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THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA.

Vol. 18.] TORONTO, CANADA, THURSDAY SEPT. 22, 1887. [No. 88.

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When plans, specifications and other documents are prepared due notice will be given. Contractors will then have an opportunity of examining them and be furnished with blank forms of tender, etc.

By order, A. P. BRADLEY, Secretary.

Department of Railways and Canals, Ottawa, 24th August, 1887.

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Frank Weotten, Proprietor, & Publisher, Address: P. O. Box 2640. Office, No. 11 Imperial Buildings, 30 Adelaide St. E. west of Post Office, Toronto.

FRANKLIN B. HILL, Advertising Manager.

LESSONS for SUNDAYS and HOLY-DAYS.

September 25th.—SIXTEENTH SUNDAY AFTER TRINITY. Morning.—2 Chronicles xxxvi. Galatians iv. to 21. Evening.—Nehemiah i and ii. to 9; or viii. Luke ii to 21.

THURSDAY, SEPT. 22, 1887.

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

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

EPISCOPACY BEST ADAPTED FOR MAINTAINING UNITY.—A rational being has as much difficulty in conceiving twice two to be five, as a Christian, with the power of using his reason, has in believing that our Saviour could have founded on Presbyters His Kingdom, the Church, with the design of its continuing one ("that they all may be one") in order that the world might believe His Incarnation. The Church must have been founded on principles best suited for maintaining unity. The Episcopal theory is that the Bishop is the centre of unity, and has the power of ordaining the Christian Ministry "by the laying on of hands." The Presbyterian theory is that an assemblage of Presbyters is the centre of unity, and has the power of ordaining the Christian Ministry "by the laying on of hands." An assemblage of four ministers in the year 1788 formed The Associate Presbytery. In the year 1761 an assemblage of three ministers formed the Presbytery of Relief. On the 26th of August, 1806, an assemblage of four ministers met at Whitburn and constituted themselves into a Presbytery under the designation of The Constitutional Associate Presbytery. In 1848 the Evangelical Union Church was formed by an assemblage of four ministers, viz: Revs. James Morison, John Guthrie, A. O. Rutherford, and Robert Morison. The fact that the ministers of the Churches, which trace their descent from the above mentioned assemblages, are at present eligible for the congregations of the Presbyterian Church of Scotland, shows that these divisions

arose in accordance with the order of Presbyterian government, and points out that an assemblage of Presbyters for the purpose of ordination needs not exceed four. Let us suppose a Church according to the Episcopal theory consisting of 1,200 Clergy and ten Bishops. This Church will have ten centres of unity, according to the number of its Bishops. A Presbyterian Church with 1,200 clergy will have 300 centres of unity, an assemblage of Presbyters as a centre of unity being four. By the process of exhaustion it can be shown that the Episcopal theory is the best plan for maintaining unity that could have been devised. It follows from Hooker's First Law Eternal, "inasmuch as God worketh all things, not only according to His Own will but 'the counsel of His Own will,'" the Church must have been founded upon Episcopacy as the system best suited for maintaining unity.—So writes "Vox" in the *Scottish Guardian*.

INDETERMINATE SENTENCES.—At the Prison Congress this question was discussed less thoroughly than its importance deserves. The sentencing of criminals for a fixed term cuts off from the warden all power over the prisoners of reformatory discipline. The prisoner knows that he will be free on a certain day come what will, and he doggedly "puts in his time" without a thought in sympathy with the efforts made to improve his moral character. If, however, no period is fixed, or a maximum one, then the prisoner knows that by persevering good conduct and by steady industry he may shorten his days of confinement. He is thus brought under a discipline most salutary.

Mr. Eugene Smith, of New York, read a paper on this subject. He remarked that the theory of retribution for crime was the one out of which our criminal jurisprudence had been evolved, yet at the present day it was universally received that punishment was for the protection of society. He maintained that the only logical, defensible and rational sentence for crime is the indeterminate, which fixes in advance no arbitrary term, but continuing in force till the prisoner has undergone such a reformation of character that it is safe to let him out. Under the present system all the elevating influences are removed from the prison, yet the State expects the prisoner to reform. In reply to the objection that it establishes no reliable test of reformation, he said, the only test at present applied, discloses not the slightest information in regard to the mental capacities or moral qualities of the prisoner, and it is one which the most vicious prisoners often undergo with the greatest success. The present system is not adapted to the plan of indeterminate sentences. The great desideratum is to awaken in the prisoner an interest which shall be strong enough to master the criminal desire. The larger class of misdemeanants, the drunks and disorderlies, should not be treated this way. Drunkenness was a physical disease, and the sufferer should be treated for disease. Felons were the proper class for this treatment. This treatment cannot be made infallible. It is at best prophecy based upon probabilities, but it can be made with as great a degree of certainty as the physician's prophecy. After a third relapse the clemency of the State could not proceed further, and a man should then be sent to prison for life.

SECULAR EDUCATION RESULTS.—Many warnings have been given as to the certain results of the complete secularisation of education in England. Here is a picture drawn by an impartial witness—the Paris correspondent of the *Daily Telegraph*—of the present state of national education in France:—"By degrees the education of children is falling into sad hands in France. The vagaries of the Paris Municipal Council in the matter of class-books for youths of both sexes have already been referred to; but it has been reserved for the burghers of St. Ouen, an unsavoury town between Paris and St. Denis, to surpass their freethinking brethren of Paris in propagating atheism, if not filth. Among

the class-books ordered by the municipality of this place to be used in the communal schools are the novels of that red-hot Socialist Jules Valles, and a disgraceful publication relating to the alleged amours of a Pope whom his worst enemies regarded as a man of blameless life. From every point of view it would have been better if the St. Ouen town councillors had agreed to nurture the young ideas of the borough on the productions of M. Zola himself. At the rate they are going at present, they will be able to give points to the most bigoted atheist of the Paris Municipal Council in raising up a crop of worthy successors to the incendiaries of 1871, and to the hordes of male and female wretches who shout for Pranzini's blood outside the prison of La Roquette every night.

A CHURCH BELL'S HOMILY FOR S. S. TEACHERS.—We were present last Sunday at a well-known London church where there is a great deal of hard work done, and the organization is admirable, and we were much struck by a pathetic appeal made at the close of the service by the curate-in-charge for temporary help in the Sunday Schools during the summer months of vacation. In order to enforce his appeal, he told us that that very morning in the boy's school, where there were ten classes, only three teachers had turned up; so that seven classes, teacherless, were thrown on his hands to be managed as best he might. Everybody who has had any experience of Sunday Schools knows this kind of difficulty, and can sympathise with the poor clergyman in his distress. We cannot help feeling that in a great number of cases it might be best to quietly accept this yearly recurrent state of things, and during the summer months, when people are out of town abolish the class system altogether and mass the school into one. Then let the children be taught and catechised as a whole for these few weeks. Everybody would know what they were about, and it is certainly true that haphazard teachers got in at a pinch are, as in the nature of the case it is natural that they should be, in the great number of instances eminently unsatisfactory. The matter, however, suggests to us another reflection. In the way in which a very large number of well-intentioned ladies and gentlemen undertake to give help in our parishes, whether as district visitors, or teachers in Sunday Schools, or what not, there is a good deal too much of what we may call without offensiveness the spirit of amateurs. They take their responsibilities on them too lightly, they help when it is convenient to them to help; but inevitable difficulties arise from time to time in the way of regularity and persistent effort; then they fall through, and leave their work unprovided for, and real inconvenience, and even damage, is the result. Surely if this parish work was undertaken quite seriously in the name of God for the sake of our fellow-men we might find a radical improvement in this matter. It is better not to begin your tower if you have not counted the cost as to whether you can finish it or not. If we solemnly promise Christ to take a class in a Sunday School week by week we are bound, by as grave a responsibility as is almost possible, to take it week by week, however irksome and inconvenient at any moment it may become. We are bound to let only insuperable obstacles keep us away, and when we are kept away we are bound to do our best to provide meantime an efficient substitute. Of all this there is too little realization. No doubt it may be said we are excessively vigorous in our demands. No doubt we are. But then the duty in the first instance is self-imposed, and it is not for that reason surely, when once it is undertaken, less binding on us. Undertake to do only what you see your way to do faithfully; that is the golden rule, nay, it is the only honest rule. The easy going, unreliable, dilettante spirit of amateurism, is in all human affairs deplorable and deadly. When it touches the sphere of religious work there is least of all to be said in palliation of it.

THE PRISON CONGRESS.

DURING the past week a Congress of officials engaged in the penal administration of law and of others who take an interest in the problems arising out of criminal life, was held at Toronto. A large number of Prison Wardens, Chaplains and Philanthropists attended from the States, among them being ex President Hayes. A sermon was preached before the Congress by the Bishop of Huron.

The discussions showed that prison officials hold diverse and irreconcilable views in regard to the causes of crime and influences of prison life. The one point upon which they seemed able to agree was that mere fear of punishment was a very slight deterrent from crime. The varied experiences of Wardens were confusing, pointing to some defect in their manner of observing those under their charge, or of such differing conditions as to render their testimony of little value. That crime is chiefly caused by drink was laughed at by the most experienced officials. The Warden of the Philadelphia penitentiary said "far too much influence was attributed to drink in reference to the making of criminals. This was erroneous. Temperance people gave figures which were not correct! This was not challenged, as the fact is notorious to those who know more than can be learned by reading tracts and speeches. It appears that in some prisons in the States tobacco is allowed the prisoners. Strange to say one official attributed the most immoral effects to "the weed," and another said that tobacco was even more demoralising than drink! To this the Warden of Sing-Sing answered:—"The talk about the injury of tobacco is rubbish." Another Warden regarded the privilege of using tobacco as an element in the moral reformation of prisoners. If tobacco has an immoral power over prisoners, said another, it has no such influence over the innocent and free. We are inclined to think there were cranks at the Congress who regard as immoral all indulgences not to their taste, a form of crankiness which is very general.

One of the wisest sayings uttered at the Congress was that idleness is the parent of crime and habits of industry its surest preventative and cure. It was stated that there was only about 4 per cent, of skilled mechanics in prison—surely a striking and instructive fact. But even this rule has exceptions. At the trial of a burglar we heard his employer testify that the prisoner was a gifted silver smith, very sober, and the most industrious mechanic in his large factory. The rascal avowed that he loved crime as a sport!

We have seen thousands of prisoners in all kinds of goals and our belief is that the more of these guilty ones are seen, and the more closely are the phenomena of crime studied, the stronger becomes the conviction that this class are of a very debased order of humanity—intellectually and physically. They are pre-destined by their natural constitutions and surroundings to failure in the battle of life. They are weak in will and weak in learning power. Such unhappy creatures when jostled in the struggle for existence with stronger natures are depressed and crushed by a sense of their deficiencies. Men in their own rank are cruel, bitter, devilish in their scorn and contempt of such weaklings, whose shortcomings they develop by ridicule and temptations.

In this class there is often an unconquerable aversion to the only labor they can perform. Too often they are physically unequal to a continuance

of industry in unskilled work. Hence the resort to stimulants, for the sake of company, for blunting the sense of misery, and for a restorative when worn out by toil beyond their strength. The hearts of this class become hard as a millstone towards persons better off in life, they care nothing for character or for the rights of ownership, they have an indefinable feeling that they are suffering under some wrong, of which society at large has to bear the blame. We do not present these views as a complete theory of the cause of crime and of criminals. But we are satisfied that the commonly received notion that drink is a main cause of crime, or any other outward influence of that character, as the Warden of Sing-Sing said of the charge against tobacco, "is rubbish," being utterly unphilosophical, and contrary to Scripture, to common sense and to the record of evil since the first murder.

Taking this view we earnestly approve of much that was said by Chaplains and Wardens at the Congress as to the value of all influences tending to engender or develop self-respect in criminals. We are satisfied that society as now ruled by the conventionalities built upon old prejudices and ignorances has much to answer for touching its criminal members by allowing the young to be so untended, and the weaker ones to be made the sport and victims of the strong, instead of their care and the objects of sympathetic solicitude and wisely directed help in meeting the temptations and trials of humble life.

Some strong words were used in condemnation of sentimentalism in the treatment of criminals. Sentimentalism comes into play too late by many years, its place is not when a criminal has begun his career, but when life commences, for, in the vast majority of cases, criminals when infants were ushered into a crime producing atmosphere. Society is much too sentimental in its indulgence towards brutish property-owners and civic officials who provide and tolerate beastly hovels where decency cannot be maintained, where self-respect is impossible, where vice grows rank as in a cultivated soil.

Criminal reformation begins too late—if society will breed vice it must suffer from crime. "Ye that are strong are to bear the infirmities of the weak and not to please yourselves." When society obeys that command, crime will be reduced materially.

PRESBYTERIANISM.

IN the former paper upon Presbyterianism, we granted for the moment the contention that the evidence of Scripture is not decisive, that it may be plausibly cited in favor of the Presbyterian theory. But now we withdraw that concession, and will proceed to show that it does not admit of proof; rather there is ample disproof of it. The Presbyterian argument, as already said, is chiefly made up of these two factors: that the words "Bishop" and "Elder" are used interchangeably in the New Testament, and must therefore denote the same persons, holding the same office; and that the presbytery is alleged to be the source of ordination, in the text, "Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery." (1 Timothy, iv. 14).

In the first place, it is not by any means a settled point that the New Testament Bishop and Elder do stand for the same office, and the very latest German criticism denies it, alleging that a difference of function underlies the difference of name, though agreement has not yet been reached as to the precise nature of that difference. But waving that reply, and allowing that they actually do stand for the same office, the real point is not in the least touched. For the question at issue is not as to names, but as to things; not what this or that minister is called, but what different kinds and grades of ministers are discernible in the New Testament. That there is a different mode of using the words implying ministerial office visible in the New Testament from that now employed is unquestionable, but a rigid adherence to it as exhaustive would lead to some curious results. This, our Lord Himself is spoken of as an Apostle (Heb., iii. 1), as a Bishop (1 St. Peter, ii. 25), and as a deacon (Rom., xv. 8). The Apostolic office is called a diaconate (Acts, i. 17, 25), and a bishopric (Acts, i. 20), and the Apostles themselves are called Apostles (St. Luke, vi. 13), and Presbyters or Elders (1 St. Peter, v. 1; 2 St. John, i.; 3 St. John 1). Hence, as has been shrewdly pointed out, not only are deacons, on this plea, equal to Apostles, but superior to presbyters or elders, because Christ, Who is called a deacon, is never called a presbyter. It is further urged from the Presbyterian side, that the mention of Bishops and deacons only in the salutation of St. Paul in the first verse of the Epistle to the Philippians clearly denotes that no other office existed in that Church, and therefore no other was instituted by the Apostles; while the same deduction may be drawn from his silence, in his address to the Ephesian elders, (Acts, xx. 17-35), as to any superior to whom they owed obedience. But this is a mere evasion of the facts; for it is amply evident that there were three grades of the ministry then, the Apostles constituting the first and highest; and exercising direct authority and jurisdiction over all others. The elders in each place are not independent of external authority, they are obliged to obey the orders of the Apostles, and cannot settle the most trifling details without reference to that superior jurisdiction. How far the presbyters or elders exercised in turn authority over the deacons we have no means of learning from the New Testament, but as the fact of the deacons belonging to an inferior grade, with narrower powers, is not seriously disputed, it can be stated at once that there are three clearly marked grades visible at this point, Apostles, Presbyters or Elders, and Deacons.

The question that arises hereupon is this: Did this first grade disappear entirely as the Apostles died out, leaving only the elders or presbyters as the chief officers of the Church? Yes, reply the Presbyterians, it is beyond all question that the Apostolic college left no successor as it died out, and even the Pope of Rome, who claims a special Apostolic inheritance from St. Peter, cannot, and does not

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pretend that he can, do many of the things which St. Peter habitually did.

This argument, again, evades the real issue, for the question is not as to the continuance of the Apostolic commission in its entirety, but as to the continuance of it in certain persons so far as the power of ordination and government is concerned; with this important feature of difference, that the jurisdiction vesting as universal in the Apostles is merely local in the case of the persons who came after them. Here, too, the evidence of Scripture is express and clear. The powers conferred upon St. Timothy and Titus are wider, higher, and more authoritative than any we can discover attributed to the presbyters and elders. They are empowered to teach with special authority, not merely directly, as any missionary must have done, but indirectly and more widely, by supervising and regulating the teaching of others (1 St. Timothy i. 3; ii. 10); to ordain (1 St. Timothy v. 22; St. Titus i. 5); and to exercise government generally, with no hint of any equals or co-assessors in office (1 St. Tim. iii. 1-16; v. 1-22; 2 St. Tim. ii. 2; iv. 1, 2, 5; St. Titus ii. 1-10; iii. 1). There is thus an intermediate grade set up between the Apostles and the elders, which we may conveniently call Apostolic Legates, and it is observable that the functions they discharge are closely akin to those seen as entrusted to Bishops when those officers appear in a distinct body in Church history. It is clear from the wording of St. Paul in St. Titus i. 5, "For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city, as I had appointed thee," that the Cretan elders were not empowered to ordain, but had to wait the intervention of the Legate. All that can be safely argued, consequently, from the mention of none but Bishops and Deacons at Philippi is not that these were the only offices of Apostolic institution, which we see is not true, but only that no Apostolic Legate had yet been commissioned for that city. No doubt, it was a difficult matter, even for St. Paul, to find fit persons to fill so important a charge, and he may very well have postponed the appointment in many cases, though keeping it in view as to be made when occasion served. As to his silence concerning a superior when addressing the Ephesian elders, the disproof is yet more cogent, because St. Paul expressly says that he besought St. Timothy to abide in Ephesus when he himself went to Macedonia, in order to give that superintendence to the teaching body which he himself could no longer do in person (1 St. Timothy i. 3), and besides a comparison of Acts xx. 4, 5, with the latter part of the chapter, shows that St. Timothy was with St. Paul when he addressed the Ephesian elders, and was preparing to accompany him further, so that in his absence, supposing him to have been already set over the Ephesian Church, there was no one else to whom those elders were immediately responsible, and thus no reason to say anything to them on the subject. On the other hand, if he was not yet nominated to his legateship,

there was no official head at Ephesus at all, and the organization of the Church there must have accordingly been incomplete, or St. Paul would not have supplemented and altered it by appointing him to the superintendence of it later on. There is great obscurity as to the origin of the Elders as a grade in the Church. They are first mentioned in Acts xi. 30, as the persons to whom the contributions from Antioch were sent, but not a word about their institution occurs, and the notion that they were the seventy disciples commissioned by our Lord, though with a certain plausibility, lacks all proof. At any rate, this much is clear, that whoever the first elders were, the next body of them consisted of men ordained by the Apostles (Acts xiv. 23), and not otherwise, so far as Scripture tells us, till we read of the power of ordaining elders being committed to Apostolic legates. And as regards these last-named officers, another point needs to be borne in mind; that while no particular title is given to either St. Timothy or St. Titus, although they held clearly a higher office than ordinary presbyters, yet we find such a title more than once elsewhere. That highest name of Apostle is not limited to the Twelve. Not only is it given to St. Matthias, on his election to fill the place of Judas, and to St. Paul, who claimed a directly divine commission, but to St. Barnabas (Acts xiv. 14), to Andronicus and Junia (Romans xvi. 7), and to certain unnamed persons besides (2 Cor. viii. 23, where the Authorized Version inexactly has "messengers," as the Revised Version also has, though giving "apostles" in the margin). The context implies that these persons were in some special sense St. Paul's colleagues, or "brethren," and the inference accordingly is that they were Apostolic Legates, with the title of Apostles, which title, as we learn from the "Teaching of the Apostles," did not die out of the Church with its original holders, but continued in use probably till the end of the first century.

As to the text about "the laying on of the hands of the presbytery," there are two matters to be noted concerning it which deprive it of value for Presbyterian purposes. First, according to the literal Greek of St. Paul, the active instrument in conferring the gift of ordination on St. Timothy was the "prophecy," most probably some inspired indication of him as proper to receive that gift, while the laying-on of hands is merely spoken of as something which accompanied, or, more exactly, followed on, this indication, not as being itself the means of bestowal. Secondly, St. Paul attributes the ordination of St. Timothy to himself singly, in the words, "Wherefore I put thee in remembrance that thou stir up the gift of God, which is in thee by the putting on of my hands (2 Timothy i. 6); so that the most we are entitled to assume here is the kind of joint action which the presbytery in the Latin and English Churches take along with the Bishop in the ordination of presbyters, but which would be accounted by both Churches invalid by itself. And it is

noteworthy that the Eastern Church, in most respects far more rigidly conservative than the Western, has no such usage in its Ordinal, but constitutes the Bishop the sole minister of ordination.—*Church Times*.

FOUNDATION TRUTHS.

A GREAT deal of nonsense is talked about the position of Nonconformist ministers in England, which goes to show that their grievances, if any, are after all a personal question. What we as Christians want to know is whether the Free Churches, as they are called, or the Church which has been duly organised from the beginning, gives the greatest security for the maintenance of those great truths which are committed to our keeping, and which we have to hand on to succeeding generations. All true Christians must desire to maintain the belief in revelation, and must take the side of the believers in the contest which is fast hastening to a climax between the two camps into which men are rapidly drifting—those who believe in the supernatural and revealed religion and those who deny all faith, and only believe in what they see and what their reason makes clear to them.

It is well for us at such a crisis to put all secondary considerations aside; to examine carefully our own hearts, and see on which side we are prepared to stand, for there can be no compromise between them. It will be well also to see—by the careful study of the history of the past, and of the true present position of the Churches, which is most likely to hold fast the faith, or to allow its professing members to drift into Rationalism.

Now, as I ventured to point out last week, there is a great deal of Rationalism and anti-Christian spirit to be found in all the Churches which of course, must more or less damage the sacred deposit in their charge. But what we have to look to is whether the authoritative teaching of the Churches is sound in those vital points on which true Christianity takes its stand, whether they have any sure foundation at all.

It is possible and probable that the exaggeration of the Papal claims, the encouragement of superstitions to maintain the faith of some, a too stringent discipline which would seek to control all free thought, may directly engender the infidel or rationalistic spirit; and it is constantly averred that there is much infidelity in the priesthood and amongst professed Christians, in Spain and other places where these evils abound. But these are the direct effects of evils which may be remedied at any time, so long as the foundation teaching of the Church itself is sound.

In the Eastern Church there may be great ignorance and stagnation, and many superstitions; but with them, as with Rome, the authoritative teaching of the Church is unanimous in the respect for Holy Scripture and the Creeds, as the sacred deposit in the Churches' keeping. And whatever additions they may hold as of faith, their belief in the Incarnation of the Son of God, in the Holy

Trinity, in Eternal Life after death, in heaven and hell, in the Communion of Saints; and their belief in the unseen and the supernatural, in the work of the Holy Spirit through the Sacraments of the Church, is sound to the backbone. The same may be said of the various branches of the Anglican Communion.

But what do we find in other Protestant bodies? On the Continent, especially in Switzerland, there is an undoubted drifting from the faith altogether. At home, the restraining power of the true teaching of the National Church has kept matters hitherto in a more orthodox position. But as the Nonconforming Churches drift more and more into political antagonism to the National Church, they indirectly lose hold of those orthodox foundations; so that when they are tempted to draw together for the sake of greater unity, as one by one their own standpoints are abandoned or placed in the background, they have nothing to stay them from a headlong plunge into the abandonment of all that is "of faith." The revelation of the law courts in a case of the trust deeds of Presbyterian chapels witnessed to the awful fact that the vast majority of these had drifted into Unitarianism.

The later relaxations of their old particular teaching have long ago frightened the older and sounder members among the more orthodox Nonconformist Churches against such innovations; and the latest utterance of Mr. Spurgeon, given in your last issue from the *Sword and the Trowel*, is the strongest and most outspoken testimony to the evils arising from the present state of things.

The fact is, there is no chance of recovery, because they have cut themselves away from the old foundations, and must drift further away from the truth. The very principle of the Independents or Congregationalists repudiates all authority outside the special congregation and their own independent readings of the Bible; and the other bodies, as one by one they give up their specific teachings or thrust them into the background, practically put themselves into very much the same position. I would ask, how can those so acting expect to withstand the insidious assaults of the infidel and unbeliever, when they have ceased to respect the sound witness handed down from the earliest times by the Church of this land.

They begin by attacking her Church order; but the Church order has been from the first always associated with the Church's faith. They protest against supposed errors in her teaching; but as long as the foundation is sure any evils or corruptions can be remedied.

I have lately been reading the history of the Renaissance and Reformation era, and it is sorry reading all round. The corruptions of the courts, whether of the kings or of the popes, and the venality and viciousness of individual rulers, whether laymen or ecclesiastics, are revolting to any true Christian. It can only be explained by the fact that there must have been a lot of the old heathen leaven left behind; and that there were, of course, among clergy and laity, es-

pecially among the persecuted ones, many bright examples and much true and real religion to be found. But through all this corruption and wickedness among Church rulers, whether clerical or lay, the foundation remained secure. The Creeds and the Bible, and the true teaching from the beginning were preserved, even when hidden and coated over with errors, superstitions, and corruptions.

It was this fact that made the Reformers unwilling to break entirely with the Church of their fathers, and it is this fact that should make us desire to reunite and rally round all who hold to the supernatural and revealed religion, and place far above all our comparatively petty differences (which can be wonderfully reconciled if we only had the will to come together) the great essential truth of the Incarnation of the Son of God, with all those consequential truths contained in the Creeds and in the inspired Bible which the One Holy Catholic Church has ever held dear.

This study of past and present history, I think, clearly shows, (1), That it is not learning or fine arts, which were so lavishly encouraged during the Renaissance period, that can alone regenerate the people; (2), That persecution and a grasping after worldly power are anti-Christian, and must fail in upholding Christianity; (3), That a sound foundation and due organisation to maintain it are essential, and, combined with a living practical faith in her individual members, can alone enable the Church to bear a true witness to the world.—Earl Nelson in *Church Bells*.

BOOK NOTICES.

The Illustrated London News for Sept. 8, makes its appearance with its usual array of interesting illustrations. The beautiful wood engraving of the American yacht Volunteer will attract especial attention. Other illustrations worthy of particular mention are, "The Afghan Boundary Pillar," and the double page supplement of "Fishing From a House-Boat," which is as "Pretty as a Picture." The paper has only to be seen to be appreciated by all lovers of art and literature. For sale by all newsdealers. Price 10 cents.

TEXTS ON CHRISTIAN UNITY.

The following have been suggested as texts on the subject of "Christian Unity": John xvii. 11, "Holy Father, keep through Thine own name those whom thou hast given Me, that they may be one as We are;" 12 23, "That they all may be one; as Thou, Father, art in Me, and I in Thee, that they may also be one in Us; that the world may believe that Thou hast sent me. And the glory which Thou gavest them I have given them: that they may be one, even as we are One. I in them, and Thou in Me; that they may be made perfect in one; and that the world may know that thou hast sent Me, and hast loved them, as Thou hast loved Me." Romans xv. 5 6, "Now the God of patience and consolation grant you to be like-minded one toward another according to Christ Jesus; that ye may with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ;" xvi. 17, 18, "Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned: and avoid them. For they that are such serve not our Lord Jesus Christ, but their own belly," etc. I Cor. i. 10, 13, "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment. . . . Is Christ divided?" Philip iii. 16, "Nevertheless, whereto we have already attained, let us walk by the same rule, let us mind the same thing."

Home & Foreign Church News.

From our own Correspondents.

DOMINION.

QUEBEC.

ST. SYLVESTER.—A veteran S.P.G. missionary of the diocese of Quebec, Rev. Wm King, has just passed away at this place in his 87th year. Mr. King was born in Canterbury, Kent, was educated at Field Place Academy under a Mr Boreham, in Stone, Staffordshire. He lived in Folkestone, was Sunday School teacher at St. Ann's, Black Friars, London. Was connected in 1827 with the firm of Hughes & Tomlinson, London. Offered his services to the Newfoundland and B. N. A. Sch. Soc., now the Colonial Church and Sch. Soc. Was married in 1828 to Mary Ann, daughter of the Rev. James Hyde, Wivenhoe, Essex. In the same year was appointed Catechist and Superintendent of the Society's schools in Newfoundland. After ten years' duty he returned to England on leave of absence, and whilst there, volunteered to go to Canada, and was appointed over the Society's schools at Sherbrooke in 1839. Held that office until the appointment as general superintendent of Mr. Bond, now Bishop Bond, Montreal. Ordained deacon in 1840 at Sherbrooke with Mr. Willoughby and Mr. Broome by Bishop Mountain. Admitted to priest's orders during the same year at the cathedral at Quebec with Mr. Manning. First appointed to the mission of Bury, and after six years succeeded Mr. Manning in the extensive charge of St. Sylvester, St. Giles and other parishes. Continued this missionary work 36 years, for 6 of which he was rural dean of the district. Retired from active work in 1862.

Mr. King leaves a widow and four sons. The second son, George, remains with his aged mother. The eldest, Dr. William, lives at the same place, and of the other two, the Rev. Ernest is principal of the Academy Cote St. Antoine, and the youngest is practising medicine at Compton.

MONTREAL.

MONTREAL.—A meeting of the executive committee of the Diocese of Montreal was held in the synod hall on Friday, the 9th September. There were present—the Dean, Archdeacons Lindsay and Evans, Rev. Canon Muesen, Rev. Messrs. W. B. Longhurst, H. W. Nye, J. F. Renaud, J. Rollit, T. E. Cunningham, J. J. Scully and J. Smith, Messrs. James Hutton (treasurer), C. Garth, Dr. Butler, Dr. Davidson, Dr. Johnson, Mr. Gowdey.

On motion of Archdeacon Lindsay, the Dean took the chair.

The meeting was opened with prayer by Rev. W. B. Longhurst.

The minutes of last meeting were then read and confirmed.

The Treasurer's statement of the several funds of which he has charge, was then read:

The Diocesan Mission Fund account showed a balance in hand on 1st September of - \$2,232 07
The Widows and Orphans fund, a balance of 6,985 62
The Sustentation fund, capital, a balance of 6,048 52
The Clergy Trust fund, capital, a balance of 2,800 00
The Superannuation fund, a balance of - 3,855 79

A letter from Mr. Thos. Lloyd was read, but the consideration was deferred until next meeting, the information before the committee not being sufficient to enable them to form any judgment.

Applications for the restoration of the old grants to the missions of New Glasgow and Bolton were referred to the committee on grants, to report at next meeting.

Mr. Hutton, chairman of the committee on grants, stated that he wished to withdraw from that committee, in consequence of its duties not being defined, as well as for other reasons. At the urgent request, however, of several members of the executive he withdrew his resignation, and consented to remain on the committee on grants, on the understanding that its duties and powers shall be fully defined.

Ven. Archdeacon Evans moved, seconded by Mr. Garth, that the duties and powers of the committee on grants be defined. Carried.

The name of Mrs. Jones, widow of the Rev. William Jones, for many years incumbent of the parish of Granby, was placed on the list of annuitants of the widows' and orphans' fund.

It was moved by Dr. Davidson, seconded by Rev. J. F. Renaud, and,

Resolved, That for the future all applications for special grants, or for increase or change of grants, made between the quarterly meetings of this board, be by the secretary laid before the committee on grants in the order of reception in advance of said

meetings, and that the committee on grants be requested to meet beforehand and to examine and be prepared to report thereon at the next quarterly meeting thereafter.

The Dean then pronounced the benediction and the meeting was brought to a close.

Christ Church Cathedral.—This church after being closed several weeks for repairs was re-opened on the 12th Sunday after Trinity.

St. George's Church.—The Dean and Mrs. Carmichael have returned from their summer holiday.

The Rev. F. H. Clayton, after seventeen years of earnest and successful work in the wide and once wild fields of Bolton, has removed to the mission of New Glasgow, in this diocese.

ONTARIO.

BURRITT'S RAPIDS.—A Harvest Home Festival was held in this parish on the 8th Sept., which was very much enjoyed by all who had the privilege of participating in it.

TORONTO.

PERRYTOWN.—A very successful Harvest Home Festival was held in connection with St. Paul's Church on the 4th inst.

Rural Deanery of Durham and Victoria.—The next meeting of this Rural Deanery will be held at the rectory, Millbrook, on Thursday, Sept. 22nd, at 1 p.m.

A conference of representatives from the various Diocesan Sunday school committees of the Church of England in Ontario and Quebec, was held Tuesday afternoon at the Synod offices on Wellington street.

Domestic and Foreign Missions.—A meeting of the Board of Management of the Domestic and Foreign Missionary Society of the Church of England in Canada, was held at Toronto, on 14th September.

The meeting of the Board of management of the D. and F. M. Society of the Church of England in Canada was continued on the 15th.

made to the various dioceses in the North-West Territories, and also to the S.P.G. and Church Missionary Society.

NIAGARA.

COLBECK.—The Rev W. R. Blachford leaves Colbeck mission on the 1st of Oct., to work in the new mission between Flamborough and Guelph.

HURON.

WARDSVILLE.—The annual garden party under the auspices of the guild of St. James' Church, was held at the rectory grounds on Monday evening.

WYOMING.—Rev. J. M. Gunne, of St. John's Church, Wyoming, has been asked by the Vestry of Trinity Church, Blyth, to accept that Rectorship, which is vacant by the removal of the Rev. Mr. Parke to Ohio.

STRATFORD.—The Vestry of St. James are beginning to experience that the increasing work of the parish is more than the rector can well accomplish.

The establishment of an Institute for Indian children at Walpole Island is proposed, and Rev. J. Jacobs has gone to inspect the Mohawk Institute at Brantford.

LAKESIDE.—Middlesex Deanery.—Rev. W. Daunt, Rector of Trinity Church, Aylmer, attended a grand Harvest Festival in connection with Christ Church, Lakeside, on Wednesday, 14th inst., and preached, on the following day, a special sermon at a jubilee service in commemoration of the completion of the new tower.

STRATHROY.—The Guild of St. John's Church, are as energetic with good as ever. At a meeting held at

the Rectory the following resolution was passed: Moved by Mrs. Smith, seconded by Mrs. Scatchard. That we the members of the Strathroy Auxiliary Branch of the Womens' Auxiliary Missionary Society, at this our first meeting after the death of Mrs. John English, one of the members of this society, desire to place on record our deep sense of sorrow at our loss of an earnest christian, and ever ready and faithful fellow worker, and also to extend our heartfelt sympathy to her relatives in their affliction.

ALGOMA.

PORT SYDNEY.—Miss Girdlestone begs gratefully to thank Petley and Petley, of Toronto, for the handsome linoleum he has kindly presented her with, for Christ Church, Port Sydney.

Conference of the Algoma Clergy.—The first Conference of all the Algoma clergy ever held since the first formation of the diocese, 14 years ago—was called by the Bishop to meet at Parry Sound, on the 4th of August last. Out of the 22 clergy of the diocese, 18 attended, some of them coming a distance of nearly 500 miles, and the session lasted five days. The clergy were kindly provided for by the residents of the town during their stay, and were most hospitably entertained.

The subjects under discussion were as follows:—

1. The expediency or otherwise, of the organization of a Synod.
2. The administration in case of need, and pending the erection of a Synod, of our Widows' and Orphans' Fund.
3. Our representation in the Provincial Synod.
4. The best means of developing the internal resources of the diocese.
5. The improvement of the *Algoma Missionary News*, as a diocesan organ.

1. There was considerable discussion over the first of these subjects. The feeling seemed to be that it was premature to attempt for the present the organization of a Synod, and that, at any rate, it would be well to ascertain the feeling of the Provincial Synod on the subject before taking such a step. It was felt, however, that an annual meeting of the Algoma clergy and lay delegates was most desirable, and finally it was decided that every first and second year there should be two Conferences held, one in the eastern and one in the western part of the diocese, both lay and clerical members attending, and every third year a general Conference of the whole diocese, to be held at such place as the Bishop might appoint. The Bishop was requested also, to bring the question of the formation of a synod for Algoma before the next Provincial Synod.

2. The Bishop's scheme for the administration of the Widows' and Orphans' Fund was read, and a committee appointed to consider and report upon it. It provided that from \$75 to \$150 per annum should be paid to the widow, and \$20 per annum to each child under the age of fifteen, the sum paid to the widow being regulated by the term of service of her deceased husband. The Bishop's scheme, with some few alterations suggested by the committee, was adopted.

3. The subject of representation at the Provincial Synod was discussed. The Bishop drew attention to the canon providing for Algoma to be represented, and pointed out that there would be some difficulty in electing the lay delegates, owing to the scattered nature of the diocese, but few laymen in any one mission being acquainted with the laymen in any other mission, various suggestions were made to overcome the difficulty, but the Provincial Synod having already directed the manner in which the Algoma delegates were to be elected, it seemed vain to attempt to make any change.

4. A committee was appointed to report on the "best means to develop the internal resources of the diocese. It was resolved to adopt the envelope system as far as possible, to hold annual missionary meetings wherever practicable, and for a memorandum of agreement covering one year to be entered into by the Bishop, and each organized station guaranteeing their quota towards their clergyman's support.

5. There was a long discussion in regard to the "*Algoma Missionary News*." Rev. Mr. Wilson having tendered his resignation as editor, the question arose, what was to be done about it? Should the little paper be placed in other hands? Should it be given up altogether? or should space be sought in some other Church paper, in which Algoma might be regularly represented? Mr. Wilson, in tendering his resignation, had referred to the difficulties with which he had had to contend, and these were taken up and discussed. The committee appointed by the Bishop to consider the whole subject and to report upon it, recommended that Mr. Wilson be asked to continue the editorship for at least another year, that the diocesan receipts should be published as they used to be

in the early days of the diocese, and a balance sheet at the end of each financial year, with full information as to how and where the different monies and funds are invested, and that the paper should be recognised as the official organ of the diocese, and be supported in every way possible by the Algoma clergy.

The Bishop signified his intention to divide the diocese into Rural deaneries, and directed each Rural deanery to elect its own Rural Dean. The elections resulted as follows:—Port Arthur district, Rev. C. J. Machin; Sault Ste. Marie district, Rev. H. Beer; Parry Sound district, Rev. A. W. H. Chowne; Muskoka district, Rev. Thos. Lloyd.

The Rev. E. F. Wilson resigned his position as Examining Chaplain, retaining that only of Bishop's commissary. Rev. A. Osborne is now the Examining Chaplain for the whole diocese.

On Friday a very interesting missionary meeting was held in Juke's Hall, and on Monday evening there was a well attended Social or reception to which the clergy and others were invited by the Rev. Mr. Gaviller, his churchwardens, and parishioners.

Most of the clergy of the Manitoulin and Lake Superior district left by the Bishop's yacht, *Evangeline*, on the Tuesday morning, the others met for a morning session with the Bishop, and then separated. The Conference throughout was most harmonious, and we believe Bishop and clergy alike all thoroughly enjoyed this first meeting together of far separated brethren.

FOREIGN.

Since 1852 seventy-five Sandwich Islanders have gone as foreign missionaries.

Fourteen thousand openly professed Protestants belong to the sixty Protestant organisations in Spain. It is just eighteen years since the first Protestant chapel was opened in Madrid.

ARKANSAS.—The convention journal reports:—Baptisms, 180; confirmations, 148; communicants, 1,406; Sunday School scholars, 976; offerings, \$25,902.80; and value of Church property, \$146,000. The offerings were nearly twice as large as in the preceding year.

There are in the United States 132,435 churches of all descriptions, and 91,911 ministers, a grand army if it had unity of action and was not marshalled under so many leaders. With so many corps or divisions some of them must necessarily be very weak.

An English Church paper states that Mr. James Brooks, Wellington St. W. C., the well known architect, has been invited to send in drawings to the committee appointed for the purpose of promoting the New York cathedral scheme.

The English Archbishops have addressed a joint letter to the bishops of the British Colonies and dependencies, directing their attention and that of the clergy, to the evil effects of the drink traffic amongst the native races, and asking the bishops to use their influence as far as possible to stem the evil.

The Church Missionary Society has received letters dated March, from Mr. Mackay, the missionary detained in N-Ganda. A great fire had destroyed King Mwanga's houses, and the Arabs had persuaded him to give orders that all his young men were to read the Koran, both of which circumstances had caused alarm among the Christian converts. Emin Pasha had sent to Mr. Mackay two tusks of ivory, worth £55 as a contribution to the funds of the Church Missionary Society.

A novel form of inducement to total abstinence is reported from Ireland. Miss F. Macnaughton, daughter of Lord Macnaughton, and an active worker at the Rev. H. W. Webb-Peploe's church, was endeavoring to persuade a fisherman to sign the temperance pledge. The latter promised to do so provided his fair pleader would swim across the bay between Blackrock and Port Ballantrae, a distance of about one mile. The young lady promptly accepted the challenge, and accomplished the undertaking in thirty nine minutes, with the result that the fisherman donned the blue ribbon and signed the temperance pledge.

It is reported the subscriptions for the Church House now amount to \$200,000, not quite one-sixth of the required sum. Of the other large funds now being raised the Wakefield bishopric endowment amounts to \$360,000, and \$45,000 more is wanted. The Southwell bishopric fund has received \$70,000 of the \$75,000 required for its completion. The Victoria

Jubilee Fund for the education of the sons and daughters of the clergy of the Irish Episcopal Church has reached the sum of \$27,500, and is daily increasing.

A dull preacher once took the celebrated Robert Hall to task for his chaffing conversation: "How can a man who preaches like you talk in so trifling a manner?" "That's just the difference between us," replied Hall. "You talk your nonsense in the pulpit—I talk mine out of it."

Correspondence.

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

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

THE MONEY QUESTION.

SIR,—Money is the sinews of war in religious as well as in political or military campaigns. Our Lord left behind Him no mode of advancing His Gospel which shall dispense with pay for the labourer. It may seem strange that His kingdom should rest on such a material *substratum*; yet without money the Church's enterprises would be paralyzed and ruined. Ignorance of the need and the duty to give, a spirit of covetousness, a lack of interest and indifference, cause the neglect of giving. Patent nostrums have been tried and not without some effect. Like patent medicines generally, on the human system they have for a time stimulated beneficence, but after a while they become unpalatable and inoperative. It is impossible to invent any patent process which will do that which is clearly a personal and responsible duty devolving upon all. The best men in the Church feel that the present condition of things is intolerable and cannot last long. People who have to be periodically whipped up to give, will soon be beyond the reach of such a process. Selfishness is so ingrained in our natures, that appeals have to be made over and over again. If every member of the Church would comply with the divine will, as indicated to the Jews—requiring one-tenth of their all, the aggressive work of the Church would be easily accomplished. Let this method of systematic benevolence be adopted, then there will be no crippling for want of funds for missionary and other purposes. Our giving should not be stationary, stereotyped in its amount any more than our getting is—giving "as God hath prospered us." We must think as much about giving as getting. The rule laid down by the apostle is, "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him." They were once a week to think how much they ought to give, and they were to put that by. There is an old saying, "Riches take to themselves wings and fly away," and he who would keep them must clip their wings by giving. The Roman Catholic Church has a system of compulsory giving. Pope Innocent IV., said to Thomas Aquinas, pointing to the treasures in the Vatican, the day is past for the Church to say, "Silver and gold have I none." Yes, replied Thomas, and the day is also past when she could say to the paralytic, "Take up thy bed and walk."

The Church in her zeal to throw off the yoke of Rome, seems to have overlooked *God's rule for Christian giving*. As a result, the missionary spirit lay dormant in the Church for generations after the Reformation. It is only recently that the Church has come to appreciate the magnitude of her mission, "to preach the Gospel to every creature." And today only a few little spots in the harvest field of the world have been reaped. Out of the fifteen hundred millions of human beings that live upon the earth, only between two and three hundred millions know anything of Christ. How can we increase our benevolent contributions so that they may be sufficient for the growing work in which the Church is engaged. The support of the Church should always be sought on the ground of unselfish and Christian benevolence, for on Christian principles there is no benevolence without self-denial. The Church should not depend to any great extent upon selfish worldly men. If a man who is not religious should bring his gift, it is not to be rejected. "The money is not heretical," as the friar said to the American tourist when he told him he was a heretic. To give makes a man more like God, who is always giving to our bodies and souls. God never answers to the asking of his creatures, I have nothing to give. The Gospel does not release the poor from giving. The smallest income can pay a proportion. This law of frequent and stated appropriation, cuts up by the roots the common practice of giving large sums, and then for a long time nothing, and also that of giving only or chiefly at death. It also repudiates the practice of waiting to be solicited.

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s. Our Lord His Gospel labourer. Is could rest on it money the d and ruined. ive, a spirit of ference, cause ns have been Like patent em they have after a while ive. It is im- hich will do possible duty the Church is intolerable to be periodi- beyond the so ingrained e made over the Church floated to the the aggressive accomplished. ce be adopted, of funds for giving should unt any more th prospered ing as getting. Upon the first y by him in ey were once to give, and a old saying, y away," and air wings by us a system of id to Thomas e Vatican, the ilver and gold id the day is slytic, "Take

the yoke of rvice for Chris- ry spirit lay ns after the the Church f her mission, ce." And to- st field of the fteen hundred n the earth, millions know se our benevo- sufficient for is engaged. ys be sought benevolence, benevolence id not depend y men. If a gift, it is not heretical," as when he told a man more lies and souls. s creatures, I s not release some can pay stated appro- practice of time nothing, at death. It to be solicited.

A rich man said—"I feel that as to my property, I am but God's steward, and I am afraid to die rich." Another said, "What I gave away remains to me, what I retained I have lost." "Quick! quick!" said a woman who came into the possession of a thousand pounds which she did not expect, "let me give the tenth part before my heart grows hard." She knew that riches had a tendency to harden the heart. Another woman of limited means, who came into possession of a fortune said, "Ah! when day by day I looked to God for my bread, I had enough and to spare; now I have to look to my ample income, and I am all the time haunted with the fear of losing it and coming to want. I had the guinea heart when I had the shilling means, now I have the guinea means and the shilling heart." One whose principal object, from month to month is to get gain, will certainly never obtain a heavenly mind.

Wilson, Bishop of Sodor and Man, said, "To be rich is a great misfortune." He gave away annually all his income. John Fletcher, vicar of Madely, when offered the parish of Dunham, worth four hundred pounds, said, 'Dunham will not suit me; there is too much money and too little labour.' He took Madely, not worth half so much, and one of the wickedest places in England. Mr. Fletcher was never happier than when he had given away the last penny in the house. John Wesley, for a number of years lived on twenty-eight pounds a year, and gave away all the rest of his income. Bishop Selwyn said on the opening of Keble College, Oxford:—"These words of John Wesley, ought to be inscribed on the portals of every College," "Gain all you can, save all you can, and give all you can." Many people are willing to trust their souls in the hands of God, but not their money. In most places of worship, people come to get their minister's advice, but in most cases never follow it at all, although he tells them to be "ready to distribute, and willing to communicate." Permanent success in the cause of missions is dependent, not on occasional enthusiasm, but upon intelligent conviction, upon an abiding sense of responsibility on the part of the Church, and upon that zeal which is awakened by the constantly constraining love of Christ. Honoring God by our substance, is one of the surest ways by which poor human nature can manifest its love. Some people with pious exterior, break down when it comes to making a financial sacrifice for the cause of Christ. They find it comparatively easy to worship God by singing and prayer, but an exceedingly difficult problem to give the worship which calls for dollars and cents. We are told that religion costs nothing, "Come without money and without price," and that is the reason that some people seem to have so much of it. A man's religion is measured largely after all, by what he is willing to pay for it.

Aug. 27th.

PHILIP TOCQUE.

BENDEL'S GNOMON.

SIR,—Any one who reads but a few books of modern divinity, is sure to come across some reference to Bengel's *Gnomon Novi Testamenti*. I much regret that I was some years in orders before I possessed a copy, but I have long valued this admirable book, and as I should rejoice to see all who are entering on the study of the New Testament, whether clerics or laymen, acquainted with this work; I beg to send for your columns the following commendations of the *Gnomon*, which I have come across in the course of my own reading, hoping that they may induce such as do not know Bengel to procure him, and that they will afford no little pleasure to such as do know and love him. Let no one imagine that sentences following are like the commendatory scraps of publishers' advertisements—with immense counterbalancing censures kept back. Its name *Gnomon* exactly describes the character of the commentary, which briefly indicates the thought, often by a single word or a single reference, and shuns like poison platitudinarian comment. Bengel was a man of deep spiritual insight, a superintendent of the Lutheran Church. The *Gnomon* was published in 1742. The Latin of 1855 is in a single octavo; but there is more than one translation into English, enriched from later sources. No one, however, who can read a little Latin should neglect the beautiful original. As I most sincerely love the memory of this good man, I trust I shall be at least forgiven for troubling you, even if I should not be thanked.

Port Perry, Sept. 9th., '87.

JOHN CARRY.

- 1. "Bengel, who for the exegesis of the Scripture most ever and anon be revived."—*Stier*.
2. "I never quote this excellent writer, without admiring the abilities which have exalted him so much above all his predecessors in the critical knowledge of the New Testament."—*Michael's*.
8. "Bengel's invaluable work—a work which manifests the profoundest and most intimate knowledge of Scripture, and which, if we examine it with care, will

often be found to condense more matter into a line than can be found extracted from pages of other writers."—*Archdeacon Hare*.

4. "In this microscopic nicety of observation, which, as we have seen, will often detect important fibres of thought, no commentator that I know comes near Bengel."—*Idem*.

5. "For those who would know, generally, how much may be gained in drawing out the more precise and delicate shades of meaning, by a reference to the radical and primary sense of words, one of the best helps will be found to be Bengel's *Gnomon*, which, notwithstanding occasional failures, is in a short compass the happiest specimen extant of this kind of interpretation."—*Fairbairn*.

6. "Bengel's *Gnomon* has, of course, never been out of my hands."—*Bishop Ellicott*.

7. "Bengel, was deservedly regarded for a long series of years, as an unrivalled model in careful and enlightened New Testament interpretation. He directed most special attention to the department of synonyms."—*Winer*.

8. "Bengel, who is gifted with such wonderful skill *rem tangere acu*."—*Archbishop Trench*.

6. "Bengel, with his keen sight for nice shades of meaning."—*Alford*.

10. "In respect both of the contents and its tone, Bengel's *Gnomon* stands alone. Even among laymen there has arisen a healthy and vigorous desire for scriptural knowledge, and Bengel has done more than any other man to aid such inquirers. There is, perhaps, no book, every word of which has been so well weighed, or in which a single technical term contains so often far-reaching and suggestive views. The theoretical and practical are intimately connected, as light and heat in the sun's ray."—*Life of Perthes*.

11. "The moderns; among which a very high place is due to Bengel's *Gnomon Novi Testamenti*."—*Professor John Duncan*.

12. "Well right, if not altogether, first among these (the best critical and spiritual commentaries) I would put the *Gnomon Bengelic*; for it is to the original I would refer you."—*Bishop Wilberforce*

13. Bengel, for whom "It would be difficult for me to exaggerate my admiration."—*Archdeacon Farrar*.

14. "Bengel, of all commentators, the most specially suited to men of disciplined intelligence, who prefer concise, well-weighed statements to tedious discussions of secondary points."—*Canon Cook*.

15. "Bengel's notes, always serve as a kind of standard of spiritual insight; and there is no one from whom I differ on a serious question of interpretation with more regret or more misgiving." "His unmatched Epigrams."—*Westcott*.

16. "The invaluable *Gnomon*, which is a marvel of *multum in parvo*."—*Schaff*.

17. "Pater criticos recentioris Albertus Bengelius, vir summæ pietatis, doctrinæ, sagacitatis, quam apud omnes viros doctos, tum præcipue apud populares suos hucusque ostimatissimus."—*Bruder*.

18. "Cum his in literis habitaret vir sagacissimus et diligentissimus."—*Knapp*.

19. John Wesley "believed that he would much better serve the interests of religion by translating from the *Gnomon*, (for his notes on the New Testament), than by writing many volumes of his own notes."

20. "A great commentator on Scripture."—*Bishop Alexander*.

21. "It is for conciseness, suggestiveness, and felicity, unrivalled."—*Princeton Review*.

COUNSEL OF TRUSTEES.

SIR,—I have just read a letter signed "Niagara" in your last issue to-wit, the work at our Indian Homes, and thank him for his kind words in regard to my poor efforts. I would like to remind him and your readers that I have myself, in public print, expressed the desire that such a counsel or board of trustees as he describes should be appointed. I have often said, both in private letters and in printed circulars, that the burden is too great for me, and that I would like especially to have a treasurer in Canada to receive our funds as the bishop does for the diocese. But I maintain as I have maintained before, that these homes were brought into operation before there was any diocese of Algoma, that they are not intended solely for the benefit of Algoma Indians, that we have always from the first taken pupils from outside the diocese, and of late years have drawn them from long distances in the North-West. I consider that no board or committee has a right to take the work out of my hands and change it from its original purpose. My aim and object is to establish a large central Protestant Home for some 300 Indian children—drawn from all parts—here at Sault Ste. Marie, and three or four branch or receiving homes at various distant points. If a committee can be found who will back me in this work—a committee of men who have faith in the work and believe in the capabilities of the Indians—I will gladly have them to co-operate with me. And if the Church of England will take this work up and do it in the thorough and liberal manner that I want to

see it done, then the homes shall remain as they have been, distinctly Church of England. But I doubt, in the first instance, whether ten men, whether lay or clerical, can be found in this country who believe in the Indian and in his capability of becoming a self-sustaining, prosperous individual. There are plenty of people who are ready to help the Indians so long as they are kept at arm's length, so long as they are confined to their reserves, they will give them blankets and cast-off clothing, and beads and tobacco; but this sort of thing, so far from helping me, simply undoes my work. I want no beads and tobacco and blankets for Indians; I want kind sympathy and patient dealing and a "lend a hand" to help them up to a higher and better position in every way than they at present occupy. And as to the Church of England doing it, I must confess I have little faith in Church of England liberality. We are a grand old church, with a grand line of bishops right back from St. Peter, and a grand old liturgy which we all love; and yet, with all our grandness and all our oldness, these new mushroom churches and societies are cutting us out and leaving us behind in the race. If the Church of England will rise to the emergency and lay down a few thousand dollars, now, before it is too late, before Rome—false Rome—lays claim to the great mass of these poor ignorant Indians, and the few that remain become Methodists or Presbyterians—then I will accept the gift and gladly hand over my books (deficit and all) to a treasurer who may be found to relieve me of this burden and responsibility. But if not—if the Church of England will not do the work, if ten men cannot be found who believe in the Indians—then leave me to myself. I would rather work on ALONE with all the odds against me than have associated with me those who regard the Indians as paupers incapable of improvement and to be kept always at arm's length. Yours truly,

EDWARD F. WILSON.

Sept. 12th, '87. P. S.—Our branch home at Elkhorn, Manitoba, is now being built, and we have at length some prospect of help from government. I am going to take 80 of our pupils to attend the Jubilee celebration in Montreal Oct. 1st, if I can manage it.

SKETCH OF LESSON.

16TH SUNDAY AFTER TRINITY. SEPT. 25TH, 1887.

The Sin of the Leaders.

Passages to be read.—Numb. xx. 1-18.

God had made Moses and Aaron leaders of the people, and had given them wisdom and grace to know and do their duty (Ex. iv. 10-17). He had therefore a right to expect more from them than from others. We shall see in this lesson how they failed in their duty.

I. The Unbelief of the People.—The Israelites had now been wandering many years in the Wilderness. Nearly all of the older generation had passed away, and a new generation had grown up. But the old spirit of unbelief and discontent had not entirely disappeared. One more lesson is necessary to show how God hates sin, whoever commits it. Although so near the Promised Land, the people once more murmur at the hardness of the way and the want of water, forgetting all that God had already done for them (vv. 1-5; Ps. lxxviii. 11). They had no excuse for their sin, and it was a cause of great anxiety to Moses and Aaron. They did right in carrying their trouble to God (v. 6). But they should themselves have been more careful.

II. The Unbelief of the Leaders.—As God had borne with their fathers, so He now bears with the children of Israel. Moses and Aaron receive a gracious answer to their prayers (vv. 7, 8). This should have made them patient in dealing with the people, but it did not. All the congregation are assembled in front of the great rock. Moses is there with his rod, Aaron beside him. Have they come forth from God's presence calm, collected, strong and patient, as becomes men who believe God's promise? No; listen to Moses' words, full of impatience (v. 10; Ps. cvi. 23). God had been long-suffering and patient; surely they might well be so; but Moses speaks impatiently, and Aaron does not warn or reprove him. God had commanded them to "speak unto the rock;" but instead of that, Moses smites it twice. Surely God will not answer? But behold He is better than His promise, and notwithstanding their disobedience to His command, He yet gives them the needed water (v. 11).

III. The Consequences of Sin.—Israel got the water from the rock, and thus God proved his goodness and His love. But had they learned to hate their sin? Alas, no; they had seen even in the chosen leaders that same spirit of impatience and unbelief which had so often brought punishment upon their fathers; and so, as a warning to the people, God punishes Moses and Aaron most severely (v. 12). He points out to them that their sin was really caused by unbelief (v. 12). There was a want of faith. The eye of

the heart was turned away from God, and dishonour was done to His holiness; "Ye believed Me not, to sanctify Me." Aaron soon dies (vv. 22-29); but Moses not till later (Deut. xxxiv. 5, 6). God had given much to Moses and Aaron; had brought them near to Him, had spoken with Moses face to face, therefore He had a right to expect more from them than from others (St. Luke xii. 47-48). And yet God has done more for us than He did even for Israel (St. Luke x. 23, 24; xi. 13). Let us, then, fear to sin. As when a child sins he disgraces his father; so when a Christian sins he dishonours God, and brings reproach on the name of Christ. Let the prayer of David be ours (Ps. xix. 12, 13, 14), thus shall we come to inherit God's promises.

Family Reading.

KISS THEM GOOD NIGHT.

The tales are told, the songs are sung,
The evening romp is over,
And up the nursery stairs they climb,
With little buzzing tongues that chime
Like bees among the clover.

Their busy brains and happy hearts
Are full of crowding fancies;
From song and tale and make-believe
A wondrous web of dreams they weave
And airy child romances.

The starry night is fair without;
The new moon rises slowly,
The nursery lamp is burning faint;
Each white-robed like a little saint,
Their prayers they murmur lowly.

Good night! The tired heads are still
On pillows soft reposing,
The dim and dizzy mist of sleep
About their thoughts begin to creep,
Their drowsy eyes are closing.

Good night! While through the silent air
The moonbeams pale are streaming,
They drift from daylight's noisy shore.
"Blow out the light and shut the door,
And leave them to their dreaming."

MEETING TEMPTATION.

It is wise in the combat with temptation, especially when they are at their height, never to look them full in the face. To consider their suggestions, to debate with them is, generally speaking, a sure way to fail. Turn the mind to Christ at the first assault, and keep it fixed there with pertinacity, until this tyranny be overpast. Think of Him as standing close by thee in thy immediate neighborhood, with a hand outstretched for thy support as soon as ever thou lookest toward Him. Remember that it is not you who are to conquer, but He who is to conquer in you; and accordingly, even as the eyes of servants wait upon the hand of their masters, and as the eyes of a maiden upon the hand of her mistress, even so let your eyes wait upon Him, until He have mercy upon you. No man ever fell in this attitude of expectant faith; he falls because he allows himself to look at the temptation, to be fascinated by its attractiveness, or terrified by its strength.

One of the greatest sermons in our language is on the expulsive power of a new affection, and the principle laid down in that sermon admits of application to the circumstances of which we are speaking. There can be, of course, no temptation without a certain correspondence of the inner man with the immediate occasion of the trial. Now do you desire to weaken this correspondence, to cut it off, and make it cease? Fill the mind and heart with another affection, and let it be the affection for Christ crucified. Thus will the energies of the soul, which will not suffice for two strong actions at the same time, be drawn off into another quarter; and besides, the great enemy, seeing that his assaults only provoke you to a continuous exercise of faith, will soon lay down his arms; and you shall know experimentally the truth of these words, "Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked one."—Dean Goulburn.

WAITING FOR THE LORD.

Written during service, on the morning of First Sunday after Trinity.

"I waited for the Lord, He inclined unto me."

Lord, to Thy House I cannot go!
Be with me here, and let me know
That holy calm within my heart,
Which but Thy blessing can impart.

Make me to know that peace within,
Which comes from sense of pardoned sin;
And to my longing soul reveal
Thy deep compassion, while I kneel.

Lord, while Thy leisure thus I wait,
And on Thy goodness meditate—
Make me Thy willing child to be,
To tarry, till Thou callest me.

Mine earthly treasures in my hand
Willing to yield to Thy command;
Or, if Thou hast some work for me,
Anxious Thy servant here to be.

In Thy dear hands content to lie,
Those hands that gently drew me nigh—
When seeking Thee, in sore distress,
I did Thy wondrous love confess.

Should'st Thou a little longer spare
To those who need my tender care,
This feeble life—O let it be
Henceforth, held consecrate to Thee.
London, Ont., FRANCES M. ASBURY.
June 12th, '87

HINTS TO HOUSEKEEPERS.

TAPIOCA SOUP.—Take the liquor in which a joint of meat has been boiled, place in a large stewpan with the bones of roast beef, shank bones, or any pieces the larder may hold; trimmings of fresh meat may be added, with two carrots, one turnip, half an onion, a little celery, a little salt, half a teaspoonful of pepper, a large blade of mace, and a small bunch of herbs; let all simmer gently for five hours; skim carefully, strain off for use for the next day; put 5 oz. tapioca into two quarts of the cold stock, and bring it gradually to the boil, then allow it to simmer gently for one hour.—Cost, 6d. per quart.

BOILED MACKEREL.—Cleanse the mackerel thoroughly and lay in the kettle, and sufficient water to cover with, and a little salt, and bring it gradually to a boil; skim well, and simmer gently until sufficiently cooked, which will be in about twelve minutes; dish and garnish with fennel; serve with fennel sauce.—Cost, about 4d. each.

BUBBLE AND SQUEAK.—Fry a few slices of beef gently in a little butter, taking care that they are not dried up; lay them on a flat dish, and cover with fried greens. The greens may be prepared from cabbage sprouts or savoy; boil them until tender, well drain, and mince; place, whilst hot, in the frying pan with a little butter, an onion sliced, and a seasoning of pepper and salt; when the onion is done it is ready to serve.—Cost, about 1s. for a good size dish.

BOILED CALF'S FEET.—Procure two white calf's feet, bone them as far as the first joint, and put into warm water to soak for two hours; then put two slices of bacon, 2 oz. butter, two tablespoonfuls of lemon juice, one onion, a bunch of savory herbs, four cloves, one blade of mace, the two calf's feet into a stewpan, and pour on sufficient water to cover them; stew gently for about three hours, take out the feet, dish them, and serve with parsley and butter. The liquor they were boiled in should be strained and kept in a clean basin for steak for soup, &c.—Cost, about 1s. 10d.

ROLLED TREACLE PUDDING.—Make a pudding crust of suet, roll it out to about half an inch in thickness; spread the treacle equally all over it, leaving a small margin where the paste joins; close the ends securely, tie the pudding down in a floured cloth, plunge it into boiling water, and boil for two hours.—Cost, 7d.

BOILED RHUBARB PUDDING.—Make a suet crust with $\frac{1}{2}$ lb flour, $\frac{1}{2}$ lb suet, quarter of a pint of water; line a buttered basin with the crust, wash and wipe four fine sticks of rhubarb, cut into lengths of about one inch each, fill the basin with it, and add $\frac{1}{2}$ lb moist sugar, cover with a crust, pinch the edges together, tie over it a floured cloth, put it into boiling water, and boil from two to two and a half hours; turn it out of the basin, and serve with a jug of milk or cream and sifted sugar.—Cost, without cream, 6d.

FRIENDSHIP.

Once on a time, an Emperor, a wise man,
No matter where, in China or Japan,
Decreed that whosoever should offend
Against the well-known duties of a friend,
Convicted once, should ever after wear
But half a coat, and show his bosom bare;
The punishment importing this, no doubt,
That all was naught within, and all found out.

Oh, happy Britain, we have not to fear
Such hard and arbitrary measures here;
Else could a law like that which I relate,
Once have the sanction of our triple state,
Some few that I have known in days of old
Would run most dreadful risk of catching cold.
COWPER.

THE DEVIL'S FOUR SERVANTS.

The devil has a great many servants, and they are all busy and active ones. They ride in the railway trains, they sail on the steamboats, they swarm along the highways of the country and the thoroughfares of the city, they do business in the busy marts; they are everywhere and in all places. Some are so vile looking that one instinctively turns from them in disgust; but some are sociable and agreeable that they almost deceive at times the clearest sighted. Among the latter class are to be found the devil's four chief servants. Here are their names:

- "There's-no-danger."
- "Only-this-once."
- "Everybody-does-it."
- "By-and-by."

When tempted a little way out of the right path, and "There's-no-danger" urges you on, say, "Get thee behind me, Satan!"

When tempted to give Sunday up to your own pleasure, or to do a little labor in the workshop or office, and "Only this-once" or "Everybody-does-it" whispers at your elbow, do not listen for a moment to the dangerous counsel.

All four are cheats and liars. They mean to deceive and cheat you out of heaven. "Behold," says God, "now is the accepted time, now is the day of salvation." Chase "By-and-by" with his tempting suggestions of "no hurry! Don't put yourself out!" Send him back to his master the devil, and choose a better master for yourself—no less a one than the great God, who made you, who loves you, and who desires to have you to live with Him, when the toils and troubles of this world are past.

INDIAN GRATITUDE.

At the time when the Indians were scattered along the borders of the settlements in the neighborhood of Litchfield, Conn., a poor weary Indian arrived at a country inn, and asked for something to eat. The landlady refused, when a white man told her to give the Indian all he wanted, and he would pay the bill. The Indian promised he would some time pay him, and went his way.

Some time afterward this man was taken captive by the Indians, and carried on to Canada. After some time an Indian came to him, and told him to meet him at a certain spot at a certain time. The man, fearing a trick or some danger, neglected to go. The Indian again came, and asked him why he did not come, and kindly reproved him for want of confidence, naming another hour for meeting. The white man went, and found his Indian friend, who had a musket, a knapsack, and provisions ready. Pointing to them, he told the white man to take them and follow him. After

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several days' travel, the white man, wondering what would become of him—for the Indian said very little—suddenly came to the top of a hill. The Indian, stopping him, said, "Do you know that country?"

The white man looked, and at last cried out: "Why, that is Litchfield!"

"Well, said the Indian, long time ago you gave poor Indian supper there. Indian tell white man he never forget," and bidding the delighted and long lost exile farewell, he turned and retired into the wilderness by the way they had come.

GOVERNING A BOY.

Get hold of the boy's heart. Yonder locomotive with the thundering train comes like a whirlwind down the track, and a regiment of armed men might seek to arrest it in vain. It would crush them and plunge unheeding on. But there is a little lever in its mechanism that at the pressure of a man's hand, will slacken its speed, and in a moment or two bring it panting and still, like a whipped spaniel, at your feet. By the same lever the vast steamship is guided hither and you on the sea in spite of adverse winds or current.

That sensitive and soft spot by which a boy's life is controlled is his heart. With your grasp firm and gentle on that helm, you can pilot him whither you will. Never doubt that he has a heart. Bad and wilful boys very often have the tenderest hearts hidden away somewhere beneath incrustations of sin, or behind barricades of pride. And it is your business to get at that heart, keep hold of it by sympathy, confiding in him, manifestly working only for his good, by little indirect kindnesses to his mother or sister, or even pet dog. See him at his home, or invite him into yours. Provide him some little pleasure, set him to do some little service of trust for you, love him, love him practically. Any way rule him through his heart.

THE CHILDREN OF THE CHURCH.

We hope the good brother who wrote the following response to a request for an "item" will pardon us for making an extract from a letter not intended for publication. His words are so good that they ought to be read and pondered by many.

You ask for news. I have nothing new or sparkling in my parish life; never had. It is every year the same routine of steady, constant work, and, thank God, there is also the constant blessing of steady, constant growth. Children are born and baptized, some of them grow in churchly ways so that they desire to be confirmed when they "have learned the Creed, the Lord's Prayer, and the Ten Commandments; and are sufficiently instructed in the other parts of the catechism," and some, without the influence of Christian training, prefer to walk with the world rather than with the church. But those who do walk with the church only show what might be true with reference to every child born and baptized, could he only receive Christian training, as St. Paul expresses it, "the nurture and admonition of the Lord." And I grow more and more to feel that every child in the community whose feet wander from purity and rectitude, is a witness before God to the church's neglect of a most important part of her duty. The ultimate success of our missionary work in the diocese depends not upon our earnestness and zeal in attracting to the Church and influencing to better and holier ways men and women, those who are mature and fixed in their habits of thought and living, but upon our persistent faithfulness in the Christian nurture of the children and youth committed to our care. This is the paramount duty before us all, priests and people, to-day. It is a duty we cannot emphasize too strongly, nor push too earnestly. The wayward youth in any community by their very waywardness, are beseeching the Great Head of the Church to stir up the minds of us, His brethren and their brethren, to action in this matter.—*Exchange.*

SIX DELUSIONS WITH RESPECT TO THE ENGLISH CHURCH.

1. It is a delusion that the Church of England was ever Roman, or ever acknowledged, as a Church, any subjection to the Pope, or any other relation but that of an independent English Church (or Churches) established by the preaching of missionaries from Rome, accepted by kings and people of what we call England.

2. It is a delusion that the Church of England seceded or separated from Rome, as indeed she could not if she was always independent of her. She was, in fact, so insular that she had no occasion even to protest, as the German Protestants, at Spire. She renounced certain medieval errors promulgated from Rome, and at a certain stage in her reform the Pope desired all English who would follow him to withdraw from attending English Church services, and so the Pope made a (not very large) Roman schism in England, which remains till this day in our English Roman Catholic bodies.

3. It is a delusion that the Church of England was a different church after the Reformation from before, any more than England is a different country because she has abrogated the slave trade, or had a Reform bill, or than a drunkard's personal identity is lost if he reforms.

4. It is a delusion that King, Queen and Parliament either reformed the church or ordered that the Pope should no longer be her head. The church declared what she has repeatedly testified on occasions of encroachment, that the Pope never had any more authority over her than any other foreign Bishop. Civil enactments maintained that declaration, at home and abroad, in secular action upon it.

5. It is a delusion that the recognition of the Royal supremacy meant or means any spiritual headship, or anything else than what had always been asserted—that the clergy of England, as well as the laity, are subject to English law, without appeal against it to a foreigner like the Pope; that the last appeal of all alike is to the Sovereign. It is strange, in the face of the very strong words of Henry and Elizabeth, that any delusion on this exists.

6. It is a delusion that Parliament settled the Church of England, or even that the Church is subject to Parliament now, except in matters affecting personal or property rights. The Church reformed her errors herself; her Prayer-book and her Articles are her own work. The Act of Submission, which is the limitation of her action, is in theory no more for her than for Parliament itself. It requires Convocation, as the Conqueror required, to be summoned by the Sovereign, as Parliament itself must be, and it requires that canons must have Royal assent for their enactment, just as Acts of Parliament themselves must have it. That has been the relation of councils and princes since Christianity was a recognized religion. Personal and property rights cover a great deal of ground, and civil compulsion in such matters can only be derived from Acts of Parliament, but Church authority is often of as much importance as civil force for obtaining action in Church matters, and the limitation upon that is not Parliament, but the Crown, as it has always been in England, at least since the Conquest.

HELPING OTHERS.

Go, find that heart less blest than thine,
And pour within his ear
Sweet words of peace, and comfort, too,
With sympathizing cheer;
Then shalt thou find a happiness
Around thy being thrown;
The peace diffused in others' hearts
Shall make more blest thine own.

—*Mattie E. Smith.*

SUNDAY SCHOOLS NOTE THIS.—Bishop Huntington has laid the corner-stone of a Parish House for Trinity Church, Watertown, to cost \$24,000—all provided by gifts and subscriptions, largely from the Sunday-school.

PLOTTING TO DO GOOD.

NEW HAMPSHIRE.—Bishop Niles said to the last convention of this diocese: "I wish that more of us were apt to lie awake of nights plotting to do good. I wish our selfishness would melt away at sight of the Cross, and that in its place might spring up a fervent love born of the Holy Spirit of love. I wish we really cared for the Kingdom of God more than for 'getting ahead' in this world; more than for pleasure, promotion, and pelf. I wish that the wealthier folk all, clever women and shrewd business men, 'remembering the words of the Lord Jesus, how He said, 'It is more blessed to give than to receive,' would believe that word, and would let it lead them out to indulge themselves largely in this sweet luxury. For one who has grown to care for the best things, and who loves God and longs for the welfare of all whom He has made, and is deeply concerned for the common weal, and who considers thoughtfully the ends of wealth and what are the great things of life, and who sighs when he sees his fellowmen suffer from blindness of mind, from sickness, or from sin, and who looks upward to the Healer—for such a one it is the strangest of things, stranger than any miracle, that a man can hold in his hands the power to do good and not do it. To be helpful is to be like Christ. To be helpful is to be joyous. To be helpful is to be rich indeed. To be helpful, largely helpful, very largely helpful if we can be, is to recognize the stewardship over our property, not its ownership, and that we are trustees. To pour forth beneficence in a deepening, widening, constant stream, Oh, what rapture is this! Who that has possessions can hold himself back?"

SUNDAY OBSERVANCE.

People ought to understand why the law of the land closes stores, shops and factories on Sunday and why it forbids work on this day. It is not merely because our Legislatures are *Christian* they do this, but because they are humane. They legislate for the temporal good of the people of the State, and to allow work to be done on Sunday is for the harm of the poor man and the rich man alike. Here is a petition to Prince Bismarck by a thousand carpenters of Berlin, which puts the matter in proper light:—"You have declared that you will not legally forbid Sunday work until convinced by the voice of the laborers that they demand a rest on that day. We declare implicitly that we desire a law which will grant us protection in the enjoyment of freedom from work on Sunday. Sunday labor leads us to misery, crime and vagabondism."

It is "protection" these men want, it is "protection" our laboring men want, so they shall not be forced to work on Sunday and become degraded.—*Ex.*

—The *N. Y. Churchman* says: A very short-sighted critic in a Toronto paper finds fault with the proposed cathedral in New York, on the ground that "the expenditure of millions" on such an object is "criminal," when it might be "given to the poor." A moment's reflection should satisfy this possibly somewhat envious brother, first, that the six million dollars more or less, that will be drawn chiefly out of rich men's pockets by the building of this cathedral, would not possibly be drawn out by any direct appeal for either missions or charities to the poor, and secondly, that all this money will go to the poor of New York, by a wiser and more helpful distribution—in return that is for honest labor—than any that could be affected by the most careful charity organizations. The result at the end of the building may be summed up thus: 1. Comparatively rich men will have given away, say six million dollars, that they otherwise would not have done, to the great benefit of their souls' health. 2. The working classes of New York will have received six million dollars in return for honest labor. 3. The city will be richer by six million dollars of labor converted into permanent and most useful capital, and the poor of New York will have a place where the Gospel will always be freely preached to them.

Childrens' Department.

THE STORY OF THE DAFFODIL.

BY ROSA LANGLEY INGRAHAM.

Aunt Phoebe was the village oracle. She was not a cross old maid, but a wise old lady, whose life had been full of incident; and now in her declining years she had settled down in a beautiful little village, where in quiet and comfort she might end her days.

Aunt Phoebe's neat white cottage could be seen for miles around, situated as it was on the brow of a hill, surrounded with tall shade trees; and oft would she sit in the recess of her bay-window, from where a stretch of the valley could be seen, as approach through that was the only direction from whence a traveler or stranger could reach the little hamlet. She was wont to say that she could watch and wait for Stephen, her only son, who was a sailor, and should he ever return she would be the first to see him, and have a warm welcome for her wandering boy when he should reach the cottage.

Aunt Phoebe was a great favorite among the school children, and on Saturday afternoons there were usually half a score who would call upon the dear old lady, and while she would cram their heads with knowledge, their stomachs would be crammed with either some tempting home-made cake, or choice fruit when in season.

It was spring-time, and all nature seemed proud and happy that the cold, bleak winter was over, for the birds sang merrily in the tree tops, and here and there the new grass and the fresh green twigs told of the warm sunshine and the gentle April rains. Rosebud and Toy walked leisurely along the country road, and soon found themselves in front of Aunt Phoebe's hospitable home.

The old brass knocker had scarcely ceased its clang when the door opened, and Aunt Phoebe's smiling welcome greeted them, while Toy said:—"Aunt Phoebe, I have brought you these flowers."

"Thanks, dear, thanks," said the quaint little dame. "Come right in, and tell me, where did you get these sweet flowers?"

"From our own garden, auntie," replied Toy, "and knowing how fond of flowers you were, I have brought you the first blossoms."

"It was so kind in you to remember me, dear, and the perfume is so delightful," and as she placed them in a vase on a table she gave each of the girls a parting whiff of their fragrance.

"These daffodils make me think of bygone days; there were such large clusters of them growing on the college grounds where my dear Stephen attended school, and often, very often, would he send me a bunch."

"Will they grow without being transplanted?" asked Toy.

"Oh, yes, dear; but they never blossom with the same perfection as these, unless taken up in the fall, the bulbous roots divided, and then planted again in pots with plenty of rich earth, such as I suppose these daffodils have had."

"Mamma said they were narcissus."

"Well, narcissus, jonquils and daffodils all belong to the same botanical branch, the 'amaryllis family,' and have about the same perfume; the

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single narcissus, however, differs from the daffodil in having a very small cup-like crown, which is also not seen in the double variety."

"Did you ever see what mamma calls eggs and butter?" asked Rosebud.

"Yes, that is the double daffodil, in which the large lemon-colored petals are mingled with smaller orange colored ones; then there is also the dwarf daffodil, and many other varieties that are seldom seen and too numerous to mention."

"Are not narcissus common in England?"

"Yes, it has become so naturalized in that country, it is thought to be a native of some part of England, and it is the primrose peerless and pale daffodils of the old gardeners."

"How very strong the perfume is!" exclaimed Toy.

"That is very true," replied Aunt Phoebe. "Throw open the window, for it has been said that the perfume of daffodils is so intense it will sometimes produce stupor, and if you will take off your hats and rest a while after your long walk I will tell you how the daffodil derived its name."

The invitation was gladly accepted by the girls, who knew well that Aunt Phoebe was a good story-teller.

"In Grecian mythology," she began, "Echo was a beautiful nymph, the daughter of the Earth and the Air. She took great pleasure in telling to the goddess Juno the most endless stories to entertain her, while her husband Jupiter, would come on earth to enjoy the society of mortal women, whom he loved very much. Juno was very jealous of her husband's attentions to mortal women, and frequently would come on earth to watch him."

"At such times Echo would devise every means to entertain the goddess by talking to her, hoping to give the nymphs time to hide themselves. Juno discovered Echo's plot, and to punish her, deprived her of everything save her speech, and even then she was only allowed to repeat the last words she heard."

"Thus transformed, Echo went to the banks of the river Cephissus, not far from Athens, and one morning she was walking in the woods and she met Narcissus, son of the river god, with whom she fell desperately in love at first sight; but he disdained her passion, and poor Echo retreated into the solitude of the forest, where she died of a broken heart. Still her plaintive voice remains, and many believe her bones were turned into rocks."

"Narcissus' fate was a deservedly sad one, on account of his heartlessness to poor Echo. One day, being very thirsty, he went to drink of a brook whose waters were as clear and bright as silver, and, stooping down, he saw the reflection of his own beautiful face in the water, for you must know there were no mirrors in that olden time."

"He immediately fell in love with himself, and when he discovered that it was his own image, even then, under the influence of his passion, he was so unhappy he pined away, until the god took pity on him and changed him into this lovely flower, the daffodil."

"Thank you, Aunt Phoebe, for telling us this story. I never would have known, but for you, that such a simple flower had so ancient a history."

"Narcissus' fate was just such a

one as he caused poor Echo to suffer," said Toy.

"Even in ancient days," continued Aunt Phoebe, "you see persons were punished for misdemeanors, and often the very puns they caused others to suffer, they were subjected to themselves. It carries out the Golden Rule: 'Do unto others as you would they should do unto you.' But now, girls, as you have started me story-telling, come up any Saturday afternoon to see me, and I will tell you other stories equally as interesting as that of the daffodil."

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BY JAMES ASHCROFT NOBLE.

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Or all thy toil may be accursed;
If thou would'st free thyself from doubt
Find God within, and work without,
That shall be worthy worship will
Be thine and calm the spirit fill.
Seek Him, nor think he hideth far
In some slow-circling star;
From thine own self set thyself free
And thou shalt find He seeketh thee.

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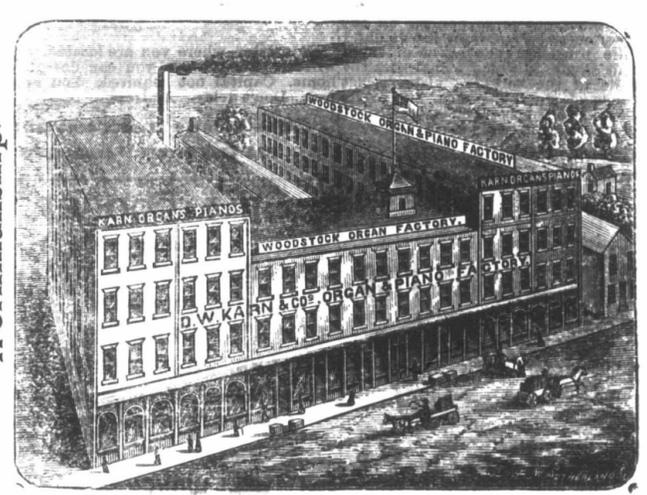
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