

Canadian Churchman

AND DOMINION CHURCHMAN.

A Church of England Weekly Family Newspaper.

Vol. 17.]

TORONTO CANADA, THURSDAY, AUGUST 20, 1891.

[No. 84.

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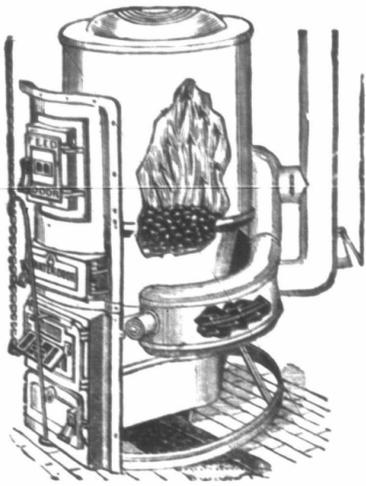
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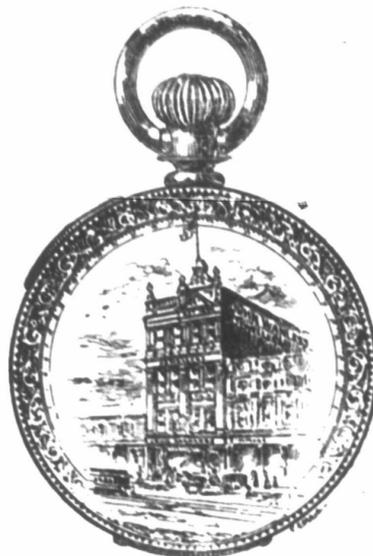
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Lessons for Sundays and Holy Days.

August 23—13th SUNDAY AFTER TRINITY.

Morning.—2 Kings 5 18. 1 Cor. 4 to v. 18.
Evening.—2 Kings 6 to 24; or 7. Matt. 27. 67.

NOTICE.—Subscription Price to subscribers in the City of Toronto, owing to the cost of delivery, is \$2.50 per year, if paid strictly in advance, \$1.50.

"JE SUIS JUSTE—ET VOUS?"—The inscription on a sun-dial in the south of France, placed somewhere conspicuously by the wayside, is an apt illustration of the speaking value of a good life, or even of a passing good deed. "I am doing right—are you?" Let us be able to say that by *doing*.

COMPULSORY NATIONAL INSURANCE is being strongly advocated by the Bishop of Durham and other influential persons. The idea seems to be to force all and sundry to make provision for the rainy days of futurity for the benefit of their aged, disabled, widowed or fatherless ones. The details are not quite clear.

HYPNOTIZED TO MADNESS.—The news from Berlin of the conviction and fine of a man for driving his victim of hypnotism to insanity by repeated daily experiments, points by an extreme case to the existence of this great danger to persons of weak, sensitive, impressible minds. They should be protected.

SALVATION ARMY RESCUE WORK commends itself to the public approval in a practical way which goes far to counterbalance their noisy eccentricities and notions about religion. If they would only confine themselves to rescue work pure and simple, there would be little to be said to their discredit, and they would effect an immense amount of good.

MAGEE VERY UNCONVENTIONAL.—"He would dash into a subject with a force and a brilliance that astonished his hearers, and when he made commonplace hearers or heavy-headed respectabilities look up astonished and aghast at some daring sentences or phrases of controversy, he seemed delighted. He was impatient of the commonplace."

THE SWISS REPUBLIC seems bound to prove the rule of the short life of republics generally by the brilliant exception of its own wonderful continuity. In August this year they celebrate their 600th anniversary, the three original cantons having founded their "everlasting league" in 1291. The whole republic now extends to 22 cantons, and is as lively as ever.

THE YEAR 1890 is ennobled by the memory of many great men, as they have since been proved, who then first saw the light. Among these have been enumerated Darwin, Gladstone, Erastus Wilson, John Hill, Burton, Manteuffel, Coant Beust, Lord Houghton, Alfred Tennyson and Oliver Wendell Holmes. A very fair array of intellect for one year's efforts.

"TWO PENNY HALFPENNY PAMPHLETS," Bishop Benson lately said, are responsible for a good deal of public misapprehension of the Church. These brochures are got up by cranks or by enemies of the Church, are hardly known or heard of at all among Church people, but are greedily bought up and supported by ignorant dissenters, who swallow them as *bona fide* Church documents!

PUNCH'S JUBILEE.—Not the least among the public celebrations of 1891 is that of the great public jester, the laureate of fun and wit, whose first number was issued on 17th July, 1841, and whose pages have scintillated with the brilliant thoughts of Douglas Jerrold, Thackeray, and Leech. The present editor (Burnand) is a Romanist, and its pages are tinged that way.

PHILLIPS BROOKS VICTORIOUS.—The colossal reputation of the great Boston preacher has triumphed over all arguments and reasoning urged against his orthodoxy and fidelity as a Churchman; the bishops have consented to consecrate him as one of their number. Massachusetts now has an opportunity of showing what broad theology can do for the Church.

THE RIGHT KIND OF BOAT.—The action of the manager of the Bank of Hamilton in importing a Scotch sail boat for the use of his subordinates, deserves wide imitation. The yachts and sail boats used on our lakes should be inspected and registered. Some of them are mere death-traps, warranted to keel over on the slightest provocation. They should be labelled "Sudden Death."

A GOOD CORNISHMAN.—There have been many of these, but just now the name of one is very prominent—J. Passmore Edwards—a famous journalist, who expends the margin of a handsome fortune in various benevolent works. These include a convalescent home, a free library, an occasional gratuity of a £1,000 for his employees. He is proprietor of *The Echo*, *Building News*, and *English Mechanic*.

SPURGEON AND STANTON.—The illness of the great Saxon preacher has called forth evidence of his popularity in unexpected quarters. Archbishop Benson and Mr. Gladstone have expressed their sympathy. The popular assistant at St. Alban's, Holborn, has done the same in a sermon, saying, "No man in London stands with such clean hands—he has preached for Christ alone, and has made no money . . . a good man, one of whom Englishmen are proud."

BISHOP MACROBIE'S RESIGNATION.—The particulars now known on this subject do much credit to the noble-hearted bishop of Maritzburg. He has persuaded himself, after 22 years faithful work among his people, that a change in the personality of the Episcopate there would tend to heal the Colenso schism. It is hoped that the five recalcitrant congregations will join with the others in choosing a new bishop.

"A LITTLE PHILOSOPHY inclineth man's mind to Atheism, but depth in philosophy bringeth man's mind about to religion," is an old saying of Bacon's—no mean authority—often quoted by Pope Leo XIII. as the testimony of thorough scientific knowledge to the truth of revelation. It is as true now as always,—the blatant, loud-mouthed sceptics are the shallow dabblers in science, not its masters.

MUSCULAR EPISCOPACY.—It is reported that the Bishop of Newcastle, Wilberforce, lately took occasion, on the spur of the moment, to illustrate his sense of the humanity of bishops by rushing a tipsy man boldly across the tracks at Bilton to save him from a fast freight just coming in. There was not a moment to spare in saving the man's life, and the bishop's coat tails whisked the engine as he passed.

KOP'S ALE is the name of a beverage which Mr Henry Lowenthal, after years of experiment and the expenditure of £50,000, introduces to the British public as a satisfying substitute for the ordinary article; and yet it contains less alcohol than lemonade. It is brewed from Kentish hops in much the same way as home brewed ale. It is supposed to be destined to supersede tea, coffee, cocoa and reservoir water!

THE LEEDS JUBILEE has been made the occasion for commemorating the splendid monumental life work of Dr. Hook in that town 50 years ago. It is a standing proof of the power of Church principles frankly stated, boldly pushed and kindly carried out: "*Suaviter in modo, fortiter in re.*" If other vicars and rectors of important parishes had been equally wise, what a magnificent result would there have been!

FANCY RELIGIONS.—There was a good deal of sentiment true to nature in that British sergeant's rough and ready classification of his raw recruits, of which the *Scottish American* has lately told us: "Fall in! Church of England men on the right, Roman Catholics on the left, all fancy religions in the rear." It would puzzle common-sense people to discover what object higher than fancy is the *raison d'être* of many of the sects.

OUT OF EVIL, GOOD.—The terrible magnitude of the scandal of Parnell's adulterous marriage to Mrs. O'Shea has had the effect, apparently, of giving additional force, emphasis and decisiveness to the action of English Convocation in condemning the practice of permitting guilty divorced persons to marry or pretend to marry again. Prussia and Rome together are responsible for the present declension of matrimonial morality.

"THE APOSTLE OF THE AGE" is the name given to Rev. Charles Gore, of Pusey House, by one who heard his recent magnificent sermon on "Labour and Rest," delivered in Westminster Abbey on the

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last Sunday in June. It would appear that the clever Oxford theologian is determined to redeem his theology from the stigma of obscurity and inconsistency derived from "Lux Mundi." If he succeeds, so much the better for all concerned.

THE COUNCIL OF ARLES, A.D., 314, consisted of 600 Bishops, among them a good representation of the British Episcopate of those days. They passed an admirable decree on the subject of *Divorce and Remarriage*, permitting, but advising against the remarriage of the innocent party in a divorce for adultery. It should never have been forgotten that the form of marriage for adulterous persons is a sacrilegious aggravation of adultery itself.

THE ST. PETERSBURG SYSTEM.—At the recent Canterbury Diocesan Conference, Dean Hale, of Iowa, commended to his English brethren, puzzled about the new education bill, the example of Russian Churchmen, who, on account of the German rationalism of many government teachers, had formed a general fund for *subvention* of local efforts, so that there is now a Church-school in every parish in each diocese. The example might well be followed not only in England, but America!

PEN PICTURE OF ARCHBISHOP MAGEE.—The *Christian Age* says: "He was not one of those saintly men whose serene and unruffled piety pleads more strongly than argument for the faith which they adorn. He was emphatically a man of action, and threw himself with crusading ardour into whatever cause he espoused. Eloquence, sarcasm, sparkling with incisive logic, in all of which he abounded, he devoted without stint to the defence of his position, or the attack on his opponents."

MORE DEACONS.—The *Church Bells* has been publishing a series of clever articles on the line suggested in our columns a few months ago, viz., the *raising* the standard for priest's orders, and the *lowering* of that for deacon's orders. Our contemporary goes so far as to advocate a large use of qualified laymen (the cream of the laity in a religious sense) as deacons, without the privilege of being dubbed "Reverend" at all. The dropping of that title would *emphasize* the difference which has been practically lost sight of between the two orders.

CHURCH CLUBS have lately been formed of laymen in several large American cities, with the effect, says the *Living Church*, "of breaking down parochial fences, and infusing into laymen the wholesome idea that they are not members of a parish as much as they are members of a spiritual brotherhood, the responsibilities of which are not limited to establishing and keeping a parish on a paying basis." The same journal has "noticed a disposition to exclude the clergy, if not from membership, at least from active direction of such organizations." *Verbum sap!*

PRINCIPAL GRANT ON THE SIGN OF THE CROSS.—In welcoming lately at Toronto the National Teacher's Association, the learned professor said, among other good things: "Think what the flag represents to us. . . . It is the cross of St. George, the cross of St. Andrew, the cross of St. Patrick, three in one, and as the cross means light and life, so where our flag waves there is justice for all, peace by land and sea, and the proclamation of good news to every son of Adam"

the cause of humanity all the world over the most pregnant spirit that ever descended from heaven to earth."

ARITHMETIC, CIVICS AND RELIGION.

In one of the addresses delivered at the recent Canadian session of the National Educational Association of the United States, the following admirable sentiments was well expressed by Mr. Plummer, of Des Moines, one of the most eminent members of the society. They voice the highest idea reached by the whole process of secular education; they show the culmination of the finest ambition of the educationalists: they pass from mere dry detail to the human soul's usage of such things, from the particulars of evanescent and variable life and interest in the foreground of the picture studied, to the eternal background, the "everlasting hills" of immutable moral sentiments. Here are the words of testimony:

CIVICS AND PATRIOTISM.

From none of these courses should be omitted lessons in civics and patriotism. Wherever the sentiment in any lesson of any study touches the important field of civics, the mind of the pupil should be imbued with its nobility. The teacher should remember that all studies at some time touch the field of civics, and should develop these lessons. Reading and literature are full of passages fraught with sentiments of love for our country, of confidence in our institutions, and of respect for our nation's benefactors. Lessons in civics may be learned from geography, when it treats of our material resources; arithmetic, when it deals with taxes or duties; physiology, when it teaches to preserve health and develop power in the individual, that he may be a stronger and better factor in the government."

It is not often that the employee—shall we say the slave of that great modern superstition, secular education, can be brought to confess that morality can be extracted in any degree, or for any purpose, from mere facts and figures. Here is, however, a frank confession, a disingenuous avowal.

PATRIOTISM AND RELIGION.

It is evident at first glance that one might, with very little change else, substitute the word "religion" for civics or for patriotism. Their cognate or relative meanings, however, do not so much matter, as the fact that we have here the introduction of actual moral sentiment into the dry enclosures of such studies as Arithmetic, Geography, Physiology, Literature, Reading. How is it done? It is by the action of conscience upon facts, of souls upon mere matter. Geography tells us of material resources—that touches the idea of one's Country, Home and Patriotism: "Britons, hold your own," if nothing more! Arithmetic deals with taxes and duties sometimes, directly or indirectly; the very words suggest community obligations, fellowship, mutual help, moral and social obligations. Physiology, as a study, tends to improve the individual's powers for the benefit of the community at large. So the near guardianship of certain moral sentiments of love and duty gives a higher and holier sanction to all such studies, gives almost its only effective charm to what would be very "dry work" indeed. If at the back of Arithmetic, Geography, Physiology, stands the majesty and inspiring thought, "My Country!" all is changed.

ONE STEP MORE.

Is it any step at all, after all? Is not true patriotism an integral part of true religion? "My Country" is only the extended aggregate of the

family-circle, the home-circle, friends and neighbours, kindred and associates. The patriot breathes the very atmosphere of one side of religion. The other side of the shield is easily discovered, is soon, perforce, recognized and known—the Author of all, the Giver of all good, the Father of fathers, the Creator of inventors, the Master of masters, the Great Wheel and Living Mainspring of the universe. It is only irresistible, inevitable, logical generalization from Ego to Deus! The properties of figures in arithmetic, the features of nature in geography, the intricate scientific mechanism of physiology—all point to the Great, the Almighty, the Benevolent Designer. And so we have religion revealed as the ultimate background and foundation—the Alpha and Omega—of all education. Let us hear no more such taunting questions from petty dabblers in education, as "How can you teach religion from arithmetic?" Every thoughtful, conscientious teacher knows how.

OBITER DICTA, ET CETERA.

No. 3.

To an ordinary reader the reports of what is said and done before the Privy Council Committee are very tedious and distracting, the same subjects constantly recurring in much the same form and with little variation. This, however, is due to the form of the investigation itself—the work not of a regular Court, but of a committee. All the matter before the Court whose decision is being reviewed, has to be sifted with little regard to order and no regard to time, in order that inapplicable matter may be eliminated. The Judicial Committee is, in fact, a *great sieve*, whose function it is to so shake up and sift the appealed judgment, that a very "clear grit" version of the case may be handed in for Her Majesty's consideration, all mere chaff being supposed to have been blown away from the pure grain of reasoning before the fountain of justice attempts to give the final washing and cleansing of the substance before it. As often, therefore, as any member of the committee is struck by an idea on some point, the current course of argument is suspended, the previous question resumed, and the whole case re-considered on that particular point.

THE MIXED CHALICE,

for instance, comes up again in the number of *The Guardian* now before us (July 8). Sir Horace Davey has ascertained that the word "Nama" in a certain Greek Liturgy is the Greek ecclesiastical term for wine. The Lord-Chancellor had supposed it was a misprint for "Krama"—mixture. Thus the whole question as to the cup is on the tapis again, and Sir Horace airs his perplexity as to the difference between the *service* proper and the preparatory *office* of the Prothesis, where the wine in that liturgy is mixed with water. From the liturgy of St. Chrysostom they pass to the Mosarabic liturgy, and consider its bearings in the new light. Lord Herschell shows his admirable grasp of the subject by insisting on the fundamental principle of the English Reformation being applied to this matter: viz., the return to *primitive* practice. He says for instance, "There is no trace of an intention to depart from what was done immediately after the foundation of the Church, but rather to revert to it." Then Sir Horace proceeds to cross swords with Lord Herschell by adducing testimony that *some* of the reformers regarded the mixed cup as a departure from Scriptural simplicity. So it goes.

"NEW LIGHT"—WHAT IS IT?

Again is resumed the fundamental vexed question—the very foundation of Archbishop Benson's independent attitude as against previous Privy Council presentments—the value of the introduction of new light in warranting any re-consideration of a question already decided. Lord Esher lays down the proposition that not only new facts or new evidence, but even a new line of *argument*, may be considered as new light for that purpose: and so the committee appears to reach a more solid and reasonable basis for future reversal, if necessary, of their previous decisions. Tyndale (in controversy with Sir Thomas More) is the medium for introducing an idea that the mixture of water may have been due to a desire to "slake the heat of the wine" rather than to a wish to load the service with more ceremony. This gives occasion to Bishop Maclagan to refer to the practice of Bishop Wilson and John Wesley; while Sir Horace Davey adverts to an idea that Cardinal Newman was made responsible for when vicar of St. Mary's, Oxford, viz., the advisability of not using undiluted wine at *early* services. Sir Horace seems to have a gift for introducing unawares ideas that make against his own argument.

PARS SEPTENTRIONALIS,

as the Latin equivalent for north side, comes in for some consideration, as showing an intention of not using the English term in its mathematical or technical sense. Even the question of *round tables* as altars comes up, and the terms of the rubric considered in relation to a table of that shape. Sir Horace quotes Levit. i. 10, describing a sacrifice made "on the side of the altar northward before the Lord," but finally gives up the reference as being, as the Lord Chancellor slyly put it, "irrelevant and against you." The learned counsel again makes an obvious slip when he speaks of "a conspiracy to bring back the ritual of the English Church to the state it was in at the date of the first prayer book of Edward the Sixth"—the very thing which the "Ornaments Rubric" itself *professes expressly* to do!

MARRIAGE BANNS

is a subject which seems to have little enough connection with the work of the committee, but the mention of the rubric gives occasion to the Lord Chancellor to affirm that the only *legal* place for the publication of banns is (*not after* the second lesson but) after the Nicene creed, the rubric having been altered by the printers of their own unauthorized mere motion, supposing themselves qualified to bring the prayer book into conformity with their idea of the meaning of a subsequent Act of Parliament. So easily do errors creep in as gloss to a text, unless the custodians themselves are carefully watched.

A DIM RELIGIOUS LIGHT

through stained glass windows is adduced as a parallel to the use of eucharistic and vesper lights as a ceremonial adjunct to a service. If it is an additional ceremony to have lighted tapers at a celebration, why is it not the same kind of thing to have the light of the sun toned down by the use of opaque glass in the windows? This idea, introduced by the Lord Chancellor, was rather a clincher to the absurdity of Sir Horace Davey's contention against the use of more or less light during the celebration of the Holy Communion. The whole investigation seems to have a tendency, in fact, to reduce the final objections of the Church Association to Catholic ritual down to glaring nonsense.

SOME REASONS WHY, AS PATRIOTS, WE SHOULD SEEK TO MAKE CANADA A CHURCH OF ENGLAND LAND.

BY REV. E. J. FESSENDEN, M.A.

Political institutions, to be workable, must be correlated with the character of the people, and the religious element in a people's life is, far and away, the most potent formative force in determining their national character. The absence of all faith and religious culture is the death in a people's life of all that can make government upon the broad basis of a people's "will" possible. All history shows that national character, under such conditions, suffers depreciation into coarse anarchic elements, bringing in "red ruin and the breaking up of laws."

That which has enabled England in the past to keep her constitutional rights and liberties, at home and in the colonies, steadily broadening and deepening, making her history glorious, and ever-enobling her people, has been, above everything else, the sturdy independence, the love for law and order, and the practical common sense of Englishmen. This English spirit has made it possible for the English constitution, while keeping its fundamental principles intact, to adapt itself to the varying needs of successive ages. But this English spirit is not a "survival of the fittest." It is here, and makes the empire prosperous and happy, because the Church of England has made it what it is.

The old Saxon life acquired it in that unique home of English history, where, for a thousand years and more, it has been nurtured. This English spirit was begotten in the making of England. The Saxon immigrants had their primeval institutions scarcely, if at all, effected by the Roman civilization, and still holding, as it were, in solution, the monarchical, the aristocratic and democratic elements which, in the alchemy of the coming years, were to crystallize into the English institutions of the present. Paralleled to this the Church, which equalized the Saxons, while possessing her apostolic ministry, her sacraments and scriptures as her primeval institutions, like her Saxon converts, held her own national and territorial life in a divine chaos. Thus the civil and the spiritual met and commingled in the making of England, as they did nowhere else in Christian history, and gave us our English constitution and life.

The people were organized as a spiritual whole—the Church of England—nearly 200 years before the civil powers were formed into the kingdom. The ecclesiastical synods, in many respects, formed the pattern and regulated the procedure of the political assemblies. The canon law and moral teaching of the Church of England became the common law of the kingdom. On the other hand, the whole organic life of the Church grew into form in the matrix of Saxon England. The Church was intensely national and patriotic, and the kingdom knew itself to be seized of Christian responsibilities and duties.

There were no Manichean dualities—"the free Church in the free State," the lamb inside the lion—in the making of England.

The religious element of her life was not a flame burning in a grave vacuum and void. The interests and affections, the varied and complex relations and functions, duties and possibilities of the national, no less than the individual life, were the rich unguents of the flame. Their relations to each other in the English constitution enriched the spiritual and material sides of English life beyond parallel to be found anywhere else.

The English race, whose character has been beaten out in this forge of their providence, are the only people, so far in the world's history, who have been able to work successfully their constitutional government; and in our Empire, when in any age, the elements of our national life, which formed our character at the first, have been vitiated or unbalanced, our constitutional government has suffered detriment and loss.

We have a marked instance and warning of this in the American Revolution. Who were they among the colonial population who, having obtained control of the government and army, in the then American colonies, under the profession of defending colonial rights, in union and harmony with England, used their power as a coigne of vantage to bring in *independence*?

From the earliest days there had been a Home Rule party in New England, the author of its church history and of its disputes with the mother country. Endacott, the first governor of Massachusetts Bay, may be said to have been its founder. The colony, in its inception, was professedly Church of England. The first emigrants went out as members of the National Church. But shortly after his arrival, Endacott, in concert with not one-fifth of the colonists, established a State Church after the Congregational pattern, and exiled as criminals, mutinous and seditious, leading members of the Church of England, notably the Browns, who refused to conform, and claimed their rights and liberties as Englishmen. The greater part of the colonists refusing to join Endacott's church were denied all

rights of citizenship—were taxed by the Colonial Legislature, in which they were denied representation—were tried for their lives by courts and under laws, in the enacting and creating of which they had no voice—laws and courts, too, unauthorized and contrary to the English constitution; and this Home Rule party, now by cajoling and now by defying the Home Government, managed to maintain their tyranny in the colony for sixty years, and when it became evident that the home authorities could no longer be kept at bay, but would insist upon all the colonists having the enjoyment of their rights and liberties as English subjects, this Home Rule party declared the local authority supreme, and to appeal from it treason. They began actually to make preparations to resist the Home Government by force of arms, and though compelled to yield, the party lived and kept to its traditions. Was the seed sown thus early in New England's life and character, containing no germ either of the principles or of the spirit of true, civil or religious liberty that a *century plant* bore as its blossom, New England's party of Independence in the American Revolution?

A study of the official correspondence between this Home Rule party and the king, and Lord Clarendon and the Hon. Robt. Boyle and the disenfranchised colonists, of whom were the future United Empire Loyalists, reveals the latter as the true sons of liberty, advocates of *Equal Rights* as against government by an intolerant religious body, hostile to the supreme authority of England.

Virginia's independence partly arose out of the relations of Church and State in that colony. The Home Government established the Church of England there and then by a repressive tyranny tempered by neglect, and made it impossible for the Church to have any other than a maimed and suppressed existence in the colony. By a century of unceasing prayer, the Church supplicated the Government for liberty to give her episcopate to her people beyond the seas.

But, more obdurate than the "unjust judge," the Government refused.

Deprived of all power to take root in the land, without leadership, with no legitimate government and discipline, her people deprived of the grace of confirmation, her sons compelled to cross the Atlantic—a perilous voyage in those days—if they would seek ordination to her ministry, the marvel is that the Church was able to be the religious and moral power in the colony that she was.

But, under such a state of things, conflict and scandal and degradation of the religious and moral life of the community, could not but ensue. In too many instances the wealthy Virginian planters had become notorious for their dissolute and idle habits, and the lower orders were following their example. The plague of a brutal debauchery was revealing itself in the life of the colony.

Added to all this, and its natural outcome, in 1758, a fierce controversy arose over the payment of the clergy stipend. This stipend was fixed by an Act of the Colonial Government in 1698, re-enacted with amendments from time to time down to 1748, at 16,000 lbs. of tobacco, together with the cask in which it was packed. The clergy could commute the payment at the market price of 2d. a pound, which would make the clergyman's yearly stipend £183. In 1755, in consequence of the failure of the tobacco crop, the parishes were given the right of commuting the same rate as before, 16s. 8d. per hundred, though the market value went up to 50s. and 60s. This Act was not to continue longer than six months, and was passed without the usual clause requiring the royal assent before it came into operation. The clergy offered no resistance to this Act. But in 1758, upon the recurrence of the failure of the tobacco crop, the Act was renewed, the commutation being fixed at 18s. per hundred. This time the clergy remonstrated; it meant the starvation of their families; it was revolutionary confiscation. The Home Government disallowed the Act, and as a trial case, the Rev. James Murray sued in the county court of Hanover for his stipend under the Act of 1748, and the court gave judgment in favour of the clergy. The only point that now remained was for the jury to determine the amount of damages, and Patrick Henry, the counsel for the defence, not confining himself to the merits of the case before the jury, made a revolutionary appeal in favour of popular sovereignty as paramount in the colony. This practically left the sovereignty of England in the colony on trust, and he carried the jury with him.

That court house in Hanover was the cradle of the Independence party in Virginia.

England's action towards her Church had bred the egg and the serpent of Virginia's cocatrice of disloyalty.

From various causes there had grown up among certain classes of the colonial population, in the mid-land colonies especially, a "wild west" phase of thought and belief; old associations and influences lost or broken up, they held their own convictions and opinions, as it were, in solution, ready to be crystallized, and it might be into new forms, by the

shaking of any agitator who possessed the necessary gift.

And when, in the autumn of 1775, Franklin found himself the only one of the Pennsylvanian delegation, and he elected by the Irish vote, who was known to be in favour of independence, he saw that the only hope of obtaining any adequate popular support for his party would be to win over this class of the population. For this purpose he, together with Samuel Adams and Dr. Rush, employed Thomas Paine, better known as Tom Paine, the infidel, to write an appeal to the American people in favour of independence. This Thomas Paine was an Englishman who had lately emigrated to America because of some misdemeanor he had committed. He was a bitter hater of England and her institutions, and he was also a remarkably powerful and popular political writer, and nothing could have been better timed for the purpose it was to serve than his pamphlet, entitled, "Common Sense and its Unparalleled Success," which made him one of the founders of the Independence party. His celebrated phrase, "These are the times that try men's souls," became the party's battle cry. His pamphlet was not a defence of the action the colonies were taking against the oppressive measures of Lord North's ministry, but a coarse invective against the English monarchy and constitution. It took a French revolutionary view of all government, and sought to prove that the colonies were able to win their independence. It was an infuriated appeal, made for political purposes, to the mad passions of the hour, against everything that was English. The result showed that Franklin's Yankee shrewdness was not at fault.

These were the stretches of heather in New England, Virginia and the Midlands, and this the torch which set the red glow of rebellion, separation and hatred against the darkening sky of England's sovereignty in her Colonies. These were the three who, in an hour of darkness, stirred the broth into American independence; while on the other hand, the sentiments and principles and seed elements of character the Church of England gave her people, where she was permitted to live and teach at all, were the soul of the Loyalist life in the Colonies, and, because of this, she was bitterly hated and persecuted for the first fifty years of the Republic.

The history of those days reminds us that the national sentiments and character begotten of the teaching and nurture of the Church of England have been and must ever remain the strongest forces in the Christian patriotism that has created and held us a united Empire.

From a patriot's point of view, the effort embodied in the Society for the Propagation of the Gospel, to give to the whole Empire the life and character of the National Church, is forming us into the strongest possible Imperial League, is enfolding the Empire in a bond, compared with which commercial interest and Imperial defence are as cords of vanity. What his puissant locks were to Samson, that the Church is to this Empire. Those who have good will towards Fatherland, will work and pray that she may be united in the faith that has been the River of God to our fathers. Our destiny, character and Empire have been begotten in the past of the Church of our race; hers must be their mothering home of the future.

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

TORONTO.

Miss Lizzie A. Dixon acknowledges with thanks the receipt of the following amounts for Rev. J. G. Brick, Peace River: Christ Church, London, Boys' Mission, \$6; Christ Church, Chatham, \$10 per Mrs. Lings; St. Paul's Aux. Missionary Association, London, per Miss Hathorn, \$7; Mr. W. H. Worden, Toronto, \$2.

CASTLEMORE.—*St. John's*.—The annual Harvest Home Services and Festival are to be held (D.V.) on Sunday and Monday, August 30 and 31st. The services on the Sunday will be as follows: 9 a.m., Morning Prayer; 10.30 a.m., Celebration of the Holy Communion with sermon; 3 p.m., Children's Service and distribution of prizes to pupils of Sunday school; 7 p.m., Evening Prayer with sermon. Offertories at all services in aid of Sunday School Fund. Preacher for the day, Rev. Alex. Henderson, M.A., rector of Orangeville. The Festival will be held on the Monday, on the grounds surrounding the residence of William Kersey, Esq., lot 18, concession 11, Toronto Gore. The high reputation which this annual festival has attained for itself throughout the surrounding country betokens a large attendance and an interesting time.

HURON.

BLYTH.—*Trinity Church*.—Previous to the departure of the Rev. Geo. W. Racey and family from here, the members of Trinity Church Women's Guild met at the rectory and presented Mrs. Racey with the following address, together with a very handsome silver cup and saucer, in token of their appreciation of her services as Vice-President:—

Blyth, July 25th.

DEAR MRS. G. W. RACEY.—As members of the Guild in connection with Trinity Church, Blyth, we feel that we cannot let you leave our village without asking you to accept some recognition for services rendered as a co-worker with us. Your stay here has not been very long, but, during that time, you have worked zealously to promote the best interests of our church, and the perishable articles we may give are not your reward, as many sparkling gems have been set in your heavenly crown. You have proved yourself to be a noble person, and have become, by your affable manner, very much beloved by all who knew you, and the tie woven by you will not be broken, even though removed from us. May we ask you to accept this silver cup and saucer as a slight token of our love for you, and if words are the true utterances of hearts, we do sincerely hope and pray that your abode may be in pleasant places and that God may see fit to prolong your life many years. Signed on behalf of the members of the guild.

MRS. TANNER, SR.
MRS. EMIGH, SR.

Mrs. Racey, in reply, thanked the ladies for their kindness and assured them of the pleasure it had always afforded her to meet with them, and in any way to further the interests of the Church. She hoped the good work commenced by the Guild would be continued with success in the future as in the past, and though separated from them, she would not forget them nor their many kindnesses to her.

LONDON.—Mrs. Boomer acknowledges donations to the fund for "Education of Missionaries' Children" entrusted to her care, by Mrs. Strong (Galt), \$2; Mr. George R. Jackson, \$1; and Mrs. Miller, Huron College, \$2.

ALGOMA.

The Rev. E. F. Wilson has been appointed by the Ethnological Department of the coming "World's Columbian Exposition," which takes place in Chicago in 1893, to visit the Indians of Treaties Nos. 1, 2, 3 and 4, in Manitoba and the North-West, and make observations as to their physical characteristics, measure their persons, and collect specimens of their manufactures, etc. As all expenses are paid while travelling, this gives Mr. Wilson an opportunity of extending his visits among the various Indian tribes. He expects to spend about two months at the work this fall, and to go up again, if he can spare the time for it, next spring.

A little Chipewyan girl has been sent down by the Rev. J. Lofthouse, of Fort Churchill, Hudson's Bay, to Mr. Wilson's Indian Home at Elkhorn. The child is brought down by some H. B. C. people, and has been about three months on the way.

British and Foreign.

The Rev. Dr. J. C. Ewing, of Lahore, writes: "I doubt if even Japan is moving more rapidly away from its old moorings than is India."

The 40,000 Protestant Christians in Japan of both sexes and all ages and classes, are outnumbered even by the priests of Buddhism.

The Moravians send out one in every sixty of their members to the Foreign field, and raise twelve dollars per member annually for Foreign Missions.

One hundred Australians have volunteered for service in connection with the China Inland Mission.

Holman Hunt's "Light of the World," for which a lady gave £10,000 and presented to Keble College, Oxford, is being placed over the altar in the chapel.

Another work of Thomas a Kempis has lately been brought to light and authenticated. The title is *De Vita Christi Meditationes*.

Russian immorality is exceeding its French pattern. The foundling houses at Moscow and St. Petersburg annually receive 27,000 infants, for whom

2,000 nurses are employed. At the age of six weeks the babes are sent to the country, where 75 per cent. perish before the age of twelve months.

Rev. Dr. Haskins of Christ Church, Los Angeles now celebrates the Holy Eucharist behind the altar, facing the west. We believe that Christ Church is the only place in the Diocese where this is done.

Through the efforts of Prince Amar Singh, a hospital for lepers is to be erected in Cashmere at a cost of 50,000 rupees. It will be under the care of Drs. Arthur and Ernest of the Church Missionary Society.

The receipts of the Church Missionary Society for the last financial year were \$60,000 more than ever before, the total being \$1,118,000. To this must be added a considerable amount contributed to special funds.

The great Turkish dictionary which Sir James Redhouse has been preparing, under the care of the Rev. Henry O. Dwight, has been published. It makes a solid volume of 2,224 pages, and will be an immense aid to all who are engaged in the study of the Turkish language.

The apron worn by Bishops and other dignitaries is merely a reduced copy of the cassock, part of the canonical dress of the clergy.

The nomination of Archdeacon Reeve to be Bishop of Mackenzie River in succession to Bishop Bompas, who has undertaken the new diocese of Selkirk, has been approved by the Archbishop of Canterbury. The new Bishop was educated at the Church Missionary College, Islington, and was ordained by the Bishop of Ruperts Land, in 1868.

Bishop Tucker has already received more than sixty offers of service for Eastern Equatorial Africa.

Archdeacon Watkins has, with the consent of the Dean and Chapter of Durham, caused a small black marble cross to be placed in the Chapel of the Nine Altars of Durham Cathedral, to mark the spot where the mortal remains of Bishop Lightfoot rested on the night before they were conveyed to their last resting-place in the Chapel of Auckland Castle.

The appeal of the English Church Union for subscriptions for the new church at Charlton, of which the Rev. S. F. Green is the incumbent, has resulted in raising nearly 1000l. The Council of the English Church Union have decided that all the money shall be given towards the erection of the chancel and sanctuary.

A service of the Working Ladies' Guild was held at St. Paul's Church, Vicarage Gardens, Kensington, on July 21st, when an address was given by the Rev. and Hon. E. Carr Glyn, and a special thanksgiving offered to God for the gift of 3000l. just made by a lady to pay the debt on the Guild House.

We are authorized to state that the Rev. J. T. H. Beasley, ordained in 1885, and who was received into the Roman Catholic Church in January, 1890, has returned to the communion of the Church of England. Mr. Beasley was formerly curate of Cheadle, Cheshire.

At Bloxwich, in Staffordshire, the church patronage is in the hands of the parishioners, and they have just exercised it in presenting their late curate, the Rev. J. C. Hamilton. The vote was unanimous, the Nonconformists present stating that they were prepared to support any candidate who commended himself to the Church people. It is but seldom that a parson is chosen by popular election without a contest, and too often a very unseemly contest.

At a recent meeting of the vestry of Pohick Church, in the diocese of Virginia, the old vestry books discovered and bought about five years ago by the late Dr. Philip Slaughter, were officially received from his widow. The books are to be deposited in a safe at Mount Vernon, subject to the order of the vestry. The record in these valuable books begins in the year 1782, and gives a list of the first vestrymen of the parish. The name of George Washington occurs frequently. He was churchwarden several times, and was a vestryman from 1762 to 1782. The books, after having been lost for a number of years, were found by Dr. Slaughter in the North.

The Bishop of Bangor, who is busily engaged in discharging the very arduous duties which fall to his lot as the chief pastor of a diocese which is of the four Welsh dioceses the most intensely Welsh, has just formed a committee representative of the diocese in order to frame a Welsh Psalter and Service-book for use throughout the diocese generally. The Bishop, who is in close and warm touch with all Welsh movements which have for their object the bettering of the people, is winning golden opinions from Nonconformists as well as Churchmen.

Dr. MacLagan, bishop of Lichfield, was last week formally elected by a Dean and Chapter of York to the Archbishopric of York. The enthronisation of the Archbishop is fixed for Tuesday, September 15th, when admission to York Minster will be by ticket. No tickets will be issued until after September 1st, and clergy of the diocese and province who wish to be present at the ceremony must signify their names in writing, to the Chapter Clerk, York Minster, enclosing a stamped and addressed envelope. It is stated that no other form of application will receive attention.

The *English Churchman* has received information "that the arrangement for paying part of Bishop Blyth's salary out of the funds of the Church Missionary Society has been terminated." The *Daily Chronicle* says:—"Friday and Saturday were found to be sufficient for the hearing of the Palestine inquiry at Lambeth Palace, and consequently there was no resumption on Monday as intended. The Archbishop listened for two hours on Friday and five hours on Saturday to the opposing charges of Bishop Blyth and the Church Missionary Society. The Archbishop promised his adjudication in a few days."

The Archbishop of Canterbury and the Bishop of Ripon have consented to preach the opening sermons of the Church Congress at Rhyll. The first subject will be: "The Church Revival in Wales: its Rise, Progress, and Future Prospects," on which the Bishop of Chester, Viscount Emllyn, the dean of St. Asaph and Sir R. Cunliffe will speak. The second will be: "The Church in Relation to Nonconformity, (a) Points of difference, (b) Possibilities of our Position," the debate on which will be opened by Earl Nelson. The Congress programme has been finally arranged, and will be issued immediately. The example set by Wolverhampton in 1887, will be followed in October at Rhyll. The sectional meeting will be dispensed with, and thus the attention of the Congress will be concentrated on one subject at a time.

John Wesley was very fond of sortilege, and on many serious occasions "cast lots" as to what course he should pursue; notably he cast lots as to whether Whitfield should go to Georgia in 1736; the lot said "No," but Whitfield thought of the lying Prophet in the Book of Kings, and would not be dissuaded from going. It was Wesley's preachers, who, the year after his death, cast lots to discover whether they should administer the Sacrament or not. The answer was unfavorable, so when the matter again was mooted the following year, they deserted the lots in favor of votes, which effected the desired end.—*Church Times*.

ANNANDALE.—The Rev. Dr. Charles Hoffman of New York has again shown his interest in St. Stephen's College by giving the institution \$25,000. He gave a similar sum six months ago for building purposes in erecting needed new dormitories. The present gift is to endow the professorship of the Greek Language and Literature. This is additional to his offer to be one of ten to give \$1,000,000 for endowment. During the past few years his benefactions to St. Stephen's have amounted to about \$150,000.

At last the House of Lords has given judgment in the matter of *The Commissioners for Income Tax v. Pemsell*. The case has been pending for upwards of five years and is a signal instance of the law's delays. As often happens, there is far more than appears on the surface. The decision of the House of Lords is indeed of the greatest moment to associations engaged in various kinds of religious work. The question was whether the Moravian Brethren, of whom Mr. Pemsell was the treasurer, should pay income tax on certain funds used in carrying on their missionary work.

As far back as the time of Martin Frobisher's expedition (1578), we read of an English clergyman—"one Maister Wolfall"—celebrating the Holy Communion after the order as contained in the Book of Common Prayer, on the shores of Hudson's Bay. In the following year (1579) Sir Thomas Drake's chaplain, the Rev. Martin Fletcher, held religious services according to the same formularies on that

part of the coast of Oregon which now constitutes a portion of the State of California.

The charge of the venerable Bishop of Guiana, which was delivered at a recent visitation in the pro-Cathedral Church, Georgetown, is in many respects a pathetic document. It breathes the spirit of a man who feels that the time cannot be far distant when in the course of things he will be called away from the field where he has for half a century laboured well and faithfully. The Bishop, indeed, plainly hints that the time is short during which he may be permitted to continue to hold his office, and tells his clergy that he desires to set his house in order so far as he can. The Bishop of Guiana is perhaps the most remarkable of the colonial episcopate. His great age—he has reached the middle mile-stone of the eighties, we believe—his wise administration of one diocese for half a century, the hardships which he has experienced, and the adventures that he has had on his journeys into the interior of Guiana, the holiness of his life, the nobleness of his character, all contribute to make him the most eminent of the colonial Bishops, although there are among them some famous and noble men.

Excellent mission work has been accomplished during the past year by the members of the American Church of the Holy Trinity in Paris, and a few details will illustrate the activity of the work and its many-sided character. The six busy months are from November to May, and in that time employment was given each week to an average of thirty women, who received 1,857 parcels of work. The mission distributed upwards of 6,000 garments, blankets, packages, of groceries, and bags of coal. It provided at Christmas nine hundred gifts, not only for children connected with its own benevolent agencies, but for many at Grenelle and other poor districts. Another important feature of the work was in sending several families to promised homes in the United States. The condition of these people was one of great need, but their circumstances did not permit them to be helped by the American Relief Association, which requires both parents to be of American origin.

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.

N. B.—If any one has a good thought, or a Christian sentiment, or has facts, or deductions from facts, useful to the Church, and to Churchmen, we would solicit their statement in brief and concise letters in this department.

Our Indian Homes.

SIR,—A few days ago I addressed an official letter to the Secretary of the Board of Domestic Missions, setting forth the difficulties under which I had been labouring in endeavouring to carry on my now extensive work among the Indians with so little steady support to depend upon, and definitely offered to hand over to the society the whole of my work at Sault Ste. Marie, at Elkhorn and at Medicine Hat, if they would undertake it and merely employ me, if they saw fit to do so, as general manager or superintendent. I at the same time sent copies of my letter to the Board, to the Bishops of Qu'Appelle, Algoma, and Rupert's Land, asking them, if they saw fit to do so, to endorse my application. The Bishop of Algoma is at present crossing the Atlantic, so that I have not been able to hear from him; but the Bishops of Qu'Appelle and Rupert's Land have both answered me very kindly, and I hope they will not mind my now sending you copies of their letters for publication; I take the liberty to append also an extract from a letter received lately from the Ven. Archdeacon Phair, superintendent of the Indian Missions in Manitoba.

The Bishop of Rupert's Land writes:

Dear Mr. Wilson.—I am sorry that you are finding such difficulty in the support of your Homes, and I think it would be well for you if the Church in Canada would take the burden off you. I should be very glad if the Church in Canada would take up your Elkhorn Home or open Missions here, and I shall gladly co-operate with them and allow them to manage matters, and I look for their generous help to our efforts. But the management of our own Home and efforts must be with ourselves; we cannot think of passing them over to the Board in Canada. We welcome efforts of theirs here, and these they can fully manage. We welcome also aid to our efforts. But our own Home and Missions we must manage ourselves. Whether, when the Church is united, if that happens, there can be a joint organization, is a different matter. I am faithfully yours,

R. RUPERT'S LAND.

The Bishop of Qu'Appelle writes:—

My Dear Mr. Wilson.—I certainly most thoroughly and cordially agree with the contents of your letter to the Board of Domestic and Foreign Missions. Speaking of this Diocese at least, I feel that we are in a very critical position with regard to Indian Missions, and that there is very great danger of other bodies entirely taking up the work that we ought to be foremost in doing, owing to our insufficiency of means and lack of united effort in our Church. As you truly remark, the Government is subsidizing largely the efforts of those religious bodies that show themselves willing and able to make large offers, on account of their centralized organization. We, depending on diocesan effort, in such a poor diocese as this, are powerless. I am convinced that the only hope for the work of Indian schools being carried on in a manner worthy of our Church, is that the Church through some central agency such as the B. of D. and F. M., should undertake the work with real energy and determination, as a work for which the whole Church is responsible. It is not fair that the burden should be left to a private individual like yourself. It does seem a disgrace to our Church that a building like the one you have erected at considerable trouble at Medicine Hat, should be left empty for want of means to carry it on. Unless our Church arouses herself to her responsibility very soon and throws herself into the work that the C.M.S. is now almost abandoning, the opportunity will have passed away, and others will have completely occupied the ground. I am, yours sincerely,

ADELBERT.

Bishop of Qu'Appelle.

Archdeacon Phair writes me: "I can assure you I understand well what is meant by being pressed and anxious, and to lack sympathy also, but I am far from believing that the good work the Lord has enabled you to accomplish is going to remain under its present cloud. Let us spread the matter before the Lord in faith. If He is not able to solve the difficulty, it is certain we cannot. I quite agree with you that there is a special need for pressing the claims of the Indian Homes upon the Board of Domestic and Foreign Missions, and I shall be astonished if something is not done by that body at once, rather than see these most important institutions become crippled or get into the hands of those who will give us more work to do. Surely no thinking Churchman can fail to see that this is the first work of the Church. If our Homes for training of these poor red children have to be closed, or even partially closed, for lack of means, it will be time to sound a loud note throughout the length and breadth of the land, but I would fondly hope such will not be the case. There seems to be money enough for every conceivable form of amusement, for anything of the world, but for the little ones, the poor and needy, there is not much. Sincerely yours,

R. PHAIR.

Bishop Ryle and His Critics.

SIR,—In an issue of the CANADIAN CHURCHMAN of some months ago, the following appeared amongst the editorial comments:—"Roman Failure in England:—Every now and then some alarmist like the Bishop of Liverpool proclaims that the Papal Church is going to swallow us up. . . . The Roman Church has enormously increased its agencies, colleges, schools, bishops, priests and nuns, and failure, absolute failure, is the result of fifty years of unremitting effort." I think that the above paragraphs do not correctly interpret the views and expressions of the Right Rev. J. C. Ryle, D.D., Lord Bishop of Liverpool. Because in a work of his, entitled "Principles for Churchmen," the following appears on page 8 of the introduction:—"The first and chief part of the danger of the Church of England arises from the continual existence among us of a body of Churchmen who seem, if words and actions mean anything, determined to unprotestantize the Church of England, to re-introduce principles and practices which our forefathers deliberately rejected three centuries ago, and, in one word, to get behind the Protestant Reformation. That there is such a body of Churchmen—that hundreds of them from time to time have shown the tendency of their views by secession to Rome—that for twenty-five years their proceedings have called forth remonstrances and warnings from most of our bishops—that the eyes of all Christendom are fixed on this body, and men are watching and wondering whereunto it will grow—that Romanists rejoice in its rise and progress, and all true-hearted Protestants in other lands grieve and mourn—all these, I say, are patent facts, which it is waste of time to prove, because they cannot be denied." And again at page 17 of the introduction:—"Without some change of weather or change in men's minds, or change in the management of the ship, I see nothing before us but disaster and damage to the Church of England. What the end of the present distressing strife is likely to be, it is impossible to say. There is not the slightest sign of abatement in the activity of extreme Ritualists. Every year they

seem to act more boldly, and to be more insatiable in their demands. The fierce, violent and intolerant tone of their advocates on congress platforms—their openly avowed desire to get behind the Elizabethan Reformation, and to restore the first Prayer-book of Edward VI. to public use—their contemptuous refusal to exhibit the slightest sympathy with the recent Luther commemoration—their habitual disobedience to legal decisions and Episcopal admonitions—all these are painful symptoms which almost justify the suspicion that the ultimate design of extreme Ritualists is to procure the repeal of the Gorham decision, and all the Privy Council judgments which have gone against them; to turn the evangelical clergy out of the Church of England—to bring back and legalize Mass in our Communion—to cancel the Act of Settlement which requires our sovereigns to be Protestants—and finally to bring about reunion between the Anglican Church and the Church of Rome. That such are the latent intentions of the extreme Ritualists is the firm conviction of not a few quiet observers of the times. Whether their suspicions are correct or not, I am not prepared to say. But I must say that it does not surprise me that such suspicions exist."

The CANADIAN CHURCHMAN is quite correct when it states that the Bishop of Liverpool proclaims that the Papal Church is speedily going "to swallow us up,"—because on page 26 of the said introduction to the "Principles for Churchmen," the learned Bishop writes:—"Such are the pressing dangers which appear to me to beset the Church of England in the present day. On one side there is the danger of relapsing into popery and going back behind the Reformation. On the other side is the growing danger of total indifference to sound doctrine under the specious garb of liberality, and unwillingness to think that any earnest man is wrong. In short, at the rate we are going now, the end of our good old Church, unless God interferes, will be either popery or infidelity." The end will be the same, according to the statement of the Bishop's views as given by the CANADIAN CHURCHMAN, and as given by himself. But there is this wide difference between the commentary thereon given by these two authorities:—The *Churchman* laughs at the surmise, and thinks that there can be no danger to the Church of England from the activity of the agencies of the Church of Rome working from without. But the Bishop points out that the pressing dangers are those which menace the Church of England from within her own fold. There can be no doubt that if the Church of England remained staunch to her Reformation principles and turned a deaf ear to Rome, and touched not her pitch, the former would never become defiled by any amount of activity of the Roman Mission. In the words of the *Quarterly Review*:—"The Church of England bears upon its face the most unmistakable marks of being a Protestant, no less than a Catholic Church; and that until the rise of the un-English school of theology now so prominent, it was united, alike by its history and by the principles of its greatest divines, with Protestant interests and Protestant principles. . . . When the clergy abjure Protestantism they will abjure all sympathy with one of the primary movements of English life: their Church will cease to be the Church of England and they will sink into the condition of an ultramontane priesthood amidst a contemptuous laity." If you will indulge me so far as to insert the foregoing I will, in a few lines, hereafter, show why our clergy in Canada or at all events in the Diocese of Ontario, are willing to risk the awful but inevitable fate predicted in the *Quarterly Review*.

R. J. WICKSTEED.

Why the Church has Failed to Reach the Masses.

SIR.—It has been asserted that the minor sacrament of penance is one cause why the Church has failed to a great extent in getting converts from the masses. Having come to such conviction quite apart from any teaching from without, we feel the more bold to speak upon reading the witness of Keble.

"We go on working in the dark, and in the dark it will be until systematic confession be revived in our Church." "The tradition which goes by the name of justification by faith, and which in reality means that one who has sinned, and is sorry for it, is as if he had not sinned, blights and benumbs one in every limb, in trying to make people aware of their real state." The reason of the blighting and benumbing is not far to seek. For some three hundred years every priest of the Anglican Church has had these words pronounced upon his head: "Receive thou the Holy Ghost for the work and office of a priest in the Church of God." Then the first way in which he is to exercise his office is set forth as "whose sins thou dost forgive they are forgiven." What wonder then that a ministry is benumbed that does not stir up and use its gift for the rescue of sinners; that rises to preach, and teach, baptise, and celebrate the Eucharist, with a strong heart of unbelief in its power and right to absolve the individual penitent,

devoid of all intention to perform this part of its work, and so little in sympathy with the broken-hearted that it is content to proclaim "every man is his own absolver." Put bootblack for absolver, and the message is quite as comforting, quite as consonant with present day opinions, quite as likely to gain a good sale for the Sunday newspaper, and less likely "to be brought up in the hereafter for a testimony against them" by the many whose wounds have been lightly healed, for surely there is guilt in the matter, either for unbelief, ignorance or neglect. How great has been the blight may be in some measure comprehended by the reception given to a recent sermon upon St. Paul's injunction and exhortation, "make full proof of thy ministry." Laymen may be well surprised to hear that we discharge the work and office of a priest in the Church principally by saying our prayers, reading our Bibles, and performing such duties as are commonly laid upon district visitors, lay-readers, deacons, and dissenting ministers. Now while our Church University is making provision for the fuller education of her sons in science and literature, surely it is time to begin to render more fit for the office of priests those who will hereafter receive their divine commission, "whose sins thou dost remit they are remitted." To take away the reproach the Church of England richly deserves in this matter, we agitate for more special discipline and instruction for all taking the Divinity Course. We do not desire to cast opprobrium upon those who brought the Church through past trials; we believe a movement should now begin for the benefit of coming generations.

S. D. H.

Indian Homes at Sault Ste. Marie.

SIR.—During a recent very pleasant call upon the Venerable Archdeacon McMurray at old Niagara, I was deeply interested with an account of his visit to Sault Ste. Marie—his first mission—and the Shingwauk Home, in July last. Aged Indians gave the Archdeacon a very affecting reception, telling him of many touching incidents during his early ministry nearly 60 years ago among them, which he had almost forgotten! The incidents are too many to repeat here; suffice it to say that they are such as are common to the faithful ministry working among all sorts and conditions of men, the rescue of the fallen, the words of comfort spoken to the sick and afflicted, the conversion of the heathen and sinner, and the preaching of Christ. Since hearing the Archdeacon's graphic account of his early ministry at Sault Ste. Marie, I am impressed that we need such reminiscences in book form to enlist our families and Sunday school children more earnestly in the work of the Church in Canada. But I wish particularly to repeat one portion of the Archdeacon's conversation, for which I have his full permission, in relation to the very great work of the Rev. E. F. Wilson during recent years among Indian children at the Shingwauk and Wawanosh Homes, Sault Ste. Marie. Their yearly records of education are most gratifying; the numbers of boys and girls educated and trained for some useful work have always been large. The limit has depended upon funds for their maintenance. The work is one of increasing magnitude, but the aid given by the Canadian Church is sadly unequal to demands, and the consequence is, or must be, in the very near future, the abandonment of some large portions of the present institutes, or of handing them over to some other religious corporations more ready and willing to manage them. The zealous promoter of these institutes, the Rev. E. F. Wilson, a name that ought to be revered in every Christian home, is desirous of a larger sympathetic interest in his work, especially from the Board of Domestic and Foreign Missions, and is willing to surrender all the valuable lands and tenements of the Homes to that Board, if only they will undertake to continue the work so well begun. Need I say that this work greatly concerns us; it is of paramount importance; and I shall be glad to learn of the acceptance of Mr. Wilson's offer to the Board of Domestic Missions for the sake of Indian Christian education, and for the honour of our Christianity in Canada.

GEO. A. BULL.

Acknowledgements.

SIR.—I beg to acknowledge the further donations to the Essonville parsonage debt:

Miss Mortimer, \$5; Helen, \$5; Lye, \$2; Dr. Millman, \$5; Rev. T. W. Paterson, \$5. The following sums anonymously, viz., \$5, \$2, \$10, \$3, \$5. Total \$47, leaving a balance still owing of \$603.60. In thanking those friends who have already helped us I yet trust that others who may at present be enjoying the pleasures and benefit of summer holidays which we are ourselves unable to indulge in, will bear us on their hearts, and gladden our busy hours by helping to bear the responsibilities which we have incurred in the Lord's work. I am sorry to say that my dear wife is at present feeling little better.

ARTHUR E. WHATHAM,

Missionary in charge.

The Parsonage, Essonville, Aug. 11th, 1891.

Sunday School Lesson.

13th Sunday after Trinity. August 23, 1891.

HOLY COMMUNION—THE SERVICE OF PRAISE.
BEFORE THE COMMUNION.

After the "Comfortable words" we begin the *anaphora* or *Canon*, which is the most ancient portion of the whole service.

The *Versicles*, "Lift up your hearts," (*Lat.*—"Sursum corda.") are found, word for word, in all the ancient liturgies. St. Cyril of Jerusalem writing in the fourth century, says, "After this the priest cries aloud 'Lift up your hearts.' For truly ought we in that awful hour to have our hearts on high with God, and not below thinking on earth and earthly things. The connection between the *sursum corda* and the previous part of the service is well pointed out by Dean Guilburn, "The heart cannot be lifted up to join the heavenly choir in praise unless it has first been relieved of the burden of guilt. This burden should first have been removed by 'Absolution,' which Christ's ambassador has just pronounced in His name, and by the 'Comfortable Words' of Holy Scripture."

The *Thanksgiving* consists of two parts:

(1) *The Proper Preface*. Of these there were ten in the old Roman and English Missals. We have retained only five, viz., those used on the great festivals of Christmas, Easter, Ascension Day, Whitsunday and Trinity Sunday. (*Let the teacher point out how each of these is intended to give prominence to the fact or doctrine commemorated by the festival*). Observe that the first three proper prefaces are to be used for the octave following the feast, while the fourth is only used for seven days in all, Trinity Sunday having a proper preface of its own. This prolongation of festivals is in accordance with the practice of the Jews, who observed their greater festivals for seven days, and one, viz., the Feast of Tabernacles, for eight days (*Rev.* xxiii. 36).

(2) *The Ter-Sanctus* (Thrice Holy)—or, as it is more properly called, the *Triumphal Hymn*—is based upon Isaiah vi. 3, and *Rev.* iv. 8. The *Trisagion* (sometimes confounded with the *Ter-Sanctus*) was a distinct hymn. It ran, "Holy God, Holy and Mighty, Holy and Immortal, have mercy on us."

In the Prayer-Book of 1549 the *Ter-Sanctus* was introduced by the rubric, "This the clerks shall also sing." This rubric was omitted in 1552; but the *Ter-Sanctus* continued to be printed as a separate paragraph until 1604, although there is now no express rubric on the point; the better practice seems to be for the people to join with the priest at the words "Holy, Holy, Holy," and not to commence at the word "Therefore."

Notes and Queries.

SIR.—Explain the difference between "Believing," or having faith, and "Knowing." S.

Ans.—By believing, or having faith, we mean that we are sure certain things are true, or as they are said to be, although we cannot prove it to the outward senses. We mean that we cannot show, touch, see, or hear these things. To "know" is to be certain that a statement is true, because we can prove it. We "know" that fire is hot, because we can feel the heat from it; we "know" that voices speak, because we can hear the sound. We exercise faith in dealing with spiritual things, and "knowledge" in dealing with earthly things.

SIR.—In how many forms is our Creed written? W.

Ans.—We have it in three forms. The "Apostles' Creed," the "Nicene," and the "Athanasian." The Nicene form of the Creed explains the articles of our Faith more fully than the "Apostles'" form, while the "Athanasian" form explains some of the articles more fully than the "Nicene." We use the Apostles' Creed at Matins and Evensong; the Nicene Creed at the celebration of the Holy Communion; and the Athanasian Creed on certain Festivals—Christmas Day, Easter Day, Trinity Sunday, etc. The shortest form of our Creed is called the "Apostles'" because it contains the doctrine taught by the Apostles. Traces of this Creed are to be found in the writings of Irenæus, A.D. 180; it is found drawn up in a form closely following the Apostles' in the writings of Rufinus, A.D. 390. Although this form of the Creed has very gradually assumed its present shape, we know that some similar form of words was used by the early Christians.

—Conscience warns us as a friend before it punishes us as a judge.

Family Reading.

Thirteenth Sunday after Trinity.

WALKING IN LOVE.

I dare say you have often walked to the next town to buy yourself two or three things you wanted. Everybody likes to walk, and even if you have to go a good long distance, walking isn't a bad way of travelling. The best of it is, that when you're on your own feet you needn't keep to roads entirely, but you can cut across fields, and go by footpaths. And very pleasant that often is.

We have a very short text to think about to-day, which you will very easily remember. There are only three words in it—*Walk in love.*

What do you suppose *walking* means here? Not common walking, but, as it often does in the Bible, *going on through life.*

If you think of it, going on through life is very much like walking, in some ways. One way in which it is like, is that you are all the time *getting on.*

When you walk to any place, every single step you take brings you a little nearer to it. You are a little bit nearer the end of your journey, and a little farther away from the beginning; you are not in the same spot for two minutes together.

So it is in your life. You are certainly not in the same spot for two minutes together, no, nor for two seconds together! To-day you are not in the same spot you were yesterday; this afternoon you have moved on since the morning. You are a little farther away from the beginning and a little nearer the end.

And what is the end?

Why it is *Death.* We can't help getting a little nearer to that, do what we will.

So far the two sorts of walking are alike. But in another way they are *not* alike.

What is that?

Why, if you were walking to the next town you could stop easily enough if you liked; you could say to yourself, "I'll wait a little here, and go on presently." But in life you *can't* stop, even for a single minute, if you wished it ever so much.

Nobody could *put back* his life an hour, could he? No, not if he were the cleverest person in the whole world!

We must keep going on, whether we like it or not; growing a little older, getting a little nearer the end.

That is quite clear, so now the next thing to think of is—how should you walk?

There's a plain direction given you here which anybody can read—walk in love.

Do people always do that? No, I think not. There's a good deal of the thing that is just the reverse of love—that is dislike or hate.

There's many a sign that love isn't with us, but hate is. Disagreeing, disputing, quarrelling, plenty of that goes on in the walk of life.

Is it worth while to quarrel? Certainly not. Especially when we have anything very important in hand. If you were very eager to get to town to buy your new necktie, or to spend the half-crown your uncle gave you, you certainly wouldn't think it worth while to stop and quarrel with anybody on the way, should you?

Not very long ago there was a terrible earthquake in the south of France. People living in the houses were many of them English, and so we heard a good deal about it. The panic was great when the awful rumbling was heard, and everybody naturally enough thought of only one thing—that was to *fly* as fast as possible, lest the walls should fall down upon them and kill them. So everybody hurried out into the gardens, the streets, anywhere to get away. And happily most people were saved.

Now do you think that any two of those people would have thought it worth while to quarrel just then—just when they were trying to get safe away? No, certainly not. They had something far more important to think about—whether they should be saved, or crushed to death! That was rather important, wasn't it?

Now just stop a minute to think. Seriously is it ever worth while to quarrel? Isn't it simply a waste of time, and words, and strength, when *there is such a much more important thing to think about.*

What is that? Why getting onward to Heaven. What can possibly be more important than that?

Ah! but there's one who wants to keep you from getting on, and to give you a push down the other road—to hell. And he knows there's no better way of doing that than by tempting you to quarrel. Nothing hinders you so much as that. So he stirs up strife, stirs up angry feelings. And then there's no getting on.

Who is that? Satan.

Yes, he will dart out upon you, and do his very best to hinder you. Oh dear! what will keep you safe?

Do you remember when you were much younger being rather frightened when you were sent a long walk—frightened at a good many things that seemed dangers to you, though they were not really.

What did you do that you might feel safe? Why, if you could you kept near somebody—some grown-up man who happened to be going the same way. What a feeling of being safe that always gave you.

Well, can't you do something like that now?

Keep very near the Lord Jesus Christ, and then you will be safe from your great enemy Satan.

I don't believe there would ever be a quarrel—some word uttered if people kept near Jesus.

Why not? Because He will guard you. And another reason is, that people grow *like* those they are near. The man you walked with wasn't afraid, and that alone made you not afraid either. So keeping near to Jesus makes you grow like Him.

He was full of love. He loved even bad people so much that He gave Himself for them.

And the thought is often a help, "The Lord died—for the very person whom I find it hard to like."

And the text, I want you to remember, gives this as a reason for walking in love—

"Christ also hath loved us, and hath given Himself for us."

Life or Death.

Doth life survive the touch of Death?
Death's hand alone the secret holds,
Which as to each one he unfolds,
We press to know with bated breath.

A whisper there, a whisper here,
Confirms the hope to which we cling;
But still we grasp at anything,
And sometimes hope and sometimes fear.

Some whisper that the dead we knew
Hover around us while we pray,
Anxious to speak. We cannot say;
We only wish it may be true.

I know a stoic who has thought,
"As healthy blood flows through his veins,
And joy his present life sustains,
And all this good has come unsought,

"For more he cannot rightly pray;
Life may extend or life may cease
He bides the issue, sure of peace,
Sure of the best in God's own way:

"Perfection waits the race of man;
If, working out this great design,
God cuts us off, we must resign
To be the refuse of His plan."

But I, for one, feel no such peace;
I dare to think I have in me
That which had better be,
If lost before it can increase.

And oh! the ruined piles of mind,
Daily discovered everywhere,
Built but to crumble in despair?—
I dare not think Him so unkind.

Training Children.

Training children to a sense of duty is a life-lesson of far-reaching value. "Children need to learn how to do things which they do not want to do, when those things ought to be done. Older people have to do a great many things from a sense of duty. Unless children are trained to recognize duty as more binding than inclination, they will suffer all their lives through from their lack of discipline in this direction." And yet this is the very hardest thing for a child to learn.

And family discipline breaks down at this point more frequently than at any other. It is manifest that a sense of duty can not exist where there is no recognition of rightful authority. And the first lesson of the kind which a rightly trained child learns, is unquestioning obedience to the parental will. "Children, obey your parents, for this is right." It may not always be convenient, it will not always be pleasant, but convenience and pleasure must yield to what is right. And it will not be hard to transfer a child's sense of duty from the home to the school, to the State and to the Church, when it has once been called into vigorous exercise, but the first place to exercise it is in the family, and the first duty to call it forth is the duty of obedience to parents.

The Law of Love.

Dig channels for the streams of love,
Where they may broadly run;
And love has overflowing streams
To fill them every one.

But if, at any time, thou cease
Such channels to provide,
The very fountains of love to thee
Will soon be parched and dried.

For thou must share if thou wouldst keep
That good thing from above;
Ceasing to share, you cease to have,
Such is the law of love.

—Archbishop Trench.

God's Ownership.

When the Scriptures and reason speak of God's ownership in us, they use the word in no accommodated sense. It means all that it can mean in a court of law. It means that God has a right to the service of His own. It means that, since our possessions are His property, they should be used in His service—not a fraction of them, but the whole. When the lord returned from the far country, to reach his servants to whom he had entrusted his goods, he demanded not simply a small portion of the increase, but held his servants accountable for both principal and interest—"mine own with usury." Every dollar that belongs to God must serve Him. And it is not enough that we make a good use of our means. We are under exactly the same obligations to make the best of our money that we are able to make good use of it: and to make any use of it than the best is a maladministration of trust. Here, then, is the principle always applicable, that of our entire possessions, every dollar, every cent, is to be employed in the way that it will best honour God.

Train Children to be Generous.

Some people feel that if they give their children a comfortable home, suitable clothes, proper food and a good education, they have entirely fulfilled their obligations as parents, and yet, children who have had the best of these four requisites, have grown to be men and women and so stingy, so close-fisted, and so small in many ways, that one might almost question whether the world would not have been richer if they had never been born—for the ground they occupy might have been possessed by a nobler type of being. Such people are no great benefit to society. * * * These persons may not be wholly to blame for this; a great part of this wrong may have been done them by their parents, whose constant cry may have been, "Get, get, get, never give." A small town in Massachusetts gives the largest contribution of any parish in the State. One year that little church gave for benevolent objects, nearly \$9,000, and it came largely from three brothers. One of them, being asked one day how it was that he gave so liberally and so cheerfully, replied, "We were trained to it when children, and we could not sleep on our beds if we kept back the Lord's money." They were trained when they had little, and when the Master gave them an abundance, the habit was formed and they gave of their fullness, willingly and gladly.—Mrs. J. L. Scudder.

What the Flowers Said.

FOR CHILDREN—YOUNG AND OLD.

"Sweet nurslings of the vernal skies,
Bath'd in soft airs, and fed with dew,
What more than magic in you lies,
To fill the heart's fond view?"

"It's really uncomfortably hot, and I feel quite tired; I should like to close up again and get to sleep." So said the Honeysuckle, as it trailed up the hedge-row of pretty Surrey lane; for it was a cloudless July day, and the sun's beams were beating down fiercely.

"That's a wise remark to make!" said the Thistle. "Of course you are hot and tired; I should be the same if I flaunted and wandered about as you do up there. How does this sort of weather suit you, Miss Daisy?"

"I think it's delightful," replied the Daisy rather timidly.

"For my part," joined in the Herb Robert, "I don't think one can be too hot; I wish that I were on the very top of the hedge."

"Well, it's not so much the heat that I dislike," explained the Honeysuckle, "but it is the horrible dust, it is really quite choking me."

"You have only yourself to blame," said the Thistle; "you are never contented to stay in a comfortable spot two days together, but are always rushing about. I suppose you will be wanting next to know what is going on on the other side of the hedge—as if that were any business of yours—and then off you will wander, and we shall lose sight of you."

"I shall be sorry for that," the Honeysuckle courteously replied—for he was as courteous in his conversation as he was graceful in his movements—"but I cannot stay here all my life; I should grow quite stiff and bad-tempered."

"Of course it's all very well seeing everything that goes on around you, but I don't agree with being always on the move. Choose your place and stay there," added the Thistle, emphatically.

To this the Daisy nodded approval.

"I believe in seeing as much of the world as one's circumstances will allow," said Herb Robert.

"Really!" the Thistle scornfully remarked.

"One at least gets the benefit of a passing breeze up here," said the Honeysuckle, laughingly. He was very good-natured, and was afraid of the Thistle getting cross again. The Thistle was never very friendly with any of his neighbours, expect perhaps the Wild Convolvulus, whose friendship was not worth having, for he only made use of his friends to improve his own position.

"I cannot see that it does one much good," continued the Honeysuckle, "growing straight and prim in the same place all one's life (the Daisy winced a little); one might as well be a Moss or a Lichen, not that I know anything about them."

"You would find them both very kind and nice," said the Daisy, bravely, "they are always true and faithful to their friends."

"Oh yes! they are," chimed in the Herb Robert; "I know something of the Mosses, they are right enough in their way, you know, but are dreadfully dull."

"Well, I trust nobody," said the Thistle, ("and nobody trusts you," thought the saucy Herb Robert); "I believe in independence: there is nothing like independence if you wish to get on, depend upon it; and if you want a thing done well, do it yourself, that my motto. I wonder where in this hedge-row I should be now if I had depended on other people," he added, in a self-satisfied tone.

"I believe in the 'give and take' of life," rejoined the Honeysuckle; "what is the use of us all living here side by side if we do not help one another? I am always willing to give any one a helping hand, and I am always pleased to receive all the help I can."

"I should think you often wanted it," said the Thistle, rather spitefully.

Now the Honeysuckle was quite honest, for the Bird's-eye Maple and Wild Briar had frequently helped him, and when he could, he had always helped the Wild Convolvulus, the Great Bindweed, the Brionies, and others:

The Daisy agreed with the Honeysuckle that it was only a neighborly act.

"You help your neighbors a lot," said the Thistle, looking down at the Daisy.

But the Daisy was not thinking about herself only selfish people do that—she was thinking how kind it was of some tall grasses that grew close by to shade her from the scorching sun. Often when there was only a slight shower of rain, they would bow and pass her one or two big raindrops; for she was a general favorite, her bright happy face, and gentle, unassuming manners gladdening all who were not too selfish to feel her sweet influence.

"Those ideas are all very well in theory, and do very well to talk about, but you will get imposed upon one of these fine days when you are helping a 'deserving' neighbor, and then perhaps you will wish that you had followed my advice," said the Thistle in a knowing tone. He always piqued himself with the thought that he was naturally rather sharp. Some people call it prudence.

"Of course," replied the Honeysuckle, for he was logical enough to perceive to what such sentiments would lead. "Of course if we are to believe only in independence we shall begin to mistrust everybody and everybody will mistrust us, and I really do not quite know which to think the worse. But you have not yet answered my question, why we are all living here together if it is not to be helpful to each other? Why, we might as well be odd stones in the road, only objects of stumbling."

Now these wild flowers knew nothing about men and women, and children, and how they live in our large towns, and in our villages, too. I am sorry to add. If they had known, perhaps the Honeysuckle would not have had such a warm, loyal heart, full of generous thoughts, and maybe the Daisy would not have been so bright and happy; and certainly the Thistle would have had the better of this little argument, for he could then have referred the Honeysuckle to the manner in which men live. How in one street some are living in luxury and ease, and in the very next others are dying of want and neglect: yet the Daisy in the simplicity of her heart would have said they were neighbours:

"Evil is wrought by want of thought,
As well as want of heart."

But perhaps the Honeysuckle and Daisy's notions are all wrong, and men, who, of course, know a great many more things, are quite right. What do you think? Can it be so?

The Thistle was silent for some little time trying to think about it, but he found it a rather difficult subject, and he never liked thinking about difficult things. At length he began, "I cannot see the use of puzzling one's self about others, it's quite enough to live comfortably and make one's self happy. Every one for himself, I maintain."

But just then a fair form stretched out her hand, and exclaimed, "Oh, Edith! here's such a lovely spray of honeysuckle. If I could only reach it!" and after one or two attempts, the beautiful girl secured her prize, and seeing the Herb Robert and the Daisy, she gathered those too and put them gently in her basket. They were to brighten and gladden a poor child's sick room.

Home.

The day lies slowly in the western sky:
The sunset splendor fades; and wan and cold
The far peak waits the sunrise; cheerily
The goat-herd calls his wanderers to the fold.
My weary soul that fain would cease to roam,
Take courage! Evening bringeth all things—Home.

The swift-winged sea-gull homeward takes her flight!
The ebbing waves beat softer on the sand;
The red-sailed boats draw shoreward for the night:
The shadows deepen on sea and land.
Be still my soul! Thine hour shall also come,
Behold! One evening God shall call thee—Home.

Training Children to a Sense of Duty.

With all the modern improvements in methods of dealing with children,—and these improvements are many and great,—it is important to bear in mind that judicious discipline has an important part in the wise training of the young. Discipline is not everything in the sphere of child-training; but discipline is much, in that sphere.

Formerly, discipline was the great feature, if not, indeed, the only feature, in the training of children. There was a time when children were

not allowed to sit in the presence of their parents, or to speak to them unless they were first spoken to, or to have a place with their parents at the home table or in the church pew; when the approved mode of teaching was a primitive and very simple one. "They told a child to learn; and if he did not, they beat him." The school days of children were then spoken of as "when they were under the rod." Even the occasional celebration of a holy day did not bring unalloyed delight to the little ones; as, for instance, "on Innocents' Day, an old custom of our ancestors was to flog the poor children in their beds, not as a punishment, but to impress on their minds the murder of the innocents."

But all this is in the long past. For a century or more the progress of interest in and attention to the children has been steady and rapid. And now the best talent of the world is laid under contribution for the little ones. In the provisions of song and story and pictures and toys and games, as well as in school buildings and school appliances and school methods, the place of the children is foremost. At home they certainly do not hesitate to sit down when and where they please, or to speak without waiting to be spoken to. Indeed, there are parents who wonder if they will ever get a chance to sit down while their children are in the house: or if ever those children will stop asking questions. Meanwhile in secular schools and in Sunday-schools the aim seems to be to make learning as attractive as possible to children, and to relieve study, as far as may be, of all tediousness and discomfort.

Now, that this state of things is, on the whole, a decided improvement over that which is displaced, there is no room for fair doubt. Yet there is always a danger of losing sight of one important truth in the effort to give a new and due prominence to another. Hence attention should be given to the value of judicious discipline in the training of children. Children need to learn how to do things which they do not want to do, when those things out to be done. Older people have to do a great many things from a sense of duty. Unless children are trained to recognize duty as more binding than inclination, they will suffer all their lives through from their lack of discipline in this direction.

Children ought to be trained to get up in the morning at a proper hour, for some other reason than that this is to be "the maddest, merriest day in all the glad new year." They ought to learn to go to bed at a fitting time, whether they are sleepy or not. Their hours of eating, and the quality and quantity of their food, ought to be regulated by some other standard than their inclinations. In their daily life there must be a place for tasks as tasks, for times of study under the pressure of stern duty, in the effort to train them to do their right work properly. It is not enough to have children learn only lessons which they enjoy, and this at times and by methods which are peculiarly pleasing to them. President Porter, of Yale, said, in substance, that the chief advantage of the college curriculum is, that it trains a young man to do what he ought to do, when he ought to do it, whether he wants to do it or not. Any course of training for a young person that fails to accomplish thus much, is part of a sadly imperfect system.

There are few, if any, children who do not need to be trained to apply themselves earnestly to occupations which they dislike. The tastes of some children are very good, and of others very poor; but nearly all children have positive inclinations in one direction or another. They like playing better than working or reading; or they prefer reading or working to playing. Some prefer to remain indoors; others prefer to be outside. Some want to occupy themselves always in mechanical pursuits; others would always be at games of one sort or another. Some enjoy being with companions; others prefer to be by themselves; yet others would attach themselves to one or two persons only, having little care for the society of anybody else. In their studies children show, perhaps very early, a decided fancy for geography, or history, or mathematics, or the languages, and a pronounced distaste for other branches of learning. Now, whether a child's tastes are elevated or unrefined, in the direction of better or more undesirable pursuits, he

ought not to be permitted to follow always his own fancies, or to do only what he likes to do.

The parent or the teacher must decide what pursuit of activity, or what branch of study, is best for each several child, and must train him to it accordingly. In making this decision, it is important to consider fully the tastes and peculiarities of the particular child under training; but the decision itself must rest with the guardian rather than with the child. Nothing is more important in the mental training of a child than the bringing him to do what he ought to do, and to do it in its proper time, whether he enjoys doing it or not. The measure of his ability to do this becomes in the long run the measure of his practical efficiency in whatever sphere of life he labours. No man can work always merely in the line of his personal preferences. He must do many things which are distasteful to him. Unless he was trained as a child to do such things persistently, he cannot do them to advantage when they are upon him as a necessity. Nor can any man do his best work as well as he ought to, if he works always in one line. A one-sided man is not a well-balanced man even though his one side be the right side. It is better to use the dextral hand than the sinister; but it is certainly preferable to be ambidextrous.

There is little danger that intelligent Christian parents or teachers will at this day refuse to consider duly a child's tastes and peculiarities, in their effort to instruct and train him. While, however, they are making study attractive and life enjoyable to a child, parents should see to it that the child learns to keep quiet at specified times, and to be active at other times; that he studies assigned lessons, does set tasks, denies himself craved indulgences; that he goes and comes at designated hours,—not because he wants to do these things, but because he *must*. Now, as of old, "it is good for a man that he bear the yoke in youth."

The Wonderful Hand.

There is a Hand that leadeth me!
When night may hide the land
And all my paths dark shrouded run:
I feel that guiding Hand.

There is a Hand that checketh me!
When I would leave the way,
It holdeth back from steps of shame
The feet so quick to stray.

There is a Hand that faileth not!
Have others turned away
And left me all alone to walk?
That Hand doth cling to-day.

O Hand of wonder, Hand divine!
Whence are these wounds I see?
"Dear child"—a voice doth whisper low—
"That Hand was nailed for thee."

O Hand, now seen and held by faith,
What joy in Heaven 'twill be
To take, to feel, behold the Hand
That did so much for me.

The Fear and Love of Publicity.

There are two great evils inevitably arising from the present state of things. The fear of publicity and the love of publicity. As regards the former, how many timid and shamefaced persons fear to take the right course, fear to take the course which would lead to just results, because of the aversion they have to this demon of publicity? On the other hand, a still greater danger lurks in the love of publicity, which comes to be a besetting sin, sometimes even of the greatest minds, and which leads to falseness, restlessness, and to a most dangerous desire always to stand well with that public which is sure, very soon, to be made acquainted with all that the lover of publicity may write, or speak, or intend. Publicity is also a great absorber of that time which might be much better spent. The desire of knowing everything about everybody—what he or she thinks, or says, or does, on any trivial occasion—such desire, indeed, now occupies a large time of the civilized world, and must be a great hindrance to steady thought about a man's concerns, and about those subjects which ought most deeply to interest mankind. A stupid kind of gossip becomes the most pleasant and most absorbing topic for the

generality of men. I do not agree with a certain friend of mine, who has told us that "the folly of mankind is a constant quantity;" but I do admit that this fulsome publicity I have described is one of the facts which speaks most in favour of the view he has been taking. If every one wore his heart upon his sleeve, we should at least get rid of all falseness, and the world would know with whom and with what it was dealing. If publicity could be perfect, there would be less to be said in its disparagement. But a studied publicity is very dangerous. When all people know that what they may say or do is likely to be made public, they will dress up their sayings or doings to meet this appalling publicity. And that which they deem will not be pleasing to the public, though it may be the thing, of all others, which the public ought to hear, they will carefully suppress."

Make Friends at Home.

Many boys and girls are very anxious to make friends among strangers, while no pains are taken to make friends of those at home. Father, mother, brothers, and sisters, all seem to be beyond the pale of friendship. They may be slighted and insulted with impunity; no courtesy or respect is paid them; they are expected to make up at a moment's notice, no apology of any kind being offered or thought of. Brothers and sisters have become life-long enemies from small beginnings. Bitter quarrels have resulted from unpremeditated, but nevertheless cruel, injustice. Relatives imagine themselves privileged to criticize as no stranger would dare to do. Now this is all wrong. Brothers and sisters should speak words of praise and encouragement. Leave others to do the disagreeable—it will be done, never fear. Be as courteous at home as you are abroad. Respect your home and family as you wish to be respected. Don't save all your smiles for strangers and all your frowns for home. Love your brothers and your sisters, remembering that love begets love; you will never regret the kindness you have shown, while your thoughtfulness and indifference to your own may reap a bitter harvest.

Life would be smoother in many a home if everybody would endeavour to understand his or her neighbour in the home, and if everybody were taken at the best, and not at the worst, valuation.

The Rich Man and His Great House.

A rich West Indian merchant died and left one little boy. His name was William Beckford. The little boy was very rich, and grew richer and richer every year until he was twenty-one. He was then one of the richest men in the world.

The fine house which his father had built in England did not suit him, and he resolved to pull it down and build one that should be the wonder of all England. Four or five hundred men were kept at work on it night and day until it was done. The night workmen used large torches, which lighted up the scene in a most brilliant manner. Beckford took great delight in going out and looking at the progress of the work. He would go out at night to some high part of the grounds, and spend hours in watching the strange sight of house-building by torch-light.

When the place was done it was called Fonthill Abbey. Then he built a wall around it, twenty miles in extent, and no visitor was allowed to enter it without a pass. Leave was not given to princes. Gold and silver cups and dishes dazzled the eye; jewels and precious stones were there in the greatest profusion; the most costly furniture adorned it. People would disguise themselves as servants and pedlars, in the hope of getting a glimpse of the wonders within.

And here Beckford lived all alone, taking all the enjoyment all by himself and to himself.

He had almost everything that money could buy. But money could not buy happiness, and this was wanting at Fonthill Abbey.

Then there came what business men call a "crash," and the princely fortune of William Beckford melted away like snow under a spring sun. He was in debt; and the gate that would not open to the king had to open to the sheriff, who came and seized his stores of costly things. Fonthill Abbey was sold, but it was thought to be too

large and expensive for any one to live in; the great tower fell down, and the rest of the building was taken down.

Beckford saved just enough to keep himself from want, and he spent an unhappy old age at a hotel, with nobody to pity or care for him.

"Charge them that are rich in this world that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy." (1 Tim. vi. 17.)

Cures for Fits.

For a Fit of Passion.—Walk out in the open air; you may speak your mind to the winds without hurting anyone, or proclaiming yourself a simpleton.

For a Fit of Idleness.—Count the ticking of a clock; do this for an hour, and you will be glad to pull off your coat the next, and work like a negro.

For a Fit of Extravagance and Folly.—Go to the workhouse and speak with the inmates of a jail, and you will be convinced

Who makes his bed of briar and thorn,
Must be content to lie forlorn.

For a Fit of Ambition.—Go into a churchyard and read the grave stones; they will tell you the end of ambition. The grave will soon be your bedchamber, the earth your pillow, corruption your father, and the worm your mother and sister.

For a Fit of Despondency.—Look on the good things which God has given you in this world, and to those which He has promised His followers in the next. He who goes into his garden to look for cobwebs and spiders, no doubt will find them; while he who looks for a flower may return into his house with one blooming in his bosom.

For all Fits of Doubt, Perplexity and Fear.—Whether they respect the body or the mind; whether they are a load to the shoulders, the head, or the heart, the following is a radical cure which may be relied on, for I had it from the Great Physician: "Cast thy burden on the Lord, and He will sustain thee."

For a Fit of Repining.—Look about for the halt and the blind, and visit the bedridden, and the afflicted and deranged; and they will make you ashamed of complaining of your lighter afflictions.

True Wisdom.

It is said that humility is one of the surest marks of true greatness, *i.e.*, that a really great man is never vain, stuck-up or conceited. And this is so. And so it is true of all real knowledge that they who have it somehow or other feel how little they do know after all. They realize how much more there is to be known than they know already—I think that must be the way of it. Macaulay once said he was ashamed, when he began to write history, how little he knew. Newton said that what he knew was only like a shell full of the ocean dipped up by him as he walked along the beach. God only knoweth all things. The wisest are only like pigmies in His sight, and the more you know will only make you wish to know more. In heaven we shall learn the greatest of all knowledge, and the greatest now is to love God and to be humble and lowly in His sight, no matter how wise we are in the wisdom of this world.

UNCLE JOHN.

—A startling incident occurred recently, on a Sunday afternoon, at the anniversary services of the West United Presbyterian Church at Kirriemuir. The minister was calmly preaching his sermon, when a modern Jenny Geddes, infuriated at one of the male members of the choir being asleep, hurled her Bible at his head from the gallery where she was sitting. The Bible missed the sleeper, but struck the shoulder of another man in the choir, who started up amazed. The minister became pale, paused in his discourse, and exclaimed "What's wrong?" "The Bible struck the wrang man," she cried, rising up in her pew, although her friends vainly attempted to hold her down; "'twas meant to wauken the sinfu' sleeper."

Questionings.

St. Luke xiii. 23; St. John xxi. 21.
 "Lord, and shall the saved be few?"
 So the curious heart will ask.
 Yet, if secret things it knew
 Would it easier find its task?

Not for human eye to see
 Who that life shall lose or win.
 Strait the gate! Enough for Thee,
 Thou must strive to enter in.

"Lord, and what shall this man do!"
 So the curious heart will ask.
 Yet in secret things it knew
 Would it easier find its task?

What to thee thy Saviour's will
 For thy brother here below?
 Life or death, or good or ill,
 This it helpeth not to know.

Follow Me, Where'er I tread
 Let my servants place their feet;
 Though by differing pathways led,
 They in life at last shall meet.

Leave it in My loving Hand
 What for those, and what for thee;
 Light enough in this command,
 Strive to enter. Follow Me.

W.M.

Under Which Standard?

I am a unit in a great mass of believers. I am a soldier in the camp that lies foursquare. The standards of the Church of God are above my head: the lion of St. Mark, the man of St. Matthew, the ox of St. Luke, the eagle of St. John. Am I glad to fight under one of these standards? And what am I called by God to do? I may be placed under the standard of the lion—I may have to do great and noble things, and show courage in facing dangers and difficulties; or I may be under the standard of the man, showing forth human sympathies, comforting human sufferings, working for my fellow-creatures; or I may be called to a life of hard labour and sacrifice, like the ox, little praised and little noticed, but all my trials taken as a matter of course; or I may be specially favoured in being allowed to contemplate God's mysteries, like the eagle gazing upon the sun, and lead a life of holy communing with the Almighty. Am I serving under one of these standards? If not, why not?

O heavenly Father, wherever I am placed, grant that I may do Thy holy will. Whether I am led into the way of heroism, or of sympathy, or of labour, or of contemplation, may I always be with Thee, may I always rest in Thy love.

Renouncing Sorrow.

Self-sacrifice has justly been the theme of orator and poet for centuries; the patriot who leaped into the gulf, the warrior who rushed upon the spear-points to open a way for his countrymen, have won the laurels due to self-abnegation, and pointed many a moral worth remembering. We have heard of mothers perishing of cold that their infants may be warm; and of a poor gifted sculptor, who put all his clothing round the damp clay of his masterpiece, and died himself from cold rather than his statue should suffer. But we think it is Mrs. Browning who points out how hard, yet how great, a thing it is to sacrifice sorrow; sometimes renouncing pleasure is far easier than renouncing grief. We have had losses, troubles, disappointments: we feel we want to be alone and brood over our griefs; our summer days are over, we ask but to live in our past. This is natural, but scarcely healthy or even Christian; not for one moment would we underrate the weight of sorrow—God knows it, understands it, cares about it; nor do we think time always heals the heartache—God will do that by and by in the Meeting-Land. But in this world of human needs, where love and help and sympathy are wanted all around, is it right for us to brood year by year over the cross the Master has laid upon us, while His fields are untended, His lambs are friendless? Let us arise and take up some work full of love, divine and human.

God's Flowers

AN ALLEGORY.

To one little flower God saith, "Grow thou here by the highway, where many shall see thee! Give pleasure to men, refresh them by thy sweetness and fair beauty. Thus thou shalt do work for Me and brighten many lives, and the weary and the toilers shall bless thee as thou scatterest thy fragrance around. Tell Me, is this not worth blooming for thy best? See! I have set thee in a sunny place; so grow thou well and flourish."

Then to another little flower God saith, "Grow thou here on this bare mountain-side, in loneliness, where no pathway goeth. None shall see thee growing, or shall be cheered by thy beauty and sweet perfume. No life shall be brightened by thee; I give unto thee no active work to do for Me; I only bid thee grow here and be still. Thou shalt be seen and admired by no mortal eye, only the birds of the air and the angels will watch thee. Yet be thou content; some of My flowers must grow in solitary places, else would the earth be bare indeed, and so long as thou dost abide patiently and art seen of the angels, wherefore shouldst thou fret thyself? So grow thou there in thy place, and behold, thou shalt be gathered by the angels when I have need of thee in My fair Garden of Paradise."—*Penny Post.*

"Follow Me."

BY JULIA E. GOODWIN.

When the voices of the world are loudly calling
 Mid the tumult of life's sea,
 Like the dew of eve upon thy tired heart falling,
 Comes a whisper, all thy restlessness entralling,
 "Follow Me."

Does the pathway open rough and wild before thee?
 Feeble though thy footsteps be,
 Shouldst thou falter, He stands ready to restore
 thee?
 And His gentle tones in watchful love implore thee,
 "Follow Me."

When thy soul the night of death is swiftly nearing,
 And life's fitful day-gleams flee,
 Lo! His form amid the doubt and gloom appearing,
 And His loving voice thy fainting spirit cheering,
 "Follow Me."

Brighter far than all earth's fairest dreams of splendor,
 Heaven's portals thou shalt see;
 Dearer far than all the gifts the world could render
 Is the love that welcomes thee in tones so tender,
 "Follow Me."

A Story with a Moral.

There was once a lady who was an officer in a Woman's Christian Association. At the regular annual meeting she always came out with her written report. In it she bemoaned beautifully her own past shortcomings. With tears in her eyes, and pathos in her tones, she told us how differently she was resolved to live in the future, and how much more efficient as an officer she was determined to be. We listened, open-mouthed, while she declared poetically,

"I'll waste no more in idle dreams my life, my soul
 away;
 I wake to know my better self, I wake to watch and
 pray;
 Thought, feeling, time on idols vain I've lavished all
 too long;
 Henceforth to nobler purposes I pledge myself, my
 song."

The rest of us, mere commonplace women, who had not risen to such lofty heights of resolution, looked at her in admiration, and as she walked among us we held aside our garments that her spotless robes might not suffer by contact with them. But what did she go and do about it? The society went on with the prosaic work of feeding, clothing and teaching the poor, rescuing the tempted and fallen, finding homes for the friendless, and all the rest of its appropriate duties, but our officer never once came down from her serene heights to mingle with us till the next annual meeting, when she burst full-orbed upon the scene, radiant in all the glory of a new set of resolutions, more poetically pathetic than the last. After a few years we learned how much they were good for. I think we elected a new officer.

Hints to Housekeepers

BREAD AND BUTTER PUDDING.—Cut a small loaf of bread in very thin slices; spread with butter. Pick over one teacupful of currants. Put a layer of bread in the bottom of the pudding mold; sprinkle thick with currants; put another layer of bread and currants until all are used. Beat three eggs and half a cupful of sugar together; add one pint of milk; flavour with nutmeg. Pour this custard over the bread and bake fifteen minutes. Serve cold with cream sauce.

HUNTSVILLE HAPPENINGS.—"I have used Dr. Fowler's Extract of Wild Strawberry in my family and can highly recommend it for summer complaint, diarrhoea, etc."—Mrs. Geo. West, Huntsville, Ont.

LEMON PUDDING.—Beat the yolks of two eggs, add two cupfuls of sugar. Dissolve four tablespoonfuls of corn starch in a little cold water. Stir into two cupfuls of boiling water. Put in the juice of two lemons with some of the grated peel. Mix altogether with a teaspoonful of butter. Set in the oven for fifteen minutes. Spread meringue over the top, and set in the oven to color. Set on ice or in a cool place. Eat cold without sauce.

SUMMER PUDDING.—Put a quart of milk on to boil. Mix two tablespoonfuls of corn starch, smooth, with a little milk, and stir in. Beat the yolks of four eggs and half a cupful of sugar together, and add to the boiling milk: take it from the fire; flavour and pour into a baking dish. Beat the whites of the eggs, sweeten, and heap on top of the pudding; put in the oven to brown slightly. Set on ice and serve very cold.

CANNOT COMPETE.—Miss Maud Grant, of Mountain, Ont., writes: "I can recommend Dr. Fowler's Extract of Wild Strawberry for summer complaints and diarrhoea. There is nothing to compete with it, as it succeeds even in the severest cases."

QUEEN'S PUDDING.—Take a pint of boiling water, moisten four tablespoonfuls of corn starch with a little cold water, add it to the boiling water, with two tablespoonfuls of sugar and a pinch of salt; boil it fifteen minutes, stirring it constantly; take from the fire, flavour with vanilla, and add the well-beaten whites of three eggs; mix well and turn into a mold to harden. Serve ice-cold with vanilla sauce.

BABY WAS SICK.—"My baby was very sick with diarrhoea, and after everything else had failed I tried Dr. Fowler's Extract of Wild Strawberry; the first dose gave relief, and a perfect cure soon resulted."—Mrs. John Clark, Bloomfield, Ont.

APPLE PUDDING.—Strain a pint of stewed apples. Beat the yolks of six eggs with two cupfuls of sugar, to which add a quart of milk and a teaspoonful of vanilla. Stir half a cupful of butter into the hot apples, mix with the milk and eggs, pour into a deep pudding-dish and bake half an hour. Beat the whites of the eggs, add six tablespoonfuls of sugar, heap over the top of the pudding and set in the stove to brown. Serve cold with sugar and cream.

FRENCH PUDDING.—Pare and core eight apples. Steam until tender. Boil one cupful of sugar, half a cupful of water, the juice of one orange and of lemon together for six or eight minutes. Put the steamed apples in the bottom of a deep pudding-dish, pour over the boiling syrup and set it on ice to cool. Boil a little more than a pint of milk, beat in the yolks of three eggs with half a cupful of sugar; take from the fire and add ten finely powdered macaroons, with a teaspoonful of extract of vanilla. Fill the holes in the apples with peach preserves, pour the custard over and set in a moderate oven twenty minutes. Beat the whites of three eggs with powdered sugar, to make stiff, heap over the top of the pudding, and brown. Set on ice to cool and serve very cold.

—Principles must be rooted in affections; life can only be nourished by life.

Children's Department.

Uncle Frank's Sermon.

Text—Not disobedient.

Boys and girls have to learn to mind. That is one of the first lessons, and sometimes one of the hardest, because little people like to have their own way. But they can't, you know, unless it is the best way; for even big folks can't do that. We never grow so tall or become so rich that we don't have to obey some one—our teachers and doctors, and the governor and president and rulers over us.

But above all we must obey God, as St. Paul says he did, "I was not disobedient." God came to him, told him to do something and he did it.

To be sure that isn't just the way God tells us what to do. When your papa and mamma were away last summer, and could not speak to you each day and tell you what they wished of you, they wrote letters to auntie who stayed to take care of you, saying to her, "Tell Frank and Mary to do their work and learn their lessons." And you would no more have disobeyed such word from them than the words they spoke to you when at home.

Well, so God has written to you what He wants you to do, and it comes from Him to you just as much as though he stood by you and spoke as he did to St. Paul. Where has he written it? In a letter to you, or a number of letters bound together in a book. And that book is called the Holy Bible.

What to Do in Trouble.

Those who pray do work for God—first, because they are doing that which He would have done; and, secondly, because the influence and efficacy of a simple prayer is spread by God's wonderful ordering far beyond the aim of the petitioner.

I was walking one day near the Crystal Palace. It was the first time

Exhaustion

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I had been out for weeks. I was feeling depressed and lonely, having to look forward to many months of weakness and ill-health—this meant for me loss of work, and consequently straitened means, and possibly debt.

As I was thus sadly musing, my attention was attracted by two flower-girls, who were seated on a step arranging their baskets. They were of the ordinary type of London street children, about fourteen years of age, and I should have passed without noticing them, if it had not been for the earnest tones in which they were conversing. Curiosity led me to slacken my pace till I passed them. This is what I overheard:

"Don't you feel 'orful bad when you have found out a likely place, and you stand there the whole day and nobody buys nothing?"

"Don't I jest!" returned the other, emphatically.

"Don't you feel as if you could sit down an' have a good cry?"

"Ay, that I do!" responded the younger girl, "only I knows it would be no use."

"What does you do when you feel like that?" asked the elder, evidently anxious to discover whether her own experiences were shared by other girls.

"I does this," replied the other girl, promptly—and she folded her hands and shut her eyes—"and I says, 'O God! please send somebody quick,' and somebody always came."

Then, in answer to the look of astonished incredulity in her companion's face, she added, nodding her head to give force to her words, "I does truly."

I heard no more, for the girls arose, and, taking their baskets on their arms, passed out of sight. As for me, I went home rebuked and comforted.

The Four Truths.

There was once an old monk who was walking through a forest with a little scholar by his side. The old man suddenly stopped and pointed to four plants close at hand. The first was just beginning to peep above the ground; the second had rooted itself pretty well into the earth; the third was a small shrub; whilst the fourth and last was a full-sized tree. Then the old monk said to his young companion:

"Pull up the first."

The boy easily pulled it up with his fingers.

"Now pull up the second."

The youth obeyed, but not so easily.

"And the third."

But the boy had to put forth all his strength and use both arms before he succeeded in uprooting it.

"And now," said the master, "try your hand upon the fourth."

But lo! the trunk of the tree (grasped in the arms of the youth) scarcely shook its leaves; and the little fellow found it impossible to tear its roots from the earth.

Then the wise old monk explained to his scholar the meaning of the four trials.

"This, my son, is just what happens with our passions. When they are young and weak, one may, by a little watchfulness over self, and the help of a little self-denial, easily tear them up; but if we let them cast their roots deep down into our souls, then no human power can uproot them, the Almighty hand of the Creator alone can pluck them out.

"For this reason, my child, watch well over the first movements of your

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soul, and study by acts of virtue to keep your passions well in check."

Is God Here?

A young man, Lester M—, a graduate of a military school, had been extremely profane, and thought little of the matter.

After his marriage to a high minded, lovely wife, the habit appeared to him in a different light, and he made spasmodic efforts to conquer it. But not until a few months ago did he become victor, when the growing evil was set before him, by a little incident, in its real and shocking sinfulness.

On Sunday morning, standing before the mirror, shaving, the razor slipped, inflicting a wound. True to his fixed habit, he ejaculated the single word "God!" and he was not a little amazed and chagrined to see reflected in the mirror the pretty picture of his little three-year-old daughter, as laying her dolly hastily down, she sprang from her seat on the floor, exclaiming as she looked eagerly and expectantly about the room, "Is Dod here?"

Anecdote of Napoleon Bonaparte.

In the year 18—, the morning light of Paris shone in through palace windows, and rested upon the face of the First Napoleon, that great general and Emperor of the French people, of whom our young readers have doubtless already read many anecdotes.

One of his little nephews, with his sister, was playing in the room, and now and then the Emperor's eyes rested pleasantly upon the gleeful children. Suddenly the game turned to a battle, and the boy's hand was raised to strike a blow. "Hold!" cried the voice that had so often sent its thrilling tones over contending armies. Then, turning to an attendant in waiting, the Emperor demanded a carving knife. The command was obeyed.

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"Come thou here to me, sir," he vehemently exclaimed to the boy, who never dreamed of disobeying the mandate. "Stretch out thine hand!" The arm was extended; then the Emperor, wielding the knife over the slight wrist, went through the feint of amputating the hand, calling out emphatically—"Thus be it done to the hand that strikes a woman."

The lesson was never forgotten, and we give the anecdote as it came from the lips of the nephew, Lucien Murat.

Manners and Habits.

Be respectful to older people; when they come into the room, always rise and offer them a seat.

There is a story told of two boys, both of whom wanted a place in a lawyer's office. They came in together; one with cap on, gave a careless nod to the gentleman sitting at the desk, and sat down, while waiting for the gentleman to address him. The other boy took off his cap, advanced in a respectful manner, and stood quietly on one side.

This may seem to you of little importance, but the gentleman did not think so; he turned to his clerk and said, "That boy will not suit me; he need not wait."

The other boy obtained the situation, and gained a happy, comfortable home.

This is just as applicable to girls as to boys. No one likes to have rude young people about them.

Be careful never to pass in front of a person sitting or standing, but always behind.

When you are spoken to, or speak to any one, look at them and *not* on the floor or about the room.

If you are reproved for anything that you may have done, do not answer, but receive the reproof quietly; afterwards, if you think the reproof was unjust, go and tell the person who has spoken to you what you think is the truth in the matter—but always in a kind, gentle, and respectful manner.

A little four-year-old boy was asked what Santa Claus brought him for Christmas, and he replied: "I'm got a 'ittle box of tools, with a 'ittle saw in it, and a 'ittle plane; and I'm got a 'ittle baby sister, and a 'ittle rule, and a 'ittle mallet in it, too."

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IN MEMORIAM.

At No. 45 Bloor St. East, Toronto, the residence of his son, Walter Allan Geddes, on the morning of the 3rd of August, 1891, James Coffin Geddes, Esq., third son of the late James Geddes, Esq., assistant staff surgeon of Kingston, in the 77th year of his age.

Just as I am (Thy love unknown
Has broken every barrier down)
Now to be Thine, yea, Thine alone,
O Lamb of God, I come.

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"Bears make good pets," said Lieut. Clark. "When I was in the revenue service at Alaska we had one on the boat and he made things hum. We named him Wineska. He used to climb to the cross-trees, going up hand over hand by the ratlines. One day he ventured out to the yard-arm, and there he stayed. We had to get a rope and haul him down. Once he vaulted over the head of our Chinese cook and went into the lockers, where he helped himself to sugar and butter. We had a tackling made for him, much the same as a harness of a pet pug, and would drop him overboard, with a rope attached, to take his bath. Once he landed in a native boat and nearly frightened the occupants out of their wits. He was as playful as a kitten, and although sometimes he disobeyed, he was never treacherous or unkind. When he was lost or hid himself, as he often did, we would look in the dark till we saw two little balls of fire. These were his eyes, and gave him away every time.

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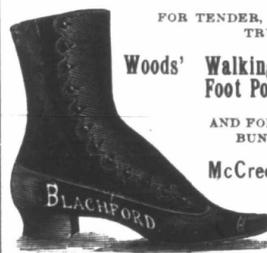
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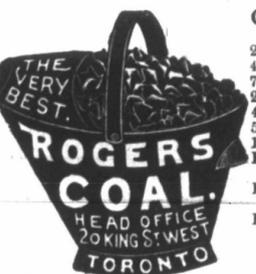
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