

Dominion Churchman.

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA.

Vol. 11.]

TORONTO, CANADA, THURSDAY, JUNE 11, 1885.

[No. 24.]

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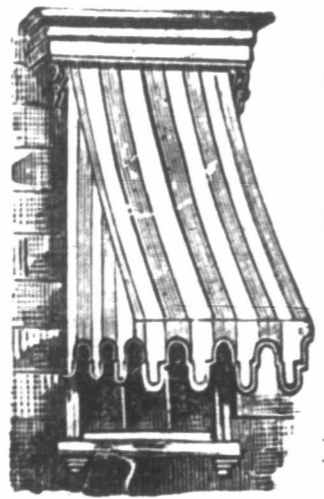
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- June 11th—ST. BARNABAS, APOSTLE AND MARTYR.
Morning—Deut. xxxiii. to 12. Acts iv. 31.
Evening—Nahum i. Acts xiv. 8.
- June 14th—2nd SUNDAY AFTER TRINITY.
Morning—Judges iv. John xx. 19.
Evening—Judges v.; or vi. 11. James v.
- June 21st—3rd SUNDAY AFTER TRINITY.
Morning—1 Sam. ii. 7-27. Acts iv. 31 to v. 17.
Evening—1 Sam. iii.; or iv. to 19. 2 Peter i.
- June 24th—NATIVITY OF ST. JOHN BAPTIST.
Morning—Malachi iii. to 7. Matthew iii.
Evening—Malachi iv. Matthew xiv. to 13.
- June 28th—4th SUNDAY AFTER TRINITY.
Morning—1 Sam. xii. Acts viii. 26.
Evening—1 Sam. xiii.; or Ruth i. 1 John iii. to 16.

THURSDAY, JUNE 11, 1885.

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

THE CHURCH MEETS ALL THE SOCIAL AND SPIRITUAL NEEDS OF MANKIND.—The new Bishop of Lincoln in preaching from the text, "We, being many, are one bread and one body; for we are all partakers of that one bread," said that he had before pointed out that man could not reach perfection as an individual: he required, as naturally social, a society in which to develop—just as a soldier did not attain his highest usefulness while engaged in his personal drill, until he had moved as a member of a battalion or company. The Church was a divinely constituted society to meet this requirement. There was also a need in man of some external authority to help his weak, fallen nature to work out what he knew to be right; such authority the Church supplied. Again the Church supplied the three great wants of man—truth, holiness, peace. He wished, then, next to consider the oneness of the Church and equality of the Apostles. The oneness of the Church was unmistakably brought out in the passages of Scripture relating to her. She was the "kingdom of Christ," and Christ was the king; the "body of Christ," and Christ the head. In the approaching Holy Week we should be dwelling upon Christ's sufferings. What was it which prompted those sufferings. Love for us that we might be one. The Church, too, was the "bride of Christ." In the beginning God made male and female, and when joined together they were no

more two, but one flesh; so that want of loyalty to the Church was want of chivalry, want of love to the Head of it. The church was the "house of God," Christ the one foundation—the chief cornerstone.

This communion of saints, an intercourse and fellowship not interrupted by distance or death, is attained by membership of the church. She purifies us, leads us from love of what is unworthy to true love, based upon what is good, and draws this love on to its perfection in communion.

God in the beginning made a "garden eastward in Eden," and there placed man, where, without toil, was everything he wanted. He has founded His church, in which is to be found all that man wants, and He has put us in it. What is the universal medium which unites all, the sovereign and the peasant—love; and in the church we can all have it. We are placed in the church that this love in us may be perfected in the communion of Saints.

PAPAL HONORS IN IRELAND.—The Protestant Alliance has addressed a memorial to the Chief Secretary of Ireland protesting against the recognition by the government "of any ecclesiastical titles of honour or dignity conferred on any subjects of this realm by power and authority of the Pope of Rome, or of any foreign prince or person, to confer any rank or precedence, title or dignity . . . in Ireland or any other part of the United Kingdom." The memorial quotes existing laws, and shows that the assumption of ecclesiastical titles, other than those recognized by law in the Church of England and in the Church of Ireland, is absolutely illegal; and also submits that no ecclesiastical title of honor or dignity derived from any province, diocese, city, place, or territory, in Great Britain can be validly created by the authority of the Pope of Rome; and that the memorialists "know of no authority that can override an Act of Parliament by any proclamation."

A VERY BROAD CHURCHMAN.—In a sermon preached at St. Michael's, Cambridge, Archdeacon Farrar is reported to have spoken as follows: "Ah, my friends, it is faith alone which can save us; faith alone in God, in Christ, in the Holy Spirit, which can enable us to do those things which are good. But we may talk of our faith all the world's end, and if our faith do not mean obedience, we talk delusion. There is no way of entering on the path of salvation but one, and that is by forsaking sin. Christ did not die that we should continue to be drunkards, or cheats, or liars, or unclean, or which is just as bad, slanderers, and defrauders, and Mammon-worshippers, and Pharisees. Ah, no! He died that we might become His children; and all good men are His children. All good men, I say, are His children. The Roman Catholic with his seven sacraments, the Quaker with his no sacraments at all, the Anglican with his Episcopacy and the Baptist with his elders, the Evangelical with his justification by faith, and the Ritualist with his real presence. Are they holy men? Well, then, I say, in Christ's name, who forgives the feeble ignorances of our opinions about which we all differ, but who shed His blood to save our human souls, are everywhere of one religion, and when death has taken off the mask they will know one another, though here the divers liveries they wear make them strangers. 'God's servant by election, God's image by beneficence.' Some day, Perhaps very soon. But not yet. What then? Give a tenth, a twentieth, an hundredth part of your possessions? Not yet: but first, 'Let the wicked forsake his way and the unrighteous man his thoughts.' 'Wash you, make you clean: put away the evil of your doings from before mine eyes.'"

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4.—Because the reasons for a free Church are stronger than ever after a mission. Reaction is the danger.

5.—Because the Church free for the Mission only, means lending the people the privileges of others, instead of encouraging them to use their own.

6.—Because the return to exclusive arrangements disperses the indifferent, disheartens the awakened, chills the zealous, cripples the clergy, and presents the Church as a lower type of worship and brotherhood than the School room, the meeting, or the theatre.

7.—Because such a return implies a want of faith, and supposes and provides for any partial and temporary results.

8.—Because the parish Church should be the constant centre of all work, and not merely an occasional instrument.

9.—Because missions have proved that people will come to Church if proper means are taken to bring them; that a free Church as one means is indispensable; that they enjoy the freedom and do not abuse it; and that large mixed congregations can be orderly and devout.

10.—Because the Church's work is one continuous mission "till the Lord come."

FEROVOUR.—What is fervour? It does not mean emotion. Fervour consists in these three things, regularity, punctuality, and exactness—doing our duty to God by rule; doing it punctually at the right time; and exactly, that is, as perfectly as we can.—H. E. M.

GOVERNMENT TRUCKLING TO ROME.—Further evidence of the desire on the part of the English Government to conciliate the Romanist is shown by the dismissal of Mr. Johnston from his post as Inspector of Fisheries in Ireland. This gentleman's offence was that at the last meeting of the General Synod of the Church of Ireland, he urged "that the Church of Ireland should ever continue her protest against her doctrines and principles of the Church of Rome"—that the "Bishops and Presbyters were bound by their vows to use faithful diligence to drive away all erroneous and strange doctrines contrary to God's Word. That ought," he said, "to be carried out, and their people taught in the spirit of the 22nd article on the subject of purgatory, pardons, worshipping of images, and the invocation of saints," and he expressed the hope that "as the 12th of July would this year fall on a Sunday, the clergy would take the opportunity of putting before their congregations those great principles on which their church was founded and the constitution based." For this speech the Government has called Mr. Johnston to account, and dismissed him from the service of our Protestant Queen. Has it come to this, that a member of the Synod of the Church of Ireland may not rise in his place and advocate the principles of the articles of the Church of which he is a representative, which articles are also those of the Church of England, and set forth the principles of religion, which, under the Constitution of this Realm, the Sovereign has sworn to maintain? It is true that Mr. Johnston promised on entering office to abstain from religious and political agitation, but it is indeed, tyrannous that a Churchman cannot address as assembly like a Church Synod without being regarded as an agitator." The Church of Rome in England and in Canada also needs checking, it is a coward when faced boldly, and if our own people would be united and true the power of the Papacy in Canada would soon wilt.

OUR NORTH-WEST MISSIONS.

THE recent troubles in the North-west will have familiarized Churchmen, both in the Dominion and the old country, with the extreme urgency of the needs of the Mission work in those Dioceses wherein the rebellion occurred, or which were more directly affected with the outbreak. Canada, as a country, justly claims to be Christian, we cannot therefore permit the continued existence in our State of large communities of heathens, or of citizens who, by our neglect, are drifting or likely to drift into practical heathenism. The sad sacrifice of precious lives, lives representing all classes of the community, as well as all our territorial divisions, which the rebellion has caused, will indeed have been a terrible waste, unless it has brought home to the people of this Dominion that they have common interests higher than mere political bonds can preserve, and deeper responsibilities than commercial ties can strengthen. An ennobling sense of national unity will assuredly come out of the sharing together by our citizen soldiers from every province, the solemn duties imposed upon them as the conservators of the nation's peace. Men, whose blood has mingled on the fields, for ever made sacred by brave deeds, will have been brought to realize the closeness of the association which knits them into membership as one body, that body being their beloved country, for whom their blood, or the blood of their loved ones, has been shed. This consciousness of national unity will call into life a national conscience which will provoke zeal on behalf of that evangelistic work needed to remove the danger, and the scandal, and the hindrance of a Christian land having in its borders, and a Christian community keeping within its circle hordes of uncivilized, unchristian pagans. The Missions of the North-west must no longer be left to drag on a beggarly existence, they must become an object of supreme interest, they must receive generous stimulus, and be sustained by large and systematic and continuous gifts. Christian giving is apt to lack proportion. There is a great need of orderly giving. There are on the surface of the earth, even in Canada, areas kept parched by slight rain-falls, while others are overdone by excess of moisture. So it is in the Mission Fields. There are sections which are kept fruitless, desert-like by stinted contributions, they have never been brought into prominence, while others are being disproportionately enriched, because of some accidental circumstances having called out the church's sympathy and gifts. There are times, too, when even the not excessive but liberal supplies enjoyed by one Mission, might with very great advantage be, for a time, diverted to less favored fields of work. We are satisfied that the Foreign field may be wisely left by the Church of Canada to richer churches, and our North-west be the recipient of all the gifts hitherto taken to more distant lands.

Pursuing the policy of concentrating all our Mission resources as far as possible in aid of the most needy dioceses, it is desirable to

divert for the present some portion of the rich stream flowing so freely towards Algoma. That diocese from being a "toy," has become somewhat of a "pet," having drawn towards itself munificent contributions, which in justice might well be shared with less favoured fields of enterprise. Algoma, indeed, has presumed very far upon the generosity both of the Churchmen of Canada and of England by a persistency and continuity of solicitation which has practically denied a hearing to the rightful, if not more urgent claims of other dioceses in the Dominion, which also are of a missionary character. Our North Western missions have indeed been most unfairly used by Algoma so monopolising the title of a "Missionary Diocese." That title to support it merely shares with those which have been disturbed by the rebellion. These afflicted dioceses should now take rank as at least equal claimants with Algoma upon the liberality of Churchmen at home and in the old land. For some time to come the North west will demand special and exceptional assistance. Every diocese indeed should be ready to make sacrifices to re-instate our North-west Missions, and to place the whole of them in a condition to meet with some adequacy their supreme necessities. The people of Canada need to study the story of the redemption of England from barbarism. The Church of England was the redeemer of England. Civilization was the work of the Church in the mother land, civilisation will be the work of the Church in the far West territories of our beloved Canada. The sole cause, the sole object of the rebellion, was an attempt to wrench that region from the Dominion and establish therein an independent Republic.

Such a mad enterprise would have died in the brain where it was born had the Church in Canada been as faithful to its Divine call as was the Church in the days when England was more unsettled, more remote from civilized centres, more troubled by pagan tribes than the land over which Riel was ambitious of being chief ruler. May our church rise to a vivid realisation of the responsibility under which she has been placed by Providence. May her governors and people have wisdom and foresight given to enable them to rally the scattered resources of the Church so as to concentrate them upon the vast, the needy, the afflicted, but most hopeful mission fields of the North-west. There, from the blood of our heroes shall spring a deeper sense of national unity and life, and from their sacrifice shall arise a quickening of the national conscience as a Christian community, so from the dread troubles of civil strife will flow civil peace, and from barbaric turmoil, incited by ambitious lust of power, will spring up the sweet sanctities of the Christian communion of a people bound into brotherhood by common faith in our Lord Jesus Christ, Who, by His Church, gives redemption and peace to nations.

TO CORRESPONDENTS.

A large quantity of Diocesan News and Correspondence held over for want of space

THE HOLY CATHOLIC CHURCH.

No. 3.

BUT though we say this of the organizations, it does not by any means follow that all the individuals who adhere to them are therefore, as is sometimes said, "left to God's uncovenanted mercy." Many of these individuals are duly baptized, and by baptism they are made members of the Holy Catholic Church. At the worst view, their baptism may be lay baptism, but lay baptism, though irregular as a matter of church order, is nevertheless, if performed with proper matter and words, essentially valid.

While we do not therefore agree with them who say that "all who profess and call themselves christians" are necessarily included in "the Catholic Church," we may at least believe that all the duly baptized are so included, no matter from whom they have received baptism.

Errors in faith and practice are, no doubt, serious and grievous hindrances in the christian life, not only from the evil effects upon ourselves, but also from the evil example we set to others, they cannot be too earnestly or lovingly contended against. One of the most serious of those errors, is that concerning the church, that article of the Faith intended to etherealize that mighty thought, the universal brotherhood of man in Jesus Christ, has been so mangled and obscured and perverted that it has almost failed of its purpose, through the efforts of human pride and self will, but we may rest assured it is not by basely watering it down to mean nothing at all that we can earn any just right to be considered charitable in our opinions. On the contrary it is the grossest form of uncharity to suffer the blind, through any fault of ours, to wander out of the right way.

The benefit of living in close communion and fellowship in the Catholic Church are inestimable, but it does not necessarily follow that those who from ignorance, prejudice, or mistake, live in a state of schism are necessarily deprived of all the spiritual benefits of that church, or that those who are heretics or schismatics are to be regarded as doomed to eternal punishment, such opinions are not justified by human experience; for the manifestation of christian graces, by those, who judged by the standard of orthodoxy, are both heretics and schismatics, is too apparent to let any reasonable man believe that heresy or schism are such unpardonable sins as to be beyond the atonement of a crucified Saviour. We do not deny even to the murderer hope of forgiveness, how, then, can we conclude that those who blindly err in the way of heresy, or schism, are beyond the possibility of either grace or pardon?

While, therefore, we may reasonably hope that many whom we are now compelled to regard as heretics and schismatics, may yet be found in the blessed company of the church triumphant, we should none the less labour that they may be numbered in the works of the church militant here on earth.

Our Lord's prayer for the unity of His church is based on the ground that it may be seen of men and be a powerful instrument for their conversion. What absolute presumption it is to say that the present divisions can be in accordance with His will. H.

WHY SOME CLERGYMEN FAIL.

BY RICHARD FERGUSON.

EVERY man likes to get full value for his money. If you engage a servant of any kind, you expect him or her to devote the bulk of their time and the best of their energies to your service. If you enlist the services of a lawyer or physician, you expect him to do the very best that he can for you, and to make your case, for the time being, the object of his deepest solicitude and undivided attention. And, on the other hand, there is nothing that you are swifter to resent than the failure of this thorough identification with your interests. And let the suspicion possess you that your employe or professional man is only giving the dregs of his time and abilities to your case, that he has some aim in life which overshadows the duty which he owes to you, and all your confidence and trust in him is gone. He may be a man of such ability and power, that his partial devotion to your interests is worth more, intrinsically, than the whole-souled, whole-minded service of less gifted men. But that will not modify to the fraction of a degree your resentment and deep sense of injury, because you will feel, and rightly so, that in purchasing his services you have been defrauded both in quality and quantity, that you have been the victim of misrepresentation, and have been paying for something that you never got.

And, moreover, mingled with and intensifying this feeling of exasperation, will be the uncomfortable misgiving that you can place no dependence in him: that he may fail you at the most critical time, and that, as he is continually sacrificing your interests and welfare, which should be his chiefest care, to his great absorbing passion. You never know when and where he may formally desert you when it suits his private interests so to do.

Now this is exactly the position which not an inconsiderable number of clergymen occupy with regard to their congregations. I have used the illustration of a business engagement between parties, as applying in a general sense to the relationship between priest and people. Certainly the understanding in cases of this kind, is that the priest on his part will, whatever the corresponding consideration may be, give his time and best energies to the spiritual interests of his parishioners. By whatever other name it may be called, it is essentially a business transaction, a contract or covenant with mutual obligations, only severable by mutual consent.

This is, of course, the lowest aspect under which to view the matter. The tie which binds pastor and people together is, or should be, something as sacred as that which binds husband and wife. And yet the marriage

state has its business aspect. Marriage sanctified by Christ and blessed of God, and the earthly type of a Divine relationship, is, in one sense, a contract; and all its duties, obligations and privileges, though infinitely transcending in their exercise and development the idea of bargain, are yet based upon it and spring therefrom, and can never altogether be lost sight of. So it is in the relationship of priest and people. While the faithful and beloved priest, the pastor in every sense of that beautiful and eloquent word, gains the love of his people, not from the gratifying impression conveyed that they have made a good bargain and got their money's worth, but purely for his own and his work's sake, yet, the fact remains that he has been successful just as far as he has faithfully fulfilled the obligation assumed by him at the inception of his pastorate, viz., to give the best of his time and energies to his parish. And, although this is all forgotten in the higher plane of relationship to which he has risen and drawn his people, still, his success rests as much upon the faithful fulfillment of his contract, as a merchant's does upon the weight and goodness of his tea and sugar, and the excellent quality of his cloth.

From the very moment, therefore, that people begin to have well founded suspicions that a clergyman is not carrying out his part of the mutual agreement, and not doing his best for them, his influence commences to wane, and his usefulness withers. He may be eloquent in his preaching, correct in his life and conversation, and not negligent in the discharge of those duties which lay straight ahead; he may be loveable in many of his ways, and his force of character may be of no mean order, and yet, once let his congregation become possessed of the idea that he is making a side issue of them or his work, and away goes his power for good.

From this reason, not a few men fail in the ministry, as they do in other professions and occupations. Very exceptional men may have the ability to do their appointed work so irreproachably well, as to fairly dazzle people, and then under cover of the smoke pursue some other aim. We have read of this in the lives of great men. Sir Walter Scott was an equally good sheriff and poet; Anthony Trollope made an exceptionally good post office official and novelist, and so on; but these were extraordinary men, while you and I are only ordinary men, and so we must needs be content to give the very best of our powers to our work—be it selling tea and sugar, making boots and shoes, editing a newspaper, keeping books, or working a parish. Otherwise, we must infailibly be failures.

INFANT CLASSES; THEIR TEACHING AND MANAGEMENT.

A paper read before the Toronto Church Sunday School Association, by Miss L. A. Turner, May 21st, 1885.

It must always be very difficult for the teacher of an Infant Class to speak of the management of her class to the teachers of senior classes. The ways and means by which little children are attracted and interested must appear almost silly to teachers accustomed to the regular routine, which, however necessary in its place, would we fear, prove fatal to our classes.

The first question which meets us is the very radi-

cal one, "Must we call our classes for young children *infant* classes?" The name is most displeasing to little children, especially to the boys, who of all persons in the world, are most anxious to be thought "big." We confess that we feel very uncomfortable every time we hear the superintendent speak from the platform, of the "Infant Class." We see the frowns gathering on the brows of the older ones in our room, and hear the whisper, "I do wish ours was not the *baby* class." Why cannot we follow the good example of many of the teachers in the States, who call their classes for young children "Primary Classes."

This may seem a very small matter to us, but it is by no means a small matter to the little folks. Let us go back in thought to our own childhood, and hear again the insulting words "you are in the babies' class." "What's in a name?" is a question of some moment here.

Passing to the teaching and management of the Infant Class. Our next consideration must be—Shall we have our infant classes taught by one teacher, with a couple of assistants, or shall we separate the children into groups of eight or ten, giving each group a teacher? We are convinced that the latter is decidedly the common sense plan. In a divided class the sub-teachers should have the children in charge for the first fifteen or twenty minutes, during which time the attendance should be marked, the collection taken up, and part of the lesson taught. An experienced teacher tells us that in an undivided class, "the child's individuality is far too much sunk out of sight, particular needs and difficulties being left uncared for. We assume that the same treatment is good for all in all things; that every child's mind and heart can be reached by the same means." The children need closer attention in connection with the lesson than it is possible to give them in an undivided class. Besides this, there are very few teachers physically strong enough to bear the strain of successfully teaching a large number of children.

It would be well that the Infant Class superintendent should meet her teachers once a week to arrange which part of the lesson should be taught by the former and which by the latter. The point of the lesson should be carefully impressed upon the children by the assistant teachers. The difficulty would be to find persons willing to work in the Infant Department, but in many schools this difficulty has been overcome.

We often hear the question asked "How can we retain our elder scholars in connection with our school?" May we not find one means of attaching them in giving them a little responsibility. Put them into the Infant Department, under a wise superintendent, who will train them in the management of their little people. In a year or two they could be transferred with their classes to the general school.

Now let us turn to the lesson itself. *Can the teacher of the infant class teach the lesson prescribed for the school?* A teacher who thinks she cannot do so, will, I am afraid, find that she has been giving too little time to preparation. Anybody who thinks that a lesson to be taught to young children, requires little or no study, makes a grievous mistake. We must know all about the subject matter of our lesson, so that we may be able to choose what is best adapted to the instruction of our little ones. If a teacher insists upon taking her own way, and teaches what she thinks best, there will be a very great sameness in the truths she tries to bring before her children Sunday after Sunday. Besides, some teachers may be tempted, when hard pressed, to say, "I am a little hurried this week, I will give the children the story of Daniel in the lion's den." In this way a teacher may insensibly be led into an indolent habit of substituting trite and worn-out topics for fresh and suggestive instruction.

If the careful preparation of the lesson is the first requisite in teaching, the art of holding the attention of the little ones is equally important. To secure attention, we soon find that we must not do all the teaching. Let the children tell us as much as possible about the lesson. Any one who has even a slight knowledge of children will remember the delight they take in finding out something for themselves. How often you hear a little one say, "Don't tell me, I want to find it out for myself." We are told that the instinct of investigation, is the most available point in a child's nature. The teacher should take advantage of this truth.

In trying to hold the attention of our children, we must not forget that there are two characteristics common to them all. They love constant change of occupation, and to be continually on the move. To take advantage of these characteristics, the programme should be changed at least every three Sundays; the state of curiosity as to what will come next will help to keep up attention and excite interest. Then the little ones should be allowed constant change of position. If the teacher is only on the alert, she can give the children many restful changes. If the word "tree" occurs in the lesson, let the class how with their hands how the leaves wave. When

the rainbow is spoken of, let the children put up their arms in the form of an arch. As you teach the parable of the sower, the class can show how seed is sown. Instances might be multiplied. But here a caution is necessary. We should not allow the children such changes of position when we are teaching them the solemn lesson of the Cross. How can we secure reverent attention for this and other solemn lessons? In our class we have found it best to ask all the children to close their eyes for the few seconds it takes reverently to tell the story of the Cross. We think and hope that in the quiet hush, both teacher and scholars may be brought to realize more fully than ever, "the exceeding great love of their Master and only Saviour, Jesus Christ, thus dying for them."

Attention cannot be compelled, it must be attracted. No doubt all infant class teachers employ numberless little methods to effect this, as experience has taught them. When the hot Sundays come, we have flowers to help us. When Review Sunday comes round we write out our questions on slips of paper, and hide them in a basket or bouquet of flowers. "The flowers have come to hear what the little ones know about the lesson." In the autumn we have coloured leaves, and in the winter, bright coloured cards. When we find it difficult to get the attention of the class before they stand up to sing, we have our little stuffed bird to hold up, and say, "The little ones must sing like the birds."

Delays are dangerous in the Infant Department. The teacher should have the programme well arranged in her mind beforehand, the hymns carefully chosen, and tiny pieces of paper put into the book to mark the places. Many a teacher has found to her cost that while she was looking up a hymn, the whole class had fallen into disorder. The book marks should be slips of red, blue, green or pink paper, or threads of bright coloured silk to catch the children's eye and keep attention. We must not allow any waste of time. It will be impossible to have good discipline with children unemployed.

A word or two as to "fidgety Sundays" may not be amiss. An Infant Class teacher knows well the meaning of "fidgety Sundays." The programme may be well arranged, hymns chosen, lesson thoroughly prepared, and yet the children are fidgety, cross, sick, quarrelsome. The best remedy for such a state of things, is to have on hand a new bright "object lesson." If possible, each class room should have in it a small cupboard to hold the collection of object lessons. This will save the teachers from being burdened with so many things to carry to school every Sunday.

We must be very careful to arrange the children wisely, "Birds of a feather flock together." The mischievous and troublesome will be sure to congregate together. These little *coleries* must be broken up before we attempt to teach the lesson. Stories are a great help to us in keeping attention, but we must be careful not to use them as a means only of exciting emotion. Highly sensational stories have a most injurious effect upon the minds of young children. "Goody-goody" stories are also to be avoided. By "goody goody" stories we mean stories which incite children to copy certain wonderful, unreal actions in hope of getting the same reward. We do not want to put before our children single actions to be copied: we want to strengthen certain principles. An English teacher tells us that "the best example-stories are those taken from times or countries in which life was different from the present, so that the action may not be literally repeated, but that it may rather rouse to greater vigour the principle or feeling upon which the action was founded."

Undoubtedly one of the very best ways to keep children's attention is to use the black board. Happy the teacher who can draw rapidly and well in the presence of her class. Children take the greatest possible delight in seeing a picture grow under the teacher's hand.

Our lesson over, we wonder how we can get the children to learn passages of Scripture intelligently. Some persons tell us that it is not necessary for the children to understand what they learn. "The word hid in their hearts will one day be quickened into a source of help and strength." But surely it is not reasonable to overlook the present needs of the child? We want to see that our children "learn and inwardly digest" the lesson, that their growing spiritual life may be fed. Our little people have very real temptations to battle against: we want to give them the spiritual food which will enable them to overcome. Our visits at the houses of the children will help us here. We can find what are the special temptations of the children: and by connecting the lesson with the home life we can make their Scripture recitation not merely a form of words, but a practical help. For example, how differently the parable of the good Samaritan will be recited by the children, if the children is able, beforehand, to mention opportunities in the homelife where the little ones might have "done likewise." One hour in the week is not sufficient to enable us to understand the needs of our class; we

must visit at their homes. Visiting cannot be done regularly unless the attendance record is carefully kept. In an undivided class there may be a difficulty about this. Calling the roll takes too much time, and even if the roll is called there must always be many little ones too timid to answer to their names. Is it not better for the teacher to keep the attendance in the following way: The names and addresses of the children should be entered in an indexed blank book. For the half hour before the opening of the school let the teacher take her place at a small table near the door as the children come in. The attendance of a class numbering three hundred is kept easily in this way, if they can stop long enough to give in their names. This plan gives the teacher a good opportunity to learn the Christian name of each child in her class—in itself so small advantage. When a little smiling face looks up at us in the street, instead of the cold question "What is your name?" we are able to respond at once to the friendly greeting.

In dealing with the children, especially with the boys, we should be careful to make them feel that we really sympathize with them and that we punish, not as an outlet for our own irritable temper, but for their good.

With regard to the mission work of our classes—Are we doing our very best to teach our children that "It is more blessed to give than to receive?" As the child runs off to school, a cent is thrust into his hand by father or mother. The little one has but a vague idea that the money goes somewhere to do good. Is it any wonder that our children grow up to look upon the weekly collection as a necessary evil? How much better that the child should be taught to lay aside part of his own money for the service of God, or that he should *earn* what he gives. A regular account of what has been done with the money should be given to the children, and as they sympathize much more readily with the small and weak than with the strong, their contributions should, if possible, be devoted to mission work among the young. In our class room we have two boxes. Into one box the children put the money saved out of their pocket money, or what they earn, the other is called the "candy box," and receives whatever the little ones have kept back from money given them to spend on candy. It may be objected that the working of this plan would take up too much time, and that the class would get in disorder. Such will not be the case. It must be remembered that all the children will not be able to give money every Sunday, consequently, it will take very little time to receive the collections. To prevent disorder the class should stand up, and quietly recite the story of "the widow's mite," or sing some simple missionary hymn. It will be found that the children take great interest in their little missionary work, and that it is a real joy and happiness to them. If we make frequent appeals to the children, without seeing that they have some practical way of carrying out the lesson, their sympathies will soon flag.

As Infant Class teachers we must never forget that the children come to us at a very impressionable age. In so many ways we can give a right or wrong impression. How will the children be convinced of the importance of the work we are engaged in, if every pleasant invitation separates the teacher from her class? The frequent absences of the teacher act very injuriously upon the work, diminishing the interest of the little ones and breaking the bond between them and their teacher.

If in trying to familiarize the children with the services of the Church, we allow the responses to be answered in a careless tone, will it not be difficult to get hearty services? If the clergyman is not welcomed, and treated with regard in his occasional visits to the class room, can the children learn to look upon him as their friend?

Above all things, the teacher should strive to give the children right ideas of God, and to help them to look upon God as their Divine Father, manifested in Jesus Christ the Saviour and Lover of little children. She should also try to teach them, when they pray for earthly blessings, to remember that the Heavenly Father in His great love must sometimes withhold from His child what, in His wisdom, He knows would be hurtful. There is danger to a child's faith in teaching him to pray without the spirit of "Thy will be done." Many of us may recollect the shock our childish faith received when we prayed for a much-longed-for object, and our prayer never seemed to be answered. We should also impress upon the minds of our little ones, that God punishes, not because He hates the sinner, but because He hates the sin.

How can we fit ourselves for such teaching? By striving to lead consistent Christian lives, full of the power of the Holy Spirit. Let us remember that it is not what we *say*, not what we *do* that will make a lasting impression upon our children, it is what we *are*.

Children are quick to discern the little inconsistencies of conduct of which we are unconscious.

When we think of our responsibilities, of the power for good or evil we have over each of the little ones

committed to our care, should not our constant prayer be "Teach us what we shall do unto the child."

Home & Foreign Church News.

From our own Correspondents.

DOMINION.

QUEBEC.

SHERBROOKE.—Opening of the Church of England Home for Waifs and Strays.—The Church of England Home for Waifs and Strays was formally inaugurated on 28th May, at the building of that institution in East Sherbrooke, in the presence of a large number of ladies and others interested in the work. The proceedings were opened with divine service. After which an address was delivered by the Rev. J. Bridger, from England, who said:—"This movement in the Church of England is, I think, a most important one, as it marks what may be termed a new departure in the work of the Church among the poor. Noble men and women have for years been engaged in this most important work of taking children from wretched homes and influences in England, and sending them to a purer atmosphere in this great country. All honor to those good people who have done so much in this field of work. A great blessing has undoubtedly rested on their efforts. We heartily wish them every success. It is, however, surely the special work of the Church that she should have some distinct organization by which the lambs of the flock should be kept within the fold of the Church, and their early influences as would make them faithful and consistent members of the Church. Hitherto, so far as I can learn, no special Church organization has existed for the supervision of children in Canada, and it was felt by many and earnest liberal church people in the old country that something should be done in this direction as a distinct Church of England effort. I was asked to find out a suitable part of Canada for the placing of a home for children, and, in a happy moment, after making due enquiries, I selected the beautiful town of Sherbrooke as the most suitable locality for such an institution. On my return to England last year, the committee met and it was decided to appeal for help to begin the work. Thanks to the munificence of one lady, ever foremost in works of mercy, and the untiring energy of the Hon. Secretary, Mr. E. de M. Rudolf, the money was soon obtained. The committee in Sherbrooke was formed and set to work with a hearty good will; the Bishop of Quebec undertook the presidency of the Canadian work; our excellent friend, Mr. H. B. Brown, has been a most able and hard-working Hon. Secretary to that committee, and our good friend, the Rev. B. B. Smith, who I am sorry to hear, is just leaving this neighborhood, has done everything in his power to make the movement a success. The ladies of Sherbrooke too have wrought nobly in this good cause. With such help it need not surprise any one that we are here to-day to witness, with thankful hearts to Almighty God, the completion of our home. We to-day formally open this building.

RICHMOND.—The occupation of the recently erected edifice of the Church of England, near the centre of the town, is being much enjoyed both by the pastor and the larger congregation of this the oldest church in the place. It has had a long succession of very able and learned pastors, such as the Rev. Daniel Falloon, D.D., L.L.D., one of the earliest Professors of McGill University, and when resident pastor here Professor in St. Francis College, and for a time its Principal, with John H. Graham, L.L.D., as Vice-Principal; the pastorate has been occupied by the Rev. Mr. Gay, M.A., who afterwards accepted a professorship in a College in Missouri; the Rev. Dr. Roe, now Professor of Divinity in Bishop's College, Lennoxville; the Rev. Mr. Thompson, now of Danville, and the present incumbent, the Rev. Mr. Balfour, M. A.

MONTREAL.

MONTREAL.—The Ladies' Aid Society of St. Jude's Church provided a very agreeable entertainment of music and tableaux vivants in the lecture hall of the church last evening. Rev. Mr. Dixon presided, and the programme was executed very creditably by the ladies and gentlemen who took part in it.

PERSONAL.—The Rev. C. J. Maohin and family left

on the morning of June 2nd, on the S.S. "Canada" for Port Arthur.

ONTARIO.

DESERONTO.—A very successful entertainment was given in the old white church last evening by the members of St. Mark's Church. The Broom Brigade and Boy Zouaves, trained by Mr. Hoppes, late of the U. S. A. regular army, went through their evolutions to the delight of every one present.

BROCKVILLE.—St. Peter's Church.—This year Whit-Sunday marked a triple anniversary—the Pentecost, the adoption of the Prayer Book, and the nativity of our beloved Sovereign. In view of the unusual celebration, the ladies decorated the church with beautiful flowers. A large floral shurb bearing a V. R. in white, surmounted by a crown in yellow was suspended on the reredos above the altar. The holy table was also decorated in a becoming manner with handsome bouquets. The gasaliers and the pillars under the choir-pier had their share of the "flowers of the field," while the lectern, reading desk and pulpit were handsomely garnished with the choicest cut flowers. The font was particularly beautiful. A hemispherical frame of perforated material was set upon the top of it, and this was covered with blossoms of the white trillium, (Trinity flower) the stems dipping into the water beneath, the whole appearance being that of a large white half-ball. The font was presented to the church by the Sunday school children in 1849, and is a handsome piece of carving. The services both morning and evening were unusually fine, and were well attended. Music appropriate to the triple anniversary was sung—the National Anthem at the close of the evening prayer. The decorations were much admired, many staying after service to inspect them.

Organ Recital.—During the past winter the gentlemen of the choir decided to arrange for an organ recital, to take place in the Church. The event was finally fixed for Wednesday, May 27th. The services of Mr. C. A. E. Harriss, organist of Christ Church Cathedral, Montreal, was secured. This gentleman, although but twenty-three years of age, has earned for himself a good reputation, and is possessed of high attainments. He furnished nine numbers, mostly of a severely classical nature, which he played with a masterly skill and ease. Miss Mills, of Iroquois, an unusually talented young lady, (and a pupil of Couture of Montreal), furnished a solo "In verdure clad," and sang in the duett "I waited for the Lord," from the Hymn of Praise, delighting her audience both times. Mr. Allan Turner, contributed "Leo Rameaux," in an artistic and happy manner, and Mr. Howard, of Morrisburg, rendered the solo "Nazareth," creating a most favourable impression on his first appearance in Brockville. The last vocal piece on the programme was by the Rev. E. P. Crawford, whose reputation is at least Provincial. He sang Gonond's "There is a green hill, far away," in his truly inimitable and pathetic manner, quite carrying all hearts with him. The choir did itself credit in the rendition of two selections. The attendance was large and fashionable and was greatly delighted—the universal verdict being that the event was the best of the kind ever given in this town. As the recital took place in the Church, there was of course no charge for admission, but a collection to defray expenses was taken up, and resulted in a considerable surplus, which has been devoted to the purposes of the choir. As the recital was not got up with the idea of making money, the result has been more than satisfactory.

OTTAWA.—The first vestry meeting of the congregation of St. George's Church was held in the school room last evening at 8 o'clock, and was largely attended. The newly appointed rector, the Rev. P. Owen Jones, occupied the chair, and the meeting was opened with prayer, after which the rector made a short address, referring to his appointment and to the very favorable auspices under which the church had entered upon its career. Mr. W. E. Hodgins was appointed secretary of the vestry. The minutes of former meetings of the congregation, building committee, churchwardens, and treasurer, were read and confirmed.

The rector appointed Mr. C. S. Shaw as his churchwarden, and on motion of Major Tilton, seconded by Capt. Lee, Major Walsh was unanimously chosen as the people's warden for the ensuing year.

The stipend of the rector was fixed at \$1,800 per annum, and the sum of \$400 was set apart to provide for the musical services of the church.

Messrs. C. Magee, Jas. Adamson, C. S. Shaw, K. Arnoldi, Geo. Burns, F. W. Avery, W. Mosgrove, J. G. Butterworth, and Capt. Lee, were elected as a finance committee, and to act as sidesmen. Messrs. Canbie, Magee, Adamson, and Shaw, were appointed as trustees of the church property, and a unanimous

resolution proposed by Major Tilton, and seconded by Mr. Arnoldi, was passed, pledging the vestry to indemnify the trustees for any obligations they might incur in connection with the transfer of the church property.

Capt. Perley, Geo. Burns, and V. C. Nicholson, were then appointed lay delegates to the Synod, and after passing votes of thanks to the provisional committee for their services, to Lady Tilley, Miss Lee, and E. C. Baker, M.P., for valuable contributions to the church furniture, and to the chairman, the meeting adjourned.

The proceedings were marked with great unanimity and enthusiasm.

TORONTO.

ORPHANS HOME.—The annual meeting of this institution, was held on the 2nd June, at which the Bishop of Toronto presided. The children were present, and their healthy looks testified to the good work done by the management. In the thirty-fourth annual report the lady managers expressed their deep sense of gratitude to a kind and over-ruling Providence for the many blessings vouchsafed to the Home during the year. Throughout this period it had been almost entirely free from any serious illness, and quite so from infectious disease. The number of inmates in the institution at one time had been 157. Since June last year 82 children had been admitted, 34 removed by relatives, 6 apprenticed, and 1 adopted. The average number for the year was 148. It was satisfactory and encouraging to hear good reports of the children who had left the Home to be apprenticed. Many of the children were improving fast in those things which would be useful to them in after life. The larger girls who were able assisted the cook, housemaid, and laundress in their several duties. Many of those who were formerly inmates and are now doing well, write to friends of the institution expressing their gratitude for the thoughtful care and shelter given them in childhood.

The report of the treasurer Mrs. Cowan, showed the receipts to be as follows:—Balance in hand from last year, \$1,287.66; from investments, \$2,267; contributions from relatives of the children, \$1,535.97; from the lady managers, \$1,309.96; city grant, \$1,250; subscriptions to building, \$1,205.43; Government grant, \$902.38, miscellaneous receipts, \$671.92; Orange Association, \$277.78; Christmas gifts in money, \$74; total, \$11,932.70. The total disbursements amounted to \$10,946.38, among the items being amount paid mortgages, \$3,004, and interest on the institution, \$1,849.48. The balance on hand is \$986.37.

LIBERAL TEMPERANCE UNION.—A meeting of the National Liberal Temperance Union was held at Toronto on 2nd June, Mr. Cattanaich in the chair. The hall was crowded to the doors, and among those on the platform were Rev. Prof. Clarke, of Trinity College, Professor Goldwin Smith, Rev. Richard Harrison, Prof. Richardson, Messrs. Drayton and J. G. Mowat. After the Chairman's opening remarks, Rev. Prof. Clarke was called upon to speak, and was received with loud applause. He said that as the friends of the union had the cause of temperance at heart, it was painful to them to appear as opposed to another organization whose object was also the promotion of temperance by another method, that of prohibition. He had been a total abstainer, and he had then held the same views as to prohibition as he did now. He believed thoroughly in self-denial himself, but he did not believe in imposing his theories of self-denial on others. When a teetotaler he had said it was his duty to be a total abstainer, but he never said to others that it was also their duty to be total abstainers. The great necessity in a movement of this kind was to get men to think for themselves, as there was danger of being carried away by a cry. It was difficult for a Christian Minister, if he had a congregation the majority of whom were prohibitionists, to speak his own mind if he had an opinion of his own which ran counter to the ideas of those whom he had been commissioned to instruct. But it would be a great danger to the Christian Church if her teachers would not be independent. It pained him to think that he was going to impose upon the poor man a restriction he did not impose upon himself, and this is what he would do if he supported the Scott Act. It seemed to him a serious thing to pass laws which would not be enforced, which made men law breakers, and therefore had a tendency to demoralize the community. Addresses were also delivered by Rev. R. Harrison, Prof. Richardson, Prof. Goldwin Smith, and others.

In connection with the above, we may state that a very able American journalist called upon us a few days ago, and said that he had visited a number of places in which the Scott Act was in force, and he found by personal observation and enquiries, that the drinking in these places was excessive, that there

was open defiance of the law by most respectable classes, that private houses were practically used as bar rooms, that drinking clubs were organized and held in the rooms of young men, and that the regard for law as law was a common theme of contemptuous jocularity.

HOLY TRINITY CHURCH.—The following sums have been paid into the Synod office since Easter:—Parochial collection Diocesan missions, \$591 01; Widow and Orphan fund (per H. Rowell) \$25; Divinity Students' Fund, \$14 50; Domestic mission (Ascension Day collection) \$63.16; total, \$693.67.

TORONTO CHURCH S. S. ASSOCIATION.—The first annual examination of teachers by the above association, on the papers of the "Church of England S. S. Institute," was held in St. James' School House, on Tuesday, June 2nd, by the local secretary, Mr. C. R. W. Biggar. The number of candidates was but small, but the answers were exceedingly good. The papers sent out were:

For the first hour.—Holy Scripture.—St. John chapters i. x.

For the second hour.—Prayer Book.—The Communion Service and the second part of Church Catechism, from "How many Sacraments hath Christ ordained in His Church," to the end.

For the third hour.—A sketch of a lesson: (1) St. John i. 43, 51, "A guileless Israelite." (2) St. John ii. 13, 17, "The house of Prayer."

The following is a copy of the paper on the Prayer Book:—

"CHURCH OF ENGLAND S. S. INSTITUTE."—Teachers Examination, 1885.—Second hour—Book of Common Prayer. Subject: The Communion Service and the second part of the Church Catechism. Time for this paper: One hour. The candidate may select any five but not more than five questions from this paper.

1. Enumerate the part into which the Order of the Administration of the Lord's Supper may be divided?
 2. Give the history and meaning of the word "Sacrament" and shew that the Holy Communion agrees with the definition of a sacrament given in the Church Catechism.
 3. Write out the last answer in the Catechism, and give, in a parallel column, quotations from the Communion Service illustrating each clause.
 4. Give a brief history of the Nicene Creed and mention the special errors it was designed to controvert.
 5. For what festivals are there Proper Prefaces in the Communion Office? Quote one of them.
 6. Write out the "Prayer of Humble Access" and specify any Spiritual allusions contained therein.
 7. Give and explain the answer to the question "What is the inward and spiritual grace" of Baptism?
 8. Explain any five of the following:—"Church Militant," "Bishops and Curates," "Ghostly counsel," "Murderous Cross and Passion," "He is the very Paschal Lamb," "Supplications and prayers," "Pomps and vanity," "Sureties."
- Immediately after the examination the papers were sealed and transmitted to the General Secretary of the institute, Mr. John Palmer, 18 Serjeant's Inn, Fleet Street, London, England.

A CORRECTION.—In our report of the last meeting of the Toronto Church S. S. Association, it was incorrectly stated that there were twenty-three teachers present from St. Matthew's Sunday School. It was the Sunday School of St. Matthias which should have received credit for this large representation.

NIAGARA.

HAMILTON.—Meeting of Synod.—The annual meeting of the Synod of the Diocese of Niagara, and the first since the consecration of Bishop Hamilton, commenced on the 4th June. The members of the synod met in Christ church cathedral school-house and marched in procession to the cathedral in the following order: Lay delegates, choir, deacons, priests, canons, the Bishop, with the Rev. R. S. Radcliff, of Mount Forest, bearing his pastoral staff in the rear. The procession moved up the centre aisle singing, "The Church's one Foundation." Morning prayer and litany were said by Revs. A. W. Macnab, Canon Ried, Canon Houston, and Dr. Mockridge. The Holy Communion was then celebrated by the Bishop, assisted by Archdeacon Dixon as epistoler, and Archdeacon McMurray as gospeler, Archdeacons McMurray and Dixon, Rural Deans Bull and Belt, and Canon Houston assisted in the distribution. "The Church's one Foundation" was also the recessional hymn. After the service the Bishop took the chair in the school-house and called the Synod to order. The election of officers was the

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first order of business. Rev. Dr. Mockridge, of Hamilton, and Rev. W. R. Clark, of Ancaster, were proposed for the office of honorary clerical secretary. Dr. Mockridge received 26 votes and was declared elected, Mr. Clark receiving 21 votes. Mr. J. J. Mason was re-elected to the office of honorary lay secretary and treasurer. The clerical secretary read the Bishop's letter of orders.

The Bishop's Address.—The Bishop then read his first annual address to the synod, as follows:—

My Reverend Brethren and my Brethren of the Laity:—I cannot take my place among you as your bishop without expressing the truest sympathy with those whose hearts are pained to-day because they miss the venerable form and person of my predecessor. The lively and loving interest which he found and exhibited in the church's work, and in the annual gathering of the church's council in this diocese, still speaks to us in his earnest addresses which are recorded in ten of your synod journals. The severance of a pastor from his flock, of a chief pastor from his diocese, is ever trying and distressing to the few, if not the many whose souls have been knit to this by frequent communion in the highest act of christian worship, and by constant association in labors of love for Christ's Holy Catholic Church, and for the good of all around them. I may be permitted further to declare my sympathy with those whose deliberate judgment and whose views would have selected another, and in my opinion a far more highly gifted man, to be your bishop. It is to me both joy and courage and strength to have received from those who have frankly stated to me that they would have preferred another—a welcome so loyal and so hearty that nothing has been wanting. I could not have asked for, I could not desire more, for my conviction is that they have kept back nothing—that they have freely and generously given me their largest confidence and their most kindly feelings. We start then on our course to-day as a duly organized diocese of the Church of God in this ecclesiastical province, under circumstances very favourable, very encouraging, very hopeful. If we do not continue in the future what you have been under my predecessor, a family; a household that is at unity in itself; if we should fall out by the way along which we have to travel and to toil together for the future, the reproach and the fault will be most serious to all concerned. You have shown, not to me only, but to the whole church, how the churchmen of Niagara can differ widely from each other, even on a point of such momentous consequence to the whole diocese and to each clergyman and layman in it as the choice of their bishop, and yet maintain good will among themselves; emerging from an honest struggle with their respect for each other unimpaired, their kindly feeling undisturbed, and their loyal union in the diocese more fully and clearly established than ever. On my part I can only encourage you to hope that as I have been enabled to live in the closest unity and affection with those who have been committed to my care in the past, so I may in answer to your prayers for me, which will, I trust, be increasing, be enabled by the grace of God to maintain and set forward quietness, peace and love throughout this diocese. The Bishop went on to speak of the pleasure he had in meeting with members of Synod. He passed on to speak of Confirmations and Ordinations, and made some most practical and well considered comments upon the subject of candidates for the ministry, and the grave necessity for their higher education. The address then took up the Mission, question, and the bishop made an urgent appeal for greater liberality toward the North-West. The Trinity college Endowment Fund was alluded to in strong terms of approval and sympathy, and the college commended most earnestly to the generous support of rich churchmen. We hope to give in full certain portions of Bishop Hamilton's address, which made a highly favorable impression.

Rev. Canon Read presented the report of the Executive Committee. It showed that \$358.89 had been paid on account of the apportionment for the year ending March 31, 1884. The same lists of apportionments was recommended for adoption for the year ending March 31, 1886, as that of the past year. The charge for the management of the rectory lands and parochial endowments was fixed at three per cent., and the balance for the general expenses was divided as in previous years. The Synod assessment for the current year was fixed at 5½ per cent. of the general apportionment, including 1½ per cent. on account of expenses of delegates attending the meeting of the provincial synod. The sum of \$500 had been remitted to the Bishop of Algoma, and the sum of \$1,250 to the treasurer of the Domestic and Foreign Missionary Society of the Church of England in Canada, being the amounts respectively which were included in the apportionment list for the stipend of the Bishop of Algoma, and for mission work in Algoma and the North-West Territories. A further sum of \$427.80 had also been remitted to the treasurer of the Domestic and Foreign Mission Society, on account of foreign missions. The amount at the credit of parochial collections was divided as in former years between the

missions, widows' and orphans', and divinity students' funds, after having taken therefrom a sufficient amount to make up the proper contribution to Algoma and North-West missions. The receipts on apportionment accounts were less by upwards of \$300 than during the year ending 31st March, 1884. The suit against the Diocese of Toronto for the recovery of the portion of the Episcopal Endowment Fund of that diocese, raised within the bounds of the Diocese of Niagara, was still unsettled, but the accounts directed by the decree of the court had been prepared and brought into the Master's office, after having been carefully examined by the secretary-treasurer, and some considerable discrepancies rectified. The accounts had been twice discussed in the Master's office, and the final report was expected to be made shortly. The cause would be brought before the court for final argument, if possible, before 1st July.

Mr. George Elliot, of Guelph, presented the report of the committee on the increase of the Episcopal Fund endowment. The report showed that \$3,189 13 had been paid, and bonds had been executed for \$4 703 87, and promises had been made without bonds for interest to the amount of \$154 56. An increase of \$697 66 had been secured in the Episcopal fund.

The usual routine business was proceeded with and the Synod proceeded to select delegates to the Provincial Synod. The following were chosen:—

Clerical.—Rural Dean Belt, Rural Dean Bull, W. R. Clark, Canon Curran, Archdeacon Dixon, Canon Houston, E. Irving, Dr. Mockridge, Archdeacon McMurray, R. Radcliffe, Dr. Read, Rural Dean Spencer. *Lay.*—Adam Brown, Geo. Elliott, F. W. Gates, F. E. Kilvert, J. J. Mason, S. Macklin, Henry McLaren, A. H. Pettit, Hon. J. B. Plumb, F. Lampman, B. B. Nelles.

Substitutes.—Clerical—C. L. Ingles, W. Massey, P. W. Smith, Robert Gardiner, T. Geoghegan, W. A. Graham. *Lay.*—Dr. Ridley, J. G. Dixon, M. O'Reilly, J. G. Dickson, George E. Mason.

On motion of Rural Dean Bull a hearty vote of thanks was passed to the Bishop for his kindness in the chair.

The Bishop replied briefly. A vote of thanks was also passed to the people of Hamilton for hospitality.

The Synod then marched to the cathedral, where the concluding service was held, and the Bishop pronounced the benediction, thus bringing the meeting to a close.

In the evening a largely attended reception was given to Bishop Hamilton.

SYNOD MISSIONARY MEETING.—The Bishop presided at the annual diocesan missionary meeting in the evening of the 4th. The attendance was good.

Rev. Prof. Clarke, of Trinity College, was the first speaker. He made one of his most forcible addresses, answering the objections made to the work of missions.

Rev. Hartley Carmichael, of Hamilton, followed with an address upon the diocesan work.

Votes of thanks were passed to the speakers and to the Bishop for presiding, after which the benediction brought the proceedings to a close.

TRINITY SUNDAY.—*Ordination.*—The Bishop of Niagara held his first ordination in St. George's Church, Guelph.

Deacons.—George A. Harvey, G. H. Webb and W. R. Blachford.

Priests.—Rev. James Ardill.

The Venerable Archdeacon Dixon, B. A., Examining Chaplain, also presented the candidates.

Appointments.—The Rev. Geo. A. Harvey, has been licensed as deacon at Christ Church Cathedral, Hamilton. Rev. G. H. Webb, to Erin and Hillburg; Rev. W. R. Blachford, to Amaranth, and Rev. James Ardill, re-appointed assistant, at Fort Erie.

HURON.

LONDON.—The following extracts are taken from Dean Boomer's letter of resignation to the Bishop of Huron:

My Lord,—In placing in your Lordship's hands my resignation of the incumbency as rector of the Chapter House . . . and also the position of Principal of Huron College . . . I desire to express my sense of thankfulness to the great Shepherd and Bishop of the Church, that He has permitted me to exercise my ministry in His Church as long as I have. And as I believed myself called of Him to the work, I now no less recognise the same Divine and gracious will in the recall, and I regard it as a mark of the Heavenly Father's favour and love, that no hand short of His own interposed to bring my earthly service to a close. My ministry has extended over a period of forty-six years, and has been confined to two pastorates. In

1839, the venerable Bishop Strachan sent me to Galt, at that time a small village, containing only three Church of England families, having neither church building or parsonage. During a very happy and peaceful pastorate of thirty three years, God so blessed the ministry of His Word, that a substantial church, rectory, and school buildings were erected, all free of debt, an endowment of \$6,000 secured, and a congregation gathered, whose support of missions was second only to that of the first church in the diocese.

In 1872, at Bishop Hellmuth's earnest solicitation, I left Galt, and was appointed to the joint charge of the Chapter House congregation, and the Principalship of Huron College. Necessarily a large portion of the pastoral work in connection with the former, fell to the share of my assistant, but it was my happiness no less than my duty and privilege, that my college duties never prevented in any way, the discharge of my ministerial duty and pastoral oversight, and the interchange of Christian sympathy with the members of my flock. And it pleased God, while in the discharge of that duty, the work of my life, to call me aside. Will your Lordship at an early day, say for me a few kind words to the Chapter House congregation? That God's blessing may rest upon them one and all is the prayer of my heart.

In resigning the Principalship of Huron College, I will trouble your Lordship to express my sincere thanks to the council for their uniform consideration for my wishes and comfort at all times, adding my special thanks for their continued kindness now.

I cannot finally sever my connection with the college, without saying to your Lordship that my work here has indeed been a labour of love. I look back upon thirteen very happy years passed within these walls. I have been deeply conscious of the responsibility laid upon me, I have felt my own insufficiency for the greatness of the work, the duty training and thoroughly furnishing the mind of the students to be worthy standard bearers of the Cross, teachers of the Word, and faithful ministers of Christ and His Church. While I know that my work was more with the letter of the Word, I trust that I never failed to point them to the source of all life, where alone the letter can be made profitable.

May God in His infinite mercy, accept the years of my ministry, blessing what has been in accord with His will, and pardoning what has been amiss for Jesus Christ's sake. I remain, my Lord, yours faithfully in the bonds of Christ and His Church, (signed), May 22nd, 1885. M. Boomer.

EPISCOPAL PALACE.—The committee appointed by the Huron Synod to select a site and make arrangements for the See House, have chosen a site on the college grounds, the plans are in course of preparation, and tenders will be shortly asked for. This will be the third See House in the diocese. The first, (Hope House), was bought for Bishop Cronyn. There was considerable outlay on improvements. At his death it was sold, and his successor, Bishop Hellmuth, built a splendid See House (Norwood House), for himself as Bishop. This house is still his property. Now the third will be built. The site is in every respect, one of the finest in the Forest City.

ST. PAUL'S CITY.—The vestry of St. Paul's met in Cronyn Hall on Wednesday evening, to review the report from the special committee that had been appointed at the request of the rector, for mutual advice and consideration whom they would prefer for assistant minister. They reported that they had several names under consideration, but would wish to defer selection, Rev. Canon Innes then named Rev. R. Hicks, lately of the diocese of Rupert's Land, and previously assistant minister of St. George's Church, G. derich. The vestry unanimously requested Rev. Mr. Innes to invite him to accept the assistant ministry of St. Paul's, London.

The Lord Bishop of Huron in the South.—His Lordship the Bishop of Huron and his estimable lady have been attending the International Convention of the Y. M. C. A. held in Atlantic, Ga. In the course of the session, the Bishop delivered an address on the question, "Is the Bible adapted to the young men of to-day, and if so, why?" An Atlantic paper referring to the Bishop's address, says, Bishop Baldwin delivered his beautiful address in an earnest and impressive manner, which elicited the closest attention. The address was a model of strength as well as of deep spiritual thought.

AYLMER.—The Aylmer volunteers had a Church parade in the town on May 7th, and attended divine service at Trinity Church. The incumbent of the parish, Rev. W. Daunt, preached a very impressive and appropriate sermon. England's grand, we may add scriptural, anthem, "God save the Queen,"

arouses the spirit of loyalty in every true Briton in these days.

BLYTHER.—The mission parish of Trinity, Blythe, Trinity, Belgrade, and St. Manchester, Manchester, was the field of labour of the Huron missionary last occupied in the county of Huron. The mission was we learn very successful. The ground had been well prepared by the incumbent, Rev. J. E. Parke.

WINDSOR.—The Rev. W. H. Ramsay, rector of All Saints' Church, left for a visit to England on May 30, and purpose to be absent from his parish about two months. Through the kindness of a brother clergyman of the diocese and of the city of Detroit, he has made provision for his duty as rector every time of service, Sundays and week days, morning and evening. Revs. Messrs. Johnson, of Sandwich, and Ashton, of Walkerville, have kindly consented, if called upon, to attend in case of sickness, urgent baptisms, funerals, and marriage. On Wednesday morning the 27th May, the communicants of All Saints', met in the church for a celebration of the holy communion, union, just prior to his departure.

We are happy to learn, that the attack of illness that prostrated Rev. Canon Innes, has moderated very much, and that we may soon hope to hear him again in the pulpit, and unite with him in the communion of the Lord's Supper.

ALGOMA.

The Rev. J. S. Cole, begs to acknowledge, with heartfelt thanks, a very valuable box of gifts, through Mrs. O'Reilly, from the C. W. M. A.; also for a number of papers sent to him regularly by unknown friends in Canada, England, and the United States, viz: "The Week," "Living Age," "Canadian Missionary," "Church Press," "Saturday Review," "Little Papers," "Banner of Faith," "Guardian," "Church Bells," "Our Work," "The Prize," "The Graphic," "Sunday Gospeller," "Children's Messenger," "Church Times," "Echo," and "My Sunday Friend," which, when not wanted specially for other work, are carefully distributed through the district, and highly prized.

RUPERTS LAND.

A BRAVE CLERGYMAN.—Rev. Canon Mackay, from MacLeod, has gone alone into Big Bear's camp to do what he can to alleviate the suffering of the captives and try to arrange for their release. He is a Cree half-breed and personally acquainted with Big Bear.

BATTLEFORD.—Burying the Dead.—On Monday, the 4th May, the funeral of the victims of the Cut Knife Hill was solemnized. The entire population turned out to pay the last tribute of respect to the memory of the heroic dead. After forming below Fort Otter, the cortege marched slowly down the ravine to the battle river, across which company after company was taken across in a scow, the bodies conveyed in wagons being transported first. Shortly before noon the long line was re-formed and moved along towards the place of interment, situate mid-way between the new town and the fort, and drew up when the open graves were reached. The men at a respectable distance formed on three sides, the other side of the square being reserved for civilians. Rev. Father Bigonnesse, cure of Battleford, first officiated. At the conclusion of the Roman Catholic service, Rev. J. Taylor, read the beautiful ritual of the Church of England. As the seven victims were lowered into their last resting place, the inspiring hymn, "Nearer my God, to Thee," was sung by the volunteers with one voice, the band of the Queen's Own taking up the refrain. Three volleys from the firing party, a flourish of trumpets and the obsequies were over. Not a single eye among the large concourse of men, women and children present was undimmed as the ground was thrown upon the newly made graves.

WINNIPEG.—June 1st.—Mother Superioress, Sister Annice, Mrs. Crouch and Mrs. Francis, of the Sisters of St. John the Divine, and Misses Mackenzie, Matheson and Catelle have arrived at Moose Jaw, under the escort of Dr. Canniff. Dr. Canniff left immediately for Saskatoon to join his wounded son. The ladies were received by General Laurie, and escorted to a furnished house prepared for them. They were engaged all morning with the staff perfecting arrangements for entering immediately upon their

good work. They were only disappointed at there not being more work for them to do.

MOOSONEE.

Bishop Horden has not only thoroughly mastered the various dialects of the Hudson Bay Indians, but has imported a printing press from England, manufactured types to represent the Indian written characters, and printed portions of the Bible and other works for the use of his flock. The prevailing character in this alphabet is similar to the Greek "delta," or equilateral triangle, with the apex pointing in various directions to represent different sounds.

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

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

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

JUNE 21st, 1885.

VOL. IV. 3rd Sunday after Trinity. No. 80

BIBLE LESSON.

"Lot's Escape."—Genesis xix. 15, 26.

We saw in our last lesson Abraham interceding for Sodom; God hearkened to him, and promised that if ten righteous persons could be found in it, He would spare the rest for their sakes. To-day we read of the terrible danger Lot escaped in answer to Abraham's prayer. Though Sodom was not saved, yet Lot was, through the mercy of God.

If it were not for the character St. Peter gives Lot, we should hardly have recognized the small remnant of "righteousness" in him. He is a warning to all of the perils of "conformity to the world." No doubt he thought he had done well for himself and family from a worldly point of view, in "pitching his tent towards Sodom," but our lesson shows how mistaken he was. It never is safe to be of our own choice with wicked companions, see Psalm i. 1. Lot was sitting one evening at the gate of Sodom, the usual place of concourse, he sees two strangers approach, salutes them courteously, and offers them hospitality, verse 2, they tested his sincerity by at first declining; so on one occasion our blessed Lord "made as though He would have gone further," see St. Luke xxiv. 28, 29, but whatever were the faults of Lot, he had not forgotten his hospitality; "he pressed upon them greatly," and they accepted his invitation. The angels told Lot why they had come, verse 13. He warns his sons in-law tales, of their danger, but his words seems like idle they would not believe him.

(1) The Hurried Flight, verse 15. Early next morning Lot's household was aroused, outside everything seemed as usual, but to Lot God's messengers said "arise," no time to be lost, too late to rescue others now, take your wife and daughters and leave the city instantly. Yet even now he can hardly make up his mind to leave everything, his riches were probably a snare to him, 1 Tim. vi. 9, "he lingered," but the Lord had pity on him, the prayers of Abraham came to the aid of Lot, he was, as it were, pulled out of the fire, Jude 23; Amos iv. 11. Even when outside the city, the angels had to urge him, verse 17, "Escape for thy life," etc.

(2) The Fatal Look Back. There was necessity for instant, vigorous action. We should have supposed Lot and his family would have at once obeyed the command, but no, he fears death in the place to which God was mercifully leading him, and can only hope for safety in a "little city," verse 20, "Oh let me escape thither, and my soul shall live." He was not entirely faithless, however, for he obeyed, and by sunrise had reached Zoar. His wife, although she allowed herself to be led out of Sodom by the angels, left her heart there. She did not try to control her worldly desires, she thought she could serve "God and mammon," she directly disobeyed the express command, and brought upon herself swift destruction, verse 26. She became a "pillar of salt." Probably in lingering behind the others, she was smothered by the fumes, and her body afterwards became encrusted with salt, our Lord especially bids us remember this sad example, St. Luke xvii. 32.

(3) The Doomed Cities, verses 24, 25. This was a supernatural judgment adapted to the locality, bitumin and sulphur abounded in the district, the fire coming down from heaven, finding fuel in the very soil. The destruction was total, none escaped. Their sin was "very grievous," and so they were all destroyed. We are told in Deut. xxix. 23, that four cities were engulfed. That this destruction was meant to be a warning to all, we may see in the fact

that Sodom and Gomorrah are often mentioned in Scripture as types of sin and judgment, see Isaiah i. 9; Isaiah xlii. 19; Zeph. ii. 9; 2 Pet. ii. 6; Psalm xi. 6. Let us take this lesson to ourselves from this story of Lot's escape from Sodom, indecision and half-heartedness in religion are fatal. We are told that Lot vexed his righteous soul at seeing the wickedness around him, and yet he "lingered" there. There must be no compromise with evil the command is clear "Come out from among them and be ye separate," 2 Cor. vi. 17. Happy is it for us if we have fled to the strong mountain of God's salvation, have taken refuge behind the cross of the Son of God, and found therein pardon and peace.

The doom of Sodom will be ours,
If to the earth we cleave;
Lord quicken all our drowsy powers,
To flee to Thee and live.

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.

THE HURON SYNOD.


SIR,—If the circular convening the Synod, conveys an adequate idea of the work to be done, the approaching Synod of Huron bids fair to be unusually long and exciting. The London Press heralds the announcement that new Canons, amending the constitution, and many other things of great importance will be submitted for consideration. The "Press" is very useful by drawing attention to such matters, and I regard the "DOMINION CHURCHMAN" as a legitimate organ in which to discuss propositions of such importance. It is the more necessary to do so in Huron than in any other diocese, because the wise and conservative precaution has not been taken, as in the other dioceses, to render necessary any change in the constitution and Canons to be confirmed at a subsequent Synod. The diocese of Toronto has good cause to cleave to such a provision, for it was the means of preserving a constitution which had developed and ripened under the fostering care of years of wise and judicious counsel.

A proposition to amend the constitution, etc., is so voluminous as to take up nearly five pages of the Huron convening circular. One proposed change appears so grave, serious, radical, and objectionable, that to be forewarned is to be forearmed. The change proposed is no less than to introduce a purely political system in the conduct of business, by making every amendment to the constitution and canons pass through the ordeal of a "first reading," then to go to a "committee of the whole," and finally to be submitted to a "last reading" in the Synod. In a parliamentary body, composed of shrewd business men divided into two parties, with acknowledged leaders trained to the use of political tactics, and sitting for weeks together, such a system may be necessary as a safeguard to the interests of the State, but no parallel can be drawn between the component parts of a synod and a civil Parliament. The lay members of a synod, are chosen for one year, not on qualification of political acumen, but as possessing moral and religious worth. The majority of the clergy and lay delegates are in no way qualified for such a method of procedure, and consequently would be at the mercy of a half a dozen members who could skilfully use the weapons of party conflict. A very dangerous power could be exercised by the few, and jeopardise the welfare of the church, so far as introducing to a greater extent the elements of strife and discord. Free, full, and independent discussion is desirable, but not party bitterness of political warfare. By the Synod resolving itself into a "committee of the whole," it would for the time, place the Episcopate on a purely business or commercial basis, and put the clerical under the ban of the lay vote, for there would be no voting by Orders. Much more might be said, but for twenty eight years no such method of procedure has even been suggested, and synodical government affords no such precedent for the church throughout the world, neither has it been adopted by any religious body. It is said that an effort will be made to bring the proposition forward at the commencement of the synod, with a view to its adoption, and working the synod under its galling yoke at the present session, but even if it could be shown to be desirable, surely it would be an act of infatuation to proceed with such rash and unbecoming haste. A year's serious and thoughtful consideration, might reveal hidden and dangerous shoals, which became so apparent to the diocese of Toronto, with respect to its safe and well tried constitution.

There is also a proposed change in the mission fund canon, one clause of which is to empower the Bishop upon the recommendation of a mission committee, to remove a clergyman should the mission fail to pay its assessment. This would be to estimate the faithfulness and usefulness of a clergyman by the

to Galt, y three church py and God so stantial erected, secured, t of mis- church in itation, I barge of 'rincipal- ortion of rmer, fell appiness y college charge of and the members the dis- o call me y, say for congrega- them one College, I y sincere sideration iding my s now. th the col- t my work look back ithin these e responsi- nsufficiency aining and dents to be hers of the is Church. h the letter point them ster can be the years of accord with amiss for your faith- b. (signed), . Boomza. ppointed by ke arrange- site on the preparation, This will be first, (Hope There was At his death lmouth, built for himself y. Now the respect, one Paul's met in o review the been appoint- al advice and for assistant several names fer selection, H cks, lately viously assist- erich. The nes to invite of St. Paul's, h.—His Lord- ble lady have vention of the the course of address on the young men of aper referring Baldwin deliv- st and impres- est attention, as well as of had a Church attended divine nment of the ery impressive grand, we may the Queen,"

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mercenary thumb-screw which might be turned at any time by two or three viciously disposed parishioners, and hold out a premium to selfseekers and men pleasers. If morally right in a mission, why in not every parish? The clergy on the mission fund are not likely to place themselves in such a position, and it would be a cowardly part for others to do to them, what they would not wish to be done to themselves. The Anglican theory always has been that if a clergyman does his duty, he should be maintained in his position. Such an arbitrary and compulsory rule would not render the diocese an inviting field for a faithful ministry.

To repeal the severe, unjust and unnecessary canon for the discipline of the clergy, and to enact a very mild one for the laity, are matters also for consideration, as well as other projects for reform, the length of this communication excludes their consideration at this time.

Huron, June 4th, 1885.

CHURCHMAN.

Family Reading.

FAITH NOT, FEELING.

Troubled soul, thou art not bound to feel, but thou art bound to arise. God knows thee, whether thou feelest or not. Thou canst not love when thou wilt, but thou art bound to fight the hatred within thee to the very last. Try not to feel good when thou art not good, but cry to Him who is good. He changes not because thou changest; nay, He has an especial tenderness of love towards thee, for that thou art in the dark, and hast no light, and His heart is glad when thou dost arise and say, "I will go to my Father." For He sees thee through all the gloom in which thou canst not see Him. Will thou do His will. Say to Him, "My God, I am very dull and low and hard, but Thou art wise and high and tender, and Thou art my God; I am Thy child forsake me not." Then fold the arms of thy faith, and wait in quietness, until goes up in thy darkness.

Fold the arms of thy faith, I say, but not of thy action; bethink thee of something thou ought to do, and go and do it, if it be but sweeping of a room, or the preparing of a meal or a visit to a friend. Heed not thy feelings, do thy work.

THE WORK OF EVERY CHRISTIAN.

Our Lord said, "I have finished the work which Thou gavest me to do." His work, in his human sphere, was an unceasing devotion to the service and help of man, and to the fulfillment of his office as one sent from God. And every Christian is to imitate Him by a like devotion to that which is his to do in this world.

Reader, what is the work which God has given thee to do? Is it to live in self indulgent ease? Is it to secure the utmost of all that thou canst grasp of this world's goods or of this world's pleasures? Is it to damage and impoverish others for thine own advantage? Is it to dream away life in reading romances? Is it to spread abroad the seeds of rumour and slander, and fill the world with unholy thoughts and with hatred and suspicion? Is it to oppress the poor or to pass by them when they are in trouble or any sorrow? Is it to withhold thyself from Christ's struggling church in this world, as if it were no care or concern of thine? Is it to be scant in thy religion and do as little as possible for its honor and advancement? Is it to seek self first and the kingdom of God afterward?

Let each one ask his own conscience this plain question: "Am I doing, or even trying to do, the work which God sent me into this world to accomplish?" There is no one who can honestly say that he has no work of this kind to do. There is the child's work and the woman's work, and the man's work, and in every individual instance it is of a kind which no other one can do as well. Reader, it is your work. There it is before you. It waits for your hand and your heart to accomplish. Neglecting it, it will not only be forever undone, but you will forever be loser for the neglect.

Do you ask how you are to find that work—that special personal mission. The way is easy: First be willing to work for the Master—desire it with

an earnest spirit. Then throw yourself into it by doing cheerfully the first little duty that falls to your hand, though it be of the humblest kind, and follow that with a desire to do the next, and the next, and you may be sure that the good Providence that governs all, will by this simple path, lead you to the right place and lay before you just the work that you are appointed to do.—*Living Church.*

STOOD BY HIS FLAG.

A dozen rough but brave soldiers were playing cards one night in camp. "What on earth is that?" suddenly exclaimed the ringleader, stopping in the midst of the game to listen. In a moment the whole squad were listening to a low, solemn voice which came from a tent occupied by several recruits, who had arrived in camp that day. The ringleader approached the tent on tip-toe.

"Boys, he's a-praying, or I'm a sinner!" he roared out. "Three cheers for the parson!" shouted another man of the group as the prayer ended.

"You watch things for three weeks! I'll show you how to take the religion out of him!" said the first speaker, laughing. He was a large man, the ringleader in mischief. The recruit was a slight, pale-faced young fellow of about eighteen years of age. During the next three weeks he was the butt of the camp. Then several of the boys, conquered by the lad's gentle patience and uniform kindness to his persecutors, begged the others to stop annoying him.

"Oh, the little ranter is no better than the rest of us," answered the ringleader. "He's only making believe pious. When we get under fire you'll see him run. These pious folks don't like the smell of gunpowder. I've no faith in their religion!"

In a few weeks the regiment broke camp, marched toward Richmond, entered the wilderness and engaged in that terrible battle. The company to which the young recruit belonged had a desperate struggle. The brigade was driven back, and, when the line was re-formed behind the breastworks they had built in the morning, he was missing. When last seen he was almost surrounded by enemies, but fighting desperately. At his side stood the brave fellow who had made the poor lad a constant object of ridicule. Both were given up as lost. Suddenly the big man was seen tramping through the underbrush, bearing the dead body of the recruit. Reverently he laid the corpse down, saying, as he wiped the blood from his own face:

"Boys, I couldn't leave him with the Rebs—he fought so! I thought he deserved a decent burial!"

During a lull in the battle the men dug a shallow grave and tenderly laid the remains therein. Then, as one was cutting the name and regiment upon a board, the big man said, with a husky voice:

"I guess you'd better put the words 'Christian Soldier,' in somewhere! He deserves that title, and maybe it'll console him for our abuse."

There was not a dry eye among these rough men, as they stuck the rudely carved board at the head of the grave, and, again and again, looked at the inscription.

"Well," said one, "he was a Christian soldier, if there ever was one! And," turning to the ringleader, "he didn't run, did he, when he smelt gunpowder?"

"Run!" answered the big man, his voice tender with emotion, "he didn't budge an inch! But what's that to standing for weeks under our fire, like a man, and never sending a word back? He stood by his flag and let us pepper him—he did!"

When the regiment marched away, the rude head-board remained to tell what power lies in a Christian life.—*Youth's Companion.*

"A great mind has no merit if it does not possess sufficient resignation *not to appear* great for a time, that thereby it may become greater. If a man cannot sacrifice a dozen years' fame as an offering to truth, what else can he lay upon her altar?"

THE SOWER OF THE SEED.

Sow in Faith! or tears, or seed,
O'er thy pathway flinging,
Then await the rich reward
From those germs upspringing.
Over each God's angel bends,
To the earth-born flower he tends,
Dew and sunshine bringing.

Sow in Hope! no dark despair
Mingled with thy weeping;
Sad may be thy seed-time here—
Joy awaits the reaping.
He who wept for human woe
Deems thy tear-drops, as they flow,
Worthy of His keeping.

But, o'er all things—Sow in Love!
Hard and heart o'erflowing.
Soon, O faint and weary one,
Thou shalt cease from sowing!
And behold each seed-time tear—
"First the blade and then the ear"—
In God's harvest growing!

SOLDIER AND THISTLE.

Little Minnie, in her eagerness after flowers, had wounded her hand on the sharp prickly thistle. This made her cry with pain at first and pout with vexation afterward.

"I do wish there was no such thing as a thistle in the world," she said pettishly.

"And yet the Scottish nation think so much of it they engrave it on the national arms," said her mother.

"It is the last flower that I should pick out," said Minnie. "I am sure they might have found a great many nicer ones, even among the weeds."

"But the thistle did them such good service once," said her mother, "they have learned to esteem it very highly. One time the Danes invaded Scotland, and they prepared to make a night attack on the sleeping garrison. So they crept along barefooted as still as possible until they were almost on the spot. Just at that moment a barefooted soldier stepped on a great thistle, and the hurt made him utter a sharp, shrill cry of pain. The sound awoke the sleepers, and each man sprung to his arms. They fought with great bravery, and the invaders were driven back with much loss."

"Well, I never suspected that so small a thing could save a nation," said Minnie thoughtfully.

"I'LL PUT IT OFF."

Some little folks are apt to say,
When asked their task to touch,
"I'll put it off—at least to-day;
It cannot matter much."

Time is always on the wing—
You can not stop its flight;
Then do at once your little tasks:
You'll happier be at night.

But little duties still put off
Will end in "Never done;"
And "By and bye is time enough"
Has ruined many a one.

WORTHY TO RECEIVE.

The Rector of St. John's Church, Clyde, N. Y., H. B. Whitney says:—

"Examine the General Exhortation in the Communion Office, and you will see that there is *not one* but can, if he will, prepare and make himself ready for that Heavenly Feast. Only remember, what will save all misunderstandings which are so common about what constitutes a "state of preparation," that it is not when we feel *worthy* to come,—God forbid! for that is "trusting in our own righteousness"—but when we feel and confess our own *weakness* and our great *need* of Spiritual Food and Grace; for that is trusting "in His manifold and great mercies." Only bear that in mind, dear Christian brother or sister, and the way will be clear to every one."

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(THE ENGLISH REFORMATION).

It is often laid to the charge of the Church of England that she is guilty of schism. Such sayings as that she is "an Act of Parliament Church," "the Church of Henry VIII," "the Church of Luther," are constantly thrown in her teeth by those who seek to disparage her position.

What is the truth? That the Church of England is the same Church that was first planted in this land. Where the mists of history part, we behold her the same in all essentials. In 305 A.D. St. Alban suffered martyrdom, thereby giving its present name to the ancient Verulam. In 814 A.D. we read of British Bishops as present at the Council of Arles. Let it be admitted that a Roman missionary, Augustine, came to our shores in 596 A.D. Still the fact must not be suppressed that he found there a British Archbishop and seven Bishops.

Nor is this all. Christianity was introduced into Scotland, and thence into the North of England, from a third and distinct source. St. Patrick had evangelised Ireland about 432 A.D., and the Celtic missionaries under St. Columba had passed over to Iona, one of the islands on the West of Scotland in 563 A.D. From Iona mission bands went forth in all directions. One of these, under St. Aidan as its Bishop, on the invitation of King Oswald, settled, in 635 A.D., on an island off the coast of Northumberland, called Lindisfarne.

Therefore Christianity from a Roman source found British Christianity in the West, and met a wave of Celtic Christianity advancing from the North of England.

The British and Irish Churches agreed in their ecclesiastical usages, which in some respects were opposed to the Roman use. This led to much contention, and both the native Churches combined in repudiating the supremacy claimed by the Bishop of Rome.

Then came the gradual usurpations of Rome over Christendom, accompanied by that corruption of the Faith, which is inevitable when the whole body is not suffered to act. Again and again these usurpations were met by protests from both the Church and State of England. From this it has been truly pointed out that no one is able to say when the English Reformation began.

At length matters reached such a pass, that by a convulsive effort, the State shook herself free from the supremacy of Rome. Englishmen had paid taxes to the Pope, appeals in judicial cases had been carried to Rome, and these about the year 1580 A.D., were put an end to by the English Parliament, thereby securing the liberties of English citizens.

A parallel movement was going on in the English Church. The invention of printing had multiplied Bibles, and English Churchmen in constantly increasing numbers, began to discover that the Faith, as imposed upon them by Rome, was not the Faith of Holy Scripture, or of the first and purest age of the Church. There was only one thing left for her to do, to retain all that was Scriptural and primitive in her Liturgy and Service Book, and to expunge all that was new and unscriptural. This was the Reformation, which was spread over the reigns of Henry VIII, Edward VI, Mary, and Elizabeth. The very mention of those names will show how the tide flowed and ebbed, and flowed again, ere it was complete. As in all great movements, there were two great parties, the Conservative and the Reforming, and the result was that, while what was false was put away, all that could be retained was carefully preserved. Consequently, the very prayers are for the most part the old prayers, the churches retained the same features, the priests who ministered in them were the same priests, and the lay people were none other.

Is it true then, to say that at the Reformation a new Church was set up? Would it be true to say of a restored church fabric, from which the whitewash and plaster had been scraped away, that it was a new church? No doubt it was a great convulsion through which both Church and State of England passed at this time, but the Church emerged as much the same Church, as the State

was the same State. A Reform Act does not create a new State, neither does a Reformation involve a new Church. The river Nile below the great Cataract, is the same river as that which flows above it; and in a like manner the English Church is one and the same Church before and after the Reformation. It was therefore an effective, if a somewhat homely, retort upon the Romanist, when he asked, "Where was your Church before Luther," to answer, "Where was your face before it was washed?" Or, to take the common argument, that because the English Church held Roman doctrine before the Reformation, it was therefore a part of the Roman Church, it would be just as reasonable to maintain that Naaman and Gehazi were the same person because the leprosy of Naaman came unto Gehazi!

Now arises the question, *Did the Church of England separate from the Church of Rome?* To this here can be but one answer. There was no act of the Church of England which could be interpreted as a renunciation of communion, either with the Catholic Church in general, or the Roman branch in particular. All she did was to do what the French Church had done but a few years before without reproach—she recast her Prayer Book. This is within the powers of every branch of the Catholic Church. That Prayer book recast, was not at the time considered heretical by Rome. Those who preferred the pre-Reformation state of things, used to worship through a long course of years, side by side with those who supported the Reformation.

Whence, then, came the separation? There can be no hiding of the facts. It came from the side of Rome. "On April 27, 1570, the shameful mandate went forth, bidding all who would obey Pope Pius IV. to break with their own English Church, to secede and form conventicles, to abandon and dethrone their sovereign, and to subject their country, if they could, to a foreign invader." If there can be schism in this matter, that schism is on the part of Rome.

What, then, is the attitude of the English Church? While it has never ceased to be Catholic, in the truest sense, as regards Rome it is Protestant.

The word is a valuable word, and we can ill afford to spare it. No doubt much has been done, and many doctrines have been held under shelter of that title, with which the English Church can have no sympathy. The same would be true of "Liberty." But from her own point of view, the word "Protestant" exactly describes that earnest attitude of calm protest against the errors and assumptions of the Church of Rome. Schism and separation she recoils from as forbidden by the Word of God. To this day she encourages no schism in the Roman Communion, nothing corresponding to the treatment which she herself receives from that Communion. If she sends her own priests to foreign lands, it is solely to minister to those of her children who are settled abroad, because the Roman Church repudiates them, but she sets up no bishoprics in Roman Catholic countries, as the Roman Church has done in this country.

But if there be any earnest movement abroad, toward reformation on primitive and truly Catholic lines, to that she gives her support, her counsel, her prayers.

For herself she has never departed from the attitude which she took up from the first. Archbishop Cranmer appealed from the Pope of Rome to a General Council of the Whole Catholic Church.

* "It is certain that no English ruler, no English Parliament, thought of setting up a new Church, but simply of Reforming the existing English Church. Nothing was further from the minds of Henry VIII or Elizabeth than the thought that either of them was doing anything new. Neither of them ever thought for a moment of establishing anything at all. In their own eyes they were not establishing, but reforming; they were neither pulling down, nor setting up, but simply putting to rights. . . . There was no one act called the 'Reformation'; the Reformation was the gradual result of a long series of acts. There was no one moment, no one Act of Parliament, when, and by which a Church was 'established'; still less was there any act by which one Church was 'disestablished,' and another Church 'established' in its place."—*Disestablishment and Disendowment*, by E. A. FREEMAN, D.C.L., LL.D.

The Convocation of Canterbury in 1583, Bishop Jewel in 1602, and Richard Hooker in 1604, amongst others, advocated the same course. To such a Council, could it in God's providence be called together, she would doubtless now be willing to defer, as in accordance with Scriptural precedent, (Acts xv).

PLEASING OTHERS.

The desire to please others is God-given, but not so the desire to create an impression which is far from pleasing by self-assertion and assumption. The secret of making oneself pleasant to those about was thus told by Wm. Wirt to his daughter: "The way to make yourself pleasing to others is to show that you care for them. This is the spirit that gives to your time of life its sweetest charms. It constitutes the sum total of the witchcraft of women. Let the world see that your first care is for yourself, and you will spread the solitude of the upas tree around you."

Not only may a woman win favour for herself by following this advice, but she may also wield an influence for good which is inestimable. Try it girls! The same principle applies equally well to the other sex. Try it, boys!

SERVICE FOR ALL.

"We can serve in every station:
None so weak or none so small,
None so poor or none so lowly,
That they cannot serve at all.

"We can serve in every station,
If, with loving heart and true,
We will seek to know our duty,
And our daily task to do.

"We can serve in every station:
He who fixed our lot is wise;
And each act of willing service
Is accepted in His eyes.

"Let us, then, in every station,
Humbly strive to do our part,—
With a faithful, earnest spirit,
And a meek, contented heart."

—God is a kind Father. He sets us all in places where He wishes us to be employed; and that employment is truly "our Father's business." He chooses work for every creature which will be delightful to him if he does it simply and humbly. He gives us always strength enough and sense enough for what He wants us to do; if we tire ourselves or puzzle ourselves, it is our own fault, and we may always be sure, whatever we are doing, that we cannot be pleasing Him if we are not happy ourselves.—*Ruskin*.

WHAT ARE WOMAN'S RIGHTS? *

The right to wake when o'er her sleep;
The right to watch, the right to weep;
The right to comfort in distress,
The right to soothe, the right to bless;
The right the widow's heart to cheer,
The right to dry the orphan's tear:
The right to feed and clothe the poor,
The right to teach them to enure.

The right when other friends have flown,
And left the sufferer all alone,
To kneel that dying couch beside,
And meekly point to Him who died;
The right a happy home to make
In any clime for Jesus' sake.
Rights such as these are all we crave,
Until our last—a quiet grave.

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

* Written in 1851 by Mrs. Charlotte B. Cona-roe, who died in Philadelphia, January 15, 1885, aged 83. She was a member of St. Mark's Church.

JENNIE'S CORNER.

"So let us shine; You in your little corner And I in mine."

So sang Jennie Gray, as she ran down stairs and into the parlor where her grandma sat darning stockings. Jennie's little head was full of something else at the moment, and she was surprised when grandma asked, "What were you singing, dear?"

"Singing! I don't know," said Jennie, doubtfully, "was I singing, Grandma?"

"Why, yes, don't you remember?" said the old lady, "something about a corner, I'd like to hear it again."

"Oh, to be sure, we sing it in school sometimes. Did you never hear it?" and Jennie sang the words again in her clear childish tones—

"So let us shine; You in your little corner And I in mine."

"Very nice, and very true," said grandma, "and which is your corner, dear?"

"Corner!" said the little girl, smilingly, "I don't know, I guess I haven't any."

"Yes, we all have our corner in this world," said grandma, "and as your song says, we must shine in it."

"Have you one?" asked Jennie, dropping down on the footstool at Mrs. Gray's feet, and looking up in her face.

"Yes, mine is in this house, and yours is close beside it. I mean we are each in the place where God has put us to do His work."

"Oh!" said Jennie, "I must do my duty in that state of life, unto which it hath pleased God to call me," as her last Sunday's lesson in the catechism came freshly to her mind.

"Yes," said grandma, "that is exactly what we all have to do. We must shine, 'you in your little corner, and I in mine.'"

"I think my corner must be very little," said Jennie, "and yours a very large one."

"Mine used to be," said grandma, with a sigh, "when I had a house to keep, and children to care for, but though it is smaller now, still I must try to shine in it."

Jennie was silent for a few minutes, twisting and untwisting the ball of darning cotton on Mrs. Gray's lap, then she looked up and asked, "grandma, do you think I ever shine in my corner?" "Very often, dear," said the old lady, as she passed her hand tenderly over Jennie's brown curls. "Listen—this morning early, I heard mamma call you, 'Jennie, are you up dear?'"

"No," you answered in a sleepy tone, 'won't you get up then and take baby a little while, my head is aching, and she won't lie still any longer.' Now, do you know I listened anxiously for your reply, and it came very pleasantly, 'Yes, mother, I'll be there in a minute,' and soon baby was in your arms,

and mother had her needed rest." Jennie looked pleased.

and mother had her needed rest." Jennie looked pleased.

"Then again," continued grandma, "Sam was worried about his lessons yesterday, and I noticed how his little sister good naturedly helped him to get them, I thought she was trying to shine then."

"I didn't want to do it, I know that," said Jennie, honestly, "but I thought I ought."

"Then you were unselfish," said grandma, "which it is always pleasant to see. But Jennie, my dear, sometimes there isn't the faintest spark of light in your corner. It seems to have all gone out."

"Ah, I know what you mean," said Jennie, blushing.

"Yes, when Mary asked you yesterday, to help her lay the dinner-table, because she was late, and you refused angrily, and said she could do it herself, and when you slapped little Sue's hand because she took your pencil, I think your corner was very dark then, don't you?"

"I guess it was," Jennie answered. "But grandma, do you know that sometimes when I feel sure of being good all day, I'm just the very worst."

"Indeed, I know that only too well, dear child," said the old lady, as she kissed Jennie's cheek,

"Why grandma! I'm certain you never do wrong things like me!" cried Jennie.

"Very, very often, dear," said Mrs. Gray, sadly, "and so suppose you and I both try to do better in future."

"To shine in our corners," said Jennie, laughingly, as she jumped up to open the door for little Sue.

"Well, grandma, I'll try, but I'm afraid it will be pretty dark most of the time," and she ran off singing again the little ditty.

"You in your corner, And I in mine."

[M. N. M. in the Daisy.]

MICE.

Mice are bold little creatures in their way, although easily started, and if permitted to carry on their noisy sports undisturbed, run about an uninhabited room quite at their ease. The walls of many of the college rooms at Oxford are papered over canvass, and the mice run, scuffling and squeaking, between the canvas and the plaster, as if they were the lawful owners of the place, and the tenants were only put there for the benefit of the mice.

Many a wall is riddled with holes that the vexed students have made by giving furious lunges with a toasting fork—always unsuccessful, by the way—at the noisy little creatures as they scurry about behind the paper.

Mice are odd little animals, and full of the funniest playfulness, as may be seen by any one who will only sit quite still and watch them as they run about a room they very much like.

They are to the full as inquisitive

as cats, and will examine any new piece of furniture with great curiosity.

Mice are very easily tamed and, as far as my own experience goes, the common brown mouse is more readily taught and subdued than the white kind.

To tame a young mouse is an easy task, but it must be remembered that they are very cleanly animals; the strictest care is needful to rid their cages of impurity.

Their bedding should be very constantly changed, and the false floor of their cage should be double, so while one is in use the other is getting dry after being washed. Any soft substance, such as hay, cotton, wool, or rags, will suffice for their bedding, but I have found that black cotton wool, or black wadding is fatal to mice in the course of a single night.

Mice are cunning creatures, and when once they have taken alarm at a trap cannot be induced to put themselves in such peril again.

They breed very fast, producing several times in the course of the year, at a very early age. The nests are made in any sheltered spot. I once found a mouse nest, nearly as large as a man's head, composed of scraps of paper, and containing six tiny, thin red mouslets, through whose little bodies one could almost see the substance of the nest on which they were lying.

A WORD TO CHILDREN.

Dear children, listen while I tell you something which deeply concerns your welfare. The subject is the shape of your bodies. God knew the best shape. He created us upright, in His own image. None of the inferior animals walk upright.

God fitted the great vital organs in your bodies to an erect spine. Do your shoulders ever stoop forward? If they do, so do the lungs, heart, liver and stomach, fall down out of their natural places. Of course, they can't do their work well. To show you how this is, I will tell you that when you bend forward you can only take about half as much air into the lungs as when you stand up straight. As I have said, God has so arranged the great organs in the body, that they can't do their duty well, except when the body is straight. Oh, how it distresses me to see the dear children, whom I love so much, bending over their school desks, and walking with their head and shoulders drooping! If you would have a strong spine and vigorous lungs, heart, liver and stomach, you must now, while you are young, learn to walk erect.

If a boy were about to leave this country for Japan, never to return, and were to come to me and ask for rules to preserve his health, I should say, "I am glad to see you, and will give you four rules, which, carefully observed, will be pretty sure to preserve your health." He

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BIRTH.

FARNCOMB—At the Parsonage, Lakeside, Ont., on the 1st of June, the wife of the Rev. John Farncomb, M. A., of a son.

might say to me, four are a good many; I fear I may forget some of them; give me one, the most important one, and I promise not to forget it. I should reply, Well, my dear boy, if I can give you but one, it is this:—

Keep yourself straight, that is, sit up straight, walk straight, and when in bed at night, don't put two or three pillows under your head as though intent on watching your toes all night; and I believe that in this I should give the most important rule which can be given for the preservation of health and long life.

My dear children, don't forget it. —Dio Lewis.

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WHAT GIRLS CAN DO.

A missionary of the American Sunday-School Union writes from Colorado: "One girl of thirteen years, whose father moved into a new place, first labored with him, then with her school-mates, and then canvassed the neighborhood, to create interest to secure a Sunday School; and failing of this desire of her heart, she sent for the Sunday-school missionary, when the school was organized and the people became interested."

"Another girl went into an out-of-the-way place among the mountains, where there had never been church or Sunday-school, to teach a few children; and she taught them about Christ."

"Another girl excited such an interest in a neighborhood, miles away from her home, as secured a prayer-meeting and a Sunday-school in a community made up mostly of a crotchety denomination opposed to both. Her knowledge of the Bible is wonderful."

We have just heard of an Eastern young girl who recently received on her birthday a present of \$10 from her grandfather and aunt; and she gave the whole to the missionary cause.

WHAT A LITTLE GIRL DID.

A good many years ago, a little girl of twelve years was passing the old brick prison in the city of Chicago, on her way to school, when she saw a hand beckoning to her from behind a cell window, and heard a weary voice asking her to please bring him something to read.

For many weeks after that she went to the prison every Sunday, carrying the poor prisoner a book, each time, to read from her father's library. At last, one day she was called to his death-bed.

"Little girl," said he, "you have saved my soul; promise me that you will do all your life for the poor people in prison what you have done for me."

The little girl promised, and she has kept her promise. Linda Gilbert has been all her life the steadfast friend of the prisoner. She has established good libraries in many prisons, visited and helped hundreds of prisoners; and from the great number of whom she has helped, six hundred are now, to her certain knowledge, leading honest lives. Prisoners in all parts of the country know and love her name, and surely the God of prisoners must look on her merciful work with interest.

And all this because a little girl heard and heeded the call to help a suffering soul.

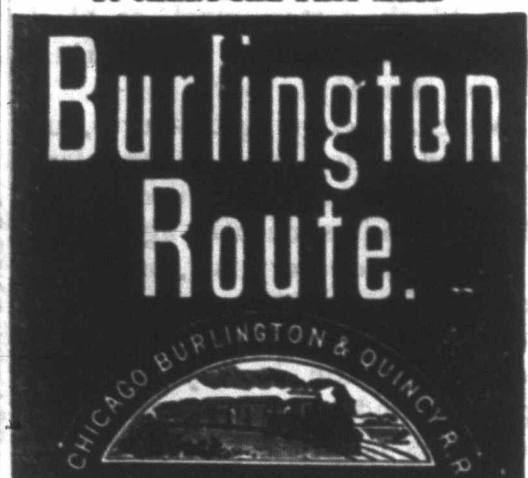
A COURTEOUS CAT.

A member of the Zoological Society says: "I once had a cat who always sat up to the dinner-table with me, and had his napkin round his neck, and his plate and

some fish. He used his paw of course; but he was very particular, and behaved with extraordinary decorum. When he had finished his fish, I sometimes gave him a piece of mine.

"One day, he was not to be found when the dinner bell rang, so we began without him. Just as the plates were being put around for the entree, puss came rushing up stairs, and sprang into his chair with two mice in his mouth. Before he could be stopped, he dropped a mouse on to his own plate and then one on to mine. He divided his dinner with me as I had divided mine with him."—M.

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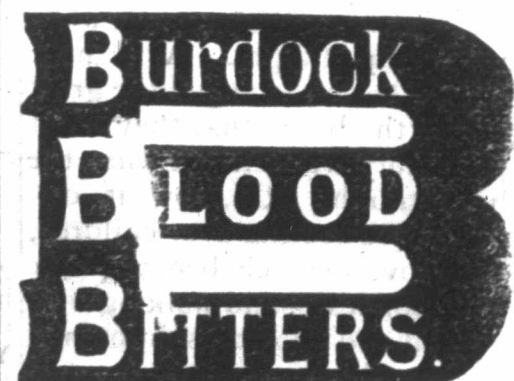
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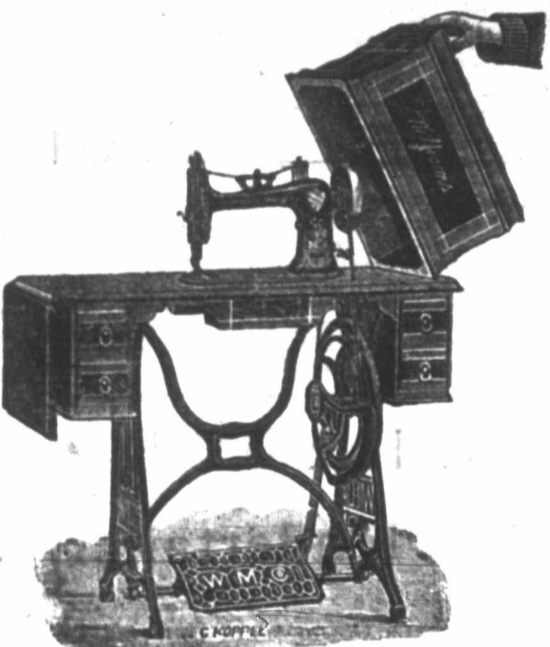
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