

# Dominion Churchman.

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA

Vol. 15.]

TORONTO, CANADA, THURSDAY SEPT. 5, 1889.

[No. 86.]

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## LESSONS for SUNDAYS and HOLY DAYS.

Sept. 8th.—TWELFTH SUNDAY AFTER TRINITY.  
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2 to 30.

THURSDAY SEPT. 5, 1889.

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

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

IS GAMBLING SINFUL?—Gambling may be shown to be against a plain commandment of God.

Against which? Against the tenth commandment! Gambling is rooted in covetousness. It is the desire to possess one's neighbour's money, and an attempt to get that money, without giving true value for it. The fact that your neighbour loses his money knowingly does not affect the question of the desire lying at the bottom of your own heart. The desire to get the money without paying for it, so to speak, is covetousness. If not, what is it?

No gambler can be indifferent as to whether he loses or wins; for, if he does not want either to lose or to win, why should he gamble at all? Why should he needlessly risk his own money? Why should he induce others to risk theirs? He can have no other possible motive in it than the desire to get the money of his neighbour. And in fact it is so; he is not indifferent; he wants that money; in other words, he covets it! This is sin against the tenth commandment.

But, perhaps a man may say, "I can bet or play without covetousness; I give all the money I win away in charity."

Be it so, it is an easy charity to be charitable at somebody else's expense! But in any case, if the money is nothing to such a man, the love of winning in itself is dear to him, and for the sake of that small pleasure he helps to make his neighbour poorer; he covets the advantage of winning, if he

does not actually covet the hard cash of his neighbour. This case, however, is not the common one, if it even exists at all. Men, as a rule, gamble to get money; for which money they render no service and give no value. This is covetousness, the idolatry of self; and the commandment is, "Thou shalt not covet."—From a Tract by Canon Tebbutt.

THE ARGUMENT OF COMMON SENSE.—A writer in the *Scottish Guardian* tells us the following anecdote.

"A friend of the present writer, a Scottish lawyer, and a good churchman, found himself, some dozen years ago, seated by a Presbyterian gentleman, who in conversation ridiculed the very idea of the Apostolical Succession. The lawyer did not take immediate notice of this attack, but after a while said to his fellow guest, 'You are to have the communion at your Church next Sunday, are you not?' 'Well,' said the other—'It was to be so, but our minister is invalidated and there is some doubt whether we can have it or not.' The lawyer said, 'suppose I come and administer it to you.' 'You,' replied the other, 'You are only a layman.' 'Oh! then,' said the lawyer, 'you hold that your minister has some rights which a layman has not.' 'Certainly,' said the other. 'And pray, how did he obtain these rights?' asked the lawyer. 'Oh! I suppose that some other ministers bestowed it on him.' 'And who on them?' was the rejoinder. 'Well, I suppose an earlier set of ministers.' 'And who on them?' was again asked. 'I presume an earlier set still.' 'Now, do you not see,' said the lawyer, 'that either at some point you make a layman claim a right which you do not allow to me, or else you are admitting that very principle of a succession, which you just now stigmatized as ridiculous.' The other speaker had the candour to confess that this view of the matter had never struck him."

HYPOCRITICAL VOCALISM.—A good story of the late Dr. Alfred Evans we give as closely as memory permits, says a reviewer in a Church paper, having heard the sermon ourselves. He was dwelling on the difference between profession and practice, and said: "And while the hymn is being sung at the offertory, such a man will join at the top of his voice in singing:—

Were the whole realm of nature mine,  
That were an offering far too small;  
Love so amazing, so divine,  
Demands my soul, my life, my all.

And all the time he is feeling the edge of a coin in his pocket, for fear he should give a fourpenny piece in mistake for a threepenny." Those who remember the now discontinued fourpenny piece know that it had a milled edge, unlike the smooth-edged threepenny. Hymns so intense in subjective expression seem to us highly improper in public worship.

JESUITS IN THE ENGLISH CHURCH.—"I well remember (writes Mr. Sadlier Stoney to the *Irish Ecclesiastical Gazette*) in the summer of 1846 I was spending a few weeks in Boulogne, and going with some English acquaintances to visit the new cathedral, I came across a young student in the Theological School thereto attached. He told me his name was O'Sullivan, born in the co. Kilkenny, and discovering I was a fellow-countryman, he jumped to the conclusion I was a co-religionist, perhaps from seeing me remove my hat on entering the chapel, while those with me retained theirs, and on my questioning him as to his returning to be a priest in Ireland, he astounded me by saying he was intended for the Church of England, that he was shortly about to enter the Jesuit College, St. Omer, to finish his education in theology, then he was to enter Oxford and go into the Church of England, as the Jesuit Fathers considered it would do more good by that course than by being a mere

parish priest; one trained such as he, no doubt, would cause many to be perverted." That is doubtless a true story. Those Jesuit agents who act this scoundrel part usually play the Puritan in our Church in order to create discord and lower the tone of our people in Church principles.

THE THING IS PLAIN ENOUGH.—Bishop Courtney is again to the fore as a champion of ecclesiastical order. It appears that a Presbyterian lady with some leanings towards the Anglican Church, shortly after her marriage to a Presbyterian, presented herself as a communicant at the altar of a Church of England without any previous intimation of her intention to the parish priest. Naturally enough she was not communicated, and she subsequently refused moreover to repudiate the schism in which she had lived. The irate lady addressed a letter to the Bishop bitterly complaining of the parish priest aforesaid. She received no encouragement, nor even condolence, from his lordship, who, in his reply, gave utterance to the following brave and courageous words, which deserve to be widely circulated amongst members of the English Church:—

"The thing is plain enough. The different Christian bodies, such as the Presbyterians, Congregationalists, Baptists, Wesleyans, have all left the Church, gone out from her and set up a new organization, each for itself, and whenever they have an opportunity to do so, they are loud in denouncing the Church of England and in proclaiming their superiority to her. The lay members of the Church cannot be allowed to keep up a perpetual sea-saw between her and her avowed enemies, and if they will go to these bodies to communicate with them they cut themselves off from communion with the Church. The Church has the greatest charity for all her children, and stands with open doors to welcome them, but it must be on condition that they remain with her and keep her rules. I cannot for the life of me see any want of charity in such an attitude. If you go to any one of these bodies of Dissenters, I do not mean any individual minister, and say, 'I am a member of the Church of England, and as far as you differ from her I think you are wrong, will you admit me to communion?' Do you suppose they would? No, not for a moment. It is only so far as you are supposed to give up your Churchmanship, that you are allowed to communicate by Presbyterians. . . . The truth through which they win sinners to Christ, and build up believers in their most Holy Faith is the same which the Church teaches, and so far they have no quarrel with her, but might come back at once. But the organization of each is a standing opposition to the Church, perfectly understood by them, and by her, and it is because of this organized opposition that Church people who think upon and understand the merits of the question, feel so strongly when other Church people compromise the position of the Church, and do her injury by communicating among Dissenters, and so give colour to the idea that there is no difference of any importance between them and the Church."

WHAT IS COMING OVER THE METHODISTS?—The *Christian* of the 16th inst. contains the following:

A Methodist of Mass.—The Mayor of Scarborough, Councillor Hutton, accompanied by members and officials of the Corporation, attended High Mass a few days ago, at St. Peter's Roman Catholic Church in the town on the occasion of the anniversary of the dedication of the edifice. As his worship was about to enter the church, Mr. Somerset Gardner suddenly stepped forward, and protested against the Mayor entering such a building, especially as he was a Wesleyan, and a local preacher. The *York Herald* reports the incident as "an unseemly exhibition of religious intolerance," but it had the sympathy of many who did not so unexpectedly show it.



## ABUSE OF LAY AGENCY.

THE extension of lay work has very rapidly developed an abuse which cannot too speedily be checked.

The idea of utilising the services of laymen in Church always implied that such laymen would follow their usual secular avocations, while on Sundays and other occasions doing work for the Church. It was also understood that the laymen thus engaged would be persons living in the district where such services were rendered, or in the near vicinity.

What is now the case? We have created a new order of ministers, who are without Orders and yet practically doing the duties of ordained clergymen. We have a class of young men who are not engaged in any secular calling, who give up their whole time to clerical work but who have not been ordained. Members of this novel order receive stipends from congregations, and, in instances known to us, occupy such a position as hinders the settlement as a parish of the district in which they work. The people are familiarised with a form of service which is not recognised by the Church, and their minds become confused as to the nature of the Ministry.

It is but natural for one who regularly officiates in a Church or school room, who visits the sick, and exercises general control over Church affairs, to make a circle of friends. When such an one is removed there is difficulty for his successor, or for the Rector in whose cure such a lay mission is situated. We submit that it is not wise to license a lay reader to any special mission from which he has to draw his income. Lay workers should be itinerant, and do their duty voluntarily. They may fairly look for re-imbursment of actual expenses in travelling, but any form of stipend paid to a lay agent seems to us to strike at the very principle of lay agency. Where a stipend can be paid a clergyman should be appointed, and if necessary for his support, a grant be made from the Mission Board to supplement the local payment.

We are really going further from ministerial order than the Methodists. One of their local preachers is not given charge of a particular congregation and paid for his services. The Wesleyan body draws a hard and fast line between an Evangelist layman, and an ordained Pastor and Preacher, quite as rigidly as we do in theory and in law between a layman and one in Orders. But they observe the distinction, while we of late years have come to recognise a practice which utterly confuses the line between laity and ministry.

The effect of this novel arrangement is to prevent any active form of lay agency growing in the place where a layman is placed in a semi-ministerial position. If a certain mission is served constantly by a resident and paid lay reader these local laymen who might fairly be called upon to engage in lay work will feel indisposed to give themselves to it, their opportunity is, as it were, monopolised, and, in the very nature of things, a paid layman will never command that respect which is paid

to the clergy for their office sake. Not only so, but there are very few places where a layman can be placed as a paid officer without some few persons being found there whose Church training and education renders them, and renders them very properly, uncomfortable at being ministered unto constantly by a mere layman.

There is too near an approach to Plymouthism in this modern fashion of using lay agency to be pleasant to an intelligent Churchman. We press upon the authorities the advisability of correcting this abuse ere it become so established an usage as to be irremediable.

## SCIENCE—SO-CALLED.

LAST week at Toronto were held meetings in connection with the American Association for the advancement of Science. Such gatherings are no doubt pleasant to those who find pleasure in them. But as tending to advance science we fail to see where the momentum comes from to give science a jog onwards. Some of the papers were trivial, some were high faluting essays, and one seemed to us a political harangue of the spread eagle type. A paper by Mr. Hill, a Vice-President, was composed for the purpose of showing how the difficult race problems in Canada must inevitably bring about annexation to the States. This doctrine was emphasized as offensively as though intended to catch the applause of an American audience. What such political addresses have to do with advancing "science" is an insoluble problem. Then another paper by an ex-President was read on the "Evolution of Music," in which not a single idea was expressed of a scientific character, or bearing any relation to science.

Music, he said, had "four stages: music as rythm, music as melody, music as harmony and music as symphony. Rythm, was born of the dance, melody was born of poetry, harmony was born of drama, symphony was born of science. The motive of rythmic music was biotic exaltation; the motive of melody was social exaltation; the motive of harmony was religious exaltation; the motive of symphony was æsthetic exaltation. It is thus seen that music develops from the emotional nature of man, as philosophy has its spring in the intellectual nature. The earliest emotions arose from the biotic constitution—simple pleasure or pain, as felt in the body and expressed in rythm, they were mere feelings. Then feelings were idealized and became emotions and were expressed in melody; the emotions were idealized and became sentiments and were expressed in harmony; then the sentiments were idealized and became intellectual conceptions of the beautiful, the true and the good, and these were expressed in symphony."

Every phrase in the above, when at all intelligible, is open to grave question, the propositions stated so dogmatically are mere windy speculations, which are utterly unphilosophical and no more scientific than beating a drum. The President wound up an involved, obscurely phrased address, crowded with rash assertions, by proclaiming that music was now "emancipated from the bondage of form." He said, "We know that music has been chained to

'form' and imprisoned in the Bastile of musical intervals and guarded by the henchmen of mathematical dogmas. But a few great musical composers, like Wagner, have broken the chains and burst the bars and killed the jailers, and they sing their liberty in strains of transcendent music."

Is it possible such rank nonsense could be uttered in a meeting of scientific men? Fancy, if it is possible, music being devoid of musical intervals! One might as well go off into raptures over language being delivered from the slavery of grammar, and words from the fetters of orthography, as of music freed from musical intervals and its sounds liberated from mathematics. Where was Professor Loudon while such mere rubbish was being talked? Where Professor Wright? How these able Canadians must have laughed and blushed at a paper so flippant, so shallow, so ignorant, and so irrelevant being supposed to aid in the advancement of science! Another paper on "Anthropology" was read, which to us seemed wholly unworthy a scientific gathering. Its facts were chiefly assumptions, its logic highly effeminate, and its treatment of certain theological speculations, more fit for a Chautauqua class than men of science. The writer seemed very anxious to show that there was nothing "peculiar" about the Jews in religious matters. He denied that they were capable of rising to spirituality, or stood on a higher religious plane than other races. We should like to have asked the author what he knew of "spiritual religion" outside what he had learnt from Jews? What other race had such spiritual conceptions of God as isolated the Jews from all the idolatrous nations around? What other race produced prophets such as the Jewish ones? What other race can point to teachers like Jesus, a Jew, S. Paul, S. John, S. Peter, S. James, all Jews. There is something "peculiar," we submit in these Jews producing such writings as are embodied in the Bible! But of all the peculiar things the most peculiar is the notion that such theorizing in defiance of facts, is "science"! The visitors enjoyed their picnic at Toronto, the citizens enjoyed seeing their pleasure. But he has an imagination wonderful indeed in power who fancies that science is advanced by such papers as were gravely read before audiences that held local men who would have been ashamed to place such crude, ill-informed, shallow compositions before the public. The *Mail*, we note, suggests that one paper was probably read as a burlesque of a political economy essay before the days of Adam Smith! We suggest that others were read as burlesques of scientific treatises before the days of the British Association for promoting Science, which would not have suffered its records to be soiled by such shallow papers as the American Association accepts, and such addresses as it allows to be made in its name.

## THE GREAT TEST FAILS.

THE great infallible test as to the position of a Church, whether standing or falling is affirmed by a certain school to be the doc-



trine of justification by faith. If it is held as by them held, then a Church is standing and prospering, if not held, or held in a different sense to this school, then such a Church is falling. These man-made tests have a sad habit of breaking down. This one has collapsed ruinously in the land of Luther, who invented it, yet in the face of this disastrous break down, this test is still believed in, and preached as the infallible touchstone of orthodox and spiritual health. From *Harper's Magazine* we learn that in Germany, the home of Lutheranism, which is historically identified with this doctrine, "almost everywhere there are complaints of notable diminution in Church attendance. Many churches in the towns and in the countries are three-quarters empty. At Berlin, where there are only forty-seven churches and twenty-seven chapels, with 50,000 seats, for a Protestant population of nearly a million, the Church service is very little attended." People go to the cathedral to hear the fine music and to see the Emperor. When the liturgical service is over, there is a considerable exodus; more than half the congregation goes away; and before the sermon is at an end there is a formidable rush toward the doors in order to get good places for seeing the Imperial Family go out. The service ends before empty benches; and at the celebration of the Holy Communion, which follows, there are often not a dozen communicants."

So much for the "justification by faith" Church. Now contrast the Church of England at home with that sad picture. There, this doctrine is subordinated to other truths, and held in a sense which those repudiate who believe in the "test" theory. Yet the Church is flourishing, and prospering most where the great test is utterly repudiated! There is a screw loose in this theory somewhere, it had better be taken in for repairs by its party friends.

WHAT ARE ARCHDEACON'S FOR?

IT is a well known humourism that "an Archdeacon is one who performs archidiaconal functions." But what those functions are, who knows? He is said to be "the eye of the Bishop." But that is we fear not open to ocular demonstration, and if it were, what good would it be, if this officer only saw things, and there left them? Here is a case that makes plain men think and say very hard things of our Church system and of those who are supposed to administer it. The site of the municipality of East Toronto was, a few years ago, a mere common. The G.T.R. placed a Round House, &c., &c., there, bringing a population of over 600 persons. The land now occupied by this new village was and is in the parish of Norway, which extends over a very extensive district. In that parish is a Church situated about one mile from the new village. The people settled there desire our Church services and ministrations. The old parish Church is over a mile away, and the dwellers in East Toronto have no sort of association with it, or with its affairs, or its interests. Naturally,

properly, and most commendably the new Village, which has more than double the population of the one that gives the parish its name, desires to be an independent parish. It has a Reeve and Council, and is essentially in all points an organised community apart from any other. The people are numerous enough to form a larger congregation than gathers in the distant parish Church. But, although they have protested and pleaded against being treated as a mere mission station, to be served by anybody, lay readers, and so on, without an ordained clergyman to take charge, their representations have been ignored.

What is wanted is a great deal less old fashioned conservatism, and a little common sense in our manner of dividing parishes. Why should not a people so circumstanced have the right to call upon the Bishop to make by his Archdeacon a thorough enquiry on the spot into such a case? What are Archdeacon's for any way if they cannot be used for such necessary work? It is assumed that a Bishop has no time to visit such villages and master their situation for himself, which moreover cannot be done by listening first to one person, then to another, and to others by single interviews and letters. An examination on the spot is essential. What sort of a system is it that sees a new village grow up on the outskirts of an old, very scattered parish, and which has no means of providing for such a growth? One would think the rulers and legislators of the Church in Canada had never seen such changes as are characteristic of this Dominion! Indeed it would be quite fair to say that new villages and towns are regarded as somewhat a nuisance, and the people thereof hardly worth the pastoral care of the Church—so systematically and persistently are such places and such people neglected! While an important centre of Church life is being frozen out, the dissenting bodies are on the alert to give welcome to those whom the Church drives away. The parochial system is a good one when worked with judgment, but when old parochial rights are asserted over a new district and over a people having no natural connection with such an old parish, it becomes an absurdity and an outrage. The Church is being throttled by red tape.

THE BISHOP OF MANCHESTER ON AGNOSTICISM.

THE Bishop of Manchester, preaching at Bamber Bridge, took his text from the words: "Wait for the promise of the Father" (Acts i. 4). In these days, he said, we had to encounter a very different theory of the origin of religious belief from that given in the chapter from which the text was taken. There were people who said that it was merely the latent instinct in man which had created the purer and more spiritual forms and shapes of religious life which history had known. From Demos to the demi-god, and from the demi-god to the Divine Personality revealed to Abraham, all the different forms, it was alleged, had been created by the spirit of man, by his

latent religious instinct. In other words, God had not created man, but man had created God; and we were not to look to the kingdom of God but to the kingdom of man for all progress in happiness and prosperity. It was very easy to say such things. That theory, as a theory, was as good as another as a mere expression of opinion; but what was the use of theories? Their use was to explain facts; but that theory described nothing, and explained nothing. What conclusion were they driven to if they accepted that theory? Why, to this. That so long as men lived in the illusion that there was a Divine power they were wiser and better, and that when they rid themselves of that illusion they became more foolish and worse. A man must be strangely constituted who could believe such a theory as that. Religion was simply a bond to bind the soul to God, and if God were an illusion, religion was the bond that bound a man to an illusion and must itself be an illusion. How could anyone believe that in the face of the religious instinct that was in the breasts of all the human race? There was no race on earth that did not have the feeling of dependence upon a higher power. He knew that travellers had testified to finding races without the religious instinct, but he said fearlessly that those reports had never borne the scrutiny of strict investigation. It was said that the Zulus had no such instinct until Bishop Hannington proved that they believed in a great ancestral god. It has been stated more recently that the aborigines of Australia, who shared with the Hottentots the reputation of being the lowest of the human race, had no religious instinct. That was totally false. But even the man who knew them best thought so for fourteen years, but when he became as it were a member of their tribes he discovered to his amazement that they had a religion which no woman of the tribes might know under penalty of death. It was not true that there was a tribe anywhere on the earth's surface that did not know and believe that there was something diviner and higher than itself, on which it must depend. From the days that men carved their hatchets out of flint they had felt that there was a Being higher and diviner than themselves, which would open their eyes and support their weak wills in determining to do what was according to their primitive notions of right; and so it had been down the long ages. In the presence and in the dwelling of God man had arisen from the beast-like to the man-like, from the man-like to the saint-like, and from the saint-like to the Christian. But it was to be observed that in the long development there had been certain critical periods. The development had not been at an equal increment of light and power; there had been periods when the whole human race had been lifted up to a higher plane of insight and force. The theories of the life of the world and of the Church of God were opposite one to the other. Where the philosopher looked into his will and expected to find there the creative power and all that was best and noblest in his life, the humble believer looked not within but above.

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The one thought he would be guided by the light of his own understanding, but the other by the illuminating grace of the Almighty; one worshipped self, and the other worshipped God. Let any body of men in this land live in selfish worldliness alone, and in one generation there would be such an accession of effeminacy, such a loss of strength and courage, loss of purity and loss of peace, that all the world would flee from that people as from the plague. In conclusion, he said there were no institution in this land that was safe. Monarchy was not safe; aristocracy might fail, prelacy might fail, democracy might fail—as it was obviously failing in France—everything that was a type of man might fail, but the kingdom of God would not fail.

#### CHURCH TEACHING ESSENTIAL TO THE YOUNG.

THE following passage at the foot of this article, taken from a sermon by the Rev. R. Eyton, applies as forcibly to us as to his hearers. We need only substitute "Public Schools" for "Board Schools." Mr. Eyton points out that no guilds, institutes, or other auxiliaries can do the work that needs to be done in School. We know that too well in Canada. The Church is terribly weakened by the loose, undefined notions that our youths learn at a public school. Under the undenominational system the young are practically taught that one form of Christianity is as good as another, they naturally, therefore, and most logically, infer that no form of Christianity is true, and they end in the further inference, that all forms of religious faith are untrue or doubtful. But the Public School system is a fetich in Ontario, and it is no less idolatrously worshipped than the image made by the heathen who "in his blindness bows down to wood or stone." After being in their most susceptible years subjected to this pernicious, undenominational influence, no wonder the Church finds it so hard a task to implant divine truth, and so difficult to bring those whose minds have been so poisoned and perverted into those habits of order, and discipline which to a well trained youth are the vesture of his life. Mr. Eyton says:

Education, from the point of view of those who believe in an enduring result, is the presentation to children of life-shaping motives. It is more than giving fragments of knowledge; it is the training of the will and the conscience as well as of the heart; it is moulding character, and character can only be moulded where you can get living influence, life-power, a definite interest. Not by what you teach so much as by the way you teach, you mould character. Any scheme of popular instruction must, as things are, guard these things most jealously. It cannot give time or opportunity to teachers to follow up and take a personal interest in children; it must teach religious truth, with its great determining, life-shaping motives, in too definite a fashion; it must avoid enthusiasm and definiteness, or it is accused of proselytizing and narrowness. For this reason, much as I appreciate the excellence of the work of the Board schools in their strictly limited sphere, they do not, and cannot satisfy the

methods suggested by the text (St. John vi. 27). They must be in the main "splendid machines," but only rarely and accidentally real life-powers. . . . If education means making the most of a child, moulding its character as well as training its mind, the possibilities of a Church school are far above those of any school conducted by a Board, which cannot have a heart, even if it can afford itself the luxury of a conscience.

The Creeds of the Church are of inestimable value in enabling a child to find its way in the Bible; to realize its meaning. If we are to teach religion effectually, we must use the Apostles' Creed. It is as necessary as the groundwork of religious teaching as the multiplication table is for the teaching of arithmetic.

If we are to escape the perilous tendencies of the advance of knowledge, it will only be by preserving the religious element, and by trusting to the power of the Christian influence, the charity that buildeth up and developeth.

The Church in England is now much agitated over this question, as the whole party of those who care for no religion, atheists, free-thinkers, the lower grade of dissenters, are seeking to uproot the schools of the Church and substitute Board schools for them. Several Bishops have recently spoken out warmly and solemnly against this attempt to destroy religious teaching in England. The plea that Sunday schools afford ample opportunities for such instruction is strongly combatted by the Bishops. The Bishop of Chester said Sunday schools were utilised for a most mischievous purpose if they allowed them to be regarded in the light of substitutes for other definite religious instruction, which would practically mean that they were assisting in the removal of elementary education in its valuable shape. He also affirmed that the love of *undenominationalism* was in reality rooted in hatred of the Church, and that it was really, as we some time ago argued, "a new form of religion."

How we are to rid ourselves of this evil is indeed a difficult problem. To many of us the exaction of taxes for the support of a school system which is abhorrent to our consciences is a cruel oppression. Some day we may be able to combine in order to resist this State robbery, and compel the powers that be to recognise that even Churchmen have civil rights. The new religion called "Undenominationalism" must be made to stand without being held up by our money. This new religion is now recognised and subsidised by the State. That iniquity must one day be ended. We ask the "Equal Rights" party to study this phase of the religious question in Canada. They will discover that it is not the Jesuit alone who compels State recognition of his form of religion, and forces the State to make grants in aid of it, but that there is a new religion taught in our Public Schools, which has no basis in Scripture, and that this religion is propagated and supported out of the public taxes, taxes paid by those who detest and condemn this substitute for the religion of Christ.

—We judge ourselves by what we feel capable of doing while others judge us by what we have already done.

#### SKETCHES OF TORONTO CHURCHES—THEIR HISTORY, ENDOWMENTS, PROGRESS AND WORK.

##### 4. HOLY TRINITY.

The year 1847 marks an epoch in the ecclesiastical history of Toronto. It was the year in which the Bishop was enabled through a generous contribution by the S.P.G. to surrender the rectory of St. James's into other hands, appointing his assistant, Rev. H. J. Grasset, to that position, which the latter held till his death in 1882. He was thus enabled to devote his tireless energies more to the Episcopal Office. The same year saw the approval of the piety of the Church impressed emphatically upon the Free Seat Movement in Toronto by the establishment of the fourth church in the city, through private generosity as a church for the poor. The anonymous English donor of \$5,000 made it a condition that the seats should be "free and unappropriated for ever," and the patronage entirely in the Bishop's hands. A site was donated (valued \$500) by Hon. Somers Macaulay on the very spot chosen by the Bishop as "most likely to embrace the largest portion of the poor." Three things were provided for (to mark the day of consecration) by the English founder, viz., a noble offertory, a donation for the poor, and a Font worthy of its purposes. For each of these objects £50 was provided. There were also provided Sacramental plate, surplices, &c.

The church was at first served only by the assistant masters in Upper Canada College—Messrs. Scadding and Stennett, the former still living. In 1851 the necessities of the case occasioned the appointment of William Stewart Darling as assistant—and surely never did assistant curate do nobler work. The care of the poor, and the sanctity of Divine worship—so much desired by the founder—were united to such a degree that this work has been monumental, a bright example to the whole diocese. Though the church is now in the actual centre of a large city, its property of immense value, its surroundings mostly of a business character, the church still does good service for its original purposes. The attendance is very large, and the services of the highest dignity. A capital parsonage and very fine school have been added to the original foundation of the church. An income of about \$6,000 per annum attests the liberality of the congregation, and they are among the largest contributors to such outside objects as the Mission Fund of the Diocese. It is said that the surplus sum left over from the original donation of the Founder was invested in neighbouring property and now bids fair to provide a handsome income from this source alone. Under such circumstances we may now expect 'Old Trinity' to bloom afresh with additional vigour and liberality derived from this new impetus—fruit of the generous piety of a former generation. It may not, perhaps, be true that the congregation—now comparatively a wealthy one—needs such good fortune, such help from a former age: but good fortune could possibly not have fallen into hands better trained to make a good use of it for the Glory of God, for the good of the poor, for the benefit of the needy. These old churches have not been provided with abundant means for nothing: and it is only those who have been badly trained who are spoiled by riches derived from others. The 'two Trinities' have now an opportunity of displaying to younger and struggling churches a disproof of the modern idea that endowments do harm to those who enjoy them. It is so, of course, sometimes, and their Nemesis appears, the cry of confiscation is raised with every show of justice, and other hands are called in to use better those gifts of which the first beneficiaries are not worthy.

##### A MILLIONAIRE'S SOCIAL REFORM.

Some little time ago the well-known Pittsburg iron-master and millionaire, Mr. Andrew Carnegie, published an article in the *North American Review* which has attracted remarkable and considerable attention from nearly all classes of the community, both in England and in America. It is, of course, now notorious that Mr. Gladstone was so struck with the "Gospel of Wealth" therein set forth, that he persuaded the editor of the *Review* to allow the article to be reprinted in the *Pall Mall Budget*, thus making it more widely accessible than it had previously been. It is evident that an article which has excited so much attention among our statesmen and thinkers must be of some merit, and contain proposals that are well worth our thoughtful consideration.

What, then, is the drift of this paper of Mr. Carnegie's? First and foremost it is an endeavour to remedy the inequalities of rank and wealth, so painfully and so frequently apparent to all. The wealthy writer first discusses briefly Socialism, Communism, and Anarchism, as remedies of social evils, but finally rejects them all and declares for uncheeked Individualism, the doctrine of each man for himself in the race of life. But a limit is placed to this Individualism,



CHURCHES—THEIR PROGRESS AND

and it is here that the difference between Mr. Carnegie and the unhesitating upholders of the laissez faire doctrine is made manifest. As long as the battle of life lasts, unlimited Individualism is to be the rule; but after the death of the individual, a modified sort of Communism is to be allowed in regard to the worldly possessions he has heaped up during his lifetime. At least, this is to be the case in regard to millionaires' great fortunes, for Mr. Carnegie does not deal with moderate savings, but only with excessive accumulations. The method in which this "modified communism" in dead men's fortunes is to be carried out is by making the great tax of the future not a land tax, as Mr. Henry George proposes, but a death duty, which may possibly go up to as far as fifty per cent. of a millionaire's property.

There is little doubt that this suggestion made by Mr. Carnegie as to increasing the death duties will eventually be followed out to an even greater extent than is at present the case, for it has already commended itself highly to some of our English statesmen. And his lay sermon to the rich, powerful and eloquent as it must be as coming from one of themselves, cannot surely be altogether without its effect. But of one thing we are sceptical. We cannot agree with the writer that this reform will "solve the problem of rich and poor." The causes of poverty cannot be touched by mere distribution of wealth, whether in the crude form of French Communism, or in the modified manner now proposed. What is needed is a reform that shall go to the root of the disorder of our present industrial system; a reform that shall change the strife of harsh, competitive conflict into united, harmonious, and collective endeavour. Such a reform can only be the result of moral change, not of legislative interference. But, nevertheless, we welcome this unselfish proposal of one of the richest men in the world, and admire unhesitatingly and openly the courage with which he utters his criticisms and admonitions to those who are in the same position as himself. And we echo with him the thoughtful, weighty words: "The highest life is to be reached, while animated by Christ's spirit, by recognising the changed conditions of the age, and adopting modes of expressing this spirit suitable to the changed conditions under which we live—still labouring for the good of our fellows, which was the essence of His life and teaching."—G. in Church Bells.

her simple face, small and bloodless, like a virgin on a painted window, and, with the accompaniment of the sharp gestures of the typical angular English-woman, recited a prayer, interrupted by the exclamations of the assembly. But the comic is for ever reappearing in the ceremonies of the Salvationists. All of a sudden a movement of fervour casts them to the ground; men and women fall flat on their faces, their heads buried in their hands. Even the orchestra was carried away in the universal prostration. The drummer fell flat upon the big drum, and the trombone-player placed his instrument between his knees. One would think they found a pleasure in making themselves ridiculous. Indeed, they do not avoid ridicule; they rather invite it, agreeably to the instruction of the 'General'—"The Salvationist officer must meet ridicule with intrepidity." Well, they are truly intrepid. After the hymns and the speeches, the public confessions are the chief features in the ceremonies of the Salvationists. A young man or a young woman depicts their former evil course of life, and how they were converted. "This spectacle, at which I have been present," says the writer, "several times, has always been repugnant to me. This pleasure in dilating on one's vices seems to me more like cynicism than penitence." The "General" did not tell us the state of the army in Paris, but, to judge by the large allowance of English accent in these reunions, it must be very middling. In transplanting his strolling orchestra, pure and simple, from England into a country like France, with the frightful costumes and gross methods of attraction, the "General" does not seem to have taken into account the difference between the two races. If I were not afraid of offending the "Marechale" I should like to assure her that for a song to have a chance of touching a French auditory it must, above all, be sung in tune.—G. J. Cowley Brown, in Church Bells.

THE 'SALVATION ARMY' FROM A FRENCH POINT OF VIEW.

"General" Booth has lately crossed the Channel in order to give the contingent of his army in France the benefit of his presence. This has called forth an article in one of the French illustrated papers, written in a more thoughtful strain than one might have expected. The author of the article expresses his conviction that the "Salvation Army" labours under a radical defect, which is enough by itself to prevent any chance of its success in France, viz., that its agents, and those whom it sends out into the streets of Paris, are a sort of embodiment of all that seems ridiculous to a Frenchman in connexion with the word English. They lend themselves freely to the caricaturist. The French cannot take those seriously who begin by making them laugh.

At the entrance of their place of worship the writer notes a sample of the proceedings of this modern propaganda which he finds it difficult to reconcile with the methods of true piety. They sell photographs of the "General," and of the "Marechale," in all sorts of poses, just like those of any actor or actress who may happen to be the rage. One of these represents the "Marechale" carrying her baby. That is, it must be confessed, a strange subject of sanctification. The writer notes the startling inscriptions on the walls. Texts torn from their context do not always have the effect contemplated or desired. The countenances, he says, of the Salvationists belie them, or his discernment fails, if there is not faith among them. It is true, he adds, that, as in the case of all who in these days are united in the bond of a common conviction, whether political or religious, the majority is composed of young men and young women, and there is among them a sort of family likeness, a physical uniformity significant of a uniformity of temperament. It is probable that a physicist would discover some materialistic explanation of the feeling that unites them. The young men in the red jerseys are pale and lean. Their unkempt hair shows a resolute disdain for any care of the body. The young women under their ugly black bonnets are paler and leaner still, with large, hollow, lustrous eyes. An ecstatic smile lights up the poor, plain, suffering features. "If," he says, "I were a painter, about to produce a picture of the primitive Church, it is to the 'Salvation Army' I would go for my models."

From philosopher the writer of this sketch turns historian. He says, when the "General" arrived, there was a moment of delirium among this throng of youths. There were shouts which seemed as if they would never end, and handkerchiefs waved in frenzy above all heads. Then they struck up a song given out by the "Marechale;" number thirteen in the leaflet prepared for the Paris Congress. This leaflet costs two sous, and I observed the words "All rights reserved" printed on it. This singular "Army" does not permit you to praise the Lord without drawing a petty profit from it. This by way of parenthesis. Everybody sang. Those who had not bought the leaflet contented themselves with humming tra-la-la-la. They kept time by clapping with their hands and stamping with their feet. The big drum and trombone lent their aid. The babel of sounds was deafening. Then, to this unwittingly comic display, he goes on to say, succeeded a scene of real emotion. The "Marechale" came to the front of the platform with

her simple face, small and bloodless, like a virgin on a painted window, and, with the accompaniment of the sharp gestures of the typical angular English-woman, recited a prayer, interrupted by the exclamations of the assembly.

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Home & Foreign Church News.

From our own Correspondents.

DOMINION. MONTREAL.

MONTREAL.—St. Stephen's Church.—Last Sunday evening the Bishop of Pennsylvania preached a sermon on the effects of sin, taking as his text 1 St. Peter iv. 18. He pointed out that sin circulated; evil-speaking was an example of this. A man might make use of new and novel profane or indecent words which would be caught up by his mates and be repeated after his death; an evil book sent forth by an evil man would infect the well-being of all its readers. The sin being once committed, its effects could never be stopped. The committer of the sin might repent and use his power for good to counteract the evil, but the effects of sin were too many and too widespread to be done away with.

Rev. Seth A. Mills, of Bristol, writes: "I have been away from home a great deal lately, visiting the people, and preparing them for the Bishop's visit. His Lordship is to be here on the 26th and 27th inst. I expect to have a few candidates for confirmation. St. Luke's Church has been clap-boarded, and is being painted white, you would scarcely recognize it now. We hope to get the parsonage made warm before winter." This is material work, but I feel sure that a good work is going on in the hearts of my parishioners; I hope I may be spared to carry on the good work, &c.

The funeral of the late James Hutton, Esq., for many years treasurer of the diocese, took place on Monday p.m., 26th August, at St. George's Church, of which he was one of the founders. Several of the clergy and a large congregation of the laity were present.

ONTARIO.

HILLIER.—The Rev. W. Fleming has been appointed rector of this parish.

Bishop Lewis and wife sailed for Canada on Thursday.

KINGSTON.—All Saints'.—The Church Improvement Committee have recommended immediate enlargement of the church as it is frequently over-crowded.

REFORM.

wn Pittsburg iron-aw Carnegie, publican Review which siderable attention mmunity, both in ourse, now notori-struck with the rth, that he per-llow the article to t, thus making it l previously been. is excited so much thinkers must be als that are well per of Mr. Carne- n endeavour to wealth, so pain-ll. The wealthy m, Communism, evils, but finally ecked Individual- mself in the race s Individualism,



TORONTO.

Clergyman.—The Rev. H. B. Owen, on leaving his parish, his friends presented him with a very complimentary address and a purse of \$25.

Peterborough.—Rev. John McCleary, of Detroit, has been appointed curate in charge of St. Luke's church during the absence of the Rector, Rev. W. O. Bradshaw, who is in Colorado for the benefit of his health.

Shameful Irreverence.—At a recent celebration of Holy Communion at the Church of the Ascension, Toronto, after the offertory had been collected and placed on the altar, one of the Wardens stepped up to the rails and signalling the officiant requested the alms dishes to be handed over to him, this was done, and the Warden marched off with them into the vestry and then walked out of the church during the celebration, carrying with him the offertory! It is hard to say who was most to blame, the clergyman who gave over the offertory during Holy Communion, or the Warden who was so irreverent as to interrupt this service by so strange a proceeding. They both deserve the severest censure. Many of the communicants were much disturbed.

Church School for Boys.—The Church School for boys in Toronto opens in a few days with most encouraging prospects. More commodious rooms have been secured and there is every promise of still larger premises being needed in the near future. The staff consists of Benj. Freer, Esq., M.A., Oriol College, Oxford, and Trinity College, Toronto; T. L. Abour, Esq., B.A., B.G.S., London University; James Caulfield, Esq.; J. Bruce Rogers, Esq., and other masters. The Bishop of Toronto is President and takes much interest in the School. The following are members of the committee: The Rev. Dr. Langtry, Judge Oaler, W. G. P. Cassels, Q.C., E. M. Chadwick, G. S. Holmsted, A. Macdougall, Esqrs., with W. H. Lockhart Gordon as Secretary-Treasurer. The school is divided into six Forms, open to subdivision, the aim being to give each pupil the personal attention of a Master. Pupils are prepared thoroughly for the matriculation examinations of the Universities, the Law and Medical Schools, the Royal Military College, &c. Those pupils who are intended for business life may take Book-keeping in place of Latin or Greek. The School is on the model of the English Public Schools which are unrivalled in efficiency in teaching and discipline, the object of the School being with thoroughly sound instruction to impart those principles of honor and honorable action which are the essential characteristics of a good citizen and Christian gentleman. The terms are quite moderate and may be learnt from the Secretary-Treasurer, 28 Scott St., Toronto.

ALGOMA.

The Right Rev. the Lord Bishop visited Cook's Mills, Walford and Blind River, on the 18th and 19th ult. Morning service was held in the Cook's Mills school house on Sunday the 18th, at 11 a.m. The school house was crowded to the utmost of its seating capacity. During the service the Bishop baptized five children and administered the rite of Confirmation to two very worthy candidates. After the Sacrament of Baptism and the Confirmation service, the Bishop, from an appropriate text, in beautiful and effective terms addressed the people relative to the importance of Baptism and Confirmation.

Service over, and the Bishop having dined and seen a large number of people who were anxious and delighted to see him, he again boarded his steam-yacht Evangeline, which then ran up the channel sixteen miles to Blind River to take on a large party of almost all Church people for the evening service to be held in Algoma. In a short time the yacht again steamed east to Algoma, eight miles from Blind River. Our people at Algoma hearing that the Bishop had arrived with their Blind River friends were delighted. At the hour for evening service His Lordship found a densely crowded school house waiting with delighted expectancy to hear him. After prayers and the baptism of one child he preached in earnest, strong, clear and feeling language from the well known but appropriate text, "The Lord is my Shepherd I shall not want." The service being concluded, the Bishop after much hand-shaking and warm greeting on the part of the people, again made his way down to his snug and commodious yacht. Though the night was dark and the appearances of dirty weather, the good Bishop kindly took his Blind River friends back to their homes. Leaving Blind River, the yacht again steamed down to Cook's Mills where we safely arrived about 2 a.m., Monday. The Bishop here obtained a few hours sleep. Having breakfasted and celebrated Holy Communion privately with a sick woman and

those who had been confirmed the day before, he immediately set sail for Walford, situated near the Spanish River, about thirty-five miles by boat from Cook's Mills. Leaving the river, the Bishop, grip-sack in hand, walked over to Walford through the woods. Here, in the evening, after baptizing another child, he preached to another large congregation in his beautifully clear and trenchant style. By using illustrations he told the people that since man was free, and therefore responsible, they were undoing what Christ had done for them if they sowed unto the flesh. Universalism, though a fond belief, was false, for our Master Who is love itself speaks with authority of the place of weeping and wailing and gnashing of teeth where the worm dieth not, and the fire is not quenched." As the crop that is reaped from the farmer's field is thirty, sixty, and an hundred fold greater than the seed from which it sprang, so most assuredly according to God's unalterable law will they who have been sowing to the flesh or the Spirit respectively reap in the world of consequences eternal punishment—utter corruption—or eternal life.

The Bishop's visits and sermons at these places, where there are no laborers of the Church for the greater part of the year, will be long and gratefully remembered.

It must be remembered that all those who came to hear the Bishop are not all Church people. Dissenters and Romanists formed quite a percentage of the congregations. The Church here is by no means strong, though many of her children are scattered here and there on the North Shore. Dissenting workers, to our shame, from being in the field a longer portion of the year—in fact they are in it the year round—come in contact with our unwarmed-for brethren and wean them from the Church. This happens because the Church missionary or student is only here, at the most, for three months of the year. In some places from the fact that men will not come forward to work for Christ's Church, many of our people are altogether lost to us. Two men are now needed to work along this line. Will they be forthcoming? Your brethren in Christ and others want your hearty and persistent assistance to teach them and their children. "Come over and help us" is the earnest cry of the hard-working and considerate Missionary Bishop of Algoma, his too few clergymen and lay workers.

"The harvest truly is great but the laborers are few." The Church can be built up and made strong here. How long will Churchmen let the present state of affairs continue?

THE CHURCH IN THE UNITED STATES.

(Letter from our New York Correspondent.)

New York Aug. 30th.—It would seem as if the opposition to the adoption of the scheme of the committee on Liturgical revision on the part of the extremists at least and those of the advanced school were beginning to die down, though the Living Church, of Chicago, still comes to the front against it. Several priests, after carefully examining the proposed emendations and additions consider that many of the propositions are worth waiting for, as well as being exceedingly desirable in the way of enrichment. One has gone so far as to say in my own hearing that one proposal alone would be worth waiting for three years more, namely, the transferring of the Prayer of Humble Access to its proper place after the Consecration and before the administration. Such an alteration would cure a Puritan dislocation, which thus interrupted the strain of Eucharistic praise, and interrupted it with a purpose. The cry to close the revision scheme arises, not so much from any opposition to the idea of revision in itself, but from the fact that the proposed rubrics directing a pause in the Confirmation Prayer and prescribing that some must communicate with the priest or there shall be no celebration, have a doctrinal animus, as has also the proposed change in the words so deliberately phrased and inserted by Bishop Seabury in the same prayer, "that we and all others who shall be partakers," &c., into "whoever shall be partakers,"—which is specially aimed against that reservation of the Blessed Sacrament for the use of the sick so expressly provided for in the Scottish Office. It is not likely, however, that such partizan and panicky legislation will be adopted; and if it should be, so far as the two rubrics are concerned, they would be treated with just as much respect as the "Black Rubric" at the end of the Anglican Communion Office.

AS TO PROPORTIONATE REPRESENTATION

in the General Convention, the bishops of important Western Sees are coming out so flat-footed against it, as to render any serious consideration of the subject by either house a simple impossibility. The bishops will certainly be the last to give in to this noble scheme of New York and Pennsylvania—to the latter belongs its credit, of abolishing the primitive doctrine as to the diocese being the unit of the Church. "Happy

Dispatch" may do in Japan; it is not regarded favorably by the Bishops of the American Church, whose first principle, that of local See government, coincides with that of the American Constitution, which concedes that privilege to every State. Nor will the parishes be likely to accede to an idea that virtually denies their equality, and entails their being merged, as to their power, in a large Church community such as a deanery, a convocation, or an archdeaconry. According to the "proportionate representation" theory, the poor and weak and thinly settled dioceses by being grouped into a larger body that shall equal in numbers the communicants of one single large diocese—say New York or Pennsylvania, while their powers shall be "concentrated (as the Bishop of Colorado points out) in the more numerous and abler representations of the large towns, and the consequent loss of interest in vast portions of the Church. It means that the dioceses of two or three wealthy and populous States are to dominate the Church and control its legislation." The bishop points out further how the manifold and varied interests of vast areas of the Church, which must inevitably grow to be of mighty influence, will be ignored under this arrangement, and that small, rich, and populous dioceses, will be set "in antagonism to large and as yet poor dioceses," that section will be arrayed against section, East against West, North against South. "It means ultimately a metropolitan city (New York) and all the rest of which ecclesiastical history is full." The Bishop of Chicago has been equally outspoken on the subject, and as Colorado and Chicago are the two most important and growing Western Sees, whose possibilities are infinite, the words of their bishops will be of great weight. But it is no wonder that New York, through the Churchman, is boldly advocating the scheme.

THE NAME OF THE CHURCH

and the certainty that a change in style will be again proposed and this year more intelligently discussed than before, exercises the Broad Churchmen deeply. Of course, they will join their forces with the Low Churchmen and oppose any proposition looking toward a definite name. And though it is the fashion to decry the influence of the Broad Church wing, and to declare it dead as a party, still, when we find men like Bishops Potter and Thompson, Dr. Huntington of Grace church, New York, and Dr. Phillips Brooks of Trinity Church, Boston, men of fence and power in debate, and of immense social and moral influence among the laity at least, it is ridiculous to suppose that their counsels can avail nought as well in the House of Bishops as in that of Deputies. Dr. Phillips Brooks is a Boanerges whose strokes bear heavily on his adversaries, like those of a sharp-edged cavalry sabre of the old class, while Dr. Huntington deals in tricks of fence, keen, and swift, and pointed in his thrusts, cold as steel in himself, and bright as the rapier which he handles so deftly. He has already come out against any change in the style of the Church. "The best name (he asserts) is that which most accurately describes the nature of the thing named. . . . We see what we are, and the thing we are could scarcely more properly be described, so far as historical accuracy goes, than in the words: 'The Protestant Episcopal Church in the United States of America.' Not that there is anything especially loveable about the name as such—far from it." But "Protestant"—unless with the accent on the syllable—expresses nothing but connection with a fortuitous concurrence of atoms, many of them very deadly, all of them poisonous and hurtful, with which the Church Catholic has nothing to do. Indefiniteness therefore, and Protestantism, being interchangeable terms cannot "accurately describe the nature of this particular thing named," the Anglo-Saxon Church in America. "Episcopal" is at least tautological, inasmuch as there can be no Church unless it is Episcopal. But it is likewise indefinite, as the Methodists claim to be Episcopal, and the Moravians set forward the same claim, as do likewise the Reformed Episcopalians. We have likewise in this city a 'anatical Second Adventist who styles himself Bishop Snow, while in Brooklyn Bishop Maconama, of the Reformed Catholics, disports himself on a religious platform of his own construction. The Mormons are Episcopal, and George Francis Train, the founder of the "Psychic Church," will assume the same title. Wherefore, "Episcopal" fails equally with Protestant to satisfy Dr. Huntington's of "most accurately describing the nature of the thing named."

VESTED CHOIRS,

however desirable from the standpoint of decency, order, and correctness, are nevertheless open to abuse. In some of the New York choirs and in many of those in the greater cities, such as Brooklyn, Pittsburg, or Buffalo, the members are not all Churchmen, some are not even baptized; in one New York church the leading boy was for years a Jew, though at the last he was baptized and confirmed. In some metropolitan choirs quite a number of the boys are paid fabu-

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lously, even wickedly extravagant sums every year, more being spent on the musical than on the clerical and missionary department of the church; while at night many of these boys are paid equally large sums by the proprietors of music halls and singing halls for their services there. Of course, it was the same in the old days of quartet choirs, most heathenish institutions at the best of times, but somehow people didn't seem to look for anything else from their members, while they do expect, and naturally enough, something very different on the part of those who, vested in cassock and cotta, are solemnly admitted into the sanctuary to sing God's praises.

A TRAVESTY OF RELIGION

was exhibited quite recently in Cleveland, O., where a boy choir was actually hired from an adjacent Church to pose in a theatrical miscen scene in a Baptist meeting house. The occasion was a marriage and the spectators were treated to the sight of two officiating ministers clad in ordinary evening dress standing before a high bank of tropical foliage plants and Bermuda lillies. From the door marched up the vested boys, singing the wedding march from Lohengrin, while behind them came a troop of little white clad girls carrying ribbons and strewing flowers before the bride. In San Francisco, alas! in one of our own churches, the boy choir vested stood before the altar and sang the same march from Lohengrin. But they out-Heroded Herod in the extremes to which they carried the disgraceful exhibition. Just after the betrothal and again just before the nuptial blessing was pronounced, they sang by order of the choir-master and without any let or hindrance or even protest on the part of the clergy of the Church two sickly, mawkish, sentimental, not to say sensuous love songs—a piece of sacrilege to which the attention of the bishop of the diocese should have been at once called. As things go, it would seem as if the tendency to turn vested choirs into things of mere show is spreading. They have long since ceased to be the badge of a party: the trouble is that in the hands of Broad Churchmen they are becoming mere æsthetic adjuncts to a service which leads up not to Sacramental worship, but to the worship of an able and attractive preacher.

FOREIGN.

MISS SUTHER, ABERDEEN, SCOTLAND.

We need scarcely offer an apology for recording in a Canadian paper the true and Christian work of one who has recently passed away, and was herself half a Canadian through her mother whom her father married when he was a clergyman in Nova Scotia. Personally she was most unwilling that her good works should be known, and yet the world will be all the richer in the thought of her self-devotion and charity. Miss Suther, who entered her rest on the 1st inst., was the only daughter of the late Bishop Suther, of Aberdeen, in Scotland, and up to the time of his death in 1838 was his constant companion. It was probably by the force of this close association that she carried with her so much of the Bishop's kindly and sympathetic manner, form of address, and characteristic ways. The centre of her life work was St. Andrew's Church, Aberdeen, where the Bishop was Incumbent for many years after he was promoted to the episcopate; and when the new chancel was added to that Church her gift was the beautiful and massive altar of caen stone, which commemorates the Bishop and his family. Miss Suther's heart was in the welfare of the Church in Aberdeen, and she was always going about doing good. Even her most intimate friends will never know how much she gave to some regularly, to some occasionally in St. Andrew's. She was never wealthy, yet her purse was always open, and she had the generous heart to give what she could ill spare, and to deny herself in what was really necessary for her health. She was known and loved by all, but her chief pleasure was in ministering to the poorest and most afflicted of that incumbency. She had the tact to see a germ of good done everywhere, and she thought that a kind and encouraging word was never lost. Thus her social gatherings about the season of Christmas were an interesting study, and were always valuable as showing how her genuine kindness could elicit a rich fund of honest affection and gratitude from what is too often regarded as the most unlikely material. In every Church organisation Miss Suther was always ready to bear her share, and at mothers meetings, church decorations, and all such gatherings, she never failed to be present, active, and helpful. And hers was no mere outward service; so long as she was able the Church's door was never open for prayer and praise, but she was an earnest worshipper. It was no ordinary amount of faith and trustfulness that made her always cheerful and ready to aid, while she knew for several years that a fatal malady was making rapid progress in her system. It

must be an object of sincerest thankfulness to all her friends that all that medical skill could suggest to smooth her dying pillow, was found in the family of Dr. Ogilvie Will, one of the leading surgeons in the city, and one of her oldest friends. Her depth of natural feeling may be fairly gauged by her words sent to some friends who were leaving the country in March last: "Good bye, and God keep you all. I know we may never meet again, but we have the dear hope, I humbly trust, of the Land and Home with all our dear ones gone before. We have had many happy hours in our Church work, but my work days are nearly over now, and I must try to be patient. . . . God bless and keep you and brighten your hopes and hearts, and now good-bye." Nothing can be more just or beautiful than the tribute to her memory that is given by the Rev. I. M. Danson in the congregational circular of the Church where she lived, and her name will long remain as a household word; "The death of Miss Suther is noticed in this circular, because the Incumbent feels morally prohibited from making any reference to it in the pulpit. Her strong desire, frequently expressed, against what would have been only the natural tribute of his affection for one to whom St. Andrew's is beholden for many services of love, silence other expressions than this, and compels even this to be of the simplest and briefest. If nature endowed her with the dear Bishop's kindness of heart, grace directed her to channels in which this kindness should flow. For how many years of trying suffering was her own home the sphere of her abundant love! What years of self-sacrifice and un murmuring devotion! And when four years ago she received the warning of the near approach of death, with what ardour did she resolve to fill up the remaining time with deeds of charity and usefulness! In her daily life the welfare of factory girls and friendless boys, or the ministrations at the sick bed, or in the houses of her church district, made up a round of incessant offerings to Christ, and gave point and strength to her inner life of faith and love. May she now have received the crown of all who live and die for Him!

J. G.

Students and friends of Trinity College, Dublin, will be sorry to hear of the death, on the 12th ult., of Thomas French, Esq., Assistant Librarian. Mr. French held this position for about a quarter of a century and was known far and wide. The *Irish Times* in an editorial, among other things says, "The Library enjoyed the labour of no more efficient or painstaking officer, and it will be hard to fill the place that has been vacated. During his long service Mr. French had acquired a special knowledge of the contents of the building, and to him appeal was made in every difficult search, and never without success. He was an accomplished bibliographer and no visitors ever made application to his information in vain. He was thoroughly acquainted with the catalogue, and had made of it a special intellectual study. As a guide he was always available, and conducted visitors of all ranks from every part of the world from time to time through its galleries to their signal instruction and entertainment. . . . His decease will be a universal cause of regret in University circles, and it will freely be acknowledged that in him the Library has lost the most useful working member of its active staff." Readers of the *DOMINION CHURCHMAN* will remember that Mr. French's second sister was the first white woman that has lived a winter within the Arctic Circle. She is still connected with our missionary field.

SKETCH OF LESSON.

12TH SUNDAY AFTER TRINITY, SEPT. 8TH, 1889.

Two Parables on Prayer.

Passage to be read.—St. Luke xviii. 1-14.

Why do most boys and girls "say their prayers?" Probably a teacher would get many incorrect answers to such a question. One reason for praying is that there are so many things which we want and which only God can give us. *Prayer is asking God for these things.*

To-day our lesson gives us two parables by which Christ showed how they who want blessings and help from God should ask for them. You all know what is meant by a parable.

I. *The Importunate Widow.*—A poor woman—alone in the world—no husband to protect her,—oppressed by some "adversary," has been wronged, (perhaps defrauded of her little property) what shall she do? In this country or in England what would she do? Go to a magistrate or judge, knowing he is sure to be fair and just, and put all right. But in the East judges often very unfair—do not care about doing justice. Sometimes decide for the one who has bribed them best. Against God's law. (Dent. i. 16-17; xvi. 18.)

The judge in the widow's city, (vv. 2-6.) What

kind of a judge was he? Why should he trouble about the widow? Perhaps adversary had bribed him or was his friend.

How did the widow get redress from such a judge? Just by giving him no peace. He gave way at last and granted her request lest he should be "worried to death."

Have we the same reason for praying as the widow had? Yes, we have a constant adversary. (1 S. Pet. v. 8.) We are quite unable to resist him in our own strength.

Have we the same difficulty that she had in securing help? No. We can go to the Great Judge of all who is "more ready to hear than we are to pray." (Ps. l. 15; S. Matt. xi. 28; 1 S. Pet. v. 7.)

Then how confidently we may pray! Is this not the very reason why Jesus gave the parable,—to show us we must not give way, but pray on steadily till the help comes. (Rom. xii. 12. Eph. vi. 18; Col. iv. 2; 1 Thess. v. 17.)

II. *The Pharisee and the Publican.*—What is alike to these two men? Only one thing; both going to pray. Mark the difference between them. Look at them. One walks up the Temple steps proudly, takes a prominent position. Stands up boldly,—shows no meekness and no wish for help.

The other—a wretched publican—keeps afar off with downcast eyes, and smites his breast as he humbly speaks to God.

Listen to the two men. The Pharisee. He begins with thanksgiving, but how wrong his words!

He compares himself to other men. (2 Cor. x. 12.) He relies on what he is not.

He boasts of his good deeds. (Of. S. Matt. vi. 2, 5, 16.)

Is it a prayer at all? The Publican.

He acknowledges that he is a sinner.

He was perhaps everything the Pharisee was not.

He asks for mercy, humbly as a gift of God's.

He goes away rejoicing!

Why! Because he came with a broken and contrite heart. (Ps. li. 17.) Because his sin was laid on Christ. (Ps. xxxii. 2.)

CHRISTIAN PATIENCE.

Did I ask for the wings of a dove,  
That impatiently from grief I might flee?  
Did I long to be soaring above,  
Uncalled, Lord, unbidden by Thee?

Unwilling to suffer below,  
Am I weary of doing Thy will?  
Would I hasten from labour and woe,  
Nor wait Thy designs to fulfil?

Forgotten the privilege given,  
To suffer for Him I adore,  
Would I fly uninvited to heaven,  
Because I would suffer no more?

Oh, cowardly feeling, away!  
Far from me the impatient desire;  
My God, I'm willing to stay,  
And do all Thy will may require.

No; had I the wings of a dove,  
I'd remain in the place where I am,  
I would fold them in patience and love,  
And wait till my Saviour should come.

If Thou should'st look down from the skies,  
If Thou should'st invite me to flee,  
In a moment expanded they'd rise,  
And swiftly would bear me to Thee.

FLOWER GARDEN AND LAWN.

The number of flowers at this season of the year is small, and the temptation to relax in the labor of keeping the garden in order is strong. But a well-kept place, be the flowers few or none, will be more attractive than when there are many flowers and all their surroundings marked by carelessness and neglect.

Lawns.—Some of our winters have but little snow, and in such seasons the well-kept lawn, with a judicious display of evergreens, will gratify the eye of the passer-by. One of the first essentials to a lawn is grass. Many appear to think otherwise, by the way they remove the grass to form beds in the shape of stars, triangles, and other tasteless designs. The cool nights which now follow the warm days are favorable to the growth of grass. At this time we wish no other promoter than an abundant growth of roots, in order that the grass may survive the winter without injury. With this



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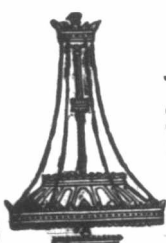
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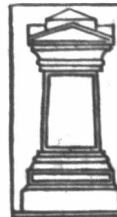
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nd in view, the grass should not be out too closely.

Bulbs.—Spring-flowering bulbs, such as tulips, hyacinths, narcissus, crocus, and several others, should be planted as soon as they can be obtained. If merely effects of color are desired, and names are not important, "assorted" bulbs may be obtained at a very low rate of wholesale. As a general rough rule for out-door bulbs, put them as far below the surface of the soil as the thickness of the bulb, placing them as far apart as the bulbs are wide. For those to bloom in the greenhouse or window, use light, rich, soil; if not open, add an abundance of sand. See that the pots are well drained. Invert a small flower-pot over the bulb, water, place the pots in the cellar, in a pit, or under a shed, and cover well with coal ashes.

Gladiolus.—In taking up choice named varieties, carefully save the bulbets of the size of peas or upwards. They should be dried off and placed in paper bags—large and small together—with labels, and stored in a dry room, free from frost.

Mice are very fond of some bulbs, and this should be kept in mind in storing for winter.

Leaves should be raked up or swept from the lawn and paths and drives, etc., not only for the negligent air they impart if allowed to remain, but for the sake of the leaves themselves. For the same reason—but especially for the leaves—rake them up from the highway. If likely to need frames early in the spring, fill them with leaves and cover with board shutters. The soil within will be kept from freezing.

GREENHOUSE AND WINDOW PLANTS.

If the plant-houses, of whatever kind, are not ready to receive the plants, it will not be for the lack of sufficient warning. Nearly every month since the plants were taken out our readers have been cautioned to make all needed repairs on houses and heating apparatus. When such work is done early, and the mechanics are not hurried, the work is more likely to be satisfactory. Besides, when one knows that all is ready, and that the plants can be rushed into a place of safety upon the first warning, there is a feeling of security, not possible when the repairs are still to be done. As mentioned with regard to the flower garden, the few tender things succumb to the first frost, while others are not affected by the early frosts, and so on to different degrees. As the season approaches when the most tender plants must be placed under cover, it is well to arrange the plants, and place those that must be taken in before the first appearance of frost, so that all upon the place will understand what is to be done in an emergency. Any plants that were planted out and are to be potted should have this done early. Make cuttings from those that have grown too large to repot them. Replenish and put in order window-boxes, hanging-baskets, ferneries, and the like before cold weather sets in, that the plants may become established. Window-boxes may be filled with Holland bulbs, and if properly arranged produce a satisfactory effect. As when potted, the bulbs are to be kept in a cool, dark place, until they have become well rooted.

MISSIONS TO THE LEPERS.

The Bishop of Cork, speaking the other day at a meeting held in Cork, said that the Bishop of Moosonee had told him something of which he was not aware before. It was about the work of a Protestant missionary in the island of Molokai. They had heard and read of the example of self-sacrifice and devotion set by Father Damien, and they felt it was most striking and remarkable, and from it they may learn many lessons; but it was only right, as Canon Brougham had said, they should remember there was another incurring equal risk, and showing equal devotion, for a Protestant minister was laboring there at the present time. The Bishop of Moosonee told him there was a large establishment of lepers in South Africa. It was maintained by a band of Christians, for whom, no doubt, they had all the most sincere respect and regard. The rule of the establishment was this: no one who ever passes its gates gets out again. It

is surrounded by fences and walls, and no one who enters comes out alive. Whenever one dies there is always another ready to enter and take his place. He thought that noble, Christianlike devotion and self-sacrifice. The Bishop of Moosonee told his lordship of a person who stood on a hill that overlooked the establishment. He saw within the walls two men, one without hands, the other without feet, from the dreadful disease of leprosy. The one who had his feet was carrying the other upon his back, and the one who had his hands was using them to place some beans and peas in the ground. That showed, in a few words, the sufferings of those poor people, and the devotion of the missionaries, moved by the spirit of God, to work for their fellow-men.

WILL YOU BE CONFIRMED?

"An offering of a free heart will I give Thee, and praise Thy Name, O Lord." Psalm liv. 6.

Perhaps you will ask, "What is the use of it?" I will try to tell you as simply as I can.

Think how much the good and holy God has done for you; how much happiness He has given you which you had no right to expect; and from how much evil He has spared you when you justly deserved it. All your life long He has been watching over you and doing you good, while you perhaps have been forgetting Him and turning your back upon Him. But remember, above all, what the Catechism tells you, that in your Baptism God made you His child. He tells you to look on Him as your Father, and when you pray to Him to say "Our Father."

God has done all this for you, and will you not try to make Him some return for all His love? Will you not behave towards Him as a child to his Father? Surely you will; and now I will show you what God expects you to do.

When God made you His child at your Baptism, those who brought you to get this great blessing made some promises on your part, and these promises were, in a few words, that you should love God and serve Him. No doubt they hoped that you would gladly do this after all that God did for you, and so they made the promise in your name. You could not speak then, and they spoke for you. In your Baptism a covenant or agreement was made between God and your soul. God was willing for Christ's sake to take you into covenant with Himself. And as God's part of this covenant was to make you His child, and to give you His Holy Spirit, so your part was to keep the promises which were then made in your name.

And now God is waiting to see whether you will come and make these promises for yourself; whether you are really thankful to Him for all His love, and really wish to do what you can to please Him. This is the meaning of your Confirmation. You come before God's people assembled in the Church, and before His servant your Bishop, and declare that you are willing to keep the promises of your Baptism, that you wish to serve and please your Heavenly Father; and God has promised that He will then give you His blessing by the hands of the Bishop, that He will give you His own Holy Spirit to help you in keeping the promises you have made. You see how full of love God is towards you; how much He does to help you and to bless you. His great desire is to make you happy.

But perhaps you do not think it would be happiness to lead a godly life. You think it is a dull and gloomy thing to be religious. Oh, what a great mistake this is! Foolish and wicked people may tell you so, for they have never tried. Ask any who have tried, and they will tell you what true happiness it is. They will tell you that God's favor and His love are dearer to them than life itself. They will tell you how much better are the joys of God than the pleasures of the world. And you know that even these pleasures of the world may soon be taken from us by sickness or poverty, or old age and death. But the joys of God can never pass away, for they rest upon God Himself and nothing can take Him from us. Even death itself will only bring us nearer to God if we love Him. It will take us from a world of sin and

sorrow, to His presence where there is fulness of joy and pleasures for ever more.

But if you still say "I would rather not make this promise; I would rather not bind myself to lead a godly life;" then I must tell you that you are bound to it, whether you make the promise or not. Are you not bound to obey the laws of this country although you have never made any promise? Would any judge take that for an excuse if you were tried before him? No; you were born in the kingdom of England and you are bound to keep its laws whether you promise or not.

And so it is in God's kingdom. You are born under His rule, and you are bound to keep His laws; and it will be no excuse for you to say when you stand before His judgment seat that you never promised. Your only choice is whether you will serve God willingly and have Him on your side to help you; or go without His blessing now, and then have Him to judge you. There is no other way. If you are not on God's side you are against Him, and what a fearful thing it is to fight against God!

Surely you will make your choice at once to serve Him gladly with a willing heart.

Will you not come and take your place among God's people, as a happy child in your heavenly Father's house? May God incline your heart to give yourself to His service! May He grant you in this world the knowledge of His truth, and in the world to come life everlasting!—W. D. M.

WHAT IS IT TO BE A HIGH CHURCHMAN?

- 1. To have a high view of Holy Scriptures as the written Word of God, inspired by Him to be true and containing all things necessary to salvation.
2. To have a high view of the sacraments as being more than mere symbols or pledges, and really effective means to our salvation; as ordained by Christ Himself to be means of grace channels for the conveyance to us of His life and holiness.
3. To have a high view of the ministry established, authorized, and empowered by Christ Himself, to be His ambassadors and the stewards of His mysteries.
4. To have a high view of the Church as "bought by the Blood of Christ;" as "being so loved by Christ that He gave Himself for it;" as being no mere human institution of recent origin and temporary character, but "founded upon the Apostles and prophets, Jesus Christ Himself being the chief cornerstone," and to be eternal in the heavens, having been presented by Christ without spot or blemish to the Father of all.

Is it very dreadful to be a High Churchman?—Diocese of Indiana.

DR. PUSEY AND THE LAMB.

A stage coach was starting, it matters not from what place, or where it was going, I do not know myself, but its only inside passenger was a worthy, comely, well fed and well intentioned dame. Just before the coach drove out of the inn yard, the guard opened the door, and a quiet parson-like, middle-aged gentleman, with a meek aspect and a benevolent smile, took his place by her side. Journeys by stage coach take a long while in performing, and before they had arrived at their respective destinations, the parties in question had had time for a good deal of conversation. Being each prepossessed with the other's appearance and sentiments they had formed what may be termed a stage coach intimacy. The lady talked much, as ladies of that age are apt to do, of the wickedness of the times, "and then those Puseyites," she said; "those wicked Popish Puseyites—they are worse than them all put together—whatever shall we come to!"

"Puseyites, ma'am," said the gentleman, "what are they, and what wickedness do they commit?"

"Is it possible, sir," said the lady, "that you have never heard of those Puseyites, that are turning the world upside down?"

The meek gentleman admitted that he had



heard of such people, but that he did not know a great deal about them; and as for turning the world upside down; the lady had just admitted that she did not see much good in the side which was now uppermost.

"Do you know?" said she confidently, speaking in a low solemn voice, and laying her hand upon his arm, "do you know that Dr. Pusey himself sacrifices a lamb every Friday?"

"Nonsense, my dear madam," I assure you he does no such a thing."

"I don't know what you mean by nonsense, sir," said the lady, drawing herself up and speaking with becoming dignity. "I suppose you do not doubt my word; and I assure you, that I have it from the very best authority, that it is as I tell you, sir, Dr. Pusey sacrifices a lamb every Friday."

"But madam, my dear madam," said he deprecatingly, "I am Dr. Pusey, and I never sacrificed a lamb in my life; I have not the heart to do it, and I don't know how to kill it either."

#### WORN OUT PREACHERS.

Any occupation in which a man gives the best years of life ought either to pay him well enough to lay up sufficient for maintenance in old age, or else it ought to provide for his support with a regular pension. The usual salary of the clergyman, with the demands upon him of hospitality to his brethren, with the social courtesies and gifts to charity, which are expected of him, will barely keep his family from actual want. He seldom has the opportunity to save anything for a rainy day, and he has always before him the prospect of an old age of uselessness and privation. Whatever may be one's creed, it is a very narrow-minded man who fails to recognize the power for good which lies in the hands of our clergymen. As a class they lead upright, unselfish lives. They are subjected to the same fierce light which beats upon the throne. Any clergyman who proves recreant is sure to be pitilessly exposed, and the story of his shortcomings sent through the country. We always learn of one, who has fallen; we never hear of the nine who lead virtuous lives in the face of frequent temptations. Other men are allowed a rather large latitude in personal habits; the code by which their morality is judged is easy; but the clergyman, as is proper, is looked on as a man set apart for a special calling, and expected to make his life conform to his position as a guide and teacher. His failings are mainly those which spring from the spiritual pride engendered by his weekly appearance in the pulpit, and the deference paid to him on the score of his position and character. He deserves all the help which his parishioners can give him; and the chief way in which they can aid him is to remove pecuniary annoyances from his path while he is ministering to them, and save his old age from danger of want.

#### ONE MAN'S WORK.

My friend, Stanley Smith, after he had been for seven months in China, thought he would give himself a vacation to go and see a friend who was distant from him three days' journey. Half-way across he came to a city of which he had never heard before, and in which no evangelistic work had been done. While the mules were eating their dinner he went out to preach the Gospel, and it was not with him any question as to missionary methods, but he said, "You all know what you ought to be; why are you not what you ought to be? You all know what you ought to do; why do not you do what you ought to do? Is it not just this, that you like to do the thing that you know to be wrong rather than to do the thing you know to be right? Now I have not come to talk to you about philosophy, but to tell you about a living Saviour who is willing to forgive all your sins if you will only go to Him." A young Chinaman was passing by, a learned man, a bachelor of arts of his university. He heard these words, and said, "If there is a Saviour like this, there is not a man in this world who does not want him." He accepted Him there and then, and after a short time he came to my friend to learn more about Christian-

ity. A question was afterward put to him by a native Christian, "What have you done for Christ since you believed?" "Oh!" he said, "I am a learner." "Well," said his questioner, "I have another question to ask you: when you light a candle, do you light it to make the candle more comfortable?" "Certainly not," he said; "in order that it may give light." "When it is half burnt down do you expect that it will first become useful?" "No; as soon as I light it." "Very well," he said, "go thou and do likewise; begin at once." Shortly after that there were fifty native Christians in the town as the result of that man's work.—*J. Hudson Taylor.*

#### SOME ENGLISH TOWERS AND SPIRES.

Old St. Paul's spire, of wood and lead, was 520 feet high; St. Stephen's, Vienna, 465; Strasburg, 456; Salisbury, 387; Norwich, 315; and Winchester, 290. The singularly beautiful spire of Louth, in Lincolnshire, was begun in 1502, and finished in ten years, by John Cole, architect, at the expense of 305*l* 7*s* 5*d*.; it is 184 feet high, exclusive of the tower—total 282. Grantham, 144. The central spire of Lichfield is 258 feet high, and those of the facade 185 each; St. Michael's, Coventry, which was built in imitation, and very probably by the same architect. The last-mentioned are all of stone. The spire of St. Andrew's, Worcester, which is extremely elegant, was built in the eighteenth century by Nath. Wilkinson, an uneducated mason. The height from the parapet of the tower is 155 feet six inches, the thickness of the walls of the spire is twenty inches, under the capital and weathercock only 6 5-8 inches. From a survey of Salisbury Cathedral it appears that the spire did not form a part of the original plan, but was added many years after its completion. The spire of Winchester Cathedral resembles it very nearly on a smaller scale and was traditionally the work of the same architect. Of the twenty-two cathedrals in England, Salisbury, Winchester, Lichfield and Norwich have most beautiful central spires; those of Oxford and Rochester are not worth noticing. The spire of old St. Paul's was finished in 1221; Sarum, 1256; Winchester, 1270; Norwich, 1278; Lichfield, 1270; St. Michael's, Coventry, 1204. Magdalen Tower is 122 feet high, diameter twenty-six. The cathedral at Gloucester, 224; Lincoln, 288; Canterbury, 285; Ely, 270; York, 284; Durham, 210; Worcester, 196; Wrexham, 182; Doncaster, 162; Derby, 174. Towers of Beverly, 198 each—the prototypes of those of Westminster. St. Stephen's Church, Bristol, 124; Taunton, Somersetshire, 128; all of which were built between 1400 and 1520. Towers of this age in Gloucestershire and the West of England are very frequent and beautiful. The tower built by Giotto in 1334 at Florence is 268 feet high, with a diameter of forty-six. The Leaning Tower at Pisa is 188 feet high. The Tower of Boston, in Lincolnshire, is finished by an octagonal louver, having in the whole an elevation of 282 feet. It was built about the year 1809, probably by the Flemings established there, and is said to resemble that of the great church at Antwerp. At Bruges a similar tower is attached to the town-house and another at Brussels. The central tower of the abbey of St. Ouen at Rouen, which is octagonal and of the same date, is 240 feet high. The lantern tower at Ely is 170, and of a similar construction. Another at Peterborough is 186 feet from the floor. The tower of St. Nicholas in Newcastle-upon-Tyne is 194 feet high, and has a spire formed upon arches, as a superstructure, supposed to have been added in the reign of Henry VI. This idea was afterwards adopted by Sir Christopher Wren, in the Tower of St. Dunstan in the East, London.—*The Builder and Woodworker.*

#### ONE OF THE OLDEST MEN IN THE WORLD.

Mr. Thomas Rooney, of Fremont, in the county of Newaygo, Michigan, father of the Rev. A. R. Rooney, Incumbent of St. Paul's Church, Perrytown, is one of the oldest men living; born in the county Leitrim, Ireland, in the year 1782, he has

now attained the mature age of 107 years. He was a wealthy farmer in the old land, being anxious, however, that his numerous family should have a wider field to make homes for themselves, he emigrated to this country in the year 1846. After residing for a short time in Toronto, he moved back near Mount Forest in the county of Wellington, where he settled on a large farm, and where he remained for several years surrounded by many of his family and descendants, but in the year 1878 he removed to Michigan with his son-in-law and daughter, Mr. and Mrs. H. Morrison, with whose family he is at present residing.

His posterity may be given as follows: He was the father of fourteen children, four of whom are now living, and he has now 86 grand children and 58 great grandchildren. Of his grand children Mr. J. J. Rooney, of the Business College, Peterboro is one. R. W. Rooney, M. D., graduate of Trinity University is another. The Rev. Arthur Rooney, Diocese of Michigan, another, and Mr. M. S. Rooney, of the firm of Benwick & Co., Shelburne, still another.

Mr. Rooney is and always has been a sound Churchman, having during his residence in the parish of St. Arthur, near Mount Forest, always kept his house open for holiday service therein, before there was a Church erected in the parish. And every clergyman found a warm welcome extended to them by himself and every member of his family, and he and Mrs. Rooney with him donated the site of the first Church in that parish to the Synod of the Diocese of Toronto, and of Mrs. R. it might very truly be said that she was "a Mother in Israel."

#### BRITISH AMERICAN BUSINESS COLLEGE.

There are few educational institutions in Canada which have done more to advance the commercial interests of this country than the British American Business College of this city. Many of our most prominent business men freely acknowledge that much of their success in life should be attributed to the thorough training received at this college in the outset of their career, as, in those days, as well as now, the public schools failed to give that practical education indispensable to business men in this age of keen competition. The course of studies at this institution is arranged with a view to supply the demands of commerce for bookkeepers, cashiers, invoice clerks, shorthand writers, etc., every subject being taught in a thorough and practical manner by able and experienced teachers. The curriculum embraces book-keeping, commercial arithmetic, commercial law, business penmanship, correspondence, spelling, shorthand and typewriting, and lectures by representative merchants of Toronto. The college occupies the whole of the third flat of the Yonge st. Arcade, which has been divided into six rooms and fitted with all the modern heating and sanitary arrangements. The fall term opened on Monday, Sept. 2. We would advise all who are interested in business education to send for a copy of the annual announcement, (which we think is the finest circular of its kind every issued in Canada) to O. O'Dea, Arcade, Yonge st., Toronto.

#### FEAR OF HUMAN JUDGMENT.

I am just going to do something which I have clearly made up my mind to do, and some friend passing by catches sight of me, standing with the tools all in my hands, and on a mere momentary impulse he cries out; "What a fool you are to do that!" and so passes on and has forgotten me and my plan in a moment. And yet it is just that sort of taunt, or the fear of it, which has blighted many a sweet and healthful impulse in the bud. It is good for us often to know how superficial, how lightly made, how soon forgotten, are the judgments of our brethren which sound so solemn, and which tyrannize so over us. Such a feelings sets us free, and makes us independent. Be sure that you may feel that about any cruel criticism that is hampering you, and may cast it aside, and forget it, and go your way. The man who made it has probably forgotten it long ago.—*Phillips Brooks.*



A BREATH OF AIR.

BY CLARA MARSHALL.

"Here's Annie's clean apron," panted stout Mrs. McLaughlin, as she made her appearance at the door of Mrs. Barnes' room.

No wonder she had so little breath left, for she had come up four flights of steep stairs, her laundry being situated in the basement of the tenement house in which Mrs. Barnes had a room on the top floor.

"I knew she would be wanting it to-day," Mrs. McLaughlin went on, "so I thought—but dear me, is that baby saying her prayers?"

"I said two prayers this morning," returned Bessie (aged three), rising from her knees and looking quite important. "One for our daily bed, and one for a beth of air for mamma."

"Bless your little heart!" exclaimed Mrs. McLaughlin, "your poor mamma does look as if fresh air would do her more good than daily bread. I only wish she had time to go and look for it."

"You might as well wish I had the moon," said the pale-faced Mrs. Barnes, smiling faintly. "Here I have been sewing on gussets and buttons, and working button holes, since five o'clock this morning, and I have not yet earned fifteen cents. Bessie heard me tell Annie before she went out for the milk, that a breath of fresh air would do me more good than all the powders I have been taking, and that put it into her little head to pray for it. Last night I ventured to go up on the roof, in the hope of finding it cooler up there, but it was so crowded with people from the floor below, and they drank so much beer, and kept up such a noise that I could not stay."

"Well! well! to think of your sitting all day long in this bake-oven, bending over them shirts, when, if you only had health and strength, you might take in washing, and live comfortable! But I can't stay talking here when I have got so much work to attend to."

And throwing the apron on a chair, Mrs. McLaughlin began her laborious descent.

"You should not have given her

the trouble of climbing all those stairs," said Mrs. Barnes to Annie (aged ten), who just then came in with the milk.

"I didn't think," returned Annie, "that she was going to iron my apron, when I asked her to let me come down some time to-day, and iron it on her table. But she has been real good to me ever since she had pneumonia and you nursed her. She never scolds me now-a-days for tracking up the basement hall."

"Nanna," said Bessie, somewhat irrelevantly, "I prayed for a beth of air for mamma."

"Did you?" returned Annie—"you were a real good little girl. Maybe God will send angels to fan her. A teacher in our Sunday-school says that angels fly on God's errands, just as we run on errands for our mammas."

The messenger who was now going on one of God's errands did not look in the least like an angel—that is, as angels look in picture-books—for she was fat, and red-faced, and had on a five-year-old bonnet, and a calico dress of no particular fashion. She wasn't flying either, but jogging along in a street car, and looking somewhat anxiously through the window, in the fear that a large laundry-basket, stowed away upon the front platform might come to grief. Arrived at her journey's end she was very cordially welcomed in the basement of a large plain-looking, red-brick house, facing Central Park.

"Oh, Mrs. McLaughlin!" exclaimed a young lady who was hard at work, packing a great trunk that cumbered up the hall. I said you would be sure to keep your promise, and bring the clothes home to-day. I have never known you to fail us yet."

"Yes," replied Mrs. McLaughlin, as she sat down upon a smaller trunk, and wiped her face. "I always try to keep my promises, and I always try to do what I am asked to do; and so, when your mamma asked me some time ago to look out for a reliable person to take care of the house when you was gone away this summer, you

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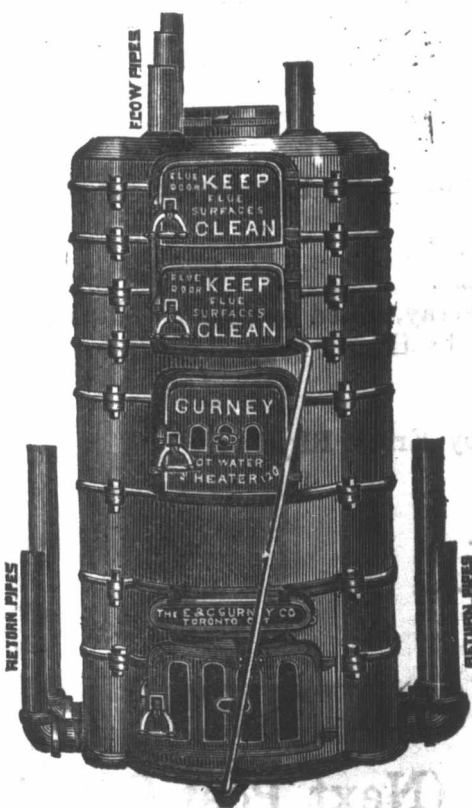
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may be sure I did look out—and I think I have found one."

"Mamma will be delighted to hear that," returned the young lady; "but here she comes to speak for herself."

"Mamma," turning to a middle-aged lady who had just come down the stairs, Mrs. McLaughlin thinks she has found you a reliable person."

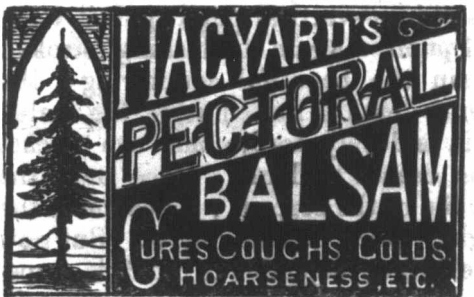
"If she has I am under a great obligation to her," said Mrs. Seymour wearily. "I was just going to an agency to try to find one, though it is my experience that reliable persons

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are about as scarce as white black-birds."

"Yes," rejoined Miss Seymour; "the reliable person you engaged last summer lost the silver cake-basket, and the reliable person of the year before, kept boarders here all the summer long."

"Mine ain't one of that sort," said Mrs. McLaughlin. "She is a born lady, and as kind-hearted a woman as I ever was neighbor to. Her husband was a schoolmaster, but he died last year of heart disease, and as none of the companies would insure him on account of his heart, there was nothing to come to his wife and two children; and so they live now in one room on the top floor of a tenement house, where they are frozen in winter and baked in summer, and where, by sewing on shirts from day-break to bed-time, the mother manages to keep her and her two-children's souls and bodies together—after a fashion."

And then Mrs. McLaughlin went on to tell of her visit to Mrs. Barne's room that morning, and of Bessie's petition for a breath of air for her mamma.

"That prayer shall be answered," said Mrs. Seymour; "or if it isn't, it will be her mamma's own fault. Here she would have air from both the park and the river—I am sure it isn't for the want of it that we are going to run away to Saratoga—and I am willing to pay her fifteen dollars a month for taking care of the house, because I know Mrs. McLaughlin would not recommend any one in whom I could not have implicit confidence."

"You may stake your supper on that," returned the laundress. "I have never deceived you yet, and I have been doing your washing ever since Miss Isabel there was in pinafores—my what a lot of 'em she used to soil!"

Mrs. Barnes was only too glad to accept the offer of a cool and comfortable home for the summer, where her children were not compelled to listen to profanity in any of the languages to be heard in a tenement house, or to witness the scenes that follow too much indulgence in beer or whiskey.

Nor did her good-fortune end when October came, and the Seymour family were permitted by fashion to return to their city home. When the autumn leaves began to fall in Central Park and the opening of the Art Schools was announced, an enterprising householder advertised a newly erected building, not far from the Seymour residence, as "The Dorothy Flats, a Home for Lady Artists"; and on Mrs. Seymour's recommendation engaged Mrs. Barnes as janitress—a position that she filled almost as satisfactorily as Bessie did her new position—that of artists model.—*Churchman.*

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 personal care of the Principal.

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 Six to twelve little boys received as boarders,  
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The School will re-open on Monday,  
**SEPTEMBER 9th**  
 In the new School House on Alexander Street.  
 The School is divided into Upper and Lower.  
 \*Fees, \$60 and \$75 a year, according to a boy's  
 position in School as follows:  
 For the Lower School.....\$30 a term.  
 For the Upper School.....\$25 a term.  
 Ages of boys in the Lower School range from  
 nine to eleven. In the Upper School from eleven  
 to eighteen.  
 Individual attention given to each boy is a  
 marked feature of this school. Pupils prepared  
 for all public examinations including Matriculation  
 at the Universities, and the Royal Military  
 College. A commercial department will be  
 opened for boys who are to be trained for busi-  
 ness.  
 Parents thinking of sending their sons to the  
 school are invited to inspect the new premises  
 on Alexander Street, which will be found to be  
 replete with every modern convenience. Particu-  
 lar attention has been paid to the sanitary  
 arrangements of the School-house.  
 Applications for admission and for prospectuses  
 to be made to the Head Master, or to the under-  
 signed at 28 Becht Street.  
 \*N.B.—A reduction of \$5 per term is allowed  
 from these fees to those parents paying within  
 the first ten days of the term.  
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