

Dominion Churchman.

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA.

Vol. 18.]

TORONTO, CANADA, THURSDAY, MAY 12, 1887.

[No. 19.]

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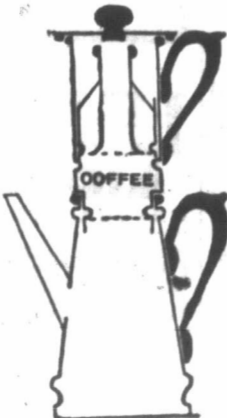


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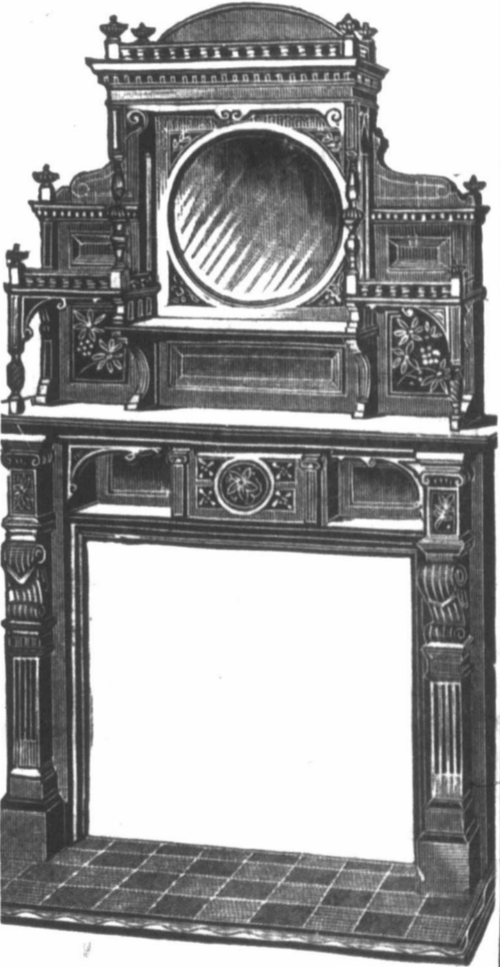
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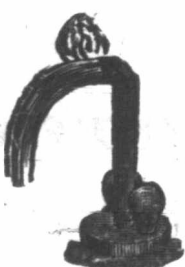
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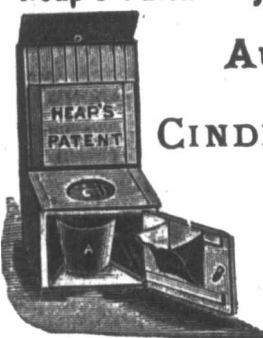
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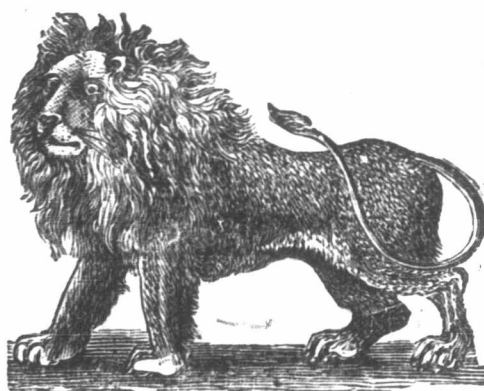
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The Office, No. 119 Bay Street, Toronto.

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LESSON

May 15th—5th Morning

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FRANKLIN B. BILL, Advertising Manager.

LESSONS for SUNDAYS and HOLY-DAYS.

May 15th—5th SUNDAY AFTER EASTER.
Morning.—Deut. vi. John iv. 31.
Evening.—Deut. ix. 1 Timotay iv.

THURSDAY, MAY 12, 1887.

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

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

NOTES FROM IRELAND.—This is the title of a sheet of news published weekly at Dublin, price one-half penny. The contents consist mainly of extracts from the organs of the National or Parnellite party. These demonstrate the existence in Ireland of a brutal system of coercion practised upon all classes of persons of both sexes who decline to submit to the League rulers. The one before us is No. 29. The list of boycott cases is formidable. We give a specimen of the style of language used towards farmers who are honest enough to pay their rent.

The *Bower Branch*.—January 30, 1886. Rev. Father Raftice in the chair. The following resolutions were passed unanimously:—"That we condemn, in the strongest possible manner, the cowardly, base, selfish, and treacherous action of those cringing serfs, who have made terms with the landlord, thereby deceiving their neighbours, betraying their leaders, and degrading themselves. And we regard them as bereft of public spirit, devoid of all manly pluck or sense of decency, dead to every patriotic feeling, unworthy of the name of Irishmen, undeserving the sacrifices made for them, and unfit to associate with honest men, and we look on them with supreme contempt and scorn, whose names shall go down to posterity as traitors, slaves, and renegades." Who can wonder at such fierce language inciting to deeds of bloodshed?

The *Knockanure Branch*.—January 23, 1887. Mr. T. W. Leaby, V.P., presided:—"The cringing and slavish spirit displayed by the tenants of Mr. T. W. Sandes, in sauntering individually to the rent-office, and paying, without any abatements on excessive rackrents, is much to be deplored." Here is a new crime—imagine the guilt of men daring to pay

their rents! These gallant fellows pay their compliments also to women.

The *Ballyadams and Wolfhill*.—January 30, 1887. Father Maher, V.P., presided. E—B—, who was employed as T—'s housekeeper, came forward to announce that she had given up the position, and said she wished to apologise to the Committee for not doing so sooner. She was taken in. This victim had been guilty of the crime of going into service in the house of a boycotted farmer. Note their consideration for the cause of industry.

The *Carrickmacross Branch*.—February 15, 1887. Mr. John O'Hagan in the chair:—"Two respectable farmers came before the meeting to apologise for having given flax to a boycotted mill.—*Peoples' Advocate*, February 19, 1887. Dozens upon dozens of such outrageous interferences with personal liberty are recorded.

WHAT IRISH LAWLESSNESS MEANS.—It will have been noticed by those who read the reports of Land League meetings in Ireland that a Roman Catholic priest usually presides. It is noticeable also that where a layman is in the chair the tone of the proceedings is much less violent than where a priest is the ruling spirit. This is one of the many "undesigned coincidences" which abound in the reign of terror, pointing to what we believe to be the sole basis of the Nationalist agitation, which is, a conspiracy organized and worked out for the gradual acquirement of absolute control in Ireland by the Papacy. The movement, in fact, is a twin to that going on in Canada, and the friends of either are the abettors and supporters of both movements to bring Ireland and this Dominion under the heel of Popery. The meaning of Irish lawlessness is this and nothing more, it is a determined attempt to compel the Empire of Great Britain to abandon Ireland to the Papal authorities and those they select as rulers of that country. Alluding to the revolting disregard shown by the Roman Catholic Priests for the laws against murder and other crimes, that distinguished nobleman, Lord Selborne, Ex-High Chancellor of England, says:—"The Roman Catholic bishops and clergy are ministers of the Christian religion. Until lately their influence as an organized body was not enlisted against law, government or social order. Cardinal Cullen and Cardinal McCabe resolutely took the loyal side; and it was understood they had the support and approval of the Supreme Pontiff, whose influence is still exerted on the side of Government in Germany, and against Socialistic and disorganizing doctrines in the United States. But in Ireland there appears to be a change. I have not yet seen any formal argument addressed to prove that open and practical sympathy, not with the victims of violence, but with the actors in it, is in accordance with the spirit and principle of the Sixth Commandment; or that the intimidation of honest jurymen, and encouragement to weak or dishonest jurymen to shelter crime by returning verdicts against their oaths, is in accordance with the spirit and principle of the Third or the Ninth Commandment; or that doctrines of public plunder and extermination, directed against the owners of land, and enforced by "No Rent" manifestos, and "Plans of Campaign," and the rest of the machinery worked by the National League, are consistent with the spirit and principle of the Eighth or the Tenth Commandment; or that the persistent persecution in all the affairs and relations of life, and even under the shadow of death, of men guilty of no other crime than that of paying their lawful debts, or holding aloof from unlawful conspiracies, or obeying the law, is an example of the "love which worketh no ill to his neighbor." The recent refusal of Father Kelleher, with the ostentatious encouragement of his Archbishop, to give evidence before one of the ordinary courts of civil justice in a case of bankruptcy, shows that an authority to supersede the law of the land is assumed. The witness was told

clearly and repeatedly that he was not, and would not be, asked any question as to "anything entrusted to him in confidence as a priest." He, however, refused to answer a question whether he was at a certain place on a certain day. His original claim was to disobey the process of the Court summoning him to attend as a witness—a claim not more preposterous certainly than that of a right, when in the witness-box, to answer or not, according to his own discretion. What makes this pretension more serious is the fact that this particular priest is said to have been a man of very blameless and exemplary character, who had unwillingly yielded to the tyranny of the National League, after having for some time strenuously resisted it. His action, under such circumstances, must be regarded as that of his ecclesiastical superiors, or of the faction to which they now give their countenance, rather than his own. Another priest has since done the same thing, and has invoked, as his warrant for disobeying the law of the land, what he presumed to describe as "the moral law of God." After other references to intimidations, boycotting and non-payment of rent, he says:—"The only conceivable explanation of this alliance between a Christian priesthood and those who carry on such social and political warfare by such means, is the assumption somewhere of authority to dispense with and supersede the law of the land, and every other law or moral obligation auxiliary to the law is thus set aside."

That assumption, we all know, to be made by the Pope!

CONFESSING FAULTS A DUTY.—Let us not be above confessing our faults one to another. Above it! The better word is beneath it! The man who has wronged another by misjudgment, by word or deed, or even in thought, and who will not confess it, is beneath the notice of all godly men. There are few things which require more of the grace of God than the acknowledgment that we have been in the wrong. But he who has the grace to make the acknowledgment never sinks, but rises in the estimation of all God-fearing and kindly men.

This is a doctrine that needs fastening upon our hearts, the doctrine of making candid and honorable amends. It is a doctrine which some Christian people habitually violate, and they themselves are the greatest losers thereby. He comes nearest to Christ who is readiest in this way to crucify the flesh. May the Father give us grace to confess our faults.

PRECIOUS PROMISES.—Does your spirit faint! They are a dropping honeycomb better than Jonathan's. Dip your pilgrim staff in their richness, and put your hand to your mouth, like him, and your faintness shall pass away. Are you thirsty! They are the flowing stream of the Water of Life, of which you may drink by the way, and lift up your head. Are you overcome by the sultry burden of the day? They are as the shadow of the cloud to bring down the heat, as the cool shadow of a great rock in a weary land. Have your steps well nigh slipped? They are a staff in your hand, on the top of which, betimes, like Jacob, you may lean and worship God. Are you sad? There are no such songs to beguile the road, and to bear you on in gladness of heart, as when one goeth with a pipe to come into the mountain of the Lord. Put but a promise under your head by night, and were your pillow like that at Bethel, you shall have Jacob's vision. The thirstiest wilderness will become an Elim, with palm trees and wells of water.—*C. Geis, D. D.*

There are many ways in which it would be well for us to carry our childhood with us, even on into old age, if it were possible, in its trustfulness, not only to love, but to show that we love, as well. Way, that last alone would cure many a heart-ache of to-day.

IN MASS MEETING ASSEMBLED.

THE handful of Fenians who recently met in Toronto to condemn any interference with Land League criminals, cabled their resolutions to Messrs. Gladstone and Parnell, as having been "passed by the citizens of Toronto in mass meeting assembled." The room in which this mass meeting was held, holds 700, or, at the most, 800 persons, the citizens of Toronto all told, number 130,000. At that meeting, as our columns have already shown, a letter was read from the leader of the Fenian party, and by reason of political intriguers, the chief practical ruler of Ontario, Archbishop Lynch, denouncing the Governor-General, Lord Lansdowne, in terms of brutal and insolent violence. The American press has, with few exceptions, sent forth the report that Lord Lansdowne dare not appear in public without a military guard. Even the *St. James' Gazette*, one of the foremost English journals, was so misled, as to insert the preposterously silly story that at the opening of Parliament, the galleries were not occupied as usual by the public because of fears felt for the safety of the Governor-General! So much for the intelligence of a great English paper, in dealing with Canada. Now mark the facts, we speak to a large audience on both sides of the Atlantic, and to many in sight of the Southern Cross. The opening of Parliament was conducted as it always has been, *not one extra guard was placed to insult the people of Canada by throwing doubts on their loyalty and freedom from desire to commit crime.* On the 3rd May, the Governor-General came to Toronto. Let us be as precise as possible in stating the features of his welcome. The daily papers say, that "scores of thousands of citizens cheered him." That is reportorial language. We shall use terms giving plain facts with severe soberness. Between the railway station, where Lord Lansdowne alighted, and Government House, where he then went, is a busy thoroughfare. Between these points are about 40,000 square feet of sidewalk. This pavement was covered more or less densely all the way. Citizens on foot and in carriages, formed a procession that stretched one mile at least. In all the windows, with very rare exceptions, were groups of persons waving handkerchiefs and small flags. From all these citizens there went up cheering as the Governor-General came in sight. Now we submit that in such facts is a scientific basis for the assertion that not less than 20,000 to 30,000 persons of all ranks publicly demonstrated their loyalty to the Queen and Empire. But that is only part of the story. *The welcome given to Lord Lansdowne was the answer of the city of Toronto to the Fenian meeting of 700 or 800 malcontents.* It was the answer, also, of a great, law abiding city to Archbishop Lynch's attack upon the Governor-General, an attack calculated and by most persons thought, intended to instigate a breach of the peace in the interests of the Parnell conspiracy. As we write Lord Lansdowne is receiving citizens in crowds in a large concert hall packed to its limit, which is close upon 2000. Let our British, American,

Australian, and New Zealand friends note the above facts. We have the authority of one of the best known and most generally respected Nonconformist ministers in Canada, for stating that these facts startled those Protestants who for some time past have for political reasons, prostrated themselves before the juggernaut machine of Romish aggression. These cowards fancied that the Goths were at the gate, and it was well to make friends of them in time! Every honorable, every reflecting Romanist feels relieved and delighted at this demonstration against Irish disloyalty. We speak in this of what we *know*. The magnificent welcome given by "the citizens of Toronto in mass meeting assembled," dissipates into thin air, the vain idea that Irish crime and Romish attacks upon Imperial unity have any sympathisers amongst the intelligent and free citizens of Canada. Even men whose political actions of late, have been guided by the opposite belief, have been soundly converted to the truth in this matter.

THE STAMP AND THE METAL.

ONE important point seems to have been overlooked by those who are so anxious to secure, by hook or by crook, the power of conferring degrees in divinity. We desire their serious attention to this oversight in the interests of religion, as well as of higher education. Were men generally able to draw logical and sound inferences, it would be enough for our argument simply to quote the hacknied couplet,

"The rank is but the guinea stamp
The goud's the goud for a' that."

But to the many even that is an unintelligible saying. The point then we allude to is this, that *a degree in divinity is only a stamp after all.* This stamp may be of value, great value, as indicative of the true value of the metal it marks. But it may be not valueless merely but *fraudulent*, by giving to base coin the impress of the true gold. Now, the giving to inferior metal the image and superscription which tells of a genuine coin, is a serious crime; it involves a penitentiary sentence. If society were as sensitive in regard to the moral aspect of those deeds which affect *reputation*, as they are to those that affect *property*, the coiners of divinity, or arts, or any educational degrees would be so severely condemned that the offence would become too disgraceful to be engaged in by any public body. If coining base metal went on unchecked, it would end in the utter debasement and discrediting of national coinage. Every coin would be received with suspicion and not be accepted without passing a test. The difficulty of applying a test to divinity degrees, has caused degree coiners to put in circulation a very large quantity of spurious "coin" of this character. The effect is notorious in Canada and the States, where a divinity degree has come to have absolutely no value whatever except amongst the most illiterate, who are unable to discriminate between a "bogus" honor of this class and a true one. We have dozens of

Bachelors and Doctors of Divinity in Canada who *hardly know what is meant by theology or sound learning.* One man got his D.D. for preaching a sermon in the States which he borrowed from an English divine, another paid \$15 to an American College for the honor, another secured it from the States as a compliment to his congregation, another as a mark of sympathy with an agitation he is carrying on, which his helpful to the sect from whom he got his degree, another as a solace for his old age, another "sports" it as one may wear a flower in his button hole, without leave or license. We are glad to say that only one of these instances is that of a Church clergyman, but he is the one most anxious to have power to confer degrees upon others! These are cases known to us, and in not one of them is the wearer of this high divinity degree worthy of the distinction, *if scholarship constitutes worth, that is, if the metal is intrinsically what the stamp declares it to be.* In all these cases the stamp has been put upon inferior metal. Now, the multiplication of divinity degrees is certain to still further lower their value. Soon, indeed, the higher distinction will be to remain without these imposing titles. Indeed, now, several divines in Canada, who stand head and shoulders in theological learning above others, are content to wear their Arts degree only. A contemporary during the discussion of the Baptist University Bill alluded to the proposed institution as a "Tin Pot University." The title does not err in excess of elegance or politeness, but it very pithily voices the judgment of the educated classes. Those who are pining for the power of conferring degrees they themselves could not earn by any honest examination, will find that they are conferring titles that will only incur ridicule. We shall have the singular combinations of T.P.D.D., T.P.B.D., coming into general use when these degrees are signified. We know one divine who dropped his title after a terrible cross examination in regard to it in a court of law, where counsel used his divinity degree to bring upon him the contempt of the jury. We knew another who, in Toronto, was covered with confusion by a layman producing a Greek Testament, and requesting his interpretation of a passage—the poor man, a B.D., had never seen the work before! Those, then, who are so anxious of conferring divinity degrees would be wise if they reflected long until they realized all the depth of meaning in "the guinea stamp" couplet of Burns.

A writer in the *Mail* of 7th May, who signs "CYPRIAN," says: "The institutions seeking this power are not remarkable for having among their guiding spirits any men remarkable for scholarship, even fourth rate, while it is notorious that in the sphere of Divinity, there is an absolute blank." This charge of incompetence can only be answered by irrelevant remarks as to the services of these institutions to the cause of party. Instead of D.D. we suggest P.C., "Party Champion," as a degree. That stamp would at least be true.

IN our first on the Q Montgomery, him in foresha "a reign of been. The e declared that between past commencement progressive in i onward to t human race." picture of the mundane glo hold her stati and happiness happiness an and partake c will give a ch breathe the pride of ser insight of t pleased to F toria's life t four immedi expected from civilisation, defence of al plying, and e It is netowor tion feast for a present of asked the de the author o we possess, ever lived, concert wit Queen Vict or we could of moral, co in England ward under like the q sterility to after her ac "Hear the The sound his bold w have ever hear the Ch to listen B Britain bey of the Chu a bishopric to principl Church an well envy. dated from Bull, the many a pic cal display the Church Reformati her brave impertine age, we hc

JUBILEE REMINISCENCES.

BY THE AUTHOR OF "CHURCH THOUGHTS."
Part II.

IN our first article we quoted from a speech on the Queen's Coronation, delivered by Montgomery. The vision of the poet failed him in foreshadowing "a reign of peace," but "a reign of mercy," the rule of Victoria has been. The eye of the seer was clear when he declared that the Victorian era "formed a link between past changes and revolutions and the commencement of a new series of events, progressive in improvement, which must speed onward to the amelioration of the entire human race." How true, too, was the poet's picture of the Queen as placed at the height of mundane glory, where he prayed, "May she hold her station for many, many years of glory and happiness to herself and people, whose happiness and glory it will be to uphold and partake of hers. The homage of the heart will give a chivalrous tone to our loyalty, and breathe the grace of amenity over the pride of service." Note, too, the prophetic insight of these words, "Should Heaven be pleased to prosper and prolong Queen Victoria's life to a period as late as that of her four immediate predecessors, what may not be expected from proficiency of arts, commerce, civilisation, and that which is the glory and defence of all, Christianity, in extending, multiplying, and enhancing their respective blessings!" It is noteworthy that as chairman of a Coronation feast for old women, Montgomery received a present of rum, and not caring to use it he asked the donor to exchange it for wine, and the author of some of the most spiritual hymns we possess, one of the most saintly men who ever lived, joined in pledging in this wine in concert with 300 old women the health of Queen Victoria. We do not enter into history or we could tell the story of such development of moral, commercial, social, religious activities in England which seemed to take a spring forward under the benign influences of the Queen like the quick transformation from winter sterility to summer beauty. The Queen soon after her accession heard that famous sermon, "Hear the Church," preached by Dean Hook. The sound was strange, she was angered by his bold words, but both Queen and people have ever since that day been compelled to hear the Church, and this trumpet summons to listen has brought all England and all Britain beyond the seas within the glad sound of the Church's voice. Poor Dean Hook lost a bishopric by his courage, but by his fidelity to principle and duty has won a place in Church annals the greatest of prelates may well envy. The Lutheran Reformation is dated from the monk's burning the Pope's Bull, the incident was made the subject of many a picture and has fired many an oratorical display. To us of the Church of England, the Church that, long centuries before the Reformation, from the earliest days snapped her brave fingers at Papal Bulls and all such impertinences, while we honor Luther's courage, we honor more the Royal Chaplain, whose

future hung upon royal favor, who, robed in the majesty of Christ's ambassador, challenged the greatest potentate on earth to "Hear the Church," of his King and her King! The Queen was trained amid traditions that made the Church a humble listener to the Crown. The reverse summons therefore stirred her royal dignity, but the challenge was from Him by whom Queens reign, and Victoria, Queen of England, has throughout her reign of glory been compelled to "Hear the Church" and to obey its voice!

NOTES ON THE UNITY OF THE CHURCH AND ITS NAME.

WHEN men are called Phrygians, or Novatians, or Valentinians, or Marcionites, or Anthropians, or by any other name, they cease to be Christians; for they have lost Christ's name, and clothe themselves in human and foreign titles. It is the Catholic Church alone which retains the true worship. Lactantius Instit. 430, we never heard of Petrines, or Paulines, or Bartholomeans, or Thaddeans, but from the first there was one preaching of all the apostles, not preaching themselves, but Christ Jesus the Lord. Wherefore, also, they gave one name to the Church, not their own but that of the Lord Jesus Christ, since they began to be called Christians first at Antioch; which is the sole Catholic Church, having nought else but Christ's, being a Church of Christians; not of Christ's but of Christians, He being One, they from that One being called Christians. None, but this Church and her preachers, are of this character, as they show by their own epithets, Manicheans, and Simonians, and Valentinians, and Ebionites.—St. Epiphanius. (Born about A.D. 320) Hær. 42, p. 366.

If you ever hear those who are called Christians named not from the Lord Jesus Christ, but from some other, say Marcionites, Valentinians, Mountaineers, Campestrians, know that it is not Christ's Church, but the Synagogue of Antichrist.—St. Jerome. (Born about 330).

If ever thou art sojourning in any city, inquire not simply where the Lord's house is, (for the sects of the profane, also, may be an attempt to call their own dens houses of the Lord), not merely where the Church is, but where is the Catholic Church. For this is the peculiar name of this Holy Body, the mother of us all, which is the spouse of our Lord Jesus Christ.—St. Cyril of Jerusalem, Cat. xviii. 26. (A.D. 348).

When Origen asked his Marcionite opponent, how he was a Christian, who did not even bear that name, but was called from Marcion, he retorts, "and you are called from the Catholic Church, therefore ye are not Christians either;" Origen answers, "did we profess man's name you would have spoken to the point; but if we are called from being all over the world, what is there bad in this."—Origen (Born about A.D. 185). T., i. p. 809.

Whereas there is one God and one Lord, therefore that which is at the summit of ven-

eration is praised as being sole, being after the pattern of the One Principle. In the nature then of the One, the Church, which is one, hath its portion, which they would forcibly cut up into many heresies. In substance then, and in idea, and in principle, and in pre-eminence, we call the ancient Catholic Church sole; in order to the unity of one faith. * * * But of heresies, some are called from a name, as Valentine's heresy, Marcion's and Basilide's; * * * and others from place, as the Peratici; and others from nation, as that of the Phrygians; and others from their actions, as that of the Eucratites; and others from their peculiar doctrines, as the Docetæ and Hematites; and others from their hypotheses, and what they have honoured, as Cainists and the Ophites; and others from their wished purposes and enormities, as those Simonians, who are called Eutychites.—St. Clement of Alexandria, (Died about A.D., 220). Strom. vii. 17.

There are, and there have been, many who have taught atheistic and blasphemous words and deeds, coming in the name of Jesus; and they are called by, as from the appellation of the man whence each doctrine and opinion began. Some are called Marcians, others Valentinians, others Basilidians, others Saturnilians.—St. Justin Martyn, (put to death about A.D. 160), apt. Trypho, 35.

TORONTO CONSERVATORY OF MUSIC.

WE warmly commend the Conservatory of music to the hearty appreciation and generous support of the lovers of music throughout Ontario. With all tenderness towards many teachers, who are honorably struggling to win a living out of this arduous profession, we cannot hide from ourselves that, in too many cases, the pupils are sadly imposed upon; their time, fees, and patience being wasted owing to defective tuition. Between bad teaching and good in all branches of education, the gulf is wide, and the difference to the pupil is the difference between help and hindrance, between a clog and a spur, between a seeing guide and a blind one. To a connoisseur, the first bar played at the piano, tells of the promise of success by good tuition, or of ruin by bad methods. So of the voice, and of other instruments, yes, other instruments, for the organ of the voice is a musical instrument as truly as a violin. Now the Conservatory will be a guarantee against the miserable waste, and the life-long inefficiency, and the heart-breaking disappointments, that result from erroneous methods in teaching, and in studying the various branches of the art and of the science of music. It will be we trust and expect, to the pupils what the Normal School training is to the public school children and their friends, a protection against illiteracy and incompetence in the teachers. To the teachers it will be to themselves a stimulus, and a shield against unworthy competitors. It will tend to raise the pupils' ideas, to expand his conceptions of the art, to destroy those petty notions of his ability, which arise in narrow circles, where conceit runs riot, preventing the development

of talent, and vitiating the public taste. The Conservatory will raise the standard of proficiency all round. We have personal knowledge of the Musical Director, as a teacher and as a citizen of highest professional standing. As a tutor, Mr. Fisher is judicious, conscientious and skilful, he knows his work thoroughly and performs it efficiently. A great point is private character in one at the head of a Conservatory—a vital point. In this respect as in professional ability, the Conservatory is to be congratulated on securing one whose reputation is above reproach. Those who enter the Conservatory may rest assured that the musical director is not only a sound musician but a gentleman.

This institution is much needed, its prospectus is full of promise for musical culture, we hail its establishment with earnest pleasure, and trust it may meet with all success and long years of prosperity and usefulness.

THE RATIO OF INCREASE OF METHODISM.

IN 1787, according to Bang's History of Methodism, there were 25,842 members and 132 ministers of the Methodist Church in the United States. The increase for that year was 5,161 members, or a ratio of 39 members per minister. In 1837, fifty years after, there were 705,673 members and 3,332 ministers, and the increase for that year was 43,560, or a ratio of 13 members per minister. In 1887, according to the published reports, there were 2,002,432 members and 12,800 ministers, and the increase for the year was 100,047, or a ratio of less than 8 members per minister.

From the above it will be seen that during the first 50 years of Methodism in the United States, the increase was 27½ times, while the increase for the past 50 years is less than 3 times.

Another interesting feature is that, in 1837, there were 2,460 more Local preachers than ministers, while in 1887 there are only 13 more Local preachers than ministers.

During the past year there were seven Conferences, with some 800 ministers (a body nearly as large as the whole of Canadian Methodism) who, after the year's work, report a decrease of membership.

If Methodism had increased during the past 50 years at the ratio at which it increased the first 50 years, the membership would be 20,000,000 now instead of 2,000,000, and yet the *Christian Guardian* says the past year has been one of unparalleled prosperity.

Home & Foreign Church News.

From our own Correspondents.

DOMINION.

NOVA SCOTIA.

DEATH OF THE BISHOP.—*Halifax, N. S., May 1.*—The city was shocked to-day by the announcement of the sudden death in New York of Bishop Binney, where he had gone for medical advice. Next to Bishop Medley, of Fredericton, Dr. Binney was the oldest

bishop of the Episcopal church. He was born at Sydney, Cape Breton, in 1819, educated at Oxford, appointed Bishop of Nova Scotia in 1851, and was the third oldest bishop in the episcopate. He was a man of great energy and decisive character, ruled his flock with an iron hand, and consequently made a great many strong opponents. He was held in high esteem by all denominations. He was very High church. Of late he had been greatly worried by troubles in connection with King's college affairs and the unfortunate controversy between Prof. Hind and himself. The deceased bishop had set his heart upon building a memorial cathedral to cost a quarter of a million to celebrate the centennial of the establishment of the Nova Scotia episcopate, England's first colonial see, which occurs next October. His father-in-law gave a valuable site, and deceased promised a contribution of \$7,000. For a year or more he has been failing in health, and before going to New York, three weeks ago, knew that his days were numbered. He probably died of paralysis. He was appointed by the Crown and his salary was paid by the society for the Propagation of the Gospel. Hereafter Nova Scotia will elect and pay its bishop.

MONTREAL.

MONTREAL.—The only topic that churchmen discuss in this diocese just now is the sad spectacle presented to the public in the parish of St. James the Apostle, in this city. It is rumored that the end is not yet. Some of the more sober and conservative churchmen are beginning to think that the mode of electing rectors, customary in this diocese, gives too much scope for party tactics and personal ambition. The names of the late rectors, Canon Ellegood and Rev. P. Crawford, of Brockville, have been sent by the vestry to the bishop. The ministrations has not yet been made public.

LACHINE.—The members of the church in this parish regret to report that on account of continued ill-health their rector, Rev. E. Macfarlane, has placed his resignation in the hands of the bishop. The names of Rev. Mr. Hewton and Rev. F. G. Scott are mentioned as probable successors.

St. George's Church.—A good rule has been adopted in this parish to accommodate the large number of strangers who, during the summer, pass through this city and worship in our churches. All the services begin five minutes after the appointed time, and strangers are immediately placed in the vacant seats.

ONTARIO.

PICTON.—On Easter Sunday there were 160 communicants. At the vestry meeting on Easter Monday the members showed their appreciation of their rector's labors by raising his salary to the sum of \$1,000. Steady progress marks the course of this congregation.

SYDENHAM.—The Rev. E. Scammell, late missionary of N. Hastings, arrived here on Friday, 22nd April, and preached his first discourse in St. Pauls to a large congregation on the following Sunday. The new pastor has a good voice and his sermon was excellent and appropriate to the occasion. We feel assured that Mr. Scammell will do well in Sydenham parish. He is a working man and he will have a number of active helpers, warmly attached to the church, women as well as men.

BISHOP LEWIS' WORK IN ENGLAND.—Archdeacon Lauder, of Ottawa, has received additional particulars from the Bishop of Ontario, who is at present in England making an appeal towards the fund for the division of the Ontario diocese. It transpires that the amount donated was \$10,000 from the two principal church associations in England, the society for the propagation of the gospel in foreign parts and the society for the promotion of christian knowledge. The bishop is continuing his work in the same direction.

TORONTO.

Church of England Sunday School Institute.—*Examinations for Teachers.*—Teachers who desire to go up for the annual examination of the Church of England Sunday School Institute are requested to send their names and addresses to the local secretary, Mr. C. R. W. Biggar, 9 Toronto street, Toronto, on or before Monday, May 16th, 1887.

Teachers who belong to the Toronto Church Sunday School Association, will be allowed to enter on payment of a fee of 25 cents.

Teachers who are not connected with a subscribing local association, will be allowed the same privilege by the payment of a fee of 50 cents.

1. The examination will be divided into two sections—section A, elementary; section B, advanced.

2. Each section will consist of three subjects, one hour allowed for each.

The subjects in both sections will be as follows:

- I. A portion of Holy Scripture.
- II. History of the English Church.
- III. A Sketch of a Lesson.

The subjects of the examination for 1887 will be as follows:

Holy Scripture—Acts of the Apostles; chapter 1 to xiv.

History of the English Church—To the reign of Henry vii.

Sketch of a Lesson—To be selected from the Acts of the Apostles; chapters i. to xiv.

Any of the following books will be found useful in preparing for the examination in Church history:—Cutts' "Turning Points in Church History," Lloyd's "Outlines of the Church History of England," Short's "History of the Church of England," Perry's "History of the English Church."

The examination will take place on same afternoon in the early part of June hereafter determined upon, and will probably be held as heretofore, in St. James' or St. George's school house.

London Society for the Promotion of Christianity Amongst the Jews.—Subscriptions and donations paid directly to secretary, up to April 18th. Toronto.—Miss Winn, \$2; Rev. A. Sanson, \$5; Hon. S. Blake, \$5; Herbert Mortimer, \$3; Dr. J. G. Hodgins, \$2; Mr. Drayton, \$5; Miss Howard, \$2; Miss Vicars and Miss Howard's mission boxes, \$2 45; Mrs. J. G. Greey, \$2; Miss Stark, 50c.; Miss Vicars' proceeds of work, \$10; Lady McPherson, \$5; John Gillespie, Esq., \$5; Archdeacon Boddy, \$4; Kivas Tully, Esq., \$2; Mrs. Heath, \$1 00; Mrs. Pollard, \$5; Mrs. D—, \$2; two friends, \$3; Mr. John Lyman, \$3; Mr. John Young, \$1; ditto per Rev. Dr. Miller, 40c.; balance due from Bank of Toronto, 69c.; P. O. Savings Bank amount at credit, \$5 50.

Hamilton.—Mrs. James Watson, \$3; Mrs. McKelcan, \$2; Rev. Dr. Roy, Cobourg, \$1; Aaron Robinson, Esq., Ridley, \$1; Archdeacon Wilson, Grafton, \$1; Rev. Dr. Beaumont, Berlin, \$1; Mrs. G. W. Ball, Niagara, \$5; Rev. Vincent Clement, \$5; Faith and Work Society, Mitchell, \$5; W. A. Hamilton, Esq., Collingwood, \$1; Judge Ardagh, Barrie, \$5; Mr. Gowan, Barrie, \$5; Rev. J. J. Hill, Woodstock, \$1 92; Miss Wells, Ashford, England, \$2 44; Mr. Jacob Hessler, Waterloo, \$2; Mrs. G. E. Coverly, Burford, 25c; cheque per J. J. Mason, Esq., per M. E. M., Toronto, \$1; St. Peters Church, \$24 50; per diocese of Huron, \$16 17.

Good Friday Collections, 1887, for Diocese of Toronto.—All Saints, Toronto, Rev. A. Baldwin, \$21 78; Scarborough, Rev. F. Bart, \$4 45; Grafton and Centreton, Archdeacon Wilson, \$4.

Diocese of Algoma.—Shingwauk Home, Rev. E. F. Wilson, \$17 08; Gravenhurst, Rev. A. Osborne, \$3 80; Bracebridge, Dr. Bridgland, \$5; Uffington, Rev. Jno. Greeson, \$1 30; Rosseau, Alfred W. H. Chowne, \$2 50; Port Carling, Mr. C. S. Butter, \$1; Sault Ste. Marie, Rev. W. F. Greene, \$5 40.

Diocese of Ontario.—Trenton, Rev. T. W. Armstrong, \$4.

Diocese of Nova Scotia.—St. Pauls, Halifax, Rev. Dr. Hole, \$74 72. Total, \$305 83.

REV. T. S. ELLERBY, Secy.

The Churchman Mission Aid.—The receipts of this society for the last year were \$241.11, net \$241.11, as stated in our last issue.

DEGREE OF D. D.—On Sunday, April 24th, the Rev. Reginald H. Starr, B. D., preached before the University of Trinity College in the chapel, and on the following Wednesday was admitted to the degree of D. D., at a special convocation. In the absence of the chancellor, at Ottawa, the vice-chancellor, Reverend Provost Body, presided at the convocation. The subject of Dr. Starr's Thesis for the degree was, "The needs of man to which Buddhism bears witness, and the way in which Christianity meets them," and it received the special approbation of the examiners. The subject of the sermon on Sunday was, "The Incarnation as a revelation of God, the Father," and the reverend gentleman, took advantage of the occasion to present the foundation truth of Christianity—the incarnation—in a most powerful light. Dr. Starr carries with him to his new work in the United States the warmest wishes of a large circle of friends, and we only regret that he has not decided to remain in the Canadian Church, where men of sound views and liberal culture are sorely needed at the present time. We may add, in this connection, that the Church University of Ontario—Trinity University—confers no honorary degrees in Divinity.

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BERLIN.—
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Thomas.

THE PASTORAL ON DEGREES.—We are not surprised at the reading of the Bishop's appeal in regard to divinity degrees raising a little tea-pot storm. This breeze was foretold without the aid of the Observatory experts. In the first place, we knew enough of political affairs to know that the backing down of the Mowat government, under episcopal pressure, would be resented by all good party men. *So it has been,* one who was a pronounced party agent and is yet a strong political partizan, has gone out of his way to reply to the Bishop's appeal, but his answer is trivial in argument and somewhat wanting in knowledge of the question at issue. However, it will please Mr. Mowat and console the members of his Cabinet for the wound they got in butting their heads against the Church of England. What more could a party advocate desire? The interests of the Church of England are as little thought of as though this agitation took place in the moon.

MR. O'BRIEN'S VISIT.—By the time this is in the hands of our readers, Mr. O'Brien will have landed in Canada to "hoot out," as he says, the Governor-General. This visit arises from those disgraceful Irish resolutions passed in the Assembly and House of Commons. The *Week*, which is thoroughly independent of political party ties, says: "As an Irish landlord, Lord Lansdowne has the same right to his remedy of ejectment as Mr. Blake or Mr. Mowat would have if they were landlords in Canada. But that does not prevent these politicians from inviting Mr. O'Brien here to insult the Queen's representative, and through him the non-Irish portion of the people, when they deem it advisable to make political capital by playing a little to the Irish gallery. Mr. O'Brien is coming here avowedly to vilify the Governor-General—in a most cowardly manner, for he cannot reply to him—and to provoke a breach of the peace. If Mr. Blake had been returned to power, this missionary of disorder would perhaps have been honored by a state reception besides a "patient hearing." But fortunately for the good name of Canada, the Government is in other hands; we shall be saved that disgrace; and when Mr. O'Brien sets foot here, he will instead probably be placed under police surveillance and bound over to keep the peace—in which case, we suggest, Messrs. Blake and Mowat may gain a little more influence with the Irish voters by becoming his bondsmen." These panderers to the Irish Nationalists and their criminal agents incur a serious responsibility by encouraging such fire brands to visit us, as Mr. O'Brien. They may bring blood upon their skirts.

ST. PETER'S CHURCH, TORONTO.—This church, like nearly every other in Toronto, has been highly prosperous in the past year. The various philanthropic works which engage the sympathy of this congregation are numerous and zealously conducted. The Dorcas Society has sent out clothing for 50 families, a large number of articles to the sick children's hospital; \$600 worth of clothing to Algoma, and timely gifts to clergymen's families, where needed. The parish missions society raised \$1670 last year besides supporting a Zenana missionary, a Bible reader, and giving directly to various foreign works. The temperance society is large and active, so also the Sunday school, the sewing class, the willing workers' society. The gifts to French missions were also liberal. We congratulate Archdeacon Boddy and his flock upon such manifestations of the power that dwell in unity and a loving, generous spirit of devotion to the church.

NIAGARA.

HAMILTON.—The Rev. G. A. Forneret, M.A., rector of All Saints, has been unanimously elected Rural Dean of Hamilton, and the Bishop has been pleased to appoint the gentlemen elected. The Chapter will meet the first Monday of every month, except in summer. At the last meeting a discussion took place on the proposal to hold a general "parochial mission" in the city some time next winter, and it was resolved to continue the discussion at next meeting.

The organization of a city deanery will be a great help to the city clergy in all matters requiring united action.

We understand the Rev. G. A. Forneret, of All Saints, has been offered the rectorship of Prince Albert, diocese of Saskatchewan. We hardly think it probable Mr. Forneret will accept, as his present work is growing and proving to be very successful.

HURON.

BERLIN.—On Thursday evening the congregation of St. John the Evangelist, were invited to the residence of Dr. Bowlby to a reception given for the Rev. Dr. Beaumont, the rector, who is soon to remove to St. Thomas. Although the weather was very unfavor-

able, over seventy turned out to express their kindly feelings towards the Doctor and their regrets at his departure. In the course of the evening, Dr. Bowlby, the Rector's churchwarden, read the following address:—

To the Reverend J. W. Beaumont, D.D., Rector, St. John's Church, Berlin.

REVD. AND DEAR SIR,—The Churchwardens and members of the congregation to which you have ministered for the past eight years, cannot allow you to take your departure from amongst them without taking occasion to express in some slight degree, their feelings of regret at your approaching removal from Berlin, and the high esteem in which you are held by them as a faithful minister of Christ. It is scarcely necessary that any extended reference should be made to the steady and continuous prosperity which has attended our beloved Church under your labours. That prosperity is manifest to all who are in any degree interested in Church work, and it cannot have failed to be observed by yourself, and, in fact, it is due very largely to the faithful and devoted manner in which you have performed all the duties of your position. While your services in the pulpit have been universally acceptable, you have also been indefatigable in the pastoral work. Although, on the whole, you have had occasion for rejoicing in the success of your labours, the membership are not unmindful of the fact that the ministerial office is not a bed of roses, and that there are, incident to it, many things of a discouraging and depressing nature, and they have admired the patience and equanimity with which you have comforted yourself under circumstances of trial and difficulty. The congregation feel that in parting with you they are losing a kind friend, a faithful pastor, and an earnest and useful Minister of the Word. You have been ably and earnestly seconded in all your efforts for the spiritual and temporal welfare of the church by your estimable wife, and in her removal the congregation will sustain a loss which cannot easily be repaired. In conclusion, the congregation ask your acceptance of the accompanying purse of money as a very slight expression of their regard for you, and their appreciation of your labours amongst them, and they beg to assure you that both yourself and Mrs. Beaumont will long live in the hearts of the congregation of St. John's church. Signed on behalf of the congregation, D. S. Bowlby, W. R. Travers, Churchwardens.

Dr. Beaumont made a very beautiful and feeling reply, thanking the people for the many kindnesses shown himself and family during the eight years he was their pastor, and particularly so for this final act of good will. Refreshments were served by the hostess, Mrs. Bowlby, the most indefatigable worker and liberal friend of the church.

Subsequently, Mrs. Beaumont, who has been during her residence in Berlin a most zealous and efficient worker in the Sunday School, was presented by the scholars with an address expressing their sense of her kindness and zeal for their improvement. Accompanying the address were several articles of silverware. Miss M. Beaumont's services in one of the junior classes were similarly acknowledged.

BRANTFORD.—*St. Jude's.*—This was the largest vestry meeting ever held in connection with this church. The proceedings opened with prayer by the rector, Rev. Mr. Strong, who afterwards read a report of his ministrations, visits, baptisms, etc., showing a large increase in the number of families connected with the church. The reports presented by the church wardens showed a satisfactory state of affairs. Mr. C.E. Passmore presented a report of the Sunday School, which was also very gratifying. It was pointed out that a full state of efficiency could not be expected until the provision of class rooms and proper seats. One pleasing result is the increasing interest taken by the children in missionary work in the generous contribution of articles and money for Algoma. A report was received from Miss Weir, secretary of the Ladies Guild, showing that they had obtained over \$600 during the year towards church expenses. Mr. Stanley presented the report of St. Jude's Workmen's Association. This work has added greatly to the prosperity of the parish. The wardens elected were Mr. G. W. Scace and Mr. C.E. Passmore. Sides men—Messrs. R. Hunt, J. Stanley, H. Morton, H. Cole, E. Hunt, J. Money, W. Darby, J. Dawson, F. Perley, F. Broughton. Auditors—Messrs. Frank and Merton. It was decided to have a regular vestry meeting each quarter. Votes of thanks were passed to Mrs. Weir, organist, Mr. Kimpton (choir master) and the members of the choir for their services during the year, and also to the Ladies Guild for their material assistance and to the retiring churchwardens, Messrs. Hemsworth and Alford. It must have been most gratifying to the Rev. Mr. Strong to see that his services are so much appreciated, as was made manifest by the applause when any reference was made to his work in the parish, and we congratulate both St. Jude's and himself on the bright pros-

pects before them. Lay delegates—J. F. Gilkison, C. E. Passmore.

SARNIA.—The Bishop of Algoma preached to large congregations in St. George's Church on Sunday, 24th April. In the afternoon he addressed the Sunday school children, and on the Monday evening following addressed a missionary meeting, when he laid before his hearers the work going on in his diocese. He aroused an interest in his work which it is to be hoped will be lasting and productive of much good. The contents of a Lenten Mission box, the Easter offerings of the Sunday school, and the collection at the missionary meeting, amounted to \$114 67, which was given to the Bishop to be applied by him to any branch of his work most in need of help.

A member of the congregation promised \$100 towards the support of a student who is to work in some of the neglected spots in Algoma during the summer months.

DUNDALK.—Rev. W. Edgelow, incumbent, begs to acknowledge with grateful thanks, on behalf of his congregation, the receipt of a set of altar linen from the C. W. M. A. Society, of Toronto, per Mrs. O'Reilly, secretary-treasurer.

SIMCOE.—*Trinity Church.*—The annual vestry meeting of Trinity Church was held on Monday, April 11th, the Rector presiding. The reports of the church wardens, &c., were presented. The financial statement for the past year was very satisfactory and showed that the total receipts amounted to \$3,592 83, including the very liberal gift of the ladies of \$500, and the handsome subscriptions of Mr. Campbell and Sheriff Deedes of \$500. Balance on hand \$29 25. Among the disbursements are to be found two items of \$1,000 and \$490 which paid principal on mortgage and one year's interest respectively. Votes of thanks were tendered the choir, church wardens and other officers of the Church. The church warden and lay representatives of last year were re-appointed. Rev. Mr. Gemley nominated Mr. G. A. Curtis his warden, and Mr. D. Matthews was elected warden for the congregation. Messrs. Sheriff Deedes and J. H. Ansley were chosen as the delegates to the Diocesan Synod. At the adjourned meeting, held on the 25th, the gratitude of the vestry to the ladies and Mr. Campbell and Sheriff Deedes found expression in a similar manner for the very substantial aid they had rendered the congregation. The members of Trinity Church, together with their respected rector, Rev. J. Gemley, are to be congratulated for the success attending their efforts during the past year.

ALGOMA.

MISSIONARY WORK IN ALGOMA.—*Visiting the Lumber Camps.*—When I was out on one of my missionary journeys this winter, I met with a young man from one of the Lumber shanties on the North Shore who told me that the men in the shanties would be very glad of my ministrations, if I could make it convenient to come. I promised I would do so, and accordingly, though it was a great distance from my home, I started off one morning on my proposed journey. For some twenty miles or so my road lay across the lake, then across portages, with hills very steep, then across small picturesque lakes with high rocky shores, then up a very crooked river for some distance, then about eight miles or so through the bush, and we arrive at the first shanty. This establishment was situated on a knoll of ground close to the Sable River, just on the outskirts of a dense pine bush. There were about forty men employed in the camp, and everything seemed to be conducted with order and regularity, and the men were a great deal better provided for than in some lumber shanties that I have visited. I asked permission of the boss if I could hold service that evening in the camp and it was readily granted. So we made arrangements for service in the dining shanty. This was thought best so that attendance might be quite voluntary. The men would come from their own apartments to church, as it were, and though about half of the men were Roman Catholics, yet all I think, or nearly all came to Church. We commenced with a hymn which was well and heartily sung in spite of the doubts and misgivings about having no singing. No one could sing, we were told. But who could not sing Rock of Ages and Jesus Lover of My Soul? We used our little service books, arranged by the Bishop of Algoma for mission services. I was glad that some responded and several read the alternate verses in the Psalms. Altogether the service was a success. The attention during the service was very encouraging. The subject was The Temptation of our Lord, remarks were made on our Lord's sympathy and help given to those who are tempted and tried. He suffered being tempted, He is able also to succour those that are tempted, and also too, it was noticed, that no temptation is irresistible—that the devil cannot make any one sin.

He said to Jesus, cast thyself down. He could not cast him down, nor can he cast anyone down, they give way to the temptation and herein lies the sin. We spent the night in the camp and next day went on to another camp, some distance further in the bush. The weather was delightful, and though the roads were rough and steep, sometimes down in ravines and then over rocky hills, through land almost denuded of timber by fire, and then through dense forests of pine and fir. It was noon when we reached the camp and after permission from the manager, we gave notice for church the next evening. We continued our way to the farthest shanty, where we arrived at supper time. This is a very large establishment, employing about sixty men. The dining shanty and sleeping camp were both very large, in fact the whole concern with stables, shops and offices, made quite a little village in the wild bush. We visited a sick man who had injured his foot while working with the logs. After supper preparations were made for service, which was largely attended. The majority of the men were Protestants and some were members of our church. The behaviour was exemplary and the attention during the sermon encouraging. One man thanked me and remarked that it was the only sermon he had heard for eight months. The next morning we paid a visit to the men in the bush to watch the lumbering operations. Everything was interesting—the good roads—the big loads, some of them eight or ten tons in weight, the logs piled up so that the driver seemed to be sitting on a line with the tops of the trees—the snow, some four feet and a half deep—the machinery so arranged that the horses can load the sleighs well as draw it when it is loaded. I stayed with the men till noon and then returned with them to dinner. In the evening we were at the next camp, according to appointment. It was too early for the return of the men from work, so we called on the blacksmith, who, by the way is a Dutch man, not many years out from Holland. He was very civil and repaired our sleigh, which was a good deal shaken up by the rough roads. Our service at night was well attended, and though the men were very rough in appearance, more so, I think, than at the other places, yet they behaved well, and sang and responded to the utmost of their ability. The next day we stopped at the Sable Landing for dinner, stayed a while with the people there, and went, in the afternoon, to the Indian Village, where I had made an appointment to preach. It seemed that my notice had not been circulated, so that there were not so many at home as would otherwise have been the case. Still a goodly number gathered in one of the Indian cabins. I stayed that evening and preached at La Cloche, the Hudson Bay Co. Post. Next morning I returned home to prepare for the four Sunday services on the Island. May God prosper this work and grant that the seed sown beside all water may spring up, and bring forth fruit to the praise and glory of His name.

F. F.

PARRY SOUND.—The Rev. G. H. Gaviller begs to acknowledge, with hearty thanks, two packages of Church papers from the Rev. C. B. Pocock, of Toronto.

The Treasurer acknowledges with many thanks the receipt of the following contributions: Women's Auxiliary, New St. Paul's, Woodstock, per Mrs. Erskine, \$52.50; St. James' Church, St. John, N.B., per Rev. James, \$150.50; C. Fertory, Missionary Meeting, All Saints', Hamilton, per Rev. Geo. Forneret, M.A., \$10. Three Little Children, do. do. \$1; Two Sisters, Toronto, \$2; Miss Lowe, \$24; Mrs. James Henderson, \$5; Mr. Butler, \$1; Mr. Henry Hutchison, \$5, per Mr. Rowe; D. H. Charles, Esq., \$10.

For Nepigon Mission, 70 miles from Red Rock, from R. J., Cookstown, \$3. Mrs. A. E. Williamson is sure that friends of this mission will be pleased to learn that contributions amounting to \$54 have already been received in response to her appeal in the Church papers; unless specially marked for any particular object, further contributions with the sums already sent in, will be devoted to the repairing of the Missionary's house (at present scarcely better than a dilapidated shed) and the purchase of winter provisions for the Indians. This mission is 70 miles from the nearest station of the C.P.R. Readers of this paper who have travelled by canoe in summer and dog team in winter in the Nepigon district, know that large loads are an impossibility, hence the cost of all provisions is greatly increased. Tea is a special luxury in cases of illness, and gifts of 1 lb. or half lb. with any clothing or money will be most gratefully received by Mrs. A. E. Williamson, 88 Wellesley St., Toronto.

BRUCE MINES.—The annual vestry meeting in connection with the Episcopal Church in this place was held on Tuesday evening, April 12th, at which there was a very fair attendance. The accounts of the

building committee were examined, and it was found that there was a balance of \$71 yet due to relieve the Church entirely of debt; this was still a very good showing for a small congregation in the wilds of Algoma to have raised by their own efforts in a little over a year—about \$1,400 towards the erection of a church of their own, showing that both pastor and members must have taken a lively interest in it. The missionary in charge, the Rev. F. C. Berry, stated briefly his satisfaction with the progress church matters were making in their midst, owing in a great measure to the efforts of the people, and their readiness at all times to help him, in attending to their church, and warmly congratulated them on their effectual efforts to pay off the debt in such a short time; stating that not only was he pleased and encouraged by their exertions, but that the Bishop of Algoma, writing from Toronto 1st April, says, "I was not a little gratified to learn that the congregation had accomplished so much during the winter, you can say to them from me that I don't know of any other 'little flock' of the same size in the diocese that has done so much, it certainly shows that they take a very warm and active interest in their church and its welfare." The Rev. Mr. Berry then rather surprised the meeting by stating that he had recently tendered his resignation to the Bishop, purposing to discontinue his connection with the Diocese; this announcement was heard with great regret by every one present; and as the Bishop by his letter, a part of which was read to the meeting, appeared to be unwilling that Mr. Berry should persist in his determination to leave the diocese, as it would, as he stated, add another to the five vacant parishes then on his hands; it is to be hoped that Mr. Berry may change his mind and decide to cast in his lot with the pioneers of this new district now being carved out of the wilderness, where, although the scope for advancement is not so good as in the older and richer parts of the Province, the field for the work of the Church is fully as promising in the future. "The Vineyard is large and the labourers few." A motion was made and carried unanimously, "that this Vestry hears with regret that the Rev. Mr. Berry has tendered his resignation to the Bishop, and hopes that he may find it consistent with his own interests and the welfare of the Church to reconsider and if possible to withdraw his resignation.

The meeting resolved itself into a committee of ways, and a subscription was at once started to increase Mr. Berry's salary, if possible, by at least \$100, the result being so successful that \$125, if not more, will be realised.

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.

RELIGIOUS INSTRUCTION IN PUBLIC SCHOOLS.

SIR,—The importance of having religious instruction given in our Public Schools, must be my excuse for asking a small portion of your space to make known to others what we have done in this matter in the village of Shelburne. Every time I read the Rules and Regulations pertaining to religious instruction in the Public Schools of Ontario, I was struck with one clause which gives power to the trustees to shorten the hours of secular instruction, in order to give an opportunity to the clergy of the different denominations or their representatives, to give religious instruction to the children belonging to their own communion. I thought what is there to prevent me asking the trustees of our village school to allow me to teach our Church children the principles of the Christian faith. Accordingly I got up a petition and had it signed by nearly all our members who pay school rate, asking that the school hours may be shortened by 20 minutes, one day in each week, that thus I might have an opportunity of giving religious instruction to those pupils attending the Public School who are members of the English Church.

I personally presented this petition to the trustees, and was very much pleased with the willingness they displayed in carrying out my suggestions. They at once passed a resolution shortening the school hours by 30 minutes every Friday afternoon, so as to give an opportunity to the ministers of the different denominations to give religious instruction to their own children. I now therefore visit the school every week for the purpose of giving religious instruction.

Two thoughts suggest themselves to me on this matter. 1. Most of the clergy in Canada have their out stations to attend to on Sunday afternoons, so it is the exception for a clergyman to be habitually present in his Sunday school. Is not this an inval-

able opportunity afforded us of seeing and teaching the young of our flocks? 2. Here is a common platform, on which all of us, high or low, can meet and forget our little differences, while carrying out the Great Shepherd's command: "Feed my Lambs."

Shelburne, Ont.,
April 29th, 1887.

Yours Faithfully,
HENRY G. MOORE.

TOTAL ABSTINENCE THE TRUE TEMPERANCE.

SIR,—My friend Mr. Harrison says: "The Church of England Temperance Society here, is in a very critical condition, owing, I believe, to our failure to preserve the double basis principles upon which it is founded. It has been managed too much in the interest of the total abstainer section, &c."

What is the true, or the only principles upon which the evil of drunkenness can be successfully met and completely overthrown? We answer, total abstinence. The moderate drinking pledge is looked upon by most people as a farce. If abstinence is to be practised at all as a prudential or charitable act, it cannot have much practical value unless it be abstinence from all that intoxicates. Dr. Snelling says: "The clergy should of necessity be total abstainers, that they may better enforce, by example, their exhortations to Temperance from their pulpits. My conviction is that all the active officers of every parochial association should from the start be total abstainers." It is said that there is no harm in the temperate use of liquor. It has been proved by thousands that it is from the temperate use that all the evils result. From the moderate drinkers all the drunkards come. The moderate drinker is walking upon an inclined plane, where every step increases his momentum; he is approaching a precipice over which millions have staggered; he is toying with that which "at last biteth like a serpent, and stingeth like an adder." Moderate drinking is endorsed by every drunkard and tippler, and received with acclamation in every grog shop, saloon and brothel. No individual becomes a drunkard at once; it is by the moderate use of liquor that intemperance steals upon us by slow and almost imperceptible degrees. The Bible teaches us to lay the axe to the root of the tree which we wish to destroy. Hitherto our efforts have been directed to the fruit of this mighty tree of evil, instead of its root. We have aimed chiefly to mitigate the consequences, rather than annihilate the causes of intemperance. We have not hewn down this Upas tree; it still grows, sending its withering influence over the world. Why is this? It is because we have not used temperance on a basis of total abstinence. See a pamphlet entitled "Alcohol in Health and Disease," published in England, Canada, and the United States by my clever friend Dr. Bucke, medical superintendent of the asylum for the insane, London, Ontario, author of "Man's Moral Nature." P. Tocque.

April 25th, 1887.

OXFORD.

SIR,—I see by the daily papers that you are "ever and anon" troubled by questions educational in this Dominion of ours. The following extract from a critique, by the editor of the *Guardian*, e.g., on the "History of the University of Oxford," by the Hon. G. C. Brodrick, D.C.L., warden of Merton College, may be of interest to some of your University Dons.

I am, Sir, yours, X

To none ought the plain statements of this book to be more commended than to those contemporary reformers whose boast is that they are restoring Oxford to its historical position. It is said, the old Oxford was the home of all learning—scholars of every type and nation flocked to it during its mediæval prosperity. Its object was to induce the study of universal learning, therefore, we ought now to throw the university open to the teaching of all branches of science and literature, and by breaking down the old English ideal of scholarship encourage students to come even from the dusky East. Of course, this is in no sense restoring Oxford to a former condition. The real restoration would be to reinstate theology—the *scientia prima*—with its attendants astrology and alchemy. That was the "universal learning"—precisely the opposite of that collection in one place of every different branch of natural science and philology which seems to be the ideal of Oxford reform. The one science meant concentration, the other means diffusion of study. The restoration of theology would scarcely suit the Congregation of to-day. Equally fails the analogy between the opening of mediæval Oxford to every race and tongue, and the similar opening of modern Oxford. Those were the days of the *communitas litterarum*, when an Italian and an English scholar spoke the one learned language, belonged to the one Church, accepted the same philosophical method, were devoted to the same supreme theology. They had one spirit; they expressed it in one form. The strength, therefore, which comes

from concentration gained rather than lost by the catholicity of the University. It is wholly otherwise now. The attempt is vain theoretically, and even more vain practically, to establish in Oxford a seminary of all the sciences. Endow one and there is no reason why another should be excluded—indeed the one cannot probably be studied apart from the other. Where is the process to end? This is the question which ought to be answered before further grants are lavishly voted. So also to the making of schools there is no end; but there is an end to the possibility of one University teaching them. Is Oxford to have a sound, strong culture of its own, or is it to become a chaos of fragmentary studies? That is the question with which the history of Oxford leaves us to-day.

Mr. Brodrick is, we think, too sanguine of the present movement—naturally, perhaps, considering his own share in it. He praises it as a movement which is making Oxford "more cosmopolitan." So far that is admirable; but it may also mean—it practically does show signs of meaning—that the University is to substitute for the basis of general culture, narrow and yet broad, which at least since the renovation after the eighteenth century it has given its best students, a patch-work of specialised studies of all subjects and languages. More students and more varied types of students may be collected; but will not the gain in quantity mean a sad loss in quality? May not Oxford be becoming cosmopolitan only because it receives impressions everywhere, and leaves impressions of its own nowhere? So, again, Mr. Brodrick says, in words already quoted, the University "may have lost something of its ancient supremacy, but it has asserted its national character." That is one side of the case in a nutshell. But what does this national character mean? It means that the nation—its politics, art, science, gossip, sociology—has been let loose upon Oxford.

THE INDIANS.

SIR,—I have just received your issue of the 21st. inst., and am glad to see you have my letter, "Indian Homes," in full. I was afraid you would scarcely have room for it. Since then another letter has appeared signed "Amicus," to which I would like to offer a few words in reply, but will try to be as short as possible. Amicus seems to think that the Indians of Ontario and Quebec are already in as happy a condition as could be expected, and that it is only the wild Indians in the North-West that should claim our sympathies. If this be the case my institutions at the Sault and the New England company institute at Brantford might as well be closed. But the main object of these institutions is not merely to take half naked pagan children from the Teepee and Wigwan, and clothe them and teach them A B C; it is rather to take the semi-civilized Indians, many of whom have already learned their A B C at the day school on the Reserve, and teach them English and learn them a trade, and train them with ways of civilized life, and thus break down the barrier which at present exists between the Indian and White population. This, whether rightly understood or not, has been our aim from the very first. As I said in my last letter, we will always accept wild little pagan children when we can get them, but they are hard to get, and the children we receive into our institutions are those whose parents are half civilized and nominal Christians. Yes, this is our work, and until the Indian Reserves cease to be regarded as blots upon the face of this fair country, until white people cease to refuse the hand of friendship and brotherhood to the Indian, until we see Indians in our public schools and colleges, until we see Indian farmers, and Indian mechanics, and Indian doctors, and lawyers, and clergymen, and Indian Members of Parliament, we shall not consider that our work is finished. This may be too great a work for one, to expect to see in his life time, but the way to get on and to overcome difficulties is, I believe, to expect great things, trust in God, and to determine, by God's help, to do them. Amicus informs us that there are several Institutions of a similar character to the Shingwank Home in Ontario. For my part I only know of the two Protestant ones—the New England Company Indian Normal School, of Brantford, which is almost exclusively for the Six Nation Indians, and the Methodist Institution at Murray Town. The former has accommodation for 90 pupils, the latter for 55, and at Sault Ste Marie we have room for 85 pupils. The fact is the Indians both in Ontario and Quebec and also up in the North West are being left almost wholly to Jesuit teaching. And I say that a man is no friend to the Church of England and no friend to Protestantism who opposes this effort that is just now being made to provide for the Protestant teaching, under Church of England auspices, of the rising Indian generation. Amicus again informs us that the Bishop of Qu'Appelle has already commenced the good work (i.e., of establishing an Indian Institution) in his diocese. That is true, the Bishop is interesting himself in the work, and has just written to me: "I

am glad to hear that you have already got so much towards your branch Home in this part of the world." Amicus again says that my Institutions are ample enough without any enlargement for the requirements of the Indians in the Diocese of Algoma. In reply to this I beg to say that my Home was not built for the Diocese of Algoma; it was commenced before the Diocese of Algoma was in existence. At the present time we have pupils from the Dioceses of Huron and Toronto, and from the North-West. Out of our 78 pupils only 25 belong to the Algoma Diocese. The Algoma Indians are nearly all Roman Catholics; some are still pagans, but most of them are Roman Catholics; there are less than 400 belonging to the Church of England. Our object in establishing a large Protestant Institution for 300 Indian children at Sault Ste Marie is to take them from all parts, far and wide. We propose to have a receiving Home in the North-West, and a receiving Home at Sarnia, and to take Indian children from all parts. The further the children can be removed from their own homes the better. This has been the experience of those who are engaged in the work both in the United States and in Canada. The Carlisle Institute in Pennsylvania with its 600 Indian pupils, is 1,500 miles away from the Indians' lands, and many of the children come more than 2,000 miles. There are now 116 Institutions for Indian children in the States, nearly all of them started within the past ten years. They have accommodation for 9,360 children. In the States the school population of Indians is 55,000; with us it is about 25,000. The only Institutions at present in Canada are the 3 I have mentioned, one other Protestant one recently started in Saskatchewan, and some four or five Roman Catholic ones. The entire number of Indian children being trained in Institutions in Canada is less than 400.

I hope that this plan to establish a large Protestant institution at Sault Ste Marie will be taken up in a generous manner. The land on which the new building is to be erected is Church land and will remain Church land. But I am persuaded that for the work to be successful—placed as I am here in the midst of a Roman Catholic population, we must be liberal and open our arms to the pupils besides those belonging to the Church of England. Those who have not been engaged in the work as I have can scarcely judge of the difficulties which often beset me. I hope my friends will trust me to carry on the work in the future as I have tried to do in the past—with a single eye to God's glory,—upholding our noble old church, whose minister I have the honor to be, but at the same time recognizing the good work done among the Indians by other Protestant denominations, and admitting their children as pupils without, at the same time, obliging them to renounce the form of faith in which they were baptized and under which they have been brought up. If our dear old church is to become the church of Canada I am persuaded that she must open her arms to embrace and open her hands to give. Yours &c.,
Sault Ste. Marie,
April 25th, 1887. E. F. WILSON.

P.S.—I am exceedingly glad to note how decidedly your paper is coming out against Roman Catholic aggression, and that you do not hesitate to use the word "Protestant." That word suits us just now, but I hope to see the day when all Protestants will unite as the one just Catholic Church.

JUBILEE SUGGESTION—DIOCESE OF ONTARIO.

SIR,—The air is full of jubilee propositions. May I submit one through you to the children and the mothers of children in the Diocese of Ontario? For if there be one class of our great and good Queen's subjects more than another which should gratefully commemorate her reign and example of fifty years, it is that which comprises mothers and children. No features of Her Majesty's character have been more illustrious than those which have made her forever admirable as a daughter and a mother.

Now, sir, with very deep regret I state the fact that just now the bishop of our Ontario Diocese is homeless and houseless. Widowed and bereaved of his children. His Lordship has, I believe, the heartfelt sympathy of both his laity and clergy in his afflictions. He is at present absent in England, prosecuting with success the interests of the Church generally, as well of those of his own diocese. It happens that this year is the twenty-fifth of his episcopate during which he has seen his diocese making most rapid progress and urgently in need of division. There is scarcely a parish or mission in Ontario that has not now its parsonage; but the bishop himself remains houseless.

May I then suggest that it would be a most practical and timely "Jubilee memorial" for the children and mothers of the Church in Ontario, to contribute the amount required to purchase or build a See house for the diocese, and present this to the bishop on his return to Canada? Very small sums of from five

cents to one dollar for each mother and child would supply all the funds required. If the clergy approve of this suggestion, and will present it to their congregations at once, organizing a little band of collectors in each parish, the money will soon be raised; but no time should be lost. In hope that the above suggestion may commend itself to the sympathy of all hearts that are at once loyal to the throne and the altar.

I am, sir, yours, &c.,
T. BEDFORD-JONES, L.L.D.,
Archdeacon of Kingston.

THE THEOLOGY OF THE DAY.

SIR,—For good or for evil it is my fortune to get some of the Church papers published in the Old World and in the New, and the more I read them the more firmly am I convinced that the late Bishop of London's (Bp. Jackson's) rule was the best one I know of; he ordained no man save and except he had first studied "Waterland on the Eucharist." If to this we were to add "Hooker," I do not think there would be the "theological jumps" one notices every now and then all along party lines. Yours,

READER.

SUNDAY SCHOOL JUBILEE.

SIR,—A suggestion having been made to me by one of the teachers of our Sunday Schools, as to the best way for our S. S. to keep the Jubilee year, I think it is worthy of consideration. Instead of the annual picnic, let there be a grand gathering of Sunday Schools, say, in the park or some suitable place, as we had in the century year, and also that a service of praise be held on the Sunday in St. James' Cathedral, in which all Church of England schools should take part. If the matter is to be considered, steps should be taken by the Bishop to call a meeting of all the superintendents of the various schools and discuss the matter. It would not take long to get up suitable hymns for the occasion, and I am sure the children would enter into the scheme with enthusiasm.

Yours truly, CHURCHMAN.

SKETCH OF LESSON.

ROGATION SUNDAY. MAY 15TH, 1887,
The Intercessor.

Passage to be read.—Ezodus xxxii. 9-14, 30-35.

We have already seen Moses in the characters of (1) a Messenger from God to the Chosen People; (2) their Deliverer from bondage; (3) their Leader in the journey towards the Promised Land; and (4) their Judge and Lawgiver. To day we are to learn of him as a Mediator between an offended God and a disobedient people. In this, too, he was a type of that Greater Prophet of whom he speaks in Deut. xviii. 15, 17-18.

1. *The Intercessor.*—Where was he when the people committed the terrible sin which was the subject of our last Sunday's lesson? In God's presence, learning His will and pleading with Him for mercy for his brethren. Notice His prayer. He does not—like Adam in Gen. iii. 12, nor like his brother Aaron in v. 22—try to make excuses. He does not say, "They did not know," or "They could not help it," or "They did not think." Such excuses would be false. There is no reason in them why God should forgive. So he finds a reason in God's own character. See Isaiah xliii. 18. He pleads for "Thy people, which Thou hast brought forth. . . Remember Thy servants to whom Thou swearest." Then he goes down, as we read in the last lesson, and, strong in his innocence, boldly faces the drunken host alone. Afterwards, when swift and stern justice has been done upon 3,000 of the chief offenders, he comes back again to plead with God. He not only refuses to be saved alone alive (v. 10), but would even—like St. Paul in Rom. ix. 28—be himself cut off, if by his life he could redeem his brethren (see v. 32).

II. *Judgment Suspended.*—At Moses' first prayer "the Lord repented of the evil which He thought to do unto His people" (v. 14), but we are not told that Moses knew this when he "turned and went down the Mount" (v. 15). On his return next day, in answer to his second prayer, God did indeed vouchsafe the assurance that the Promised Land should not be forfeited; but until the people themselves showed signs of sincere repentance, the assurance of restoration to favor was withheld.

III. *Favor Restored.*—When, however, the congregation, having learned by plague (v. 35), and by the slaughter of the previous day (v. 28) to realize the greatness of their sin, stripped themselves of the residue of those ornaments which they had so lately dedicated to idolatry (vv. 2, 4) and began (some of them at least) to "seek the Lord . . . without the camp," (xxxiii. 7), He no longer delayed to be gracious. "My presence shall go with thee. . . I will do this thing also that thou hast spoken" (xxxiii. 14-17).

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Family Reading.

THE DEVIL'S FOUR SERVANTS.

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

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

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

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

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

WHAT IS A GENTLEMAN.

After "charity," there is probably no word in our language so much misunderstood as "gentleman." As charity means love of mankind, so gentleman means a gentle man; as charity begins at home, so must you look into a man's home-life, before you pronounce him a gentleman. Take for example a polished man of the world—one who is always smiling and cheerful when associating with his acquaintances, then see how that man treats his own family. If he show more difference to a lady friend than to his mother, if he be rough and uncouth in the home circle, then he is as much like a gentleman, as a piece of polished iron is to the best steel. Again, if you see a man who is pleasant and courteous, both at home and abroad, but who will refuse to help a poor woman who has fallen on a slippery sidewalk, if he only pay respect to his equals in the social scale, then, that man is not worthy to be called a gentleman.

A true gentleman is kind and courteous to every one, whether rich or poor, he is a gentleman, not by virtue of birth, wealth or education, but by the possession of an honest and true heart. Jesus Christ, who should be our guide and companion all through this life, was essentially a gentleman. A. C. H.

THE RIGHT SPENDING OF MONEY.

A Christian's hourly conviction about all his spending should be that he is a steward for God, both as regards himself and his neighbor. Among the rough tests of the genuineness of our religion, none is so sure as our habit of giving away.

But this is one of those matters in which the truest wisdom is to be at once methodical and free. A conscientious man, should as a matter of course, set aside a certain part of his income as belonging to God, and sacredly to be dedicated to Him. The principle, however, once recognized, the special application of it must vary according to the individual case.

Are there many children or few? Is the annual income professional and fluctuating, or permanent and certain? Here are, at least, two among other conditions which will materially affect the power,

and so the duty of giving. Such proportion, inflexibly set aside for the Master's use, need not necessarily be all that is given.

Any sudden accession of fortune or great bit of worldly success should be recognized by a special thankoffering—gratefully, for it is He who gives us power to get wealth; promptly, for the sooner it is done the more likely it is to be done. A gift deferred often means a gift diminished.

That it is set apart for divine uses does not necessarily imply that it should all be devoted to strictly religious purposes.

There are many doors into the Temple of Charity, and various are the altars on which our offering may be laid. Only let us take care that our charity be not so mechanical as to lose all its true vitality; so much a matter of habit, that we forget, when we give, humbly to offer it to our God. It is the motive that makes the gift precious, in the grateful love that lays it at the Lord's feet, once pierced to save us; in the wondering joy that thrills through the heart that God should accept anything at our hands.—Thorold.

SOME THOUGHTS FOR FATHERS AND MOTHERS.

Children are travellers newly arrived in a strange country. We should therefore make conscience not to mislead them.—Locke.

There is blessed peace in looking for nothing but our daily task and our portion of Christ's Cross between this day and the appointed time when we shall fall asleep in Him.—Bishop Wilberforce.

Faith evermore overlooks the difficulties of the way, and bends her eyes only to the end.—Bishop Hall.

Kneel down with your little ones morning and evening, and commend them to God. Do you think they will ever get over it? Never! After you have been under the sod a good many years, there may be some powerful temptation around that son; but the memory of father and mother at prayer will have its effect upon him: it will bring him back from the path of sin and death.—Dr. Talmage

HINTS TO HOUSEKEEPERS.

SMALL CHANGE NEEDED.—Farmers in small towns, says the *Homestead*, feel the need of fractional currency or postal notes at this season, when they have occasion to order seeds, plants, papers, etc., by mail. The postal order system should be extended to every post office in the country, for its principal use will be found at the smaller offices. It would be better still if we could have a return to the old fractional currency, or some system of transmitting amounts less than one dollar by negotiable paper through the mails.

CURING HAMS—The essential feature in the curing of hams, says a writer on this topic, is to thoroughly eliminate the blood before applying the pickle. They should remain in pickle, say six weeks, and then dry for a few days before smoking. The meat should be kept in a cool place, and after being smoked should remain in a dark smoke-house, a light smoke being given occasionally. Cured in this way the meat is not so hard as by the dry salting plan, even when the same ingredients are used. Nevertheless, many persons prefer dry cured hams, and especially dry-cured bacon.

FLOATING ISLAND.—One quart of milk; three or four eggs; one teaspoon of cornstarch; sugar and flavoring to taste. Beat the yolks and whites separately; dissolve the cornstarch in a little of the milk, heat the remainder scalding hot in a bright tin basin over boiling water; lay the beaten whites on the hot milk in floats about as large as can be taken up in a tablespoon; when they are sufficiently cooked, which only requires a few moments so that they will be a little firmer to the touch, take them up with a flat skimmer and lay them on a plate; now stir in the corn-starch, cooking it about five minutes, then add the sugar and the well-beaten yolks; as soon as scalded pour into a glass dish that has been heated to prevent breaking;

arrange the whites on the top and cool. The corn-starch prevents the eggs from curdling and adds to the thickness of the custard. Flour can be substituted if more convenient.

WHEN TO SELL BUTTER.—No farm product of equal value is more unsatisfactory to hold for a rise than butter. Its price when newly made is nearly always the best. It is subject to greater deterioration in quality than any other product, and no matter how carefully protected must suffer some in comparison with that which is freshly made. The old-fashioned dairy butter made in June used to be good for a twelvemonth if packed in sweet crocks and covered with salt brine to exclude any odors. There is little such butter now. That made by the creamery process is first class while fresh, but lacks keeping qualities. As nearly all enterprising dairymen have creameries there is less really good butter made from milk set in the old-fashioned way than formerly.

NORWEGIAN WEDDINGS.

A Norwegian wedding is a very significant incident. There is really so much that precedes it. To the man it means that he has attained a certain position. There must be no doubt of his ability to keep a wife. If he is a *bonger*, or a freehold farmer, he must have succeeded to the farm, or his parents must be willing to retire from active work and leave him supreme. If he is a houseman, or a laborer, he must also have succeeded to the allotment on the skirts of the bonder's farm, consisting of a cottage and pathes of land, or he must have attained his allotment in some other way. He pays rent, does work for the bonder at fixed wages, and has his land settled upon him and his wife. The miscellaneous persons hanging about a big farmhouse are the housemen and their wives, who seem to English eyes to constitute almost one family.

To the woman, marriage is the beginning of a third term of existence. The first is girlhood, which ends with confirmation. Dress shows each age. All the unmarried girls in Norway wear their hair in two plaits, and have short skirts until they are confirmed. This ceremony—a serious one, involving much preparatory training—takes place about fifteen with common folk, and until it is past girls do not usually go from home to work, or earn their own living, though they assist in the home fields. After confirmation they wear long dresses, and are expected to take a serious view of life and its duties. Neither men nor women can be married without having being confirmed, and a pastor will decline to marry a "happy pair" unless they can show evidence of ability to live.

These details will confirm my remark that a Norwegian wedding is full of meaning. There is yet the betrothal to notice. It is really a preliminary wedding. The intending pair go to church, and, before the clergyman and their friends, indicate their desire to be betrothed.—Questions are asked, rings of plain gold are exchanged, and the ceremony is completed by presents of jewelry and apparel that must be worn on the wedding day.

I DID NOT OBEY MY PARENTS.

The gaol was a large, gloomy-looking stone building. The windows were made strong by great iron bars fastened across them. But the inside was most gloomy. It was divided into very small rooms. Each room had a cross-barred iron door, with strong bolts and locks, and when the jailer opened or shut the door the hinges grated sadly on the ear.

In one of the rooms of the gaol was a young man about twenty-eight years old. He had been found guilty of a crime against the laws of the country.

That young man when a child could play in the green fields, down by the cool spring, or under the shady trees around his father's house; or when he was tired, he could go home and lay his head upon his mother's knee, and rest himself; or if he were ill, she would sit by his bed and kindly nurse him. But now he was shut up in a gaol, with no one to

care for him, and only sinful men around him, in a like condition with himself. Oh! he felt very wretched.

When in gaol he was taken very ill. "Oh!" said he, "if I were only ready to die."

"And are you not ready to die?" said one who visited him.

"Oh no," said he, "I am afraid to die."

"But why are you afraid to die?"

"Because I am such a sinner."

"There is mercy and salvation for sinners. If you believe in Jesus Christ, and turn to God with all your heart, there is pardon for the greatest of sinners."

"I have no hope. There is none for me, and that makes me afraid to die."

The visitor talked to him some time about his father; and when he spoke of his mother, the young man's lip trembled, and a tear stole down his burning cheek.

"Was not your mother a christain?"

"Oh, yes, sir; and a good woman she was. Many and many a time has she warned me of this."

"Then you have had good religious instruction, and kind christian parents, who, no doubt, often prayed for you, and taught you to pray?"

"Oh yes, sir."

"Then why are you here?"

"I can answer you all in one sentence," said the young man. "I did not obey my parents!"

These were the last words he spoke to the visitor, who, after saying a few words more to him, came away, reflecting upon his awful condition, and the reason which he gave for being in that dark and gloomy gaol: "I did not obey my parents."

EARLY EUCHARIST.

In that wonderful center of Church work, in New York City, the Church of the Transfiguration, can be read these words, which should enter our Lenten ears:

"You will not find the early communicant mispending his Sunday. The day is sanctified to him by the presence in which he has spent its morning hour, and the surest way to secure a well spent Lord's Day is to begin it with the Lord. You will not find the early communicant coming unprepared, or upon mere impulse or without due reverence. He comes, too, with mind and heart undisturbed by the occurrences of a long day's course; and the little self-denial involved in early reception helps to fit him for the solemnity he is to engage in.

LIBERALITY OF CONVERTS.

It has sometimes occurred to the writer that native Christians in heathen lands often come nearer the Bible standard of giving than some in countries long since evangelized. Raiatea, in the southern Pacific, was regarded as the very climax of darkness and degradation. The Gospel banner was unfurled, and king and people are now civilized and Christianized; and in May, 1882, a new church was dedicated, which cost \$8,760, every cent of which was paid at the dedication. Bishop Sargent, in South India, tells of a man who contributed ten rupees (\$5) to the funds of the church, and on being told that the amount was too large for him, he said, "O, sir, I am only giving back what God has given me."

Archdeacon Kirkby, among the Indians in Manitoba, tells of a man who gave a silver-fox skin as his gift. This was literally giving to God the best, as that is the most valuable fur in the country, and the skin thus presented sold for \$12.50, probably about one-fourth of the poor man's winter's hunt.

It is stated that the contributions of the Japanese churches would have been equivalent here to \$20 per member. Twelve of the sixteen, though of very recent formation, received no help from the missionary treasury (American Board) last year. The pastors have led their people in the practice of self-denial, some of them receiving as salaries only a fifth, or even a tenth, of what they can have if they will enter the government service.—*Missionary Outlook.*

REMEDIES FOR ANXIETY.

"Take, therefore, no thought for the morrow, for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof."

Leave the future; let it rest
Simply on the Saviour's will;
Leave the future; they are blest,
Who, confiding, hoping still,
Trust his mercy
To provide for every want,
And to save from every ill.

Make a firm-built fence of trust
All around to-day;
Fill the space with loving work,
And within it stay.
Look not through the sheltering bars,
Anxious for the morrow;
God will help in all that comes,
Be it joy or sorrow.
Say not, my soul, "From whence
Can God relieve my care?
Remember that Omnipotence
Hath servants everywhere.

Doth each day, upon its wing,
Its allotted burden bring?
Load it not beside with sorrow,
Which may never come to-morrow,
One thing only claims thy care;
Seek it first in faith and prayer;
All thou mayest need beside,
He thou trustest will provide.

Oh, ask not thou, "How shall I bear
The burden of to-morrow?"
Sufficient for the day its care,
Its evil and its sorrow.
Thy God imparteth by the way
Strength that's sufficient for the day.

If we are faithful to the duties of the present, God will provide for the future.—*Bedell.*

ASCENSION DAY.

We would remind all our readers that Thursday, the 19th of this month is Ascension Day, one of the brightest, most glorious and most important of the festivals of the Christian year. Falling on a week day, it has been very much forgotten and neglected, even by church people, though the importance our prayer attaches to it is shewn by the appointment for the day not only of special lessons and psalms, but a proper preface in the communion office. Nor can we wonder that this should be so. It is the "coronation day" of Him Who "for us men and for our salvation humbled himself and became obedient to the death of the cross." It is the completion of His work here on earth. It tells of the exaltation of our human nature in the person of the Son of God, to the right hand of the Majesty on high. It assures us that we have in the highest heavens one who can be touched with the feeling of our infirmities, because He was once tempted in all points like as we are, yet without sin. "He ever liveth to make intercession for us." The christian year would indeed be incomplete without this day. Let us all try our best to keep holy this glorious day, and to show our love for Him who died for us, by celebrating "the day that sees Him rise" with glad songs of praise, especially at the Holy Eucharist, where we do on earth what He ascended ever to do for us in heaven.

For as the priest of Aaron's line—
Within the holiest stood,
And sprinkled all the mercy shrines
With sacrificial blood;

So He, Who once atonement wrought,
Our priest of endless power,
Presents Himself for those He bought
In that dark noontide hour.

His manhood pleads where now it lives
On heaven's eternal throne,
And where in mystic rite He gives
Its presence to His own.

It is good for us to think no grace or blessing is truly ours till we are aware that God has blessed some one else with it through us.—*Phillips Brooks.*

DAKOTA WORSHIP AND BELIEF.

The Dakotas worship all nature. They pray to the spirits of heaven and earth; to the winds, the sun, the moon, the stones, and for fear something should be left out it is summed up in the great mystery—the Great Spirit. All trouble and even sickness come from evil spirits, hence the young never want to care for the sick, and do not dare for fear they shall be visited with disease too. Near the *tipi* of one of the women we noticed a large new tent; and we asked, "Whose is this?" "My *tipi wakan*" (holy house), she replied. "May we enter?" "Oh, no, we do not allow white people there." "But," says my companion, Miss Collins, "they always allow me." "Do they? well, come." She led the way inside and told us the following incidents:

Her son, a boy of thirteen, had died; and during his sickness all the relatives promised to make a certain number of gifts, to be finished at a set time after his death. The tent was very large, and half-way around on the inside were several rows of Indian packing cases which held the gifts. The mother opened one of these and showed us her offerings: moccasins, leggings, tobacco pouches, pipes, and many articles for which I knew no name. All of them were beautifully embroidered, and she handled them so carefully that the deerskin of which they were made were spotlessly clean. This poor, sorrowing mother had worked so diligently that her wrist was very lame, but she was being doctored by one of their medicine men, and hoped soon to finish all she had promised. "My son has counted every one of these gifts," she said, "and when the time comes we will call a feast, and our sacred men will say prayers, and we shall give these gifts away. This will please my son, and he will pray for us." So she hoped to merit blessings for herself and others.—*Correspondence of the American Missionary.*

KICKING AWAY THE CRUTCH.

It was a miserably inclement day in Washington. There had been a heavy fall of snow, and it was raining copiously. The streets were ankle-deep with slush, and the wind was driving fiercely. A certain colonel entered one of the hotels and walked into the reading-room. He met there a friend standing by the window, looking out upon the dreary scene, to whom he remarked:

"Isn't this a terrible day?"

"Indeed it is," responded the gentleman, "and I wish you had been here a few minutes ago. A poor, crippled old man was making the best of his way through the storm across the street, when a big, lusty fellow came along, kicked his crutch from under his arm, and left him lying in the slush and wet."

"The scoundrel!" exclaimed the colonel. "I wish I had been here! I would have wrung his neck for him."

"Well, colonel, you are the big lusty fellow I had in my mind," said the man, to the amusement of a number of weather-bound listeners. "You are big and strong and hearty, and you go about the country kicking the crutch of Christianity from under the arms of poor crippled sinners who have no other support, and then leave them wallowing in the mud and mire of unbelief and despair. You are all pull down and no build up."

The colonel was stunned by the parallel, for he was a lecturer against Christianity and the Bible. He made no response, but walked back into the office, where it is said he sat for an hour or more, seeming to be in a brown study.

It was Rousseau who said of the infidel philosophers of his day, though himself deep in the same unholy business: "They would fain palm upon us, for the true causes, of things, the unintelligible systems they have erected in their own heads, whilst they overturn, destroy and trample under foot all that mankind reveres; snatch from the afflicted the only comfort left them in their misery, from the rich and great the only curb that can restrain their passions; tear from the heart all remorse for vice, all hopes of virtue, and yet boast themselves the benefactors of the human race."—*Dr. Seiss, in Right Life.*

Childrens' Department.

THE WOUNDED LIP.

BY A. L. O. E.

"I don't see what I have to do with Missions at all!" cried Robin, in answer to his sister Annie's gentle request that he would put just one penny into her missionary box.

Poor Annie left the room with a sigh. Mrs. Mason had heard the conversation between her children, and she asked:

"Do you know, my son, that all God's people form one body, though some are in India, some in China, some still further off? No part of the Lord's Church can say to another, 'I have nothing to do with thee, I care not what happens to thee.'"

"I don't understand," said the child.

Not many minutes after Robin came back to his mother, a handkerchief pressed over a bleeding lip, and tears in his eyes.

"Mamma, my foot slipped—I fell on the gravel and cut my lip," he exclaimed.

Mrs. Mason examined the hurt and was glad to find that it was not severe; but there was gravel in the wounded lip. "I must wash and bind it."

She said: "Run to the kitchen my darling, ask for a little basin of warm water, bring it to me and we will soon put matters to right." Robin soon came back, carefully carrying the basin which was full and rather heavy.

"Now," said she, lifting him upon her lap and preparing to bind up the lip, "does not my Robin see how various parts of his body united to help the part that needed help?"

"I don't just see," said the child.

"The feet never thought how far we are from the lip. Almost as far as can possibly be! Right foot and left, off they trotted to get warm water. The ears heard what I wished you to do, and quick as lightning had given their message to the brain; the tongue, like a kind near neighbor, did its part."

"The eyes, ah! the eyes did nothing at all," cried Robin, laughing at his mother's amusing similes; he had quite forgotten his pain.

"What! did they not guide you to and from the kitchen? If they had ill-naturedly kept shut, you might have had a worse fall than that on the gravel. The fingers, yes, even the little ones, helped to carry the water."

"It is a good-natured body," said Robin, "every part so ready to help the poor lip."

"Now, my boy, do you see my meaning?" said his mother with a smile. "The Missionaries who speak to the heathen are like the lip in the body, and they are sometimes in great trouble, and need our help and prayers. The ears are those who listen to the story of the wants of the heathen; and great societies are like the brain, to

arrange how to send to them the Bible, and men and women to explain it. We who try to give and to collect may be compared to parts of feet and hands. I must tell something more about the body," said Mrs. Mason, "to show how like it is to the Church. There is always a life-giving stream of blood flowing through it from the ears to the head, from the head to the feet, as it were joining the most distant parts together."

"I feel it beating in my wrist," said Robin, "what is like the life-giving blood? Is it not the blood of the Saviour?"

"Yes," replied Mrs. Mason, "and where that holy love joins the members of a Church together, how is it possible for a Christian to say 'I have nothing to do with Missions?'"

Robin's lip was soon bound up and joyfully he thanked his mother for her lesson.

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SHORT HINTS

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BOYS AND MEN.

You are boys now, but you soon will be men. Then you will have your own way to make in the world. Do you mean to be idle and fretful, and deceive people, and give them a bad opinion of you? Or do you intend to go to work, and act bravely and nobly, and do your duty, and leave a name behind you when you die which the world will love and respect? Take care, now is the time! Did you ever notice a large tree that grew crooked, and was an ugly eyesore on that account? Perhaps it stood on the lawn, right in front of the porch, and your father would have liked very much to straighten it. It was impossible to do so. A hundred horses could not have dragged it erect. And yet think of the time when the large tree was a small sapling; a child might have straightened it then, and it would have grown properly, and everyone would have admired it. By this I mean that boys ought to grow straight, not crooked. You are young now, as the tree was once; begin in time, and you will be as straight as an arrow when you are a man. If you wait, it will be too late. The way to make men erect and noble, is to take them when they are boys and show them that there is nothing in this world so noble as doing their duty. Once more I say, remember that though you are boys now, you will be men soon.

You may do good or evil. If you are false and worthless, you and everybody else will have a hard time of it. You may be soldiers, judges, statesmen and presidents. What you say or do may decide the fate of millions of other people. These will look to you; and more than all, God will watch you, and hold you to a strict account. If you are brave, and true, and unselfish, heaven will bless you, and everyone who knows you will love and respect you. If you are mean and cowardly, and think of nothing but your own pleasure, God and man will be displeased with you. Which will you be? The best of all things is to be pure and do your duty.

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WHAT BECAME OF A DISHONEST BOY.

Let me tell you of a boy, whom we shall call Ned, who wanted to go to the show that came to the town in which he was living. His father could not go, and so put him off. The next day Ned coaxed to be taken to the show, but his father told him to go to school, and he would call for him if he went. Ned thought he only wanted to put him off again, and did not expect him to call for him. So he took some money, played truant, and went to the show. His father called at the schoolhouse for him, and then went to the show. There he saw Ned with some bad boys, but he said nothing. In the evening he asked his son if he was at school. "O yes, sir!" but he knew he was telling a lie. You see how sins go together; one leads to another. He disobeyed, then he stole, played



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truant, and lied to conceal his sin. He soon saw that his father knew all about it. He knew he deserved to be punished, so he thought he would confess it and escape. But the confession that is made merely to escape punishment doesn't amount to much. The sorrow for sin, that doesn't lead us to forsake it, and do better, is a sham. His father said he would have to tell the teacher, and let him punish him as he thought best. Ned felt that would be a disgrace before the school to which he was not willing to submit, so he ran off.

After a few weeks he was brought home, forgiven, and restored to his old place in the home. Then he was sent to school in a neighbouring town. He did not like it there, so he ran off again. This time he was six months. He changed his name so that he would not be known, but he got into trouble for which he would have to go to prison, unless he had some one to help him. Now, the poor rebel against his parents had to tell his name and who his father was. As soon as his father heard it, he came and helped him out of his trouble, and took him home again.

You would expect him to be a kind and dutiful son after that, wouldn't you? But he was not. He went from one thing to another, he took step after step in his disobedient way, until he was in the prison, where he told the chaplain that he was suffering the just punishment of heaven. How ungrateful is disobedience! It will wound and crush the heart of the kindest parent on earth. A noble-hearted boy would deny himself anything, and a loving, dutiful girl would make any sacrifice, to gratify a kind parent.

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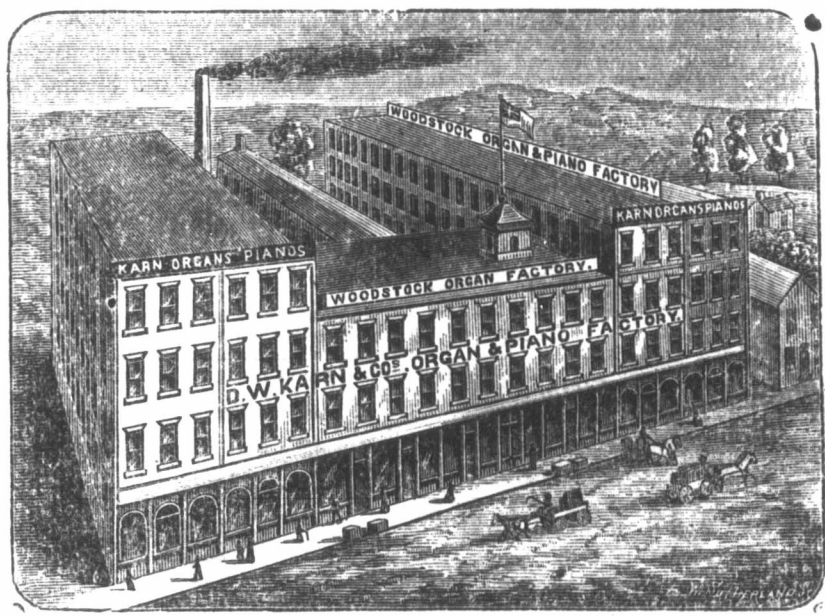
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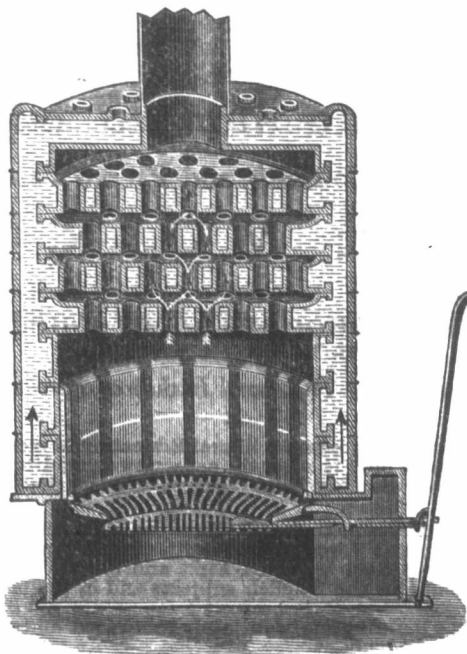
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