

# Dominion Churchman.

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA

Vol. 12.]

TORONTO CANADA, THURSDAY, MAY 27, 1886.

[No. 21.]

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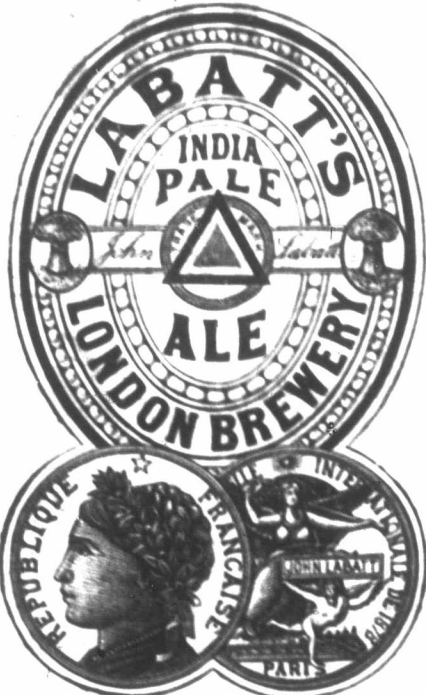
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The Rev. W. H. Wadleigh is the only gentleman travelling authorized to collect subscriptions for the "Dominion Churchman."

THE ITINERANT SYSTEM.—There can be little doubt that in the past the system of itinerancy amongst the Wesleyan preachers was a source of great strength. It ministered to a popular want, the desire of novelty in the pulpit. However objectionable to some of the congregation any man might be, he was tolerated in turn with others more acceptable. However poor the gifts of a preacher, he had every chance of improvement and of putting his little powers in the very best light. A sermon preached at a dozen places was sure to "go" for better, than a dozen sermons from one pulpit. A very small stock of sermons only was needed to keep up preaching from a number of pulpits in a circuit, and when the whole circuit was changed every three years the stock was fresh for another three years term. The popular idea that Methodist preachers have a special gift for extemporaneous discourses is a delusion arising out of their readiness to deliver without notes, sermons which have been recited scores of times. We have heard old Wesleyans say that when a minister comes back to an old circuit they can recognise his old discourse at once, and not infrequently they give them a nick-name, after they have been heard a few times. A story is told of a discourse on the Ten Virgins, which at last was called the "Old Maids," so long had it been familiar to the people.

The system is admirable in theory, but it has been found utterly destructive of habits of study, owing to the great ease of providing sermons to satisfy a large circle of congregations, whose taste has been vitiated by this system of itinerancy—the demand being not for thought, but fluency. One of the *Methodist Times* stigmatizes itinerancy as one of "our stereotyped and old fashioned methods of

activity, against which the ever growing democracy of other cities revolts every year more and more." The same paper declares that "we have hitherto done nothing on an adequate scale to adapt our operations to the totally changed condition of English society. Hence our half empty chapels, although the evangelical gospel which we preach was never so popular and attractive to Englishmen as it is to day." The *Churchman* commenting on this, says that the reason for this emptying of Methodist Churches is that the Church of England has now so thoroughly adapted herself to the wants of every class of the community that the occupation of the Methodist local preacher is well nigh gone.

A LITTLE COMMON SENSE ABOUT LAY HELP.—In reply to a somewhat ill-timed letter, a writer in the *Church Times* in reply says: "As to manual or other labour unfitting men for evangelical work, the whole spirit of the Church for the first fifteen centuries is against any such idea. The monasteries, in which most of our great missionaries were bred, were hives of industry, not only for manuscript and artistic work, but for agricultural and all kinds of domestic labour, to provide food and clothes for the inmates and the poor, to send missionaries to the heathen abroad, and to raise those noble piles of buildings to the honor and glory of God which are the pride and glory of every Christian state. It is very necessary, no doubt, that the regular parochial clergy should be free to spend their whole lives in their work, but there is nothing in the constitution of the Church to prevent business men giving their spare time to the home mission work of the Church amongst the poor of our great cities; and there is certainly nothing in the life and teaching of our Blessed Lord and His Apostles to forbid it either. I have much faith in the wisdom of our Christian forefathers, and admire the way in which they adapted the machinery of the Church to suit the requirements of the times in which they lived, just as they would do at the present day had they been brought face to face with nineteenth century life and civilization. And the principle they acted upon is the right one for us to follow, viz., that while the Church cannot and must not alter 'the Faith once delivered to the saints' to please the times, she may and must from time to time alter the machinery by which that faith is propagated. The 'lesson of Korah' has no more to do with the subject than with 'the man in the moon.' The question before us is not, 'Shall the Church allow business men to become evangelists and mission-workers?' because she allows them to do this work already, whether we like it or not; but 'Shall the Church set up proper standards and orders, to enable such work to be carried on in the Church's way, and not in the slipshod way much of it is done at present?' I have seen men sent out into the streets 'to say a few words for the Master,' with out the least training or even experience at public speaking; and the result may be better imagined than described. I have seen what are called 'simple mission services,' by laymen carried on in a way not at all likely to promote the glory of God or the good of man; one man preaching extempore prayers, another reading a chapter from the Bible as if reciting his part for a private theatrical, while 'the conductor of the mission' introduces the next speaker, with almost the dignity of a third-rate music-hall chairman announcing, 'the great so-and-so is about to oblige;' and much more as painful. And all this with the consent of the clergy, who tell them 'they don't wish to tie their hands,' to 'do just as they like,' etc., which soon means doing something he does not like, with the usual result.

Now, if this is what is understood by lay mission work, I am opposed to it. 'Simple mission services,' may be as real, as solemn, and as Churchy as the grander services, and must of

course be carried on under the parochial clergy. I believe it would be a fatal mistake for the Church to adopt revival and Salvation Army services because they seem popular for the moment; and I should certainly refuse to be sent here and there by irresponsible laymen, calling themselves leaders of the Evangelical this, that, or the other. By all means let us remember the 'lesson of Korah,' but do not let us forget the lesson of Calvary, 'All this have I done for thee; what hast thou done for Me?'

WHAT HOME RULE WOULD BRING.—Taking up several Irish newspapers lately we have been much struck with the tone of their threats against the non-Romanist people and institutions of Ireland, when once there is a Parliament established at Dublin. The Church of Ireland is to be annihilated piecemeal by a systematic boycotting of her clergy and members. Trinity College is to be placed under the absolute rule of the Papacy. Other educational institutions now owned and ruled by Protestants are to be swamped by adverse legislation, and the whole force of Home Rule is to be directed to secure the absolute supremacy of the papal power throughout Ireland. The eloquent month-piece of the Home Rulers speaks out plainly. We give below what the *Montreal Witness* says of him:

"Sympathy is impossible with Mr. Davitt's alleged views about Ulster. There is a story in the Gospel of a man who, after receiving great mercy from his lord, met his fellow-servant, and, taking him by the throat, showed him no mercy whatever. The indignation of every hearer kindles against the tyrant and justifies the master in withdrawing all his benevolent intentions, on the score that the receiver was not fit for the freedom accorded to him. The language of brutal tyranny could not be better imitated than in the words ascribed by the reporter to Mr. Davitt:

"Leave them alone to us. We will make short work of those gentry. They are not Irishmen, but only English and Scotchmen, who have settled among us. It would be an absurdity to allow them to dictate to Irishmen as to how Ireland should be governed. The Nationalists will wage war to the death against any bill which does not subject Ulster to the rule of the statutory parliament at Dublin."

"If this is the spirit of Ireland, it is abundantly clear that Home Rule in Ireland must be followed by Home Rule in Ulster. Ireland may well say, an enemy hath done this."

A COMMENDABLE CHARITY.—The customs of young girls presenting themselves as candidates for Confirmation in toilets specially prepared for the occasion is not likely to be abolished. It has both antiquity and human nature on its side, and with such a backing the habit will resist attack successfully. The custom has one weak point, it discriminates against the poor, and in that it is indeed very vulnerable. To obviate this difficulty the Roman Church has in many parishes an association for providing those girls whose parents are poor with a first communion costume. These constitute a full suit, and are of such quality and material that the poor boys and girls who receive them are, on the day of their first communion, upon an equal footing, as regards dress, with the children of well-to-do families, being decently dressed from head to foot. The dresses are distributed at an appropriate ceremony, at which the Bishop presides, and gives his fatherly advice to the recipients. This might with much advantage be adopted by us. Many ladies would take delight in preparing suitable costumes for those whom they would be a comfort and relief at such a time, and so graceful an act of sisterly sympathy and goodness would be deeply felt by our poorer families.



## THE SACRED COLOURS.

BY REV. H. C. STUART, M.A.

THE correspondence that has been carried on for some weeks past in the columns of the DOMINION CHURCHMAN concerning the relative merits of the Sarum, as contrasted with the Roman Ecclesiastical colors, is likely to produce in people's minds an idea that there is not only an irreconcilable divergence as to the use of colour prescribed by each, but it is also likely to produce an impression unfavourable to the judicious employment of colour for the purpose of presenting to the eye the particular doctrine it is claimed to symbolize.

Like many others, I have lamented the want of elementary teaching as to the signification of color prescribed in the various rules of the Church. The variations complained of seem to afford no common ground for intelligent action that will commend itself to the mind of that daily-increasing number of churchmen who desire to follow orthodox uses, and who yet, in the absence of any authorized direction, long ardently for a more intelligent rule than has yet been given to us, or at any rate for such simple elementary instruction on the subject as is requisite for understanding the causes of the variations complained of.

Such elementary teaching can happily be acquired with very little exertion. The A B C of the subject is supplied in the Scriptures themselves. There we must look for the key that alone can reconcile the apparent contradiction in the different orthodox "uses" as to the employment of color in symbolizing the great doctrines of the Church of God. Had writers on the ecclesiastical colors taken more pains to supply the first principles of the subject, instead of taking the possession of this knowledge for granted, there could be little room for complaints as to the alleged contradictions between the various methods of employing color. I think we should rather wonder at the remarkable agreement as to the symbolical use of color between the various sections of the orthodox Church, than see in their occasional divergence indications of carelessness or mere wanton caprice. Indeed the alleged divergences are more apparent than real. I am convinced that as the traditional red of English village churches is a survival of the Sarum Rule, so is the Sarum Rule itself; and the Roman and the Eastern Rules themselves survivals of an earlier Rule which was universal in the Primitive Church. It was universal in the early days of Christianity because it was the Scriptural Rule as exhibited in numerous passages concerning which there could be no dispute.

I understand that the absence of plain directions on this subject, in the early days of Christianity, was owing to the fact of their continuance from the prescribed use of the Tabernacle and Temple ritual, which, being so well known, left any directorium altogether unnecessary.

Briefly stated, the following appears to be the key of the symbolism of color:

The triad of color—the primitive Blue, Red,

and Yellow symbolize the respective persons of the Holy Trinity, and the combinations of these colors in the Church's seasons symbolize with wonderful exactness the doctrines those seasons are designed to inculcate.

We cannot know whether the sacred colours were named in accordance with our recognition of their appropriateness or not, but it is a remarkable fact that in every instance they are the very colors which of all others best agree with our ideas of fitness and propriety. Thus, had a pious Israelite been asked to name a color which should invariably remind him of the Almighty Father, he would without doubt have cast his eyes upward toward the blue vault of heaven, and answered without hesitation, "Blue." In this decision we should all agree, for no other color could possibly be so appropriate.

If Blue were the divinely-appointed color to represent the Almighty Father, we might reasonably expect to find this color largely employed in the service of the Tabernacle. And so it actually was. In the description given in the Septuagint of the curtain and ornaments of the Tabernacle, and the holy garments of the High Priest, Jacinth (dark blue) was set apart as a sacred color symbolizing the Father Almighty. Whilst the sacred scroll containing the words, "Holiness unto the Lord," was fastened upon the mitre with a blue riband, the robe of the ephod—the sleeveless and seamless vestment which enveloped the High Priest from head to foot—was made all of blue, which is very significant. Then the Israelites were bidden to wear upon their garments a fringe of blue. The late learned Bishop Wordsworth, after enumerating the many places in the Tabernacle ritual where blue was used to represent God, wrote concerning this color: "It adorns the livery of God's servants, and the uniform of His soldiers." By consulting the passages referred to, one is deeply impressed by the preponderance of blue in the worship of Almighty God under what has been called, "The Dispensation of the Father."

*The subject will be continued next week.*

C. E. T. S. ANNUAL MEETING,  
TORONTO.

THE annual meeting of the Church Temperance Society was held in the Pavilion, Toronto, on the 13th May. The Bishop of the diocese presided, and in his address explained the dual basis of the organization, in order to ensure the success of which he held it essential that all classes of workers should be held in equal honor. The Bishop condemned the too general use of exaggerated and heated language by temperance advocates which alienated many from the cause. The next speaker was the well known Wesleyan, Dr. Potts, who gave the Church high praise for its good work on behalf of temperance, and urged that this cause could only be triumphant by Christian influence. Dr. Potts quoted amid much laughter the old pledge, "I swear to abstain from intoxicating liquors except at weddings, banquets, and other great occasions." The Bishop of Algoma

claimed that their society was Catholic and Evangelical. He found no direct injunction in Scripture to abstain, but the Gospel principle of self sacrifice for others was regarded by him as a nobler influence than obedience of a positive command. He urged personal efforts being made based on this principle. The Bishop of Huron looked with hope to the gradual development of a higher social code than now prevailed on this subject; this progress he marked as evidenced in the custom of men now to apologize for drinking on the ground of health requirement, throwing the responsibility of their drinking upon a physician. Dr. Baldwin made a singular statement that drunkenness was a modern vice; that our Lord never met with drunkards; the assertion met with silent but very decided negatives from those in the audience who remembered the old Testament narratives, and the history of English social life. The meeting on the whole was successful in numbers and in the spirit which prevailed. No little comment prevailed in regard to the absence of prominent Church of England laymen as speakers. Whatever may have been the reason for their absence, it seemed unfortunate that the lay element in the Church found no representative at a meeting where their advocacy would have been especially valuable. If we have laymen equal to this duty, for a duty we regard it for laymen to throw their talents and influence into every good work the Church either takes in hand or which it ought to sustain, such laymen have a further duty, that is, to take care that opportunities are provided for the exercise of their gifts and the open assertion of their principles. If the Church has no such laymen, it is a reproach, a weakness, even a scandal. But it is not so, those who are familiar with public life know well that some of the most effective lay speakers in the Diocese of Toronto are members of the Church of England.

## CANADIAN PATRIOTISM.

WE love our land; we are proud of it; we take an honest and abiding interest in its welfare. We love it largely because we have made it what it is, and I think we love it the more because of the enormous difficulties we have overcome in taming its wildness, and making it subservient to our use. We have some reason to think that in the process of subduing the country (I do not mean subduing our fellows, but subduing the forest, the lake, the river, and the sea) we have developed the hardiest, the healthiest, and the most intelligent of the peoples that occupy the Continent.

What was this portion of North America when we or our ancestors came to it? Let us try to picture it to an Englishman. If he can imagine England, as at one time it certainly was, wholly covered by forests and swamps, without a mile of road, without a field, farm, church or house, with not a single village, town or city through its length and breadth, without a bridge over its rivers, and without a harbour on its coasts, its sole inhabitants being wandering savages, its woods filled with wolves, bears



and wild deer, he can picture what a large part of Canada was, within the memory of living men; and what the whole of it was, not many generations ago. A vast expanse of varied territory covered by primeval forests, not a single mile of road being made through them, not a bridge, not a harbour, not a civilized house, not a civilized man. The task of converting this region into the Canada of to-day is, I venture to say, utterly unthinkable to any ordinary Englishman, for it is unlike anything within the bounds of his experience. We in Canada have taken this savage wilderness and transformed it into a country filled with the conveniences and luxuries of modern civilization. We have surveyed and mapped out regions which came into our possession, penetrating interminable forests for the purpose. We have divided the land into counties, ridings and townships. We have covered the whole area of it with roads, having constructed not less than 100,000 miles of them, nearly all through the forests in the first place. This is independent of great public works of the Government, such as canals, railways, harbors, lighthouses, breakwaters, deepening river channels, &c., for which purposes mainly our national debt was contracted.

The labor of making roads has been a bagatelle compared with the labor of making farms. The words "making farms" will sound strange to English ears for ninety-nine out of every hundred in England imagine that the farms of the motherland are natural features of the country. But a farm is a manufactured article, just as truly as a waggon or a threshing machine. It has to be made, just as truly as a house has to be built. The material is of the Great Creator—the handiwork is of man.

Now we have thus made about 30,000,000 acres of farms. The whole of this has been done by the process of cutting down the woods. It is a very low average which gives 50 trees to an acre of ground, for numbers of acres in the forest have five times as much. But on this moderate scale of computation we arrive at the conclusion that more than *fifteen hundred millions* of forest trees have been cut down to make the farms of the present day. Our farmers may well be proud of their lands, when they have cost them so much labor. We have built some 200,000 or 300,000 farm houses. Those of the early days were simply wooden sheds. Thousands of the Canadian farm houses of the present day are substantial and handsome dwellings, with beautiful orchards and gardens surrounding them. And our country, now that we have made it, is one of the most fertile, productive, and beautiful on the face of the earth, with a bright and bracing climate adapted in a high degree to the development of the race.\*

Thinly populated as Canada is compared with Great Britain, we still have hundreds of thriving villages with their shops, dwellings and churches. We have scores of towns also with their gaslit streets, telegraphs, shops,

\*No part of Canada is as far north as London, and by far the greater part of it is south of the latitude of Paris.

villas, banks and railway stations. We have not a few cities, with their numerous spires and towers, betokening the presence of the Cathedral, the University, the Municipal buildings, with miles of handsome streets, noble mansions, factories, warehouses, churches, clubs, opera houses, and every convenience and luxury that European cities can boast. We have in the city of Montreal alone, besides street railway cars and omnibuses, some 800 cabs. Some 60 or 70 railway trains come and go from our stations every day. I hardly know a more striking way to put advanced civilization than this. This is not said by way of boasting; that would be unbusinesslike. I am simply stating facts.

The last and crowning work in the way of material progress has been the construction of railways. We do not take all the credit of this. Our earlier railways were designed, engineered, and constructed by Englishmen. But in time we learned the art of building railways for ourselves, and we improved even upon our Mother Country. Canada has the unique triumph of having conceived, engineered, and built the greatest railway on the face of the globe. The Canadian Pacific Railway is wholly our own work.

But other things have been done in Canada demanding a far higher order of ability. We have established a complete system of municipal and parliamentary government. This is our own work. Generations of Canadian statesmen, guided, indeed, by able administrators now and then from England, have accomplished this. The crowning work of Canadian Statesmen in rearing up our political fabric was the welding together of our separate provinces into one confederation; a work demanding the highest qualities of statesmanship. Following both American and British models, we have improved upon them. Canada is a perfect Federation already, and in this respect has far outstripped in her political development any other colony of Great Britain. We have well established ecclesiastical systems. Our jurisprudence and laws command universal respect and obedience. We have a system of education beginning at the very foundation in the common country school, and reaching up to universities whose culture is of the same standard as that of the old universities of the United States and mother country.

Our shipping interests are very large, both inland and of the ocean. They are enormously greater in proportion to our population than those of the United States. Seven lines of ocean steamships come to the port of Montreal, most of them either originated, owned, or controlled in Canada. Our trade and commerce are much greater in proportion to population than those of the United States. We have a thoroughly established Banking system, almost wholly our own creation. Our manufactures and mines are rapidly developing.\* Art, Literature, Science, all have their place

\*Our protective policy may be criticized, with reason or unreason. Our own people are by no means united on that subject. It is not a question of trade merely. But there can be no diversity of opinion as to the goodness of our wares; that is well established.

in our midst. Our social life and habits are fashioned after the best European models, both English and French, and the country is a great and glorious one, with noble inland seas, picturesque chains of mountains, beautiful coasts and harbors; a splendid system of rivers; and, what has come to us almost as a new revelation, a vast and fertile prairie region with room enough in it for millions more of inhabitants.

Such is the Canada of to-day; and it is our own country. There is not only patriotism, but independence in our love of it. Our fathers and we have toiled to produce it. We have an abiding faith in great possibilities for the future, and we mean, under Providence, to keep these possibilities under our own control in close unity with the Mother Country.—*From an Address, by George Hague, Esq., on Imperial Federation.*

#### BOOK NOTICES.

ALDEN'S CYCLOPEDIA OF ENGLISH LITERATURE. Vol. ii., p.p. 478. *John B. Alden, New York and Toronto.* This volume continues the work to the end of initial letter B., and comprises notices critical and biographical, of one hundred and ten authors of all ages and nations, with extracts from the writings of the more distinguished. If a word of complaint may be allowed over so excellent a compilation, we should have thought that less space might have been given to the writings of the Beecher family, Mrs. Beecher Stowe's works are so well distributed that one would have thought it needless to give lengthy quotations from *Uncle Tom's Cabin*, and the extracts from Mrs. Beecher, H. W. Beecher, and Lyman Beecher, although good reading, seem a little out of proportion. To most of their own country people, however, this will be acceptable as a tribute to national vanity, against which we offer no protest, as a nation does itself honour which honours its higher life as manifested in authorship. The extracts from St. Augustine, Francis Bacon, Baxter, Beaumont and Fletcher, and Blackstone and Barrow, are especially worthy of commendation; they alone give this volume much value, far more than its cost, as they cannot fail to give enrichment and a noble stimulus to the mind which feeds upon such choice intellectual food. The notices of minor authors are carefully written, giving the titles of their works, with dates of publication. Young students will find this work an invaluable guide book in selecting lines of literary travel, older ones will find it full of charming, even if sad, reminiscences of delightful hours with "eminent authors of all ages and nations."

MECHANICS AND FAITH, a study of spiritual truth in Nature, by Charles Talbot Porter. Putnam & Sons, New York; Williamson & Co., Toronto. The author naturally says that "at first view, mechanics and faith would seem to express the opposite extremes of thought. Their association would appear to be the bringing together of subjects which are quite incongruous, between which no relations exist." Against this apparent antagonism, the writer protests, on the ground that "If mechanics and faith are realities, it is certain that they cannot be incongruous and unrelated, and it is possible that harmonies and relations of the most perfect and intimate nature may exist between them." On the ground that Faith is the highest spiritual attainment of man, and that it is God's purpose for men to be so endowed, he sets out to show the existence and nature of the relation between mechanics and faith. He says, "The mind in its healthy development cannot be satisfied until it has arrived at this sublime truth, that the physical laws which we must obey are the changeless modes of divine activity. In every successful mechanical work there is a unity of purpose between ourselves and our Maker. In the production of all these we become co-workers with Him, yea,



the voluntary agents by whom He accomplishes his purposes. When Kepler reflected on the laws of planetary motion which he had discovered or demonstrated, he was overcome with awe and exclaimed: "Now O God, think I, Thy thoughts after Thee." The work abounds with passages which the clergy would find most valuable in dealing with the difficulties suggested by modern sceptics, and more especially with the too current notion that the human reason is an infallible guide to truth. That "reason" is a dangerous guide in the domain of mechanical science, the author eloquently demonstrates, and the whole of his argument may be summed up in this, that in God, the Creator of all laws mechanical and spiritual, we live and move and have our being, and that all truth, all light, as it comes to man is revelation from the Supreme. There is one thought in the chapter on "Prayer" which is choice. "The language of the Lord's prayer assumes the fact that every where and at all times each individual soul is already and continually in the immediate presence of God." The chapter on "Suffering" contains a slashing attack on Calvinism, which is a refreshing change from the author's severe and somewhat metaphysical style.

## Home & Foreign Church News

From our own Correspondents.

### DOMINION.

#### ONTARIO.

**KEMPTVILLE.**—With the Church in general this parish is falling into the line of observing the festivals and fasts of the Church. Lent was, therefore, observed with deeper devotions, and Easter with greater joy than heretofore. Between Good Friday and Easter Day, came Easter eve, when the remains of the late Mrs. Spencer, wife of the late curate of the parish, were reverently received at the church gate, by the rector, Mr. Emery, at 8 a.m. So befitting a time for such an occasion when the Mother Church speaks of "the grave and gate of death," through which her dear children "pass" to their "joyful resurrection."

The sacred mysteries were celebrated, the rector being celebrant, the vicar of Oxford Mills adjusting as deacon, the introt "the strife is o'er, the victory won," bespoke the sure and certain hope of all in connection with the beloved one whose visible presence was withdrawn from mortal gaze. After consecration, "I am not worthy," was sung by the faithful who continued in the act of adoration. The altar was dazzlingly bright with its ordinary ornaments, and its beautiful Easter decoration. The entire service was more a beautification than a dirge. So suited, as it was said by her friends, to the saintly character of her whose earthly tenement now lay ready for God's care, whilst her bright soul in Paradise was pouring forth, in unison with her dear ones on earth, and kindred "spirits of just men made perfect," as well as with the angels and archangels, the grand triagion common to the church militant and triumphant. At 11 o'clock the church was full of friends who had come to assist at the last rites. The appointed hymns so full of Christian hope, were feelingly rendered. The adjusting clergy were the Rev. Messrs. A. Spencer, (alone but not forsaken), A. Cooke, R. L. M. Houston, Wm. Carey, W. Lewis, W. Read, and the rector.

There were four services in the parish church on Easter Sunday. All well attended. At 3 p.m., the Sunday School, numbering one hundred, marched from the parish hall to the church. The service was choral throughout, and the choir consisted of the children, who rendered Hutchins' Easter service in a most admirable manner. The children made an Easter offering of sixty dollars towards the debt on the memorial church. The extra offering of the people for the same purpose, in the morning and evening, was \$63. The entire offerings for the day amounted to \$160. The number of communicants during the octave was 119.

The annual vestry meeting took place in St. James' Hall on Easter Monday, and was adjourned until Tuesday, May 11th, when it met again. The attendance was good. The wardens annual financial statement showed \$754.84. The rector presented the following reports: Ladies Aid, \$417.99; extra parochial missionary purposes, \$217.79; Sunday school for the year, \$103.25; special on Easter Day, \$60; special offering the last three months for debt on the church, \$216; the entire amount for the year being \$1,769.97.

**BROCKVILLE.**—*St. Paul's.*—By the sanction of the lord bishop of the diocese, a mission was commenced in this parish on Sunday, the 11th of April, with the Rev. F. H. Du Vernet as missionary. There had been much previous preparation by faithful and earnest prayer, by a systematic canvass of the town, and by a widespread distribution of mission literature. (It might be said for the benefit of those intending to hold missions that this can be got from New York.) On the previous Saturday, a preliminary meeting for heart searching and consecration was held, when an address was given by the missionary. On Sunday large congregations attended, and the services were marked by an unusual impressiveness and solemnity. Each afternoon during the week an address was given on the deepening of the spiritual life, and in the evening the sermon was more especially adapted for awakening the careless, and rousing the impenitent. The services increased in interest, until on Sunday afternoon at the service held for men only, there were present about four hundred young and old men, and in the evening the hall in which St. Paul's Church congregation temporarily worship, was crowded to its utmost capacity. Characteristic features of this mission were the half hour's singing before the evening service, which had the double effect of "arousing the interest and solemnizing the mind, and the after meeting for those anxious about their souls, and burdened with spiritual difficulties. All the services, however, were conducted with the greatest solemnity, and the most perfect order. There was an utter absence of excitement, extravagance, sensationalism, or any such thing. The mission was conducted on thoroughly church lines. To the regret of all, the mission sustained a serious drawback through the withdrawal of the missionary before the close of the mission. The strain upon his strength after the Rochester mission, proved too great, and on Monday, much against his will, he was compelled to desist from further preaching. The mission was conducted, therefore, for the remaining three days by the rector, the Rev. Dyson Hague. The results of the mission cannot be stated in so many words, but this we know, that not only was the spiritual life deepened in many, but many were awakened from carelessness and sin to live henceforth for their Saviour alone. An impetus was given to the whole work of God in the parish, and vigour and enthusiasm imparted to his people.

**MATTAWA.**—The Bishop has appointed the Rev. William Quartermaine, one of the recently ordained deacons, as missionary assistant under Mr. Bliss in the Upper Ottawa mission. Mr. Quartermaine came to this parish from England, having been engaged there by Mr. Bliss as a lay reader, and has now worked most acceptably among the people in this large mission for upwards of a year. The work of the church will be materially strengthened by the addition of an assistant in orders, and many hearty wishes and not a few prayers will be offered for the young deacon's success in his ministerial life.

**PICTON.**—*St. Mary Magdalene's Church.*—There was a full attendance at the Easter services and holy communion. The singing and responding were hearty and general. The sermons of the rector, were vigorous and striking expositions of the truth of the resurrection. The church was beautifully decorated for the occasion with a profusion of flowers by the ladies of the congregation, who had also laid down on Easter eve a very beautiful chancel carpet purchased in Toronto. In the afternoon the rector preached an eloquent and appropriate sermon to the Oldfellows, who expressed their gratification with the service by presenting him with a handsomely worded resolution of thanks, and an expensive cake basket of silver.

**Confirmation Service.**—On Sunday, May 2nd, the lord Bishop of the diocese administered the Scriptural and apostolic rite of confirmation in the above named church to a numerous class of candidates, none of whom were below fifteen years of age. Some of the beautiful Easter decorations still adorned the chancel. The service was very impressive and made additionally so by the solemn manner in which the rector, Rev. E. Loucks, presented the candidates to their Father in God. The class numbered forty-five, two of whom were, on account of sickness, confirmed privately. It included several married men and women, and no less than seventeen persons from other Christian bodies. The Bishop expressed his great satisfaction with the candidates, and in congratulating Mr. Loucks said that never before had he confirmed so many "outsiders" at once. A prominent lady of the congregation, stated what was the general feeling, that it was an unusually devout and intelligent confirmation class. All remained for the holy communion, with eighty others. It may be appropriate to mention here, that other parochial matters are in a very satisfactory condition. The Lenten services were remarkably well attended. The number of communicants

on the roll are over 220. Two able young men, Messrs. Wilcocks and Seeds, are churchwardens; and finally in addition to the fact that every pew but one in the church is rented, the sum of nearly \$1200 for the ensuing year, has been guaranteed through the envelopes. Picton seems to be one of the most progressive and flourishing parishes of our diocese.

**MILFORD.**—On Sunday afternoon, May 2nd, the lord Bishop of Ontario held a confirmation service in St. Philip's Church, and in the evening in St. John's, Wapoo. In the former church nineteen candidates, and in the latter fifteen received the sacred rite at the hands of the Bishop. The Rev. A. T. Brown, missionary in charge, had prepared them with as much care as his recent ill health permitted. The church in Milford has been recently repaired, and the good people of Wapoo are engaged in erecting a very substantial fence on a stone base around their pretty little church.

**BELLEVILLE.**—The Christ Church case, which has been left by mutual agreement to S. H. Blake, Q. C., for settlement, came before him Saturday the 15th inst. A number of witnesses were examined, but as Mr. Blake had to return to Toronto, he adjourned it until the 24th inst. An effort was made by Mr. Blake to arrange with the wardens of the church, to furnish Mr. Dunnet with a pew until the case was settled, but Mr. Walkem, of Kingston, counsel for the wardens, said he could not entertain the proposition.

**Ordination.**—On Sunday, the 16th of May, the Bishop held an ordination in Christ Church, Ottawa. During all the previous week, the candidates were examined by the chaplain, the Archdeacon of Kingston, and Rev. E. P. Crawford. Saturday was spent as a "quiet day." There was an early celebration, the Bishop interviewed the young men in the forenoon, and the rest of the day was devoted to serious conversation and prayer, with addresses by the Archdeacon on subjects connected with the professional and private life of a minister of Christ.

Sunday was a day to be remembered. The Bishop, chaplains, clergy of Christ Church, and of some neighbouring parishes with the candidates who had passed the examination, met in the school room at 10:30, and robed, all without exception wearing white stoles. The church, of whose beauty it is needless to speak, was completely filled by a very reverent congregation. The procession was composed of the candidate deacons, followed after an interval by the candidate priests, then the visiting clergy, the Archdeacons of Ottawa and Kingston, the chaplain bearing the pastoral staff, and the Bishop, in all numbering seventeen. The singing of the well known hymn, "Through the night of gloom and sorrow," as a processional by the whole congregation led by a large choir was most impressive. The sermon was preached by the Rev. E. P. Crawford, and was an excellent discourse explaining the nature of the ministry as one of the divine gifts of the ascended Lord, and closing with an earnest and eloquent address to the candidates. They were presented for their respective orders by the Archdeacon of Kingston, Dr. Bedford Jones, who then sang the litany, the responses being very generally taken up by the congregation as well as by the choir. The holy Gospel was read by the newly ordained deacon, Mr. Johnston, Mr. McLelland Snowdon, B. A., whose answering at the examination did much credit to the theological training of Trinity College. The celebration was choral throughout. The music to *Kyries, Sursum Corda, Sanctus, &c.*, was simple but effective and was in all respect satisfactory, the organ accompaniment of Mr. Harrison, as usual, leaving nothing to be desired. The Bishop took the eastward position from the beginning, Archdeacon Lander and Rev. H. Pollard, rector of St. John's, acting as deacon and sub deacon. Although there had been an early celebration, the number of communicants was very large, and it was close on two o'clock when the recession went down the long aisle singing the *Nunc dimittis*. The whole service from first to last was conducted with ease and dignity. Thanks to the pains taken by the clergy of the Church, who provided printed programmes of the order of proceedings, hymns, etc., and looked carefully after the choir arrangements, as well as all the details, the congregation were enabled to follow intelligently every part of the long and intricate ordinal. The homes and stations of the clergymen ordained on this occasion are as follows:

**Priests.**—Rev. Morris Arthur Francis Taylor, missionary at Clarendon, North Frontenac; Rev. Francis Woodward Armstrong, curate assistant, Trenton.

**Deacons.**—Johnston McLelland Snowdon, B. A., Queen's College and Trinity College, missionary at Gloucester, Carleton; Charles John Young, B. A., Cambridge, missionary at Renfrew; Walter Henry Stiles, St. Augustine's Canterbury, missionary at Parham; James Fredric Gorman, St. Augustine's.



missionary-assistant, North Gower; Peter Thomas Mignot, curate-assistant, St. Paul's, Kingston; William Matthew Henry Quartermaine, missionary deacon, Mattawa.

**TORONTO.**

**ORILLIA.**—St. James's.—Mr F. Evans was appointed the clergyman's warden, and Mr. S. S. Robinson the people's warden. Messrs. Booth, Evans, and Dr. Elliot were elected representatives to Synod. The assistant clergyman, Mr. W. J. Armitage, has been appointed to St. Catherine's, diocese of Niagara.

**BAND OF HOPE.**—St. James's.—The members of the Band of Hope, St. James', gave a highly pleasing and successful entertainment in the school house on the 14th May.

The Synod of the diocese meets on the 22nd June.

The C. W. M. A. acknowledge with thanks, the receipt of a parcel of clothing from "A Friend," Lindsay.

The last public meeting of the Toronto Church Sunday School Association for the present season was held on Thursday, April 20th, in St. Peter's School House, the Ven. Archdeacon Boddy in the chair. There was a fair attendance. The Treasurer submitted a statement showing a balance of \$10 to the credit of the Association. He reported that the following were the only Sunday Schools in Toronto which had not yet paid their annual subscription to the funds of the Association, viz. Grace Church S.S., St. James' Cathedral S.S. and St. John's S.S. Rev. C. E. Whitcombe, M.A., read a very interesting paper on "The Book of Common Prayer," which was spoken to by the Rev. Richard Harrison, Messrs. C. R. W. Biggar, and S. G. Wood. The paper will be published in full in the DOMINION CHURCHMAN.

The following resolution was unanimously adopted on motion of Mr. Biggar:—"That inasmuch as the children of our church are not so well instructed as they should be in the 'Book of Common Prayer,' the Toronto Sunday School Association requests the Church of England Sunday School Institute to publish for the use of S. S. teachers (1) a series of lessons on the various offices of the Book of Common Prayer, and also (2) a series upon the Collects, Epistles and Gospels for the Sundays of the Christian Year." A vote of thanks was tendered to the chairman, after which the meeting was concluded by pronouncing the benediction.

The Rev. Dr. Snively, of Grace church, Brooklyn Heights, has been invited by the Bishop of Toronto to preach before the diocesan synod at its opening, June 22, and to deliver a missionary address in St. James' Hall on the evening of June 23.

**NIAGARA.**

**PALMERSTON.**—Rev. G. B. Cook, incumbent of this Parish, left last Monday for England on a two months' leave of absence.

**HURON.**

**MITCHELL.**—Trinity Church.—The adjourned meeting was held on Monday the 9th inst. The Auditors presented the report, having carefully examined the same, which reveals a most satisfactory and prosperous state of things. During the year, viz., from Easter 1885 to Easter 1886, the congregation have raised for all purposes about \$2,600, \$558 of this amount came through the collections, \$345 99 being ordinary, and the rest for special purposes, \$307 65 were sent out from the parish for Diocesan and other purposes, \$80 being for the Bishop's residence (in course of erection at London), and \$219 for missionary purposes. Notwithstanding the increased stipend paid during the year, being \$200 more than heretofore, and the extra expenses incurred in renovating the church and rectory, there remains but \$100 of debt on the building, and a note of \$150 on general purpose fund, against which the wardens have assets to the amount of \$65, so that the total liabilities of the parish, including church, rectory and all other claims, are under \$200. Such a state of things must be most encouraging to pastor and people. Special thanks were tendered to the retiring warden, Mr. Thos. McClay, to whom the rector paid a high compliment for the prompt and business-like management of the funds; also for his courtesy in his personal dealings towards himself (the rector) whose claims had always been promptly and fully met. In closing the meeting the rector thanked all for the

heartly co-operation, and christian affection extended him during the past year. Messrs. A. Dent and W. Murphy are the Wardens for the current year, and Messrs. A. Dent and W. R. Davis delegates for the Synod.

**GLENCOE.**—The annual Vestry meeting was the largest ever held; great interest was manifested in church affairs, and the clergyman was warmly supported in all his work. The expenditure for the year was larger than is usually the case; the receipts also showed an increase, while the congregations were steadily increasing. The Rev. W. J. Taylor gave a brief account of the work of the year, reporting decided blessing as a result of the special and general services. Messrs. H. Currie and W. S. Rogers were re-elected churchwardens; the former gentleman was appointed delegate to the synod and Messrs. G. Harrison and W. Swaisland auditors. The choir of the church, largely composed of boys and girls, led by Mr. Smart, were thanked for their efficient services.

**WARDSVILLE.**—The Vestry-meeting showed a balance in hands of the churchwardens after all indebtedness had been met. It was shown that the expenditure had been small because of the ready aid given by the churchwardens, Messrs. H. Wilson and W. Newson, in lighting the church, attending to the fires, &c., while the ladies of the "Guild" had kept the house of God in a suitable condition for service. They had also agreed to purchase three lots between the church and parsonage as a run for the clergyman's horse, &c. Considering this old place has lost, by removals, all its wealthy people, and that the beautiful church and pleasant parsonage are entirely free from debt, while the congregations are good and increasing, the Rev. W. J. Taylor and his people have much cause for thanksgiving.

The address of Rev. W. J. W. Finlay is changed from 44 Temple street, Boston, Mass., to Simcoe Ont.

**ALGOMA.**

**HUNTSVILLE.**—The Rev. Thos. Lloyd desires to acknowledge with many thanks the receipt of a parcel from Mrs. Gurney, St. Ives, Cornwall, Eng., containing the following: A set of communion linen, one hanging for desk, one alms leaf, and one dozen hymns, A. and M.

**FOREIGN.**

The London Z-nana Mecidal School has sent sixty women to India fitted to care for the sick and suffering women there.

Mr. M. T. Russell, a Scotch gentleman formerly of Calcutta, has recently given \$85,000 for Christian female education in India.

The Queen of Sweden has given \$10,000 to foreign missions.

The contributions by evangelical christendom today for missions to the heathen come to \$8 000 000, a sum more than thirty-fold greater than that raised eighty or ninety years ago.

The Rev. Edwin G. Weed has declined the Bishopric of Florida. There is a general disappointment felt throughout the diocese at this decision.

The pocket diary of Bishop Hannington, who with a majority of his fifty porters was murdered in Uganda, has been bought from one of the king's gate-keepers, the man who was sent with the order for the bishop's execution.

Sixty ministers of Cleveland, Ohio, amongst whom are Bishop Bedell and many of his clergy, have issued an address to Christian people urging them to abstain in every way from encouraging the Sunday newspapers, and its words are earnest and strong.

The Rev. Philip Brooks, D.D., rector of Trinity Church, has been elected Assistant-Bishop of Pennsylvania. A daily paper states that he has telegraphed his parish in Boston that he will not leave them.

Don Domenico Alessiane, incumbent of St. Eustachio, one of the parish churches of Rome, has written to the Cardinal Vicar that he finds it his duty, from love for the Christian truth, to withdraw himself from the Papal jurisdiction, in order to dedicate himself wholly to the work of the liberation and reformation of the Catholic Church in Italy.

**DETROIT.**—The elegant home of Mr. and Mrs. Henry Heames, No. 896 Fort street west, was the scene on Thursday evening of a pleasant social event. The occasion was the reception tendered by them to the Rev. J. W. McCleary, assistant rector of St. George's Church, and Mrs. McCleary. The company, numbering about 150 persons, were served with a bountiful repast. The host and hostess were very ably assisted in the duties of entertaining by Mr. and Mrs. Wm. E. Heames, Messrs. John E. and Elgin and Miss Victoria Heames and Mrs. Theo. O. Jen, of Milwaukee. The event was characterized by warm-hearted sociability and thorough enjoyment on the part of all present.

Light showers fell throughout Good Friday, at Faribault. Just as Bishop Whipple was beginning his fourth instruction at the Three Hours' service in the cathedral, a cloud of intense blackness overspread the sky rendering the church so dark that people could with difficulty distinguish each other, even at short distance. But one gas jet had been lighted—that at the organ. The deep gloom and the bishop's solemn words, together served to recall most vividly the dark hours of the crucifixion. Easter, when it came, was filled with happy services, when the bishop, clergy, seminarians, students and parishioners joined in worshipping "with the heart and with the understanding also," the Risen Lord.

The many friends of Bishop Thorold will be gratified to learn that he has returned from his trip to the West Indies with greatly improved health. The Rev. Dr. Hughes Games, Principal of King William's College, Isle of Man, has been appointed Archdeacon of Sodor and Man, succeeding the late Dr. Moore. The Rev. Jefferson Lowndes, M.A., has been appointed senior curate of St. George's, Basseterre, St. Kitts, and head master of the High School in that island, Mr. Lowndes is remembered as a distinguished Oxford oarsman, as the winner of the diamond sculls for five years in succession, and as amateur champion of the Thames for two years.

The brave Bishop of Melanesia, (Dr. Selwyn), recently delivered a missionary address at St. Mark's Church, Darling Point, and gave some valuable incidents on Church work in his own mission diocese. Cannibalism was rife in the islands, and in nine cases out of ten this is a religious rite whereby a man was killed in order that the death of some great ancestor or chief might be avenged. Tribal feuds and internecine wars arose in consequence of a death. The boys at the different islands are brought up at the school at Norfolk Island. He did not say that they turned out to be capable teachers, but many of them do. The language in some of the islands is so hard that none of the neighboring islanders attempt to learn it; but one of the boys who had been at school, and baptised in Norfolk Island, asked some of the older boys who had been their sponsors to help the natives. Ignorant of the people, their customs, and with but a slight knowledge of their language, the young man said he knew not how to reach them. Yet, as evidence of the power of the love of Christ within him, he was satisfied with his mission, and said, on setting out, "The bishop has sent me, God wants me, and therefore I will try." The year before last that missionary returned with the first fruits of his labors—thirty-five souls for baptism. The young man was afterwards ordained deacon, and still remained on his own island, winning his way by love, gentleness, and kindness, yet not without firmness; and it could be seen how the natives were influenced by the example of his life. Another case of the unconscious exercise of duty was to be found in the little island of Merlava, which four or five years ago was in a worse state than any of the group. There had been a great famine, and the people were plundering and shooting each other without mercy; but Dr. Selwyn baptised thirteen or fourteen adults, brought to him by his young teacher, and at that baptism the whole population assembled without a single weapon in their hands. The young missionary conducted him around the island, and at one place pointed to a rock, saying, "I stood there about two years ago, and stopped some people who were going to attack my village." In an island where no one ventured abroad unarmed he stood calmly, and by the mere influence of his peace deterred his warlike neighbors from plunging into hostilities. Dr. Selwyn did not claim these results as the work of the Church, but as a specimen of the love of Christ working in the hearts of the natives, giving out power, strength and devotion, which could not have been obtained from any other source. In larger communities, such as the island of Florida, where five or six years ago Lieutenant Bower was killed, and where there had been murders committed without end, the missionary could now travel unarmed; the people were learning about Christianity and winning it. The old chief is said to have wanted to kill the missionary, was in



the habit of attending weekly, and traveled five miles across the bay that he might sit at the feet of one of the teachers. Where ten years ago there was but one school there are now twenty or thirty, with between 700 and 800 children. Six hundred people had been baptised, and the missionaries were unable to keep pace with the movement. The native clergy and deacons acknowledged that instead of—to use the pregnant words of an old chief—being bowed down with fears of one another and of the spiritual gods, they now lived in peace and quietness. Throughout the islands there had been a tendency to infanticide, and where Christianity obtained we now see springing up a large number of children who are the pride of their parents. In one or two villages the people became the admiration of the neighbouring tribes, because they had such large and thriving families. Not much of life and light has been given to the natives, but the missionaries have shown them something of sympathy and love. The islanders of Santa Cruz (which has been watered by the blood of Bishop Patterson, Commodore Goodenough, and those who died with them) now freely trust the missionaries with their boys. Mr. Lister Kay has traversed the whole island, frequently standing between hostile tribes and causing them to make peace; and he was regarded as a power, simply because he preached gentleness and truth. Surely there is a power behind Christianity when a single man dwelling among wild people can make his influence so widely felt, and can make the people understand that it is a message of peace. Dr. Selwyn said he had erected a cross on the island where Bishop Patterson was killed, and the people understood it to be a sign of life and peace.

## Correspondence.

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

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

### WHITHER ARE WE DRIFTING.

SIR.—The Bishop of the diocese of Algoma recently preached a sermon in which he painted the whole Church of Christ in glowing colors. He attributes the slow progress of the Church in this age to the present prayerless spirit of her laity. He admits that they have plenty good music in the services of the sanctuary, and insinuates that it is not used in the proper spirit, being severed from the other essential element of true worship, namely, prayer. The fact that the Church in this age is prone to render the praises of the Lord in an operatic manner, is an evidence that she considers the masses are in a morbid state, and can be attracted and held only by a showy ritual consisting chiefly of vocal and instrumental music.

If the primitive practice of prayer and praise combined, offered up by both clergy and laity, fails to have a salutary influence on the masses, it is not reasonable to suppose that the modern practice of praise alone offered up by the lay part of the congregation can be permanently beneficial, for it must necessarily cease to be congregational and become the work of a few professionals, and, therefore, cease to be a spiritual service.

In localities where the service of praise has degenerated into a quasi-theatrical performance (to amuse a crowd of base and idle spectators, whose motive in assembling is not to worship God, but to be seen in the congregation to be considered respectable) a part of the congregations occasionally disperse before the sermon is preached, if the clergy are not eloquent preachers.

A prelate having within his diocese congregations accustomed to the above mentioned practices, cannot be guiltless in regard to their souls, if he knows their real state and makes no effort to improve it. The Bishop referred to above, does not seem culpable in this respect.

The base conduct of the majority of the laity of the churches under the control of the Pope, soon after their congregations disperse, some blaspheming, some fighting, some lying, some stealing, some getting intoxicated, and some gambling, shows that they are but one remove from paganism, and yet they are familiar with a pompous ritual which does not benefit them so much as the one of the Mohammedan derives benefits those who use it. So long as the clergy of those churches use in their colleges and private studies their present text books, some of which teem with inaccurateness and others with foulness, so long will they and their laity continue in their present degraded condition, and be a hindrance to the progress of enlightened civilization, and inimical to all government not active in accordance with

the principles enunciated in the rusty Syllabus and in some instances, conspiring to overthrow them, and thus enrich their laudable and humane policies.

Corsican, May 7th, 1886.

LAIC.

### ALGOMA.

SIR.—Will you give me room to make an offer which is now a very common one in England. I shall be most happy to receive any tired Town or City Parson and give them a two week's rest here free of all expense, or more than one. In fact arrangements can be made by which three or four could come in turns or one after the other, commencing the latter end of August. I can offer nothing but a quiet, happy home. There is splendid fishing about four miles away. I have books if they should wish to read, but will not tempt them to work at all. The expense ought not to be more than \$20 to get here and go back to Toronto. Should any be desirous of accepting my offer they had better write at once. I am yours, &c.

Aspdin P. O., Muskoka, WILLIAM CROMPTON,  
Canada, May 13th, 1886.

### AN ANSWER.

SIR.—In reply to "A Subscriber," who asks about the saying the words of administration to two communicants at once, I may inform him that on occasions when (as it is to be presumed was the case in his church on Easter Sunday) there are large numbers of communicants, and the priest is single-handed, it has been very usual to do as described. Indeed, in the Evangelical (so called) Churches in England, the ordinary practice is to say the words of administration but once for all kneeling at the altar rail together. It no doubt seems a breach of the Rubric, which directs the words that follow to be said by the minister, "when he delivereth the bread to anyone." And certainly, on all ordinary occasions, this direction should be obeyed. But there are times when the letter killeth and the Spirit giveth life. And when, on such days as Christmas and Easter, and Confirmation Communion, the number of the recipients is unusually large, and the clergy few, and moreover, when the lazy liabeds will not bestir themselves to come to early celebrations, but must have their comfortable breakfast before they draw near the Feast of the Lord—then the clergyman may properly consider the propriety of not detaining the communicants inordinately. Speaking from experience, I have known a very particular "High Church" Bishop direct the clergy to do just as your correspondent has described. I happen, also, to know a clergyman who was thanked by some members of his congregation, who were not strong people and equal to the strain of kneeling during the time of a prolonged individual administration, for his consideration in thus shortening the time of reception. It has often been said that the service has been made for the people and not the people for the service, and in these days, when it is of prime consequence to induce people to be communicants, the clergy, I should say, are more than warranted in removing all reasonable obstacles in the way. And it is beyond question an obstacle in the way, the only time that a great many persons can or will communicate is at the end of a service, especially (such as that of Easter Day), consisting of the full Morning Prayer with the Hymns or Anthems. Indeed, we all know how the normal length of our Anglican Sunday Mattins with the inevitable sermon has operated in hindering the receiving of the Holy Communion by numbers who, from one cause or another, cannot spare time to wait for the celebration—the real Sunday act of worship. It just occurs to me, in closing this letter, to ask whether the clergyman of whom your correspondent writes, had another service or engagement on Easter Day, which may have compelled him to economise the time of the reception in his Church, where, I doubt not, he was single-handed, also whether your "subscriber" was offered the privilege of an early celebration, so that his minister might be relieved of the number of high-noon communicants, and whether what he complains of took place at that early celebration? And finally, I would ask whether before writing to you this "Subscriber" went to his clergymen for an explanation, for which he would not have had to wait a week? Yours, &c.,

ANOTHER SUBSCRIBER.

### THE SOCIETY OF THE TREASURY OF GOD.

SIR.—I take the meaning of the Canon of the Provincial Synod on the Diaconate to be, that for the Holy Order of Deacon the experience in business and knowledge of men, gained in a life spent in some secular calling, when consecrated to the service of God, may be taken as in some sense equivalent to the college (not theological) training required of the other clergy; and that as the number of deacons increase the qualifications for the Priesthood will be raised to a higher standard.

Not having had any theological training, I feel the greatest diffidence in asserting any opinion upon such a subject as the law of the tithe being of divine institution and of perpetual obligation. "Fools rush in where angels fear to tread," is no where so applicable, as to those who without a well balanced knowledge of the Holy Scripture and the teaching of the fathers of the Catholic Church, presume to set themselves up as self appointed teachers.

I would, therefore, only present what I have to say as suggestions or questions.

Take the concluding words of Malachi, (iii. chapter). No one will deny that the "Messenger" was John Baptist, or that the "Messenger of the Covenant" was our Lord,

"they that feared the Lord spake often one to another" and the passage about the jewels of God are often applied to the time of the end, with the concluding glorious promises. Between these passages comes the curse pronounced upon the robbers of God, and the windows of heaven being opened for the blessing of the Almighty to descend on those who "return unto God." I cannot see how one part can be taken to apply to the Christian Church and not the other. If that blessing only applies to dollars and cents, it is a mighty poor one, nay, it would more often be a curse than a blessing, it must be taken with "Seek ye first the kingdom of God and His righteousness and all these things shall be added."

I wish the title page of the New Testament had been left out of the Revised Version, it seems to cut the Church of God in two, and tends to obscure the magnificent sequence of the Scriptures; all types, sacrifices, and priesthoods merging into the Great High Priest on the right of the Father pleading the Sacrifice of the Lamb of God that taketh away the sins of the world.

Malachi "the messenger," utters the voice of the Lord, "remember ye the law of Moses my servant, which I commanded unto him in Horeb for all Israel, with the statutes and judgments." Four hundred years passed away, and "the Lord, the messenger of the covenant," came suddenly to His Temple, and among the first words he uttered when he entered into His ministry were "think not that I am come to destroy the law, or the prophets; I am not come to destroy, but to fulfil." "till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." And then He went through the decalogue taking up law after law, and showing how each and every one was not only to be kept in the letter, but in spirit also—more than that—He required the opposite virtue to be cultivated, His followers should be perfect, as His Father in heaven is perfect. St. Paul says that "the law is holy, and the commandment holy, and just and good," and that "the law is spiritual." The law of the spirit of life in Christ Jesus that has made us free from the law of sin and death.

The law of tithe was of divine appointment, can its perpetual obligation have ceased now the law has become spiritual? What was the teaching of our Lord? The Jews were a tithe paying people. The Pharisees who paid tithe on the smallest and lightest articles of food, but neglected the weightier matters of the law, received one of the few scathing rebukes uttered by Christ, He then enforced the law, and told them to continue to pay the tithe "these ought ye to have done, and not to leave the other undone." "Go thy way, sell all that thou hast and give to the poor." Among examples, we have Zaccheus, the publican, "The half of my goods I give to the poor." The widow cast into the treasury "all her living." The early Christians had all things in common, and in these latter days we read of a Presbyterian bee-keeper and his wife who dedicated their bees to the Lord, those bees produced thousands of dollars,—but they took no more than they prayed for, their "daily bread," and carried the law, now illuminated by the glorious resurrection of the human body of the Son of God, to its logical conclusion. Those humble people can doubtless tell what is the blessing for which the windows of heaven have to be opened to the individual soul abiding in "the vine."

Now for the other side. "Ye are cursed with the curse," (Revised Version). Is not this the old curse of covetousness? We cannot serve God and Mammon. Leslie quaintly tells us that God requires our tithes, first fruits and offerings, as constant reminders of this danger of idolatry, and therefore commands us to take this devil Mammon we are so apt to worship, and continually offer him as sacrifice on the altar.

Since the sacrilege committed by the English nation by selling the dedicated wealth of the Church to Henry VIII., voluntary tithe has completely passed out of mind, and has only been revived by churches outside our communion. People say, "All I have is God's, He has lent it me, we are not under the law, but under grace," and so on. Unlike the bee-keeper, their "daily bread" means all the luxuries they can purchase, and they give the miserable residue grudgingly to their God.

I have never met a man yet who is satisfied with the system of finance of our Canadian Church, most



agree that it has been an utter failure. We maintain that the cause is covetousness, and the remedy is obedience to the spiritual law of the tithe.

A society that sets itself to reform our system of finance, must expect all the opposition the devil can bring to bear. Mammon has ruined more souls than any other of the Principalities of hell, and we shall not have it all our own way. We have made mistakes and blunders, but God uses the weak things of the world to confound the strong. We have moreover the promise of the Master, that if any man will do the work, he shall know the doctrine whether it be of God, which I take to mean that if any man will "return to God" in this matter of the tenth; or make an effort to do so by systematic and proportionate giving as part of his worship, he will soon know the doctrine, whether the law of the tithe is carnal or spiritual.

I am, Sir,

C. A. B. POCKOCK,

Organising Secretary

Toronto, May 12, 1886.

CONFEDERATION OF THE CHURCH IN CANADA.

SIR,—I have before me the "Report of Home Mission Work in the Synod of Manitoba and the North West Territories," presented to the Presbyterian General Assembly, 25 May, 1885; also the "Report of the Synod of the Diocese of Rupert's Land, Church of England, held October, 1885"; and also the minutes of a meeting of the Executive Committee of this diocese, held April, 1886.

I propose to collate some of the facts disclosed by these official documents, in support of the view I have long held, that the Confederation of the Church of England in Canada is essential to her very existence as a leading Christian power in the Dominion.

The growth of the Presbyterian body in the North West, may be seen by these figures, taken from the Report, page xi.

Table with 5 columns: Year (1871, 1882, 1883, 1884, 1885) and rows for Congregations and Mission Stations, Families, Communicants, Sabbath Schools, Sabbath School attendance, Churches, Manse, and Contributions for all purposes.

Compare these with those found in the Report of the diocese of Rupert's Land. Of course no exact comparison can be made, because the Presbyterian Report covers the whole North West, but it must be remembered that it is in the territory of the diocese of Rupert's Land that the great bulk of the work both of the Presbyterian and Anglican bodies is performed.

The first point to which I refer, is the fact that the "Contributions for all purposes," of the Presbyterians during 1884, was \$89,085, and by far the greatest portion of this was contributed by old Canada. The income of the mission fund of Rupert's Land for the year ending September 1885, was \$16,888, or less than one fifth of that of the Presbyterians! Of this sum "the Ecclesiastical Province of Canada,"—I use the very words of the report—contributed—how much do you suppose?—the magnificent sum of \$455.64!! I am careful to mention the cents, as they form a considerable proportion of the whole. Thus the 4350 Presbyterian families of the North West are supplied during one year by their co-religionists of Eastern Canada with the princely sum of nearly \$90,000, while our co-religionists send us the beggarly pittance of \$455.64! But for the great societies of England, the Church in the North West would literally and actually starve. Of our whole income of \$16,888, the C. M. S. sent \$982, the C. C. & J. C. \$1,825, and the S. P. G. \$8,810. Our Bishop lent, as a temporary loan, \$750, the collections in the diocese amounted to \$2,023. I must not omit to mention that the S. P. G. has formally notified us that the grant for 1885-6 will be reduced by £200 stg, or nearly \$1,000, and the C. M. S. grant is being reduced every year. Thus as our wants rapidly increase, our income more rapidly decreases.

The Presbyterian report shows that in 1885 there were 318 congregations and mission stations where services were held, and that to perform the work, there were engaged 81 missionaries, composed of 51 ordained ministers, 18 students, and 11 catechists. Contrast these figures with those I find in our diocesan report. All our missionary work is done by 25 missionaries, who take services at 105 different points. In order to render the contrast with Presbyterian work quite accurate, I should include the dioceses of Qu'Appelle and Saskatchewan. I have not the figures for these, but we know they would make but small additions either to the amount supplied by Eastern Canada, the number of missions, or the number of missionaries.

In January, 1885, Archdeacon Pinkham went to England charged with the duty of raising funds, first, for St. John's College; second, for the Widows and Orphans fund, and then for the mission fund. He did not return until August, having raised for our missionary work—the most important work in the North West—how much do you suppose?—I do not see any mention of it in the report, and I suppose, therefore, that nothing was raised. The Bishop's address at the opening of the Synod, informs us that the Archdeacon raised under £1,000, but he does not say how much, nor does he tell us where it went; but I presume the College got it all. As far, therefore, as the mission fund of the diocese is concerned, the Archdeacon's six months trip to England gave it not one cent.

But the Archdeacon made a further effort to raise funds, this time in Eastern Canada, for our missions. A few months ago he visited Toronto, Peterborough, Ottawa, and Hamilton, and here are his official returns of the receipts, his expenses are not given.

Table with 2 columns: Location and Amount. Toronto: \$407.00, Peterborough: 48 50, Ottawa: 131.00, Hamilton: 59.25.

Grand total.....\$645 75

The word "Grand" appears in the official report of the Archdeacon, but I see no grandeur in the contribution of four such centres of population and wealth. To my mind the word "humiliating" would have been more appropriate. He is at this moment again in Eastern Canada, seeking funds for our missions, with what success I do not know.

I have now proved by official returns, these broad and significant facts, that during the last decade, the Church population in Canada has advanced eight per cent., while the Methodists have increased forty-three, and the Presbyterians thirty-seven; and that in the North West the Presbyterians are taking the country by storm. Is it possible that the Churchmen of Canada can stand by and see the life of the Church thus ebbing away, without an effort to stay the ruin? What is the remedy? I unhesitatingly answer, "Confederation." If the leading Presbyterians and Methodists be questioned, they will tell you that the great, leading cause of their rapid progress has been their unity, brought about by the confederation of their various bodies. This union, they will tell you, has, in a thousand forms, given new life and vigour to their work, and they will also tell you that without their progress in the North West would have been impossible.

I write thus in the hope that the state of the Church may attract the serious attention of our people, and that some action will be taken. If the various dioceses would begin by appointing delegates to a Convention, where the general condition of the Church in Canada might be discussed, much good would result, even if Confederation were not recommended. Something surely should be done, and that immediately. The sin—for it is nothing less—of the lethargy into which the Church has sunk, lies at the door of every bishop and Synod of the Dominion.

Winnipeg, 29 April, 1886.

WM. LEGGO.

THE TITHE QUESTION.

SIR,—Dr. Carry seems to stand almost alone in his contention that there is no divine law of tithe binding Christians. Some time ago, to express agreement with Dr. Carry, might have been taken as an attack on the S. I. G. Now the Society's platform has been modified, and also the whole question is matter of public discussion. I trust, then, that whatever they might have expected before—whatever as a matter of fact may have kept one from uniting—the kind friends connected with that society will not take what I have now to say as an assault upon them.

Long ago I doubted whether the alleged obligation could be established, and investigations made since that time have more than strengthened the doubt. I do not desire to enter on the discussion of the evidence now. To the words of Holy Scripture all have access. If those who maintain the view in question will be at the trouble to print in your columns the evidence on which they rely for the assertion that their teaching is that of Christian antiquity, one will be happy to discuss what is adduced in a friendly and brotherly spirit. I suppose we all desire to know the real facts of the case.

The following thesis could, I think, be fairly supported.

- 1. That it is impossible to show any general consent of the fathers in teaching that the law of tithe is of perpetual obligation.
2. That the duty of supporting the ministrations of religion and relieving the poor, binds while the world lasts.
3. That the fathers frequently argued from the obligations of Jews, what great liberality Christians might be expected to exercise.

Now, the last, which one may venture to call the moral logic of the matter, may very well be enforced vigorously. It is a truism that many people give far too little for their own good, but surely, that kind of argument, being based on the supposition that the Jewish law does not bind us as law, is very different, and ought to be carefully distinguished from the assertion that we are under that very law.

If any one uses this distinction as an excuse for not showing generous liberality, he will make a grievous mistake. I may add that I do not deny the power of the Church to make a law fixing the proportion to be given by her sons, that is to legislate on the way in which the duty spoken of in No. 2 is to be carried out. The advisability of such legislation is not a question of the day. Possibly I may trouble you with another communication in a week or two.

Woodbridge, 17th May, 1886.

O. P. FORD.

Notes on the Bible Lessons

FOR SUNDAY SCHOOL TEACHERS, ON THE INSTITUTE LEAFLETS.

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

Compiled from Rev. J. Watson's "Lessons on the Miracles and Parables of our Lord" and other writers. JUNE 6th, 1886.

VOL. V. Sunday after Ascension. No. 28

BIBLE LESSON.

"The Wondrous Words of Jesus."—St. Luke iv., 16, 21.

We commence to-day the second part of the course of lessons prescribed. Having considered the miracles of our Lord, those wonderful suspensions of the laws of nature by nature's God and which, as we have seen, were all works of grace and mercy; types of the salvation the Redeemer of men came to bring, we now take up the parables of our Lord, those stories with a hidden meaning, which formed so marked a feature in His public teaching, see St. Mark iv. 34; St. Matt. xiii. 3, 35; xxii. 1; St. Mark xxii. 1. And, because each parable, as it were, needs a golden key to unlock its mysteries, so that we may get at its true meaning, let this be the prayer of each: "Open Thou my eyes that I may see wondrous things in Thy Gospel." We have seen our Lord describe Himself as the "Light of the World," St. John viii. 12. He came to enlighten, guide, direct, warn us. We may be very sure, therefore, that if our prayer for light comes from the heart, it will be answered, see St. Matt. vii. 7; xxi. 22; St. John xiv. 14. Let us notice.

1. What Jesus Taught. Men had got strange ideas about God. They looked upon Him as a hard, cruel Being, as having withdrawn His love from sinful men, whereas the truth is the Father never ceased to love, eternally loved, man, and the mission of Christ into the world was the consequence of His inexhaustible love, see St. John iii. 16; Titus iii. 4; Rom. v. 8; Isaiah lxiii. 9; Psalm cvii. 43. The everlasting love of the Father, which had been comparatively hidden, appeared or shone forth upon the world when Christ was born. This was what Jesus taught, that God is a Father who deals tenderly with us, St. Matt. vi. 8. Again, He taught about His own work, His coming down from Heaven, His message to man from His Father, St. John xiv. 24. His going back to heaven, St. John xiv. 2. He taught them too, much about His Church, Acts i. 3.

2. Whom Jesus Taught. Primarily it was the Jews, the House of Israel, God's chosen people; sometimes in crowds, St. Luke v. 1; sometimes His own chosen disciples, St. Matt. xx. 17; sometimes a single individual, St. John iv. 29. But Jesus's teaching was intended for others besides Jews. He proclaimed Himself the "Light of the World," St. John xii. 46. So His teaching was intended for us.

3. When Jesus Taught. He was accustomed as He travelled about the country to attend the services of the synagogue on the Sabbath day, and then He would speak to the assembled worshippers. How the people would wonder as they listened to those gracious words, St. Luke iv. 14, 15, but in the passage selected to be read we find He was not always so well received. At His own native place, Nazareth, in the synagogue He reads the Scriptures in the assembly, verse 16, and explains to the people that He is the Messiah Isaiah speaks about. How angry this makes them, verse 28, they actually tried to kill Him. But Jesus did not teach and preach on the Sabbath only. He was never tired of doing good. We have seen in this course of lessons how He taught whenever and wherever he could do good.

4. How Jesus Taught. Both by word and example, not only told men to pray, be kind, forgiving, meek, but also set them an example, 1 Pet. ii. 24, and how





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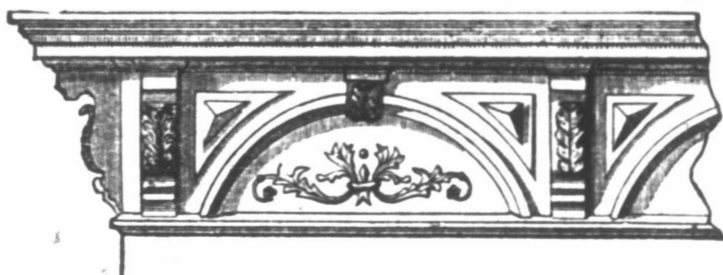
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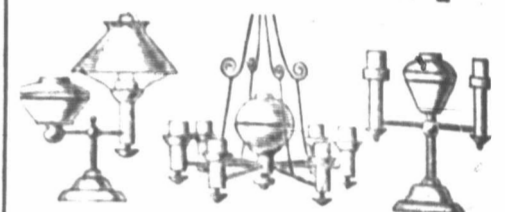
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## HOW PREJUDICE WAS REMOVED.

When Mr. Stanley went to Livingstone, in 1871, he says he went "as prejudiced against missionaries as the biggest atheist in London." But in the forest and by the rivers of Africa, in companionship with this Christian hero, he found a long time for reflection and observation. He was away from a selfish, grasping, civilized world. He saw this solitary Missionary and explorer, and he asked, "How on earth does this old man stop here? Is he insane or what? What is his inspiration?" For months he listened to the noble man of God, who, following the Spirit's guidance, was seeking to realize the Spirit's purpose, and open a way for Africa's redemption to God. The impulse was contagious. Seeing Livingstone's piety, gentleness, zeal, and self-sacrifice, his companion was converted by such example to desire and labor to open the Dark Continent to civilization and Christ.

The Spirit's purpose in Missions may often best be learned through the labors of some Christian Missionary filled with the Spirit's thought and power. Many a Christian now indifferent to missions would be awakened by the perusal of some good Missionary biography, or sketch of service.—*Rev. Richard Montague.*

## STORY OF A SNOWBALL.

Who that has a boy has helped to make a big snowball, can forget the delight of it? The fun was increased tenfold after added weight and volume made it necessary to strain every muscle and summon all one's strength, to get it over. With each push then, it grew so much larger, made so much wider a track in its roll, that it was worth while to combine both work and play to attain results.

A large business is a good deal like a big snowball. The pleasure in steering clear of rocks, and building up the volume, may hold something deeper, but it grows out of the same principles, and takes pretty much the same kind of determination and energy, if of a little older growth, in the pushing.

We are reminded of this by the fact that the great Advertising Agency of Edwin Aldin & Bro. has again been forced to secure more extensive accommodations. Their friends in the newspaper world, who visited their offices at Fifth & Vine in Cincinnati, thought they had pleasant and convenient quarters, but the firm found themselves cramped for room in the emergencies that come to a large Advertising Agency, as they do to a great hotel, which must always be ready for an unlimited number of guests; and they have removed to Fourth street, Cincinnati's principal thoroughfare, where they occupy three floors of a large building, instead of the two they previously filled.

Brains are always in the highest story, and of course the newspapers have the top floor. It is interesting to walk down this room, noting the busy force always at work, neatly putting away, or deftly pulling out from boxes whose number reaches up in the second figure of the thousands, these silent emblems of daily or weekly communication, not only with every large town of the country, but with almost every village of sufficient size to support its little weekly, or bi-monthly sheet of news.

On the floor below, the steady music of the presses seems never to tire, and passing among the printers at their various employments, we find none of the machinery or fittings requisite for a first-class job office, lacking.

Adjoining the Printing Office, is the Checking Department, where from the desks the huge piles of papers gradually disappear into the waiting baskets, with the hieroglyphics in red or blue that make or mar.

In still another department, the American Newspaper Catalogue is preparing its wardrobe for its debut in the summer. To see the piled-up desks, full of statistics, one can believe that neither quantity nor quality will be wanting in the make-up.

Down another flight of stairs, and we reach the heart from which pulsates the life-blood. Here are the pleasant quarters of the members of the firm; the desks and cordial greetings of the solicitors; the clerks of the order department, with their

never resting pens and pencils, and piled-up mail-baskets; the click of the type writers; the big enclosure over which can be seen the intent faces of the bookkeepers and cashiers; and off in the corner, the electrotype room, where one catches glimpses of cuts and boys, which seem, sometimes, mingled in inextricable confusion.

It is a big snow ball that has grown out of a very small beginning made about twenty years ago, and it is not much wonder that nearly every newspaper advertiser in the United States likes to help push, and that the publishers all over the land do not disdain to lend, each of them, a little assistance in the pleasant work.

We wish Edwin Aldin & Bro., most cordially, the highest success in their new quarters.

## MISSIONARY ACTIVITY THE LIFE OF THE CHURCH.

Christianity would have perished on the site of its birth if the Apostles had remained in Jerusalem till all the people in that city believed and obeyed the Gospel. It is a suicidal policy that takes no thought of the regions beyond. Dr. Duff used to say that a Church that is not evangelistic will soon cease to be evangelical. Look at the history of the Church and see if it is not so. Those epochs in which the church was most prosperous were characterized by the greatest missionary activity. Periods of corruption and apostasy were periods of inaction. During the past eight years those bodies that did the most abroad are the very ones that flourished the most at home. Those that did nothing to evangelize the world have been smitten with blight and mildew. It is the light that extends the farthest that shines brightest at home.

## SUNDAY SCHOOLS.

Bishop Whitehead, in a recent address to Sunday school workers, said:—

I am a thorough believer in his (Robert Raikes') system; few teachers and they paid (if need be) for their services; strict discipline; longer sessions; a definite system of instruction; obligatory attendance at divine service; constant supervision and catechising by the clergy; in short, the Sunday school is an institution established and maintained authoritatively by the Church as a well ordered and responsible helper in the Church's own work.

Just as we carry on our public school so would I order every Sunday school. I would mark every tardiness, every carelessness, every instance of bad behaviour and bad lesson. I would have reviews and examinations, and even expel a pupil who was unworthy. We make a great mistake in not showing in every possible way that we hold the Sunday school to be at best, as important and respectable an institution as the day school. Alas! that it should be in so many cases only a place for the exhibition of lawlessness.

## TIMELY WORDS.

More and more there is growing up a disposition among parents to permit all matters of religious observance to be with their offspring mere matters of choice or preference. Your child must learn French and German, and drawing; but he shall learn catechism and his Bible lesson, and a reverent observance of the Lord's Day, if he chooses, and not otherwise. A more dismal and irrational folly it is not easy to conceive of. I do not say there may not have been folly in another and opposite direction. I am not unmindful that religious teaching has been sometimes made a dreary and intolerable burden. But surely we can correct one excess—not, I apprehend, very frequent or very harmful—without straightway flying to an opposite and worse one. And so I plead with you parents to train your children in ways of reverent familiarity with God's Word, God's House, and God's Day. Let them understand that something higher than your taste or preference makes these things sacred and binding, and constrains you to imbue them with their spirit. And that they may do this more effectually, give them, I entreat you,

that mightiest teaching, which consists in your consistent and devout example.—*Bishop H. C. Potter.*

## IT IS MY BOY.

Through Rochester, N. Y., runs the Genesee river, between steep and rocky banks. There are falls in the river and dark recesses. One time a gentleman who lived in the city had just arrived on the train from a journey. He was anxious to go home and meet his wife and children. He was hurrying along the streets with a bright vision of home in his mind, when he saw on the bank of the river a lot of excited men.

"What is the matter?" he shouted.

They replied, "A boy is in the water."

"Why don't you save him?" he asked.

In a moment, throwing down his carpet bag and pulling off his coat, he jumped into the stream, grasped the boy in his arms and struggled with him to the shore, and, as he wiped the water from his dripping face and brushed back the hair, he exclaimed, "O God, it is my boy!"

He plunged in for the boy of somebody else, and saved his own. So we plunge into the waters of Christian self-denial, labour, hardship, reproach, soul-travail, prayer, anxious entreaty; willing to spend and be spent, taking all risks, to save some other one from drowning in sin and death, and do not know what a reflexive wave of blessing will come to our own souls. In seeking to save others we save ourselves and those most dear to us, while others, too selfish to labour to save other people's children, often lose their own.

## QUIETNESS.

"God reveals nothing to the hasty; the calm waters but reflect the stars."—*Canon of Windsor.*

I found those lines the other day, and they have already done a little mission work. When I came upon them in the little book of Canon Carpenter's, *My Bible*, I said, "That is for me." I copied them on a card, and many times have they quieted me during the past week. A very busy friend coming in in one of her usual "hurries," I put the card containing the lines before her. A few days afterwards she told me how they had calmed her. The same day another friend came to pay a little debt, apologizing for the delay—"You know I am always in such a hurry." I told her of the other, when she said very softly, "Oh, I shall think of that too, and will pin them up where I can see them."

## HINTS TO HOUSEKEEPERS.

*Dark-blue* printing upon pale-green paper, says an English exchange, is the latest typographical novelty. It hails from Germany, and is supposed to be a boon and blessing to people of weak sight.

*Sweet Potato-Pie.*—Make a pie crust and fill it with thin slices of apple and of steamed sweet potatoes spread thickly with butter and sugar and grated nutmeg. Cover with a thin crust and bake.

*Potato Croquettes.*—Make a soft paste of finely mashed potatoes, a little flour, and enough egg to moisten, seasoning with salt. Mold into balls or rolls; dip in beaten egg and then in fine bread crumbs, and fry brown in boiling fat.

*An Excellent Relish.*—Dried herring make an excellent relish. Split, skin and bone, cover with cream, and heat through in the oven. Place each one on a strip of buttered toast, thicken the cream with flour, season well, pour it over the fish, and give each a dash of lemon, and send it to the table hot.

*Livonian Soup.*—Mince, blanch, and drain some carrots, turnips, parsley, celery, leeks, and onions. Warm in butter, add two handfuls of washed rice, moisten with the necessary quantity of stock, and boil; when done strain, stir in some boiled cream and yolk of egg, warm the soup and pour into a tureen on to sippets of fried bread.



Childrens' Department

LADDIE.  
CHAPTER IV.

How cold it was! The old woman shivered and drew her damp shawl round her, and longed, oh! how bitterly, for the old fireside, and the settle, worn and polished by generations of shoulders, for the arm-chair with its patchwork cushion—longed, ah! how wearily, for the grave by the churchyard wall, where the master rests free of all his troubles, and where "there's plenty of room for I,"—and longed, too, quite as simply and pathetically, for a cup of tea out of the cracked brown teapot. But why should I dwell on the feelings of a foolish, insignificant, old woman? There are hundreds and thousands about us, whose lives are more interesting, whose thoughts are more worth recording. "Are not two sparrows sold for a farthing?" and yet, "Doth not God take thought for sparrows?" then, surely so may we. Does He indeed despise not the desires of such as be sorrowful? even though the sorrowful be an old, country woman, and her desire, a cup of tea! Then why should we call that common and uninteresting which He pitifully beholds? And we shall find no life that is not full of interest, tender feeling, noble poverty, deep tragedy, just as there is nobody without the elaborate system of nerves, and muscles, and veins, with which we are fearfully and wonderfully made.

The early November dusk was coming on before she set out on her pilgrimage again, the darkness coming all the earlier for the fog and the London smoke; and then, hardly caring which way she went, she turned her face eastward, not knowing that she was making for the very heart of London. The streets were even more crowded and confusing than they had been in the morning, and the gas and the lighted shops, and the noise, and her own weariness, combined to increase her bewilderment.

Once as she passed round the corner of a quieter street, someone ran up against her and nearly threw her down; a lady, the old woman would have described her, smartly, even handsomely dressed, with a bright colour on her cheeks, and glowing, restless, unhappy eyes and dry, feverish lips. She spoke a hasty word of apology, and then, all at once, gave a sharp, sudden cry, and put her hands on the old woman's shoulders, and looked eagerly into her face. Then she pushed her away with a painful, little laugh. "I thought you were my mother," she said.

"No, I never had no gals."  
"You're in luck then," the girl said; "thank heaven for it."  
"Was your mother, maybe, from the country?"  
"Yes, she lived in Somersetshire; but I don't even know that she's alive, and I think she must be dead—I hope she is—I hope it."

There was something in the girl's voice that told of more bitter despair than her words, and the old woman put out her hand and laid it on the girl's velvet sleeve.

"My dear," she said, "maybe I could help you."

"Help!" was the answer. "I'm past that. There! good night, don't trouble your kind head about me."

And then the old woman went on again, getting into narrower, darker streets, with fewer shops, and people of a rougher, poorer class. But it would overtax your patience and my powers to describe the old woman's wanderings in the maze of London. Enough to say that when, an hour or two later, forsooth and ready to drop, she stumbled along a little street near Soho Square, a woman, with a baby in her arms, uttered a loud cry of pleased recognition, and darted out to stop her.

"Why it ain't never you! Whoever would have thought of seeing you so soon? and however did you find me out? This is the house. Why, there!—there! dontee cry sure! dontee now! You're tired out. Come in and have a cup of tea. I've got the kettle boiling all ready, for my Harry 'll be in soon."

It was the young woman she travelled with the day before—only the day before, though it seemed months to look back to; only her face was bright and happy now, in spite of the fog and dirt about her, for had not her Harry a home and welcome for her, in spite of all her fears and people's evil prophecies, and was not this enough to make sunshine through the rainiest day?

Very improbable, you will say perhaps, that these two waifs, these floating straws, should have drifted together on the great ocean of London life. Yes, very improbable, well-nigh impossible, I agree, if it is mere chance that guides our way; but stranger, more improbable things happen every day; and if we mean anything by Providence, it is no longer difficult to understand, for we can see the Hand leading, guiding, arranging, weaving the tangled, confused threads of human life into the grand, clear, noble pattern of Divine purpose.

To be continued.

Coughing, with interludes of wheezing and sneezing are heard in all public places. Everybody ought to know the remedy; and that is Hale's Honey of Horehound and Tar—an absolute and immediate cure of all pulmonary complaints. For sale by all Druggists at 25c., 50c. and \$1.

Glenn's Sulphur Soap heals and beautifies, 25c.  
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PRAYER.

We were listening the other day to a short address given to some children by a clergyman on this subject, and he asked if they could remember anything he had said to them about it two weeks before. "I told you then, children," he said, "five things about prayer. What were they? What did I say that prayer was?" To our surprise, the children at once gave the answers, and in the right order as follows:

- (1.) Prayer is speaking to God.
- (2.) Prayer is whispering to God, telling God secrets.
- (3.) Prayer is taking hold of God's Hand.
- (4.) Prayer is taking hold of God's Key.
- (5.) Prayer is opening Heaven.

"Now, children," he said, "I want to tell you of the different ways people have of praying. There are three of them. 1. Praying with the lips without the heart. 2. Praying

with the heart without the lips. 3. Praying with the lips and the heart. I am afraid there may be some children in God's House to-day who have been praying in the first way, using their lips without their heart. If so, their prayers did not go any higher than this roof, because they were not thinking of what they said. They used words only. Don't forget that when your heart doesn't pray you are not praying at all.

Now I want to speak to you about the positions which God's Word allows us to use in prayer. There are only three of them: 1. Standing. 2. Kneeling. 3. Prostrating one's self on the ground before God. The last was what Jesus did in His great agony in the Garden of Gethsemane, just before He was crucified. We are told, "He fell on His face on the ground."

FOR THE YEAR 1886 no better resolution can be made than to resist buying any of the substitutes offered as "just as good" as the great only sure-pop corn cure—Putnam's Painless Corn Extractor. It never fails to give satisfaction. Beware of poisonous flesh eating substitutes.

A DEAR BARGAIN.

"It is a jolly knife," said Ted, admiringly.

"There are three blades beside the corkscrew," said Tom. "It could not have cost less than half a dollar."

"What made him give it to you?" asked Ned, curiously and suspiciously. "I wish he had taken it into his head to give it to me."

"Why I'll tell you," said Tom laughing. "I gave him my red alley for it, and an old medal. I told him the medal was silver, and the alley was real marble, and he thinks he got a bargain. He's awful green."

"Oh!" said Ted, "that alters the case. I would not have it at that price if you gave me a hundred dollars as well."

"Why not," said Tom, "if he's such a dunce as to believe everything you tell him?"

"He's welcome to sell his knife how he likes," said Ted, turning on his heel; "but I would not sell my character for all the knives in the world."

BEFORE A JOURNEY.

In ancient times, when people made pilgrimages, and were careful to give their journeys a holy object and a holy meaning, they always had a short service before starting, or on the way. When I go on a journey—even a common business journey—cannot I turn it into an act of devotion by seeking to do the will of God in this as in everything else? And if I pray before I start, and during my journey, I may obtain blessings not only for myself, but for many I may meet on the road. At the end of my journey or voyage I

must praise God and seek for a continuance of His protection. Am I careful to do this? The following prayer may be used:

"O God! may I never begin a journey without imploring Thy blessing and protection upon it, may I never end one without thanking Thee for Thy presence and Thy help. Be with me in my going out and my coming in, and so safely guide me through the journey of this life that I may rest in Thy heavenly home for ever."

HORSFORD'S ACID PHOSPHATE.  
IN NERVOUS DISEASES.

Dr. Henry, New York, says: "In nervous diseases, I know of no preparation to equal it."

—A Skye terrier owned by a gentleman of Baltimore, Maryland, proved one day recently that it could feel ashamed of a dishonest act. The master had always treated the terrier well—in fact, it had never been punished. On the day in question, the gentleman was at his table. The little Skye saw a cutlet near the edge of the board, and it yielded to the temptation to steal the meat. The cutlet was slyly seized and taken under a sofa. The gentleman pretended not to see the act of theft. But the conscience of the little terrier soon got the better of its hunger. It brought the cutlet back, laid it at the feet of its master, hung its head in shame, and slunk away.

THE FIELD.

The cottage of poor Nicholas stood on a plot of ground which was overgrown entirely with thorn and hazel-bushes. One hot day, at harvest time, as Nicholas was lying in the shade of a hazel-bush, a peasant drove by him a cart heavily laden with corn. Nicholas looked at the laden cart with envious eyes, and scarcely wished the peasant good day.

The peasant stood still, and said to Nicholas, "If you would every day work only so much of this neglected piece of ground, which is your property, as you cover with your lazy body, you could every year reap much more corn than you see in this cart."

The advice was plain to Nicholas. He began to grub up the bushes and roots, and to work the ground, and so he obtained a field which cost him not a penny, and amply supported him and his family.

"Sloth cries in hopeless hunger to be fed,  
But Industry ne'er looks in vain for bread."

WORTH REMEMBERING.—There is probably no better relaxing remedy for stiff joints, contracted cords, and painful congestion, than Hagyard's Yellow Oil. It cured Mrs. John Siddell, of Orton, Ont., who was afflicted for years with contraction of the bronchial pipes and tightness of the chest. It is the great remedy for internal or external pain.



A CHILDREN'S HYMN.

Holy Shepherd, Guardian Saviour,  
Hear us when we cry to thee!  
We are wayward, weak and weary,  
Still our Guide and Refuge be.

Thou hast called us to Thy bosom,  
Safe within the fold we rest;  
May we never care to wander,  
Leaning on the Saviour's breast.

For Thou camest, loving Jesus,  
As a child to dwell on earth,  
Teaching us a noble lesson,  
By Thy meek and lowly birth.

All our trials, all our sorrows,  
Flee away when Thou art near;  
Every care Thy dear heart knoweth,  
Every trouble, every fear.

Day by day we mean to serve Thee,  
Always telling of Thy love,  
Till our voices swell the anthem  
Of the angel choir above.

Keep us then, sweet Shepherd Saviour  
In the true and narrow way,  
Till our night of sin and sorrow  
Shall become an endless day.

THE PEAS.

A conjurer begged permission to perform a perfectly new trick before a Prince. The Prince gave permission, and the conjurer brought a bowl full of peas, soaked in water, into the room; he then had a needle held before him, and threw the peas so accurately that every time a pea remained sticking on the point of the needle.

The Prince said, "Good man you have bestowed a great deal of pains on this accomplishment, and have expended a great deal of time to bring it to such perfection. I will, therefore, reward you for it." He then said something privately to one of his servants, who went out, and soon came back again with a heavy sack. The conjurer congratulated himself, and supposed that the sack was full of gold.

But when they opened the sack at the command of the Prince, there appeared nothing in it but peas.

The Prince now said, "As your trick is of no value to anyone, and you would be likely to be paid for it very indifferently, you might soon fail to have the peas necessary to carry it on with. I, therefore, give you an opportunity to supply yourself with as many as you may want."

"Spend not thy time on trifling things,  
Whose exercise no profit brings."

THE SHEPHERD'S PIPE.

A royal treasurer was accused to his master of having embezzled the treasures of the realm, and of having secured the monies and jewels which he had stolen in a secret chamber with an iron door. The king went to the treasurer's palace, had the iron door pointed out to him, and ordered it to be opened. But how surprised he was when he entered in! He saw nothing but four bare walls, a common table, and a straw chair. Upon the table there lay a shepherd's pipe, with a crook and wallet. Through the windows were seen green meadows and wooded hills,

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BIRTH

At "Mordie Cottage," Belleville, Ont., on Sunday the 17th inst. the wife of the Rev. Albert L. Green, of a son.

The treasurer now observed: "In the time of my youth I used to tend sheep; it was thou, O King, who broughtest me away to thy residence. But still in this chamber I spend an hour every day, recalling to mind with delight my former station, and playing over again the hymns which I formerly sang to my Creator's praise by the side of my sheep. Ah, then was I far happier in my paternal fields, with all my poverty, than in this palace, with all the riches with which the favour of my King has overwhelmed me!"

"In vain we seek with riches to supply Contentment's peace—the sweets of piety."

ANSWER HIS PRAYER.

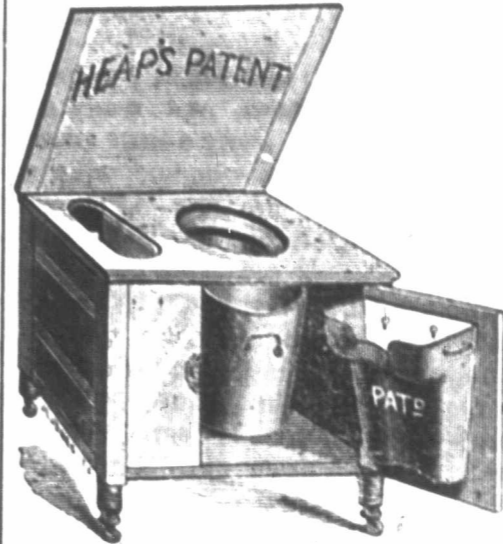
A farmer whose barns were full of corn prayed that the wants of the needy might be supplied; but when the poor asked for corn he said he had none to spare. One day after hearing his father pray for the needy, his little son said to him, "Father, I wish I had your corn."

"Why, my son, what could you do with it?"

The child replied, "I would answer your prayers, father."

It is of little use, dear children, for us to pray unless we act, too. When you pray, "Lead us not into temptation," you must not go where you know there will be temptation. And so with everything else. If you wish to do right, you must make an honest, earnest effort in that direction. You must help answer your own prayers.

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Ontario Ladies' College.

Whitby, Ont., April 21, 1886.

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A USEFUL HINT—It may be useful for the reader to know that the popular preparation known as Hagyard's Yellow Oil has proved a sovereign remedy for deafness, many certified cures being on record. Hagyard's Yellow Oil also cures aches, pains and lameness, and may be used internally as well as outwardly.

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**DIAPERS** Waterproof, worn, soft, easily washed, an absorbent, covered on both sides with skin and having a waistband in front, adjusting themselves to the size and motion of the body. Made in four sizes. Price per mail, \$1.00.

**BEST** Folding or lying down, or leaning back against chair or sofa, and assumes its proper position upon rising. Can be altered by an adjustable cord to suit the vital size of wearer. It is light, easy to wear, never gets out of order, and is of the correct Paragon shape. Price, per pair 65 cents.

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