

Canadian Churchman

AND DOMINION CHURCHMAN.

A Church of England Weekly Family Newspaper.

Vol. 17.]

TORONTO CANADA, THURSDAY, AUGUST 13, 1891.

[No. 33.

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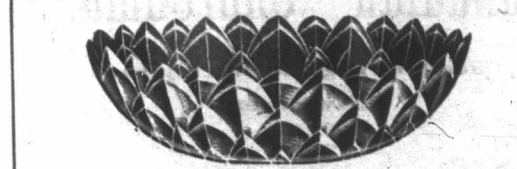
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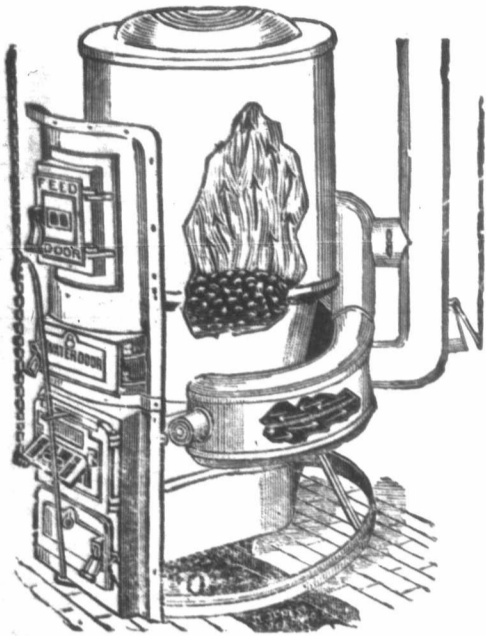
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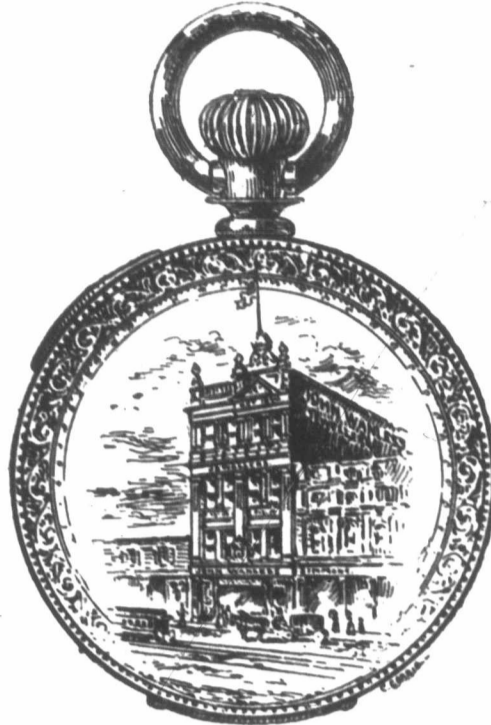
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NOTICE.—Subscription Price to subscribers in the City of Toronto, owing to the cost of delivery, is \$2.50 per year, if paid strictly in advance, \$1.50.

THE COREA MISSION, under Bishop Corfe, seems to have taken quite a leap forward of late. The Bishop has appealed for a large increase in his staff of priests, both for the Japanese and Chinese elements in his diocese. There is a demand also for doctors, as well as for nursing sisters and teaching sisters also.

"MASONIC ERRORS" are charged against the present French Republic by the Bishop of Grenoble, who has lately issued a manifesto calling for the rehabilitation of what he calls "Catholic influence" in the councils of the French nation. He indicates the solid organization of the "Catholic party" as the best antidote to the evils of "naturalism."

THE CHURCH IN THE UNITED STATES being somewhat misrepresented from statistics published in English newspapers, is ably defended by Dean Hale and others. They show that her progress has been phenomenal; that she has risen of late years from 7th to 4th place, and is drawing rapidly into the very front rank of religious organizations there.

BLAVATSKY-BESANT THEOSOPHY.—The irrepressible Mrs. Besant has come out in a characteristic manifesto—retiring from the London School Board contest—airing her sentiments. She says, "I elect . . . to devote myself wholly to the less understood and less attractive duty of pressing the claims of a spiritual (?) philosophy on a public largely dominated by materialism."

EAST LONDON AND THE COLONIES.—The important fund for the evangelization of the Bishop of Bedford's diocese has not only received help from sailors' collections at Whitechapel and from Lancashire mill hands, but even from Canada and from

Melanesia they receive many a dollar and many a pound from those who have seen or can appreciate such noble work among the poorest poor.

"THE DIVINITY OF HUMAN REASON," one newspaper says, Rev. Chas. A. Briggs upholds. If so, he is worse than he has been painted. When men can invent such high-sounding, but senseless phrases, to support the last new thing in theology, it shows that there is something wrong with the action of their brains. They should rest until they find out what divinity means.

PROVINCIALISM IN CHURCH MATTERS is a term of reproach found in our English files of late which bespeaks a rise in the tide of Catholic feeling and a much more wholesome and healthy tone in religious life. "Fresh air from Calcutta"—bread cast on the waters and returning after many days—is the way one speaker describes the effect of mission work in India upon Church life at home.

"THE WIDOW GAVE TWO MITES."—Such was the reproof of Spurgeon—who has said many good things in his day—to a fine lady, who presented him with a large cheque for one of his numerous charities, with the remark, "There is my mite." The result of this delicate insinuation was that the lady doubled her cheque before leaving, and even then felt herself far behind the poor widow.

THE PRIVY COUNCIL COMMITTEE on the Lincoln case was so evidently disposed to fair hearing of all possible evidence, that some of the Church Association advocates are quite disheartened lest the legal settlement which has resulted from our arduous and costly struggle be wrecked. They do not like the admission of more light into the dark corners of former decisions of the Committee.

ONE THOUSAND BOYS AT ETON—besides many thousands more at Winchester, Rugby, Cheltenham, and other great English schools—form a grand output for the future management of Lords, Commons, and Colonies. At Eton's Ninth Jubilee the other day, it transpired that the Viceroy, all the Governors, and the Commander-in-Chief in India, were all old Etonians. They had telegraphed congratulations.

CLERGY PENSIONS AND LIFE INSURANCE was the subject of a very spirited and interesting debate in the Canterbury Convocation. The discussion was not free from the patronizing air assumed by wealthy and fashionable laymen (or their clergy) towards the poorer clergy; but there was also a consciousness that men too poor to live without debt, could not be expected to invest in superannuation and insurance speculations.

FRANCE AND THE SLAVE-TRADE.—It was in 1793 that France earned the glory of the first emancipation proclamation ever issued—that respecting the slaves of Hayti. Now, 100 years later, in a fit of spleen or fury at England's domination, they threaten (in the Chamber of Deputies) to wreck all efforts for the suppression of the trade on the high seas, refusing to allow England's cruisers to search ships behind the waving tricolor.

REFLEX INFLUENCE OF MISSION WORK has received many illustrations of late—notably in the speeches of Mr. Gladstone and others, at the Jubilee of the Colonial Bishops Fund. The Bishop of Calcutta

also dwelt on this feature of mission-work experience; the making of experiments of method with a free hand, afterwards transferred with improvements to the home field. The Calcutta Brotherhood has originated several similar movements.

THE SUNBEAM MISSION is one of the most beautiful developments of modern Christian life in England. Its object is to interest the children of the rich in promoting personally the happiness of the children of the poor. The first branch was recently opened at Weston super Mare. They sent off books, flowers, toys, pictures, clothing and kind letters to East London and other large city communities of the poorer class.

SALVATIONISTS AT EASTBOURNE are still in conflict with the authority of the local "Improvements Act," which aims to suppress their Sunday musical (?) processions. A "Watch Committee"—a kind of English authorized "Vigilance Committee"—has had several of them fined £5 and costs each or one month's imprisonment. They prefer imprisonment and propose to keep up the excitement by similar disorderly proceedings all summer.

THE ANGLO-CONTINENTAL SOCIETY is a very important adjunct of Church work in Europe. The Bishops of Carlisle and Salisbury lately spoke at the public meeting very strongly in support of the agency of this society in making continental churches understand and respect the catholic character of the Church of England. General Lowry, and Dean Hale, of Iowa also spoke. The Old Catholics and Lutherans were referred to in fraternal terms.

BISHOP MOORHOUSE, having been attacked by *John Bull* and other English newspapers for the latitudinarian tones of a recent sermon, has replied to his accusers with a cleverness which was to be expected of him. He refers to the imperfections connected with the Mosaic divorce regulations, and makes large use of modern antiquarian theories, in supplementing our information in regard to Enoch, Abraham, and other O. T. characters.

CHURCH BROTHERHOODS AT CALCUTTA AND DELHI.—The Oxford Mission at Calcutta, and that of Cambridge at Delhi, are characterized by the same system of operation—community life. These men are not "pale brothers kneeling on split peas," but active teachers and evangelists, always on the alert for work, and more often abroad than "at home." They "man" the schools to a very large extent, and are thus leavening the mass of Hindoo superstition with Christian culture.

ENGLAND AND THE TRIPLE ALLIANCE.—The protective union of Germany, Italy and Austria is evidently backed by the moral support, if nothing more, of the British Empire, and to this fact, more than anything else, probably, is due the stability of that alliance. European powers disposed to encroach or infringe feel that they will have to reckon with the formidable arguments which England can bring to hand against those who interfere with European equilibrium.

PURE WATER is one of the most essential elements in the preservation of *mens sana in corpore sano*, if the earthly organ of the immortal soul is to have wholesome and smooth action as such. Impurity of water is a strong excuse for much intemperance. Florence learns from the report of the recent com-

mission that the Montezzi and Anconella aqueducts ought both to be abandoned, and her wells are notoriously poisonous. A bad look-out for her many foreign lovers and visitors.

SOUTH AFRICA'S CHURCH WORK.—Associations in support of missionary work in the diocese of Capetown, Bloemfontein, and Maritzburg lately held a united meeting in London. References were made by Father Puller and others to some special features of work among the Kaffirs and Coolies. It seems that baptism is usually by immersion in that region, and the primitive Church discipline with regard to attendance of catechumens and penitents at the Holy Eucharist, is in force, with excellent effect.

"GOSPEL PREACHING" is a legend often to be seen outside of many a hall and tent in our cities. What does it signify or imply? It is an ostentatious advertisement that people will learn something purer in such places than in the regular churches. They boast of something simple and unadulterated. The church which has a special 'gospel' selection for every week, besides many other illustrative readings, need not fear Christ's own teaching being overlooked.

"ELASTIC EVENSONG," if one may coin an expressive phrase for the sake of brevity, is receiving more of the attention which it deserves. Dr. Ewer's theory that Matins and Evensong were to be regarded as, respectively, a processional and recessional for the Communion Service, is admirable in regular congregations of steady churchgoers; but variable city congregations require a freer treatment, a more elastic adaptation of the service to the character of the congregation.

HOW TO HELP A CHURCH PAPER.—A good example is afforded by the rector of Fort Medesin (Iowa), who says in his parish magazine: "One of the dearest wishes in the heart of every pastor is to see a good Church weekly in the hands of every family in his parish. If this much to be desired end could be attained, it would save half the difficulties and misunderstandings that arise between priest and people, by familiarizing every one with the Church's general customs and usage."

"NOT A RAFT, BUT A ROCK," is the way Dean Hale of Iowa, who has been making himself very useful to the Church of England, described at a Home Re-union meeting the aspect of the Church to dissenters. Earl Nelson recounted instances of wholesale conversions of congregations (Bible Christians and Free Church) to the Church. The Bishop of Exeter regretted the obstacles presented by overgrown dioceses and parishes, churches closed on week days, no Lord's day, Eucharist, etc.

"FAILURE OF DISSENTING SUNDAY-SCHOOLS" is the theme of a very long article in the *Guardian*, apropos of recent numerous complaints among dissenters that their Sunday-schools had deteriorated. It seems that these organizations have largely degenerated from the standard of religion and conversion and worship, to a Sunday arena in connection with soirees, concerts, dramatic clubs, football teams, cycling associations, &c., &c. They make a little learning—that dangerous thing—an excuse for carelessness about the Scriptures.

CHURCH EXTENSION SOCIETY LOANS.—We lately adverted to the large number of inter-diocesan societies of this kind in England and America. In Southern California there is a local society which does much good work. They keep their small

capital in constant circulation. Any one sending a cheque for \$100 to the president, Rev. A. G. L. Trew, San Gabriel, will be investing that amount so that it will assist in building 33 churches during the next 100 years, the loans being made for terms of three years.

THE HEROINE OF MANIPUR.—The story of Mrs. Grimwood, wife of the murdered Resident of Manipur, is one of those episodes of a national character which sweep like wholesome breezes, occasionally, through our murky shopkeeping atmosphere. After standing for hours amid a rain of bullets, wounded, starving, barefooted, widowed, at last she guided—the only woman—her countrymen for ten days through the enemy's country. She well deserved the Victoria Cross of bravery, as well as the Red Cross of nursing.

"AN EVANGELICAL HIGH CHURCHMAN" is the description given of the famous martyr-bishop of Muscat, otherwise Dr. French, "the many-tongued man of Lahore," his episcopal see. He had developed from Low Churchism to the higher level. He had been over 40 years a missionary, and preached Arabic, Hindustani, Persian, Pushto, Tamil, Cashmeri, Punjabi, Muslim. He died of sunstroke a few months ago while in a special mission to the Arabs of Muscat. He was engaged in translating St. Hilary into Arabic.

THE CLERGY, THE SERVICES, THE POOR.—One-third for each is the ancient traditional rule for dividing church offerings, except where the bishop's dependence directly on the voluntary offerings of his flock, necessitated a fourfold instead of a threefold division. The same proportion, somehow, naturally obtains, without premeditation, in most cases nowadays. A congregation with aggregate offerings of \$10,000 per annum, usually gives its rector \$3,000 or so, spends about as much more on the services, and the rest goes to missions, poor fund, &c.

THE INFLUENCE OF LARGE CHURCH SCHOOLS was well brought out the other day when the German Emperor commented on the remarkably soldierly bearing of the Eton boys on parade before him. Such training tells. The Duke of Wellington said that Waterloo had really been fought and won at Eton, years before its date; and Earl Beaconsfield looked upon the English Houses of Parliament as meetings of "Eton boys grown heavy." The child is truly "father of the man." The Canadian Church does well to promote and subsidize such schools as those at Windsor, Lennoxville, Durham, Port Hope, Oshawa, Toronto, St. Catharines and London.

"THE PROTESTANT RELIGION I WILL MAINTAIN."

So soon after the commemoration day of the "pious and immortal memory," every inhabitant of the Dominion has no difficulty in recognizing the above words as the special English extension of the family motto of the famous Prince of Orange. It ought not to be very hard to ascertain the proper meaning of the title of this article: yet the lapse of time, the variations of language, alteration of customs and details of religious and national life, these things are calculated to obscure what otherwise might be plain enough. If we look for cotemporary exposition of the meaning, it is not easy to find. We have much in our Prayer Book about true religion, because of the many perplexing delusions rife in the 16th and 17th centuries; we have in the Athanasian Creed the

strong expression, the *Catholic Religion*, in reference to the true faith: "Christ's Religion" is referred to, and "Christ's Gospel" is averred to be "a Religion to serve God" rather than a ceremonial law. The service for 5th Nov. speaks of "the religion established," "our religion and laws," "our religion and liberties" and "our holy religion," but even then, the word "Protestant" is not found. The fact is that the word was only beginning to be used, and that in a conventional and technical sense, as applied distinctively to certain phases of religion in Germany and Britain.

IN GERMANY,

where William III. knew most about the usage of the word in 1688 and before that date, it was considered the peculiar descriptive appellation of the followers of Luther, who protested, on behalf of religious liberty, against a certain intolerant edict of the local authorities. This idea, then, of religious liberty, gave the primary and immediate colour to the usage of the word. The Diet of Spires, in 1529, had limited their interim decree of toleration for the new religious ideas of that time and place by a restriction restraining Roman Catholics from adopting those ideas before the next council. Against this restriction the six Lutheran princes *protested*—hence the name. This attitude, insisting on absolute toleration, was confirmed by subsequent events of a like character, in which both emperor and pope took active part. The immediate followers of Luther—as distinguished from those of Melancthon, Zwingli, and others—appealed from the Pope's mandates against liberty of conscience to a general Catholic council, to be specially called and held without delay. These German Protestants, while so firmly opposed to papalism, retained Catholic ritual and rights in respect to altars, images, incense, tapers, auricular confession, exorcism, sacramental wafers, &c. The very retention of these Catholic privileges is part of their protest against the power that would excommunicate and deprive them of these things.

IN GREAT BRITAIN.

In the meantime, before that banner was unfurled in England, there had been many vicissitudes, and the idea of tolerance had been slowly emerging. Henry VIII., Edward VI., Queen Mary, Queen Elizabeth, Charles I., Cromwell, Charles II., James I., James II., had seen, encouraged, or checked the persecuting spirit. In 1661, the Catholic and tolerant spirit predominated over the Papal and Puritan; primitive Christianity held the mean between the twin extremes. The religion of England protested against the very suspicion of the revival of Romanism by James II. The "Protestant Episcopal" Church of Scotland maintained ground equally high, though compelled by the State to occupy a subordinate position. In Ireland the very name of "Protestant" clung still more closely as a peculiar and characteristic title of the Irish Church in communion with that of England, so that a Protestant meant one who would identify himself neither with Puritanism nor Romanism. From whatever side, therefore, we view the question, in the 17th century, "The Protestant Religion" meant nothing more or less than that of the Churches of England, Scotland, and Ireland, in apostolic descent from the Primitive Catholic Church, protesting in a tolerant spirit against Romish and other innovations.

IT WAS MAINTAINED,

upon the whole. It was difficult to draw the line when the question of civil loyalty came in; difficult to make a distinction between the claims of

Church principles and State principles, but the effort was seriously made and substantially carried out, even more completely than on the continent, in Germany and elsewhere. The vast and powerful Society of Orangemen following the lead and supporting the hands of the Prince of Orange as the new King of England, was loyal to the Church and to Catholic principles, as well as to the King and State, protesting strenuously against all unnecessary interference with the rights and privileges of all nominal Christians within very broad limits. The highest degree of the Society (Royal Scarlet) displayed most conspicuously the sign of the cross and other Catholic symbols; its chaplains wore the distinctive Catholic robe of service, the white surplice; its symbolical colour, blue, was that of the Church's sacred season (as prescribed in the records of the Rolls office), for commemoration of the Catholic doctrine of the Trinity in unity. The "Protestant Religion" of common parlance was in fact "The Catholic Religion" of the Athanasian creed, developed consistently and harmoniously in the life of the nation. We may be thankful that this has been maintained so far in its integrity, and that it has conduced to the preservation of the altar and the throne.

IN THE UNITED STATES.

It may be worth while noting that the use of the term "Protestant" by the daughter Church of England in the neighboring republic dates from 1689, when a body of admirers of King William seized the government of the State of Maryland, handed it over to the English King, who assumed charge by his governor in 1692. An assembly was then convened which established the Church of England as "The Protestant Religion," and the Church thereafter became commonly known as "The Protestant Church" in distinction from all other forms of religion. Subsequently, in 1783 the word "Episcopal" was introduced to distinguish the Church more exactly from other bodies of Christians, who began to claim a right to the title "Protestant." It remains, however, historically true that the Protestant religion meant, on both sides of the Atlantic, in the 17th and 18th centuries, the religion of the Church of England; and the Protestant Church meant the Church of England itself and nothing else. Similar would seem to be the natural interpretation of the term "Protestant clergy" in the Canadian constitutional Act of 1791; but the drift of popular language tends to corrupt the original usage of such terms.

EDUCATIONAL SEGREGATION.

The charge is continually brought against those who advocate careful religious education in day schools—religious or denominational schools in fact—that they tend to alienate groups and clusters of citizens from one another. This charge was reiterated with all the false unction of novelty at a recent Canadian synod, in which a resolution in favour of religious education was carried by a large majority, but for the failure of a section of the lay vote. The same charge has been flourished in all the grandiloquent extravagance of spread-eagles by Col. Parker, of Chicago. "Segregated education perpetuates dogmatism and bigotry, and places its vassals under the dominance of fixed ideas . . . under the divine influence (!) of the common school that bigotry, hate and narrowness which perpetuate fixed ideas vanish, and give place to the profoundest human sympathy. . . . So long as the standard of the school is kept low,

private, parochial and sectarian schools will be filled, and the work of segregation perpetuated." Much more to the same effect, in expounding the American gospel of common school education.

THE LOST SIXTEEN MILLIONS

mourned by Herr Cahensly in his efforts to set up a system of national episcopates and priesthoods for European emigrants to America, are made the palmary illustration by Colonel Parker of his theory about the beneficial effect of American common schools. The Roman Church has lost 16 millions by American immigration from Europe; only 10 millions have been there preserved to her out of the 26 millions she should have. Where are the lost 16 millions? Colonel Parker would answer they have been made good American citizens instead of German, Irish or Italian Roman Catholics. Is the gain more than in name? What is a good American citizen? Such men as Colonel Ingersoll, and millions of others, may be and are recognized as such. Are they a gain, or a glory to any nation? How about the increase of crime? However, the illustration is a fallacious one. Grant that those 16 millions have been made religious Protestants by not being educated in Roman Catholic separate schools, what has that to do with all the other millions of Christians? Have they no rights by virtue of their loyalty to the Protestant principles of a free conscience and free worship!

FORMATION OF CHARACTER

is the great want—as hinted by such witnesses as Professor William Clark and Professor Goldwin Smith—of the educational routine machine, which is being so vigorously worshipped in America. That machine is calculated to cram any amount of facts and figures—not fixed ideas, oh no! very unfixed—within a given time into a given space of cranium. But how much attention is given to the formation of a useful character in the victims of cram? A word or two occasionally about loyalty to Queen or country, to sovereign or republic, to law and parliament; something about family affection too, perhaps, and a few other very non-denominational principles of morality. As for character, it may form itself. For the most part the children of a purely secular system of education, are not trained up at all in the way they should go, or any other way. They just grow, like Topsy; and so do weeds! Is it any wonder that filial respect and obedience are an almost imponderable quantity in American life; that any sort of reverence for authority is a mere phrase, a sound without a meaning? Much better cling a little longer to the wholesome bigotry of "fixed ideas," than have all moral sentiments in a state of endless flux.

LUNDY'S LANE—PATRIOTISM.

The Church of England in Canada is to be congratulated on the prominent position of patriotic usefulness occupied by the president and secretary of the "Lundy's" Lane Historical Society—Canons Bull and Houston; as well as by others, such as Canon Scadding, who are prominent, naturally and properly, as good and loyal Churchmen and citizens, in perpetuating the wholesome memories of the many heroic deeds connected with the history of Canada 100 years ago. The dioceses of Toronto and Hamilton are rich in such associations of places with historic events, and it is well that the Church of the British race should be foremost in laying emphasis upon deeds worthy of imitation in future ages—deeds that elevate the minds of the future generation the

more they are studied and commemorated. It is well that the names of Laura Secord and General Brock should be stamped in enduring characters on the literature and architecture and scenery of our country. A debt of gratitude and encouragement is due to those who, like Mrs. Curzon, use gifted pens to gild the story.

MONUMENTS

have a much more lasting and continuous influence than we are accustomed to realize and acknowledge. Who can tell how many currents of noble thoughts that run through our national life have arisen from that splendid fountain of patriotic feeling, Brock's monument on Queens-ton Heights! There should be many such dotted over the fair face of our favoured land, as enduring utterances of noble souls advising noble deeds, and echoing down the ages the tales of patriotism—love of home and fatherland, the strong bond of thousands of families of kindred blood and sentiment. It would be difficult to parallel in any country, even of the old world, a grander record of men and women—aye, and children, too—pledging their principles by heroic acts, than we find associated with the lives and memories of those who made Canada what it is in sentiment and patriotic feeling—the United Empire Loyalists. It was well done the other day, when a beautiful church was erected at Adolphustown to perpetuate their memories.

"THE MARATHON OF CANADA"

the whole Niagara peninsula—"the Garden of Canada," too, as it well deserves to be called—is rich in material for the writing of volumes of Canadian history, full of inspiring recitations. Lying in the borderland of a rival community with far different ideas in many respects, varied by many streams of other nationalities than those of the British Isles—that whole region has been the very battleground of British ideas and principles. It must be so, also, in the future. It is inevitable but that the surging waves of rival national life, with sentiments and institutions which we consider far less valuable than—if not antagonistic to—our own, should constantly be found in conflict, friendly or otherwise, with the prevailing animus of Canada. It is very important that these ideas we value so highly should, in such an arena, be solidly founded and firmly established for all men to see and observe, as the ages flow and one generation succeeds another, forming the history of a nation which should not be inferior to that of Greece or Rome.

REVIEWS.

BIBLE STUDIES ON PRAYER. Arranged by A. M. Reid. 75 cents. Pp. 122. Toronto: Imrie & Graham.

We can wholly commend this carefully prepared compilation, which shows how full the Scriptures are of human searchings after God. From its nature it is not adapted to continuous reading; but the sections are very conveniently arranged for special studies, and the pages are not burdened with long quotations, but a phrase or clause is often all that is given, and frequently there is only a general reference to a subject. In all cases, however, the passage of Scripture is noted on the margin.

In his charge to the Diocesan Synod of Tasmania, the Bishop (Dr. Montgomery) appealed for further support from the laity to the stipend funds. "When will the terrible legacy of indifference, born of old endowments in England, be superseded by a worthier spirit in this freer land?" The present law of education in the State schools was satisfactory. The teachers gave general instruction and the clergy made full use of their rights under regulations to teach the children of Church members.

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

QUEBEC.

Quebec Cathedral.—At a largely attended meeting of the associates of the Cathedral Branch of the Ministering Children's League, held in the Church Hall a short time ago, it was unanimously decided to purchase a cot with all its appurtenances, to be presented to the Jeffrey Hule Hospital. This cot (permission having been received from the governors to that effect) is to be specially devoted to the accommodation of a sick child. St. Matthew's Church already supports a similar cot in the same hospital.

Trinity, Quebec.—The congregation of this church have at last succeeded in securing a clergyman to fill the vacancy caused by the removal of the Rev. A. Bareham last year. A clergyman from the north of Ireland is expected shortly to take charge of the church.

GROSSE ISLE.—During the month of July the Rev. Canon Thos. Richardson, Rector of St. Paul's Church, Quebec, has acted as chaplain at the quarantine station.

ISLAND OF ORLEANS.—The Rev. A. L. Fortin, Rat Portage, Manitoba, who has conducted the services in the Anglican church here for the past two months, returned to his parish on the first instant.

LEVIS.—The Rev. G. G. Nicolls, M.A., Oxford, rector of this parish, has tendered his resignation, and accepted the position of curate at the Church of St. John the Evangelist, Montreal. During August he is acting as chaplain at the Grosse Isle quarantine station, and assumes his duties at St. John's on September 1st. In the meantime services at Levis are being conducted by the Rev. A. W. Manning, of Quebec.

PORTNEUF.—The Rev. G. A. Kuhring, curate of the Church of the Redeemer, Toronto, has been officiating in this parish during the absence of the rector for the past month. The Rev. W. Richmond, rector of All Saints church, Orange, N. J., is spending his holidays at Pointe au Pic.

ONTARIO.

LOMBARDY.—The missionary, the Rev. C. A. French, begs very gratefully to acknowledge the receipt by him of three dozen books towards a S. S. Library from Rev. B. B. Smith, of Kingston, and the committee of the Church Depository. Being a firm believer in literature as a Church agency, he is desirous of establishing two libraries, one at Lombardy and another at New Boyne. Will others kindly help him? He wants Church books.

HILLIER.—The Lord Bishop of Toronto, in the absence of the Lord Bishop of Ontario, has been holding several confirmations in this diocese. Amongst other parishes visited, his Lordship held a confirmation in Christ Church, Hillier, on the 7th ult., where a bishop had not been for many years. Although the day was unfavourable, being rainy, several of the candidates came a distance of eight miles, a good test of their sincerity. The hymn, "Onward, Christian Soldiers," was sung by a choir of twenty, while the bishop and clergy were entering the church. The candidates, twenty-two in number, of whom three were converts from outsiders, were then presented by the incumbent in the usual manner. Rural Dean Loucks, of Picton, acting as bishop's chaplain, read the preface. His Lordship next addressed the candidates in a neat, sympathetic manner, pointing out their duties as members of the Church, and the dangers to which they would be exposed through life. He then asked for a short space for silent prayer on behalf of those about to ratify their baptismal vows. While upon our knees a confirmation hymn expressing their purpose to be Christ's forever was sung. The laying on of hands followed and another confirmation hymn. Not one left the church while his lordship proceeded to administer the holy eucharist, assisted by the rector of Picton. Every seat in the church was filled long before the hour of service, in spite of a heavy fall of rain. Fifty communicants in all presented themselves at the altar rails. It was most cheering to see the pleasure that such service produced amongst the old members of the church. After dinner the bishop and incumbent of the parish, together with the Rev. Mr. Loucks and Rev. Wm. Johnston, of Wellington, were preparing to proceed to Wellington to the next confirmation, when his

lordship, and the other clergy concurring, vetoed the intention of Mr. Fleming accompanying them, as he had been very ill for a few weeks. Nothing was left for him to do but to submit, inasmuch as he believes in obeying bishops.

TORONTO.

Church of the Redeemer.—A rectory is in course of erection in connection with this church, Bloor street west. Its estimated cost is \$10,000. It will be ready for the rector, Rev. Septimus Jones, on his return from his summer vacation. The architect is Mr. W. G. Storm, R.C.A. The edifice is built of white brick, faced with Credit Valley sandstone to correspond with the aspect of the church, which adjoins. The schoolhouse has just been extensively altered and extended, about \$4,500 being expended on it. These changes were much needed on account of the increased attendance at the Sunday school of late. Ample room is now provided.

Miss Lizzie A. Dixon acknowledges, with thanks, the receipt of \$6.18 from Rev. David Bogert, Belleville, for Rev. J. G. Brick's mission, Peace River.

PORT HOPE.—July 8.—Speech day at Trinity College School! With its mere mention a flood of pleasant recollections of happy school days swells up in the minds of the boys of another time, days which have imprinted in their hearts a lasting love and loyalty towards their education's nursing mother. It is this love for the old school that is the distinguishing feature of Trinity College School. It speaks more potently than words the goodly work it is doing and the goodly manner in which it is done. So as every school year is brought to an end by the proceedings of the closing day, a gathering of "old boys" of the school and parents of young boys clusters at this fair seat of learning. To-day the wonted gathering was seen once more for the twenty-seventh time in the T.C.S. annals. It was a fitting conclusion to a most successful year of an ever progressive and advancing institution.

The day was ushered in by the celebration of the Holy Communion in the beautiful chapel at 7.30. At 10.30 a full choral service choir, the priest's part being intoned by the Rev. G. H. Broughall.

The sermon was by the new headmaster, Rev. Prof. Lloyd, who took as his text, St. Luke, i. 38: "Behold the handmaid of the Lord."

Owing to the absence of a number of the pupils in the higher forms, who were writing on University and Military College examinations, several prizes in these forms were not awarded. The most valued reward was the bronze medal, which is awarded on a vote of the masters to the boy who has been most distinguished in industry, courtesy and integrity. This prize fell to the lot of Mr. G. R. Wilkes, of Brantford, whom his companions, after his receiving the medal, shouldered down the long hall with congratulatory cheers.

After the awards had been given, the headmaster outlined the changes that were to take effect in the staff of the school, changes, he added, which were decided ones, but which he thought would be of benefit to the school. After 21 years of service on behalf of the school, he felt that he was losing the power, or at any rate the vigor, which he formerly possessed. He found that he was unable to cope with the worries and annoyances that were necessarily the lot of the head of a large school. His first impulse was to resign entirely, but on second thoughts it occurred to him that it would be better for the school, not to say happier for himself, if it were not to lose the experience of long years. He proposed, therefore, a division of his present duties, and his plan had been heartily concurred in by the governing body. It was that he should cease to remain headmaster, but continue in direction of the school as warden, a position well-known in English schools, but new to Canada. Rev. Prof. Lloyd, of Trinity University, who had long experience in teaching, and was especially fitted for it, had therefore been appointed headmaster. He was to have charge of the teaching and discipline. The warden's duties would be the supervision of domestic and financial arrangements and a care of the general weal of the school. Dr. Bethune then referred to the masters they were losing. Rev. R. T. Nichol, on whom for the last 10 years he had looked as a brother with deepest feeling and regard, had decided to take up work in New York. Mr. E. L. Curry, who had been long associated with the staff, had received a much superior position in Montreal. Mr. G. P. Woolcombe was leaving for a better position in Ottawa. Mr. J. E. Birch, their organist and choir-master, who had filled Mr. Houghton's place so ably during the past year, had been appointed to a higher position in Christ Church cathedral, Montreal. They had been so successful in getting Mr. Birch last year in England, that he did not altogether despair of obtaining some one from England in his place.

Mr. Edward Martin, Q.C., D.C.L., Hamilton, a staunch friend and supporter of the school, paid a

well-merited eulogy in eloquent terms to the headmaster, through whose talent and effort the school had from very small beginnings become an educational power throughout the length and breadth of the land. He looked to the future of the school with the greatest confidence, and he congratulated it on its prosperity of the past, and the success that was assured to it in the future.

Rev. Prof. Lloyd made a very happy speech, in which he had something to say for the boys that didn't win prizes, and made sympathetic allusions to his own experience in this direction. The coming headmaster's speech won him the boys favor at once, and augurs well for his future relations with his charges.

"To-day," said Rev. Prof. Jones, "I attain my majority in speech days. There have been 27 in the history of the school, and this makes the twenty-first I have attended. This honor I share with the headmaster, who also is present for the twenty-first speech day." It would seem, indeed, as if it were not a speech day at Port Hope if the smiling face and cheery words of the dean of Trinity were lacking.

This concluded the proceedings of the day. The visitors then partook of luncheon in the school's spacious dining hall. The afternoon was pleasantly passed on the fair lawns watching the cricket match between Past and Present. The evening hours saw the departure of parents and boys alike, all pleased with a day well and pleasantly spent, the latter looking forward to the joys of a summer's long vacation.

FENELON FALLS.—We learn that the Rev. W. Farncomb has been placed in charge of this parish temporarily.

COBOURG.—*St. Peter's.*—A garden party under the auspices of the "King's Daughters" was held on the beautiful grounds of Mrs. M. J. Granely, who very kindly placed them at the disposal of the society on the afternoon and evening of the 23rd July. The grounds were very prettily decorated with Chinese lanterns and flowers. The Cobourg band aided to make the evening a pleasant and enjoyable one. The "King's Daughters" deserve great credit for the manner in which all the arrangements were carried out. Upwards of two hundred dollars was cleared, which goes towards the building fund of our new Sunday-school, which is now being rapidly erected. The society much regret the removal of two of their most active members, Misses Cruso and Ley.

CHESTER.—*St. Barnabas.*—The last week has been an exceptionally busy one for us. On Sunday the children had their flower service, when the church was beautifully decorated and Rev. J. H. Ross preached a sermon appropriate to the occasion. The floral offerings were both beautiful and abundant. On Monday some of the teachers distributed the bouquets among the sick. We had such a quantity that there were lots for St. John's and the General Hospital, as well as the Sick Children's Hospital. Wednesday our annual garden-party was held, which passed off very pleasantly for all, and though there were not as many as last year, yet everything seemed to be lively and betokened that good feeling which exists in the parish. Great credit reflects upon the energetic way in which the guild of "Willing Workers" did their duty. Music was furnished by a portion of Claxton's band. Thursday the Sunday school children enjoyed their picnic at the Island Park, returning at an early hour in the evening so as not to make it burdensome to the little ones. Thanks is due our church wardens for the generosity which they displayed in contributing to the children's pleasure.

NIAGARA.

ST. CATHARINES.—*St. George's Church.*—The Rev. J. Francis, B.D., of Cayuga, conducted the services in this church on Sunday, July 26th, in the absence of the rector, Rev. R. Ker, who was at the Cathedral in Hamilton, on the same day. The following extract is taken from the St. Catharines' evening *Journal* of the next day:

"The Rev. J. Francis officiated at St. George's Church yesterday at both morning and evening services. Mr. Francis preached his first sermon on the last Sunday in July, 1866, in St. George's Church, of which he had just become curate. He thus celebrated the completion of his 25 years service as a clergyman in the church in which he conducted his first service. He alluded in his sermon last evening in a touching manner to this fact, and to the many changes in the congregation that have taken place in the interval."

ALGOMA.

ILFRACOMBE.—The Church of St. Mary in Novar is again in this mission under the charge of the Rev. L. Sinclair, the former incumbent. Christ Church, Ilfracombe, St. Judd's Church, Hoodstown, St. John

the Baptist's Church in Ravenscliffe, and the services held in school house No. 7, Chaffey, are in the rural deanery of Muskoka. Axe Lake and St. Mary's Church, in Novar, are in the rural deanery of Parry Sound and Nipissing.

The Rev. L. Sinclair has received several parcels of the "Gleaner" and other interesting papers for his mission from the Rev. Rural Dean May, of Deloraine, and desires to return grateful thanks for the same.

BROADBENT.—A most interesting event occurred at St. Stephen's, on Tuesday, July 14th, when at the close of a special evening service, the Rev. A. F. W. Chowne, R. D., presented an address and an English silver watch, on behalf of the united congregations of the mission, to Mr. Arthur J. Cobb, whose zeal in his labours since his appointment in January last year, has produced a marked interest in the welfare of the churches. A clause in the address—"showing the good will and harmony existing throughout the mission"—fitly demonstrates the warranty of such a presentation bestowed so unanimously by a scattered people.

British and Foreign.

The enthronement of the Archbishop of York (Dr. Maclagan) is fixed to take place in the afternoon of Tuesday, September 15th.

The Dean and Chapter of St. Paul's have given the Imperial Federation League permission to erect a memorial in the Cathedral to the late Sir John Macdonald.

The Primate has concluded his confirmation for the Diocese of Armagh, having confirmed over 3,000 young persons at 34 centres.

General Booth, of the Salvation Army, who asked for £100,000, with which to regenerate some of the social conditions of London, announces that he has received £10,000 more than that sum, and is promised an additional £10,000.

Bishop G. T. Bedell has given his beautiful estate at Gambier, Ohio, valued at \$30,000, and known as "Kokoshing," to Kenyon College. The handsome stone mansion, in a grove of trees, may be made the home of the college president.

Like the parish church of Leeds, the churches of Philadelphia seem to be stepping-stones to higher things. No less than nineteen—possibly there are more—past and present Bishops of the Protestant Episcopal Church once held preferment in that city, from which in most cases they were raised directly to the Episcopate.

Massachusetts.—The presiding bishop has taken order for the consecration of the Rev. Dr. Phillips Brooks, bishop-elect of the diocese, by himself and Bishops Neely, Bissell, Littlejohn, Doane and Niles. Bishops Clark and Whipple will act as presenters and Bishop Potter will preach the sermon.

The Rector of Guildford recently invited the clergy and the ministers of the Nonconformist churches in the district to meet in his house for prayer and praise, and the deepening of the spiritual life. The invitation was accepted by fifty ministers of religion, two-thirds of whom were Nonconformists.

The vestry of St. Andrew's church, Harlem, has set a good example to similar bodies elsewhere in the Church, by insuring the life of its rector for \$50,000 on a 20 years paid-up endowment policy.

Comparatively few persons are aware that the altar lights are general in the Lutheran churches in Germany. The Rev. Dr. Wood, acting Anglican chaplain at Dresden, writing to the *Guardian*, says: "Two candles stand by the crucifix on every Lutheran altar, and are invariably lighted at the celebration of the sacrament, at whatever time of the day that takes place. Yet the minister does not even wear a surplice."

The annual meeting of the Anglo-Continental Society was held in the Church House on Monday. The Bishops of Salisbury and Carlisle were present. Bishop Harvey Goodwin praised the courage of the Old Catholic leaders, and Dr. Wordsworth gave some personal experience of the movement in Holland, Germany, Austria, and Switzerland. Dean Hale, of

Davenport, U.S.A., and the Rev. R. S. Oldham, Canon Meyrick, and General Lowry also spoke.

By the rejection of the Brussels Convention by France, the protracted labours of the Conference for the suppression of the slave trade are practically wasted. However, though the action of the French Chamber deprives the Congo State of the means to be derived from the import duties for combating the trade, there is a last resource in the export duties, of which there has been no question in the Berlin Act.

The acting Chief Rabbi of Odessa waited the other day upon the City Governor, in order to inform his Excellency that in view of the deliberations now being held by the Senate on the Jewish question, he proposed to appoint a day of fasting and prayer among his flock. The Governor politely, but firmly, refused permission, and threatened that if the Rabbi carried out his design he would forcibly disperse the congregations, and close the synagogues.

The fine mosaic by Salviati, representing the Prophet Daniel, has been placed in its position in one of the spandrels of the dome of St. Paul's Cathedral. It is designed and coloured in the style of Michael Angelo. It is expected that before Christmas the great work of decorating the spandrels of the dome with mosaics representing the four Evangelists and four prophets, undertaken by Salviati twenty years ago, will be completed.

The Bishop of St. Asaph last week received into the English Church, in the private chapel of the Palace, three Roman Catholics. At the annual meeting of the Denbigh and Flint Baptist Association, reference was made to the recent statement of the Bishop at Lameter, that seventeen Nonconformist ministers had applied to him for holy orders; and it was resolved that the secretary of the association should send a circular to every minister to find out the truth or untruth of such statement. The Bishop of St. Asaph received, a few days ago, another application from a leading Baptist minister.

It is said that the Porte is not favourable to further Jewish emigration to Palestine. The authorities at Beyrout and Jaffa have received orders to allow only such Jews to disembark at those ports as are going on a pilgrimage to Jerusalem, and after they have given a formal engagement not to remain there any longer than is necessary for the completion of their pilgrimage. All other Jewish families are to be refused permission to land.

Mr. Holman Hunt, whose great masterpiece, "The Light of the World," has just been placed above the altar in the chapel of Keble College, Oxford, has recently completed another in the long series of his wonderful productions, such as "The Shadow of the Cross," "The Scapegoat," "The Finding of Christ in the Temple," and "The Triumph of the Innocents," and it is "May-Day, Magdalen Tower," of course, in Oxford.

The Diocesan Synod of Bathurst has resolved that the bishop alone should specify the hymn book for use in a church. There is now some murmuring amongst evangelicals because, at the request of the bishop, *Hymns Ancient and Modern* have been introduced into St. John's Church, Wellington.

A number of the clergy of Sidney have decided to hold, at the beginning of August, a conference for the deepening of spiritual life.

JAPAN.—Sunday, May 31, 1891, will ever mark a memorable epoch in the history of the Nippon Sei Ke Kai, and for future generations the first Sunday after Trinity will long be remembered, for on that day the results of many years of patient labour were garnered and five young men were made deacons. Their names are: the Rev. Messrs. Sugiura, Yamabe, Chikashige, Naide, and Minagawa.

Grace Church, which has a staff of six clergy—the Rev. Dr. Wm. R. Huntington and five assistants—has raised \$107,112 during the past year, of which \$74,609 was for purposes outside the parish. There are connected with the church and chapel, 20 guilds and parochial societies.

Nearly £3,000 have been received towards the Archbishop Magee Memorial Fund. It is hoped that it will reach £12,000. The Archbishop's executors have received accounts amounting to £800 for expenses in connection with the translation from Peterborough, and a demand for £1,194 6s. 8d. for dilapidations. The committee of the Fund desire to discharge these liabilities, and to provide an income

of £300 for the Archbishop's widow and two aged sisters.

Speaking recently at a series of meetings in connection with the Girls' Friendly Society, embracing six dioceses, the Archbishop of Dublin remarked that it was not surprising to find so prominent and useful, so essential, a department of woman's work as the Girls' Friendly Society in such a flourishing condition. Among the many earthly blessings which God bestowed upon them there was no gift more precious than the gift of a true friend. The object of the Girls' Friendly Society was to bind together young women to one another, and to aid them in securing and keeping that most precious of gifts, a true friend. There were 33,192 associates connected with the Friendly Society, 158,105 members, and 33,701 candidates. The amount of blessing which that short statement embodied could scarcely be measured.

The English Deaconess House at Jerusalem, in connection with the Church of England Woman's Missionary Association, is becoming a centre of missionary effort. Women come from the city and villages around for medical relief for themselves and their children, and while waiting their turn they hear the wonderful story of Him who died for them. A new and very striking development has occurred. Noticing a large number of Jews lingering outside one Saturday afternoon recently, the hall door was quietly opened a little way. At once they came tumbling in until the hall was full. They began a lively discussion as to whether Jesus was the Messiah; they snatched up the Bibles and Testaments eagerly and made off with them, while the sisters invited those who were most in earnest into side rooms, where they could search the Scriptures and have them explained. They were a motley group from many nations, and talking many languages, but all knew some Hebrew, which is indeed fast becoming a living language. It goes without saying that the doors of the Deaconess House will never be found closed on a Saturday afternoon, and the sisters gladly and thankfully accept this addition to their work. There are over thirty thousand Jews in Jerusalem now, and they are still coming back.

BERMUDA.—The Rev. Joseph Fletcher was presented with the following address on leaving for his home in Toronto: "Reverend and Dear Sir:—The congregation of St. Mary's Church, Warwick, being desirous of expressing some token of gratitude to you for your unwearied services during your sojourn among us, and deeming that a small purse would very materially assist you in defraying the necessary expenses of your returning to your home in Ontario, do hereby ask your acceptance of the same. In doing this the congregation would express their unfeigned thankfulness to Almighty God for His blessing on the means used for your recovery during your illness, and that you have been graciously restored to the enjoyment of good health and to the resuming of your wonted labours for the good of His Church and glory of His name."

"The congregation further express a hope that you will be long spared in good health and strength, that success will attend your labours, and that though your going forth, is, as it were, sowing the seed weeping, you will yet return bringing in the sheaves with you, that many jewels will be added to your crown of rejoicing. With these our prayers, we bid you a reluctant farewell."

Presented by Arthur Wallace Frith, Esq., on behalf of the congregation. The purse contained £19 5s., or about \$98.

Correspondence.

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

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

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

Church Membership.

SIR,—It may perhaps be useful to review the discussion on this point. It was alleged by *Smilar* that a baptized person neglecting to become or ceasing to be an habitual communicant, excommunicates himself and thereby ceases to be a member of the Church.

I pointed out that if a person be in fact excommunicated under such circumstances, he must, according to the rubric of the Burial Office, be refused Christian burial, and that as a matter of fact no baptized person under such circumstances is refused Christian burial, and one would thereupon

think such a person cannot in fact be excommunicated. *Smilax* admitted this, for he says, to justify the refusal of Christian burial, there must have been an ecclesiastical sentence of excommunication. Therefore it is quite clear that there is a difference between a person neglecting communion, and being formally excommunicated by the Church; but because the result of formal excommunication and the neglect of communion are to some extent similar, viz., that in the one case the offender is excluded, and in the other he excludes himself, from communion, *Smilax* considers them the same thing. But surely *Smilax* is plainly in error in this; at any time the person who has merely neglected communion may come forward and communicate without let or hindrance from anyone, whereas a person formally excommunicated could not do so until he had been first reconciled to the Church, and the sentence of excommunication had been removed. To compare secular things with sacred (which according to *Smilax*, is flat blasphemy, although many excellent precedents for such comparisons may be found in the N. T.) a man may be disfranchised for committing frauds at an election, and another may also refrain from voting voluntarily; but while in the latter case the citizen may at any time exercise his right as a citizen to vote, yet he who has been disfranchised cannot do so even if he would.

To say even that a man who is formally excommunicated ceases to be a member of the Church is erroneous; and *a fortiori*, it is still more erroneous to say that a baptized person ceases to be a member simply because he neglects to communicate.

According to *Smilax*'s theory, membership in the Church would be a curiously variable affair. A person is confirmed, we will say, on the 1st January. For the first year after confirmation he communicates only once, on 25th December, therefore, on 31st December he has ceased to be a member because he ought to have communicated three times at least. But in the next year we will suppose he communicates twice in the month of January. Is he now a member? He has communicated three times within a year—I suppose he is; but suppose he neglects to communicate any more within the year, is he still a member on 31st December? I suppose not, according to *Smilax*. On 1st January he again communicates; is he now a member? No, because he has not communicated three times within a year. In February he again communicates, and still he is not a member for the same reason. And yet one would like to know how it is a person who is not a member of the Church can be a communicant at all? The ingenious *Smilax* will probably be able to explain this to his own satisfaction, but I fear to no one else's. His theory is simply ridiculous the more it is examined. H.

Who will Help in Brunel?

SIR,—Much as Brunel (Algoma) needs a new church, the wheel of progress moves slowly! I dare not go farther into debt, and I am hopeful that an appeal in your columns will enable me to remove the small debts unavoidably incurred. As far as we have gone, I have utilized free labour to the utmost extent, inasmuch that not until the frame was raised was any skilled labour called in. The frame (with doors and sashes fixed) now stands ready for enclosing; whilst during the winter, sheeting, California siding, flooring and shingles, were drawn up. But I cannot call my Building Committee to action, because California siding and the material for an open roof cannot be entrusted to free labour, and I have no money. If I could obtain \$200 only, the small debts could be wiped off and the work proceed, as there are but two sums to meet, viz., \$67 for contractor, and \$56 for the materials already on the ground, awaiting use. With the balance, and a few local subscriptions that are to come in, skilled labour could be employed, and the building pushed on to that point where free labour could again be utilized, so that it might be ready for divine service at the end of autumn. Otherwise, I must continue to gather my people together into the little log building, which is almost inaccessible during winter, owing to the fact that the road near by is generally unbroken, and the few that could drive are daunted by the absence of a driving-shed. Last winter some of the female members of my congregation walked to the head of the concession leading to the church, and rather than go back home without service they tramped a mile and a half in snow almost up to their knees! Such is the prospect for another winter, unless courage fails the people so that they stay at home, or unless I am promptly and liberally helped by those who read my letter. Far too little is known of the difficulties, labour, and privation which our bush congregations have to contend against during our long winters! Is it surprising that many fail in courage and zeal and stay at home? Donations of \$1 and upwards, sent to Port Sidney parsonage, will be promptly acknowledged.

ARTHUR H. ALLMAN,
Incumbent of Port Sidney Mission.

Cardiff and Monmouth Mission.

A LAST APPEAL.

SIR, In response to my second appeal for the reimbursement of my personal savings spent on mission extension, I have received three replies with enclosures, two anonymous (one for \$25, the other for \$1) and one from E.S.A. for \$2. Mr. Fred. Freeman, of Haliburton, gave me \$5. I have thus received in all \$139.40, leaving balance still due to me \$645.60.

I am indeed sorry to tell my friends and all lovers of missions, that I now see no way to recover our own but by selling the property acquired with so much love, labour and sacrifice. The Mission Board are aware of the necessity (if the work I have commenced is to be carried on) of the purchasing of the parsonage and other mission buildings. But what am I to do? They cannot, they say, buy it, and the true friends of missions seem to be too few to take this heavy load off my shoulders. Our labour and health we have given; our money we would gladly give also, were we able, but we are not, consequently we shall be obliged to sell the property acquired for the permanent consolidation of our work. I grieve sorely at this for it seems to foreshadow a collapse of all the good work already accomplished. I pray that God may yet open a way out of the difficulty.

ARTHUR E. WHATHAM.

Essonville, Ont., July 20, 1891.

Consolidation of the Church.

SIR,—Might I ask a short space in your valuable paper to refer to the question of the Consolidation of the Church of England in Canada, for as a Churchman, I feel that the future of this branch of the Catholic Church in B. N. A. depends greatly upon what action is at this time taken by the Synods of this Province. One point seems, so far, to be admitted by all the Synods, that consolidation is desirable and a necessity. I find, however, in most instances, committees are appointed to consider the proposals of the Winnipeg Conference; this is of course all right, but I would ask, is there not a danger of a mass of conflicting views and individual diocesan opinions that would rather tend to retard the work, and perhaps put us further apart than if we had followed the example of the Toronto Synod, and in the meantime have accepted the Winnipeg proposal as a basis for the consideration of the first General Synod of 1893, when the whole Church would meet in Council, and be fully qualified to formulate its own constitution, for at such a meeting individual diocesan opinions must give way in the interests of the whole, or we cannot look for consolidation, for in this day any legislation to be effectual must be based upon the voice of the majority.

I, therefore, after a most careful consideration of these Winnipeg proposals, and the very able division of the general from the local work laid down in them, cannot but believe that it would have been greatly in the interest of the future of this work, if they had been accepted as they were intended to be, only interim proposals, subject to future revision and alterations if deemed advisable at the General Synod; for short of this General Synod of 1893, I doubt if a more representative body of the Church of Canada could have been got together than met in Winnipeg in August last, and as a proof of the satisfactory result of the deliberations of that conference is the fact that the proposals were at once accepted by the seven dioceses of the North-West Territory, through their Provincial Synods then in session, clearly showing that their Provincial Synods' powers or rights would not be interfered with by the consolidation proposed. Here, if anywhere, there might have been some doubts, for their position has been different to that of this Province, inasmuch as they have administered the funds provided by the many Church societies in England that were aiding the extension of the Church in the North-West.

Far from consolidation disturbing the rights of Provincial Synods (as some contend would be the case), I claim that under consolidation, the powers would be more decided and clearly defined than they have been or could be, as now constituted.

In the interest of this great work I hope and trust that no differences of opinion will prevent every diocese being represented at the first General Synod in 1893, for it is only there that any differences can be adjusted.

There are other questions affecting this movement that, with your permission, I would like to refer to in another communication.

CHURCHMAN.

July 23rd, 1891.

The Vested-Choir Movement.

SIR,—In your issue of yesterday you quote "an English paper" as saying, "A vested choir is one of those moderate and modest improvements which have ceased to be a party badge, being adopted by reverent clergymen of all schools."

It is not my purpose to quarrel with the fact that a vested choir is no longer a party badge, but I must protest against the implication that clergymen who have mixed choirs are not reverent. In nearly every choir, vested or mixed, there will be irreverence. It is not only young girls who giggle and misbehave. I have seen a vested choir boy deliberately stick a pin into his neighbour during service; another I have observed to giggle while a visiting clergyman prostrated himself before the Holy Table at the consecration; and I have been told that in a certain church where the rector used frequently to repeat old sermons, the choir boys would lay wagers, when the old text was recognized, that certain catchy points and stories would re-appear. This much just to show that all reverence is not monopolized by vested choirs, and irreverence by mixed.

While deprecating the operatic style cultivated by some mixed choirs as being undevotional, I have little sympathy with that hyper-reverence which considers the chancel too sacred for women. Granted that there is a certain fitness in reserving the inner side of the chancel-rails for the clergy, I cannot see that little boys should exclude young women (mostly communicants) from the chancel lying without the rails. I read that "young men and maidens, old men and children" are to praise the name of the Lord.

In repeating my exception to the implication of irreverence in connection with mixed choirs, I believe that *fashion*, and not really reverence, is at the back of the vested choir movement.

Decent cassocks and clean surplices certainly appear very well, and no unprejudiced Churchman should object to the mere vestments. Further, parents like to see their little boys in the chancel, and children like the pretty sight. But the music, that's the rub! Average vested choirs in Canada make a musical ear shudder. If they were all nearly as good as, say, St. Paul's, London, Ont., which, by the way, is reinforced by women, they might, indeed, lead a dignified and devotional service, but their attempts at cathedral effects are not usually happy. With the limited time and money at command of most choir-masters in Canada, much better musical results are obtainable by training men and girls than men and boys. Another thing which helps just now to make vested choirs fashionable (not "reverent") is that the boys more readily lend themselves than adult girls to the direction of the clergy in matters of ritual in the services. Boys are drilled to move in unison, and have little prejudice against innovations. They do, in a general way, what they are told. And at what expense? The boys must be footballed, cricketed, camped, excursioned, bun-fed, and, in many cases, paid money to attend practices or services. Is there true devotion to God, or reverence for His sanctuary, in these "considerations"?

The time will probably come when the fashion will spend itself. Good surpliced choirs in suitable churches and cathedrals will survive, while the average boy choir will go the way of most fashions. The boy choir will be found a little tiresome when its novelty—as a movement—has worn off, and then congregations will begin to think of its expense, trouble, formality, mercenary nature and unsatisfactory music.

And then what? Let that generation solve its own problems. Perhaps it will be found that in cathedrals, collegiate and other suitable churches good surpliced choirs can be maintained, while in the average parish church the best results will be obtained by an unpaid mixed choir (not an operatic quartette) sitting in the nave near the chancel, leading the people in the musical parts of the service. A paid professional instructor would, of course, still be necessary. I have written at this length, not to object to all vested choirs, not to uphold mixed choirs as faultless, but to protest against the extravagant claims set up of late years in favour of vested choirs being in reverence so superior to mixed, and to venture the opinion that the vested choir movement of this quarter century is chiefly a fashion which will probably be reversed in the next.

GEORGE FORNERET.

Hamilton, Ont., July 24th, 1891.

A Storm-Wrecked Church.

SIR,—A serious and sad disaster befell our log church at Rutherglen (Mattawa Mission) on the evening of Thursday, July 30th. A cyclone struck it on the south side and shattered it so badly that what remains has to be taken down and the whole church rebuilt. We were all filled with dismay at this misfortune. Arrangements had been made for sheeting and neatly finishing the interior and erecting a vestry and porch, for which the people had worked hard for two years, gathering together by dint of much self-denial, sufficient money for the work. They were eagerly looking forward to the improvement of their church and the approval of the bishop when he should visit them in the fall, when this misfortune fell upon them; now we have to face the re-

building of the church. I am sure there are many warm-hearted Churchmen among your readers who will sympathize with us, and, I trust, be moved to help us to repair the mischief which has left my people at Rutherglen without spiritual "house and home." The church was built 5 or 6 years ago by my predecessor. It is hard in a mission of this kind, where the wants are so numerous, the people so poor and saddled with a heavy debt on the Mattawa property, to have to do work twice over, but in this instance it cannot be helped. The disaster was beyond our power to avert; we, therefore, will view the situation cheerfully and shall put forth every effort to get the church re-erected in time for the bishop's visit in October. We need at least \$100 to repair the damage. I shall be most grateful to any one who will come to the rescue with a donation, and thus stretch out a helping hand to us in our misfortune.

ROBERT W. SAMWELL,
Priest in charge of the Mattawa Mission.
Mission House, Mattawa, Ont., Aug. 1st, 1891.

Extra-Cent-a-Day-Band.

Dear Sisters of the W. A. in Huron.

Doubtless you remember that Mrs. Cummings, in her earnest and practical address at our annual meeting in March last, practically urged us to form an "Extra-cent-a-day-Band," and to devote the money raised in that way to missionary purposes. Mrs. Cummings remarked that if our five hundred enrolled members joined this band we should have at the end of the year \$1,825 at the disposal of the Huron W. A. If all our unenrolled members joined also, I think we should have over \$3,000 for our missionaries.

Granting, however, that one half our members are now giving all they can possibly spare, there are enough left to give or collect for this band over \$1,500 a year. This would pay for the necessary expenses of a lady missionary to China, Japan or India, and for two lady missionaries or one missionary for Algoma or the North-West.

One cent a day—seven cents a week—thirty-one cents a month—does not seem a very large sum, nor is it, but it must be extra to what you are already giving. You must not lay aside other W. A. work in order to give to this.

"The idea being that money thus given is saved by self-denial in car-fares, candy, gloves, neckties, table delicacies, etc., etc." (My quotations are from the circular of the Toronto band.)

We might add to this list novels, concerts or entertainments, a few cents less a yard in gown materials, a little less spent on hats or bonnets. One need not economize in all these expenses, nor much in any of them, to save one cent a day.

Try to get the men of your own family to join you. I am sure you can get a great many pennies from them if their interest was awakened. Every man and boy in the Church of England in Canada ought to belong to the Domestic and Foreign Missionary Society, just as every woman and girl should belong to the Woman's Auxiliary, so get them all to help you.

You will be doing a noble work in sending out missionary after missionary to the dark and ignorant places of the earth, or in helping and strengthening the hands and supplying the needs of those who are already at work for the Master. You will free the hands of your board of management by enabling it to pay promptly and sufficiently the salaries of those missionaries who are already employed.

In this diocese we now have Miss Bushy at Fort McLeod, Miss Sherlock prepared to go to Japan, and Miss Mellish, anxious to be employed as soon as arrangements can be made for her. If each one of you would only try, we could send all these and several others to where we individually cannot go, to do what we cannot do.

The method of work is very simple, namely, in every branch those who are willing to give shall hand in their names to the treasurer of the branch, who will keep a list of the subscribers and give each one special envelopes, which will be returned to her containing 30 or 31 cents, at the end of the month. She will send the amount received through these envelopes to Mrs. English, Hellmuth College, London, Ont., who will forward the sum to Mrs. Lings, the diocesan treasurer, in whose books it will appear as the extra-cent-a-day-fund. Each person is at liberty when sending her subscription to say whether she wishes it devoted to domestic or foreign missions, whether for the North-West, Algoma, India, China, Japan, or any mission for which we work.

Subscribers are not limited to members of the W. A., nor, indeed, to women.

Hoping you will remember how the days are flying, how much there is to be done, and how little we are doing for our Master, I am, dear sisters of the W. A.,

Yours very sincerely,
M. S. ENGLISH.

The Late Archdeacon Hannah of Brighton.

SIR,—Your article on July 23 upon the unveiling of the memorial bust of Archdeacon Hannah at Brighton, must be my excuse for a few notes of personal recollection, as an *in memoriam* to Dr. Hannah. Over thirty years ago I was one of his theological pupils at Glenalmond in Perthshire, and knew him intimately as one of the kindest-hearted and clearest-headed men that one could meet. There were two men working together, and the students could scarcely have been more fortunate in the minds that were to influence them in carrying on the Church's work. On the one side was the present Canon Bright, Regius Professor of Ecclesiastical History, Oxford, who was always full of patristic authorities, and imbued our minds with thoughts upon the traditional and historical side of Christian teaching and work. I can still see his library, with every margin well filled with references to ancient and modern authors. But on the other side was Dr. Hannah, with his intellect saturated with the philosophies of the day. He was primed with logic, ethical laws and the current controversies that were flooding the schools of Oxford. His mind was essentially philosophical, so that he saw the principles of St. Paul and St. Luke as reflected in the discussions of every day, and his theology was always of the same philosophical caste. As Warden he was ever ready for his work in the *bema* of the small class room, and was thoroughly in accord with his students, but specially fond of coming quietly down upon one who was caught tripping. If he was generally moving in a higher sphere of thought than his pupils could easily reach, he always gave them sufficient for their day, and every ambition to go up higher when the days of college routine were closed for ever. I last met Dr. Hannah at the Seabury centenary in Aberdeen in 1884, and the face of the Archdeacon was beaming with pleasure at finding himself surrounded by former pupils who were then turning into "the sere and yellow leaf." His wonderful tenacity of memory was made evident by his remembering us all individually by name and surname, with many little incidents of former years. He had also followed us through our life's work, and thus exhibited his genuine interest in our well-doing and well-being. Of those my companions of so many years ago, it is curious to take a glance into their history as it appeared in Dr. Hannah's later days. Two were still labouring in Scotland, and another was also there, but at rest from his labours, where we hope he rests in peace, and his good works do follow him. One had given over his life to the work of the English Church after a period of work in Scotland. Father Ignatius, as he is now called, was erratic, as in former years, but, as then, he has always been loved and really valued for his goodness of heart and genuine simplicity of character, although I fear these finer traits of character were sometimes taken advantage of by our ruder minds. And the last and least was your servant in Canada, who wishes to record this small tribute to the memory of one whom he must ever regard with esteem and affection. Dr. Hannah carried out a good work in us, and each assimilated the influence in his own way, but I have no doubt that "he being dead yet speaketh" in all our pulpits and private ministrations.

JAMES GAMMACK, LL. D.
East Toronto, Aug. 4th, 1891.

Notes and Queries.

SIR,—In reading lately, I came upon the word *Rome-raker*. It appears to be a name of reproach and contempt. Who or what was he?

A. B.

Ans.—The Reformation was no unexpected outburst, but had been gathering up strength for some centuries, and only took a more visible form in the sixteenth. One of the grossest abuses of the papal system was the sale of indulgences, and the person who was looked upon with the greatest contempt was the Pardoner, Questioner, or Rome-raker, who hawked indulgences through the country and acted the part of the Cheap-John with the most shameless effrontery. Chaucer's Pardoner is a fair sample of the class in the fourteenth century, and Heywood gives only a slight exaggeration in the dialogue of a later date, when the Pardoner is made to exhibit, among his holy relics, "the blessed arme of swete Saynt Sondaye," "of all helowes the blessyd jaw bone," and "of Saynt Myghell, eke the brayn pan." As the Pardoner professed to come direct from Rome, and to collect the alms on behalf of the Pope, he easily took the name of the Rome-raker or universal purveyor for Rome. He was not only the butt of ridicule, but constant complaint also of the Synods, "for the indulgence-mongers are commonly ignorant men of vicious lives, yet feigning themselves to be learned and holy: they mendaciously assert that they have many more and greater indulgences than

they really have, that thus they may induce simple persons to give more liberal alms, which they afterwards are not ashamed publicly to squander away in drunkenness and luxury" (A.D. 1287). They were suppressed by the Council of Trent in 1562, and in countries where the Reformation has taken effect they are not met with now at all, and even in Roman Catholic countries they are felt to have overdone their business.

SIR—What is the proper place for a Lectern in church?
ENQUIRY.

Ans.—The *Lectern* or *Lectern* has no place that is distinctly assigned to it, but there are two ideas that should regulate its location. On the one hand, it is the desk from which God's Word is read, and, therefore, it is often placed in the centre of the choir. When so placed it is apt to hide the altar, and to obstruct the voices of the clergy that minister there. On the other hand it is the place from which the Word is read for the instruction and comfort of the people, and, therefore, should occupy such a position that the reader "may best be heard of all such as are present," according to the directions of the rubric. When the Lectern is brought back into the nave, the voice of the reader is muffled by the proximity of the congregation. Our present Lectern is scarcely equivalent to the ancient *Ambo* or to the later *Lectorium*, and the arrangements of the church are the best guide to its location. In our modern churches the centre line of the chancel is not the best for the Lectern. If the pulpit stands at the junction of the choir and nave, either north or south, the Lectern may stand opposite to it, but not within the chancel or even on the chancel screen. It should have its visible motive and use towards the congregation, yet be within easy access to the clergyman at the reading desk. It will thus be naturally found below the chancel steps, though raised sufficiently to allow the reader's voice to easily reach all the congregation. If there is no Litany stool; and if the chancel be sufficiently raised for the altar's being plainly visible, the Lectern may occupy the centre line in the nave, immediately to the west of the chancel steps. Wherever placed it must be turned so as best to command the audience.

Sunday School Lesson.

12th Sunday after Trinity. August 16, 1891.

CONFESSION, ABSOLUTION AND COMFORTABLE WORDS.

I. THE INVITATION.

After the *Exhortation*, warning all to be ready for the Feast, comes the *Invitation* to all who have prepared themselves. The things required are again mentioned—"true repentance," "love and charity," "obedience," "faith." (*Comp. answer to last question in Catechism*). The words are principally taken from the ancient Liturgy of St. James. Let us compare the service with the account of the Great Supper (St. Luke xiv. 16-21). In the *Exhortation many are bidden*, when the *Invitation* is given: "Come, for all things are now ready,"—"Draw near with faith," etc. Then too often they "begin to make excuse," or worse still, go away without doing even that much.

II. THE CONFESSION.

Notice how the kneeling posture is insisted on. First, in the *Invitation*, "kneeling humbly" upon the knees. Those who make a practice of pretending to kneel, are not allowed to offer such a mock homage without remonstrance.

All who wish to draw near to God must leave sin outside. How can sin be got rid of? (1 St. John i. 9). Therefore the Confession is placed at the entrance.

First comes the address to God. This is divided into four parts, each of which seems to bring us nearer to Him. 1. "Almighty God," before Whom we tremble like Moses (Acts vii. 32), as we make our "confession to the great and dreadful God" (Dan. ix. 4). 2. "Father of Our Lord Jesus Christ." That Name gives us "boldness to enter into the holiest," and "draw near in full assurance of faith" (Heb. x. 19, 22). 3. "Maker of all things." Let us repent, lest He who made should destroy. 4. "Judge of all men." If we judge ourselves we shall not be "judged of the Lord" (1 Cor. xi. 31). Now is the time to do it, for "the Judge standeth before the door" (St. James v. 9).

The Confession is much stronger than the other general confession, because sin always seems more hateful the nearer we draw to God. Sins, not only of "deed," but also of "word," (St. Matt. xii. 32, 36, 37), and "thought" (Prov. xxiv. 9), must be confessed and forgiven. If the self-examination required of communicants (see 1 Cor. xi. 28, and *Catechism*) has been thorough, there will be no difficulty in finding sins of thought, word and deed, to confess.

III. THE ABSOLUTION.

The subject of absolution has already been taken up (see *Lesson X.*) God has "promised forgiveness of sins" (Jer. xxxiii. 8). The Priest or Bishop (see *Rubric*) is His ambassador (2 Cor. v. 20), sent to deliver the message of pardon. He speaks with authority (St. John xx. 21, 23; St. Matt. xvi. 19). But the message of pardon and deliverance is only for those who "with hearty repentance and true faith turn unto Him."

Notice four things in this message of pardon—
1. "Have mercy." 2. "Pardon and deliver." 3. "Confirm and strengthen." 4. "Bring to everlasting life."

IV. THE COMFORTABLE WORDS.

The sayings of our Lord and His Apostles, although not found in any other Liturgy, are very comforting to those who feel the burden of their sins to be intolerable, as they have just declared in the confession.

Answer the following questions by reading the verses one by one. When we are weary of fighting, and the cares and sorrows of life weigh us down, how can we "renew our strength, and mount up with wings as eagles?" Answer, "Come unto me," etc. How can we come to Him, and be saved from perishing? (See *second text*). But are not these promises only for the righteous. (See *third text*). Suppose we again yield to temptation, Who will plead for us before the Judge? (See *fourth text*).

Family Reading.

Twelfth Sunday after Trinity.

LIVES LAID DOWN.

Last Sunday we thought about sacrifices, how it is possible to make them in every-day life quietly and simply without any fuss. Well, I believe one step leads to another.

If you give up your will in little things, if you make small sacrifices day by day, you are ready for the great ones when they come before you.

I can't believe that a man who is easy-going, and has always done just what he likes, could do a great and noble deed, such as laying down his own life to save another. No, you may be sure it is the self-denying common life that leads up to the hero-life!

People don't jump to self-devotion all at once. It must be a gradual advance from the small to the great. True, sometimes the Spirit of God helps men on by "leaps and bounds," but still they can't manage the very hard things just at first.

So, as you read last Sunday, begin, my boy, with the small, common, every-day sacrifices; there are plenty of them, if only you look out for them. They cost you something, but never mind that. It is precisely that which makes them sacrifices.

By and by, maybe, you may have a great opportunity of self-sacrifice. Shall you be ready for it? I hope so.

Ah, even to give your life! I wonder if by God's grace one should have courage for that! To give up this beautiful world, and the sense of being warm and alive, and enjoying a great many delightful things, to die. And to die in order that somebody else might live!

You are quite sure there is a life beyond the grave, and yet too everybody feels that looking towards death is like looking at a great black curtain, which seems to shut out everything behind it.

Should you be able to meet Death of your own accord, fearlessly, for the sake of others, because you love the Lord Jesus Christ, who laid down His life, and you want to be like Him?

I pray God we might keep up bravely and nobly when it came to that. I dare say there would be a sort of fear of death; and very painful fear always is, perhaps, worse than feeling bodily pain. But then that would be a part of the sacrifice, and that thought would help us to bear it.

And perhaps in the midst of the fear and dread there would come, swift as a ray of sunlight, the thought that though it is beautiful to live, it is sometimes still more beautiful to die.

I don't suppose the thought would be put into proper words, and yet I believe that in that hour of mental dread it would come, and lift up our sinking, failing hearts.

Terrible pain of body must make death much worse, much more awful.

There is a story told of an American engine-driver named Ingram. He was on a train going at full speed, when he suddenly saw another train on the same line of rails coming to meet it. He knew there would be an awful shock, and the thought came to him, "Leap off the engine and save yourself." But no, he stood firm at his post, with certain death staring him in the face, and reversed the engine, so as to lessen a little the awful force of the shock. But when the trains dashed into each other there was a fearful wreck such as no words could describe! When Ingram was found he was half buried in the ruins of the engine, and his back was against the boiler; he was jammed in, unable to move, and actually burned to death! But in spite of fearful agony, he called to those who came round him to keep away, as he expected every minute the boiler would burst. They tried, however, to drag him out, but in vain, and at last his pain ended in death. That was literally laying down his life for the sake of others.

Here is another story of self-sacrifice.

Once the captain of a Dutch ship was away from her for a few hours, as he was dining on board another ship. A storm came on in his absence, which completely wrecked his own vessel. And down in the cabin were his own two little boys, of four and five, under the care of a negro. There was one large boat, and of course everybody crowded into it. The black carefully placed the children in a large bag, gave them a little jar of sweets to eat, slung them across his shoulder, and put them into the boat. He was just stepping in after them, when some one stopped him. "There is no more room; either you or the children must stay behind."

"Very well," he said, quietly. "Give my duty to my master, and tell him I beg pardon for all my faults." And then he let himself sink.

What a noble death, wasn't it? No boasting or fuss, or what boys call "swagger," but a calm giving up his life that the little children who were his charge might live. People, it is said, have wept over that story.

Can a boy lay down his life to save another? Listen. Once at Bridgnorth two boys from the Grammar School strolled into a church that was being repaired. It was mid-day, the workmen were all gone to dinner, no one was about, and there were the tall ladders leaning against some scaffolding high up in the roof. How tempting for the boys! They climbed up, and had a good scamper in and out among the rafters. At last, when it was nearly time for the men to come back, a plank, loosened by their scampering about, gave way. The two boys fell, how far they hardly knew. Not all the horrible distance down, however, for the younger one had presence of mind to catch hold of a beam of wood, and the elder one caught hold of him, and so the two hung, for what seemed a fearfully long time. They listened and listened with desperate eagerness for the sound of the men returning below, but all was silence. At last the big boy said to his friend, "Harry, I believe you could hold on a good bit longer if I let go, couldn't you?"

"Yes," answered Harry, faintly.

"Then give my love to my mother, and good-bye," said the brave lad, and there was a heavy dull thud heard directly on the pavement below.

When the men came in the boy lay dead on the floor of the church, but his friend was alive, and was rescued, and he it was who told the story.

So you see that now-a-days, and in England, there is here and there a noble deed done, a noble case of self-sacrifice; and those who give their lives to God are not soldiers, nor saints, nor even strong grown-up men, but sometimes lads like yourself are in the

"Noble army, men and boys,
The matron and the maid;
Around the Saviour's throne rejoice,
In robes of light arrayed.
They climbed the steep ascent of heaven,
Through peril, toil, and pain;
O God, to us may grace be given
To follow in their train."

--The truth may always be spoken in gentle, warm, earnest love without offending any one. Only you must be sure, and your hearer very sure that it is in love.

"The Touch of a Vanished Hand"

BY MARGARET J. PRESTON.

Oh, why should the world seem strange,
With its beauty around me still?
And why should the slope of my swarded path
Seem suddenly all uphill?

I had gone, with a buoyant step,
So cheerily on my way;
How could I believe so calm a life
Could turn to so chill a grey?

And wherefore? Because the hand
That held in its clasp my own
Whose touch was a benediction such
As only the blest have known—

Was caught by the viewless hand
Of an angel, and upward drawn.
What hope, what comfort, what guidance now,
Since the stay of my life is gone?

"But a stronger is left to thee,"
Some comforting whisper saith
"The arm that shall carry thee safe to him
When thou crossest the tides of death."

If Christ in His mortal hour
Had need of the chosen three
To watch with Him through the awful throes
Of His dread Gethsemane,

Oh, surely His human heart
Will pity and understand
That speechless yearning, too deep for words,
For the "touch of the vanished hand!"

Forbearance.

If I were asked what particular virtue or good quality in married people was most necessary to the making of a happy home, I should say *Forbearance*. Neither man nor woman can be perfect; and it is best in the honeymoon not to expect it, because disappointment is certain to ensue.

Just in those early days everything does seem very perfect, I know; but when, a little later, it comes out that Bill has a temper, or Sally a tongue, what is to be done? You can't put Bill in the corner till he is good or order Sally not to speak for the next five minutes, as you would do if they were children. No, that is impossible. But if Bill is forbearing, and lets Sally pour out her stream of sharp words without a sharp answer; nay, if he thinks "she's a bit tired with the long day and the baby crying," and actually sets to work to put the things straight she is fretting and storming about, peace will not be long absent from that house.

In the same way when Bill's bad temper—he had it from a child, his mother will tell you, she has leathered him often for it!—breaks out, and Sally rather surprised and disheartened, wants to cry, or to reproach him, if instead of that she answers gently, bearing his perhaps unjust accusations, forbearing to "give as good as she gets," then all goes well, and God's angels watching over that house are glad.

"Give peace at home," one of our very oldest hymns asks of God.

Yes, He can give it, but He expects us all to try and keep it.

And forbearance with other's faults will do this better than fretting for impossible perfection.

Lying.

What is lying?

It is the intention to deceive. It does not matter whether we gain much or little by the act; if we intend to conceal in any shape the truth, we are guilty of this sin. And, perhaps, there is no sin so common under different shapes and appearances, from the blushing child that strives to conceal his detected fault by a flat denial of the truth, to the slight mis-statement of the woman who makes the best of a good story; the servant that conceals an accident from her mistress by an evasion; the youth who saves himself punishment by concealing the truth under the mask of some school-boy name, which means lying, though it does not express it; the tradesman who makes the best of a bad article or adds a penny unduly to a bill; the rich man who denies his being at home when he is watching his visitor from his window; all these and many more are guilty in the eyes of

God of the simple plain act of lying; never mind what the terms of the world may call it, never mind what fair excuse our ever ready heart may make for it, it nevertheless is nothing more or less than lying; the intention to deceive for our own gain.

Remorse.

I have not long on earth to live—
O Thou who doth forgiveness give,
Wash clean my soul from every stain
And make me as a child again.

My life a failure great has been;
Not that Thy lamp was never seen
To show the treacherous road, but I,
Self-wrapped, walked with averted eye.

Oh, it is pitiful to think
Of those I saw upon the brink
Of chasms dark, perchance to-night
Quite safe, had I but walked aright.

When comes the awful judgment day,
And these before Thee kneeling pray,
Do Thou in mercy look, on me
Alone may Thy displeasure be.

F. D. J.

A Worthy Exemplar.

Lokman, surnamed the Wise, lived in very early times, probably in the days of King David and Solomon, and his name is still famous in the east as the inventor of many fables, and various stories are told of his wisdom. It was said that he was a native of Ethiopia, and either a tailor, a carpenter or a shepherd; and afterwards he was a slave in various countries, and was at last sold among the Israelites. One day, as he was seated in the midst of a company who were all listening to him with great respect and attention, a Jew of high rank looking earnestly at him, asked him whether he was not the same man whom he had seen keeping the sheep of one of his neighbors. Lokman said he was. "And how," said the other, "did you, a poor slave, come to be so famous as a wise man." "By exactly observing these rules," replied Lokman: "Always speak the truth without disguise, strictly keep your promises, and do not meddle with what does not concern you." Another time, he said that he had learned his wisdom from the blind, who will believe nothing but what they hold in their hands: meaning that he always examined things, and took great pains to find out the truth. Being once sent, with some other slaves, to fetch fruit, his companions ate a great deal of it, and then said it was he who had eaten it; on which he drank warm water to make himself sick, and thus proved that he had no fruit in his stomach; and the other slaves, being obliged to do the same, were found out. Another story of him is that his master having given him a kind of melon called the col-coquintida, which is one of the bitterest things in the world, Lokman immediately ate it all up without making faces or showing the least dislike. His master, quite surprised, said, "How was it possible for you to swallow so nauseous a fruit?" Lokman replied, "I have received so many sweets from you, that it is not wonderful that I should have swallowed the only bitter fruit you ever gave me." His master was so much struck by this generous and grateful answer, that he immediately rewarded him by giving him his liberty. At this day, "to teach Lokman" is a common saying in the east, to express a thing impossible. It is said, too, that he was as good as he was wise; and, indeed, it is the chief part of wisdom to be good. He was particularly remarkable for his love to God and his reverence of His holy name. He is reported to have lived to a good old age: and, many centuries after, a tomb in the little town of Ramlah, not far from Jerusalem, was pointed out as Lokman's.

Coming! Coming!

There was an old turnpike man on a quiet country road, whose habit was to shut his gate at night and take his nap. One dark, wet midnight I knocked at his door, calling "Gate! gate!" "Coming!" said the voice of the old man. Then I knocked again, and once more the voice replied, "Coming!" This went on for some time, till at length I

grew quite angry, and, jumping off my horse, opened the door and demanded why he cried "Coming" for twenty minutes, but never came.

"Who's there?" said the old man in a quiet, sleepy voice, rubbing his eyes. "What d'ye want, sir?" Then awakening, "Bless yer, sir, and your pardon; I was asleep. I get so used to hearing 'em knock, that I answer 'Coming' in my sleep, and takes no more notice about it."

So it is with too many hearers of the Gospel, who hear by habit and answer God by habit, and at length die with their souls asleep. Awake, O sleeper! for God "hath appointed a day in which He will judge the world in righteousness by that Man whom He hath appointed;" and then your idle answers will all be brought to light.—*Common People.*

The Air.

BY GEORGE EDGAR MONTGOMERY.

Like some mysterious, sentient thing,
It throbs to throbbing lands and seas;
I hear it weep, I hear it sing,
In vagrant wind or breeze.

It fills the ghostly gloom of night
With halcyon calm, with storm and clash;
And I can trace its farther flight
When autumn meteors flash.

It flings the new dawn's glory wide
Over the dusk of silent shores,
Over the misty hills which hide
Sleep in their rocky cores.

And when it feels the shock and crowd
Of the electric fire, it shows
Mad splendors leaping from the cloud,
Booming their thunder blows.

Or else, above that frozen land
Which sends the piercing winter forth,
It marks, in colors rich and bland,
The aurora of the North!

—*Harper's Bazar.*

The Feast of Cherries.

War, with its cruelty and suffering, the clash of weapons and dreadful shedding of blood, is something with which little folks might well fancy they could have nothing to do. But there was one war in the olden time in which the children not only played an important part, but through them a great city was saved from destruction, and a long and cruel war brought to an end.

Some of you who have travelled may be familiar with the great city of Hamburg, in Germany, and know its streets and palaces, its beautiful gardens, and the active and industrious people who dwell there. It is a very old city, and in the days long gone by it was attacked many times by its enemies, and long and bitter were the struggles of the inhabitants with the armies that sought to destroy their beautiful town. In the year 1492, it was surrounded by the great Hussite army, and the commander, Procopius the Great, had been so successful in defeating the German troops in battle, that he felt quite sure the city could only offer a feeble resistance, and that very soon he could march through its streets at the head of his victorious soldiers. For years the war had lasted, and one town after another had been taken; so Procopius formed an encampment about its walls, and sat quietly down to await the moment of surrender.

Within the city there was terrible consternation. The inhabitants saw the army drawn up in front of its gates, and knew that for a short time only could they hope to resist the besiegers. "There is none to succour us. We and our wives and children must perish with hunger and thirst within the walls of the city, or the men must go forth and be slain by the sword."

Suddenly some one cried: "The children! The children! Behold they can save us!"

"But what can the children do?" cried another. "They are young and tender. They cannot fight: neither can they create food, that we may not starve."

But this was not the intention of the speaker. "Let the gates be opened," he cried, "and let the children go forth. Let the elder ones take the little ones by the hand; and the tender youths the babes and the infants, and let them pass on before

our conquerors. Soldiers are but men, and their hearts are often gentle. Let the children go and their hearts will be melted; they will do them no harm, neither will they destroy us."

And so it was arranged. You can imagine how desperate their strait must have been; how they must have suffered before the fathers and mothers would try such a desperate scheme, and allow the little ones to leave their sheltering arms, and pass out into the presence of the rough men whose business was to destroy and kill!

Fancy the surprise of the conquering army, as they saw the gates of the city swing open, and through those frowning portals come—not bands of soldiers carrying weapons and urging their steeds forward—but a long line of little children! On they came in an endless procession, every one clad in white, the elder ones leading the way, and the tiny toddlers clinging to their hands, wondering what the strange scene meant and why they were thus sent forth alone, leaving home and friends and parents behind.

But the people of Hamburg had judged rightly. The soldiers were but men, and many of them, perhaps, had left behind at home just such little ones as these. When they heard the pattering of the tiny feet and saw the white-robed throng surrounding their tents, their hearts were indeed melted, and all disposition to fight and ravage and destroy passed away. They who had come to rob, to ruin and to kill, only desired to take those white-robed little ones to their hearts, and to shower love and kindness upon them. What could they do for them? They looked around and saw that the trees of the orchards round about were loaded with cherries. With one accord they threw down their weapons, and gathering great, beautiful branches, filled with the rosy, round fruit, loaded the children with them, and sent them back to their parents with a message of peace and goodwill. The victory was won so far as the safety of the city was concerned—a great, a bloodless victory, won by the children. Back they marched, and from the throats of the waiting multitude rang glad shouts of thanksgiving.

For many years as the day came round on which this great event took place, it was celebrated and called "The Feast of Cherries." Through the streets of Hamburg long processions passed made up of children, each one bearing in the right hand a branch filled with cherries.

The Supreme Thing.

The supreme thing for us in this world is to be ready to tell the good news—not to be rich, or famous, or happy, but to have something to say and be able to say it for Christ. He is working for us, not to make saints and angels, but first of all, mouth-pieces of the gospel. A miner goes down the shaft and brings up a rough and useless lump of iron. Other workmen come, toss it into the fire, pound it with hammers, draw it through rollers, refine and refine it again till it trembles to a touch, and is sensitive enough to yield to a breath and give expression to the thought of a Beethoven. Then is the ministry of the lump of iron complete. For the last results the silence and darkness of the unexplored vein in the mountains—the discipline of furnace, of anvils and rollers—all were ordained. And if God puts you into the fire and draws you through the rollers, it is to make you vocally fit, not first to pitch the anthems of heaven, but to give utterance to the good news of earth; and to be ready for that, whether in pulpit or Sabbath-School or family circle, I count it somewhat grander than to be ready to join the choir of glory and sing the song of Moses and the Lamb.

A Grudge.

Have you an old grudge in your heart against somebody, that has been smouldering for years, poisoning your joys, and saying to the Spirit of Christ, you may come so far, but no farther? If you have, be a sensible man and get rid of it in a Christian way. It was an unforgiving spirit that killed Jesus, and the same thing will kill your soul if you don't get rid of it. If you forgive not, neither will your Father forgive you.

The Economy of Pain.

Mr. Howells says "we are all blinded, we are all weakened, by a false ideal of self-sacrifice." Even a cursory glance at ourselves and those about us confirms the truth of this statement. In some way we have so misinterpreted the Bible as to believe that pure religion and undefiled consists in ignoring common-sense. We do not dare trust our own judgment in the crises of sorrow and disaster, and imagine that the most painful course, by reason of its very pain, is the one we ought to follow. Many of our funeral customs, through a false idea of what is due the dead, become barbarous inflictions upon the living. We are wanting in feeling for those whom God has taken, we believe, if we do not torture ourselves by every sight and sound calculated to increase our suffering. It is a remnant, perhaps, of the savage idea that a grave must be heaped with sacrifices.

There is such a thing as a luxury of woe amounting to dissipation. It is quite as selfish as any avoidance of pain and more injurious to others. Children are dressed in mourning garments, the significance of which they cannot understand, and depressed by darkened windows and hysterical outbursts of grief. Sometimes they grow to hate the very name of the dead, whom in their ignorance they hold accountable for the dreariness of their lives.

Often entire families have been sacrificed through a mistaken conception of the rights of one member. Blood is thicker than water, the adage runs, and hence to the black sheep are offered up all the fatlings of the flock. Sentiment says we have no right to deny the shelter of the home to the prodigal, no matter how vile and impenitent he may be. We forget to ask where the gain lies in allowing the son who has wasted his substance in riotous living to squander the inheritance of his brother.

The young girl insists upon giving up the man she loves and who loves her, in order that he may marry some one he does not care for. Three lives are thus ruined instead of a possible one.

The altars of philanthropy are wet with the blood of women who have both gratified and sacrificed themselves in excessive zeal in behalf of orphanages and reformatories. Their own children are left motherless just at the time when they need careful training most.

In cases of illness there appears to be an idea that it is quite praiseworthy for those caring for the invalid to wantonly overtax their strength, and so expose themselves that the logical consequence is an increase of suffering all around.

The question, where does our duty to ourself end, and that to others begin, is so subtle that it divides the joint and marrow. To quote Mr. Howells again: "It is the economy of pain that naturally suggests itself, and which would insist upon itself if we were not all perverted by traditions which are the figments of the shallowest sentimentality."—*Helen Jay in Harper's Bazar.*

Shut In.

In 1876, a lady, who had been confined to her bed for several years with an incurable ailment, accidentally heard of another woman in a distant city who was a prisoner from the same cause. "With this difference," said the friend who brought her the story, "you have money and friends; your chamber is made bright and cheery with flowers, books, papers, and news from the outside world. She belongs to a poor family, who are at work all day. She has nothing to read; nothing to do; her room is bare as a prison cell. She suffers in solitude without hope of improvement or release."

When her visitor was gone, the invalid could think of nothing but this story, and it occurred to her to write to her fellow sufferer. Twice she took up her pen and portfolio to do it, and twice she pushed them away, fearing—as we are all apt to fear when on the verge of a kind and unusual action—to be misunderstood or thought intrusive. But at last the letter was written, and out of that kindly act grew a great organization which has brightened and comforted thousands of miserable lives.

This was the way in which it came about. The poor invalid responded, and the two lonely sufferers derived so much pleasure from their letters during the winter that they were moved to inquire

for other sufferers like themselves and to extend the correspondence to them. One, two, five, twenty pale, thin hands, were held out in welcome during the first year. Books, papers and various little gifts were exchanged, and some of the sketches and letters, full of pathos, fun and courage, were sent from one sick room to another all over the country, until they were quite worn out. The society grew rapidly, and now numbers many thousands of members. Not one of them has ever seen the face of another, but many deep and abiding friendships have been formed. The poems, short stories and essays, together with the useful prescriptions and suggestions contributed to the correspondence, became so numerous that a periodical was started, and by means of this countless rooms are now knit together in an interchange of mutual kindness and hope.

In the mountains of North Carolina there is a remarkable tree, to which the guide invariably calls the traveller's attention. It stands, stately and green, on the top of a huge bare rock, on which there is not an atom of earth. But the roots cling and creep patiently over the face and down the sides of the stone until they reach old mother earth and draw moisture and life from her bosom. Some human beings, like this wonderful tree, have been condemned to grow in hard and sterile places. The very base of their life is poverty, or grief or pain. But beneath the hardest rock of circumstance is the throbbing life, the love, the happiness which God has given to the world.

All that we need to do is to stretch out our roots a little farther, a little deeper, until we reach the water of life. Then, no matter how hard our condition, our lives shall grow and burgeon and bear fruit.—*Youth's Companion.*

Lukewarmness.

There does not seem to be much use for lukewarmness in this world. Nobody wants it nor admires it, and the colourless people who are lukewarm themselves are not attracted by others of the ilk. A lukewarm dinner is a horror; a lukewarm drink is nauseating; a lukewarm friend is far worse than a red-hot foe; and lukewarm praise can successfully damage the most virtuous character.

So we may have grace to be cold or hot, but at least one or the other; to like a person or thing, and say so, though we disagree with the world; to believe heartily and bravely, and be not ashamed to give reason for the faith which is in us; to have the "courage of our convictions," and if we have not got it, to get it as fast as possible.

For there is little time to wait, and none to parley. Choose ye this day, and with a stout heart stick to your choice when made, and be not afraid to unfurl your flag.

Hints to Housekeepers

CORN CAKE.—One cupful of Indian meal, one-half cupful of flour, one teaspoonful of cream tartar, one-third teaspoonful of soda, one egg, two tablespoonfuls of sugar. Mix with milk, thin. Tablespoonful of melted lard last. Bake in sheet.

EGG SANDWICH.—Chop the white of hard-boiled eggs very fine. Mash the yolks and mix them with melted butter, salt and pepper. Then mix all with the chopped whites and spread it on bread. Take a long narrow loaf of bread, shave off the crust till the loaf is shaped like a cylinder. Then slice as thin as possible from the end. Spread with the egg mixture; put two together and arrange them on a plate, one overlapping the other.

LEMONADE.—This favorite and well-known drink is very delicious when well made. Take four lemons to every quart of water, and eight tablespoonfuls of sugar; rub or squeeze the lemons soft, and slice them upon the sugar; pour over them a little boiling water and let them stand fifteen minutes; then add the necessary amount of water, well iced, stir well and serve. Orangeade is made in the same way, substituting oranges for lemons, but much less sugar is needed.

WHITE MOUNTAIN ROLLS.—Four cups of flour, one cup of milk, one quarter cup of butter, two tablespoonfuls of sugar, one third cake of com-

pressed yeast, half teaspoonful of salt, white of one egg, beaten stiff. Have the milk warm. Add the butter melted, warm but not hot, salt, sugar, yeast, and the flour. Mix well; then the white of the egg, the last thoroughly mixed in with the hand. Let them rise over night. In the morning roll into shape, cut and fold over or make in any other form. Bake in a quick oven after they have stood one hour.

CONSULT YOUR NEIGHBOUR.—Any one may find out just what Burdock Blood Bitters is and does by asking a neighbour who has tried it. It rarely fails in making a complete cure of dyspepsia, constipation, sick headache, biliousness, and diseases of the stomach, liver, bowels and blood.

BAKED TOMATOES. Select smooth, round tomatoes, of uniform size, not very juicy. Put them in hot water, remove the skin, cut them in halves and scoop out all the seeds. Chop, and rub to a powder one third of a cup of boiled ham or tongue. Add two thirds of a cup of soft bread-crumbs, one teaspoonful of chopped parsley or one saltspoonful of thyme, a little pepper and sufficient melted butter to moisten. Fill the tomatoes with the mixture, place them in a shallow dish, and bake fifteen minutes.

BANANAS IN JELLY. Make a mould of lemon jelly. Cut bananas in slices, and line the bottom and sides of a mould. Pour the jelly in slowly, that it may not float the fruit. Keep in ice water until hard. If you have no mould, use a small, round, glass dish. Put the sliced bananas on the bottom, then turn in a little jelly; when hard, put a row round the sides with spaces between, and fill the centre with bananas; add more jelly, enough to cover. Reserve a cupful of jelly, and, when ready to serve, break this up lightly, and scatter it over the top.

NICOLET NOTES.—"I suffered continual pain from canker of the stomach, and my face and body were almost covered with pimples. I tried Burdock Blood Bitters; the first dose occasioned slight pain, but I soon found relief, and after taking 5 bottles I became completely cured. I think B.B.B. the most powerful remedy known to science."—Stephen Edge, Nicolet, P.Q.

RICE PUDDING WITH FRUIT.—Put your rice in a stewpan with very little milk, that is, to one cup of rice one gill of milk. Stand it where it will be hot, but not boil; when the rice has absorbed all the milk, add to it a quarter of a pound of dried currants and one egg, well beaten. Boil it in a bag till the rice is tender, and serve it with sugar and cream. More fruit may be added to the rice if it should be preferred.

SINCE CHILDHOOD'S DAYS.—"I have been bothered with neuralgic pains in the head and face since childhood and have tried all possible remedies. A friend persuaded me to try Burdock Blood Bitters, and after having used it I obtained instant relief, and thoroughly recommend B.B.B.—Jas. Inglis, Breckenbury, Assa.

ROSE SAUCE.—Peel and slice a large beet and boil it quietly for twenty minutes in one and one half pints water, then add two and one half pounds sugar, the thin rind and juice of one lemon; boil until it becomes a thick syrup, strain, and add one teaspoonful vanilla. It is contrary to the rule to pare a beet before cooking, but in this instance it is done to secure all the juices. The sauce is nice for all plain puddings. It has a pretty rose-coloured hue and its flavor is nice. The sugar may be either weighed or measured for this. One pound of sugar is two cups. There is not enough lemon juice added to give an acid flavor.

BANANA SHORTCAKE.—Banana shortcake can be made, at least, a first cousin to strawberry shortcake, "too good for anything." One pint of flour, one large teaspoonful Royal baking-powder, one third cup shortening, made moist with milk. Slice bananas in the proportion of three to one orange, grate the best of the yellow orange rind, and mix with one cup of sugar. Split the freshly baked cake, butter, and fill with the prepared fruit. Four spoonfuls of sweet cream beaten stiff is a great addition. The white of an egg can be beaten with it, and sweetening and flavor added.

Children's Department.

Little Voices.

Little voices, soft, uncertain,
Yet distinctly heard,
Gently, reverently reading
God's most holy Word.

Little voices, pleading slowly,
In a childish prayer,
Flushed in simple, deep devotion,
Knowing God is there.

Little voices, little heeded
Mid the din of earth;
But the tender Heavenly Father
Knows their priceless worth.

For those little pleading voices
Come from little hearts,
Whence the current of life's river
Quick, impulsive, starts.

And if little hearts are opened
Towards God's throne above,
Pouring out their tiny steamlet
Towards the King of Love,

We shall see the river guided
By the streamlet's bent,
And the strong man's heart will follow
Where the child's heart went.

Two Sides.

A few hundred years ago there lived many people called "Knights-errant." These men thought themselves very gallant. They bound themselves to be very polite to ladies. They always carried swords, whether in times of peace or war. They rode up and down the country hunting for some others like themselves who wished to fight.

We think that way of living is very foolish; but these knights-errant felt very proud of themselves.

I want to tell you a story of two who met and had a fight. They met at a guide post on the road. On the post hung a shield. The knights greeted each other. To have something to say, one said to the other:

"How this golden shield glistens in the sun!"

Exhaustion

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"Gold!" says the other, "you must be blind. It is not gold, but silver."

This was enough for each knight. They bristled up and went to fighting. They fought until both fell fainting. In the tussle they had changed places.

With gasping breath the one who had contended that the shield was gold, looked up and saw a silver shield, and he said: "Oh, the shield is silver." The other looked up and the sunlight gleamed upon a golden shield. "Oh," he said, "the shield is gold."

There are two sides to the shield—one was gold, the other was silver. The old sign-post creaked and seemed to say, "Oh, foolish men, now bleed and die. Why did you not look on both sides of the shield?"

Did you know that every quarrel starts over something with two sides? Katie looks at one side and Susie at the other, and the quarrel begins; and the way the two angry girls use those small, sharp swords which they carry in their mouths! If Katie would put herself in Susie's place and Susie in Katie's place, they would never quarrel. The best way of all is not to answer back. One person will not quarrel long if no one answers him. When the insulting mob spit on Jesus, He did not say a word. Try to be like Him.

A Doll's Letter.

(To her little mother in the country.)

DEAR LITTLE MOTHER,
I love you so well,
Better than thousands of words can tell,
So I write to ask you not to forget
But to think sometimes of your little pet.
But it's very lonely when you're away,
And I lie and think all the dreary day—
What is she doing, my little mamma,
When from her dear baby she's gone so far?

Does she ever wish I was with her there,
To roam abroad in the free, fresh air,
Where the sun shines brightly all day long.

And the wee birds sing their summer song?

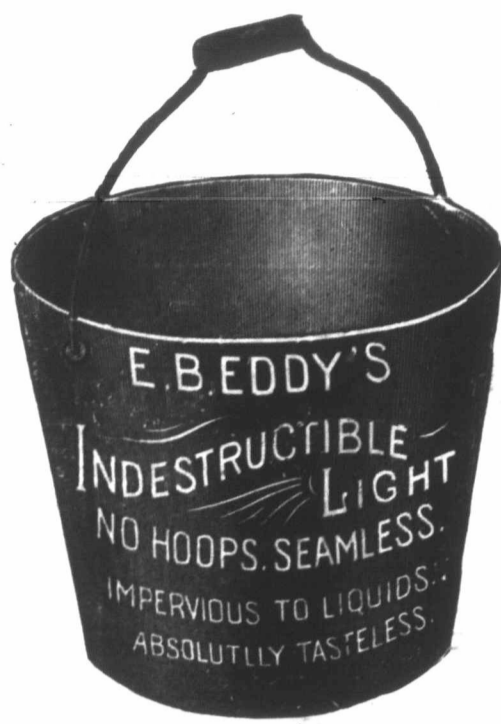
And when her head on the pillow lies,
Does she ever open her little eyes,
And say, in a whisper soft and light,
"I wish my doll was here to-night?"

Little mamma, I want you so!
Nobody seems to think or to know
That Dolly wants loving and kissing too—
Nobody cares for me, mother, like you!
But I won't be selfish and wish you here:
For far away in the sunshine clear
I know you are growing rosy and strong,
Out in the meadows the whole day long.
I only ask you to think sometimes
Of the little Dolly who writes the rhymes!

Now I must stop with love to all,
(But most for you),
From your loving Doll.
I remain, yours truly,
G. A. W. RAINBOW.

What we Owe to Animals.

Those who have read the story of Robinson Crusoe, the sailor who was shipwrecked on an island not inhabited by white men, will remember how he soon made companions of the various animals he found there, and with their aid sustained life until he was rescued. If one of us should be shipwrecked on a desert island where no animal lived—no horses to draw us, no ox to toil for us, no cow or goat to give us milk, no sheep to give us wool, no hens to give us eggs, no dog to be our companion and guard us in the night, no cat to lie on the hearth, no birds to sing their songs, no living creature to keep us company, no sound of any living thing by day or night, only solitude and silence everywhere, with nothing to eat but such roots as we could dig from the earth, and



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nothing to wear but such bark as we could pluck from the tree—we should then know how much we owe to these creatures, which God has mercifully provided for our use. And ever afterwards, if we escaped from such a life, how grateful we should be to God for giving them, and how grateful to them for the service they render us!

It has been said by those who have studied about it that if only the birds were all destroyed, we could not live on the earth; for the insects which the birds eat would destroy all vegetation, and all human life would perish.—*Twelve Lessons on Kindness to Animals.*

A Boy on a Farm.

It is quite likely that no country boy needs to be told about the life of a boy on a farm, but he may more truly realize his own importance by reading what Charles Dudley Warner says about him:—

"It is my impression," says Mr. Warner, "that a farm without a boy would soon come to grief. What a boy does is the life of the farm. He is the factotum, always in demand, and always expected to do the thousand and one things that nobody else will do. Upon him fall the odds and ends, the most difficult things. After everybody else is through he is to finish up. His work is like a woman's—perpetually waiting on others. Everybody knows how much easier it is to cook a dinner than to wash the dishes afterward."

"Consider what a boy on a farm is required to do—things that must be done, or life would actually stop. It is understood, in the first place, that he is to do all the errands, to go to the store, to the postoffice, and to carry all sorts of messages. If he had as many legs as the centipede, they would tire before night."

"He is the one who spreads the grass as the men cut it; he stows it away in the barn; he rides the horse to cultivate the corn up and down the hot, weary rows; he brings wood and water and splits kindling; he gets up the

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horse and turns out the horse. Whether he is in the house or out of it, there is always something to do. Just before school in the winter he shovels paths; and in the summer he turns the grindstone. And yet, with his mind full of schemes of what he would like to do, and his hands full of occupation, he is an idle boy who has nothing to busy himself with but schools and chores. He would gladly do all the work if somebody else would do all the chores, he thinks; and yet I doubt if any boy ever amounted to anything in the world, or was of much use as a man, who did not enjoy the advantage of a liberal education in the way of chores."

Manners when at Church.

No, your manners in church are very bad. And shall I tell you to whom you are rude? To God Himself. You have no right to saunter lazily up the aisle in the house dedicated to Him.

You have no right to move about arranging, stroking and straightening your gown; your manners should be quiet and in good order.

You have no right during the time the hymn is sung to carefully observe the bonnets and wraps of the congregation.

You have no right to discuss the sermon as you walk down the aisle. The preacher has done his best and in the name of God, and you have no right to criticize him.

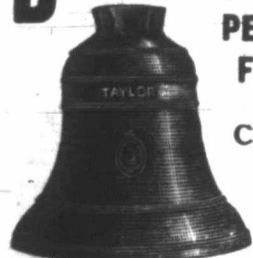
You wonder if you have committed all these sins; and you do not believe you have. My dear, think it over, and you will find one or two may be laid at your door. Only little faults, only little rudenesses, but to the King of kings.

The M'Bega (Colobus) Monkey; Or, Live Aloft.

There are numbers of monkeys in East Africa, but one, living near Mount Kilima-Njaro (of which you read in "Light on our Lessons" this month), called by the natives *m'bega*, is very much prettier than the others. He has a silky coat, partly pure white and partly jet black. The natives admire him so much, that when they see any one looking very neat and nice, they often say, "There goes an *m'bega*." But what makes the *m'bega* so different from other monkeys? He lives in a different way. Whilst rough brown apes run about the ground and drink the dirty green water from the pools, the *m'bega* makes his home in the top of the highest trees, and will only lap the dew which falls on the leaves. Only let him venture down amongst the other monkeys, and he is in far greater danger than they are. The sportsman is only too pleased to shoot him for the sake of his skin.

You will easily guess the lessons that the *m'bega* teaches by this example. He reminds us to live as close to heaven as possible, to seek the dew of God's blessing rather than be satisfied with anything stained or tainted with sin, and to avoid the danger of evil company.

There are other stories which the missionary told us; perhaps we shall print them by-and-by. If you have been interested in these ones, let your interest take a practical form. Work for Africa, and, above all, pray for Africa, and the dear missionaries toiling there.

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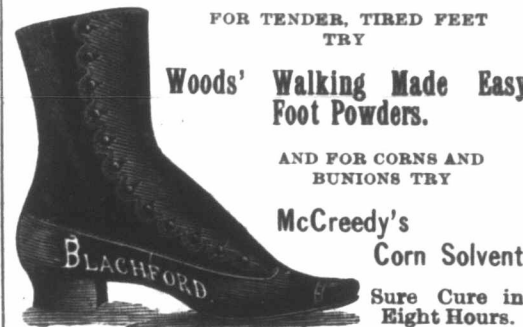
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