

Canadian Churchman

AND DOMINION CHURCHMAN.

A Church of England Weekly Family Newspaper.

Vol. 16.]

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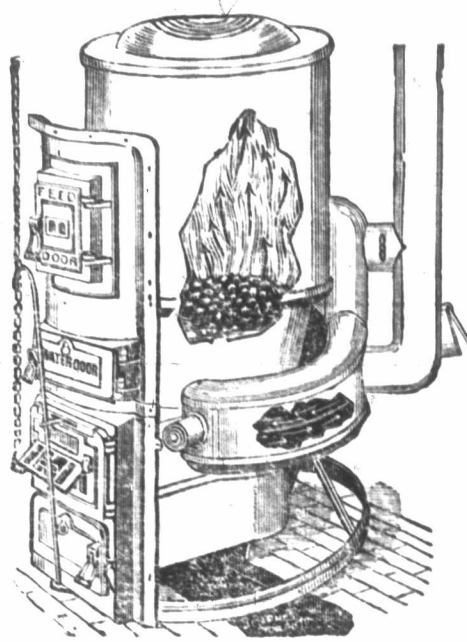
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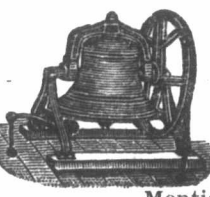
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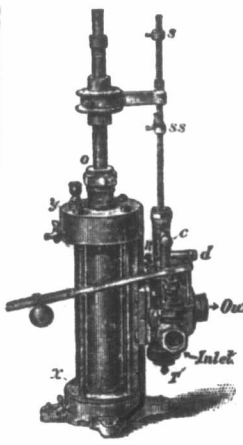
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FORMS OF PRAYER.—The movement in favour of liturgical worship seems to be extending. The English Presbyterian Church has ordained that the Apostles' Creed and the Lord's Prayer shall be recited by the minister and the people. Our readers may perhaps be aware that the original Scottish Reformation did not condemn liturgies. John Knox himself prepared a Prayer Book; and, although we fear he declared it was for those of weaker capacity, still it recognized the principle. This again was acted upon by the late Dr. Lee, of Edinburgh, who introduced a liturgy into his church. Prejudices die hard, and we must not expect that the movement will be very rapid. But, as Anglican services are improved and made more living, their suitability for Christian worship will be recognized more and more; and one of the serious hindrances to Christian reunion will be removed.

DISSOLUTION OF SOCIETY.—Are we coming to this? Surely seldom in the history of civilized nations has a crisis arrived so grave as that which is now threatening almost every land. Every man of Christian mind sympathizes with the labouring classes, and wants the working man to get the full fruit of his labours. Most will admit that he has often had scanty measure meted out to him. But it seems hardly possible to believe that the arrangements of the age in which we live are peculiarly unfavourable for the "sons of toil." We are ruled by the working classes. They elect members of parliament and sit with newspapers in their hands "diligently watching the same." Surely, if they have wrongs, they can have them redressed through the parliaments whom they have chosen and whom they have the power to dismiss. Is there to be no such thing as free contract? Are there to be no rulers and none to obey? No subordination in social life? This seems to be the result aimed at. It is impossible any longer to believe that these strikers and mutineers have substantial grievances. It is impossible to

doubt any longer that these outbursts are, not exclusively indeed, but mainly, the work of agitators. And this being so, it is absolutely certain that the gain and the only gain which will accrue from the series of explosions which have taken place will simply be to the men who are using their humbler brethren as their tools. Equality is a foolish dream. The deadly blows dealt at capital will recoil on the head of labour. It is terrible to think of the misery which is in store for those who are now led on by false hopes. And it is almost more terrible to think that we can see our way out of these troubles only when the harvest of misery has been reaped.

DEACONESSES.—The Church of England Year Book shows that an immense number of women must now be, in various ways, consecrating themselves to special work in the Church. Even outside the Church the order of deaconesses has been revived. Perhaps it would be more correct to say that, even before any form of special female service was thought of in the Church of England, the order of deaconesses was revived in Germany by Pastor Fliedner at Kaiserswerth. Among ourselves, as far as we know, the deaconess movement has been less successful than that of sisterhoods. We are not quite sure that we fully appreciate the apparent reasons for this difference. Perhaps the more pronounced character of the step taken by the sister may give her a sense of strength which is sometimes wanting to the deaconess.

DEATH OF CARDINAL NEWMAN.—The death of Cardinal Newman in his ninetieth year has excited no surprise, and has hardly even caused a feeling of regret, so widely was it known that he was reduced to great weakness. Yet his departure has come with a kind of shock; it is the snapping of a link between the past and the present. Pusey is gone, Keble is gone, and many more of the brilliant band of Oxford theologians—the Tractarians of fifty years ago. It is forty-five years since Newman quitted the Church of his fathers, going away to an alien communion with a quiet, unobtrusive deportment worthy and characteristic of him. No man seemed to think less of the significance of his own act. Of no man's secession was more thought by others. Of the causes and consequences of his going we hope to speak in another issue of this paper. In the meantime we may note his appearances to the public since he left us. He seems never to have sought to keep himself before the public. It was the late Mr. Kingsley's unfortunate insinuation that stirred him to resent the insinuation cast upon his love of truth. The *Apologia* appeared in 1859, and was read with deep and widespread interest. It was again characteristic of the writer that, in republishing this work, he should have removed all the passages reflecting upon Mr. Kingsley, as having served their turn. Again, about the year 1868 or 1869, he was stirred by his friend Pusey's *Eirenicon*—a very peculiar kind of peace-offering, he told him, discharged as "from a catapult." But this and other things we must tell at more leisure.

READING AND SPEAKING.

This is a perennial subject of discussion. Quite recently the importance of "Clerical Elocution," as it is called, has been set forth in an article and in letters in the *Toronto Mail*; and a good deal of

true, plain speaking is found in those papers which have dwelt upon the importance of the subject and of the evil consequences of its neglect.

Every one insists on the value of good, clear intelligent reading and effective speaking; and there is a general complaint of the deficiencies of the clergy, and especially of the clergy of the English Church. Apart from any defects which may be found in the matter of their discourses or of their rhetorical form, or even in their delivery in the more comprehensive sense of the word, it is said that the mere utterance of the discourse is defective, and that in their reading the clergy are lacking in clearness, intelligence, and naturalness. They articulate badly, so that they are imperfectly heard, they read in a forced, unnatural manner, which produces a sense of unreality; and further, that the reading is mechanical and monotonous, so that a great deal of the meaning is not conveyed to the hearer.

These are grave accusations; and, if anything like this can be said of the reading and speaking and preaching of the clergy, then we have got a good way towards understanding the failure of a good many of them, the languishing condition of parishes and missions, and the alleged want of interest in the Church and her services. We have no intention of discussing the truth or falsehood of these charges. If they are widely believed, it is almost as bad as if they were true. It is more to our purpose here to consider whether any remedy can be found.

One writer says that the fault begins with the public schools. He says that sufficient pains is not taken, at the beginning of the education of children, to make them read distinctly and articulately. Without pretending to any special knowledge on this subject, we think it highly probable that this witness is true, first, because of the pretentiousness of a great deal of the education which is given in our public schools, and secondly because of the results. Children leave those schools—nay, young men come up for matriculation at the universities, who have a smattering of the ologies, but who cannot spell the English language.

We quite agree, then, with the writer who demands better reading in the elementary schools. Evil habits acquired there often become practically ineradicable. Good habits, which might easily be formed in youth, are acquired with infinite toil and pain in after years. Would it then be possible to instruct the Inspectors of schools that, in their examinations, they should have special regard to the reading of the children? In that case the teachers would be more careful to provide what they knew would be expected of them.

A second suggestion might be offered—that pains should be taken to ascertain that a young man could read clearly and intelligently before he was received as a student of theology. This might be done by the Bishop appointing some one in whom he had confidence to hear and "pass" the man before he could be received. Or, if not by the Bishop, it might be done by the authorities of the theological school. It is obvious that such a requirement would be of advantage not only to the theological schools, which can gain no credit from sending forth unsuitable men, but to the young men themselves, who certainly would not be advantaged by being sent into a profession for which they are unfit.

It does not follow from this recommendation

that a man should be finally rejected because he was found disqualified at the first trial. He might be sent back, and told that he must learn to read respectably at least before he could be received as a candidate for holy orders; and if he had any real enthusiasm for the work to which he proposed to give himself, he would do his utmost to surmount the hindrances which lay in his path.

We believe that most of our divinity schools have a lecturer on elocution who professes to train the students in reading and recitation. But we have some doubts of the efficacy of this system. Judging it by experience, we should say it does not produce good readers. Looking at its methods, we fear that it attempts a superstructure before a solid foundation has been laid. Declamation may be all very well, but it is slightly ridiculous as attempted by a man who pronounces or articulates badly, and who puts no meaning into his ordinary reading. We believe in the necessity of beginning at the beginning. If a man has the patience and the humility and the perseverance to learn the right pronunciation of every vowel and consonant, to practise the careful articulation of every syllable, and then to submit to corrections of the monotony, artificiality, unthoughtfulness of his reading, he will certainly improve; but hardly otherwise.

WOMAN SUFFRAGE.

BY PROFESSOR F. P. NASH, M.A., HOBART COLLEGE, GENEVA, N.Y.

(Continued from last week.)

Again, as the law now stands, a man is bound to support his family if he can. If he fails in this duty, the law will step in and compel him. It is clear that when your "perfect equality" is established the duty of bread-winning must also be divided. Grant that only a woman can bear children, and, if you please, that she alone has natural facilities for suckling them—though, now-a-days, that can be done with a bottle. Suppose, however, that the offspring has passed that period of infancy. What right, on your thoroughly business-like and unsentimental theories of marriage, has the woman then to say to the man, "Go out and work all day, in all weathers; buffet the storms of the elements and of life. I shall stay here and take care of my child." Why, if the equality is perfect, cannot the man reply, "I did so when you had to stay at home and I could not do the work which you were doing. Now that part is over, and there is no reason why I should work while you sit at home. Turn about is fair play. The next child you get, it will be my watch on deck again." And if she rebels, why then should not the law compel her to do her share, as it now compels the man to do all?

And, after all, about this same child-bearing which is to offset all other duties, is it sure that it is a service analogous to man's services to the State? Most men are well content to smell gunpowder once a year on the fourth of July, or the Queen's birthday; a good many have no longing for a life of drudgery at the desk, or behind the counter. Is it so with women in regard to child-bearing? Is the average old maid happy and healthy? Is she contented with her waste of the special capabilities which nature has given her? Is there no reality in that joy of the mother "that a man is born into the world"? I say nothing of the sexual instinct in other respects; and yet something might be said on that point, though perhaps not much that would not be equally true of men. But when the children have come—particularly the boys—whose are they? Who is it that feels

the keenest sense of ownership in them? So then this pain of child-bearing, besides all other rewards and exemptions, must confer this one too of special ownership in the fruits of marriage. Really it is a veritable Fortunatus' purse, this maternity of yours.

But suppose the State to say, "We have an army of 400,000 men. The war is over. In times of peace we need at most 25,000. Quick, there, you superfluous fool for powder, get out of your uniforms and trudge home." Home they all go. And what might it say to the women? "The population"—say of Ireland, or Belgium, or Germany—"is increasing too fast. We are overcrowded. It is undesirable that we should have any more children. Let an edict, therefore, go forth that no woman may breed, no girl marry, until further orders." When the army is dismissed it has to go. If a man continues the war, he is a bandit, an outlaw, a "bush-whacker." He will be taken and shot. The woman who presumes to breed when the State wants no more babies shall go to jail, where she can sin no more. This begins to look like equality. And, indeed, if the State is to pay a large price in exemptions for its needful supply of babies, it seems only fair that, like any other buyer, it should decide for itself how much of that particular commodity it wants. Does it not?

I said that Mrs. Staunton and her friends desire more than mere equality. I have yet to learn that while claiming superiority for themselves in regard to many things, there is any province in life in which they are willing that man should be superior. He must work; they may, if they choose. He must fight: they need not if it does not suit them. Thus in every field they are to have all the rights of man, besides a list, longer than the new tariff-bill, of exemptions based upon the heroic act of child-bearing, which they are never happy until they have performed.

And how is it in the family? Mrs. Staunton claims that the laws of marriage, if they favour either party, ought to favour the wife (whatever wife may mean in the new order of things) and the mother. It is true that she demands perfect equality. But it is too easily demonstrable that perfect equality in this matter is absolutely impossible. Let us see why. Given a man, his wife—no, I beg pardon—given a woman, her husband and her child, over which theoretically both parents have an equal right. The man determines to emigrate to a distant place. The wife has an indefeasible right to refuse to emigrate to any place whatever. What is to be done? Why, clearly, let him go, and let her stay. Well, then, they have certain common property. That is easily arranged: let him take half. But the child? What are we to do with the child? "Oh," says King Solomon, "cut it in two, and each take one half." Unfortunately the right and left halves of modern babies are of unequal value. Moreover, modern ideas are as opposed to division, in this matter, as they are favourable to multiplication. Let them, then, cast lots. But suppose the man or the woman refuse to leave it to chance or to a hand of poker. What? Am I to be forced to stake my very heart-strings on the chance of a "straight-flush"? Clearly not. The difficulty has no solution, and it is at this very point that comes in Mrs. Staunton's dictum, "If the law favours anybody it should favour the wife and mother." It follows, then, that she keeps the child, and he sacrifices his will and his prospects, if he sufficiently loves his offspring. We wish him much happiness in his household after this equitable arrangement.

I know that one might here suggest that the sex of the child should determine the matter. On what principles then? Clearly, all common sense supports the usual rule of the courts in cases of separation. The girls remain with the mother, the boys go with the father. For, here the State has something to say, because of its own interest in the children; and, as between a man and a woman, the latter is evidently better fitted to educate a girl; and, though Mrs. Staunton will not perhaps admit the converse proposition, it seems clear that the man will do better by a boy than he would by a girl. Now, then, if such were the law, how would the wife and mother like it? It would be an evident indignity to pretend that even ten boys are an equivalent for one girl. Are they not the stuff of which those men are made who disfranchise women by a "monstrous crime" in New Jersey and also outside? And yet, such is this same wife and mother, that one puny, rachitic, scrofulous apology for a boy is more precious in her sight than a whole bevy of buxom daughters. What would be her idea of a law which might, in certain cases, give her husband her first-born boy—nay even a whole quiver-full of boys—while it left her with no child at all, or with a girl or two for whom she would not give, so to speak, the parings of her darling's finger-nails. I know that this is gross exaggeration; but I am trying to realize a state of irritation, on the part of such a "wife and mother," to express which nothing short of exaggeration seems adequate.

And what would be the inevitable sequel of all this? It seems plain that, under such laws as Mrs. Staunton suggests, no sane man (nor, perhaps, any sane girl) would marry at all, except under the safe-guard of a legal contract which should determine in the clearest way which party should ultimately decide all disputed questions. And the last state of that woman would be worse than the first. For it needs no proof that no sane man would surrender his own liberty and, what is more precious still, the liberty of his conscience, for a thing which Mrs. Staunton herself describes as "a mere incident in his life;" while it seems probable enough that many a woman would surrender her equality for that which, in Mrs. Staunton's own words, "as a general thing, is all of life to woman; where all her interests and ambitions centre."

Is it not clear that the contract would, "as a general thing," be in favour of the man? "*Naturam expellas furca, tamen usque recurret.*"

SOME LITURGICAL STUDIES.

BY REV. DR. GAMMACK, EAST TORONTO.

No. 9.

The history of the Church's life in the days of British rule in what is now the United States of America, is one of the saddest tales that any one can read, and must moderate our disappointment at many features in her present system. The Church on both sides of our line of lakes was struggling to overtake the work among the colonists, but had her hands weakened by the want of what is meant to lead on the way to order, energetic action, and prosperity. She was the only religious body that had no centre on the soil, and that had to send her clerical candidates across the ocean for ordination to their office and work. Organization and oversight there could have been none, and the faith that carried on the Church's ministrations amid such discouragement, poverty and persecution, entitle the clergy to the honours of martyrdom. They were loyal to the Church of

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STUDIES.

EAST TORONTO.

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England and the episcopal idea, but the Episcopate itself was beyond their reach, until in the days of her deepest depression, when the hearts of the people were sick through waiting in vain, the few clergymen remaining in the State of Connecticut took the matter in hand for themselves, and selected one of their number, Dr. Samuel Seabury, to go over to the Old Country and return with the Episcopate. It speaks volumes for the ardent love and faith that must have consumed the souls of that small remnant when they resolved to be Episcopalians in reality as well as in form, and to have a chief pastor among themselves to feed and lead forward the flock. We need not repeat here the oft-told tale of Dr. Seabury's using all influences he could bring to bear upon the English Church and Government, and his application, as a last resort, to the Scottish Bishops who were then suffering under the penal laws. In August, 1784, he thus states the position of affairs: "Unhappily the connection of this (English) Church with the State is so intimate that the Bishops can do little without the consent of the Ministry, and the Ministry have refused to permit a Bishop to be consecrated for Connecticut, or for any of the thirteen States, without the formal request, or, at least, consent of Congress, which there is no chance of obtaining, and which the clergy of Connecticut would not apply for, were the chance ever so good. * * * On this [and other] ground it is that I apply to the good Bishops in Scotland, and I hope I shall not apply in vain. If they consent to impart the episcopal succession to the Church of Connecticut, they will, I think, do a good work, and the blessing of thousands will attend them. And perhaps for this cause, among others, God's Providence has supported them and continued their succession, under various and great difficulties—that a free, valid, and pure ecclesiastical episcopacy may, from them, pass into the western world." Bp. Seabury was duly consecrated in an upper chamber in Long Acre, Aberdeen, on Nov. 14th, 1784, and on the following day a concordat was signed as between the Scottish and American Churches. The fifth article had more special reference to the Scottish Bishops' wish with respect to the Communion Office which was to be adopted in America. They did not seek to lay down a condition, but they expressed a strong desire that there should be as little difference as possible between the Scotch and American Offices. Bp. Seabury made no promise beyond that of giving a favourable consideration to the Office, and if he found it "agreeable to the genuine standards of antiquity," he would then use all judicious means for its reception. By the time that the Communion Office came before the American Convention, Bishops White and Provoost had been consecrated at Lambeth. At the Convention of 1787, Bp. Provoost was absent, and the House of Bishops consisted of Seabury and White, so that peaceful measures predominated, and almost the only variation from the English Communion Office was the insertion of the Scottish Prayer of Consecration in place of the English after the words of Institution. This was urgently desired by Bishop Seabury, and accepted, apparently without opposition, by Bishop White. The Office is thus a combination of the two liturgical usages, and yet is peculiarly American in its form; it may, in God's own time and way, be the solvent of wider ecclesiastical differences. But looking first at the Office as a whole, and passing over mere verbal alterations, we see that the general strain is that of the English Prayer Book. The Summary may be added to the Commandments, and the Apostles' Creed

may be used for the Nicene, while the second Post-Communion Collect is given the place of the two Collects for the King or Queen. The prayer is for "Christ's Church militant," but the text of the prayer is unaltered, and so is that of the Comfortable Words. The Consecration Prayer is that of the Scottish Office of 1764, with the one exception that in Bp. Falconar's Prayer of Invocation there is the petition that the gifts and creatures of bread and wine "may become the body and blood of thy most dearly beloved Son," while in the American Office of 1787 the petition is "that we, receiving them [the same gifts and creatures blessed and sanctified] according to thy Son our Saviour Jesus Christ's holy institution, in remembrance of His death and passion, may be partakers of His most blessed Body and Blood." This is evidently done to get round a difficulty, and is wholly in accord with Bp. Seabury's character, which prompted his receding from an outpost that the main point might be gained—the retention of the Oblation and Invocation. There is no word of Bp. Provoost's offering any objection, and after a century's use this special feature is highly valued in the American Church, so that the venerable Bishop of Connecticut could say of that primitive form of consecration that in giving it "Scotland gave us a greater boon than when she gave us the Episcopate." It is scarcely necessary to add that the first prayer after the Lord's Prayer has disappeared, being taken up into the more formal Oblation, and that the whole service appears to have gained in fulness of eucharistic expression and in proportionate balance of parts, but the alternative use of the baptismal creed does not seem to be a gain in the liturgy.

THE CHRISTIAN MINISTRY.

CHAPTER VII.

THE EPISCOPATE.

In a series of disquisitions relating to the foundation, the different aspects, and the functions of the Christian ministry, it is not possible to give the space to the subject now before us which recent controversies would seem to require. It may be possible, hereafter and separately, to discuss at length the statements and arguments of the late Mr. Hatch, of Mr. Gore, and others who have recently taken part in the controversy. For the present it must suffice to state plainly what we mean by the office of bishop and our reasons for regarding it as of divine origin.

MISSION.

We have already pointed out that, according to the New Testament, the Christian minister derives his authority from God. Every one who exercises that ministry as it was exercised by the first followers of Jesus Christ must speak as being sent from God. We are aware that some will maintain that the only mission required is the inward impulse of the Holy Ghost, prompting him who receives it to go and proclaim the message of salvation. Yet there are few Christian communions who will consider that the ministry among them can be thus validly constituted.

ORDINATION AND APOSTOLIC SUCCESSION.

And the common use of ordination, or the laying on of hands, may be regarded as a testimony to the doctrine of a mission which comes indeed from God, but which is conveyed by the hands of those who have themselves first received it from others. If we say that a Christian minister must be ordained, and that his ordainers must be those who have themselves been ordained, we do in fact assert the doctrine which is called the apostolical succession, for we can stop short nowhere until we have gone back to the beginning of the chain; and thus of necessity we mount up to the apostles.

This would seem to be the doctrine of the Presbyterian Standards, although they would deny the

necessity of an episcopal succession. They certainly seem to hold and teach plainly enough that only those who have received the laying on of the hands of the Presbytery have authority to minister in the Church of God. By whatever title this theory may be designated, whether as "the divine right of presbytery," or any other, it is assuredly a doctrine of apostolic succession.

THE MINISTER OF ORDINATION.

The whole question, therefore, between the great Presbyterian communions—Lutherans, Reformed, Scottish Church, other Presbyterians—and ourselves, has reference not at all to the transmission of authority, but to the quality of the minister by whom the authority is transmitted. According to the Presbyterians, there are only two orders, the Presbyter and the Deacon, and ordination may be performed by a number of Presbyters. According to the ancient, historical practice of the Church, which obtained universally down to the Reformation, there is a superior officer required, the Bishop, without whom ordination is not valid.

It is not, as we need hardly explain, that the Presbyters are excluded from participation in the designation and setting apart of men to the ministry. The Presbyters are united with the Bishop in the solemn act; but they are so united as assistants who could not by themselves confer valid ordination.

Such is the undoubted episcopal theory of the ministry, however exclusive it may appear; and the question which we have to consider is not at all its apparent exclusiveness—a title which might be applied to Christian Baptism, and to other Christian ordinances and doctrines—but its truth and the foundation upon which it rests. We must, however, protest against the imputation that we are hereby unchurching the non-episcopal communions in Scotland and in Germany, for example. We are, in fact, giving no opinion as to the status of those bodies or as to the work of their ministers. We believe that God blesses every good work which is done in faith; and we have no right to judge them that are without. Of those who preached Christ without His authority, He said, "Forbid them not;" and we can hardly have the arrogance to transgress His command. Yet we are equally bound to maintain that, in our judgment, the ministry is properly constituted only by episcopal ordination; and that those who depart from this institution are violating an apostolic ordinance.

GENERAL VIEW.

It is a very natural remark that it is strange that, if episcopacy is an apostolical institution, it should not be universally received. But this may be said equally of every doctrine of the Gospel. To most Christians every article of the Nicene Creed is almost as plainly contained in the New Testament as is the personality of the Godhead itself. Yet many of these doctrines have been and are now called in question.

No one denies that for many centuries, three orders were recognized in the Christian ministry. The question is, how did these orders originate? According to the Catholic view, they were originated by the apostles. According to their opponents, they came gradually into existence, by the development of the Church, after the death of the apostles. This is the simple question which we have to examine.

We shall not, we hope, be thought guilty of taking any unfair advantage of our adversaries, if we point out that they are under the necessity of defending a difficult position; and that this necessity is not laid upon ourselves. No one has called in question the validity of episcopal ordination, whereas presbyteral ordination has been widely questioned. Moreover, the original reformers, as Luther and Calvin, would gladly have preserved the episcopal office in the Churches which they reformed; but they could not secure bishops. We quite admit that this circumstance is not conclusive. Still, it must have weight; and we recall it to the remembrance of those who occupy a different position from our own.

It is a remarkable fact that the late Mr. Hatch, in his Bampton Lectures on the Organization of the Christian Church, did not begin with the New Testament and connect the subsequent testimony with that which is found in the writings of th

apostles. It would have been competent for him to attempt to show that the sub-apostolic age had departed from the earlier period. But he did not seem to think it worth his while to do so. We shall give reasons for this method hereafter. For our part, we cannot treat of the divine constitution of the Christian ministry without going back to the apostles.

(To be Continued.)

REVIEWS.

THE BALDWIN LECTURES FOR 1889.*

This, we believe, is the third series of the Baldwin Lectures, founded in the University of Michigan at Ann Arbor, by the generosity of the Hon. H. G. Baldwin, ex-governor of Michigan. The volume suffers from not having received the last revision of the author's hand. He was taken ill just before the lectures had to be delivered, so that he had to entrust the reading of them to the rector of Ann Arbor, and the first of the lectures was never quite completed on account of the illness and subsequent death of the author.

In spite of these drawbacks, this series of lectures is admirably executed, and is calculated to be of considerable use. In some respects it is a little unlike the ordinary Bampton Lectures, the great archetype of all these now numerous foundations in Great Britain and in America. "It should be clearly understood at the outset," says the author, "that these lectures are to be popular." And here he was right. Lectures written in great measure without technical language, yet reposing upon a basis of scientific research, strike us as being of the very kind which should be delivered to an audience consisting largely of university students, together with a number of highly educated men and women, such as the professors of the university and the inhabitants of the university town.

The series of lectures here provided seems to us to be excellently organized. The subjects are the following: 1. What is belief? 2. What is Christianity? 3. Was Jesus Christ an historical reality? 4. Who was Jesus Christ? 5. What did Christ found? 6. What is Theology? 7. The Bible. Now, these are just the questions which are necessarily asked, and which will eternally be asked, unless mankind should ever degenerate into barbarism; and Dr. Gray has answered them with ability and success. We might perhaps wonder that the Bible was not placed, in order, before the theology; but that is no great matter.

The first lecture on belief or faith is excellent, although incomplete. It might perhaps be complained that the author has made little or nothing of external evidences, and this tendency characterises his book throughout; but then he might reply that faith is not actually produced by anything but the essential character of the object in which faith is reposed. Whilst accepting the author's statements as far as they go, we cannot agree with the modern tendency to underrate or neglect the external testimony of miracles to which our Lord Himself appealed, and which have always been maintained by the Church.

The second lecture on the nature of Christianity is admirable. Christianity, the writer says, is not a set of precepts or a code of doctrines, but a Gospel, and this thought is well worked out. The author, under this head, insists on the place and value of the ordinances of the Church. Whilst admitting that the exaggeration or perversion of their meaning has led to their neglect by reaction, he yet condemns the false spirituality which would dispense with them as unnecessary. There are some impressive and eloquent remarks on the neglect of the divine provision towards the end of this lecture.

The historical reality of Christ is the subject of the next lecture; and the reasonableness of questioning this character is aptly and strikingly illustrated from the case of Charles the Great, suggested to the lecturer by a question addressed to him in the great Dom at Aachen, where Charles was buried. Of necessity the argument is presented in a very condensed form, but it is well presented.

*The Church's Certain Faith. By George Labriskie Gray. Price \$1.50. Houghton, Mifflin & Co., Boston; Rowsell & Hutchison, Toronto. 1890.

The next subject is the Person of Christ; and here the author points out the danger of Docetism as destroying the very foundations of the Gospel. He also notes the oscillation between Sabellianism and Arianism, and remarks that the only theory compatible with the facts is the Catholic faith. In speaking of the foundation of the Church, the author remarks, somewhat hypercritically, that it is "a superficial error to speak of Christ's founding the Church, as His immediate act, and violates the facts in the case." We know, of course, what the author means by this, and in a certain sense his meaning can be defended; but our Lord Himself is the foundation stone of the Church, and although the Church was constituted by the Holy Ghost, yet we may properly say that it was founded by Christ. The two concluding lectures on theology and the Bible are very good and fresh and well deserve careful perusal. We think that the whole volume is calculated to be most useful, especially to educated laymen.

THE STORY OF TONTY.*

This is, in every way, one of the prettiest books that have come into our hands for many a day. Paper and printing are of the best and the most tasteful. The illustrations are charming, admirably designed and engraved with that beautiful softness which characterizes the best American woodcuts. When we add that the story itself is worthy of its attire, we have said everything which is needed to commend this exquisite volume to the notice of our readers.

Tonti or Tonty, as every Canadian ought to know, was a companion and friend of the great explorer La Salle; and, as the author remarks, the attachment of such a man is the best proof that La Salle does not deserve all that his enemies have said against him. "No stupid dreamer, no ruffian at heart, no betrayer of friendship, no mere blundering woodsman—as La Salle has been outlined by his enemies—could have bound to himself a man like Tonty. The love of this friend and the words this friend has left on record thus honour La Salle. And we who like courage and steadfastness and gentle courtesy in men, owe much honour which has never been paid, to Henri de Tonty."

The story here presented to us is comparatively slight, but it is clear and strong and vivid. We are not going to tell the story; but we will mention some points of interest in connexion with it. There are three divisions or books, each presenting a distinct scene; the first giving a vivid picture of a Montreal Beaver Fair in 1678, the second a scene at Fort Frontenac in 1683, and the third showing Fort St. Louis of the Illinois in 1687.

Each character stands out clearly before us. There is Frontenac, "a man who would champion the rights of his meanest colonist, and at the same time quarrel with his lieutenant in power to his last breath." There is Tonty, the Italian—"His large features were clothed in warm brown skin. Rings of black hair, thick as a fleece, were cut short above his military collar. His fearless, kindly eyes received impressions from every aspect of the new world. There dwelt in Henri de Tonty the power to make men love him at sight—savages as well as Europeans." And then there is the great La Salle, great and powerful, feared and therefore often hated, some of his very virtues unfitting him for gaining the favour of those among whom he lived. Perhaps one of the most charming pictures is that of the piquante niece of La Salle; nor must we forget Ste. Jeanne and her surly father. Apart from the graceful story, we believe that most readers will gain a truer and more lasting impression of the life of the early Canadian explorers than from many a history; and the writer has carefully pointed out any incidents which have been transferred from one historical personage to another, or of which the date has been altered in her story.

RECOGNITION IN THE WORLD TO COME: By Geo. Z. Gray, D.D. Price 60 cts. Whittaker, New York; Rowsell & Hutchison, Toronto; 1890.

The subject of this volume is one which is of the

*The Story of Tonty. By Mary Hartwell Catherwood. Price \$1.25. McClurg & Co., Chicago, 1890.

greatest possible interest; but we have never quite understood the difficulty which some persons have experienced in the matter. If we retain the consciousness of our own identity, then we can also identify others who do the same. And if we do not retain that consciousness, then immortality is a mere term without any meaning. It may, however, be satisfactory to many to have the argument drawn out at length as it is here. Recognition, the author says, was predicted as to the Patriarchs, the Prophets, and the Apostles. He speaks of the Association of the Redeemed in the Life Eternal, of the Remembrance of this Life at the time of Judgment, of Remembrance in the Eternal Life; and from all these acknowledged facts he rightly infers the conclusion of Recognition, as he also does from the Expectation of St. Paul and the doctrine taught by that Apostle to the Thessalonians.

A NEW COOKERY BOOK.*

This valuable little book is the Lomb's Prize Essay of the Association by which it is published. It was an excellent idea to offer prizes for a treatise of such a kind; and this was done by Mr. Henry Lomb, of Rochester, N.Y., through the American Public Health Association. Two prizes were offered, of the value of \$500 and \$200 respectively. The result was the production of seventy essays, some of them of considerable value in different ways, but only one which seemed to do the work required by the Association. That one is now before us.

The judges had been appointed with the greatest care and impartiality, and their report gives evidence of intelligent and conscientious work. This is their judgment of Mrs. Hinman's little book: "Your Committee consider it a duty, in awarding the prize, to emphasize the fact that of all the essays submitted the one selected is not only pre-eminently the best, but that it is also intrinsically an admirable treatise on the subject. It is simple and lucid in statement, methodical in arrangement, and well adapted to the practical wants of the classes to which it is addressed. Whoever may read it can have confidence in the soundness of its teachings, and cannot fail to be instructed in the art of cooking by its plain precepts, founded as they are upon the correct application of the scientific principles of chemistry and physiology to the proper preparation of food for man." We wish this excellent little treatise the widest circulation.

MAGAZINES.—The number of the *Church Eclectic* for August begins with a brief original article by Dr. G. E. Hare on the perennial subject of the two Adams. Among the numerous articles in this issue, most of them brief and nearly all of them worthy of perusal, we have some extracts of value from the utterances of Canon Liddon, one on John Howard, the other on the great subject which he has made peculiarly his own, the Human Nature of our Lord; also some excellent remarks of Bishop Huntington, on two theories of the Episcopal Office. The other articles are good. *Littell's Living Age* for August 2 has its usual variety of good reading. The King of Sweden's most interesting memoir of his great predecessor, Charles XII., is brought to a conclusion. There is a very graphic account of the first impressions of Jerusalem and its environs in an article on the Holy Land from Blackwood; also a striking and brilliant article by Archdeacon Farrar on Nero and St. Benedict—a curious conjunction, only local however. A very "strange story" from Murray reminds us of some of Lord Lytton's old work. An article on the "first general election in Japan" will be read with interest by all (and they are many) who are following the development of that remarkable country. *The Literary Digest* for August 2 carries on well the work of its predecessors. There is an astonishing amount of well selected matter here. Magazines of all kinds and from all countries bring their contributions; and we may venture to say that any one who diligently reads this one weekly review will not be in ignorance of the political condition of the prin-

*Practical, Sanitary and Economic Cooking Adapted to Persons of Moderate and Small Means. By Mrs. Mary Hinman Abel. American Public Health Association, 1890.

we have never quite h some persons have f we retain the conten we can also iden- . And if we do not en immortality is a ing. It may, how- y to have the argu- it is here. Recogni- predicted as to the l the Apostles. He he Redeemed in the rance of this Life at Remembrance in the these acknowledged clusion of Recogni- e Expectation of S. by that Apostle to

cipal nations of the world, and will have a very considerable knowledge of current literature. To some of the particular contents we will direct attention elsewhere. *The Pulpit*.—No. 1. July.—This is the first number of a new venture which seems worthy of encouragement. It is a monthly publication of 16 large quarto pages, and costs one dollar a year. The sermons are by Archdeacon Farrar, the late Professor Elmslie, Dr. P. R. Fuller, Dr. A. Mackenall (Dean Vaughan), and other writers to us known and unknown. The sermons are well selected. The periodical is published at 41 Franklin street, Buffalo, N.Y.

ARCHDEACON FARRAR ON MISSIONS.

There is great need for reawakened ardour in the cause of missions, said Dr. Farrar in an address in Westminster Abbey on Saturday, the 4th inst. Of all the churches in the province of Canterbury, one-third contribute nothing to missionary societies; of all the churches of London one-fourth contribute nothing, while to take the whole of the contributions given by this great capital and divide it, is to find the amount given not to exceed two-pence per head—the price of a pint of beer. And yet the nation has not the excuse of poverty, for it is estimated that England annually lays by as much as £240,000,000. All we give out of our wealth to foreign-missions is not one-twelfth part of what we spend on tobacco, nor one-hundredth part of what is expended in strong drink. That mission work is clearly the duty of the Church is proved by the direct command of Christ, and even had there been no such direct command God has given to us the most eternal truths possible for the mind of man to conceive, and it would only be right that we should dispense them to other nations. The genius of Jerusalem was exclusive, the genius of the Gospel universal, and it would be a monstrous thing if, having received this Gospel of Light, we hedged it round with barriers of darkness. It had been urged against missions that the Gospel was not adapted to any but Western civilization, but God had shattered that notion to pieces. Rabbis and fishermen, tax-gatherers and Roman centurions, Alexandrian mystics and Athenian philosophers, had in the beginning alike bowed with rapture over the Gospel of Christ. Later on she Gauls and the Goths, the Vikings and the Huguenots had accepted Christ as their leader, while in modern times, when once made known, the Gospel had been gladly accepted by Brahmin and Pariah, Esquimaux and Hottentot, Japanese and Chinaman. Another objection to the work of missions often urged was, that if God wished the world to be converted, He would do it Himself; but that is only another proof of our duty in the matter. It is an incontrovertible law that God never does for man what man can do for himself, and we have it in our power to take the Gospel to the heathen, therefore it is our duty. Carey was laughed at in his day for his missionary spirit, and the journals of that time sneered at the idea of any good resulting from an effort that commenced only on £13 2s. 6d. Yet to Carey's work and others, we owe our retention of power over the great Indian empire. Another reason why we should carry on the work is that of pity. Darwin, explaining his subscriptions to the Patagonian mission, said, "Those who impugn missions forget the human sacrifice, infanticide, bloody wars, in which neither women nor children have been spared, being abolished, show the advantages of missions." Yet again, there is the claim of reparation; we owe this to the tribes and nations, many of which have disappeared before us, degraded and exterminated by the vices of our character. Whole tribes have in many parts been destroyed by fire-water. We have hunted Tasmania with bloodhounds, forced the opium trade upon China; in Africa we have taught them to use strong drink, and over the seas sent our man-stealers and our murderers. Are we to answer to these tribes and nations for this with arms and gunpowder only, with the gospel of our scepticism and not the gospel of our self-sacrifice? It is no mere gratuitous kindness on our part, but the imperative payment of obligation and reparation for intolerable wrongs. Lastly, our duty is clear, for the time of action is ripe. The East is calling to us with a million voices. The English language will soon be the language of the globe. The English-speaking race will be the arbiters of the destinies of the globe. Steam is binding the nations together in solidarity; we have seized the lightning and sent it flashing through mighty mountains and through tempestuous seas to thrill and burn with messages of commerce and love; shall we not use these to Christianize the world? Shall we not win these millions of living temples of a living Christ back to His service? If we do not, we are false to our own convictions and false to our Christian duty.

(To be Continued).

CANON LIDDON ON WEALTH.

Never has Canon Liddon preached a more eloquent or a more practical sermon than his discourse on Wealth, its responsibilities and its dangers, and the shamelessness and heartlessness of those who make wealth the one great object of their desire, preached in S. Paul's cathedral on Sunday the 29th ult. The Church, he said, has its duties both to the younger and the elder brother of the parable. The idea that the possession of wealth is to minister to amusement is surely a real thing with many Christians of to-day. But the very surfeit of pleasure might enfeeble and wear out the faculty of enjoyment. It was a common-place, but none the less to be regarded, that all these possessions would have to be left behind, perhaps as a legacy of unhappiness and ruin to the children.

What is the true idea of property—something to be left behind when we die, or something which may be interwoven with our immortal nature, and so will last us for eternity? Money, jewels, lands, houses, books, decorations of all sorts and kinds, must be taken leave of at the bed of death. But there are things that last. Habits are wrought into the intellect and will—the love of God and of man, sincerity, purity, disinterestedness, these things live, and are really property, for death cannot touch them. Most men regard civilization as mere material progress; but true human improvement must be an improvement of the man himself. And man himself is not what he owns and can handle, nor even his bodily frame, but he is a spirit clothed in a bodily form. His real improvement consists in that which secures the freedom and the supremacy of the noblest part of his nature. A true civilization is that which shall promote this upon a great scale in human society.

The preacher denounced with fierce scorn the worship of wealth in society. What do we see, he said, every year as the London season draws near, but a bevy of mothers, like generals, set out on a campaign, prepared to undergo any amount of fatigue if only they can marry their daughters, not necessarily to high-souled, virtuous men, but in any case to a fortune! What do we see but a group of young men, thinking, after perhaps a career of dissipation, that the time has arrived for settling respectably in life, and looking, each one of them, not for a girl who has the graces and character which will make her husband and her children happy, but for somebody who has a sufficient dowry to enable him to keep up a large establishment! Who can wonder, when the most sacred of all human relations, the union of hearts for time and for eternity, is thus prostituted to the brutal level of an affair of cash, that such transactions are quickly followed by months or years of misery—misery which, after seething long in private, is at last paraded before the eyes of the wondering world amid the unspeakable shame and degradation of the Divorce Court!

They thought, perhaps, the dangers of the existing social order were to be found elsewhere—in man's changing physical conditions, in organizing strikes and disorderly mobs, but the worst dangers are nearer home. What are we doing with the life God has given us—with the spiritual essence which is our very self and will live in bliss or woe throughout eternity? This was the question that suggested itself on such a day. It was to teach the awfulness, the greatness of our life, that the Highest at this time laid aside His glory, and was born a little child into this little world of shadows and of sin. While we may, let us lay hold of His strength and pardon.

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

NEW BRUNSWICK.

ST. JOHN.—The annual inspection of the Fusiliers and Rifles will take place on Friday afternoon next on the Barrack Green, and the event will be of more than ordinary interest, as the King's flag of the set, which is to be presented to Trinity church, will be trooped. These flags, a regimental colour and the King's colours, were presented to the 2nd Battalion of the St. John city militia, composed of a rifle and other companies, in 1826. They were afterwards used by the old St. John City Rifles, of which Col. Thurgar was the commander. After his death they were entrusted to Lieut.-Col. Blaine, and he now presents them to Trinity church. The trooping will take place at 2.30 o'clock, Major Sturdee's company performing the escort. They will be then marched up under a picked escort from the battalion and Rifles, under the command of Capt. Edwards, to Trinity church, where they will be formally presented and received by the rector. The surviving officers of the old St. John City Rifles will be present on the Barrack Square during the trooping, and among them will be Mr. John Wishart, late captain and paymaster, and the ensign who received the regimental colours

from Mayor Ward at the presentation in 1826. The King's colours contain the royal monogram of the ruling monarch, George IV., and the regimental colours are of blue silk, with the city's arms and the motto of the corps, Advance. They are in a good state of preservation and will likely be draped over the bust of the Queen. The ceremony of presenting flags to a church is only known to have been done once before in Canada.

NIAGARA.

GRAND VALLEY.—The quarterly meeting of the Ruri-decanal chapter of the Deanery of Wellington was held at Grand Valley, by the kindness of the Rev. C. Scudamore. A new departure was made at this meeting by the introduction, after routine business, into the programme of proceedings, of a "Quiet Day," conducted by the Rev. Rural Dean Shortt, M.A., rector of Woodbridge, in the diocese of Toronto. All present could devoutly say, "It was good for us to be there." The future of the Church must indeed be bright when both clergy and laity realize and feel the need of stated periods for deepening and strengthening their spiritual life.

MOUNT FOREST.—Church work has lately been pushed forward very vigorously in this parish. The Sunday schools both in the town and in the country have had their annual picnics, which have passed off very well. A large garden party was held at the residence of Mr. James Munns, a prominent Churchman at Farewell, was a success. Proceeds, about \$50. Two addresses and a purse of \$21 were presented to Mr. W. E. A. Lewis, licensed catechist in this parish, by the congregations of North Arthur and Farewell. Mr. Lewis left last week to take a well-earned change of air at East Tawas, Michigan, U.S.A.

WATERDOWN.—The Rev. A. Boulton, incumbent of this parish, passed away very quietly at the parsonage on the evening of Tuesday, the 5th inst., after a long and painful illness. He was born in England and educated at Bishop's College, Lennoxville. He was ordained deacon in 1870, priest in 1871, by the late Bishop of Toronto, and held during his ministry the important parishes of Harriston, Georgetown, Cayuga and Waterdown, in each of which he was beloved by his parishioners and respected by all who knew him. His funeral took place on Friday, and was attended by fourteen clergymen and a large number of his late parishioners. The service in the church was taken by the Revs. Rural Dean Mackenzie, Canon Belt, M.A., and W. R. Clark, and at the grave by Rural Dean Mackenzie and the Very Rev. the Dean of Niagara. Mr. Boulton endeared himself to all by his exceedingly gentle and amiable nature and his high Christian devotion. Over his remains we might truthfully write:—

"His office, a Priest.
His character, Fidelity.
His reward,—a Crown of Life."

The Sunday school committee appointed at the last session of the diocesan synod are preparing to hold a convention on the 22nd and 23rd of October next, in Hamilton, when the Lord Bishop of the diocese will take the chair. Papers will be read and addresses given on the following subjects:—

- 1. The management of Sunday schools—including the duties of the superintendent, officers, and questions of finance.
- 2. The teacher—his qualifications, responsibilities and duties.
- 3. Object and symbol teaching.
- 4. Rewards, prizes and promotions.
- 5. How to manage the unruly scholar.
- 6. Public catechising.
- 7. Uniform lessons and diocesan examinations.
- 8. Visiting and securing the attendance of scholars.

It is understood that the Rev. Messrs. Bland and Clark are now engaging the best talent that can be obtained on the several subjects, and that the list will soon be published.

Diocesan Sunday School Examinations.—The Sunday school committee has issued the following circular through its secretary, Canon Belt, which will explain itself:—

"It is proposed to hold local examinations for Sunday school teachers and pupils throughout the diocese, at the beginning of Advent of each year.

"An examination will be held in every parish (hereinafter called "Parish Examinations") where two or more persons desire to compete.

"Any two or more of the clergy in any district may arrange for holding a joint examination (hereinafter called "District examinations") for their parishes in any one place within such district.

"The examinations for 1890 will take place on Monday, 1st December, 1890. Only teachers and pupils from Sunday schools contributing as below will be admitted to examinations.

BOOK.

s the Lombs' Prize which it is published. r prizes for a treatise done by Mr. Henry rough the American Two prizes were id \$200 respectively. e of seventy essays, ue in different ways, do the work required e is now before us. ted with the greatest eir report gives evi- entious work. This nman's little book: a duty, in awarding fact that of all the ted is not only pre- t is also intrinsically bject. It is simple odical in arrange- e practical wants of dressed. Whoever ce in the soundness ail to be instructed in precepts, founded application of the ry and physiology to od for man." We se the widest circula

f the Church Eclectic riginal article by Dr. ect of the two Adams. in this issue, most of them worthy of s of value from the e on John Howard, which he has made nan Nature of our e remarks of Bishop of the Episcopal re good. Littell's ts usual variety of weden's most inter- redecessor, Charles n. There is a very t impressions of an article on the also a striking and n Farrar on Nero conjunction, only "ange story" from Lord Lytton's old st general election nterest by all (and ng the development The Literary Digest he work of its pre- nishing amount of azines of all kinds eir contributions; that any one who review will not be dition of the prin-

Economic Cooking and Small Means. American Public

Sunday schools of 50 pupils and under 100,	\$1.00
" " 100 " " 200,	2.00
" " 200 " " 300,	3.00
" " 300 and upwards,	4.00

"These amounts must be sent to the secretary-treasurer of the synod, marked "Sunday School Examination Fund," before the 10th of November, 1890, and will be applied towards defraying the cost of printing and other examination expenses.

"Sunday schools intending to compete, and which have complied with the foregoing rule, must also, before the 10th of November, send notice to the secretary of the committee of the place of examination (whether district or parish) the number of candidates in each grade, the subjects selected, the name of the local examiner, and the sum of 25 cents for each candidate.

"The secretary will, on request, send the requisite forms to any person desiring them.

EXAMINATIONS.

"Teachers' examinations will consist of two divisions:—(1) General; (2) Advanced.

"Pupils' examinations will consist of one division only. It is hoped that the advanced pupils will take the 'General Teachers' Examination,' with a view of qualifying themselves for teachers.

"In the teachers' examination certificates will be given in two grades in each division.

"Class I., 75 per cent.; Class II., 50 per cent.

"In the pupils' examination honour cards will be given in three grades:—

"Class I., 75 per cent.; Class II., 50 per cent.; Class III., 25 per cent.

"Any pupil or teacher may continue to compete until he has received a second certificate in the same grade as the one he already holds.

"For the year 1890 the subjects will be as follows:—

TEACHERS' EXAMINATIONS.

I. GENERAL DIVISION.

"Holy Scripture—St. Luke xviii. 21 to end of Gospel, and

"Prayer Book—history of the Prayer Book, the Ten Commandments and the Lord's Prayer, or

"Holy Scriptures—as above, and

"Church History—from the accession of James II. to the death of William III.

II. ADVANCED DIVISION.

"Holy Scripture—as above, and Prayer Book, as above, or

"Holy Scripture—as above, and Church History, as above.

PUPILS' EXAMINATIONS.

"Holy Scripture—as above, and

"Prayer Book—history of the Prayer Book and Ten Commandments, or

"Holy Scripture—as above, and

"Church History—reign of James II.

"The following books may be found useful in preparing for the Prayer Book and Church History subjects: the Prayer Book, Bishop Barry's Teachers' Prayer Book; Church History, Lane's Illustrated Notes on English Church History."

The regulations for examinations follow.

The circular containing full particulars may be obtained by addressing the secretary of the committee, Rev. Canon Belt, Burlington.

It is only one year since a Sunday school committee was first appointed. A vigorous policy was at once adopted. Last year a depository for Sunday school supplies was established in Hamilton, and this year vigorous efforts are being put forward towards holding a convention for Sunday school teachers and workers. It only now requires the countenance and support of the diocese to put our whole Sunday school work in the position it ought to occupy.

A day school teacher is required to go through long years of training before he is regarded as fit to take charge of a school. We have had no such thing in the diocese as a training school for Sunday school teachers.

We cannot have at present a training school, but a convention is calculated to be of great use to the earnest teacher.

In the past our efforts have been isolated, and every teacher has been doing just what he could by himself, and losing the advantage of that sense of communion which is the most powerful stimulus to increase interest in the work that we have to do.

HURON.

Trial Sermons.—In his annual address, recently delivered to the synod of his diocese, the Bishop of Huron uttered the following timely and wholesome counsel with regard to the preaching of trial sermons:

"And now, passing on to other matters, permit me to mention some subjects of the gravest interest to all. And first, I shall draw your attention to the

great necessity that exists both on the part of the clergy and laity for higher views concerning the sacredness and position of the Christian ministry.

"I refer to the degrading practice, now so often met with, of clergymen going to vacant parishes to preach trial sermons. In the first place, such a practice utterly does away with that most comforting and blessed thought that God's sure hand alone is guiding us. If any of you have done all in your power to obtain some coveted parish; if you have bent every energy and strained every nerve, seen every leading Churchman in the place, and promised all the impossibilities that the varying minds of an influential congregation may require; then, when all is gained, victory secured, and all competitors outstripped, will the greatest of all difficulties present itself, namely—the difficulty of seeing the good hand of God, and of believing that you have been absolutely passive in the matter of your own advancement. So far from this being the case, you have done all in your power to secure the public vote in your favour, and if the future turn out to be a rather rude awakening, surely your discernment must lead you to see at whose door alone must the blame be laid.

"Secondly.—It is absolutely destructive of all self-respect. Congregations are most anxious to have your services, and their anxiety generally maintains its force until Monday morning, when you are politely bowed out as another competitor is to give an exhibition on the following Sunday. After which he, too, as a sort of extinct volcano, will go home a sadder, if not a wiser man. Self-respect, dear friends, must be thrown to the winds, and my advice to you all is: Never consent to go. If, however, you will go, remember that while congregations are no doubt honest in wishing to hear you, and heartily desirous of showing you every courtesy; yet as you have gone to them for criticism, criticism you will most unsparingly receive. You will be treated like jaded horses in a Spanish arena, goaded and gored, and then, when dead, thrown out beyond the barriers.

"Thirdly.—It is, above all, degrading to the last degree to that Gospel you were sent to preach. Surely it cannot be right to invite people to hear a competition in preaching, as you would in music or athletics. The Gospel is the message delivered by God to us to be proclaimed in the ears of a dying world, and he is the best and truest man who most faithfully, most accurately delivers his message to all. But for the messenger himself to give a public rehearsal of his powers for the sake of obtaining a more influential position in the Church is to dishonour alike the God who sent him, and the message he was commissioned to proclaim. Far better remain a lifetime in the shadow of deep oblivion, than rush into sunlight, unbidden by the voice of God. In the former you may lack, as some of our noblest missionaries lack, the music and cheer which numbers and sympathetic friends impart; but then, like them, you have the presence and sunlight of your Lord; while in the latter you may tread a palace of marble only to find sorrow, anxiety, and defeat.

"Lastly.—It ignores the Headship of Christ. In this age of experience we do well to remember that it is only our Divine Master who can set before us an open door which no man can shut. If we are His, let us believe that He will place us just where He wishes us to be, and if He wishes any of you to occupy high and commanding positions in the Church, be assured that all the congregations and influences of the world cannot keep you out of them. The door which He opens no man can shut.

"In conclusion, let me say, I quite admit the desirability of congregations knowing something about the men who may be coming to them, but certainly there are other ways beside trial sermons of finding out their merits or defects. A visit to a clergyman's own parish is at once a safer and more dignified course."

ALGOMA.

NORTH BAY.—The Rev. L. Sinclair arrived here on Tuesday, August 5th, to attend the Ruri-decanal chapter, but in consequence of the Rev. Rural Dean Chowne's illness no chapter was held. Mr. Sinclair was hospitably entertained by the Rev. Gowan Gillmour until the next day; and before leaving he expressed his agreeable surprise in connection with the advanced condition of S. Michael's and All Angels' church congregation, as well as the promising state of the town, which, in his estimation, had all the appearance of becoming one of Canada's future cities.

Our Indian Homes.—Mr. Wilson's Indian Homes at Sault Ste. Marie re-open, after summer vacation, on August 18th, and those at Elkhorn on September 8th. We regret to record that a death has occurred at the latter: a little boy named Alfred Bear died of consumption on August 4th. A quiet spot on the institution farm has been selected as a cemetery, and there the little child has been buried. The Medicine Hat Home is now in course of erection. It is to be

called the "Sokitahpe Home" (Sokitahpe meaning Prairie Indian), and this first building which is being erected will cost \$4,000. Towards this there is only \$2,100 available; and \$500 to come from the S.P.C.K. when the building is completed and insured; \$1,400 is still needed in order to complete the building before winter. Albert Lahgris, one of the pupils at the Shingwauk Home passed the High School entrance examination at Sault Ste. Marie very creditably the first week in July. Joseph Loney, another pupil, has been accepted for Trinity College school, Port Hope, and will go there on Sept. 11th. He will be partly supported, while there, by S. Paul's Sunday school, London, Ont. The following contributions have been received by the Rev. E. F. Wilson for his work, and are hereby gratefully acknowledged:—The Woman's Auxiliary, Montreal, for Elkhorn, \$50; per Rev. T. H. Almon, \$7.14; Miss Thornton, for girl, \$75; S. George's Sunday school, Owen Sound, for girl, \$26.14; S. James' Sunday school, Ingersoll, for girl, \$25; W. B. Armstrong, \$10.

British and Foreign.

The Church Review gives this interesting bit of gossip: "It was said that when the see of St. Alban's was founded, we know not how truly, and when the late Bishop was expected to remain at Rochester, that Lord Salisbury asked Mr. Disraeli to let Canon Liddon become his diocesan at Hatfield. Be that as it may, there can be no doubt that to Lord Salisbury is due the credit of having offered the great preacher and theologian a mitre, for all the stories of his having been previously offered bishoprics are myths, and the fact was the great topic of discussion at Mrs. Benson's convocation party at Lambeth on Wednesday evening, and was not overlooked at Lady Salisbury's assembly. Canon Liddon at once, we understand, declined the see of St. Alban's, as one bishop said, 'by the next post,' and there is no doubt that his health is not strong enough for the exacting demands of the modern episcopate, while the remainder of his life's work will be almost wholly occupied with his *magnum opus*, the life of Dr. Pusey. All Churchmen, however, will rejoice that the illustrious Chancellor of the university which he adorns, obtained the Sovereign's permission to offer the greatest of English divines a recognition of the goodness and talent which has been too long delayed."

Ruskin on Church Debt.—One of Ruskin's horrors was debt, especially debt contracted under the cloak of religion. And of all religious frauds, that most stupendous and impudent imposture, a church debt, he held in holy detestation. No wonder he fell foul of the sectarians or they of him. He was too outspoken and sterling a Christian to endure pretence, as the following letter will witness. A circular asking for a subscription towards paying off a church debt, or chapel debt (we believe, a Baptist chapel), in some London locality, had been received. Here is the answer:—

"SIR,—I am scornfully amused at your appeal to me, of all people in the world the precisely least likely to give you a farthing! My first word to all men and boys who care to hear me is, 'Don't get into debt; starve and go to heaven—but don't borrow. Try first begging—I don't mind if it's really needful—stealing! But don't buy things you can't pay for!! And of all manner of debtors, pious people building churches they can't pay for are the most detestable nonsense to me. Can't you preach and pray behind the hedges, or in a sand-pit, or a coal-hole first? And of all manner of churches thus idiotically built, iron churches are the damnablest to me. And of all the sects of believers in any ruling spirit—Hindoos, Turks, Feather Idolaters, and Mumbo Jumbo, Log and Fire worshippers—who want churches, your modern English Evangelical sect is the most absurd, and entirely objectionable and unendurable to me! All which they might very easily have found out from my books—any other sort of sect would—before bothering me to write it to them. Ever, nevertheless, and in all this saying, your faithful servant,

JOHN RUSKIN."

Discussing the point of free churches, and Dr. Rainsford's plan of endowed churches, the *New York Sun* says that when churches remove to a more fashionable situation, they go after the people who want them, and leave those whom they have tried in vain to attract. Endowing them so that they may remain as charitable churches would not help the matter, unless the demand was created, and if it was not created while they were run without endowment, what reason is there to suppose that it would grow up afterward? "Rather than employ their time in considering such a measure for keeping up a nominal existence, let all the churches, wheresoever situated, expend their energies in quickening their spiritual

(Sokitahpe meaning building which is being rds this there is only me from the S.P.C.K. and insured; \$1,400 is e the building before ie pupils at the Shing-ool entrance examina- itably the first week in upil, has been accep- ort Hope, and will go be partly supported, day school, London, ns have been received s work, and are here- The Woman's Auxili- per Rev. T. H. Almon, l, \$75; S. George's l, for girl, \$26.14; S. l, for girl, \$25; W. B.

Foreign.

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ed at your appeal to ld the precisely least My first word to all ear me is, 'Don't get aven—but don't bor- n't mind if it's really buy things you can't of debtors, pious peo- t pay for are the most an't you preach and a sand-pit, or a coal- e churches thus ide- e the damnablest to lievers in any ruling ther idolaters, and rshippers—who want h Evangelical sect is y objectionable and ch they might very ay books—any other rering me to write it nd in all this saying,

JOHN RUSKIN."

e churches, and Dr. urches, the New York s remove to a more after the people who om they have tried in m so that they may ould not help the mat- ted, and if it was not without endowment, that it would grow up mploy their time in keeping up a nominal wheresoever situated, ening their spiritual

vitality. Let them preach and practice genuine Christianity, and there will be no neighbourhood in town where they will not be in demand. The rich will not need to support them, so gladly will the poor pay for the precious privilege of attending their services. Lack of money is not the trouble. There is abundance of money spent and ready for the purpose. We have no need of churches endowed otherwise than with the spirit of Christ."

AUSTRALIA.—The following is from the private letter of an English traveller:—

"I am afraid the English Church has not all the go and success one would wish for it here [New Zealand] and in Australia. Of course, I have had no time to come to any real opinion. But whilst the rank and file of Churchpeople are rather or very careless, the needs and growth of the colonies require great energy and outlay. People at home are more keen about Polynesian Missions than about the welfare of English settlers, who are perhaps as near heathendom as they of Fiji or Samoa.

"Then, the competition of sects is extravagant and absurd, and not the less for the non-existence of a State Church. The colonial mind, too, which is rather a childish one in some directions, likes to dwell on the supposed equality of creeds, and to hold itself critically aloof from the Church of the old country, or else to depreciate it.

"And, again, colonies being built up of the English lower classes, the English Church has the apparent majority, but the wealth and vigour belong to the Roman and Nonconformist bodies.

"On the other hand, the Romans, while they do not advance, are steadily working for the future. Money is poured in on them, and their churches are the splendid ones of these new towns. The Propaganda may spend some of its funds on heathen missions, but the main effort is to make provision for the future, to teach the vanity of a young country that the Roman Catholic is the dignified and energetic faith, as well as the national and universal.

"I was greatly interested in seeing the two Sydney cathedrals. The Anglican, well enough in its way, is a poor and 'skimp' imitation of York Minster, and already far too small. All chance of satisfactory enlargement was lost when the wisecracks of the cathedral body parted with the surplus land, now of priceless worth, to the corporation for the cost of an enclosure wall and railings. A Low Church Dean does his effectual best to minimise any special benefit the possession of a cathedral might confer.

"On the other hand, the Romans have only built a part of the really splendid church which is to mark their status. Only the choir and transepts are complete, and even of them the roof and flying buttresses are incomplete. The completion will be gradual, as funds come. But even so, the choir is a very beautiful structure, far and away the best modern work I have ever seen, and it is free of those dreadful tawdry adjuncts common to European Roman Catholic churches. One thing is clear, I fancy, that in the colonies both Roman and Anglican bodies will have to remodel conventional details and even more important ones. They have to deal all round with a community which is far more intelligent, and therefore less tolerant of anachronisms and apparent absurdities. There is also no highly cultivated body ready to accept the antiquated for its historical and sentimental sides.

"Romanism, therefore, will have to drop the more childish externals which avail with a European peasant, or artisan, or bourgeoisie. Anglicanism will have to be more positive and justify for itself a more authoritative place and attitude. Be sure that both communities will have largely to readapt themselves. Even in small instances think what a revolution in the culte of Christmas or Easter lies in the fact that the one falls in midsummer and the other in full autumn. It is impossible in Australia to connect the resurrection of the body with the birth of spring foliage, and the profounder side of our faith will have to be explained to the crowd in newer and perhaps truer ways."

A memorial from the clergy has been presented to the Primus and bishops of the Church in Scotland, representing that a very strong feeling exists, and has for several years existed, in the minds of a large number of members of the Church, that Canons XXIX. and XXX., which seem to limit the use of the Scottish Liturgy to those churches which possessed it in the year 1863, and to new congregations desiring its use, are very dishonouring to the Liturgy, and inflict an injustice on those congregations which now use the English Liturgy, but may desire the introduction of the Scottish as a sole or alternative use. The petitioners beg that the bishops, having regard to this strong feeling, will, without waiting for the consideration of the question of the revision of the Liturgy, reconsider the matter so far as to permit the coming general synod to deliberate on the question of giving to all congregations entire freedom to use either of

the two Liturgies, with the concurrence of the incumbent or the priest in charge.

The income of Oxford University appears in certain accounts presented to convocation to be a little over £66,000 this year. About £16,000 of this is derived from various external sources, including a grant of £5,000 from the University Press; nearly £30,000 is internal revenue, and £5,500 comes from the colleges, and £13,000 from the various trust funds.

It is reported that the Queen is considering a proposal to close the Chapel Royal, Whitehall, as a place of worship, in which case the building will be given to the United Service Institution. The plan will probably be carried out, as, if this chapel is abolished, the Queen will save about £4,000 a year, which is the average cost of the establishment. Except two or three times a year, when some great preacher is to be heard, there are seldom more than twenty to thirty persons at the services, although the music is very good indeed.

Since the beginning of 1888, in New York city alone, the Episcopal Church has spent, it is estimated, \$1,485,000, the Roman Catholic \$1,134,000, the Presbyterian \$480,000, and the Methodist \$275,000 upon church edifices. Such activity indicates the growth of religious faith, not of doubt. The vitality of the churches all over the country is conspicuously shown by the work they are doing apart from the font and altar and pulpit. They are not standing idle waiting for the people to come to them; they are going down among the people, into the highways and byways, bringing them to the church or to the school, or guilds or clubs. There never was a time when the churches exhibited the interest and warmth they are showing now, not only for the spiritual, but for the physical welfare of men and women.

The competition for the Oxford University Extension Scholarship has this year produced some remarkable results. Among the working-men competitors were a dyer, a shoe-maker, a joiner, several cotton-weavers, and a mechanical draughtsman. The best essay on English poetry in the nineteenth century was written by a working plumber at Abergavenny. A capital essay on Strafford was sent in by a machine joiner from Oldham, while the educational influence of co-operative industry is perhaps indicated by the fact that two of the best essayists are employed as cotton-weavers in the Nutclough Co-operative Factory at Hebden Bridge.

Correspondence.

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

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

Religious Instruction in Schools.

SIR,—I think it is quite impossible for any real Christian with the smallest modicum of intelligence not to sympathise with the aims of the Rev. Dr. Langtry in his proposals at the last Synod.

His methods I will not now discuss; but of the wisdom and necessity of securing instruction in the elementary doctrines and duties of our religion, I think I can furnish in a brief space no unimportant illustration. Wherever there is enmity there is found an instinctive knowledge of the point that would be best assailed. If the eagle and the terrier are not here at fault, we may be sure that accomplished Agnostics are not. It would be too much to ask us to believe this of the Rt. Hon. John Morley. He then shall teach us, as "Fus est et ab hoste doceri."

About eighteen months ago he was reported in the London Times as follows:—"The great object which he and his friends ought ever to bear in mind is to endeavour to make religion take a secondary place in the lives of men, so that gradually it should be dwarfed in importance. Temporal interests would then quietly assume a position which would gradually obscure religious aspiration, and mankind would turn their backs decidedly and for ever on the Christian system."

What makes this so ominous and so awful is the fact that in the very next change of government at home, Mr. Morley, if alive is certain to be one of the most active and influential members of the cabinet. And he is "wiser for his generation than the children of light." They are taught by the Light Himself that we should "seek first the kingdom of God;" and yet we are too willing to have it put far in the background at the bidding of unbelievers. Give religion not merely a secondary place—which Mr. Morley thinks quite enough to begin with—but no place at all; and

that will even more effectually secure its overthrow than avowed hostility. "Forgetting" religion (Ps. ix. 17) will do the work of its enemies as thoroughly as any other method. In the six work-days of a school-child's or student's life let it never be once mentioned; on the activities of those impressionable days let it never obtrude; let it have no place in the eager and occupied mind; let God and the supernatural world, let Christ and His Church and His grace be never mentioned through all those years when the plastic mind is being fashioned, and the cells of memory are being stored with the visible and the earthly; let there be but the trifling interruption of the Sunday school's imperfect teaching; and the result is certain. We see it already in the irreligion and indifference of the rising generation, in the thorough alienation of the youthful mind from religious feelings and interests.

If we Christians forget all this, Mr. Morley certainly does not. He "ever bears it in mind." Hear him again in "Diderot and the Encyclopædists." Discussing Holbach's "System of Nature," he says:—"The chapter on the Superiority of Naturalism over Theism as a basis for the most wholesome sort of morality, is still worth reading by men in search of weapons against the presumptuous common-places of the pulpit." Among Holbach's weapons is the following doctrine:—"The moment you attempt to find a base for morals outside of human nature, you go wrong; no other is solid and sure. The aid of the so-called sanctions of theology is not only needless but mischievous. The alliance of the realities of duty with theological phantoms, exposes duty to the same ruin which daylight brings to the superstition that has been associated with duty." Mr. Morley explains himself and these words in saying:—"The writer points out the necessarily evil influence upon morals of a book popularly taken to be inspired." And false-hearted Protestants, in practical agreement with the Agnostic, are well content to see the Bible unread, as if it were really "of evil influence upon morals."

But Mr. Morley's ampler exposition of the virtue of ignoring religion is the most instructive of all. He says:—"The idea of miracle is sapped not by direct arguments, but by the indirect influences of science and the exposition of the successes of scientific method. It was here that the Encyclopædia exerted really destructive power, and it did so in the only way in which power of that kind can be exerted either wisely or effectually. The miracle of a divine revelation, of grace, of the mass, began to wear a different look in men's eyes, as they learned more of the physical processes of the universe. We should describe the work of the Encyclopædia as being to make its readers lose their interest, rather than their belief, in mysteries. This is the normal process of theological dissolution. It unfolded a vast number of scientific conceptions in all branches of human activity, a surprising series of acquisitions, a vivid panorama of victories won by the ingenuity and travail of man. A contemplation of the wonders that man had wrought for himself replaced meditation on the wonders that were alleged to have been wrought by the gods. The latter were not so much denied by the plain reader, as they were gradually left out of sight or forgotten. Nobody now cares to disprove Jupiter and Juno, Satyrs and Hamadryads."

"Surely in vain the net is spread in sight of any bird." But our gulls see the whole process of laying it, they hear the whole object elaborately declared, and then joyfully walk in! Do not assail religion, says Mr. Morley; only put it in the second place; get people gradually to forget it—and our work is done!

So in Ontario, Christians who talk eloquently about sending the Bible to Africa, are content to see it unread by their own children in our public schools, and Agnostics are still more content to have their method, as expounded by Mr. Morley, endowed and defended by Christians. Let it be well considered—Our Canadian system is an endorsement of the negations of Agnosticism, at the expense of Christians.

One thing all who believe in Jesus Christ are bound to strive for, and that is, that no child shall leave our schools without having learnt the Creed, the Lord's Prayer, and the Ten Commandments, and without the knowledge of the text of the New Testament, and an outline of sacred history; that this instruction shall have a recognized place in the daily work of every school; and that the school-life of our children shall be sanctified by the Word of God and by prayer.

JOHN CARRY.

Port Perry, August 8th, 1890.

Tithes—W. R. B.

SIR,—It is hardly reasonable or kind to expect me to renew the serious labour I expended on my tithe letters. The CHURCHMAN is at liberty to reprint them if it thinks well; and there is much need, as it seems people will not think. Surely W. R. B. ought to know that it is only predial tithe that is paid in England, and that very far from a real tenth; and that the Church revenues paid by legal impost are

an almost infinitesimal portion of the annual income of the population. I may add that we English Churchmen do not go to the 6th, 7th, or 12th centuries for practices or beliefs of Gospel obligation.

JOHN CARRY.

Port Perry, August 14th, 1890.

Indians of the North-West.

SIR,—It has occurred to me that you and your many friends might like to hear some of the details of a trip undertaken by another lady and myself, and which is out of the way of the general tourist, being largely among the Indian reserves in Manitoba and the great North-West. A large majority of our people know very little of the habits and occupations of the Indians on their own reservations, but had they only seen what has already passed under our observation, they would have been considerably enlightened.

We decided first to visit some Indians who have been for fifty years under civilizing and Christianizing influences. So, a few hours after our arrival here, kind friends drove us out to the Indian Industrial Schools at Middechurch. Here we met the Rev. W. Burman, principal, who informed us that we would never have a better opportunity of seeing the Indians gathered in large numbers, as the Treaty money was to be paid on the Monday, and this being Saturday, we could take the train to Selkirk and spend Sunday at St. Peter's reservation (which is ten miles long and four wide and is divided by the Red River); this we at once decided to do. We took but a hurried inspection of the schools, with which we were much pleased, everything being in beautiful order, sweet and clean. Most of the children are Objibways, with a few Crees; they are very intelligent and obedient, quick to learn, and never "talk back" like their white brothers and sisters. In fact, in many ways could our white children take a lesson from them. After five years at school, they either return home or go out to service. The drawback about the latter is that they are very restless, and seldom remain long in a place. When they are "thinking long," as they express it, the mistress understands that they are going home to take a rest. We took the train to East Selkirk, which is about 22 miles east of Winnipeg; there we were told to look out for a stage which would drive us to West Selkirk, and we did find a sort of conveyance which would carry about four, but eight had to be accommodated in some way. And if one felt in a bad humour, it would be impossible to remain so, for the drive was full of anecdotes. But the mosquitoes!—shall we ever forget them; they certainly left many impressions on us. When we remarked to the driver, "You have lots of mosquitoes here," he said—"Oh, these ain't many, only 250 to the square inch; have seen them when there was a million." After a drive of three miles we found ourselves, stage and all, landed on a floating wharf. This was towed across the Red River, and we were at West Selkirk. Next morning we took a row boat and went down the river for about three miles, and attended the service in the Indian church. The regular missionary being away, the service was taken in English by the Rev. W. Burman. The church was crowded, and it was wonderful to see the hearty manner in which all joined in the responses; their voices were very sweet, and they sang in perfect tune. They have a nice little organ which is presided over by Miss Cowley, daughter of the late Archdeacon Cowley. About one hundred partook of the Holy Communion, nearly all of whom were Indians, and their devout behaviour would do credit to any city congregation. In the evening we drove three miles further down the river to the Treaty Ground. Here we found a large number of tents and tepees, and a crowd of men, women and children. Many of them could understand English. In talking with them we found they were in rather an unsettled and discontented state. It seemed that the greater number of them wished to have their treaty money paid them at this place (the old ground), but having before petitioned the Government to remove the place of payment to Nettleby Creek (which request was granted) they had again changed their minds, and refused to go down to the new grounds. The Indian Agents would not come to them, and so the matter stood. We had intended to remain and see the payment, but decided that under the circumstances it would be useless. We have not heard which side has given in, but expect the Indians would be obliged to. The Chief receives in money \$25 annually, and every three years a suit of clothes, red coat, &c.; each of his councillors (four in number) get \$15 yearly, and all the others \$5 a head. We remained for part of the evening service, which was in Cree, and taken by Henry Thomas, a native catechist. A large number of men and women, with their children and babies, sat on the ground in a circle. In the centre was placed a box which answered the purpose of reading desk, &c. Two chairs were brought for us and placed within the ring, and, although we did not understand a word of the language, we were deeply

impressed with the quiet attention and orderly behaviour of those whom we are almost inclined to look upon as still more than half heathen. One could not but wonder at the change which the last fifty years has wrought among this people, and of the grand results of the spreading of the Gospel. Could the objectors to missions but pay a visit to these Red River Indians, they would never again scoff at what has already been accomplished and at the great work that yet remains to be done. We regretted much that as it was getting late we were obliged to leave before the sermon. There are four Church of England and two Roman Catholic schools on this reservation, and the attendance, as a rule, is very good. Nearly all the people were dressed much as the whites, some in very fashionable attire. These latter were girls who lived out at service, and who had left their places to go down to the treaty ground, this being looked upon as a grand picnicking or holiday time. We were told, however, that during the long, hard winters, there is a great deal of suffering and illness caused by want of sufficient and proper clothing, the Indian, like his white brother, being oftentimes very improvident. On our return journey to East Selkirk our experience with the mosquitoes was even worse (if that be possible) than on our way out, but by keeping our handkerchiefs in violent motion round our heads, we were enabled to escape with only a few dozen bites.

DORCAS SECRETARY W.A.M.

Sunday School Lesson.

13th Sunday after Trinity. Aug 31st, 1890

THE CHRISTIAN PRAYER—OUR DAILY BREAD.

The Lord's Prayer is a collection of short petitions. We have already considered three of these. They all relate to God, and are prayers for His glory. But the next four are for ourselves.

I. THE PROVIDENCE OF GOD.

When the Creed was the subject of our lessons, in speaking of God the Father as Maker of Heaven and earth, it was shown that He also governed and took care of all things. This *taking care* is God's Providence, that is, *foreseeing*, or looking beforehand to see what would be wanted. In speaking of people who think of things beforehand, and provide for what is wanted, we say they are prudent or provident. In the "Prayer for all sorts and conditions of men," we speak of God as the "preserver," and thank Him for our preservation in the General Thanksgiving. (Compare Psalm cxiv. 14, 15.)

II. OUR DAILY BREAD.

Our first petition for ourselves, is for the things necessary to life. Our bodies are "temples of the Holy Ghost." It is a part of our religion to care for them—and our bodily life cannot endure without food. But cannot we get food for ourselves? cannot we earn it? or our parents for us? cannot we take it from the table where it is ready prepared for us? Yes, we can do so; but that makes no difference. In whatever manner our food comes to us, it is God who provided it at the first. He gives us "life and breath, and all things."

But what is it the Lord Jesus teaches us to ask God for? Is it to have riches, fine food, expensive clothes? No, we ask for daily bread. *Just what we need and no more.* (Read Prov. xxx. 8, 9.) God may give us much more, but we are not told to ask for more. And so in the same way we do not ask for food for a month, for a week, or even for to-morrow, and God only knows whether we shall have a to-morrow, and God would have us renew our prayer daily, that we may daily be reminded of our dependence on Him.

III. FOOD FOR THE SOUL.

The soul needs to be fed as well as the body—and it is far more necessary that it should be kept in health and vigour. We do not willingly miss any of the meals for the body. But the soul—it is not so sensitive. It feels no sharp pangs of hunger when it is starved; it does not cry out, it only grows weak and faint, and dead. What is the food of the soul? The Lord Jesus has said, "I am the living Bread." "I am that Bread of Life." This living, and life-giving Bread we need daily, and daily will He be ours; for He comes to us in all His blessed means of grace.

In prayer, in the reading of God's Holy Word, in meditation, are our souls fed and nourished, as by "daily bread." Yet chiefly is He our Bread of Life when He bestows Himself, His spiritual Body and Blood, upon us in His own blessed Sacrament.

So when we pray this prayer, we mean, *Give us this day our daily bread, that our bodies may live; and give us this day the Bread of Life, that our souls may live for ever.*

Family Reading.

Devotional Notes on the Sermon on the Mount.
No. 30.—TRUST IN GOD.

S. Matt. vi. 31-34: "Be not, therefore, anxious, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed?" For after all these things do the Gentiles seek; for your Heavenly Father knoweth that ye have need of these things. But seek ye first His Kingdom and His righteousness; and all these things shall be added unto you. Be not therefore anxious for the morrow: for the morrow will be anxious for itself. Sufficient unto the day is the evil thereof."

The fatherly care of God, which was set forth so fully in the preceding verses, is the basis of the confidence which is here inculcated. "Be not therefore anxious." There can be no reason for anxiety when He who cares for birds and flowers has such thought for all His creatures, and most of all for those who are His children. Bread shall be given, your water shall be sure. To be anxious about food or raiment is to fall back into the position of those who do not know God as their Father. "After all these things do the Gentiles seek."

These are remarkable words, and should bring home to us a sense of the greatness of our privileges as members of Christ, and children in the family of God. What is the position of those who are without Christ? It is the position of the Gentile—of one who has no sure knowledge of God, or of his relation to Him. What does he know of God? It is true, as S. Paul declares, that "the invisible things of Him" may be "clearly seen, being perceived through the things that are made, even His everlasting power and divinity." So far men might go from the mere intimations of the visible world in which they live. But how much further?

The moment that we ask this question, we become aware of the doubtfulness of the answer. One man tells us that God speaks quite clearly to the heart of humanity, and tells us that we have a Father above us. Another says that he can hear no such voice, and does not believe that it speaks. A third declares that everything which transcends matter and its laws, if there be anything besides, is unknown and unknowable. In what condition are we landed by these replies? In a condition of doubt and uncertainty, which must almost certainly be a condition of anxiety.

For, let us consider how we are placed. We are here in a world in which we have to live—at least, in which our natural instincts and impulses prompt us to use means to continue our existence. We must, therefore, eat and drink and be sheltered. Nay more, as far as we know, this is the whole of life. And, if it be the whole of life, how terrible must be our anxiety! For our means of subsistence depend upon circumstances which we cannot control. Famine, pestilence, war may desolate our borders, and take from us everything—everything, and leave us nothing, for we know not of anything higher or better.

How different is the condition of the Christian! Unless he is utterly deceived, he has a double advantage. In the first place, these earthly wants are under the control of his Father in Heaven; and in the second place, he knows of things higher and better and more enduring than these. If there be a God and Father of men, then He must have control over all the works of His hands and the destinies of His children. The Gentile knows nothing of this. Chance, or law, or circumstances, or his own efforts must provide him with everything which he needs or hopes to possess; and all these are uncertain. He may well know anxiety, and ask questions with a doubtful mind.

But this is not all. If the Christian faith rests upon a sure foundation, then he has something better than food and shelter to think of. Life itself, life on earth, is a small thing, and not a supreme good, to him who knows of the Kingdom of God and His righteousness. Such an one can say, "Though He slay me, yet will I trust in Him. He has his treasure in Heaven, and the passing away of the seen is only an introduction into the unseen which is eternal."

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Well, then, may he seek first and supremely the Kingdom of God and God Himself; for He is greater than His works, greater than His gifts; and possessing Him we have all things. "All these things" which are lower "shall be added unto you." They shall be added as far as they are really needed and are profitable. That must be so, seeing that our Father is all-wise and all-good. And therefore they can be no matter of anxiety to us.

"Be not therefore anxious for the morrow." Here too is a natural and necessary inference. Do the work of to-day. Do the bidding of your Father. That is all that is laid upon you. He will govern and arrange according to His own wisdom and goodness and power. It is for you only to obey. Sufficient unto the day is its own evil, its own good, its own work.

The Fireflies.

We watched the fire-flies flashing
Through the dusk and dewy air,
Like the gleam of wandering lanterns,
Here and there.

What bright-winged and jewelled creatures,
Radiant gold or burning red,
They must be, the eager children
Thought and said.

So we caught one soft out-flashing
Near us, bore him tenderly
To a light within, that better
We might see.

Well, and was his body golden?
Girdled round with burnished rings?
And did quills of silver feather
Make his wings?

No; we found our fine light-giver
Just a small, plain, gray-brown fly,
With no outward sign of splendor
To the eye.

And we thought one cannot always
Take the garment as a sign,
Of how far and bright some inner
Light may shine.

—Our Little Ones.

The Lion.

(From the German of F. Hoffmann.)

"Gustavus!" cried his mother, "Gustavus! pray do not be so cowardly. All the children will, indeed, laugh at you."

For Gustavus had come running into the house, crying with all his might, because an inoffensive young goose had hissed a little at him. And yet he was fully six years old.

"For shame! Gustavus," his mother continued. "You want to be a General and yet you run away from a goose. Fie on one who is such a coward! Listen, I will tell you a story of a boy no older than yourself, who was, though, quite a different sort of little hero.

"In Africa, where the big lions, such as you have seen in the menagerie, rove about wild, a father was once riding through the country with his boy William (in front of him). On the way, he had to pass a forest; suddenly the horse grew quite unmanageable and would not go any further. It reared up on its hind legs, kicked, and trembled in every limb. The father did not know what all this meant; but on looking into the bush he saw a great lion gliding along with glistening eyes; then crouching down, it was on the point of making its spring upon the horse. You can easily believe that the father was terrified, pulled his horse quickly round, and rode away as fast as the animal could gallop. The lion also set off after them, roaring.

"Father," said William, "does the lion want to eat us up?"

"Yes, my dear child," his father answered, "but only keep quiet; we have not far to go to get home; perhaps we shall escape his claws."

"The horse went as fast as the wind, but just as fast did the lion bound after them.

"Father," William at last cried, "the lion keeps getting nearer; we cannot escape from him and we must both of us die. Better throw me down from off the horse; then the lion will eat me up first and meanwhile you can get away from him."

"How the father rejoiced at his courageous child! "Keep still," he answered with tears of joy. "Keep still, my boy, I can already see the house yonder. We are saved."

"He put spurs anew to the galloping horse, which thereupon rushed along like a whirlwind; and in five minutes more father and son were in safety.

"The lion had followed them right to the house. There he remained standing and looking round in amazement.

The father took down his rifle quickly from the wall; and from out of the window he shot the lion straight in the forehead. It fell, roaring, and died.

"The father had its skin taken off and stuffed, and gave it to William for his brave-heartedness.

"Look you, Gustavus; you too must grow to be as brave as he was."—M. A. Faber.

Give a Kind Word When You Can.

Do you know a heart that hungers
For a word of love and cheer?
There are many such about us;
It may be that one is near.
Look around you. If you find it,
Speak the word that's needed so,
And your own heart may be strengthened
By the help that you bestow.

It may be that some one falters
On the brink of sin and wrong,
And a word from you might save him—
Help to make the tempted strong.
Look about you, O my brother,
What a sin is yours and mine
If we see that help is needed
And we give no friendly sign.

Never think kind words are wasted,
Bread on waters cast are they,
And it may be we shall find them
Coming back to us some day.
Coming back when sorely needed,
In a time of sharp distress,
So, my friend, let's give them freely;
Gift and giver God will bless.

—The Housewife.

One of Bishop Patteson's Pupils.

Bishop Patteson, when a young man labouring in the South Sea Islands with Bishop Selwyn, had the care of a dozen or more boys who had been picked up on the various islands and gathered in the little school at Auckland—whom he taught not only the truths of the Bible, but, as he said, the common decencies and proprieties of life. In a letter home he told the following incident to show what sort of boys he had to deal with:

Wadrokala had been wearing a shabby pair of trousers for some days, when the young teacher, in a joking way, told him he was doing it to save the good ones to take home. This very deeply hurt the feelings of the young lad, and this remonstrance was poured out on the slate to his teacher:

"Mr. Patteson, this is my word: I am unhappy because of the word you said to me that I wished for clothes. I have left my country. I do not seek clothes for the body. What is the use of clothes? Can my spirit be clothed with clothes for the body? Therefore my heart is greatly afraid; but you said I greatly wished for clothes, which I do not care for. One thing only I care for, that I may receive the life for my spirit. Therefore I fear, I confess, and say to you, it is not for the body I want, but the one thing I want is the clothing for the soul, for Jesus Christ's sake, our Lord."

This same young man was preparing to return to his island home to labour among the people of his own blood, whom he described as being steeped in heathenism and superstition. The island from which he came had about 6,000 inhabitants, with one tribe forming a priestly caste, the head of which was firmly believed to possess the power of striking men dead by his curse. There was a terrible old chief who had fifty-two wives and whose power was almost absolute. If any one offended him he would send either a priest or one of his sons to kill the man and bring to him the corpse, of which the thighs were always reserved for his special eating, the trunk being given to his slaves. If one of his wives offended him, he sent for the high-priest, who cursed her—simply said "She has died," and die she did. A young girl refused to marry him

and was killed and eaten. If any person omitted to come into his presence crouching, the penalty was to be devoured; in fact he seems to have made excuses for executions in order to gratify his appetite for human flesh. Such was the condition of the Nengonese before Bishop Selwyn and Bishop Patteson began their work in these islands.

Gambling.

In the course of a Lenten address, delivered at St. Paul's Cathedral to a congregation of some four thousand people, Canon Knox-Little made the following earnest appeal against indulgence in one of the most prevalent vices of the day: "I have been told that the gravest sin of Englishmen is drunkenness. It is a grave sin, but I don't believe it is the worst. There are deeper sins than that. Young men, let me persuade you to think of that vice which, from my experience and from the testimony of others, is devastating your life at least as seriously as drink—it is gambling. It is a sin wild enough. If Scripture says anything, it says, 'What we have is the property of another.' We are stewards then. If Scripture says anything, it teaches the dignity of work. A good day's work for a good day's wage. Unless a man works, neither shall he eat. If Scripture tells anything, it tells this—that you and I are bound to realize, as men, as Christians, the social relations in which we stand. If the Scriptures add one thing more to the Christian's mind, these say covetousness—not wood and stone—covetousness is the idolatry of this age. My dear brothers, think of these four things: Gambling—you forget that you are the holders of what God gives you for His glory; gambling away your money—you forget that you are trying to get money without fulfilling the dignified condition of work; gambling—you forget that your success, if it goes to anything, at least like large dimensions—is indeed social, for it means another's misery; gamble—and what you do is this, you become the victim not only of the idolatry of covetousness, but of an infatuation, reinforced by excitement, which is superheated steam, by the intoxication of chance. Young men, I have seen ruined homes, ruined lives, ruined loves. Yes, and then the treachery and treason of the suicide. Come away from this increasing and debasing vice. For God's sake fight the world. For God's sake work earnestly. For God's sake gamble no more!"

Another Clock Marvel.

Another great clock has been added to the horological wonders of the world—a piece of mechanism that will vie with the elaborate marvel of Strasbourg Cathedral and put the processional curiosity of Berne Tower into the shade. The latest effort of the renowned Christian Martin, of Villingen, in the Black Forest, is said, in its way, to surpass anything of the kind yet attempted. It is three and a half metres high, two and three-quarters broad, and shows the seconds, minutes, quarter hours, hours, days, weeks, months, the four seasons, the years, and leap years, until the last sound of the year 99,999 of the Christian era. Moreover, it tells on its face the correct time for various latitudes, together with the phases of the moon and a variety of useful information generally confined to the pages of an almanac. It also contains a vast number of working figures representing the life of man, the creed of Christendom, and the ancient pagan and Teutonic mythologies. Sixty separate and individualized statuettes strike the sixty minutes. Death is represented, as in Holbein's famous dance, in the form of a skeleton. In another part appear the Twelve Apostles, the Seven Ages of Man modeled after the description of Shakspeare, the four seasons, the twelve signs of the Zodiac, and so on. During the night time a watchman sallies forth and blows the hour upon his horn: while at sunrise chanticler appears and crows lustily. The cuckoo also calls; but only once a year—on the first day in spring. Besides the figures there is a whole series of movable figures in enamel, exhibiting in succession the seven days of creation and the fourteen stations of the cross. At a certain hour a little sacristan rings a bell in the spire and kneels down and folds his hands, as if in prayer; and, above all, the musical works are said to have a sweet and delicious flute-like tone.—St. James Gazette.

"Lead, Kindly Light."

THE LATE CARDINAL NEWMAN'S FAMOUS HYMN.

Lead, kindly Light, amid the encircling gloom
Lead thou me on.
The night is dark, and I am far from home;
Lead thou me on.
Keep thou my feet; I do not ask to see
The distant scene, one step enough for me.

I was not ever thus, nor pray'd that thou
Should'st lead me on;
I loved to choose and see my path; but now
Lead thou me on;
I loved the garish day, and spite of fears
Pride ruled my will; remember not past years.

So long thy power hath blest me; sure it still
Will lead me on
O'er moor and fen, o'er crag and torrent, till
The night is gone,
And with the morn those angel faces smile,
Which I have loved long since, and lost awhile.

Amen.

Canada's Great Fair.

A GREAT LIST OF ENTRIES AND MANY ATTRACTIONS
FOR THE COMING SHOW AT TORONTO, FROM
SEPT. 8TH TO 20TH.

The success that has attended the Great Industrial Fair, which is held annually at Toronto, has been remarkable, and it is evident that the exhibition for the present year, which is to be held from the 8th to the 20th of next month, will again surpass its predecessor. The entries which have already been received from all parts of the Dominion, the United States and Great Britain, are sufficient to fill all the buildings on the grounds, and they are reported to be of a much finer quality than any heretofore exhibited. A large entry list is generally a good indication that it will be followed by a large attendance of visitors, and as very cheap fares and excursions have been announced by all railway and steamboat lines from all parts of Canada and the adjoining States, this indication will doubtless be fully verified on the present occasion. The Governor-General and Prince George of Wales will probably visit the Exhibition. Several more new buildings have been erected this year and still there is no space to spare. Special exhibits have been entered from Spain, British Columbia, Manitoba, and other sections of Canada; and large displays will be made by the Dominion and Ontario Experimental Farms. A long list of special features have been provided, including a large Wild West Show, grand display of fireworks, concluding with the magnificent spectacle, the "Last Days of Pompeii," Edison's wonderful talking dolls, a great dog show, and a multitude of other features that cannot fail to entertain the many thousands that will doubtless visit the great Fair. Full particulars of all that is to be seen will be contained in the official programmes which will be issued in a day or two. Over two hundred and fifty thousand people visited the Toronto Fair last year, and, as the attendance has been gradually increasing each year, it is probable that this number will be exceeded this year. A large number of conventions and meetings are to be held at Toronto during the Fair, among which are those of the Stock Breeders, Manufacturers, Ontario Creameries Association, Central Farmers' Institute, Inventors, the Canadian Medical Association, Dog Fanciers, &c., and visitors to the Fair will have an opportunity of attending these meetings. All entries close on the 16th inst., and intending exhibitors should govern themselves accordingly.

What Ammonia is Good for.

Spirits of ammonia will often relieve a severe headache.

If the colour has been taken out of silks by fruit stains, ammonia will usually restore the colour.

To brighten carpets, wipe them with warm water, in which has been poured a few drops of ammonia.

One or two tablespoonfuls of ammonia added to a pail of water will clean windows better than soap.

A few drops in a cupful of warm water, applied carefully, will remove spots from paintings and chromos.

Grease spots may be taken out with weak ammonia in water; lay soft white paper over and iron with a hot iron.

When acid of any kind gets on clothing, spirits of ammonia will kill it. Apply chloroform to restore the colour.

Keep nickel, silver ornaments and mounts bright by rubbing with woollen cloth saturated in spirits of ammonia.

Old brass may be cleaned to look like new by pouring strong ammonia on it and scrubbing with a scrub brush; rinse in clear water.

Equal parts of ammonia and turpentine will take paint out of clothing even if it be hard and dry. Saturate the spot as often as necessary and wash out in soap suds.

Put a teaspoonful of ammonia in a quart of water, wash your combs and brushes in this, and all grease and dirt will disappear. Rinse, shake and dry in the sun or by the fire.

If those who perspire freely would use a little ammonia in the water they bathe in every day, it would keep their flesh clean and sweet, doing away with any disagreeable odour.

Flannels and blankets may be soaked in a pail of water containing one tablespoonful of ammonia and a little suds. Rub as little as possible, and they will be white and clean and will not shrink.

One teaspoonful of ammonia to a teacupful of water will clean gold or silver jewellery; a few drops of clear aqua ammonia rubbed on the under side of diamonds will clean them immediately, making them very brilliant.

A Little Brown Penny.

A little brown penny, worn and old,
Dropped in the box by a dimpled hand;
A little brown penny, a childish prayer,
Sent far away to a heathen land.

A little brown penny, a generous thought,
A little less candy just for one day;
A young heart awakened for life, mayhap,
To the needs of the heathen far away.

So far away from the fount of life,
Living yet dead in their dark despair.
Waiting to hear of the tidings of joy,
Go, little penny, and lisping prayer.

The penny flew off with the prayer's swift wings
It carried the message by Jesus sent,
And the gloom was pierced by a radiant light
Wherever the prayer and message went.

And who can tell of the joy it brought
To the souls of the heathen far away,
When the darkness fled like wavering mists
From the beautiful dawn of Christian day?

And who can tell of the blessings that came
To the little child, when Christ looked down,
Nor how the penny worn and old,
In heaven will change to a golden crown.

Gentleness is Christ-Likeness.

Gentleness is Christ-likeness. Jesus our model in everything, is a most wonderful model here. He was rejected by "His own," and betrayed by one of His disciples; He was tried, mocked, scourged, crucified; and yet He bore it all in gentleness and submission, never saying a harsh word or doing an unkind deed that would afterwards have to be repented of and forgiven; and when afterward He hung upon the cross and was reviled, He reviled not again, but committed Himself unto Him that judgeth righteously. At all times and everywhere, He showed that His life was subjected to the commanding power of the religion that He came to establish and teach. Such gentleness is not to be confounded with weakness. It is not timidity or white facedness. It is truest courage, a divine virtue, the consummate flower of a life filled with the power and spirit of love.

—By the simple intention of doing all things, whether little or great, to the Lord, and from love to Him, even the smallest things become important, and earth is turned into gold.—Anon.

Hints to Housekeepers.

MOCK TERRAPIN.—This is an elegant dinner dish. Mince some cold veal, sprinkle with salt and a little cayenne pepper. Mash the yolks of four hard-boiled eggs, mix with half a cup of cream, a small wine-glass of grape jelly, one grated nutmeg, a tablespoonful of butter rolled in flour and half a teaspoonful of made mustard. Stew five minutes and serve on hot toast.

SALADS FOR WARM WEATHER.—Many housekeepers think salads are difficult to prepare as well as expensive; this is a mistake, and the country house keeper who has more than her share of work to do will find a salad prepared in the cool of the morning and set aside to be mixed for tea or lunch, will save her extra labour and be enjoyed by the rest of the family. Of course, a salad should not be rich or too highly seasoned, as winter salads, but can be made of almost anything cold left from dinner. Care must be taken in mixing salad dressing, and for a plain salad only, oil, pepper and vinegar should be used. The quantity of oil used may be varied according to the taste of the family, though the usual proportion is two tablespoonfuls of oil to one of vinegar; when oil is disliked, as it is by many people, melted butter or perfectly sweet grease from ham may be substituted. Of course, if vegetables are used they should be crisp and fresh.

CALF'S HEAD SALAD.—Cut up the tongue and one cheek of a cold, boiled calf's head into small pieces, put in a marinade made of vinegar and oil for half an hour, then drain. Cut up two boiled potatoes with a bunch of cress and a small white onion. Put the meat in the centre of a salad-bowl with a border of the vegetables around. Mix two tablespoonfuls of mayonnaise dressing with a little vinegar and pour over the salad.

PLAIN CHICKEN SALAD.—Take a large head of lettuce, tear the leaves apart and put in a salad-bowl. Cut up the remains of a cold chicken, put over the lettuce, pour over a plain or mayonnaise dressing as desired. Garnish with hard-boiled eggs and fresh lettuce leaves or slices of boiled beets. Set on ice, and this salad will keep a day or two, and be in readiness for lunch or tea.

FRESH BEEF SALAD.—Take one pound of boiled beef (left from dinner), cut in thin, narrow strips, put in a salad-bowl with a plain dressing. Mince celery and put over, season with salt and pepper. Garnish with fresh lettuce leaves.

LAMB SALAD.—Wash and dry two crisp heads of lettuce, tear the leaves apart, put them in a salad-bowl and arrange neatly. Cut up half a pound of roast lamb, put over the lettuce, chop one large cucumber pickle and put over, pour in a plain salad dressing. Garnish with hard-boiled eggs.

SWEETBREAD SALAD.—Soak two sweetbreads in cold water two hours, boil them ten minutes. When cold, cut in slices, lay in the centre of a salad-bowl, put a border of lettuce leaves around, pour a mayonnaise dressing over.

BACON SALAD.—Cut half a pound of breakfast bacon in slices, then in small pieces, fry a light brown, remove the pan from the fire and add half a cup of vinegar to a cup of the bacon grease; have half a pound of chopped ham laid on a bed of lettuce in a salad-bowl, pour the bacon dressing over.

BEEF SALAD.—Bake three medium-sized beets and boil three celery roots; cut these in slices, put in a salad-bowl with lettuce leaves, pour over a plain salad dressing. Garnish with sliced cucumbers.

FARMER'S BREAKFAST SALAD.—Scald two ripe tomatoes, peel off the skin and put them on ice, drain and slice thin. Peel and slice thin one large cucumber, put in a salad-bowl, lay over the tomatoes; cut up one young onion, sprinkle on top and cover with plain salad dressing.

Children's Department.

"Little Pillow."

O. Lord Thou knowest."—Jeremiah xv. 15. This little text has been a comfort to many a sorrowful child as well as to older persons. Things are not always bright with the little ones, and they do not always get as much sympathy as they want, because their troubles are not exactly the same sort as those of grown up people. Has there been something of this sort to-day, dear little one? Have you felt troubled and down hearted, and you could not explain it to any one, and so no one could comfort you, because no one understood? Take this little pillow to rest your tired and troubled little heart upon to-night: "Thou knowest."

It is not comfort already just to know that He knows it? And is it not enough to know that He knows? Why, you know that He can do anything; so, surely, He can make things come right for you—really right, not perhaps what you fancy would be nicest and most right. And that you know that He careth—that is, goes on caring—for you; so, if He knows about your trouble He cares about it too. And He not only cares, but loves, so that He would not have let this trouble touch His dear child, when He knew about it all the time, but that He wanted it to be a little messenger to call you to Him to be comforted, and to show you that He is your best friend, and to teach you the sweetness of saying, "Thou knowest."

"Jesus is our Shepherd, Wiping every tear; Folded in His bosom, What have we to fear?"

"Only let us follow Whither He doth lead— To the thirsty desert, Or the dewy mead." —Frances Ridley Havergal.

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Three Naughty Puppies.

Three puppies, one day, To their ma did say, "Do, please, give us leave To wander away." "The day is so fine," Said their ma, "You may, But, my children dear, You must not go near The pool in the field, So deep and so clear." Then off went the three, As gay as could be, And came to the pool So glassy and cool. And when they looked in, What, think you, saw they? Three other puppies! Let's join them at play." They jumped from the brink, And in they all fell, But drowned they were not, I'm happy to tell. And when they got home, All dripping and cold, Oh! didn't their mother Both grumble and scold!

Pretty Story from Fatherland.

The Germans have a story which the home-loving people love to repeat. A father, when his daughter became a bride, gave her a golden casket with the injunction not to pass it into other hands, for it held a charm which, in her keeping, would be of inestimable value to her as the mistress of a house. Not only was she to have the entire

care of it, but she was to take it every morning to the cellar, the kitchen, the dining-room, the library, the bed-room, and to remain with it in each place for five minutes, looking carefully about. After the lapse of three years the father was to send the key that the secret talisman might be revealed. The key was sent. The casket was opened. It was found to contain on old parchment, on which were written these words: "The eyes of the mistress are worth one hundred pair of servants' hands." The wise father knew that a practice of inspection followed faithfully for three years would become a habit and be self-perpetuated—that the golden casket and the hidden charm would have accomplished their mission.

IT SAVED HIS LIFE.—GENTLEMEN,—I can recommend Dr. Fowler's Extract of Wild Strawberry, for it saved my life when I was about six months old. We have used it in our family when required ever since, and it never fails to cure all summer complaints. I am now fourteen years of age. FRANCIS WALSH, Dalkeith, Ont.

FOUR YEARS IN SAWYERVILLE.—"For four years I had pimples and sores breaking out on my hands and face caused by bad blood. Medicine from the doctor was tried without avail, but after using two bottles of Burdock Blood Bitters I am well." MISS MABEL LINDSAY, Sawyerville, Que.

Papa's Story.

"It was a pretty old wind-mill! We don't see them very often, now. But we children used to have great fun there."

"Oh, tell us about it, papa!"

"There were lots of blackberries in the field behind the wind-mill; and I always feel mean when I think of those bushes! Once, I hid behind them, while my little sister called and called for me to go blackberrying with her. You see, I wanted to go with the boys. I thought it was bigger!"

"So little Alice called, while I was laughing with the other boys, behind the bushes. Then we went off. And I found plenty of berries, but I was not happy. And when I got home, no one was there but Margie, the servant. They had all driven to Uncle Ned's."

"Oh, poor papa!"

"No, I deserved the punishment. I tried to eat some supper, alone. And then I sat on the doorstep, and watched the big black arms of the wind-mill, and listened for the carriage wheels. And whenever I see a picture of a wind-mill, it reminds me of that lonely evening and my punishment."

Teddy's Prayer.

Jessie and Teddy were staying with grandma; while papa and mamma were away on the big ocean. And Miss Virgin was the lady who taught them their lessons every day. Ted called her "Miss Wirgie;" and he did not love her. "She isn't like anybody, Jess! and she calls my name wrong! and she doesn't know papa's stories! and so, I'll ask God please to send her to some other children! Teddy did so, that very night; while poor Jessie looked frightened, and grandma said not a word. The next day, when a boy came quickly, on horseback, to leave a message for Miss Virgin, and when she hurried away in the next train, then Teddy knew that God had answered his prayer! Yes! "Miss Wirgie" had gone to some other children. But when grandma told him the "other children" were very sick, and that Miss Virgin was their aunty, who went to take care of them, Teddy felt sorry.—*The Shepherd's Arms.*

—Faith evermore overlooks the difficulties of the way, and bends her eyes only to the end.

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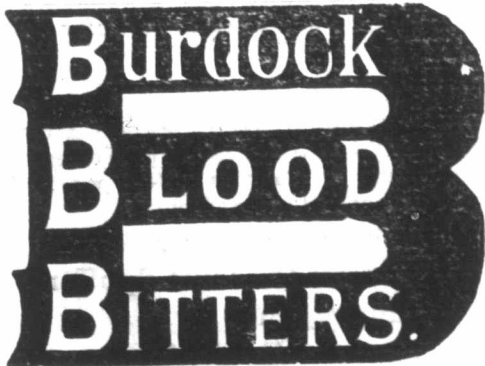
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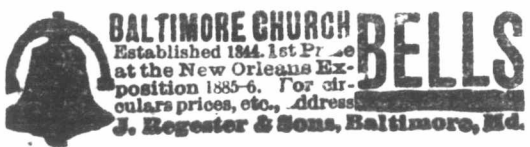


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