

Sept. 18, 1888,

Dominion Churchman.

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA

Vol. 14.]

TORONTO, CANADA, THURSDAY SEPT. 20, 1888.

[No. 88.

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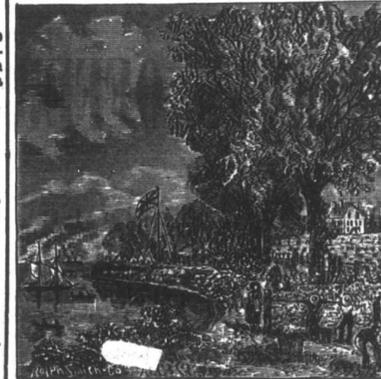
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LESSONS for SUNDAYS and HOLY DAYS.

Sept. 23rd, SEVENTEENTH SUNDAY AFTER TRINITY. Morning.—Jeremiah v. Galatians ii. Evening.—Jeremiah xxii.; or xxxv. Luke i. 26 to 37.

THURSDAY, SEPT. 20, 1888.

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

ADVICE TO ADVERTISERS.—The *Toronto Saturday Night* in an article entitled "Advertising as a Fine Art" says, that the **DOMINION CHURCHMAN** is widely circulated and of unquestionable advantage to judicious advertisers.

TO CORRESPONDENTS.

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

A quantity of Correspondence and Diocesan News unavoidably left over for want of space.

A **NOTABLE REPUDIATION**.—Certain passages in a work of Bishop Lightfoot's are freely used by those who though Churchmen outwardly are Presbyterians at heart, as evidence that this eminent scholar did not believe in the teaching of the Church as to the episcopate. At the Lambeth Conference, however, Bishop Lightfoot formally repudiated the construction which such persons had put on his language concerning the Christian ministry, and to emphasize this repudiation he voted against the strange proposal of the Bishop of Sydney to recognise ministers not episcopally ordained.

A **CRITIC ON THE ENCYCICAL LETTER**.—Lord Grimthorpe, (says Church Bells) gets very angry because the Bishops, condemning the use of liquids other than true wine for the Communion, 'slide into the utterly unnecessary and illegal words diluted or undiluted.' Now, if we look at the Resolution, it appears that the sentence is, 'that the use of unfermented juice of the grape or any liquid other than true wine, diluted or undiluted, as the

element in the administration of the cup in Holy Communion, is unwarranted by the example of our Lord, and is an unauthorised departure from the custom of the Catholic Church.' It is evident that Lord Grimthorpe is confining his view to the question of English law as he understands it to be at the present time, but the Bishops are looking at the matter from a wider point of view, and if they had not inserted those words 'diluted or undiluted,' they would have been guilty, probably of two, certainly of one false statement.

A **SCOLDING WELL DESERVED**.—A writer in Church Bells thus censures the complaining tone usually adopted in comments on the weather:—

"The weather has been the stalking-horse of conversation; it has been in everybody's thoughts and not unnaturally so, because everybody has a direct personal interest in the weather, which can rob the rich man of his enjoyment as well as the poor man of his food.

And yet, without wishing to be hypercritical, we cannot help suggesting that a large measure of this weather-talk is irreverent, if not profane. The weather, as everybody knows, is the result of certain natural laws set in motion by the Creator 'in the beginning'; and much of the idle discussion to which it gives rise directly reflects upon those laws, and, consequently, impugns the justice and wisdom of the Lawgiver. Besides, what is the good of it? All our grumbling will not disperse the rain-clouds; all our complaints will not remove a 'depression' or control an anti-cyclone. There seems some thing unmanly, not to say foolish, in our continual whining,—which, by the way, comes much more frequently from those whose amusement only the weather prevents than from those whose business is injured by it. If a mood of reasonable contentment be not possible in all the circumstances, let us, at all events, endeavour to preserve an air of submission. We may remember that great principle of Compensation which seems to prevail throughout God's world. Unfortunate as the season has been from the point of view of the agriculturist or the holiday-seeker, it has not been without a compensating advantage to the country at large, the death-rate having been abnormally low—as much as 6 and 7 per 1000 below the average, and the general health having attained an exceptionally high standard. Here is a fact on the credit side of the weather! For, consider how many wives have been spared the trials of widowhood! How many mothers have been spared the sorrow of Rachael weeping for her children and refusing to be comforted!

Further, will not conversation gain largely in freshness and originality if this ever-recurring subject shall in the future be wisely eschewed! What a relief to meet our friends without discharging at one another the old commonplaces, the immemorial platitudes! And will it not be more becoming in those of us who accept anything in Nature as the word of the Eternal Father to rest content with the beautiful language of the Prayer-book and say, 'Increase the fruits of the earth by Thy Heavenly Benediction,' than to exhaust our spleen, our ill-nature, and our restlessness upon—the Weather?

PREJUDICE OFTEN MERE HABIT.—"We need not be surprised," says the *Scottish Guardian*, that many of the Church's ways are unappreciated by those who have grown up in long-continued ignorance or disuse of them. The lofty spirituality, devotional fervour, and stately proportions of the well balanced Liturgy are lost on those in whom reverent use has not educated and maintained the power of appreciation. The sweet reasonableness and Christ instilling power of the Christian year are thrown away on those who have, to their loss, neglected it, and fallen back on the free but fruitless principle that one day is as good as another. We must taste and see, before we can know how good and sustaining the best things are. Not

many years ago there came to one of our home mission rooms a worthy Presbyterian who had never seen the Church's service before. When asked afterwards how he liked it, he said:—"Oh, verra weel—a' but the white goon!" To this his questioner replied:—"Well I dare say you would get over that in time; and in any case you must allow that a white gown reminds one of good and heavenly things better than a black one!" "Weel, I wanna say but you may be richt there; but I was better used to the black." And so it ever is. The innate reasonableness of the better way will always commend it to men's sympathies and acceptance, unless their power of appreciation has been lost through ignorance or destroyed by neglect. Let us not harshly condemn those who cannot see eye to eye with ourselves in regard to things we most dearly prize. Most likely the case calls purely for considerate dealing and gentle leading. The powers required for appreciation have, probably through no fault of those with whom we have to do, become atrophied.

DEAN BURGON OBJECTS TO VENUS.—Another amusing story, related of the late Dean of Chichester, appears in the *Liverpool Mercury*. Whilst he was vicar of St. Mary-the-Virgin's Church, Oxford—from the pulpit of which Cardinal Newman delivered his famous sermons—a parishioner brought a male child to be christened. Upon Mr. Burgon asking the sponsors what name they desired to give the baby, they replied, "Venus." "Venus!" he exclaimed indignantly; "how dare you ask me to call it any such name? In the first place, it is not a man's name at all, but that of a most wicked and abandoned female." "Please sir, the child's grandfather was christened 'Venus,'" exclaimed the god-mother, very much alarmed. "What, do you mean to say he's got a grandfather called 'Venus?'" "Where is his grandfather?" The christening was suspended till he came, a poor old fellow, bent double with rheumatism, years, and toil, and looking as little like Venus as can possibly be imagined. "Do you mean to tell me, my good man, that you were christened 'Venus?'" "Well, no, sir," he coughed and stammered; "I was christened 'Sylvanus,' but folks always call me 'Venus.'"

The shortest and surest way to live with honor in the world, is to be in reality what we would appear to be; and, if we observe, we shall find that all human virtues increase and strengthen themselves by the practice and experience of them.

SUNDAY COLLECTIONS SHOULD BE SYSTEMATIC.—It is also, in many ways, attended with advantages, both for clergy and people, that in time, under such a system, certain Sundays in the month or year come to be inseparably associated with certain collections, and certain evenings in the week with the meetings of certain parochial societies. Notices in church, or schools, or parish magazines, do not always reach all who are concerned in a certain meeting or engagement; it is a great convenience, therefore, if the member of the Temperance Society knows what particular night in the month and week his meeting will take place; if the Day-school manager knows when his committee will be held; if the Guild member knows that he must not make an engagement with his friends for such a night, because he will be expected to be present at his Guild meeting. What we have to do for the weekly night class, if its scholars are to know what nights to attend it, should also be done for every parochial engagement. Order is heaven's first law. It is the pivot of all success in secular business, and it ought to find a fuller practical recognition in the Church's economy.—The above are from Church Bells.

—The wealth which you give away will ever be your own.—*Marital*.

ST. BARTHOLOMEW'S DAY.

IN an address recently delivered the Bishop of Durham said :

"The Restoration is a subject on which we cannot dwell without much pain. Never had monarch greater opportunities than Charles II.; never did monarch abuse his opportunities more miserably and shamefully. It is sad also to reflect how much brighter and nobler might have been the future of the English Church if, at this crisis, English Churchmen had shown more generosity, more patience and forbearance, more sympathy and love, more of the spirit of Christ, towards their opponents."

To this the *Church Times* replies :

"Of course what the right rev. prelate says about Charles II. is true enough ; but as regards the Church herself we feel not pain but pride ; and as for shame we feel it only when we find eminent English Churchmen confessing on behalf of their forefathers sins of which they were really guiltless. The Bishop goes on to make excuses for the Churchmen of 1662 on the ground that "it was the age of reprisals." But reprisals were exactly what the Churchmen of the Restoration did not make. Nothing, in fact, could exceed the liberality of the terms that they offered to the Puritan intruders. In some cases the rightful owner of the benefice still survived—and we may observe that the small number of those who remained, casts a painful light upon the harsh and cruel treatment to which they were subjected during the rule of the "Saints." In such cases the usurper had no option. He had to go. But as regarded the rest, they were told that if they would only qualify for the office like other people, by accepting Ordination, the Prayer Book, and Articles, and would promise to do the work of parish priests, they might retain the livings into which they had thrust themselves. It was simply impossible to make any further concession. Nothing special was required ; the preachers in possession were simply called upon to do exactly what every clergyman had done before the Rebellion, and what every clergyman has done ever since. To appreciate the real magnanimity of the offer, it is necessary to bear in mind the provocation which the Roundheads had given. They had overturned the Altar and the Throne ; they had murdered the King and the Primate ; they had subjected the House of God in hundreds of cases to the filthiest desecration ; they had gorged themselves with plunder of the Church, and while professing to give the ousted clergy a fifth of their old income, the money was seldom paid, but the sufferers and their families were left to perish from the hardships to which they were exposed. They had even had a "Black Bartholomew" of their own ; for on the 23rd of August, 1645, (St. Bartholomew's Eve) an ordinance was passed whereby it was made a highly penal offence not only to use the Book of Common Prayer in private, but even to possess it. Under the various persecutions to which the clergy were subjected, as many as eight thousand are stated to have been ejected from their benefices ; and although

a great deal has been said about the Two Thousand Puritans who are supposed to have resigned in 1662 rather than except the terms offered them, it must be remembered that the Puritan mind has a passion for round numbers. Thus the "Millenary Petition" had really no more than seven hundred and fifty signatures, instead of a thousand ; and when allowance is made first for the primary exaggeration, secondly for cases where the old clergy survived, and where the usurper had no choice, and thirdly for the number who after refusing to accept the Prayer Book afterwards recanted the real number of the "Confessors of St. Bartholomew" is believed not to have exceeded eight hundred.

When, therefore, the enormous wrong which had been done the Church of England, and the trivial penalty—if penalty it could be called—are borne in mind, Bishop Lightfoot's language will seem curiously exaggerated.

At the cost of somewhat repeating ourselves, we must say that those who think that a policy of still greater concessions in 1662 would have helped the Church, might study with advantage the temper of the Liberationists in our own times. Although Dissenters as a body shrink from endorsing extreme Liberationism, the doctrine has been avowed and is on record, that everything the "State Church" possesses, down to the last brick of her newest building and the last guinea subscribed to any Church purpose, belongs to the State, and might justly be appropriated by Parliament to any purpose it pleased ; and although the desire to carry things to that length is disavowed, any portion of the Church's property which she was allowed to retain is spoken of as a mere gift to her, dictated by policy or compassion.

"To our mind, the time has come when Churchmen should leave off confessing the faults of the past. Whatever was done in the time of the Georges is done, and we are not responsible for it. On the other hand, as regards narrow-minded, foolish, and fanatical persecution the Puritans bore the bell, and would do it again if they saw a chance of getting their own way. Again, the time has come for leaving off complimentary speeches about Dissent. If ever there was a period when it did good service to the cause of religion, that period has long since come to an end, and Dissent is now, to speak of it in the mildest terms, a simple hindrance. For example, but for the necessity of considering its susceptibilities, elementary education might be made a most useful instrument in evangelizing the masses which might be reached in the school, but which are little affected by the ordinary ministrations of religion. Yet, as everybody knows, School Board education is either purely secular, or it includes only a nebulous form of religion which is of the least possible practical use. There is no denomination that would tolerate "unsectarian teaching" in its own chapels ; and if that teaching is unsuited to adults, it is worse than idle for the young, who need, above all things, direct and definite instruction as to what they must think, and do, and believe.—*Church Times*.

PIETISM AND EVANGELISM.

THE following concludes the highly interesting article contributed to the Knox College Magazine by Mr. J. A. Macdonald :

The main features of Pietism are reproduced in Evangelism. Early Methodism drank deeply of its spirit. Its first songs belonged to healthy pietistic poesy. Methodism was a reaction against the dead formalism and scepticism of the Church in England. Wesley, like Spener, had a dash of mysticism in his composition. The intense glow of the early Pietism came to him through the Moravians. He, too, emphasized a few doctrines as did Spener. The results were equally wide-spreading and wonderful,—for which the Church of God will never cease to give thanks, inasmuch as the growing scepticism of England was arrested and the chilling heart of the Church stirred again with the pulsings of life.

The same movement crossed the Atlantic, and, through the different branches of the Church, did much to establish evangelical Christianity in America. But, during the years between that early time and ours, a change has taken place. History has been repeating itself on a new page. The early Pietism degenerated into the later ; Evangelicalism into Evangelism. The spontaneity of life gave place to the regulated gestures of mechanical stimulation.

Has not this been the fate of many revival movements in America ? Read the history of Christianity and of particular Christian Churches in the United States. What alternations of light and shade, of faith and doubt, New England has witnessed. How sad the history of early preaching in Kentucky and throughout the West, where, under the tempestuous presentation of one-sided doctrine, an epidemic of religious catalepsy, known popularly as "the jerks," resembling St. Vitus' dance, broke out and dried up the religious sensibilities.

In Canada, the old Pietism reappears in the form of present-day Evangelism as a recoil from the indifference which, from time to time, creeps over the Christian Church. The rebound from the "snowy-banded, dilettante, delicate-handed" ecclesiasticism of the High Church lands the well-meaning enthusiast in the most gushing Plymouthism. We have to-day the same scouting of creeds and confessions, the same disrelish for doctrine, the same decrying of education. A college course may be necessary for the ministry, but, as at Halle, it needs be neither wide nor deep. A limp-covered Bible and an unctuous mien is the secret of success. Doctrines are selected with a view to their effect on the feelings. All systems are discarded, and preaching is for pious excitation rather than for edification. Conduct is regulated by artificial rules, and matters of indifference are made matters of conscience. In educated circles, where culture is at a premium, theology is Christocentric, not Theocentric.

There are in other quarters fanaticism and superstition and paroxysmal excitement such as belonged to the later Pietism. Who has

not seen in Army barracks, or camp-meeting, or ordinary revival service, some victim of "the power" thrown on the floor, or stiffened in a trance, or tossed about wildly as a Kentucky "jerker"? Who has not heard experiences as incredible and blasphemous as impious as those of the Inspired Children of Silesia? Who has not seen authorized spiritual guides unable to distinguish between effects physical and spiritual, between the Spirit's working and hysterical paroxysm?

Then, too, we have our *collegia pietatis*, as Spener had,—on the shore of some pleasant lake or at a summer school,—and our *ecclesiole in ecclesia*. So it is, some congregations are divided into spiritual cliques and classes in all stages of development, and are honey-combed through and through with perfectionism, holiness fanaticism, Plymouthism of the rankest type, or some other mischievous heresy. Under the genial influence of prolonged hortatory preaching men have luxuriated in religion until they waxed fat, and, satisfied with themselves and their privileges, have slept to dream of thrones and crowns and feasts and fountains.

How about the results? Canada is too young yet to show results like the Rationalism of Germany. Great changes come slowly. Besides in many places the soil is only being prepared. This is the seed-time. It may be that even already, while men sleep, the enemy has sowed tares. The harvest of infidelity is not yet. In a few localities where upwards of a quarter of a century ago earnest pietistic preaching brought men by hundreds to the penitent's bench and into the Church, the first-fruits are seen in the dread reaction towards indifference and infidelity. The churches are heaps of cinders of burnt-out religious passions upon which the tears of the preacher fall as on the sands of Sahara.

We need not be amazed if before the next century is out of its teens ecclesiastical courts, sitting in sackcloth and ashes, bemoan the growth of Secularism. If we make our bed we must lie on it; if we bake our cake we must eat it. If, in our intense earnestness and ignorance of the past, we regard only present visible effects and not tendencies and future results, if we admit into the Church the nineteenth century demon of statistics whose horns and hoof already appear over the doorstep, if, for the sake of numbers and patronage, we adopt unscriptural expedients or present emasculated truth in unbiblical ways, our history is written beforehand.

The picture may be dark if we choose to paint it so; its original is so dark no sombre tints need be added. Nothing, I think, has here been presented as fact that is not historical, nor any inference drawn that is not legitimate; and if the logic of events disproves the whole, its contradiction will be as welcome as it will be surprising.

It is quite unnecessary to say to readers of the *Monthly*, what might have to be said to the general public, that those who are solicitous about the future of Evangelism in Canada are in fullest and heartiest sympathy with evangelical Christianity, and while inclined to

question methods would not for a moment impugn the motives of any earnest and conscientious brother in any Church. It is almost offensive to make such a disclaimer. Nor need it be said that no pessimism has weakened our faith in the Great Head of the Church, nor suggested a doubt as to truth's final triumph. The watchers on the walls may sleep, the leaders may beguile the forces into treacherous passes, but the city will never be taken by the enemy, the battle will not be lost. History inspires no confidence in the flesh, but strengthens our faith in the living God and his ways, slow-moving and mysterious though they seem to us. When the Church follows her Master faithfully, the prattle of the statistician, the zeal of the shallow enthusiast, the anathemas of the one-eyed reformer, will not disturb her. Many may run to and fro upon the earth, but "he that believeth shall not make haste."

PATRIOTISM AND MILITARY GLORY.

AN interesting and animated discussion might be got up on the question whether a country which promptly strung up to the nearest tree any person that mentioned the word "glory" or "patriotism," would not in the long run be vastly the gainer. We are not prepared to say off-hand which side we should take, but it is certain that placing the highest possible value upon the two qualities indicated, they often prove an enormously expensive and a very evanescent possession. Take, for instance, "glory." There is no nation on the face of the earth to whom it has ever meant so much, or who enjoyed it more, than our neighbours across the Channel; and it is easy to understand the delirious loyalty with which the military exploits of Napoleon I. inspired them. But besides the dreadful daily blood-tax which his wars exacted, the end of it all was the appalling catastrophe of the Russian invasion, which ended in the dire disgrace of a foreign occupation of the capital. The Empire of the Hundred Days wherewith Napoleon attempted to retrieve his defeat ended likewise in the rout of Waterloo and a second occupation of Paris. By a remarkable coincidence, the career of Napoleon III. ran on much the same lines. It gave for a time great prestige to France; and it ended in the siege and capture of Paris and the horrors of the Commune. The wars of our own Edward III. and the Black Prince, and of Henry IV. and Prince Hal were not in their results dissimilar. They illustrated our military history with a series of the most splendid victories; but the hundred years of conflict, besides inflicting upon both nations unspeakable miseries, died out from the sheer exhaustion of the combatants, and left things pretty much as they were before the war.

So much for the military glory. Of the costliness of "patriotism," Scotland affords a palmary illustration. To begin with, there is no racial difference between the Lowlands and England, except that the Angle blood is perhaps rather purer in the former than anywhere

else in the island. The real border of England was the Forth, and not the Tweed, and the ancient civilization of Scotland was derived almost entirely from the South. Its leading families were all Anglo-Norman, like our own; and its great religious houses were the offshoots of English monasteries or modelled on them. Towards the end of the thirteenth century England was happy in the possession of the very best King she ever had with one exception. If it cannot be quite said of Edward I., as it can of Alfred, that he was a man of fervent personal piety, an illustrious nursing father of religion and enlightenment; of whom there is no record of passion, self-seeking, weakness, or unwisdom—there have been very few Kings of whom so much good may be asserted. He is entitled to the rare praise of having seen what was good in the principles of his father's enemy, Simon of Montfort, and of having, when he came to his throne, carried it out with the utmost diligence and sagacity. He was a reforming King at a time when there was no particular pressure upon him to take up the cause. For a most interesting sketch of what he did both for England and Scotland the reader may be referred to the work, *England in the Fifteenth Century*, written by the late Rev. W. Denton and published since his death. Unhappily it pleased Bruce to rebel, and by starting the *ignis fatuus* of "Patriotism" and "Independence," he ruined the great work that Edward had done so much to establish. He threw back the march of improvement for three centuries, and delivered up the country for nine generations to anarchy and cut-throat ruffianism. One of the greatest misfortunes that ever happened to a people was that Edward I. should have been succeeded by so worthless a son as Edward II. If all three Edwards had only been of the pattern of the First it is not too much to say that the history of this island would have been one of perennial happiness instead of one checkered with long seasons of the direst misery. In a word, Mr. Denton seems quite justified in saying that the great national disaster of Scotland was not Flodden but Bannockburn. There was no more justification for a war of independence between England and Scotland than there would have been for one between the Northern and Southern Parliamentary divisions of an English county; and the glamour which the genius of Scott and the Border Minstrelsy have thrown over the transactions between Edward I. and James I. does not disguise the fact that the conflict was as foolish and uncalled for, as it was wicked and cruel.—*Church Times*.

CONFIRMATION VOWS OF THE LATE EMPEROR WILLIAM.

From the *Gartenlaube*.

The prince was then in his nineteenth year, at which mature age we can be sure, from the earnestness of his character, that the "Rules for Life," which the Court Chaplain Ehrenberg published with his permission, were composed by him himself, and were the simple expression of his feelings. To rightly appreciate his character and to understand many of the transactions of the future emperor, the knowledge of the following most characteristic of these is indispensable.

They are as follows:—

I rejoice in this my high position, not because of the distinction it gives me among men nor on account of the pleasures which it gives me, but, rather, because in it I am able to work and accomplish more. My princely station shall ever remind me of the greater duties it lays upon me, the greater exertions it demands of me, and the greater temptations with which in it I have to struggle.

I will never forget that a prince is also a man—before God only a man—and has in common with the humblest in the land his origin, the weakness of human nature, and all the needs of the same.

To me all shall be holy that to other men is holy.

In God shall be my firm confidence, to Him shall all my cares be brought, and in the faith of His protection I will seek to preserve a quiet courage.

I will unceasingly strive to further my spiritual and moral development, so that I may ever attain a higher standard as man and as prince.

I know what I, as man and as prince, owe to true honor. Never will I seek honor in things in which I can only find folly.

In the enjoyment of all the innocent pleasures of life will I strengthen myself for its duties, but never make this enjoyment a necessity to myself or regard it as a princely prerogative.

My powers belong to the world, to the fatherland; I will, therefore, labor diligently in the ways open to me, to put my time to the best use and found as much good as lies in my power.

I will maintain a sincere and loving regard for all men, even the humblest, for they are all my brothers.

I had much rather be loved than feared and merely have a prince's homage rendered me.

I will encourage and reward true merit and especially seek to draw the modest and retiring to the light.

As much as in me lies will I be the helper and intercessor for the unfortunate of whom I hear, especially all widows and orphans, the aged and men who have served the State and been left in their poverty.

For the king, my father, I cherish a respectful and tender love. To live for his pleasure will I strive most earnestly, and to all his commands I will give most prompt obedience. In all points I submit myself to the laws and constitutions of the State.

The virtues of my sainted mother shall never be forgotten by me, and her spirit shall ever live in my grateful and thankful remembrance.

To my brother and sister I dedicate my tender love, and to all members of the family to which I belong, a true devotion.

The duties of the service will I perform with the utmost punctuality, and though I keep those under me up to their duties with strictness, yet will I always meet them with friendly kindness.

Corrupt men and flatterers will I repulse with decision. The best, the most upright and honest, shall be my favorites. Those I esteem as my true friends who tell me the truth when it might displease me.

Many a man, not a prince, might yet take these earnest words to heart and the world be the better his living them.

NOVELS.

Bishop Boyd Carpenter (Ripon), a broad Churchman—and a man who seems as if he were taking in some points the role of the late Bishop Fraser, of Manchester—spoke recently at Oxford on "The Prose Poems of the Day," meaning novels. In the course of his remarks he alluded to the enormous force which the novel had grown to be in modern life. Many could scarcely, he supposed, realize to themselves how that force had grown, and how much the condition of things had changed from what it once was. He supposed he might say without fear of contradiction that there had been a day in which this younger sister of letters was looked at somewhat askance. People felt that she did not come before them arrayed in the garments of wisdom; she carried frivolity within her; they were perfectly certain that she carried falseness on her face, and there was a shrewd suspicion that there was worse behind. Therefore, they looked on her as not in the least to be tolerated or spoken of, and if she was allowed to enter into the privacy of anybody's home or study it was done, he thought, very often surreptitiously. The tale and the romance were read, and the tale and the romance were sometimes approved, but people drew the line at a novel. They felt sure that a tale might be harmless, and the romance might be even healthy, but the novel—no! They had doubts on that point. But he supposed that all had changed. If report said true, it

was not at all an unknown thing for a judge to fly from the bench and take refuge in his study and console himself with a novel. He believed it was also true that statesmen had been known in their leisure hours to indulge in the pages of a three-volume book, and he knew very well that clergymen had done so. He thought he might say, without a breach of privilege, that it was a fact that some clergymen had been known to put one another through an examination in order to see which knew their *Picwick* best. And so they had changed, at least these things had, and this young sister, the Cinderella of literature, had been brought out of her obscurity; and, if he might so speak, the Prince, in the form of the public, had preferred her to the elder sisters of either poetry or history, for she held high supremacy. If they went by statistics of the public libraries of England, they would find that on an average fifty to sixty per cent. of the books read were works of fiction. He thought that any person who reflected would feel that this must be recognized as a real force at work in the world; and it would be a very foolish thing for any great body of persons interested in the education of the country and the intellectual development of the people to put aside the consideration of the novel. As a matter of fact, he supposed one might say that an average Englishman's mental pabulum was the novel. He did not undervalue the newspaper; the newspaper probably shared his attention, but most people skimmed the newspaper and did not take it as serious literature. As a rule they would find that the mental food of a large proportion of the people was the novel. As was once said, "Give me the songs of the country and I will leave you the laws." He thought their reflections might be, "Give me the yellow backs, and I will leave the Bluebooks." The marvellous influence which the story exercised over minds and thoughts of the people would be admitted. The novel was a real force to be reckoned among the forces dealing with the intellectual strength and moral capacity of this great people. The position of the novel now was this—that the writers claimed, and justly so, that they were to be reckoned among the artists of the world. They said that the novel properly understood was not merely a tale, but a great work of art, and had to be regarded as such. That was an enormous advance. Whatever was given to the public, if it was to have any force or influence at all, had to be carefully thought out. It was easy for men to say from an æsthetic point of view that there were now greater novels than in the past, and to sneer at the men of bygone generations; but somehow he had a sneaking love for the novels of the past. He protested that he liked the men who could make him laugh and cry. The novel had seized upon every department of life, and had now even appropriated theology. They owed gratitude to people who, taking up topics of the day, dealt with social and political questions for a distinct purpose. But there was one disadvantage about this. When they came home tired, when their mind was jaded and they had been fighting with the problems of life in various forms, it was a little hard that they should find the same problems brought before them when they were sitting in their easy coat and slippers and not dressed up for attention to such topics. Were they not in danger of being, as it were, improved out of the world or out of the interests of life? The novel had taken the place of the professor's desk, and he was sure they would sympathize with him when he said that it had ascended the pulpit. Some had said that novels must be immoral because, after all, they were dealing with the public, and the public were immoral, and they must meet them on their own ground. Others had said that a novel must be bad because it represented life, and as life was bad its representation must be bad, and so the book must be deleterious. Others had said it was all fiction, and fiction could not be moral because fiction was false, and falsehood could never be moral. These were notions which were past and gone. He for one would say, although Othello's occupation might be gone, and the novelist took the place of the preacher, "Novelist, preach on if you lift men higher; we have tried to do all in our power; God speed you, we are brothers in one common end."

ABOUT PARISHIONERS.

BY THE REV. D. D. CHAPIN.

Three kinds of parishioners may be found in most parishes.

The first may be called the *indifferent* parishioner. If matters goes on well, *well*; if not, it is all the same, it is no concern of his. Of course somebody must look after the affairs of the church, attend to the finances, teach in the Sunday School, do the work generally, but it is not the indifferent parishioner, it is too much trouble for him (or her).

The second kind we may call the *grumbling* parishioner. To some extent this kind is interested in church matters. Their eyes and ears, at least, (and often their mouths), are wide open. They have a keen

ascend for anything that goes wrong, or which can be made to go wrong—a sharp lookout for difficulties and troubles ahead. If a pin-hole, for instance, appears in the clergyman's armour, it is found out with astonishing quickness and precision, and magnified into large dimensions. If any little difficulty or friction occurs, the grumbling parishioner is in his element at once; he (or she) "always said so." There is a buzzing about like a bee in a barrel; the church is going to the bad—going to the *bow-wow* generally, "something must be done!" If there is no real cause of complaint, our grumbler must make it out of hand; an occasion must be found, and he (or she) will wait in great anxiety for it to present itself. Of course, when it comes, the most is made of it, and the ears of the unlucky parson (if he be the object of attack) tingle in earnest.

Such people are found in nearly every parish. They have their uses, perhaps; so have wasps and mosquitoes;—somewhat inscrutable, may be, but useful, doubtless, after all. In one way, they keep things moving; they are a kind of a fly-blower on the parson's back, and he may need it, too, a counter-irritant to the parish generally; such sometimes even have been known to wake up vestries from their chronic Rip Van Winkleism. Somebody has got to "get mad," usually, in a parish, before anything can be done; and the grumbler, chronic or acute, may be the instrument of bringing it about! We must give these people their due; they are not comfortable, not nice; we do not like them, we dodge them, we cross the street or go around the corner when we see them coming; our quills, metaphorically speaking, rise like a porcupine's when we cannot avoid them; they are never so happy as when making some one else uncomfortable; they manage to keep parishes and communities by the ears most of the time.

But, thankfully we write, there is a kind of parishioner other than those described. It is not necessary to give him a name, he is known by his works. He is, to begin with, a Christian man. The spirit of the Gospel has got possession of him. He is the friend of the church; the clergyman's friend, his adviser, his good angel, enters sympathetically into his work and his difficulties, has kind words for him, now and then to his face, more frequently behind his back. He knows that his pastor is human, "of like passions" as other men, but he holds him in esteem for his office, and makes all due allowance for him as a man. He is, of course, a worker in the Sunday School and Church generally. If a member of the vestry, he makes it a point to be present at meetings and to see that the pastor's salary is promptly paid. He does not expect an unknown somebody to do the work and then, like the grumbler, grumble because it is not done. A part of his business is patiently to pick out of the machinery the sand and gravel stones which the grumblers and fault-finders have so industriously thrown in.

It may not be that all parishioners can be distributed into these three varieties. It may be that a good grumbler may be a good worker, or say good grumbler, for there are grumbler and grumblers. For good, honest grumblers we have much sympathy, we rather like them; but the grumbler who grumbles for the sake of grumbling is a nuisance to himself and all the world.

"Gentle reader!" what sort of a parishioner are you?

LIFE'S SMALL AMENITIES.

How common a text for lay sermons and others is "The Greatness of Little Things!" How trite are exhortations not to "despise the day of small things!" Illustrations of their importance:—The misery of a gnat in the eye; the trouble of a grit in the wheel; of a thorn in the flesh; a pebble in the shoe. The comfort, on the other hand, of the drop of oil to the *scrooping* machine; the helpfulness of the mouse to the caged lion. Again, the cheery look; the kindly word; the brimming eye of sympathy; the cup of cold water given for love. But something even less than these is to be the subject of this "idle comment in an idle hour."

"Life's small amenities:" how much does society really depend on them to make the wheels go smoothly round! How the sweet tone of its bells goes "jangled, out of tune, and harsh," for want of concord and concert in the ringing. And these amenities are not so over-many, in this bluff island of ours, that we should (as many are doing) be ever on the alert to make away with the remnant that is left.

They do these things better in France. For instance, in England few people remove the hat, even on entering a Bank. If (as in France) this were done in an English *shop*, would not the result be surprise at the eccentricity? How few gentlemen, in England, would lift the hat in asking the way of a stranger. English ladies seem to even resent the offer of the small politenesses that are matters of course abroad. The writer used to make a practice of always stepping out of a railway carriage (whether first or third-class)

if one of the gentler sex wished to alight, and offering an arm. But (save with the poor) a freezing look, a careful avoidance of the courteous proffer, was the almost invariable return. It was regarded as though an insult had been offered. Then, again, how commonly we see the carriage door left open, and the window down, when a gentleman (?) alights at a station; how few will, on leaving the carriage, replace the window as it was (a lady, perhaps, being opposite to it) and fasten the door. By no means always do we hear a courteous 'Good morning' given when the shop or refreshment-room is quitted. And, once more, how ready the most are to scold and complain concerning any neglect from the tradesmen to whom orders were given: but is it by any means as general to remember to express gratification and render thanks for prompt attention, and, it may be, at cost of some pains, ready and zealous carrying out the buyer's instructions? The service given by a servant is not always acknowledged with a 'Thank you'; nor are they always included in the morning and evening greeting. Yet all these small amenities are of considerable importance in making life gracious and graceful.

The point, however, on which this comment would especially dwell, is the loss of the picturesque and the graceful in our country parishes, by the gradual doing away of the little amenities of life. This is the result of democratic principles, fostered by Radicalism. Until lately, the squire and the parson, or any even strange 'gentry,' would be recognized by the touch of the cap, or the pretty curtsy, from both young and old. Now, the old folk still render this courtesy (which is, of course, scrupulously acknowledged), but the young man and maiden either stare rudely, with no recognition of their 'betters,' or shamble awkwardly by, looking sheepish and ashamed. The boys and girls that have but just left school meet the rector's daughters, their late teachers, with no bow or bend; a sort of 'I'm as good as you' protest, seems to have taken the place of the old kindly relation. The good old catechism needs re-reading for Century XIX. It is regarded as a mark of inferiority, a relic of feudalism, to be expected 'to order myself lowly and reverently to all my betters.'

Yet, there are, and must be, differences of station and classes among the masses. The little amenities of life, gracefully rendered and gracefully returned, give a certain sweetness and grace to town and country too, the which we are both to lose. Especially do we miss them in the country. The mark of respect and the kindly recognition as the country parson walks through his parish, or, with quick step, passes groups and stragglers of his congregation on his homeward way; the picturesqueness and graciousness of country life, lose much by the absence of these, and the surly look or vulgar stare which are taking their place.

The 'vote' and the adulation from both parties, necessitated by this, have had much to do with the turning the head of the 'son of the soil,' and making him that which never* used he to be—ill-behaved and ungentlemanly. There used to be a wondrous delicate innate 'gentleness' in our village denizens; but the scarlet cloak has gone, and the picturesque old gabardine, and with the ill-fitting, awkwardly-worn black coat, and with the not-at-all-at-home-on-the-head, top-hat, new 'manners' have come in. 'Tis pity! There was nothing servile in the kindly old 'give and take.' 'Tis pity!

Generally this 'downward grade' is going on, spite of the parson. But the unholy and unlovely combination, high 'Radical-Ritualist,' is here and there busy pulling down our house with its own hands. In one or two parishes, of which the writer of this idle comment hath cognisance, the poor SILLY who is placed as spiritual governor of the unfortunate parish, goeth about reproving the village boys for their touch of the hat, the village girls for their pretty curtsy.

'Why should you do this?' (the 'prize Idiot' saith). 'You are as good as I!' 'Ah! and often better, too,' one's heart will ech. But differences of position and circumstances in life there will and must be, as life is. And is life prettier and better without its little amenities and courtesies? Is the rude, ignoring stare better, really, than the kindly communion of courteous recognition? Ellice Hopkins well argues that, for the well-worn phrase, man's, women's rights, it is infinitely desirable to substitute their duties. And 'Be courteous' is one precept of that manual for true gentle folk (rich or poor)—the BIBLE.—I. R. V., in *Church Bells*.

RATTLESNAKES AS FOOD.

It was said of a strong political partizan that he would swallow rattlesnakes if party interests demanded it. It is only men of this sort who, without protest, swallow the large, old-fashioned pills. Sensible people, requiring medicine to cleanse their systems, invariably use Dr. Pierce's Pleasant Pellets. They are unrivaled in all derangements of the liver, stomach and bowels.

*Hardly ever.

Home & Foreign Church News.

From our own Correspondents.

DOMINION.

MONTREAL.

LESLEIE.—On the morning of August 22, His Lordship, accompanied by the Revs. Bourne (incumbent), Mills, and others, started from the parsonage at West Thorne at 7.30, a.m., and after a delightful drive of eight miles arrived at the new church shortly after 9 o'clock. The church people of Leslie are deeply indebted to Mr. Jones, who gave them the magnificent sum of \$1,200 to build their church, together with the furniture, which is simply beautiful. When all necessary arrangements were made the clergy present—the Rev. A. A. Allen, of Portage, having joined us at Leslie, together with Messrs. Coffin (student), Seaman and Parker (church wardens)—met His Lordship at the entrance, and Mr. Parker having read the petition for consecration, and it having been accepted, the service of consecration was begun. Dr. Lyon read the sentence of consecration. Twelve young persons received the apostolic rite of confirmation, and partook of their first communion. There were, in addition to these, thirty seven other communicants. His Lordship the Bishop having preached an eloquent sermon on Is. lx, 18, and having pronounced the benediction, the solemn service was brought to a close, and another church was consecrated to the service of Almighty God, wherein the sheep and lambs of Christ's flock might receive all the ministrations of the church, and be instructed by faithful and true pastors in the faith once for all delivered to the saints. After the services the clergy and congregation partook of the dinner which had been prepared by the ladies of the congregation.

The Women's Auxiliary Church of England Missionary Society.—This society is increasing in numbers and usefulness. Since the closing meeting in May several new members have been added to the Diocesan board. New branches have also been formed in country parishes which give promise of large membership and useful work. There is a great desire for missionary information and literature from the country branches. Books and pamphlets are sent on application to the secretary, Miss N. McLeod, 70 McTavish Street.

Several cases and bales of garments which were made during the winter were dispatched in May to the following dioceses: Montreal, several parcels and one box; Algoma, several boxes, bales, and barrels of clothing, and magazines, etc.; Athabasca, per Rev. J. G. Brick, one large bale of clothing for Indians; also bale to Bishop Young for the Indian school of Fort Vermillion; Mackenzie river, to Bishop Bompas, a large bale of clothing, picture books, etc., for the Indians. The first meeting of the season will be held in the morning of October 4.

ONTARIO.

BURRITT'S RAPIDS.—The annual Harvest festival of this section of the parish, was held on Thursday, 6th September. Choral celebration at 9 a.m. Rev. R. L. M. Houston, Rector, Celebrant, which was well attended, opened the proceedings of the day. At 12 o'clock dinner was served in the drill shed; the repast was good and substantial, and full justice was done to it by those present. The afternoon was spent by the lads and lasses in walking, boating, and some time in dancing. As the shades of evening came on tea was announced, and the good spread was much enjoyed, the tables being cleared of eatables. The weather all day was lovely, and the merry makers had a good time. The day was appropriately brought to a close by Divine service at 7 o'clock. The sermon was preached by the Rev. Geo. Bousfield, North Gower. The proceeds, \$60, would have been much larger but for the occurrence of Ogdensburg and Merrickville fairs on the same day, but the Rev. Mr. Houston is to be congratulated on the large turn out in the face of so many other attractions. The church is undergoing repairs: the old double gothic windows are being turned into single ones, which will also be as soon as possible glazed in stained glass, thus adding materially to the beauty of the interior. It is also rumoured that some memorial windows will be put in, in memory of some of the old settlers. The church was beautifully decorated for the Harvest festival. The esteemed wife of Wm. Kidd, Esq., of this place died on Monday evening, 3rd September, after a lingering sickness. As the wife of one of our oldest residents she was widely known, but her character was the great charm of her life, and she was loved by all, far

and near. The funeral, which was largely attended, took place on Wednesday, at 2 p.m. The sermon was preached by Revd. R. L. M. Houston, who was assisted in the service by Rev. G. Bousfield, of N. Gower.

PAKENHAM.—The 14th Sunday after Trinity was a red letter day in the history of St. Mark's Sunday school. The incumbent, the Rev. Mr. Partridge, gave notice that he would hold a children's service on the 2nd instant, and requested that each child would bring an offering of flowers on that occasion. And accordingly at the appointed hour the three front rows of seats in the Church were well filled with children, the youngest and smallest in the front seats, each bearing a beautiful bouquet of flowers. After they had answered a number of questions put by the clergyman, the service began by the singing of the hymn, "There is a friend for little children above the bright blue sky," after which the children of the front seats moved out in order, two and two, to the front of the Altar, then faced inwards and formed a line on either side that reached well into the nave of the Church. The Rev. Mr. Partridge then received the flowers and reverently placed them on the Altar in such a position as to make a most beautiful sight. He then took the two smallest children by the hand, one on either side, and moved down between the ranks of children to the front of the chancel, where he addressed a few well chosen words to the large congregation present, on their duty towards their children and the Sunday school, reminding them how the Saviour took the little children in His arms, put his hands on them and blessed them. The two chubby little faces on either side confidently being held by the hand of the clergyman made a most beautiful picture. It was here explained that as flowers were among God's choicest gifts to man, it was our part and duty to make offerings to him of what he had blessed and ordained for our use. There were no more appropriate place to bring them than to God's own holy Temple, and at this particular season of the year, when the earth was crowned with his goodness to man. In his address proper, he took up a portion of the lesson for the day, and we must say that in the many years we have been a member of St. Mark's we never spent a more pleasant or more profitable hour. Nor will we soon forget the earnest appeal to parents and children in their duty towards each other, the duty of mutual kindness, forbearance and love amongst members of the family at home. With these virtues and a true piety, their homes could not fail to be happy. The home of the holy childhood in the little obscure village among the mountains of Galilee was the pattern home made holy by the perfect obedience and gentleness and purity of him who was not only the Virgin's Son, but the everlasting God and Prince of peace.

OSGOODE AND RUSSELL.—The annual Harvest Thanksgiving Services in connection with the churches in this Mission have just been held, and were successful in every respect. On Friday, September 7th, there was a picnic in Mr. Helmer's grove at Duncanville, which was attended by a considerable number of people, and in the evening there was a thanksgiving service in St. Mary's Church. The Church was neatly and prettily decorated. There was a good congregation and a hearty service. The parishioners were greatly pleased to see a former incumbent, Rev. Thomas Garrett, who preached an acceptable sermon. The services were continued on Sunday, September 9th, the Rev. Morris Taylor, Rector of Bear Brook, preaching an admirable sermon, which was duly appreciated. At Trinity Church, Metcalfe, in the same Mission, the Festival was especially interesting chiefly on account of the great alterations which have taken place at the old Church. The Church was allowed to become thoroughly out of repair, very little having been done to it since its erection in Canon Tane's time over 80 years ago. Since the advent of the present incumbent, the Church has undergone a complete overhauling. A sham gallery covers the rough old beams which were an eye-sore for many years. The walls and windows have undergone repairs. A beautiful Altar cloth, ornamented with crosses and ospreys, has been presented by the Kilburn Sisters, and a large dossal cloth is suspended at the back of the Altar with banners on each side. These and other improvements give it a much neater and Churchly appearance. It was not surprising to see a large congregation on Sunday morning, September 9th, and to find so many ready and desirous to be partakers of the Divine Food in the Holy Sacrament. In the evening the Church was packed to overflowing, many having to go away unprovided with seats. The service was stirring and hearty, the singing excellent, and the sermon by the Rev. Morris Taylor, of Bear Brook, all that could be desired. Many of the old inhabitants have never witnessed such an imposing service of the kind in the Church before. The festival was continued on the Wednesday following, when a picnic was held in the show ground, and service again in the evening. The incumbent is Rev. J. F. Greeson who is greatly gratified at the steady Church progress.

TORONTO.

PORT HOPE.—Trinity College School.—We are much gratified to learn that about ninety applications for entrance to T. C. S., Port Hope, were received by the Rev. Dr. Bethune. The school this term will be full to its utmost capacity.

The Church Womens' Mission Aid Society of Toronto Diocese will (D. V.) meet again for work at their rooms No. 1 Elm St., at 2 p.m., on Friday, September 21. It is particularly requested that all contributions for Christmas trees, &c., may be sent to above address as soon as possible. It is also desirable that all clergymen or Sunday School superintendents in the Missionary Dioceses in need of aid from the Society should apply without delay to the Secretary, Mrs. W. T. O'Reilly, 87 Bleeker St., Toronto. Applications for Christmas trees should mention the number of children, and applications or orders for surplices, Altar linen, &c., should contain measurements. This Society now works in connection with the Women's Auxiliary.

Church of England Sunday School Institute.—The proposed days of intercession for Sunday schools for 1888 will take place on Sunday, October 21st, and Monday, October 22nd.

To the Clergy, Superintendents, Teachers, and Friends of Sunday Schools.

The committee of the Church of England Sunday School Institute, so far as it is within their province to do so, venture once again to invite the Clergy, Teachers, and Friends of Sunday Schools to unite in observing the days suggested for Special Intercession on behalf of Sunday Schools. The days proposed are:—Sunday, October 21st, and Monday, October 22nd.

This invitation is addressed to the Colonies, the United States, and the Continent, no less than to all those in Great Britain who are willing to receive it.

In the previous years during which the observance of Special Days for Prayer and Thanksgiving in reference to the important branch of Church Work carried on in the Sunday School has been customary, the approval of the Archbishops and of many of the Bishops has been freely given. The Committee are glad to state that the Archbishop of Canterbury has expressed his personal interest in the movement, and recommends the Clergy of his own Diocese to observe the Days appointed. The movement has also received the support of the Archbishop of York.

The Committee feel that it is hardly necessary for them to refer to the need of Special Prayer on behalf of Sunday Schools, and of the manifest advantages which result from united and simultaneous action wherever such action is practicable. If Missionary work and, (in some Dioceses,) Temperance work receive the recognition and prayer of the Church on fixed occasions in the year, the Sunday School, as the Church's agency for carrying out the Saviour's charge, "Feed my Lambs," is anxious not to be denied a like position and benefit.

Topics for Prayer.—The following Topics for Prayer are suggested, together with appropriate Collects from the Book of Common Prayer, for use where it is thought desirable. A Litany for use on the Days of Intercession has been prepared by the Institute and copies can be had, price 6s. per 100.

1. Confession of shortcoming and sin; want of faith, zeal, devotion; neglect of opportunities; self-seeking, pride, vainglory, in past work.

Thanksgiving, for being allowed to engage in the work; and for success and blessing vouchsafed, notwithstanding human imperfection.

Prayer for the Sunday School as a pastoral agency; that its importance may be more and more recognised, and its usefulness developed, by the Church.

Appropriate Prayers.—Collects for Advent, Easter-day, Whit-Sunday, 22nd, 23rd, and 25th Sundays after Trinity, and from the Communion Service.

2. Prayer for those now engaged in, or preparing for, the work,—the clergy, superintendents, and other officers in our schools,—the teachers, that all may be taught of God; that he would greatly increase their number, and raise up a supply of fit persons to serve in this vocation and ministry; also for a blessing upon all Teachers' Preparation Classes and Meetings, and upon all Local Associations.

Collects for Good Friday, (second,) St. Mark, St. Barnabas, St. John the Baptist, and from the Ordination Services.

3. Prayer for our scholars, that the instruction they receive may make them wise unto salvation; for the senior scholars especially, that they may be kept safe through the many dangers that surround them, and that they may declare themselves on the Lord's side; for those who have passed through our schools; and for the careless, the unruly, the insubordinate, and the hardened.

Parts of Baptismal and Confirmation Services, Collects for Christmas Day, 2nd, 7th, 15th, and 18th Sundays after Trinity.

4. Prayer for the parents, and friends of the scholars. That they may heartily co-operate with the Sunday School; and that, where they are irreligious, the school influence may be blessed to them.

Collects for Good Friday (1st), and "O God of Abraham," from the Marriage Service.

JOHN PALMER, C. R. W. BIGGAR,
General Secretary, Local Secretary for Toronto.

NIAGARA.

OAKVILLE.—Harvest Festival Service.—The choral service for harvest thanksgiving at Church of St. Jude was rendered by the choir of St. Matthew's Church, Hamilton. Evensong was sung by Rev. F. G. Plummer, of St. Matthias, Toronto; and Rev. D. Mockridge, of Hamilton, preached the thanksgiving sermon. The congregation was much pleased with the excellent singing, and especially the reverent appearance of the boys of St. Matthew's choir, and have requested the rector, Canon Worrell, to organize a surpliced choir for St. Jude's, which we are informed is in progress, and will it is hoped be completed by Christmas.

PORT DALHOUSIE.—A reception was given at the rectory of St. John's Church on Tuesday evening in honour of Mrs. W. H. Read, who has been an active member of the choir for the past fifty years, a greater part of the time being the valued and hearty leader in singing the Master's praises. Mrs. Read was presented with a very handsome easy chair of green and gold, and also a beautiful Prayer-book of a large size and elegant bindings, as a token of the high esteem in which she is held by the congregation and in recognition of her long and valued services in the choir. The Rev. Rural Dean Gribble, the honoured and worthy pastor, who has done much good work in his parish gave a lengthy and happy address in behalf of the congregation; after which Mrs. Read replied in a very feeling and excellent speech, accepting and thanking all for their beautiful presents of which she had been the recipient, &c. The presentation was made on the eve of Mrs. Read's golden wedding day. The latter part of the evening was spent in social chat. Mrs. J. A. Muir, the Misses Gribble and Hutchinson gave several fine vocal and instrumental selections which were highly appreciated, and which greatly enhanced the enjoyment of all. After refreshments and music all departed having spent a most delightful evening.

Mrs. Read is the mother of Mrs. A. M. Read, of St. Catharines, well-known as a musical critic of the highest order, and also of Mrs. J. A. Muir, late soloist of St. Thomas' Church, and Mrs. J. Campbell, of St. George's Church choir, all well-known in musical circles. The other three daughters have acted as organist of St. John's Church, of Port Dalhousie; Miss Read; Mrs. Carpenter, wife of Ernest H. Carpenter, late head-master of Waterford High School; Mrs. J. Gregory, wife of Lieut.-Colonel J. J. Gregory, of North Bay, ex-reeve and post-master of Port Dalhousie. The oldest son, Nelson Read, accountant of Canadian Bank of Commerce, was also a musician of note, and filled the office of organist some years ago in St. George's Church, St. Catharines, he went south for his health and died in Florida; the youngest son, Mortimer, is studying the violin, and is following in his father's footsteps.

ALGOMA.

LANCLOT.—The churchwardens of St. George's Church beg to acknowledge, with many thanks, the gift and receipt of a "Corona" from a lady friend in England, through the Rev. W. Crompton.

FOREIGN.

The Bishop of Marlborough confirmed a poor dockyard labourer under touching circumstances. The man, who was 27 years of age, was preparing for Confirmation when he was laid low by illness. He had received his first and last Communion, but still he longed for the grace of Holy Confirmation. The Bishop, on hearing this, determined to visit the dying man in his own house. The poor fellow told him how his life had been one continual struggle with poverty; but no squalor, nothing unseemly, was to be seen in the room. Everything was neat, clean, and tidy; on the table stood a brass cross, two vases of flowers, and some devotional books. To the great consolation of the dying man did the Bishop confirm him, praying, "May he continue Thine forever."

Sir Robert Phillimore, the last legally appointed judge of the Arches Court of Canterbury, decided, on the strength of the injunctions of 1547, that the use

of the two altar lights was legal in the Church of England. In Martin vs. Mackonochie, he said: "Inasmuch, therefore, as I think that the injunctions that ordered these two lights were issued under statutory authority, and have not been directly repealed by the like authority; inasmuch as they are not emblematical of any rite or ceremony rejected by our Church at the time of the Reformation; inasmuch as they are primitive and Catholic in their origin, Evangelical in their proper symbolism, purged from all superstition and novelty by the very terms of the injunction which ordered their retention in the Church, I am of opinion that it is lawful to place two lighted candles on the Holy Table during the time of the Holy Communion for the signification that Christ is the True Light of the world." (Phillimore Ecol. Law, Vol. I, p. 980.)

London, September 10.—The Rev. Francis John Jayne has accepted the bishopric of Chester, vacant by the translation to Oxford of Dr. Stubbs, the noted constitutional writer.

The reverend gentleman was born in 1844, and educated at Wadham College, Oxford, of which he was a scholar, and where he took a First Class in moderations in 1866, and a Double First in the Final Schools, 1868, in which year he became a Fellow of Jesus College. He was ordained in 1870, for a time being curate of St. Clement's, Oxford, afterwards becoming tutor of Keble College, where he remained until 1879, then being appointed principal of St. David's College, Lampeter. In 1886 Mr. Jayne was appointed Vicar of Leeds.

A curious society was formed in London some two years ago, whose aim was to abolish the custom of ringing church bells before religious services on Sunday. The other day Parliament knocked the society out of existence, for the church people of all denominations produced such a pressure on the House of Commons that they passed an act giving the bells full swing. In the course of the controversy the historical fact seems to have been established that the use of bells in churches for the purpose of calling worshippers together was first introduced over 1,400 years ago.

Correspondence.

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

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

THE CHURCH OF CANADA.

SIR,—Although I am for the present belonging to and within the American Church, I am still much interested in "The Church of Canada," and hope and pray that she may have a continued success. It will be remembered that when the Bishop of Qu'Appelle some time ago advocated the having a "Canadian Church," and Rev. John May then persuaded him to require a "Canadian Catholic Church," we pointed out that there can be but "One Holy, Catholic, and Apostolic Church," and that this Church must not be confined to any single country, and that it would be "unscriptural" and "absurd" to have two or more "Catholic" Churches upon the North American continent. We were glad to see a short time after this correspondence took place that "Our Mission News," became the "Canadian Church Magazine," and we do hope it may have strength of mind to hold fast to this title as long as it has an existence. I hope your readers will not think me impertinent if I now draw attention to a letter in *Church Times* of 24th August, signed "R. H. Archer," and dated "Hamilton, Ontario, August 2nd, 1888." This letter it seems to me in dealing with "The Church of Canada" is wanting in judicious force, but it would, if I am not mistaken, advocate "an Archbishop for every (civil) province, as recommended by the Toronto committee," and concludes by saying that "while a reconstruction of the ecclesiastical organization is being undertaken, it were much to be desired that the lay element could be eliminated from councils concerned with spiritual matters, and allowed to exercise its legislative functions, if at all, solely in matters affecting the temporalities of the Church. I must say I wholly disagree from the "recommendation" of the "Toronto committee" and from that of Mr. Archer, although the "political" geography of Canada in 1888 would allow you the "perfection number" of Archbishop, is there any guarantee that a century hence the seven provinces may not become four or a dozen? None whatever. It would be simply absurd to bind the Church to an "organization of sand" such as the "embryonic" state of Canada, as a political factor, shows us

the Church of... he said: "In... the injunctions... issued under statu... directly repealed... as they are not... rejected by our... on; inasmuch as... their origin, Evan... purged from all... ry terms of the... on in the Church... place two lighted... the time of the... ion that Christ is... more Eccl. Law,

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to-day, and to have seven Archbishops for five millions of people when two are more than sufficient for England (with its thirty millions). How many "Commanders-in-chief" are attached to the British army? How many presiding Bishops in United States of America? As the common schools in Ontario have come to the "unitary" system why not also the Church? Are we too old to improve our arithmetic? Now as to laymen. What does Mr. Archer mean? Have laymen no souls? They—poor people—are to have no voice save in "temporalities." Why give them this honor? We clerics are to legislate for laymen touching Heaven, hell or purgatory, and they are to have no voice but all the time are to support us. I do not think Mr. Archer is a cleric, and further I am afraid his knowledge of men must be small if he thinks this council of his will work. No. Christ was not ashamed of laymen; neither are we. Some of our laymen are good counsel. Let us learn wisdom from the Greeks "ever leaving them bearing gifts." You want a National Synod, and this is provided for in the Canons of 1603. The Church of the United States of America can meet under one head in "General Convention," and they can admit laymen to their councils without any loss of dignity and with a fair show of intelligence. Yours,

C. A. FRENCH.

SKETCH OF LESSON.

17TH SUNDAY AFTER TRINITY. SEP. 23RD, 1888.

The Two Friends.

Passage to be read.—1 Samuel xx. 17-42.

What a beautiful thing is friendship! See two persons united together as "friends." How they love and trust each other! How they confide in each other, whether in sorrow or in joy! How they love to be together! How in all cases of need they protect each other! Happy is he who has a true friend! But unhappy he who can say, "I haven't a friend in the world!"

We learn about two friends to-day. You remember how sad the household and the court of Saul were made by the king's unfriendliness to David. But in that court and household there was one who loved David. It was Jonathan, the king's son. We have no more beautiful instance of friendship anywhere than in the case of David and Jonathan. Let us see what kind of friends they were, and so learn from them what friendship really is.

I. They were true Friends.—Turn to ch. xviii. 1. "The soul of Jonathan was knit to the soul of David, and Jonathan loved him as his own soul." There is no pretence here. This is true friendship. Jonathan was a noble and brave man, so too was David. They were kindred spirits. And when the brave Jonathan saw the brave deeds of David "he loved him as his own soul." (See Amos iii. 8.) Only such persons could be true friends. So these two friends made a covenant of friendship (see v. 3). They agreed to be true to each other. And in token of the covenant the king's son gives the young warrior shepherd a portion of his own raiment, together with his sword, his bow, and his girdle. This was a great honor for David. Now we shall see, when their friendship is tested, that

II. They were Constant Friends.—Some friendships do not last. A little difference arises—a slight quarrel—and friendship is at an end. It was not so with David and Jonathan, for they were true friends. Some friends, too, are "fair-weather" friends—friends in prosperity, but in adversity friends no longer. How different these two friends! When David was in adversity and Saul sought to slay him, Jonathan warned him (chap. xix. 2) and pleaded his cause with Saul (vv. 4, 5) so that Saul's anger was turned away (vv. 6, 7). And when Saul was again angry with David, so that David was afraid to go to Saul's feast, Jonathan promised to try and excuse him (chap. xx. 1-10), and to warn him of his danger if Saul should still be angry. See the plan agreed upon (vv. 18-22), and how it is carried out (vv. 35-40). How much trouble Jonathan took for David, even endangering his own life for him (vv. 30-33)! Jonathan's friendship never wavered, it was constant even unto death. See how David mourns for him when he is dead (2 Sam. i. 26).

III. They were Noble Friends.—Jonathan, the king's son; David, formerly a shepherd boy. Yet Jonathan suffered for David. Jonathan's own father persecuted David and sought to slay him, yet Jonathan, without being disloyal to his father, stood by his friend. David was to be king and to displace Jonathan. Jonathan knew it, yet was not jealous. He saw it was God's will, and was content. What a noble man! And David knew that he was to be king, and to be put in Jonathan's place. Yet never puffed up, always kind and respectful to Jonathan (v. 41). They were friends, noble, constant, and true.

CHURCH BELLS.

How softly falls o'er city walls That sound of bells with surge and quiver. As thro' still air the summer glare Floods quiet street and placid river. A chime, the sweetest heard on earth, Spreads a calm joy, a holy mirth, O'er all who keep this festal day; Come hither! come hither! it seems to say.

Yet thro' those peals there somehow steals A sadder strain of desolation, A jarring note there seems to float Amid the storm of jubilation; A bitter, anxious murmur swells Under the music of the bells— Do not go thither, do not go thither, It seems to say—do not go thither!

Hark! from yon spire, as if in ire, A challenge rings across the city; In tones of power this lofty tower Sends answer in a threatening ditty; Yet meanwhile to the folks beneath Each pleads and answers in a breath— Come hither, not thither! come hither, not thither! Come hither, come hither, come hither, not thither!

From morning's gleam I've heard the stream Of brazen music's clear vibration; Half love, half hate, it doth relate, Communion, excommunication: Still from each several tower proceeds The battle-cry of warring creeds— Come hither to us the Church divine, Not thither, to falsehood's darkened shrine.

God, in whose Son we all are one, These differences disentangle; Let all men note His seamless coat, And cease to persecute and wrangle. Oh, make these bells with one refrain Chime o'er the listening world again, Till "hither, come hither, we're brethren all, Hither or thither," each spire shall call.

"A WORD TO THE WISE IS SUFFICIENT."

Catarrh is not simply an inconvenience, unpleasant to the sufferer and disgusting to others—it is an advanced outpost of approaching disease of worse type. Do not neglect its warning; it brings deadly evils in its train. Before it is too late, use Dr. Sage's Catarrh Remedy. It reaches the seat of the ailment, and is the only thing that will. You may dose yourself with quack medicines 'till it is too late—'till the streamlet becomes a resistless torrent. It is the matured invention of a scientific physician. "A word to the wise is sufficient."

THE VIRGINIA TEA PARTY,—IN ANTE-BELLUM DAYS.

The five o'clock tea of the present day is no new fad, it is only a revival, or "survival of the fittest." In the cities, in the provincial towns, in the rural districts, was the *no plus ultra* in polite society, the delightful five o'clock tea-party. In juxtaposition to the stately dinner party, the tea party was decidedly the most enjoyable; the art of social conversation among the cultured, was one of its many attractions, the blending of mother and daughter, aunt and niece, papa and sons, all lending pith, strength, directing, encouraging the most attractive vein in conversation, the cultivation of the mind, the higher life, the cultured woman being the quintessence of the Virginia home. A sudden lull would come in the conversation as the servants entered, bearing large silver trays (ours were handed tea parties in ante-bellum days). For a party of ten to twenty, three servants were required; first was the boy, or man-servant wearing his bib and apron, immaculate in their whiteness, his face from much washing and rubbing wearing as bright a polish as the handsomest ebony. In his hands he carried with dignity his silver tray, filled with napkins, silver forks, and the daintiest of china plates; these were handed to each guest, the gentlemen present assisting, seeing every lady supplied, and himself not forgotten. Then followed two women, whose natty turbans and stately curtsey clearly showed their position, the place of the well-trained servant. These bore the menu—so handsomely arranged on their silver trays. The old-fashioned beaten biscuit, the velvet cakes, so delicious in their lightness, the airy nothing,

frizzled venison, shaved beef, sometimes an occasional sweet, in the form of honey, cut in the prettiest of squares, on the tiniest of plates, as each were served, the tray, bearing dripped coffee, tea and the foaming chocolate, was awaiting the pleasure of the guest. How pleasantly the hours passed; the hostess was not more anxious for the happiness of her visitors than was the cook in the kitchen, who had expended more than ordinary skill in the menu. How hard she had beat "dem basket! how she did gib dat venison such a nice frizzle, de coffee just look like de gold itself, hope de ladies and gemmen, did hab dey palate fully justified, and joy dem selves out and outten."

After each and all had partaken fully, the trays with plates, forks, napkins, all were removed; the conversation flowed as naturally and gracefully as ever, only a little badinage being indulged in, during the partaking of the menu. Music always constituted one of the chief attractions of the home life, sometimes a parlor game of cards, or a little carpet dance to the piano music; the few hours would soon fly faster, much faster, than the young people cared. Bear in mind the "fiddle" was kept for the exquisite dancing parties, on naked floors, in the Virginia of ante bellum days. It was only the tea party of my youthful days which passed this afternoon as a panorama before me.

HINTS TO HOUSEKEEPERS.

ALWAYS put a little soda in milk that is to be boiled, as an acid is formed by boiling.

To lessen the fatigue of coming up stairs do not throw the body forward. Stop leisurely, and hold the body erect.

TOASTING bread destroys the yeast germs and converts the starch into a soluble substance which is incapable of fermentation. Dry toast will not sour the stomach nor produce any discomfort, and is, therefore, more agreeable to a weak digestion than any other bread.

TO REMOVE OIL AND PAINT FROM BOARDS.—Four ounces of Fuller's earth, one ounce of soft soap, one ounce soda or pearl ash; mix with boiling water. Let it dry, scour off with soap and water. If the paint is of long standing, let the liquid remain some time to soak, adding thereto a little powdered lime, scrape off and finish as above.

COLD in the head is not only annoying, but likely to develop into catarrh. One teaspoonful of mustard dissolved in a tumbler of cold water and used as a gargle three times a day, will often effect a speedy cure. In more obstinate cases equal parts of loaf sugar and pulverized alum used as a snuff will give instant relief.

CALVES' brains are a great delicacy and may be thus prepared: Soak them in water till all the blood is removed, dry them on a cloth, and then fry in butter; garnish with parsley; or after soaking them boil them in milk for twenty minutes, then drain them from the milk and put them in vinegar for two hours. Calves' brains are said to be good food for writing folk.

If, when obliged to be on your feet all day, you change your shoes several times for a fresh pair, you will be astonished how much it will rest the tired feet, for no two shoes press the foot in the same part.

For children who are subject to croup, make a little bib out of chamois skin, cut to fit the neck, and sew on tapes to tie it on, then melt together some tallow and pine tar, rub some of this in the chamois and let the child wear it all the time. Renew with the tar occasionally.

ANY gold jewelry that an immersion in water will not injure, can be beautifully cleaned by shaking it well in a bottle nearly half full of warm soapsuds, to which a little prepared chalk has been added, and afterwards rinsing in clear, cool, water and wiping it dry.

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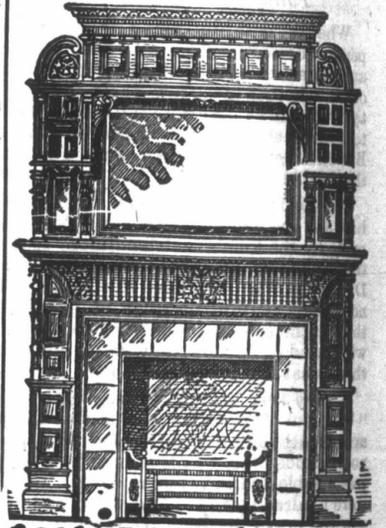
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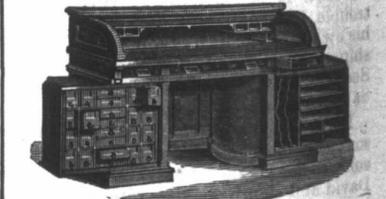
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THE WANDERER AT HOME.

Last summer the good ship "Wieland" brought over a large number of caged birds. When we were about mid-ocean one restless bird escaped from his cage. In ecstasy he swept through the air, away and away from his prison. How he bounded with outspread wing! Freedom! How sweet he thought it! Across the pathless waste he entirely disappeared. But after hours had passed, to our amazement, he appeared again, struggling toward the ship with heavy wing. Panting and breathless he settled upon the deck. Far, far over the countless deep, how eagerly, how painfully had he sought the ship again, now no longer a prison but his dear home. As I watched him nestle down on the deck I thought of the restless human heart, that breaks away from the restraints of religion. With buoyant wing he breaks away from Church the prison and God the prison. But if he is not lost on the remorseless deep he comes back again with panting, eager heart to Church the home and God the home. The Church is not a prison to any man. It gives the most perfect freedom in all that is good and all that is safe. It gives him liberty to do what is right. And to do what is wrong there is no rightful place to any man in all the boundless universe.—Rev. R. S. Barrett in Southern Churchman.

"I'M NOT GOOD ENOUGH."

AN ANSWER BY A RECTOR TO A PARISHIONER'S OBJECTION TO CONFIRMATION.

It may be very honest and right for you to say so, but that is a very unsatisfactory place to stop in, and you had better look into the matter.

If you mean that you do not want to try to be any better; if you mean that there is some sin which you know to be a sin, and which you deliberately choose rather than God's service, then your argument is good but your condition very bad, and now is the time to repent.

But most likely you do not mean this. You mean rather that you feel your own weakness and sinfulness, and you do not like to make professions which you fear you will fail in keeping. If this is what you mean, then you are just the one to come to Jesus for forgiveness, for grace, for strength, and for help. You are just the "lost" sinner whom He came to "save." You need Him, and He asks for no other qualification; for He says "Come unto Me." Not ye who think yourselves good enough, but "ye who are weary and heavy laden." "I came not to call the righteous, but sinners, to repentance." He made Himself the friend of publicans and sinners, and likened Himself to the owner of 100 sheep, who, having lost one of them, left the ninety and nine and went after "that which was lost." By "the ninety and nine" He means those "who need no repentance." That is, either, as some say, those who do not see that they need repentance but think themselves "good enough," or perhaps those who have already at hand and in use all the means of grace for repentance while others are perishing for want of such means or because they do not know how to use them.

Come, then, because you are a sinner and do not want to be a sinner. Come because you need the very Saviour who is seeking for you, and will give you His help. Surely you can promise, "by God's help" to "endeavor not to follow or be led by" the world, the flesh, and the devil. Any man or woman, let alone a Christian, can promise not to be such a fool as to be deliberately "led" to his destruction. "Endeavor," and "by God's help." Surely you can do that.

St. Peter and St. Paul and the other saints are saints not because they were "good enough," but because they were sinners and knew it and determined by God's help to try to come out of it. That is all. You can do that just as well as they. Try it. You "know you will fail?" Very well. But I suppose you will have common sense enough to do what you would in any other business—try again, and keep on trying till you succeed.—Church Record.

RIGHT AND WRONG USE OF SCRIPTURE.

Should people ever go to the Scripture for science? If so, then they should go to a teacher for what he does not profess to teach. The Bible uses the phenomenal language of contemporary times, if we may be allowed a tautological phrase. In no other way could it have been understood by contemporary readers. Allowing for this time element, and for the human element in Scriptures, they become the most interesting as well as the most important of earthly records; making no allowance for this, for the individuality of each writer, for distances and perspectives, they are a mass of jargon, and such a treatment justifies the assertion that most unfortunately—and that too in the hands of its professed and really sincere friends—the Bible is too often practically, the best abused book in the world. Reverence finds other uses for it, and these uses this Church encourages, and in all things exemplifies.—Rev. R. W. Lowrie.

STYLE.

The most fashionable color, at present, is the hue of health, and it will never go out of style. Its shades and tints are various, but all of them are exceedingly becoming. It is perfectly astonishing what a change is being daily wrought by Dr. Pierce's Favorite Prescription in the looks of sickly women. Sufferers from any sort of "female weakness" or irregularity, backache or nervous prostration, should give it a trial. All druggists.

BISHOP WHITEHEAD ON CHURCH UNITY.

Bishop Whitehead, in his annual address to the last convention, said: "You will not be surprised that I feel moved to speak briefly concerning that subject of transcendent interest and importance, the unity of the Christian people in one communion and fellowship. It is a subject which more and more engages the thought and colors the prayers of devout disciples of every name. But there are reasons for thinking that for the present, and for a long time to come, we would better let the thinking and the praying have their perfect work and not be hasty to do anything.

"Let us review the situation:

"The House of Bishops has astonished the Church as much as the world at large by a declaration and proposition unexampled for breadth of view and a lovely Christian spirit. Like every word of truth that declaration has made a healthful disturbance. Since its proclamation the placid sea of self-complacency has been considerably ruffled by the breezes of inquiry, discussion, re-assertion, and even controversy. It is most interesting to note how widely the subject finds attention where a very few years ago it was tabooed.

"For that declaration is but the statement of the Church's traditional position ever since the beginning of dissent. But our Christian brethren outside and multitudes of our own people never knew it. It was news indeed to hundreds of thousands that we recognized Baptism as the initial Sacrament of Unity and deliberately sought completeness of communion on the basis of the Apostles' doctrine and fellowship, and the Breaking of the Bread and the Prayers. Years will yet be needed to make that fact known, appreciated thoroughly, and cordially accepted even among our own people. A score of years will not suffice to notify our brethren of the various denominations around us.

"It is not very long since our general missionary, applying for the use of a chapel in a town on the line of the Pennsylvania railroad, was required by the trustees to sign a guarantee that in the conduct of the service 'nothing should be done contrary to the Christian religion.' Only this year a contribution to the new church at Brockville was withheld by one who said sharply that he did not believe the establishment of the Episcopal Church in that town would be 'conducive to morality!'

"The walls of a place of worship in this very city [Pittsburgh] echoed (so it is reported) within a few weeks with denunciations of the Church, as 'a large, fashionable, corrupt denomination, advancing with both arms outspread, bidding welcome to join in Christian unity, ready to embrace

everything and everybody, with the seductive, smiling, caressing love of the spiritual courtesan."

"Examples these (not exceptional save in degree) of the dense ignorance and bitter opposition and unhallowed temper against which we have to contend. Proofs that first of all there must be a knowledge of the sinfulness of division, a sense of deficiency, and thence arising a desire for unity. There is no demand for it on the part of the multitudes all around us. They publicly accuse us of raising an outcry simply because we feel lonesome in our smallness of numbers and comparative weakness. There is no sense of deficiency at all.

"And this state of things calls for nothing on our part, as toward our brethren, but repeated proclamation of the truth on this subject, lovingly but with utmost plainness of speech, as a true man talketh with his friend. It calls for nothing so much as vigorous prosecution of diocesan and city missions, and the establishing of the Church in a very positive way in every possible locality. She alone, we believe, can thoroughly broaden and guide aright the minds of the disciples toward an appreciation of this grand truth upon which (so the Master says) the success of His Gospel depends."

THE FOOL HATH SAID IN HIS HEART, THERE IS NO GOD.

Archbishop Usher says: 'In a musical instrument, when we observe divers strings meet in harmony, we conclude that some skillful musician tuned them. When we see thousands of men in a field, marshalled under several colors, all yielding exact obedience, we infer that there is a general whose commands they are all subject to. In a watch, when we take notice of small and great wheels, all so fitted as to concur to an orderly motion, we acknowledge the skill of an artificer. When we come into a printing house, and see a great number of different letters so ordered as to make a book, it is evident that there is a composer. When we behold a building we conclude it had an architect; a ship, well-rigged and safely conducted to the port, that it has a pilot. So here. The visible world is such an instrument, army, watch, book, building, ship; and as undeniably argueth a God, who was and is the tuner, general, artificer, composer, architect, and pilot of it.'

MOOLU.

Professor Drummond, in a most interesting work on Africa, cites as the best evidence of the value of missions in Africa, the miracles wrought in the transformation of the character of the heathen natives. Here is his account of one of the converts with whom he had much to do: "I never saw Moolu do an inconsistent thing. He could neither read nor write; he knew only some dozen words of English; until seven years ago he had never seen a white man; but I could trust him with everything I had. He was not 'pious'; he was neither bright nor clever; he was a commonplace black; but he did his duty and never told a lie. The first night of our camp, after all had gone to rest, I remember being roused by a low talking. I looked out of my tent; a flood of moonlight lit up the forest; and there, kneeling upon the ground, was a little group of natives, and Moolu in the centre conducting evening prayers. Every night afterward this service was repeated, no matter how long the march was nor how tired the men. I make no comment. But this I will say, Moolu's life gave him the right to do it. Mission reports are often said to be valueless; they are less so than anti-mission reports. I believe in missions for one thing, because I believe in Moolu."

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LAMBETH PALACE.

From *The Church Scholiast*.

Lambeth Palace, the London seat of the Archbishop of Canterbury, is a place of great historic interest. It lies on the south bank of the Thames opposite Westminster. On a recent occasion Dr. Benson, the present Archbishop, conducted a party of working men through the palace and described the points of interest. From an account of that visit we extract the following:

"After passing through the Post Room, which is the lower room of the so-called Lollards' Tower, the party entered the chapel, staying some time in the ante-chapel, while his Grace explained the idea carried out of showing on the walls the continuity of the Church of England, by the list of the Archbishops from St. Augustine down to Archbishop Tait, and by reference to the coats-of-arms of the different prelates, showing how in many instances these told interesting stories of family life or individual character; instancing the three cranes on the shield of Cranmer, which upon the suggestion of Henry VIII. were changed to three pelicans as a sign that he should always be ready and willing to shed his blood for the Church. Cranmer afterward, when acting as bishop, always used the seal with the three pelicans, but when acting only as Thomas Cranmer, and in all domestic and private affairs, he modestly used the seal with the three cranes, thus bringing out a very amiable point in the character of Cranmer that has not been appreciated at its true value. The tomb of Archbishop Parker was next described, and the story was told of the indignity it was subjected to when the palace was in the hands of Colonels Scot and Hardyng, two of the regicides, the first of whom divided the chapel into two parts, making one part a dining room and the other a dancing room. Entering the chapel itself, the carved oak screen erected by Laud, was noticed, and here an amiable trait in the character of a man who is looked upon as one without any kindly feeling, was brought out. Laud had caused to be carved on the screen mementos of all the places at which he had lived, beginning at Reading, his birthplace, and ending at Lambeth. The windows of the chapel next claimed the attention of the visitors. Dr. Benson showed the design running through the series, viz: the history of our Blessed Lord, with the types from the Old Testament relating to the various events. He gave a very interesting lecture upon the windows, stating that they were originally put in by Archbishop Moreton, from designs copied from woodcuts in a series of engravings in the "Biblia Pauperum," or "Poor Man's Bible." These windows were destroyed at the troubles during Reformation times, restored by Laud, again destroyed during the Great Rebellion, and finally restored again during the primacy of Archbishop Tait from the original designs.

"Thus, his Grace observed, the chapel of Lambeth Palace illustrates three great principles in the life of the Church of England: 1st, its continuity, by its unbroken descent from St. Augustine, and that the Church is not, as some mistakenly think, a creation of Henry VIII.; for out of the 15,000 clergy at that time, only about 400 of them resigned or were deprived for not accepting the alterations, thus showing that the Church was the same Church after the Reformation as it was before, with the same bishops, the same priests, the same prayers, the same sacraments, the same creeds, the same laws and constitutions; 2ndly, its comprehensiveness, shown by the account of the consecration of Dr. Parker; his Grace showed from the registry of this prelate's consecration that the Church then, as now, contained its varying schools of thought, one school wearing, another objecting to, the use of vestments, and another not caring to wear even the surplice; 3rdly, by the story of the destruction of the windows in the chapel and their repeated restoration, he showed the power the Church has of self-restoration, and that no matter what the Church may have to suffer she must ultimately prevail, for the weapons formed against her shall not prosper.

"The Archbishop then directed the attention of

the of the party vestry and to the room above, now the organ chamber, but which were the rooms occupied by Cranmer, and were when he translated the collects and other of the prayers we have in our Book of Common Prayer. The meaning of the seats on each side of the altar was then explained, and the beautiful altar frontal, in memory of Archbishop Tait, pointed out, as also the candlesticks and alms dish presented by Archbishop Sancroft, and continually used by him before he was deprived by the civil power, because having taken an oath to be true to one king he could not lightly transfer his allegiance to another."

It is of interest to American Churchmen to recall the fact that in this chapel of the palace, where the daily prayers of the conference are said, William White and Samuel Provoost, first bishops of the American Church in the English line of succession from the Apostles, were consecrated, a little more than one hundred and one years ago. Three years prior to this gracious gift to our Church of the Apostolical Succession, by the Mother Church of England. Samuel Seabury had been consecrated the first American bishop, in an "upper room" at Aberdeen, by the bishops of the Church in Scotland. Thus was a college of bishops, canonically competent to transmit the valid Episcopate, obtained, after two centuries had passed since, on the Atlantic and Pacific coast as well, the ministrations of the Church of England were performed—the first of any religious offices rendered unto God from our country in the English tongue.

THY WILL BE DONE.

A TRUE STORY.

"You had better go to the hospital and see Olive Dodd," was the word that came to me one summer day from the warm-hearted, clear-headed matron of one of our charitable institutions, where I had officiated once or twice in the absence of the chaplain.

One of the nurses had to show me in which bed Olive Dodd was, for I had only seen her once. I could not pick her out in the long line of beds. It was quite an easy matter when you had the key to the problem, for the beds were all numbered.

She was a woman of 45. I recognized her by her spectacles and her great round eyes. She could hardly raise her hand. She could hardly speak. Between short breaths she said,

"I want to ask you a question. I was glad you spoke to me at the home. That was a happy Sunday."

Then a long breath and an effort that raised her voice a tone higher.

"Is it wicked to wish to get well? I'm afraid I'm awful wicked." And her eyes peered through those glasses down into my soul.

"No, my dear friend,"—that searching look of hers brought forth a term of affection;—"it is not wicked." Then her eyes left off staring. "It may be the very desire you ought to have. You think you have not lived as you might have lived;—her head nodded: "and you want to live a better life. It would be wrong to wish to die."

By this time her face brightened and the hard lines were softened by hopefulness, and she ventured to ask, "Do you think so?"

"Many saints have felt so," I continued. "But we ought to desire to live with God, and be ready to take whatever He has in store for us. If He grants you a longer stay here it may be for your good. If He takes you to Paradise, that also would be for your good. He knows best. He loves you. Can you say 'Thy will be done?'"

She nodded again. "Then it is not wrong to want to get well."

The talk naturally enough was soon on Holy Baptism. She had been brought up to think it of little consequence. Would't she like to be baptized? To be united to Christ her Saviour? To call God her Father? To be able to say "Thy will be done," even as Christ had said it? It was easy to talk. It was hard to stop. She would think about it.

We had the Prayer of prayers, on one petition of which she laid particular stress.

"Good-bye," I said. "You will try to say 'Thy Will be done?'"

"Yes, I will. Come again soon."

Parochial duties prevented my going again till the second day. Her face was greatly flushed then, and she looked brighter than before. There was a far away cast in her eyes. Her mouth was sore. She was eating ice. The cough was weaker. She grasped my hand warmly. I waited awhile.

"Have you been thinking of what I told you?" "Yes," she answered with a smile that seemed to come from Heaven, "I have been saying it all the time. All the time. 'Thy will be done.' And I am so happy. Very happy."

My heart glowed within me. "And you are going to be baptized?"

"Yes, if you think I'm fit. But I want Miss Smith. When I told her yesterday, she cried. She must be here. And Mrs. Brown," that was my friend the matron. "She will come? I cannot talk much. But I am happy."

What I said I do not quite remember. I did not say all that might have been said. I too was happy. I thought she was stronger. The baptism was to be the next day after the morrow. The two friends could be there then.

I was thankful, and so pleased that I did not see how weak she was.

After prayers and blessing I said, "We will be here Saturday. You will remember?"

"Yes, I will *always*. I am saying it all the time. 'Thy will be done,' 'Thy will be done.'"

That night she died. God took her. But that look, and those words of Olive Dodd's will follow me all the days of my life.

"I am saying it all the time. 'Thy will be done.'"

Grant her, O Lord, eternal rest.

A RICH MAN ON RICHES.

The following story is told of Jacob Ridgway, a wealthy citizen of Philadelphia who died many years ago, leaving a fortune of five or six million dollars:

"Mr. Ridgway," said a young man with whom the millionaire was conversing, "you are more to be envied than any gentleman I know."

"Why so?" responded Mr. Ridgway. "I am not aware of any cause for which I should be particularly envied."

"What, sir!" exclaimed the young man, in astonishment. "Why, are you not a millionaire? Think of the thousands your income brings you every month!"

"Well, what of that?" replied Mr. Ridgway. "All I get out of it is my victuals and clothes, and I can't eat more than one man's allowance, or wear more than one suit at a time. Pray, can't you do as much?"

"Ah, but," said the youth, "think of the hundreds of fine houses you own, and the rentals they bring you!"

"What better am I off for that!" replied the rich man. "I can only live in one house at a time; as for the money I receive for rents, why, I can't eat it or wear it; I can only use it to buy other houses for other people to live in; they are the beneficiaries, not I."

"But you can buy splendid furniture, and costly pictures, and fine carriages and horses—in fact, anything you desire."

"And after I have bought them," responded Mr. Ridgway, "what then? I can only look at the furniture and pictures, and the poorest man who is not blind can do the same. I can ride no easier in a fine carriage than you can in an omnibus for five cents, without the trouble of attending to drivers, footmen and hostlers; and as to anything I desire, I can tell you, young man, the less we desire in this world the happier we shall be. All my wealth cannot buy me a single day more of life—cannot buy back my youth—cannot purchase exemption from sickness and pain—cannot procure me power to keep afar off the hour of death; and then, what will all avail when, in a few short years at most, I lie down in the grave and leave it all for ever? Young man, you have no cause to envy me."

Children's Department.

"IS IT WORTH WHILE?"

In cooking it is worth while to follow a recipe you know is good, and not one that "will do for this time."

It is worth while to peel a few peaches for Henry's tea, because he prefers them to preserved fruit; to give grandpa his cream; to nourish little three-year-old Beth with a beaten egg in milk without wine, if she needs building up, to put up some catsup because Bennie likes it; and to entertain Mary's little playmates occasionally.

And when mother is tired, it is worth while for her to spare herself and take a nap, no matter who criticises, or if some seeming duties are neglected. I say seeming duties, because duties never clash; one is a duty, the other not, when two seem to interfere with each other, and it is a mother's first duty to save herself strong and fresh for her children.

THINK OF IT. Never before in the history of the world was there a remedy for corns as safe, painless, and certain as Putnam's Painless Corn Extractor. It makes no sore spots and acts speedily. Try Putnam's Corn Extractor. At druggists. Sure, safe, and painless.

WONDERFUL ST. LEON.

Mothers, read Mrs. Clara E. Harris's advice in to-days advertisement. Also, W. J. Raymond, journalist, Boton, Mass., says—Was troubled with incipient diabetes, indigestion. Drank freely all European and American waters in vogue. But absolute relief and cure was wrought by St. Leon Water. Come all suffering internally, St. Leon absorbs, expels all poisoned death-dealing secretions, Masses of woebegone beings raised to heights of enjoyment in life beyond all conception.



How to Cure Skin & Scalp DISEASES with the CUTICURA REMEDIES.

THE MOST DISTRESSING FORMS OF SKIN and scalp diseases, with loss of hair from infancy to old age, are speedily, economically and permanently cured by the CUTICURA REMEDIES, when all other remedies and methods fail. CUTICURA, the great Skin Cure, and CUTICURA SOAP, an exquisite Skin Beautifier, prepared from it, externally, and CUTICURA RESOLVENT, the new Blood Purifier, internally, cure every form of skin and blood disease, from pimples to scrofula.

Relief in one minute, for all pains and weaknesses, in CUTICURA ANTI-PAIN PLASTER the only pain-killing plaster. 30c.

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OR AFTER DINNER PILLS, for enfeebled digestion, produced from want of proper secretion of the Gastric Juice. They give immediate relief in Dyspepsia and Indigestion.

DIRECTIONS.—Take one or two pills immediately after eating or when suffering from Indigestion, Lump in the Throat or Flatulence. Samples sent free. Address the Davis & Lawrence Co., (Limited), Montreal. SOLE AGENTS.

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USED EXTERNALLY, it cures Bruises, Cuts, Burns, Scalds and Sprains, Swellings of the Joints, Toothache, Pain in the Face, Neuralgia and Rheumatism. Sold by Dealers in Family Medicines the World Around.

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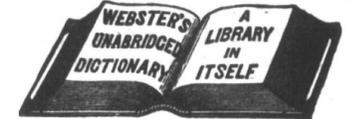
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TWO ORGANISTS—BERRY'S BAL-

ANCE HYDRAULIC ORGAN BLOWER.

These Engines are particularly adapted for Blowing Church or Parlor Organs, as they render them as available as a Piano.

They are Self-Regulating and never over-blowing. Numbers have been tested for the last few years, and are now proved to be a most decided success. For an equal balanced pressure producing an even pitch of tone, while for durability certain of operation and economy, they cannot be surpassed. Reliable references given to some of the most eminent Organists and Organ Builders. Estimates furnished by direct application to the Patentee and Manufacturer, WM. BERRY Engineer, Brome Corners, Que.

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DYSENTERY

AND ALL SUMMER COMPLAINTS AND FLUXES OF THE BOWELS IT IS SAFE AND RELIABLE FOR CHILDREN OR ADULTS.



ST. LAWRENCE CANALS

NOTICE TO CONTRACTORS.

Sealed tenders addressed to the undersigned and endorsed "Tender for the St. Lawrence Canal," will be received at this office until the arrival of the eastern and western mails on Tuesday, the 25th day of September next, for the construction of two locks, and the deepening and enlargement of the upper entrance of the Galops Canal, and for the deepening and enlargement of the summit level of the Cornwall Canal. The construction of a new lock at each of the three interior lock stations on the Cornwall canal, between the Town of Cornwall and Maple Grove; the deepening and widening of the channel way of the canal; construction of bridges, &c.

A map of each of the localities together with plans and specifications of the respective works, can be seen on and after Tuesday, the 11th day of September, next, at this office for all the works, and for the respective works at the following mentioned places:—

For the works at Galops, at the Lock-keeper's house Galops. For deepening the summit level of the Cornwall Canal, at Dickenson's Landing; and for the new locks, &c., at lock-stations Nos. 18, 19 and 20, at the Town of Cornwall. Printed forms of tender can be obtained for the respective works at the places mentioned.

In the case of firms there must be attached the actual signatures of the full name, the nature of the occupation and residence of each member of the same, and further, a Bank Deposit Receipt for the sum of \$6,000 must accompany the tender for the Galops Canal Works, and a Bank Deposit Receipt for the sum of \$2,000 for each section of the works on the summit level of the Cornwall Canal; and for each of the lock sections on the Cornwall Canal, a Bank Deposit Receipt for the sum of \$4,000.

The respective Deposit Receipts—cheques will not be accepted—must be endorsed over to the Minister of Railways and Canals, and will be forfeited if the party tendering declines entering into contract for the works at the rates and on the terms stated in the offer submitted. The deposit receipts thus sent in will be returned to the respective parties whose tenders are not accepted.

The Department does not, however, bind itself to accept the lowest or any tender.

By order,

A. P. BRADLEY,

Secretary

Department of Railways and Canals, Ottawa, 8th August, 1888.



SAULT Ste. MARIE CANAL.

NOTICE TO CONTRACTORS.

Sealed tenders addressed to the undersigned and endorsed "Tenders for the Sault Ste. Marie Canal," will be received at this office until the arrival of the eastern and western mails on Tuesday, the 23rd Day of October, next, for the formation and construction of a Canal on the Canadian side of the river, through the Island of St. Mary.

The works will be let in two sections, one of which will embrace the formation of the canal through the Island, the construction of locks, &c. The other, the deepening and widening of the channel-way at both ends of the Canal; construction of piers, &c.

A map of the locality, together with plans and specifications of the works can be seen at this Office on and after Tuesday, the 9th day of October, next, where printed forms of tender can also be obtained. A like class of information, relative to the works, can be seen at the office of the local officer in the Town of Sault Ste. Marie, Ont.

Intending contractors are requested to bear in mind that tenders will not be considered unless made strictly in accordance with the printed forms and be accompanied by a letter stating that the person or persons tendering have carefully examined the locality and the nature of the material found in the trial pits.

In the case of firms, there must be attached the actual signatures of the full name, the nature of the occupation, and residence of each member of the same; and further, a Bank Deposit Receipt for the sum of \$20,000 must accompany the tender for the canal and locks; and a Bank Deposit Receipt for the sum of \$7,500 must accompany the tender for the deepening and widening of the channel-way at both ends, piers, &c.

The respective Deposit Receipts—cheques will not be accepted—must be endorsed over to the Minister of Railways and Canals, and will be forfeited if the party tendering declines entering into contract for the works, at the rates and on the terms stated in the offer submitted.

The deposit receipts thus sent in will be returned to the respective parties whose tenders are not accepted.

This Department does not, however, bind itself to accept the lowest or any tenders.

By order,

A. P. BRADLEY,

Secretary

Department of Railways and Canals, Ottawa, 8th August, 1888.

WHAT FATHER MEANT.

Two little lads in the lamplight
Sat with their tasks to do,
Bothering brains and finding—
Oh, how little they knew!

Trouble of school and lessons—
"Bother it all," they said,
"Playing at being pirates—
Better were that instead."

Stories of treasure islands
Ever they read and told—
Tales of the good ships captured
Laden with bars of gold;

Ever they dreamed of battles.
Ever they longed to be
Chiefs of the ocean rovers,
Kings of the rolling sea.

But father was fixed and steady—
"Stick to your tasks," said he;
"Only the man who labours
Leader of men can be."

So when the lamp was lighted,
Over their books they bent,
Working away not knowing
All that their father meant.

Two little lads have laboured,
Two little lads have grown
Into a stalwart manhood,
Making the truth their own.

Faded are boyish fancies—
Faded and passed away,
But in the noblest fashion
Leaders of men are they.

Flashing the lamp of knowledge
Into the darkest night,
Boldly they teach the people,
Standing for truth and right.

So men for the right arising
To glorious fight are led,
And people grow bold to follow
These men of the heart and head,

And now, when the lamp is lighted,
And heads over books are bent,
Sometimes they will whisper softly.
"We've found what our father meant."

PROMPT RESULTS.—"I was very sick
with bowel complaint last summer. I
tried other medicine, but all was no use
until I tried Dr. Eowler's Wild Straw-
berry. The next day I was like a differ-
ent man." Geo. H. Peacock, Stroud,
Ont.

A LETTER AND ITS ANSWER.

There is a sweet story told by a
Christian gentleman of a little boy
whose faith and love could not be
crushed by sin and cruelty, but, stretch-
ing upward, found a resting place in
Him who, speaking of the tenderest
and truest of earthly friends, once said,
"Yea, she may forget, yet will I not
forget thee."

As the gentleman passed one day
through one of the alleys that are
found in the densely crowded portions
of this city, his attention was attracted
by a piece of paper attached to a
string that was hanging from the
garret-window of a tenement house.
He watched it as it slowly descended,
and saw that it was made of ravellings
of carpet, and his interest deepened as
he noted how short they were, and
how much times and labor must have
been expended to make it reach the
ground, which was evidently its des-
tination. Waiting until it came with-
in reach, he examined the paper, and
finally succeeded in deciphering these
letters, God, which had been printed
with a burnt bit of wood or match.
Satisfied that this was an appeal for
help, he determined to learn something

of the writer, and knocking at the door
of the house, he asked the woman who
opened it:

"Who lives on the top floor?"
"Why, drunken Sal," replied the
woman; "They've druv her out of ivery
dacent place, but the garret's her's
when she's sober 'nough to git thar."

"Does any one live with her?"
"Nobody but her humpbacked
boy," she replied, shrugging her
shoulders, "a poor critter as can't do
nothin'."

"That is the person I wan't to see,"
said the gentleman, as he turned to-
ward the stairs.

Any person who has climbed to the
top of a tenement house, where squalor,
filth, and drunkenness abound, can
imagine how the gentleman felt when
he reached the garret and found the
door so securely fastened that all his
efforts to open it were vain. Weary
and disheartened, he was about to re-
trace his steps, when a slight noise
induced him to make another effort,
and, putting his mouth to the keyhole,
he said in low but distinct tones:

"God sent me."
There was a shuffling noise, a mo-
ments hesitation, then the door was
opened, and a pale, frightened face
looked into his, and a trembling voice
whispered, "I was afraid it was my
mother!"

"You wrote to God, and He sent
me to answer your letter," said the
gentleman, as he looked down upon
the bruised and bleeding form, know-
ing only too well why the childish
voice had uttered that sentence with
its volume of woe: "I was afraid it
was my mother."

"God sent you?" queried the boy,
as a faint smile broke over his pallid
countenance; "I knew He'd do it."

"How did you know it?"
"Cause they said down to the
Mission, when nobody'd help you,
God 'nd do it, so I wrote 'im a letter,
an' I'm glad He sent you fur I'm
starvin', an' maybe I'm goin' to die."

"No, no," said the gentleman, as
his voice, too, trembled; "lie down
on the straw until I bring the food
and friends God has sent you."

"I'll lock the door first," said the
child, "but just whisper who sent
you, and I'll open it again."

Food was carried to the starving
child, and the aching form gently
borne down the long flight of stairs to
the ambulance that was soon in readi-
ness for him. Worn out by pain, fatigue,
and excitement, the boy sank into a
heavy sleep, from which he awoke to
the bright surroundings of a child's
hospital; with wondering eyes he gazed
around, then looking up into the
gentle face that was bending over him,
he whispered:

"Is it Heaven?"

God bless the Christian hearts that
have reared such homes for the down-
trodden and neglected of earth, and
God bless the little children who, in
hunger and thirst, in cruelty and
suffering, yet cling to Him.—A.W.

"HE HATH CLEANED MY HEART
SIR."

This is what a little girl said to a
clergyman who asked her what she
thought the Lord Jesus had done for
her. The clergyman was surprised,
for he had expected her to answer,
"He died for me," as he had been
talking with the little girl about the

death of Jesus on the Cross. But
no: the chief thing she thought about
was the clean heart she knew He had
given her.

Do you know whether He has done
this for you? Perhaps you say, "How
can I tell whether He has done it or
not?" We will tell you of another
little girl, and how she knew this for
herself. Although only seven years
old, the Holy Spirit showed her that
her heart was not clean, and that she
could never make it clean herself, do
what she would. She might wash her
hands with soap and water, and make
them clean, but no soap and water
could reach and cleanse her heart. Only
the blood of Jesus could do that. He
showed her this one day while at a
children's service. The words the
clergyman was saying, came right
home to her, and when he told the
children to ask God for clean hearts,
and then believe He heard them, she
resolved, young as she was, to do it.
So that day when she went home, she
knelt down at once—not to ask Him
to help her to be good, but to make
her good—to take her old heart en-
tirely away, and give her a new, clean
heart.

The next night her mother noticed
that that she did not use the prayer
the clergyman had told the children
to use, "Create in me a clean heart,
O God." She asked her whether she
had forgotten it. "Oh, no, mamma,"
was her answer; "but it would not
be right to ask God again for a clean
heart, would it? I asked Him for it
last night, and He said He would do
it if I asked Him, so I know He has
given it to me for He is sure to keep
his promise; He can't say, 'No,' can
He, mamma?" Parish Visitor.

CONSUMPTIVE TENDENCIES are often in-
herited, but the disease itself may gain
a foothold through impure blood, bad
diet, unventilated rooms, etc., keep the
blood pure and the circulation perfect
by means of Burdock Blood Bitters, and
thus ward off consumption, which is
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