch himself, though not his turn. The dog, he observed, was equally fierce in his demonstrations whenever he heard the men speaking outside. Somewhat reassured by this strange watchman, Mr. Hoernle himself fell asleep again, and when he awoke at daybreak, the dog was gone. Nobody knew whence it had come, nor whither it had gone. The people themselves assured them there was no such dog in the village. Had the Lord sent him to protect and save them? They were glad to believe it was so. That it was a real dog, was clear from the discovery they made in the morning, that a vessel, in which they had some milk, was empty."

A RELIGION FOR ALL WEATHERS.

There is a fishing village on the coast of Cornwall, where the people are very poor, but pious and intelligent. Last year they were sorely tried. The winds were contrary, and for nearly a month they could not put to sea. At last, one Sunday morning the wind changed, and some of the men whose faith was weak went out towards the beach, the women and children looking on sadly, many saying with sighs, "I'm sorry it's Sunday, but—" "If we were not so poor—"

"But—if—" said a sturdy fisherman, starting up and speaking aloud; "surely, neighbours you're not going with your *buts* and *ifs* to break God's law."

The people gathered around him, and he added, "Mine's a religion for all weathers, fair wind and foul. 'This is the love of God, that ye keep His law.' 'Remember the Sabbath day to keep it holy;' that's the law, friends. And our Lord came not to break, but to fulfil the law. True, we are poor; what of that? Better poor, and have God's smile, than rich and have His frown. Go, you that dare; but I never knew any good come of a religion that changed with the wind."

These words in season stayed the purpose of the rest. They went home and made ready for the house of God, and spent the day in praise and prayer. In the evening, just when they would have been returning, a sudden storm sprang up that raged terribly for two days. After the tempest came settled weather, and the pilchard fishery was so rich and abundant, that there was soon no complaining in the village. Here was a religion for all weathers. Remember the words, "Trust in the Lord and do good, and verily thou shalt be fed."—*Selected.*

"I CAN SWIM, SIR."

During a terrible naval battle between the English and Dutch, the English flag-ship commanded by Admiral Narborough, was drawn into the thickest of the fight. Two masts were soon shot away, and the mainmast fell with a fearful crash upon the deck. Admiral Narborough saw that all was lost unless he could bring up his ships from the right. Hastily scrawling an order, he called for volunteers to swim across the boiling water under the hail of shot and shell. A dozen sailors at once offered their services, and among them a cabin-boy.

"Why," said the admiral, "what can you do my fearless lad?"

"I can swim, sir," the boy replied. "If I be shot, I can be easier spared than anyone else."

Narborough hesitated; his men were few, and his position was desperate. The boy plunged into the sea, amid the cheers of sailors, and was soon lost to sight. The battle raged fiercer, and as the time went on defeat seemed inevitable. But just as hope was fading a thundering cannonade was heard from the right, and the reserves were seen bearing down upon the enemy. By sunset the Dutch fleet were scattered far and wide, and the cabin-boy the hero of the hour, was called to receive the honour due to him. His modesty and bearing so won the heart of the old admiral that he exclaimed, "I shall live to see you have a flag-ship of your own."

The prediction was fulfilled when the cabin-boy, having become Admiral Cloudesley Shovel, was knighted by the king.

THE CAT AS A MUSICAL CRITIC.

I lately (writes a clergyman in the south of Ireland), in visiting a medical friend, had the opportunity of witnessing the strange effects of a certain kind of music upon a cat. Pussy was sporting with her young kittens on the rug, when her master drew my attention to her, saying there was an air in Verdi's "Il Trovatore" which she detested, and would not allow to be whistled within her hearing. Upon my expressing my surprise, and begging for an illustration of the truth of his statement, he began to whistle several airs in different styles. Of these, however, the cat took not the smallest notice. He then changed to the well known "Ab che la morte," when instantly her play stopped, and her ears pricked up with an uneasy motion. As the whistling continued, she grew more and more restless, and at last, with a piteous cry, ran to her master, climbing up besides him, and put her paws on his mouth to stop the objectionable music.

WHAT AILED A PILLOW.

While Annie was saying her prayers, Nell trifled with a shadow picture on the wall. Not satisfied with playing alone she would talk to Annie, that mite of a figure in golden curls and snowy gown, by the bed-side.

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Annie finished her prayer, and crept into bed, whither her thoughtless sister followed, as the light must be out in just so many minutes. Presently Nell took to floundering, punching and "Oh dearing." Then she lay quiet a while, only to begin again with renewed energy.

"What's the matter?" asked Annie at length. "My pillow!" tossing, thumping, kneading. "It's as flat as a board, and hard as a stone; I can't think what ails it."

"I know," answered Annie, in her sweet serious way.

"What?"

"There's no prayer in it."

For a second or two Nell was as still as a mouse, then she scrambled out on the floor, with shiver, it's true, but she was determined never afterward to try to sleep on a prayerless pillow.

"That must have been what ailed it," she whispered, soon after getting into bed again; "it's all right now."

I think that is what ails a great many pillows on which restless heads, both little and big, nightly toss and turn; there are no prayers in them. Nell's remedy was the best—the only one.

THE GREAT ARGUMENT.

Coleridge says he has become weary of "the evidences of Christianity." His was the period of the Boyle and other lectures, whereby men were to be converted by lamp black, known now as printer's ink. So it was a good word he uttered:—"After all the true Christian is the strongest argument for Christianity." It is not permitted to all to write theses on Christian evidences; not even to read books on Christian evidences, or to get our children to read them. And they are to be sent into the world, where there is a moral miasma to be breathed which may give a chill to their childhood's faith. What are the parents to do to prove Christianity is true and is no lie? Many a child in adult years has been saved this chill by being able to testify to a father's or mother's faith.—What were atheistic or other arguments to a son or daughter who had seen not evidences of Christianity at home, but Christianity itself. Day by day they had witnessed the pure and happy lives of parents; had seen them on their knees with the book of God in their hands, drawing their inspiration therefrom. This is an argument for Christianity stronger than the one Butler wrote, or that can be written. We do not make enough of this; the Christian is the argument for Christianity. Here is another reason why our homes should be bright with kindness and happy with love; why they should be illuminated with the light which comes from the throne of God, from whom alone cometh every good and perfect gift. Every Christian home is an evidence for the truth of Christianity, which will make itself felt in our sons and daughters when they go out into the world to breathe the miasma which is giving chill to those who have had no Christian home and seen no pious parents. Gentleness at home, contentment at home, patience at home, kindness at home, the fruits of faith in God and Christ, these arguments for God and Christ will never be contradicted, indeed cannot be contradicted.

DON'T BE DISCOURAGED.

Boys and girls are sometimes very easily discouraged. Let me give you some instances of men who overcome this feeling of discouragement. There was Goldsmith. His early days gave no promise of his later. Hume, the historian, was thought likely when a boy, to make a merchant only. Sheridan's mother used to say that he was her dullest son. Augustine, when a boy, did not like his books. Farquhar was easily discouraged. Domenichino, the great painter, was laughed at by his young companions, and called an "ox," he was so slow and dull.

Yet these lads turned out well, and became eminent and successful. They never gave up the ship. By perseverance, industry, and hard work they achieved name, fame, and what is far better, usefulness in the world. It is not always the show,

boy who wins in the long run. The steed that prances the most does not always gain the race. It is the steady puller that carries the load up hill.

Don't be discouraged too easily in Christian things, or in any other department of real life. Keep on. Pull away. Don't give up. Remember the people whose names I have given you in this article. Think of what they became, and what they did; they wrote books, poetry, made paintings—and this by overcoming this sense of discouragement, which many feel at times.

Ludovic Caracci, the great artist, was advised to keep himself to grinding colors, instead of trying to paint with them—Tintoretti begged him to give up painting. But he was not so easily discouraged, and became a great artist. Difficulties may be overcome. Then don't give up the ship while there is a plank of her left.—*Young Churchman.*

THE OLD DOCTOR'S STORY.

"I have a little story to tell you, boys," the old doctor said to the young people the other evening. "One day—a long, hot day it had been, too—I met my father on the road into town."

"I wish you would take this package to the village for me, Jim," he said, hesitating.

Now I was a boy of twelve, not fond of work, and was just out of the hay field, where I had been at work since daybreak. I was tired, dusty and hungry. It was two miles into town. I wanted to get my supper, and to wash, and dress for singing school.

My first impulse was to refuse, and to do it harshly, for I was vexed that he should ask me after my long day's work. If I did refuse, he would go himself. He was a gentle, patient old man. But something stopped me; one of God's good angels I think.

"Of course, father, I'll take it," I said, heartily, giving my scythe to one of the men. He gave me the package.

"Thank you, Jim," he said, "I was going myself, but somehow I don't feel very strong today."

He walked with me to the road which turned off to the town, and as he left, put his hand on my arm, saying again, "Thank you, my son.—You've always been a good boy to me, Jim."

I hurried into town and back again. When I came near the house, I saw a crowd of farm hands at the door. One of them came to me, the tears rolling down his face.

"Your father," he said, "he fell dead just as he reached the house. The last words he spoke were to you."

I'm an old man now, but I have thanked God over and over again in all the years that have passed since that hour, that those last words were, "You've always been a good boy to me."

No human being ever yet was sorry for love or kindness shown to others. But there is no pang of remorse so keen as the bitterness with which we remember neglect or coldness, which we have shown to loved ones who are dead.

Do not begrudge loving deeds and kind words, especially to those who gather with you about the same hearth. In many families a habit of nagging, crossness, or ill-natured giling, gradually covers the real feeling of love that lies deep beneath.

And after all, it is such a little way that we can go together.

WHY DIDN'T I SEE THIS THING BEFORE?

An old farmer, in considering how much he should give for the mission cause, soliloquized thus: "Why didn't I see this thing before? Ten dollars for mission work, and one year ago I only gave fifty cents. And that half-dollar hurt me so much, and came so reluctantly! And the ten dollars, why, it is a real pleasure to hand it over to the Lord! And this comes of keeping an account with the Lord. I am so glad Brother Smith preached that sermon. He said we should all find it 'a good thing to have a treasury in the house from which to draw whenever our contributions are solicited.' He asked us to try the experiment for one year, to 'set apart a certain portion of our income for

the Lord's work.' I thought it over. I thought about those Jews and the one-tenth they gave into the Lord's treasury. I thought what a mean and close-fisted Jew I should have made had I lived in those days. Then I counted up all I had given for the year, and it was just three dollars. Three dollars! and I had certainly raised from my farm, clear of all expenses \$1,200. Three dollars is one four-hundredth part of \$1,200.

The more I thought the wider I opened my eyes. Said I, 'I am not quite ready for the Jew's one-tenth, but I will try one-twentieth and see how it works.' I got a big envelope, and put it down in the corner of my trunk, and as soon as I could I put the \$60 into it. Said I, 'Here goes for the Lord.' It cost me a little something to say it at first, but when it was done how good I felt over it. When this appeal came for missions, all I had to do was just run to my treasury and get the money.

And all this comes from keeping an account with the Lord. How He has blessed me this year! I never had better crops. Now I am going to try another plan. I am going to give the Lord the profits from one acre, one of my best yearlings and one-tenth of the profits from my orchard. That will make the Lord's fund up to \$75; and if it don't, I will make it up from something else."

HOW TO BE A PRACTICAL CHRISTIAN

I.—ON HAVING A RULE OF LIFE.

All persons, children as well as adults, should have a rule of life. Nothing is done well without a rule. What is true of the ordinary affairs of life is true in the practice of religion.

Adopt something like this as your rule of life:

1. To say my daily private prayers regularly.
2. To be regular in attending Church.
3. To say grace (at least privately) before every meal.
4. To choose good companions.
5. To be moderate in food and drink.
6. To have some employment besides my regular work, so as never to be idle.
7. To remember that God always sees me.
8. To do as much good each day as I can.
9. To follow my Saviour closely.
10. To remember that death comes to all, and comes soon, and that the life beyond never ends.

II.—ON THE USE OF TIME.

It is a matter of the greatest importance never to be idle. Employ your time in some useful and profitable way. The fourth commandment forbids idleness. It teaches us to work diligently throughout six days, and to keep holy the seventh. Most of you have time not needed for your daily work, whatever that work may be. You should use this time well. Always try to have some occupation over and above your work—something which will be useful and interesting. Music, drawing, reading, or the study of natural history, or something of this kind may be taken up.

III.—ON THE CHOICE OF COMPANIONS.

There are few things more important for you than that you should have good friends and companions. You all have a great many acquaintances, you cannot very well choose who they shall be. You are thrown together without any choice of your own. From amongst your acquaintances you will have to select your more intimate companions and friends. These friends will have a great influence upon your life. See that they are honest, truthful, upright, devout, and pure. Never choose such friends as those whom you are at all likely to be ashamed of, or those whom you would not like to ask into your homes.

(To be continued).

COMFORTING NEWS.—What a comfort and how very convenient to be able to have a Closet indoors, it being neither offensive nor unhealthy. "Heap's Patent" Dry Earth or Ashes Closets are perfectly inodorous. The commodes with urine separators, can be kept in a bedroom, and are invaluable in any house during the winter season, or in case of sickness; they are a well finished piece of furniture. Factory, Owen Sound, Ont.

CHILD AND BUTTERFLY.

"O, mother, see that writhing worm!
Again and yet again,
From side to side I see it squirm,
'Tis dying sure in pain.

"Ah, now it straightens with a thrill,
Upon its leafy bed;
A moment throbs, then all is still—
Poor little worm, 'tis dead!"

"It does seem hard, indeed, my child,
To die 'mid things so fair;
But would you be quite reconciled,
Watch but a moment there."

"O, mother, see the bursting shell!
And such a radiant thing
Comes from that dark and wormy cell—
It mounts on jeweled wing!

"It settles on that mossy rose,
Its honeyed fountain dries;
With dazzling beauty how it glows,
A thing of Paradise!

"O, what a blessed, glorious change!
So grovelling, writhing there;
Now free and happy, see its range,
A blossom of the air.

"Ah, mother, now I clearly take
The lesson of the worm;
Our bodies from their tombs shall break,
And wear a beauteous form.

"These frames of ours will turn to dust,
The spirits never dies;
For all who in the Saviour trust,
In glorious forms arise."

A PEEP AT A JAPANESE VILLAGE.

THE TOWN MOUSE TO THE COUNTRY MOUSE.

MY DEAR MAUD,— Probably you will laugh at me when I tell you that I have paid a highly interesting visit to a foreign country this morning, without the aid of that "magic carpet" or "wishing ring" which in fairy stories, is considered necessary in order to accomplish such an undertaking. Only to pay one shilling, walk through a doorway, and though in the heart of London to find one's self transported, as it were, into a Japanese village, is what we (Aunt Mary and I) really did when we went to visit the native settlement lately opened near Hyde Park and opposite our beautiful Knights-bridge Barracks. After depositing our modest coin and passing through the turnstile, we found ourselves in a street of genuine Japanese houses, their wooden roofs and quaintly carved gables forming a striking contrast to the commonplace stone buildings we had left outside. No bricks or mortar are employed in their construction, nothing to keep out the cold: but the frames are made of bamboo poles, and the walls are merely movable screens covered over with oiled paper, carved wood or linen, and which can be pushed backwards and forwards at pleasure. Such walls seem very comfortable to my mind, and only suitable for a very hot climate; however, Uncle John, who has lived in Japan, and ought to know says the weather is very severe at times, but the Japanese do not seem to mind the cold much. They

go about very scantily attired, and only clothe themselves out of respect to the feelings of foreigners. Often when the snow is on the ground he has seen them with the screens of their houses pushed on one side, bathing, dressing, and cooking in public. Instead of fire-places, we saw little movable stoves which, when kicked over by heedless persons, are often the cause of destructive fires. One thing to be said in favor of Japanese architecture is, that should the houses be destroyed by fire, new ones can be easily run up again and furnished at a very trifling expense.

The shops were open, and the first we visited was one full of nothing but little wooden and straw sandals or clogs. They are kept on by a kid strap, through which the great toe is stuck. The shopman had a melancholy, pathetic face, with short, curly black hair and oblique eyebrows. He was sitting cross-legged on the ground, with his feet covered in perfectly-fitting white kid gloves! Seeing them thus protected explained a story I came across lately in a book of African travels, in which one of the native chiefs supposed that an English lady must be suffering from the cold because she wore boots on her hands! Japanese sandals are only worn out of doors, as they would cut the soft smooth matting with which all Japanese houses are furnished. The natives are very clean and particular about their carpets, and when paying a call, Uncle John says visitors are always expected to deposit their sandals on the steps at the entrance of the room. (To be Continued.)

THE EMPRESS OF INDIA.—Our readers will notice by the advertisement that this elegantly fitted and well appointed steamer has resumed her sailings to Port Dalhousie and St. Catharines; she offers to passengers the choice of two or three attractive Railway routes with reasonable rates. With courteous officers and an efficient crew, she should draw a goodly number of passengers to this pleasant route.

SOUTHERN BELLE—This favorite steamer has resumed her daily sailings to Hamilton, Burlington, and Oakville. The arrangement with the Grand Trunk Railway Co. is renewed as in former years. The Saturday cheap excursion is also announced. There is no more favorable way of enjoying a holiday and a sail than by this well-known steamer. As in former years, Mr Keith efficiently manages, a guarantee for comfort.

THE CHICORA.—This favorite and popular steamer has resumed her sailings for the season. The steamer makes close connection with the New York Central & Michigan Central Railways for the Falls, Buffalo, New York, Boston, etc., Under the same management as in former years, this splendid vessel offers undiminished attractions to excursionists. See Advertisement.

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Births, Deaths, Marriages, Under five lines 25 cents.

BIRTH. ROSSEAU.—At the Parsonage, Rosseau, June 8th, the wife of the Rev. Alfred W. H. Chowne, of a son.

PETLEY AND PETLEY.—The 10 cent and 5 cent counters in the stores of this popular firm are a great success, eager crowds were to be seen pressing around them, making purchases during the past week. Our readers should make it a point to pay a visit. Courtesy, prompt attention, and good value for their investments await them.

JOLLIFFE AND Co. QUEEN ST. W.—Those of our readers who contemplate furnishing or re-plemishing their houses, should not fail to call and inspect the extensive stock exhibited in the show-rooms of this firm (See Advertisement). The proprietors will extend to all visitors prompt attention and thorough courtesy. Their goods are their own manufacture, and for style, workmanship and durability cannot be excelled. Prices are quoted at the most reasonable figures. The Carpet Room has an excellent display of Carpets, Linoleums, Oil cloths, etc.

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EMILY'S DREAM.

It was a cold winter's night, and little Emily, who had been busy helping her mother at work all day now took her candle and went to her room. She knelt down and said her usual prayers, and then putting out her candle, looked out on the scene around her. The stars were shining brightly, and the snow lay thick upon the ground; a light in the window of the village inn threw a bright, warm light across the path.

She was a thoughtful child, and stood gazing some time, till at last her eyes were dimmed with tears. She was thinking of a night many hundred years ago, when in the cold of winter, as she naturally thought, the Saviour of the world had been born in a stable of an inn in Bethlehem. His cradle, a manger filled with straw—a cold hard bed indeed for a Royal Child.

She looked at the warm soft couch prepared for her, and said to herself as she lay down, "If I had lived then, I would have prepared for my Saviour at least as warm, and soft, and clean a resting-place as this," and, filled with these thoughts, she turned her head upon the pillow, and was soon asleep.

Presently, a light brighter than the sun at noonday—she dreamed—shone into her room, and as the child gazed, half in fear, a form most beautiful, with a face of heavenly sweetness, stood before her; and then a voice, so soft and gentle, she had never heard the like before, broke upon the stillness, and Emily held her breath with awe and reverence, as she listened to its tones.

"My child, was it thy wish that a worthier shelter should have been prepared for Me when I was here on earth? Know this; that I am seeking now another home, and that home is thy heart. Let that be as thou saidst, My cradle should have been—warm, and soft, and clean—warm with fervent love for God; soft with sorrow for sin, and sympathy with others, and gentle deeds of love for them; and clean by holiness and purity from all sin and selfishness; so will I come and dwell in thy heart, leading thee by the hand, and guiding thee with Mine eye, till I bring thee to see God in his beauty in the land that is very far off."

As the voice ceased the child awoke; and looked around her saw only the stars peeping in at the window of her little room.—*Penny Magazine.*

THE LITTLE SOWER.

Bessie had got a present of a new book, and she eagerly opened it to look at the first picture. It was the picture of a boy sitting by the side of a stream, and throwing seeds into the water.

"I wonder what this picture is about," said she. "Why does the boy throw seeds into the water?"

"Oh! I know said her brother Edward, who had been looking at the book; "he is sowing the seeds of water-lilies."

"But how small the seeds look" said Bessie. "It seems strange that such large plants should grow from such little things."

"You are just sowing such tiny seeds every day Bessie, and they will come up large and strong plants after a while," said her father.

"Oh, no! father; I have not planted any seeds for a long while."

"I have seen my daughter sow a number of seeds to day."

Bessie looked puzzled and her father smiled and said:

"Yes I have watched you planting flowers, and seeds, and weeds, to-day."

"Now I know that you are joking, for I would not plant ugly weeds."

"I will tell you what I mean. When you laid aside that interesting book, and attended to what your mother wished done, you were sowing seeds of kindness and love. When you broke the dish that you knew your mother valued, and came instantly and told her, you were sowing seeds of truth. When you took the cup of cold water to the poor woman at the gate, you were sowing seeds of mercy. These are beautiful flowers, Bessie. But I hope my little girl has been planting the tree of 'love of God,' and that she will tend and watch it, until its branches reach the skies and meet before His throne."

"And the weeds, father?"

"When you were impatient with baby, you sowed the seeds of ill-temper. When you waited some time after your mother called you, you sowed disobedience and selfishness. These are all noxious weeds. Pull them up. Do not let them grow in your garden."

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AN EX-ALDERMAN TRIED IT.—EX-Alderman Taylor, of Toronto, tried Hayward's Yellow Oil for Rheumatism. It cured him after all other remedies had failed.

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