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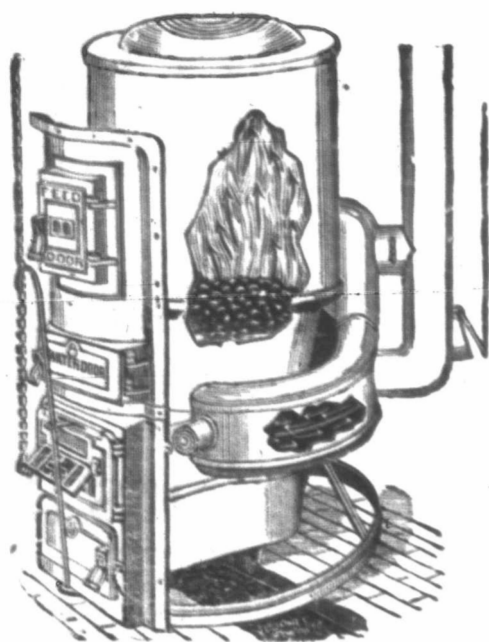
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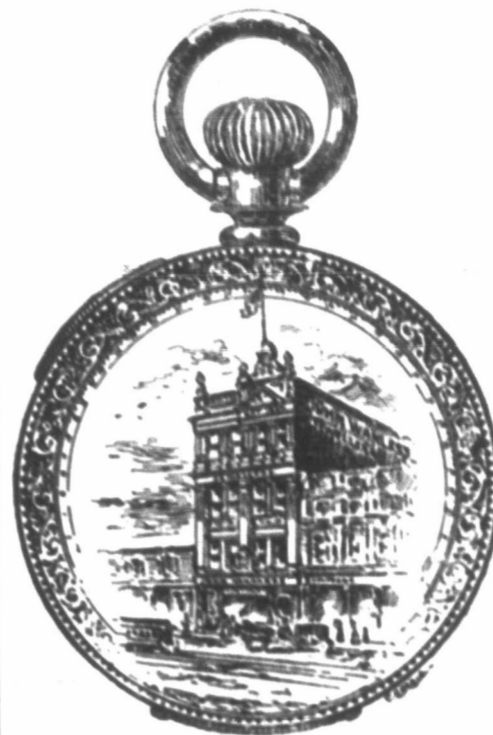
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LUTHERAN PROTESTANT RITUAL receives every week further illustrations from the observations of travellers. In Saxony and Bavaria, the ministers wear cassocks, pictorial crosses, birettas, and use altars, crucifixes, lighted candles, flowers, vases, etc.

ROBERTSON OF BRIGHTON is defended from the odious charge of being an evangelical, so called. His defender cites various quotations showing how vigorously he repudiated this label while yet alive, and how much he abhorred the narrow minded spirit usually identified with it.

BOGUS DEGREES are still purchasable at certain foreign universities (?) or institutions, both on the European and American continents. In reference to one of these, the *Church Times* proposes as an appropriate hood a green one, with an ass's ears on each shoulder, and a foolscap neatly folded to hang on the back. Sweetly, pretty!

"THE BOTTOMLESS PIT OF PLATITUDES," a descriptive phrase invented for Theosophy lately by Boscarven the Assyriologist, is a very apt epithet, but suggests reminiscences of kindred fads also, such as Christian Science, which are almost equally well fitted to be the propaganda of a charlatan and soporific consolation of a terrified sceptic.

THE WORDS OF THE PROPHETS.—Prof. Stanley Leathes, in the *Churchman*, London, says: "Whatever correspondence there may be between history and prophecy, must be a correspondence dependent on the words, and therefore, so far as inspiration is involved, it must be a verbal inspiration, for the evidence of inspiration is in the particular words used."

MCQUEARY NONPLUSSED.—Proceedings were lately taken before the Bishop of Ohio to hear his sentence (of deposition after suspension) annulled, on the ground of its being legally incorrect as a double sentence. The Bishop has decided to leave the heretic simply suspended indefinitely until he reforms and retracts. His admirers are worse off than ever.

DECREASE OF CRIME IN ENGLAND.—A set of figures has been published in recent returns which seem to show an extraordinary diminution of crime in England. The story of 2,000 less convicts in prison in 1890 than in 1864, and of 8 prisons actually closed and converted to other uses since 1882, calls for explanation. It does not seem to tally with popular impressions.

FRIDAY OBSERVANCE still occupies a good deal of attention in Church circles in England. Dr. Belcher now proposes the insertion of a regular Friday column, where those who engage in Friday festivities should be pilloried as a warning to other offenders. This would be all very well, if the promoters of the scheme would, in their zeal, exercise sufficient discretion to draw the line at evensong.

THAT PARASITIC RACE.—Prof. Goldwin Smith has got himself into very hot water—but he is used to that, probably likes it!—by his recent philippic against the Jews, as being a kind of curculio in Russian and other nationalities. Isaac Behst Bendavid is after him in the *North American Review* with a retort that the Russian persecution is only the first step in the expulsion of all foreigners.

"NEW TESTAMENT CONVERSIONS" is the title of a series of sermons by Paster Gerberding, of St. Mark's English Evangelical Lutheran Church, Fargo, Dakota. He thinks that much that has been written and preached on this subject is the saddest and most dangerous caricature of the truth, whether exhibited as the shallowest sentimentalism, the wildest fanaticism, or dignified moralism.

OUT-HERODING HEROD.—The Bishop of London's licensing of an order of lay preachers has occasioned much adverse comments, especially since they petitioned to be permitted to administer the chalice at communion—a characteristic of the deaconal office. The line between all such minor orders and holy orders should be sharply drawn. The sanctuary has already been too much invaded by lay assistants.

TRUE CHRISTIAN ENDEAVOUR.—Some people who are ready to run after every new fad among the sects and neglect proportionately the good old customs of the Churches of God, are advocating the adoption of so-called Christian Endeavour Societies. They had better recommend to their fellow Christians St. Paul's precept (Eph. iv. 2), "Endeavouring to keep the unity of the Spirit in the bond of peace."

EFFECT OF SECULAR EDUCATION IN SCOTLAND.—The Bishop of Argyle attributes the marked decay of religious thought and reverence in Scotland to the absence of religious teaching from the day schools. He says, "It is very easy to point the finger of scorn at the old Presbyterian Sabbath, at Calvinistic confessions of faith, and at peniten-

tial strictness. These things had their dark side, but they had their good side too."

THE AMERICAN TRAMP.—A writer in the *London Contemporary* deals with the question of this curious anomaly, born, bred, and nurtured especially in America's soil and native blood—at least $\frac{2}{3}$ of 60,000. This class of people have probably never been taught any respect for the commandment, "Six days shalt thou labour and do all thy work." A national atmosphere which ignores Christian morality naturally breeds such things.

HIGH LICENSE AS A CURE.—Amid some superficial advantages, by which thoughtless empirics are carried away, the license system has greater disadvantages. A writer in *Our Day*, Boston, enumerates these as follows: "1. Greater appeal to cupidity. 2. Greater attractions to drinkers. 3. Greater difficulty of enforcement. 4. Greater control of politics. 5. Greater increase of criminals. 6. Greater difficulty of change."

RENAN SNEERED TOO SOON.—The discovery of the full text of Aristides' Apology recalls the incident of the way in which Renan scouted as a forgery and imposture a sermon of Aristides, and a brief quotation from this same apology published in 1878 by the Mechitarile Armenian convent at Venice. Renan had allowed himself to be misled by certain modern theological terms used in the Armenian translation of the Greek treatise.

NIHILIST WOMEN.—The Russian women have thrown themselves with the thorough abandon of their impulsive sex into the anti-imperial conspiracy, and have become as notorious, by prominence, as the *petroleuses* of Paris. In the *New York Cosmopolitan*, Ella Norraikow traces the origin of the conspiracy to Yomgenieff's novel "Fathers and Children," published just 90 years ago. But she pronounces the agitation dead, the people ignore it.

MUSKOKA LIFE.—An enthusiastic summerer from Pennsylvania writes in the *Living Church* about the primeval forest, close to nature's heart, 800 feet above the sea level—no other place like it in America, the land of beautiful sunsets, two hours of prismatic splendour, Aurora Borealis streaks the north, creation's own electric light. Then he describes the parson's recuperative transformation—belt, leggings, slouch hat, log rolling, stone heaving, etc.

MULLER VERSUS DARWIN.—At the meeting of the British Association, the celebrated Max Muller insisted upon language as the great differentia between man and mere animals—Darwin notwithstanding! He said, "It required some courage at times to stand up against the authority of Darwin; but at present all serious thinkers acquiesced in Benson's conclusion"—as above, Darwin's name and authority will soon be things of the far past."

RATIONAL LANGUAGE.—In advocating Benson's theory at the recent meeting of the British Association, Professor Muller averred "that no animal had developed what was meant by rational language, as distinct from mere utterances of pleasure or pain, from imitation of sounds, and from communication by various signs. Language should have a larger share than it had

hitherto had in the factors of the classification of different races of men."

SACERDOTALISM PROPER is thoroughly discussed and explained in one of Canon Liddon's masterly sermons—which has lately been much quoted. He takes the ground that a representative priesthood is a practical necessity of the layman's own priestly life: the official is the public reflex of the personal, and the divine agency for the latter's benefit. Each dies out without the other. The disparagement of ministerial priesthood leads to the loss of the lay priesthood.

CONVERSION AND REGENERATION.—We find in a rather unexpected quarter, the *London Churchman*, the following paragraph concluding a note on the Bible word "convert": "The turning from sin to holiness. Conversion, through the result of the Spirit's influence, is referred to in the Scriptures as the work of man, and commanded by God. Regeneration, on the other hand, is never attributed to man, nor made the subject of a Divine precept; it can never be repeated."

A CHURCHMAN'S "AMENDE HONOURABLE."—For nine years the Vicar (Ourmaney) of St. Matthew's, Sheffield, has laboured against anti-ritualistic opposition, led by a powerful lay magnate, a Mr. Wigman. This gentleman stuck to nothing to spite the Vicar. Now—conquered by the logic of Archbishop Benson's Judgment—Mr. Wigman has manfully acknowledged his former ignorance, presumption and folly. He capitulates to the Vicar, and does what he can to call off his deluded followers.

CANADIANS IN THE UNITED STATES.—There can be no doubt that the number of these is immense; but they do not go there because they prefer either the climate or the institutions of the Republic—their hearts and real homes are still in Canada. The fact is that amid the 60 millions of heterogeneous nationalities—the Saxon of Europe to a large extent—the Canadian employe, as such, is at a premium on account of his rare qualities of industry, integrity and thrift. They go to win the prizes there.

UNCTION.—This is a common objection, made by dissenters to the clergy of the Church, that there is a want of unction among them—as one has recently put it, "a great need of spiritual communion," or religious talk, in other words. The same writer thinks he has seen a deplorable inaptitude for dealing with spiritual difficulties among the clergy," and yet "the practical piety of the Anglican did not suffer at all in comparison with that of the Methodist." That is: Churchmen should speak out more.

THEY ARE JUST THEIR MAKE.—A Presbyterian preacher (from London, England) recently treated an audience likeminded to more twaddle in one sermon under cloak of Gospel, than Toronto churches all put together probably get in a year. He made a graceless fling at Episcopalians as being "just the make" of the Pharisee in the temple—"great at postures and gestures." It does not seem to have struck this preacher that the model Publican in the temple was equally great at postures and gestures—in fact, rather greater.

ARMENIAN LIBRARIES bid fair to furnish as great treasures, hitherto hidden and unsuspected, in support of Christianity, as the Babylonian monuments have been yielding for the substantiation of Old

Testament history. This is due to St. Mesrobes, an Armenian Patriarch of A. D. 400. He invented the Armenian alphabet, established schools, and sent agents to translate and bring home to Armenia the best theological works at Constantinople, Edessa, Athens and Rome. These treasures have lain for 1,500 years nearly in Armenian convents.

THE CREED OF THE HOLY MONOPOLISTS.—George Kennan records that, while travelling in Siberia and indulging in a wayside nap, he dreamt that he was asked to address a Sunday school of a new denomination, called the "Holy Monopolists" because they believe in only one thing! Certain Utopians in the United States have really invited a brotherhood of Christian unity on these very lines to supersede creeds and confessions, by the one article of "Love to God and Man." They will soon find it necessary to supplement their faith, "monopoly," by definitions of what Love is, who God is, and what is Man. Result: another long creed!

PREMIUM.

We have the pleasure to announce that we are in a position to offer to all new and old subscribers for the *CANADIAN CHURCHMAN* the choice between two large (28 x 22 inches) beautiful tinted engravings, worth at least one dollar and fifty cents each, for the usual subscription price, and the additional sum of fifty cents, the total for the paper and the premium to our country subscribers being one dollar and fifty cents. The subject of one of these engravings is "Diana or Christ," from a painting by Edwin Long; that of the other is "Not to be Caught with Chaff," from a painting by Hetwood Hardy. These engravings are beautifully executed on fine plate paper, are very attractive, and the treatment of the subjects is suggestive. We feel that, in giving these premiums, we are offering a strong inducement to our Church people no longer to defer sending in their subscriptions, and for the trifling additional sum secure for their drawing rooms a picture worthy of a place there. See advertisement.

DIANA OR CHRIST.

St. Augustine says "Blessed is the Holy Agnes whose passion we this day (21st January) celebrate, for the maiden was indeed what she was called, for in Latin *Agnes* signifies a lamb, and in Greek it signifies pure. She was what she was called; and she was found worthy of her crown." The reference in this quotation is to the martyrdom of a Roman maiden in A. D. 304, whose trial is depicted so beautifully in Edwin Long's celebrated picture, "Patrician by Birth." She was sought in marriage (as those heathens understood) by the son of the city Prefect. Her refusal of his advances causes her to be arraigned before the Prefect. There, before the shrine of the great goddess Diana, otherwise called Vesta and Artemes, she is challenged to offer incense to the Roman goddess of marriage. There stands the altar, and statue of the goddess; on one side crowd the vestal virgins, one holding a casket of incense ready, and priests; on the other are the threatening soldiery. Her lover stands impelling her forward, the Prefect awaits her response; instead of approaching the altar, she makes on her breast the sign of the cross, and fully confesses

Christ—thus making her choice irrevocable. Insult, torture, death, followed in quick succession; and the whole Christian world was moved at the devotion of the martyr.

ST. AGNES.

whose name retains its place in our calendar, has her lesson for our own time, and the picture which has so well portrayed her whole-souled and sing'e-hearted sacrifice is well calculated to deepen that wholesome impression in the hearts of all who gaze upon it. The story often escapes one's memory when most needed for example in actual life; the picture may often serve to recall it to our minds, whether we see it in the "storied windows" of our churches, or on the decorated walls of our homes, where such subjects are too little seen, and the lives of Christians too little affected by the thoughts which such pictures occasion. Very natural and appropriate is the custom in vogue at many funerals of turning the ordinary wall pictures with their faces to the wall, they are so out of harmony with a solemn occasion and sacred sentiments. Scenes like this, however, illustrating the Church's sacred year and saintly calendar, are in tune with the highest and holiest thoughts; such pictures as this of St. Agnes confessing Christ before Diana's shrine, alone (and yet not alone, for the Father is with her), amid the multitude of heathens, are not out of tune with our best and purest hours of recollection.

SERVING TWO MASTERS

is an exercise, an experiment—always a failure—that people are never tired of repeating. A finger inserted in the Christian covenant while the whole body swings freely in the current of the world, and the whole mind is absorbed in secular thoughts that is the favourite attitude of the day. "Diana and Christ" is the heart's mistaken motto; lukewarm, half-hearted service, not whole-souled devotion to the Master—and to Him alone. Christian marriage—holy matrimony—is in danger of being made at last indistinguishable from the heathen rite of Diana—a bond which even the philosophic Cató could consent to dissolve and resume as a matter of convenience and friendly complaisance. The whole American continent needs to take measures for stemming a tide of thinly veiled immorality—under the specious cover of "divorce"—which threatens to make marriage a name and nothing more, involving in a whirlpool of lust and confusion all family and personal ties, entangling and commixing what might be homes in a Babel of dispute and strife, without any possibility of settlement. All because people have been thinking too much of Diana—too little of Christ! The picture to which we have above referred is the same of which we present a beautiful coloured engraving to our subscribers, and of which a small engraving is given in another column of this issue. We would strongly recommend all good Churchmen to secure a copy on the terms which we offer, and induce their friends also to do the like—adorning their homes with a subject of unusual interest and beauty.

NUMBERS.

Reason as we may with one another, and even with our own selves, it is difficult not to give way to the magnetism of numerical superiority, the material attraction of quantity. Size—mere largeness—is so closely connected with ideas of physical grandeur and magnificence, that one is carried away oftentimes, in spite of himself, to

boast of such a possession on his side, to glory in it, to set store by it, to value it very highly. "An Empire upon which the sun never sets:" how often has that reference to the enormous extent of British possessions been made—and how often will it be made again. Yet one feels, even while rejoicing in the proud boast of size, that the glory of the thing is not complete, is not in fact really justified until we connect the thought of conquest over earth's wide domains with the origin of the power which conquers—till we contrast the small size of the conqueror with the enormous extent of that over which he has gained control, unconsciously personifying the national spirit of Britain by imagining all Britons gathered up in one—not large, but gloriously potent, being sufficient in itself for great things.

QUALITY NOT QUANTITY

becomes then, after all, the true final criterion of value: mere numbers, as such, or mere size, have no inherent value—deserve no real esteem. Jacob crossing the stream with his staff is contrasted by himself with the same man recrossing it, but "become two bands." How was that? There was an unexpressed sense of worth and merit—blessed indeed by the Almighty Providence—which resulted in consequences so extensive, in such an amazing (to him) multiplication of strength. Abraham, the *terminus a quo*: Israel, as the sand by the sea shore for multitude, the *terminus ad quem*. The connecting link between these two points, the golden thread which gives significance to the whole, that is the element of true importance in the case. The father of the faithful, the faithful children of faithful Abraham—so runs the mental commentary dwelling on the idea of worth. What are 200 millions of Chinese, or 200 millions of Hindoos, compared with one-tenth or one-hundredth that number of Britons?—we often think, when we study the extent and true glory of the wonderful British Empire.

NUMBERING THE PEOPLE

is not necessarily or invariably a sin, a wrong to be severely punished—all depends upon the motive, the sense of estimate, the ground of the boast. If it is mere personal glory in numbers at the king's command—that is forbid; if it be for economic reasons, especially blended with a sense of gratitude for the Divine blessing, not indeed earned, but received as a reward or a trial—the proceeding becomes laudable, praiseworthy. The good Israelitish king who gave way to the folly of desiring to parade the vast increase in the number of his subjects, had to learn a very severe lesson for his pains; and received some wholesome hints by the way, from which he had done well to profit sooner and more fully. The good are not always as wise as they are good; but the wiser they become, the better they become. When, therefore, a great people or its rulers begin to take stock of their quantity, they would do well to prepare themselves for results by considering their motives meanwhile, and putting their moral sentiments in proper trim for disappointments—if they are disposed to boast in mere increase of numbers.

IMMIGRATION

is far from being an unmixed good: it is one of those things which, in national existence and progress, require to be very carefully regulated. It is quite possible for an attractive *locale* to become, in course of time, a mere cesspool of the very worst elements of humanity. Many a paradise on earth has been made a hell by man's injudicious interference. History reads to us many a lesson of national decay brought on by general disregard of

nature's laws of reproduction of the human species, and the Divine restrictions upon mere animal passions. Rome learned that lesson once: France is learning it to-day—as the duties of marriage, paternity and maternity become ignored. Not less distinct is the warning as to population by immigration as a substitute for natural increase. Canada, so far, has avoided the foolish competition for immigrants at any price, of any kind, and from any source. So far, a solid foundation has thus been laid for national prosperity, for union, for strength. It is better that her progress should be sure—even though slow.

REVIEWS.

THE ROYAL WAY: "VIA CRUCIS, VIA LUCIS." By Isabel G. Eaton. Milwaukee: The Young Churchman Co. Toronto: Rowsell & Hutchison. Pp. 172. Price 60c.

This is a very pleasantly written tale of modern American life. The Church tone is healthy, clear, but unobtrusive, and the incidents of the plot are carefully put together. A very useful caution is given in the picture of Ethel's Churchiness, which is remarkably void of good works. Printers and binders have done their duty, and the mention of "pious Æneas" is a mere slip.

ANECDOTAL LIFE OF SIR JOHN MACDONALD. By E. B. Biggar. Montreal: John Lovell & Son. Toronto: Rowsell & Hutchison. Pp. 332. Price, paper, 50c.; cloth, \$1.

The time for writing the history of the late Premier, so as to assign him his place among the world's great men, has not yet arrived. The results of his Canadian policy must take some years to emerge, and now we must view chiefly the features of the man, while in future years we may look back upon the politician, and the wisdom that was guiding the early days of the Dominion.

Sir John had a very distinct personality, and a wonderful power of making use of men. His power seems to have resided in his ready adaptation to surroundings and his tact in selecting the fittest in people, place, and circumstance. His tenacious memory in minutest details was a most valuable assistance to him both in public measures and in dealing with individuals, and a quiet joke or old story might often secure a point where more serious argument would miss its mark. The Premier was endowed with great readiness of mother-wit and unflinching geniality. Though a Scotchman by birth and showing to the last the features of his Scotch descent, he was a Canadian in heart and feeling, and the one great aim of his life was to promote her welfare, and, in his later years, to secure her strength in unity from the Pacific to the Atlantic. Speaking of his mother our author says, "Mrs. Macdonald was a grand old lady, and from her Sir John undoubtedly inherited most of those qualities which have made his name a word to conjure by." Under her tutelage he was educated for the most part at Kingston. He entered Parliament at the age of twenty-nine, and very soon after became Receiver-General, which gave him a place in the Cabinet of United Canada. In 1857, he was Prime Minister, and in the following year, Ottawa was made the permanent seat of the Parliament. In 1867, one object of his heart was carried out in the Act authorising the formation of the Dominion of Canada. At this time and up to his death Sir John was the leading spirit in all political movements, usually at the head of the Government, though occasionally in Opposition. It required a clear head and no end of tact to weld together the new Confederation, and gather in the new provinces in such a way as to have all working smoothly on the lines of a National Policy. But Sir John wrought zealously for the honour and prosperity of Canada, and his work was appreciated by Her Majesty at home. His geniality of spirit made him a very general favourite. In the volume before us there is a wide selection of anecdotes that show the man better than a learned treatise would. Much of Sir John's strength lay in a ready repartee, often in a happy

play upon a word, and often in quizzical turn of thought. Thus, "Mr. Bunster, referring to a previous speaker's denunciation of beer, said he was sorry to see the hon. member down on his country's beverage. 'How does he know but he was suckled on it as an infant.' Sir John: 'It is generally at the end of life, rather than the beginning, that men want their bier!' Again, 'Sir John was taken to task one day for re-appointing a delinquent civil servant, and retorted 'The hon. gentlemen sneered when I said, Go and sin no more.' I would not have given them that advice, because I do not think they would take it!' Or, again, we may select an anecdote of a different character: 'The Premier, talking once with a friend on the peculiar customs of different people, related that on a visit to the West a reception was given him, at which a Bishop from Belgium was present. As the party were being escorted by a body of men in Highland costume, the foreign Bishop, seeing the bare legs and kilts, asked why these men were without trousers. He replied that it was just a local custom, and that whereas the people in some places took off their hats as a mark of honour to distinguished guests, the people here took off their trousers.' In this, however, there comes up the latest suggestion as to whether this may not have been one of Sir John's stories.

EVILS OF DISLOYALTY.

BY BISHOP HUNTINGDON.

The evil that presses upon us, however, is sore, and the more afflicting because it is needless, being aggravated and propagated by uneasy spirits who can accomplish nothing that is not better done on lines and by methods settled before they were born. The realm of inquiry is shut to no man. The realm of united and effective action must be regulated by binding obligations. Steady as the growth of the Church in this country has been and still is, it would have been far swifter during the last quarter of a century but for law-breaking of one sort or another, with its scandals and alarms. Whatever little gains these jars may yield, the mischief and hindrances overbalance them. The chief attractions the Church offers to thoughtful people outside, apart from its Scriptural and apostolical constitution as the Body of Christ, are its doctrinal stability, the orderliness of its administration and its measure of internal peace. Improvements in the beauty of worship, in mutual forbearance, in a reasonable diversity of practical work, could not fail to come by instruction and legislation. The providence that can never be hurried may be waited for without impatience or fear.

Meantime, self-conceit and disloyalty may well look with dismay on the wanton wrong they inflict on piety and charity alike. Any clergyman, no matter what his abilities or influence, may well stand aghast at the fresh distractions he thrusts in upon the household of the faithful by scattering his denials or his apologies for deniers, by using a fraudulent foothold in the Church to exhibit her as a traitor to herself. Not being a Presbyterian, a Baptist or a Congregationalist, I believe I ought to wish that every minister in any sect should hold himself true to such standards as it may have, and to his own engagements till he is released from them. I think I can understand the arguments or apologies for one or another deviation from the catholic faith. What I find it impossible to understand is that anybody can fail to see that these divergencies each and all take sure steps towards a common end,—the breaking up of the kingdom of Christ on the earth and the destruction of what has been known as His religion from His Ascension to this day. To these restless agitators one can recommend no better counsel than that which John Keble gave in one of his letters to Mr. Justice Coleridge for a latitudinarian pupil of Dr. Arnold in the diaconate,—“a course of treatment not by physic, i.e., reading and controversy, but by regimen, i.e., holy living.”

Few things that I can think of would do as much to make the learning, the worship, the whole life of this people noble, as to stamp on the souls of its youth the words of that old formula which for more than three hundred years has passed

down the successive generations of our ancestors, making our English fathers wiser than the Grecian men, and our mothers purer than the Roman women: "My duty is to honour and obey the civil authority, to submit myself to all my governors, teachers, spiritual pastors and masters; to order myself lowly and reverently to all my betters." Sink that sentence into the heart and will of what is sometimes called Young America, and it will be Churchmanship and statesmanship, it will be patriotism and peace, it will be better than banners and trumpets for the advancing army of the Lord, it will be wisdom and glory for all the land.

May it not well arrest and concentrate our serious thoughts year by year that, while in the world of matter and in the hands of men of natural science, the conception of law becomes more and more clear and comprehensive, in the sphere of man himself law ought not to become less and less? Modern students delight in bringing a constantly increasing diversity of physical facts into unity. It is bad logic and worse religion if, forgetting these superb generalizations, we are in ourselves impatient of control, defiant of authority, demanding an unruly freedom for an individual insurgent will.

A reconciliation, therefore, of the ideas of liberty and law, is for the guides and teachers of mankind, for the prophets and priests of the Church, a matter of profound concern. The gain would be more than intellectual in a triumph of consistency of thought. It would go far to determine vexing questions in social economy, the ethics of business, the reciprocal dealings of classes, the duties of Christian citizenship, and belief in the Gospel of the incarnation and the cross. It would strengthen the State in all its lasting interests, and ennoble human life by renewing a holy covenant between the dependent will of man and the Personal Will above him which is Eternal and Almighty.

At the close of his immortal treatise, which is the sublimest interpretation to the reason of the mystery of things seen in the universe, Sir Isaac Newton, after enumerating the principles of creation, goes on: "All these are ruled by God, not as the soul of the world, but as the Lord of all. He it is who is called God of gods and Lord of lords. He is the living God, infinite, all-powerful, all-present, eternal, whom we know by His attributes, by His all-wise and beneficent works and by means of final causes, whom we admire for His perfections, and whom we worship and adore." And so ends the Principia. In another Book it is written, "Behold the heaven and the heaven of heavens is the Lord's, thy God, the earth also with all that therein is. There thou shalt keep His charge, His statutes and His commandments alway. And ye shall teach them to your children, speaking of them when thou sittest in thine house and when thou walkest by the way, when thou sittest down and when thou risest up, that your days may be as the days of heaven upon the earth."

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

MONTREAL.

MONTREAL.—*St. Thomas' Church*.—Should numbers be an evidence of success, both pastor and people are to be congratulated, for over 170 of those connected with this East End Church assembled on the 17th inst, in the schoolroom to be introduced to the new rector, the Rev. J. F. Renaud, and his family. The vicar's warden addressed the meeting at its opening, asking all to join not only in welcoming him whom God had sent among them, but also to work with and pray for him and his. The wardens and superintendent of the Sunday-school then introduced the rector, who opened with prayer, and after reading of reports and financial statements (left over from last Easter), he spoke in loving terms of the relationship which could obtain between pastor and flock, and implored God's blessing to rest on one and all. The work of getting round the room and introducing Mr. and Mrs. Renaud to the people was then begun, occupying considerable time, during which a bountiful supply of tea, coffee and cake was served by a committee of ladies, assisted by volunteers, and later on some fine fruit was handed round. Some of the young ladies enlivened the proceedings with pianoforte selections. The room was very prettily decorated, a ship's flag having been loaned for

the purpose, and such mottoes as "We wish you good luck in the name of the Lord," "May success attend all our undertakings," "A long life and a happy one to you and yours," and "St. Thomas Church greets her pastor and his family," adorned the walls. Shortly after 10 p.m., the meeting broke up, all joining in singing the doxology, and the Rev. Mr. Renaud pronouncing the benediction. Mrs. Renaud was the recipient of a magnificent bouquet, presented by a family of the congregation on behalf of the lady members. Mr. Renaud has a large field of labour, and it is to be hoped that his loving labours will be eminently successful. This meeting would seem to point in that direction.

ONTARIO.

NEW BOYNE.—The congregation here have just completed the erection of a new addition to their already very handsome driving sheds. We have now in New Boyne a good stone church with as fine a set of sheds as any other part of the diocese, and good congregations every Sunday. Since the appointment of the Rev. C. A. French in March last, our Church life has developed a good deal. We hope soon to devote some attention to the interior of St. Peter's. Unfortunately for the comfort of many, our hot-air furnace has not given satisfaction in the past, and we fear we must put in an additional stove in the church if we are to keep warm this winter. This prevents us from making some further improvements which are much needed. We hope, however, to have things a little more in accord with our desires before the Bishop again visits us.

KINGSTON.—The late Rev. Canon White, whose death occurred on Wednesday, Sept 17th, and the funeral took place on Friday, at 2 p.m., at St. James' church, was born at Chertsey, England, Oct. 18th, 1834. His father was a prominent physician and came to Canada in 1846, and settled near Picton. Having entered Trinity College, Toronto, he graduated in 1856, after having won several prizes for general proficiency. He took his M. A. in 1886. In 1857 he was ordained deacon, and priest the following year by the Right Rev. Dr. Strachan, first Bishop of Toronto, and was appointed to the mission of Camden East, where he remained till 1863, when he was transferred to Osgoode. After a short stay in this mission, he was promoted, in 1865, to the important parish at Smith's Falls, where he worked with great success for ten years. In 1875 he was transferred to the rectory of Matilda, which he resigned only in June last in consequence of failing health. About a month ago he removed to Kingston, where he intended to reside permanently, having been appointed a canon of St. George's cathedral in 1882. He was one of the most prominent and active clergymen of the diocese, taking a leading part in synodical work, particularly in connection with the mission board, of which he was an influential member. He was for many years a delegate from this diocese to the provincial synod, and last year, along with Chancellor Walkem, he represented this diocese at the Winnipeg conference, called to consider the question of the unification of the Church in British North America. He will be greatly missed from the diocesan committees, which he attended most regularly and aided greatly by his wise and judicious counsels. He was a faithful and efficient clergyman, much esteemed, and now deeply regretted by all who knew him. He leaves a widow and nine children, eight sons and one daughter. The eldest son resides at Victoria, B.C., and another at New Westminster. One son lives in Ottawa, and another in Picton. The others are still at home.

OTTAWA.—The annual Quiet Day for women will be held this year in Christ Church on Friday, Oct. 2nd. The day will begin with a celebration of the Holy Communion at 8 a.m., and end with a Mission Service at 8 p.m. Rev. G. Osborne Troop, Rector of St. Martin's, Montreal, will be the conductor. Mr. Troop will likely preach to men specially on Sunday, the 4th, at Christ Church, where there is a flourishing chapter of the Brotherhood of St. Andrew.

TWEED.—A very successful harvest festival was held in this parish on Sept 15th. The Rev. J. W. Forster, the clergyman in charge, had evidently inspired his congregation with an unusual amount of enthusiasm, and the services were exceedingly hearty and gratifying. There was a celebration of the Holy Communion in the morning at eight o'clock. The other services were in the afternoon at two, and in the evening at seven. There were several visiting clergymen from neighbouring parishes, viz., J. W. McCleary, Rector of Ashburnham, J. R. Harvey, Incumbent of Stirling, and W. Fleming, Incumbent of Hillier. The Eucharist was celebrated by the Rev. J. W. Forster, and was well attended. In the afternoon the church was filled with an attentive congregation. The Rev. J. W. McCleary preached the

sermon, exhorting to thanksgiving for an exceedingly bountiful harvest, and drawing spiritual lessons suggested by the occasion. Immediately after the service an abundant harvest dinner was provided in the grounds adjoining the church. In the evening, notwithstanding the damp and threatening weather, the church was again well filled. The Rev. W. Fleming preached an earnest sermon, reminding the congregation of his labours among them many years before, and calling on those who still remained to judge what fruit their lives had brought forth. His words, as those of a former pastor, were especially appropriate. One feature of the evening service was the singing of a Litany hymn, the Rev. R. Harvey leading, and the congregation singing the alternate verses.

Loving hands had spent much time in beautifying the church with flowers, fruit and emblems suited to the character of the festival. The musical portion of the service too deserves much praise. Both clergyman and congregation are to be congratulated on the great success attending their efforts to render fitting praise and thanksgiving to the Heavenly Father for the mercies of another seed time and harvest.

NAPANEE.—*St. Mary Magdalene*.—A very interesting service was held in this church on Sunday, Sept. 20th, on the occasion of the annual harvest and general parochial thanksgiving. Over and above the handsome decorations, for which this church is widely celebrated, the festal character of the day was marked by the first appearance of a vested choir in the church, under the leadership of Rev. D. F. Bogue of Belleville, who intoned the service. The voices were selected from the three Belleville choirs, and so reverently did they render this service that any prejudice that may have existed against a service led by such a choir, must have been greatly modified. The preacher was the Rev. T. D. Woodcock; the Rector was celebrant. In the evening prayers were said by Rev. A. L. Geen, of Belleville, the Rector preaching. In the afternoon a lunch was served in the school room for the visiting choir and their friends, and was much enjoyed by all who were present. On Monday evening the annual harvest re-union was held in the school room. Besides the ordinary entertainment and refreshments, a parochial conference was held, at which matters affecting the well-being of the Church in the parish were fully discussed. A formal resolution was moved by Dr. Ruttan, in a speech ringing with honest Churchmanship, pledging the meeting and each individual to a more hearty and earnest effort to promote the well being of this parish. Many practical hints were offered suggesting lines of action, which if followed by the members of the congregation, would greatly tend to the advancement of the church's interest. A letter from Mr. R. G. Wright, who was absent from town, was read, in which he expressed his sympathy with the objects of the meeting. After refreshments had been served another resolution was moved by Mr. E. C. Checkley, churchwarden, acting for His Honor Judge Wilkinson, who in a grateful letter expressed his sorrow that his official duties required his presence elsewhere, and urged the adoption of the resolution, which Mr. Checkley proposed in an earnest and thoughtful speech which showed the command he had of his subject. The resolution was to the effect that the Rector be requested to provide a vested choir for this church at as early a date as possible. The resolution was seconded by Mr. G. F. Ruttan, Rector's Warden, in a witty-speech full of good common sense, which seemed to carry the meeting by storm. The Rev. T. D. Woodcock was requested to speak to the resolution, and gave his experience of seventeen years as a layman as to the working of surpliced choirs. After a temperate speech from Mr. I. J. Lockwood (who however voted for the resolution), warning the meeting of the possible dangers attending the proposed change, a vote was taken resulting in a large majority in favour of the resolution. No votes were recorded against it, though several abstained from committing themselves one way or the other.

In summing up, the rector said he would take time to consider his decision before committing the congregation to such an important step as that contemplated in the resolution. He did not consider the surpliced choir a thing of such vital importance as to justify him in dividing a united congregation by its introduction. As soon as he was satisfied that the congregation as a whole was with him in the matter, he would take steps to carry the resolution into effect. After singing the Doxology, the meeting dispersed, and thus ended one of the happiest festivals ever held in Napanee.

We learn that further information from the Bishop states that he will be unable to be out in time for fall confirmations, and that it is probable these will be taken by the Bishop of Niagara.

STAFFORD.—The Harvest Home of the united Church congregations was the most successful social gathering held during the incumbency of the Rev. J. P. Smitheman. The day, September 9th, was delightfully fine. The company was large, including visitors from Pembroke, Beachburg, Eganville and Cobden. Voting for the popular young man resulted in the election of Mr. Harry Buttle, who obtained the prize of a quilt. The election for the popular young lady placed Miss Lizzie McDonald at the top of the poll, and she thus secured the prize, a handsome embroidered cushion, kindly presented by Mrs. Philip Hayes. Cricket amused the young men. The apparatus for this game was generously lent by Mr. W. Hunter, Jr., of Pembroke. Tug-of-war and other games pleasantly filled up the time. To Mr. Joseph Hawkin's exertions much of the success of the day was due. Appropriate addresses were delivered by the Rev. Arthur Shaw, of Cobden, and the Rev. J. Saddington, of Eganville, and the Incumbent amused his audience with a few words. The central feature of a Harvest Home is thanksgiving to Almighty God. The Holy Communion is a "sacrifice of praise and thanksgiving," and in that sacrament in St. Stephen's church on Sept. 6, and in St. Thomas and St. Patrick's on the previous and following Sunday, God was praised for the bountiful harvest.

TORONTO.

Toronto has now another handsome church, which is to be known as the "Church of the Messiah." This parish was lately set apart by the Bishop of Toronto in North Toronto, and the Rev. John Gillespie appointed in charge. Already it can boast of a good congregation, which has been worshipping in the old Methodist church at the corner of Davenport road and Yonge, but removed to their new building at the corner of Avenue road and Dupont street last Sunday. The church, which is one of the most massive in the city, will not be completed for several months, but the schoolroom is now ready and opening services were held on Sunday. The Ven. Archdeacon Boddy preached in the morning, and in the evening the Rev. H. W. Watters, now of New Orleans, delivered an eloquent sermon before a large congregation. The Church of the Messiah has a bright future before it.

TORONTO.—St. Matthias.—A Harvest Social Meeting of the congregation, preliminary to the Thanksgiving Services, was held in the schoolroom on Tuesday, 22nd Sept. The two large class rooms were thrown into one for the occasion, and being draped with curtains and banners, presented a very pretty drawing-room effect. Notwithstanding the intense heat, the rooms were filled and the various booths for candies, fruit, peaches and cream, and other refreshments, were all patronized. The object was mainly friendly intercourse, under the auspices and at the invitation of the Girls' Friendly Guild of the parish, and in this respect this Fruit Festival was a pronounced success, auguring well for future reunions of the congregation. The clergy and their families were in full force, and took a leading part, as was proper, in promoting the success of the proceedings. Various members of the congregation took turns at the piano, exercising their talents in music and singing for the pleasure of the rest. It was evident that there would be a handsome balance over expenses, though all charges were kept at a very moderate level, so that none might feel excluded from the full enjoyment of the occasion. It is not often that the labouring classes find themselves so heartily recognized and welcomed as in this parish.

St. Mary Magdalene.—The harvest festival was held in this church, corner of Manning-avenue and Ulster-street, this week. It was intensely crowded notwithstanding the extreme heat of the evening. The decorations of yellow ripened grain cut from the harvest field were artistic. The arches were profusely hung with the garnered fruits and presented a very pretty appearance. Rev. Mr. Short intoned the prayers, and Rev. A. Pitman of St. George's preached from the text in Malachi, "I will curse your blessings." The sermon was practical and dwelt upon the characteristics of the season, the reaping and storing of the fruit. The choir was large and the singing excellent, the St. Mary Magdalene singers being assisted by those from St. Thomas and St. Matthias.

Miss Lizzie A. Dixon acknowledges with thanks the receipt of \$10.00 from the Strathroy W.A.M.A., per Miss M. A. A. Maxwell, for the Rev. J. G. Brick, Peace River.

EAST TORONTO.—St. Saviour's.—On Sunday, Sept. 20th, the "Harvest Festival" was duly observed; the church was beautifully and simply decorated by the ladies of the congregation, and the brilliant tints of autumn leaves and flowers were specially fine upon the light coloured pine timbers. There was the

usual liberal supply of fruits of the earth in their season. The Festival commenced with a celebration of the Holy Communion at 8 a.m. At the midday service the Incumbent preached to a large congregation upon the duty and pleasure of thankful adoration and praise. In the afternoon the Sunday-school met for a short service in the church, when after a few words of address by the Incumbent, the children presented small bouquets of flowers, which were carefully presented at the altar, and on the following day were distributed by two of the scholars to the patients in the General Hospital, Toronto. At evening service the church was crowded, and the Rev. T. C. Street Macklem, of St. Simon's, Toronto, preached a most appropriate sermon upon reaping as we sow, and forming character as we act and think. Under Mr. Barton, as conductor, and Mr. H. Moor, as organist, the choir gave the chants, hymns and anthems with great precision, and this is the more noticeable as they were only organized for the new church at the beginning of summer. A special collection was made for relieving the small debt upon the church, and the congregation responded with their usual liberality where all are willing and the church is prosperous.

SHARON.—On Tuesday evening, 22nd inst., the residence of Col. Wayling was the scene of a very pleasing event. The choir of St. James' Church, Sharon, together with several other young persons, were gathered together, at the invitation of the Col. and Mrs. Wayling, to bid farewell to the Rev. W. A. J. Burt, who has had charge of the above church during the summer months. The evening was passed very pleasantly with music, both vocal and instrumental, games, recitations, &c. After every one had enjoyed himself to the full and many were suffering with aching sides caused with laughter, all were invited to the dining hall, that each one might endeavour to satisfy the inward cravings excited by the merriment and exertions of the evening's proceedings. At a late hour the party broke up, but before separating, Mr. Burt moved a vote of thanks to Col. and Mrs. Wayling for the kindly and pleasant way in which they entertained the guests. This was supported by Mr. Graham, choir master, and to show their hearty sympathy with the vote of thanks, those present at once rose to their feet, and led by Mr. Graham, sang "For they are jolly good fellows." Then followed the national anthem and the valedictories. After all had wished Mr. Burt success and happiness in his new field of labour, the company separated, while Mr. Burt remained over night with Mr. Wayling, and, no doubt, retired to rest with his right arm in a sling. The congregation generally, as well as the people of Mount Albert, are very sorry to part with Mr. Burt, but we understand that Mr. Burt volunteered two years ago to labour in the Diocese of Algoma, so we feel that he is in honour bound to go, otherwise we would have endeavoured to keep him here. We sincerely trust that our services may be supplied regularly, that the good work begun may be continued.

PERRYTOWN.—Harvest Thanksgiving Services.—The Harvest Thanksgiving Services held at St. Paul's Church, on Sunday, 20th inst., were a grand success. The services were very hearty and the singing good. The Rev. J. S. Baker, Port Hope, and the Rev. Wm. Walsh, Brampton, preached very eloquent, practical and instructive sermons. Very large congregations attended all the services, and it is not too much to say that the church was crowded beyond its utmost capacity. The choir from St. Mark's Church, Port Hope, kindly rendered the musical part in the afternoon, for which the thanks of the congregation is due. On Monday evening, 21st, the Rev. Mr. Walsh gave a lecture in the Orange hall, at Garden Hill, entitled, "A year's journey and sojourn in Ireland," in which he depicted the Irish character, the beauties, scenery and superstition of that country, in very vivid colours, not forgetting the Blarney Stone, from which he claims to have detached the first piece, and on hearing his silvery voice and his great command of language, one would be led to suppose that he had it hid in some available spot where he could give it a smack at his convenience. He also gave a very amusing account of the method taken by St. Patrick to banish the snakes from Ireland, paying a passing tribute to the fair faces and faithful hearts of the sweet Isle of Erin. The three offertories in this church, with the proceeds of lecture, amounted to \$51, taken up chiefly by envelopes.

NEWMARKET.—St. Paul.—The Harvest Festival was held Sept. 24th. The service was at 3 p.m., when the rector was assisted by Rev. C. R. Bell, and Rev. Canon Sweeney of St. Phillip's, Toronto, preached an excellent sermon, bristling with facts and telling illustrations. The church was decorated with more than its usual beauty—the music hearty, and well expressing the joyful character of the service. Afterwards an adjournment was made to the schoolhouse, and a large number of parishioners and their friends, partook of the bountiful

"Parochial dinner" which the ladies provided free of charge. The school-house was again crowded in the evening, when telling speeches were delivered by Rev. F. Heathcote, Rev. C. R. Bell, and Rev. Dr. Sweeny. The latter, though a city clergyman, showed a large practical acquaintance as well as a deep interest in agricultural matters, and his very suggestive speech was heard with close attention throughout. A very pleasant little concert followed, in which Miss V. V. Miller, Mrs. Howe, Miss F. Wilkin and Mr. B. Coates took the principal part, being well assisted by other members of the choir.

Convention of the American Chapters of the Brotherhood of St. Andrew.—The sixth annual convention of the Brotherhood of St. Andrew in United States will be held in the city of St. Louis, on Thursday, Friday, Saturday and Sunday, October 22nd to 25th, 1891. The annual convention of this organization is now recognized as one of the notable events of the year in American Church life. It brings together the representatives of eight thousand or more young men at work in Brotherhood Chapters, to take counsel together, and to confer with laymen and clergymen selected from among the leaders of the Church. The sessions of the convention are arranged especially for the instruction and inspiration of Brotherhood men, that they may be strengthened in the Christian life, and that His Kingdom may be spread among young men. At this convention there will be a delegation of ten, at least, from Canada, who will convey the fraternal greetings and well wishes of the Canadian Brotherhood. The programme, which we append in full, has been drawn up after a great deal of forethought and attention, and, judging from the number and reputation of its speakers and the practical interpretation of the subjects for discussion, ought to prove intensely interesting.

- Programme.—10 a.m.—Opening Service, Holy Communion. Cathedral, 13th and Locust Sts.
 Charge to the Brotherhood.—Rt. Rev. D. S. Tuttle, D.D., Bishop of Missouri.
 Organization of Convention.
 2 p.m.—Business. Council Report and Other Reports.
 4 p.m.—General Conference.
 "Brotherhood Life."
 (a) "The Vow,—Consecration."—Rev. A. S. Lloyd, St. Luke's, Norfolk, Va.
 (b) "The Method,—Man to Man."—N. Ferrar Davidson, President Canadian Brotherhood.
 (c) "The Object,—The Kingdom of God."—Rev. C. L. Miel, Editor *Pacific Churchman*, San Francisco, Cal.
 8 p.m.—Public Meeting of Men. Cathedral, 13th and Locust Sts.—Rt. Rev. E. K. Atwill, D.D., Bishop of West Missouri, presiding.
 "The Dignity and Duty of Man."
 (a) "Labourers together with God."—Chas. Jas. Wills, Old Epiphany House, New York.
 (b) "Through the Power of the Holy Ghost."—Rev. George J. Prescott, Good Shepherd, Boston.
 (c) "All things are yours and ye are Christ's."
 Friday, October 23rd.—7 a.m.—Holy Communion. Cathedral, 13th and Locusts Sts.
 10 a.m.—Business.
 11:30 a.m.—General Conference.—Rev. H. N. Cunningham, Christ Church, Waltham, Mass., Chairman.
 "The Cadets of St. Andrew."
 Addresses by W. B. Sturgis, Good Shepherd, Boston, and others.
 2 p.m.—Business, one hour.
 (Rest of afternoon left free for sectional conferences or recreation.)
 8 p.m.—Public Service.
 "The Church and Mankind." Cathedral, 13th and Locust Sts.
 (a) "The Bible and Human Freedom."—Rev. J. P. DuMoulin, D.C.L., Canon St. James' Cathedral, Toronto.
 (b) "Baptism and Human Equality."—Rev. W. S. Rainsford, D.D., St. George's, New York.
 (c) "The Lord's Supper and Human Brotherhood."—Rev. T. F. Gailor, S.T.D., Vice Chancellor University of the South, Sewanee, Tenn.
 Saturday, October 24th.—7 a.m.—Holy Communion. Cathedral, 13th and Locust Sts.
 10 a.m.—Business.
 11 a.m.—General Conference.
 Question Box opened and full discussion of Brotherhood methods.
 2 p.m.—General Conference.—William Aikman, Jr., St. Paul's, Detroit, Chairman.
 "Church-Going Among Men."
 (a) "Why Men do not go to Church."—Earl C. Smith, St. James', Chicago.
 (b) "What will bring Men to Church."—John W. Wood, General Secretary.
 (c) "Public Worship and Christian Effort."—G. Harry Davis, St. Luke's, Germantown, Pa.
 To be followed by general discussion.
 3:30 p.m.—Sectional Conferences.

(a) "A Sample Chapter Meeting."—Chapter No. 1. St. James', Chicago.

(b) "A Brotherhood Bible Class."

(c) "Country Chapters and City Chapters—How they can help each other." H. C. Turnbull, Jr., Trinity, Towson, Md.

4:30 p.m.—General Conference.

"Diversities of the gifts—the Consecration of Skill."

(a) "What doctors can do."—E. J. Gardiner, M.D., St. James', Chicago.

(b) "What Lawyers can do."—James C. Sellers, Holy Trinity, West Chester, Pa.

(c) "What Mechanics can do."—Joseph Cleal, Christ Church, Dayton, O.

(d) "What Teachers can do."—Henry A. Sill, St. Chrysostom's, New York.

(e) "What Travelling Men can do."—John M. Locke, Redeemer, Chicago.

(f) "What Clerks can do."—H. F. Woodward, Trinity, Portland, Ore.

Other Opportunities. General Discussion.

8 p.m.—Reception by St. Louis Local Council to delegates and visitors. Museum of Fine Arts, 19th and Locust Sts.

Sunday, October 25.—10:30 a.m.—Anniversary Service, Holy Communion. Cathedral, 13th and Locust Sts.

Annual Sermon to the Brotherhood by Rt. Rev. Hugh Miller Thompson, D.D., Bishop of Mississippi.

3:30 p.m.—Public Meeting in every Brotherhood Parish, with addresses by delegates and visitors.

8 p.m.—Final Service. Cathedral, 13th and Locust Sts.

Four Addresses, by speakers to be selected.

Farewell meeting of delegates.

(On Thursday, Friday and Saturday, lunch will be served in Exposition Hall at 1 p.m.)

This programme is not yet complete and is subject to slight changes in detail, but to no diminution in the number and scope of its features. The effort has been made to avoid overcrowding. Opportunities are provided for free and spontaneous action on the part of those who may wish to arrange for sectional conferences on any subject or to meet in conversational conference with any of the speakers. Such meetings may prove to be the best features of the whole convention. The hour from nine to ten in the morning of each day is left open for this purpose. Friday afternoon, which may be used for recreation or for conference, is left open rather than Saturday afternoon, in order that visitors unable to arrive before Saturday may have the advantage of two full days of meetings and services.

NIAGARA.

PORT ROBINSON.—St. Paul's Church.—The re-opening of this church on Sunday, Sept. 6th, after the completion of the work of altering and improving the interior, calls for more than a mere passing notice.

The building dates back to the year 1844, the third year of the incumbency of the late Rev. Dr. Fuller, who was the first rector of the parish of Thorold and Port Robinson. While Dr. Fuller was in charge of the parish he kept a careful record of the leading events of the two congregations. The book which contains this history is in charge of the present rector, Rev. P. L. Spencer, who has kindly placed it at our disposal for reference. Believing that an account of the early condition of St. Paul's congregation, and of the first meetings for worship and business held within the church, will prove interesting to our readers, we quote some paragraphs from the parish record. The first describes the service held on the opening day, a little more than forty-seven years ago, and is as follows: "On the Sunday after Ascension Day, being the 18th day of May, 1844, the new church of St. Paul's, Port Robinson (of which Messrs. Dilly Coleman, George Jordan, J. H. Lacy and David Habershaw had been the building committee, and Mr. H. W. Tims their treasurer, and Mr. John Warner the builder) was opened for divine service. The day was most auspicious, and the congregation, which completely filled the church, appeared gratified and profited by the services of the day. On this interesting occasion the sacrament of the body and blood of Christ was administered for the first time in Port Robinson. Communicants: Mrs. Fuller, Mr. and Mrs. Peter Lampman, Mr. George Keefer, Mrs. Keefer, Mr. and Miss Bradey, Mrs. Jas. Keefer of Peter's, Thorold, and Mrs. Lacy, Mrs. Boyle, Mr. and Mrs. Habershaw, Mr. and Mrs. Canniff, Mr. and Mrs. Gardiner, Mr. Comer, Mrs. Walter Biggar, Mr. and Mrs. Jas. Wilson, Mrs. Todd and Mrs. Reaveley." With reference to this extract, it is well to state that although the service thus described was the first held in the Port Robinson church, services had been previously held by Dr. Fuller during a period of three years in the old frame school house, which still stands in the village. Two or three members of the congregation can recollect attending those earlier services. It is also well to observe that the

list of communicants given above does not seemingly include the names of all who were present at the holy communion, as after the last name occurs a blank, which it was evidently the intention of the reverend recorder to supply after further thought and enquiry. This blank will explain the absence of the name of any person whose children now alive have been led to believe that a father or mother not mentioned was present at the first communion. We now proceed to give an account of the first vestry meeting: "On Saturday, the 25th, a meeting was held in the church, pursuant to public notice given on the preceding Sunday, for the choice of churchwardens, and to see whether the pews should be rented, or to devise other means for raising the £75 due to the builder, over and above available funds, and for which the building committee are responsible. Present, Rev. T. B. Fuller, rector of the parish, in the chair; Messrs. Coleman, Tims, Habershaw, Gardiner, Jordan, Lacy, Davis, Brown, Canniff, Pierce and Shannon. The rector chose Mr. David Habershaw as his churchwarden. The meeting nominated Mr. Dilly Coleman on behalf of the parishioners. After much conversation as to the best means to be taken for relieving the building committee of the debt on the church, and after a subscription paper had been drawn up and subscriptions obtained for that purpose to the amount of £21 10s., it was on motion of Mr. Lacy, seconded by Mr. Tims: Resolved, that the subscription already entered into to-day be laid aside, and that a day be fixed at an early period for renting the pews for one year by public auction." After resolutions governing this strange and now unheard-of mode of renting pews in a church of the Anglican communion had been passed, the vestry wisely and graciously resolved: "That those who will rent seats will always be glad to accommodate those who may wish to attend the church and who have no seats therein, and that the sexton shall be instructed to show respectable persons into any seat in the church." We observe by a report of a meeting held on June 3rd, 1884, that the rental of the pews varied from £4 or \$16 to £1 or \$4. The system of renting seats did not long continue in force in this progressive congregation, for we are informed that Mr. Joseph Reaveley succeeded, after a few years' trial of it, in persuading the members to adopt the free seat system, which has been the unvarying rule since that time in St. Paul's. The church as at first constructed was a substantial frame building, painted white both inside and outside. Very little was done to alter its appearance until Canon Robarts, who succeeded the second rector, Rev. Dr. Reed, took charge of the parish. Then the chancel was improved by the addition of a wooden reredos and the introduction of choir benches and other suitable chancel furniture. Lately, under the supervision of the present rector and his energetic assistant, Rev. W. J. Piggott, who have been assisted by a committee of earnest progressive members of the congregation, the church has undergone such renovation and adornment as have made it look, so far as the interior is concerned, like some new building. While the general appearance has been greatly improved, special attention has been given to the windows. A beautifully executed stained glass window, containing as its subject St. Paul with the customary Roman or straight sword in his hand, suggestive of his martyrdom, occupies a place in the chancel wall. This has been presented by the members of the Coleman family in memory of their father and mother, Dilly and Sarah Coleman, who died respectively on Jan. 4, 1888, and Jan. 16, 1887. Other windows, beautiful but less elaborate, occupying places in the side walls, commemorate persons with the dates of their decease, as follows: Hugh Ross; Nov. 19, 1878; William B. Jackson, July 26, 1882; Wm. Reaveley, Feb. 7, 1885; George Jordan, Dec. 27, 1852; John B. Abbey, December 12, 1877; Mary A. Willson, April 8, 1888; Catharine, and her grandson, Cameron Reaveley. The members of the Grisdale family purpose adding another window, which is to be placed above the front entrance. The services on Sunday, the 6th, were largely attended; Rev. W. J. Piggott preached in the morning, Rev. E. J. Fessenden in the afternoon and Rev. W. J. Armitage in the evening. In the afternoon Rev. P. L. Spencer gave a brief sketch of the early history of the church and congregation, and congratulated all concerned on the pleasing and tasteful result of the work of the past few months. The number of communicants in the morning was 32, and the offerings given during the day amounted to \$34.88.

His Lordship the Bishop of Niagara holds a confirmation in Trinity Church, Chippawa, Oct. 11th, in the morning, and Christ Church, Niagara Falls, in the evening. The Ancaster harvest home festival was most enjoyable. The day was all that could be desired and good congregations present. The church has been beautifully done over, the colouring so good and in keeping with correct ecclesiastical taste; the rector of Chippawa preacher. The dean of Niagara and Mrs. Geddes celebrated their Golden Wedding last

week, on which occasion some of their many friends presented them with an address and purse of gold. We are sure we echo the voice of the whole diocese and wherever the good dean and Mrs. Geddes are known in wishing them many happy returns of the day. The quarterly meeting of the W. A. met at Oakville on 24th Sept. in response to the kind invitation of that branch. There was a good representative turnout and a most pleasant and profitable day spent. Mrs. McGill, in her address of welcome, regretted the absence of our beloved president, claiming her as belonging to Oakville as much as to the cathedral, being the wife of our good bishop. In her absence Mrs. Sutherland was voted to preside. Miss Halson was voted to the recording secretaryship. Anne Macdonald not being able to accept the offer of education at present, the sum of \$200 was voted to be sent the Bursar of St. John's College, Winnipeg for the education of Julia Scott, a N. W. missionary's daughter. A vote of thanks was given the Toronto W. A. for so kindly addressing the Leaflets to the several Niagara branches, and so by sending direct from the office saving time and postage. It was moved and carried that "the sincere regrets of the W. A. at the absence of our president be conveyed to Mrs. Hamilton, coupled with a sincere wish for a speedy return to health." Another hearty vote of thanks was tendered Mrs. Stuart for her address; this with one to the Oakville branch for its right royal welcome, brought the meeting, with prayer and benediction, to a close, and we waved our regrets to the loyal band standing by this most beautiful church and its complete Sunday school room, with the trust of a return on some other such happy occasion. The workers all over are now gathering their forces for a good year's work, and we expect from the interest taken in it to hear of much good being done by the W. A.

HURON.

LONDON.—Mrs. Boomer desires to acknowledge with grateful thanks a further sum (\$40) from a personally unknown friend at New Richmond, P. Q., for the fund for the education of missionaries' children, which has once more been placed at her absolute disposal. Also \$12 from St. Paul's Branch W. A., Woodstock, for Huron Education Fund, and \$2 towards the payment of the debt due to the Rev. S. Trivett, from Mrs. R. Browne. These latter sums will be handed to Diocesan Treasurer. "The King's Daughters" of Windsor, in response to the appeal of the Rev. J. Edmonds on behalf of Rev. S. Trivett, offer to give \$25 in the earnest hope that other Circles may try to do the same? Who else will help? Some members of the cent-a-day fund may perhaps follow so good an example.

St. Mary's.—The harvest thanksgiving services in St. James' church on Sunday, Sept. 20th, were memorable. Great pains had been taken to beautify the building, and with perfect success, for the sight was charming. From end to end with flowers in vases, pots and bouquets, as well as with berries, leaves, fruits and vegetables, walls, window sills, pulpit and chancel were ablaze with colour. Commencing with a short service at half-past eight for the reception of the Holy Communion, which was largely attended, the day was one of hearty services, attended by congregations that filled the church. The singing was good, Mr. Frank Allen's cornet in the morning being of great assistance. The rector officiated, while the Principal of Huron College, the Rev. Herbert G. Miller, M. A., preached. His sermons from St. John iv. 34-37, were earnest and full of thought, being helpful and much enjoyed; the morning subject was "The Work of Time," that of the evening being "The Compensations of Eternity."

ALGOMA.

RAVENSCLIFFE.—The harvest thanksgiving service was held in St. John the Baptist Church on Monday, Sept. 14th, at 11 a.m. The sermon was preached by the Rev. Alfred W. H. Chowne, B.D., Rural Dean of Parry Sound and Nipissing. The Rev. Rural Dean Llwyd, the Rev. L. Sinclair and Mr. Albert Llwyd of Huntsville, took part in the service.

The church was filled by a congregation larger than it is constructed to contain, and the full number of the choir being present, the musical portion of the service was well performed, and the anthem taken from the 147th Psalm deserved much credit.

The decoration of the church could not have been better, and the liberal offering of the people in fruits, flowers, and provisions was far above the ordinary, and as an example it may be mentioned that Mr. Isaac Hopkins, the people's warden, presented a lamb.

Among the beautiful decorations may be mentioned a very pretty flower cross and two triangles made by Miss May M. T. Clarke of Danesford. A special novelty was the outside ornamentation, consisting of

many friends of gold. We diocese and Goddess are turns of the A. met at kind invita- presentative oftable day welcome, re- dent, claim- ich as to the hop. In her side. Miss ecretaryship. pt the offer was voted ege, Winni- W. mission- s given the he Leaflets by sending postage. It e regrets of ant be con- sincere wish hearty vote er address; or its right with prayer waved our y this most nday school e other such er are now work, and we ear of much

acknowledge from a per- id, P. Q., for s' children, absolute dis- W.A., Wood- \$2 towards S. Trivett, ms will be ng's Daugh- eal of the rivett, offer her Circles will help? ay perhaps

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attractive arched texts and flowers over the entrances of the gate and the porch.

This very fine arrangement had been planned by the late Mrs. Tipper before her death. It was much admired by all, and particularly referred to by the clergy in their addresses. After the service a social meeting was held in the school house, and addresses were delivered by the Rural Deans, who expressed their pleasure and satisfaction in all they had seen and heard, and especially in the liberal offerings of the people. The Rev. I. Sinclair expressed his grateful thanks to his congregation for their kind gifts, to the trustee for the school house, and to Miss Thompson for the musical help by means of her well trained pupils.

All the clergy were hospitably entertained for the night at the house of Mr. Sharp, two and a-half miles north of Ravenscliffe.

British and Foreign.

Bishop Knight-Bruce has resigned the see of Bloemfontein, South Africa, to accept the new bishopric of Mashonaland.

The Rev. T. Lucius Morgan, formerly Presbyterian minister at Beaumaris, has just been preferred to the rectory of Lydham, Salop.

The Bishop of Newcastle, who has been an abstainer for fifteen years, says that he is persuaded that in all atmospheres, in all work, in all relations of society, a man or woman is better without alcohol than with it.

The Rev. G. S. Reaney (the well-known ex-congregationalist), who has already preached in St. Paul's and Manchester Cathedrals, will occupy the pulpit at Canterbury Cathedral on the 20th inst.

The Hon. and Rev. Albert V. Lyttleton, formerly curate of Hawarden, has just returned from his mission work at Kimberley, South Africa, and is paying a brief visit at Hawarden Castle.

Baboo Ram Chunder Bose has resigned his position of salaried preacher in the Methodist Episcopal Church. *Kaukub-i-Hind* says that the Home Committee of the Church Missionary Society may employ him.

Bishop Tucker will sail once more for his African diocese early in November. He will practically say farewell at a meeting in Exeter Hall on October 30th. His present anxiety is not so much for men as for money. Funds are needed to print more copies of Bible portions in the language of Uganda. The desire of the people to learn is stated to be quite marvellous, and all the copies taken up country were at once disposed of.

It is rather grievous to see that the friends and admirers of the late Dean Stanley have not yet contributed the small sum needed for the erection of a memorial to him in Westminster Abbey. One thousand, two hundred and seventy-four pounds are wanted to provide the large window in the Chapter-house and the two small windows in the vestibule. The Prince of Wales has set a good example by giving a donation of £25, in addition to his previous contribution of £105.

SOUTH DAKOTA.—The Rev. Charles A. Potter writes: "The results of Bishop Hare's abundant and unparalleled labours among the Indians are no longer subjects of doubt; the work has passed the various stages of initial difficulty and peril, and its fruits of victory are in sight. Quietly, and without ostentation, with the strongest faith and with unbounded hope, Bishop Hare has brought to a successful issue one of the most notable and significant missionary ventures of modern times."

A young lady left England recently in the British India SS. *Mombasa*, bent on a similar mission to that to which Sister Rose Gertrude devoted her life. Her name is Miss Edmeades, her home Winchester, her destination Upper Burma. She has obtained a diploma in medicine, and is looking forward to a useful life of work in connection with the Wesleyan Missionary Society, which has opened at Mandalay a home for the lepers.

The conference of German Roman Catholics, which was held at Dantzic, decided to bring about the meeting of an international Roman Catholic Congress, to discuss the question of the restoration of the temporal power of the Pope. It was also

resolved to commemorate the centenary of the birth of Pius IX., which falls on May 13th next, by the erection of a monument to Dr. Windthorst, at Meppen, the late Ultramontane leader's constituency.

The seventy-fifth annual report of the American Bible Society has just been published. Three-quarters of a century ago the foundations of the society were laid. Its sole object has been to encourage a wider circulation of the Holy Scriptures without note or comment. Since the first meeting the issues of the Society amount to the immense number of 54,233,712 copies. During the past year there have been printed at the Bible House 1,112,452 Bibles and Testaments.

Mission Notes.

CHINA.—The Rev. Yung Kiung Yen writes from Shanghai, June 24th, as follows: "On the 21st of May was held the semi-annual conference of the clergy of the Shanghai branch of the missionary jurisdiction in the church of Our Saviour. This has been an institution of several years' standing; and its place of meeting alternates between this church and St. John's collegiate church. The Bishop presides, and in his absence, as in this instance, the Rev. Mr. Thomson, the archdeacon. The conference is for the purpose of the spiritual communion before God, for reports and for mutual counsels and encouragement, as also for giving an opportunity to those stationed far away to visit their relations and friends in Shanghai. When I say 'stationed far away,' I mean as regards time and not as regards latitude and longitude. The farthest station is Ngakong. It is only twenty-eight miles from here, but it takes fourteen hours' travel to reach it.

"At this present conference the Holy Communion was celebrated at 10.30 a.m. by the Rev. Messrs. F. L. H. Pott and S. C. Hwa. At 2 p.m. the exercises began with a short service by the archdeacon, an address by the Rev. S. C. Hwa, and then oral reports from those who have charge of stations. After a social gathering at the home of the writer, which is behind the church, the brethren separated at 6.30 p.m.

"It was greatly regretted that the Rev. H. N. Woo was absent, he being called away to the deathbed of his niece, who departed this life full of faith and with beautiful words of prayer on her lips. Two catechists were also absent."

JAPAN.—The Rev. Isaac Dooan writes from Miroa, April 26th, as follows: "I am now about fourteen miles from Nara. Last night I had a very interesting meeting at Sakurai, a town about one and a half miles from here. The audience was large, filling the preaching place, and a large number standing in the street, and very quiet and attentive, a quality seldom manifested among Japanese audiences. The work at Sakurai was recently begun, but it progresses very well. Already seven adult persons have received Baptism, and a large number are preparing for it. I expect to pass my summer vacation near this place and work during my leisure hours. At Miroa, also, the work is quite encouraging.

"We had a very pleasant visit from Bishop Hare in Nara on the 7th inst. The Bishop confirmed thirty-four persons, and about a dozen who were prepared for Confirmation could not come, otherwise the class would have been still larger. The Bishop will come once more to Nara and visit all my out-stations.

"I think you will be interested to hear that the Buddhists have been very active lately. On the 20th inst. they held a general gathering of all the different sects scattered over Japan in the large city of Nagoya. About 168 delegates were present. The number is very striking for its paucity considering the wide extent of the field. The subjects discussed and resolutions adopted were still more striking. The first resolution prohibits the use of liquor to all grades of their priests. Hitherto, Japanese priests have given themselves too much to drink, spending a life of indolence; there is no wonder. The second resolution abolishes the prohibition of the use of flesh to both the clergy and laity. In the third marriage is allowed the priests. The fourth petitions the government to make Buddhism the national religion of Japan. The fifth establishes young men's Buddhist associations. The sixth recommends public schools. The seventh petitions the emperor to have funerals of himself and his successors, hereafter, conducted by Buddhist priests alone. Heretofore the privilege has been bestowed upon the Shintoist priests. The eighth makes the assemblage an annual gathering, and appoints Kyoto as the place of meeting next year.

"Of course all those resolutions which have any bearing upon the moral improvement of society have been forced upon Buddhism by the advance of Christianity, which is gradually establishing itself in Japan."

—Whatever God gives man as stepping-stones, they often make into stumbling-blocks.

Correspondence.

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

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

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

The Church in Canada.

SIR.—It is earnestly to be hoped that the aspiration of the Bishop of Qu'Appelle in your last issue (Sept. 24), will soon be given effect to: "It is to be sincerely hoped that it will not be long before the church in this country drops the unmeaning addition "of England," and refuses any addition to her rightful title, 'The Church of, or in Canada.'" No English ecclesiastic has any jurisdiction in Canada, and why should Scotchmen be handed over, body and soul, to Presbyterianism because they are not of England. We sacrifice nationality and catholicity, and then complain because we suffer, and the Church in Canada must give way to Presbyterians and Methodists. The Church and State of England have thrown us on our own resources, and what good we could obtain from our nominal connection with the English Church has long enough been duly acknowledged, but what is the boy to be worth in the world who can never leave his nurse's side? If the Church in Canada cannot carry out her mission without her mother's support and good name, she is unfit for her place, and we must trust to the survival of the fittest. But even the title "of or in Canada" is too restricted when we hope to have the Ecclesiastical Province embrace the land from Vancouver to Labrador and Newfoundland. In any case, we must no longer follow the Roman tradition; the English Church no more extends beyond England than the Roman Church does beyond Rome.

JAMES GAMMACK, LL.D.

East Toronto, Sept 24th, 1891.

Help Wanted for a Poor Mission.

SIR.—It is a rare thing to see an account in your valuable paper of any Church work in this diocese. I know not why—probably the clergy do not consider it worth while, through lack of interest on the part of those of our friends in the East. I must confess that I have never received the slightest help from Canada East. Not because help has not been needed, or that I have had no churches to build, or personages to erect. I will refer you to the Bishop's address and the synod held a few weeks ago: "Since October, three new churches have been completed: St. Barnabas', Spring Ridge; St. Saviour's, Victoria West, and St. Michael and All Angels', Chemainus. The latter church we owe to the zeal, self sacrifice and personal labour of the Rev. David Holmes, who has been a chief mover in the erection of six other churches since he came into the province."

From the *Daily Colonist*, August 30th, 1891.

"St. Michael and All Angels.—The new church of St. Michael and All Angels, Chemainus, was consecrated yesterday by the Lord Bishop of Columbia. Travelling by the morning train from Victoria, His Lordship arrived at the church a few minutes before eleven, accompanied by the archdeacon and the Revs. G. W. Taylor, J. A. Seakey, H. Kingham, W. S. Barber, S. S. Schofield, and S. Agassiz. The petition for consecration was presented to the Bishop at the church door by Rev. D. Holmes, the incumbent of the parish, and Mr. Porter, churchwarden. The petition having been read by Rev. G. W. Taylor, acting as registrar, the Bishop and clergy proceeded up the aisle to the chancel, repeating in alternate verses the 24th Psalm. After the dedication prayers by the Bishop, the Archdeacon read the sentence of consecration, which the Bishop signed upon the Holy Table, and handed it to the deputy registrar, to be kept among the records of the diocese. Morning prayer was then read by Rev. D. Holmes, and the Holy Communion celebrated by the Archdeacon, the other clergy taking part in the lessons, epistle and gospel. The sermon was preached by the Bishop from St. Luke vii. 4-5, and was listened to with marked interest and attention by the congregation which completely filled the little church. A goodly number of Church people went up from Victoria and Cowichan to witness the consecration; and Mr. Holmes received many hearty congratulations upon the success of his work and the beauty of the church, the interior fittings of which he had made with his own hands. This is the seventh church Mr. Holmes has been instrumental in building, and he deserves all credit for his energy and perseverance. After the service was over the Bishop and clergy and their friends sat down to an excel-

lent lunch at Gray's Hotel, returning by the afternoon train. Rev. H. Kingham, who was formerly in charge of the district of Chemainus, remained for the services of the following day. The offertory amounted to the gratifying sum of \$30. In future services will be held morning and evening at St. Michael and All Angels, and in the afternoon at the River church. The new church is built upon a site given by the owners of the saw mill, Messrs. Croft, and is just below the station. A good bell hangs in the little turret, and was heard for the first time on the occasion of the consecration. It was a present from a lady in England. The people of Chemainus have good reason to be proud of the beautiful little building now provided for them to worship in, and all who were present at the interesting ceremony of yesterday will join in wishing prosperity to the pastor and parish of St. Michael and All Angels.

We need many things yet in order to properly perform the sacred offices of the Church, as for instance, a font, communion vessels, and the church wants fencing. There is still a debt of \$200. It is to be hoped that friends of religion and progress will not allow the incumbent to long bear the burden of it. Now cannot our friends in the East help us? This is my first application. We have no parsonage, and I have to drive 12 miles every Sunday, leaving my family at 8 o'clock and reaching home after the evening service, 11 o'clock p.m. I wrote to the Bishop, asking him if there was any fund for assisting the erection of parsonages, and by this mail I received the following reply: "I am sorry to say we have no funds for parsonage building." So I must continue to live outside my district because there is no house to be had. Our friends in Canada have now an opportunity of helping a poor and helpless mission—\$1,500 will be sufficient—we have the site,—and I shall then know that Canada East does care and think of Church work in B. C.

D. HOLMES,
Missionary Clergyman, Chemainus, B.C.

"Christian Science"—Sense.

SIR,—There is a verse in Scripture reading thus, "Judge not according to the appearance, but judge righteous judgment." John viii. 24.

This came to my thought when reading an article in your CHURCHMAN for this week, called "'Christian Science' Nonsense." With your kind permission, I will write a short article, in all gentleness of spirit, always supposing that the writer of the "nonsense" contribution has studied his subject, because only by having so done is he able to give an opinion one way or the other.

The watchword of Christian Science is, "Let the wicked forsake his way, and the unrighteous man his thoughts."

Can this be called "nonsense"?

The Bible and its spirituality are taught and revered in Christian Science, far more than in any Church Catholic.

Is this teaching also without sense?

Our Great Teacher said very emphatically, "the works that I do shall ye do also, and greater works than these shall ye do, because I go unto my Father." Was his gift of healing a "most effective fly, to try and draw members from the Church?"—if not, why should His students be subjected to such a suspicion? Did Jesus belong to any special Church? Did He require special forms, vestments, candles, etc., in the places where He taught? Then if Christian Scientists seek an "upper room" and gather round them those who are seeking the Light, why should their doctrine be called "nonsense"? I will not transgress on your kindness much longer, but would earnestly ask the writer of the article which struck me so forcibly as being indeed what he entitled it, "nonsense," to study more and yet more in a spirit of charity (without which all else is as nothing) the tenets of the Science he judges so harshly, and then and not until then should his words be printed and made public, to grieve and wound those who are only following very closely the footsteps of their Divine Leader.

May I, in all kindness, ask this question—Do the clergy of the Church Catholic think they give the whole Gospel to their followers when they teach "go ye into all the world, and preach the Gospel to every creature," and stop there? The words that follow in every case after this command are just as emphatic, "heal the sick, cast out devils," etc. see Matt. x. 1; Mark iii. 14-15; Luke ix. 1-2.

ONE WHO STUDIES.

Notes and Queries.

SIR,—What are the "Sacred Colours" and their meanings?

Ans.—The idea is derived from Exod. xxviii., which appears to have been a "statute for ever." The Sarum system of colours seems to have been founded on these five, Gold, Blue, Purple, Red, and

White. The Roman use differs in the exclusion of Blue, which according to the inventories, was one of the three principal colours in England, the other two being Red and White. This is the chief difference between the Sarum and Roman use of colours, the Roman using Green instead of Blue. Some, however, of the Spanish, French, and even Italian dioceses, retain a use of colours more like the English, notwithstanding the prescriptions of the 'Sacred Congregation of Rites' founded by Pope Sixtus V. in 1587. Red is supposed to symbolize Religious Life; White, Holy Joy or Faith; and Blue, Hope of Heaven or Deity; Gold, Royalty and Glory; Purple, Religious Solemnity and Sorrow. The lighter and darker shades seem to have been used according as more or less of festivity was intended to be expressed. Bright Red was appropriate for martyrs' feasts, Dark Red for Holy Week services; Bright White (Candida), for festivals of our Lord and of virgins; Dull White (Abba or Grey), for Lent; Bright Blue for Trinity Celebration, and Dark Blue (Indicus) for Advent and Septuagesima.

Sunday School Lesson.

19th Sunday after Trinity.

Oct. 4, 1891.

FORM OF SOLEMNIZATION OF MATRIMONY.

The first thing to be noticed in this Service is the direction for publishing the Banns. "Banns" means "proclamation." This is necessary in order to prevent improper marriages, e. g. marriages of persons related to each other so closely, either by blood or marriage, as to be incapable of lawfully marrying each other; or being already married; or being too young to marry without the consent of parents. The law of the Church regarding the degrees of relationship within which people are not to marry each other is to be found in the table at the end of the Prayer-Book. In this country, by the law of the land, the man may marry his deceased wife's sister, and may incur no legal penalty for so doing, but the Church has not authorized such unions, and those who may marry being related within any degree prohibited by the Church, even though they may incur no legal punishment, may find themselves open to the censure of the Church, and may be refused Communion. The law allows persons to be married without publication of banns on obtaining a license. In that case, the person obtaining the license is required to make oath that no legal impediment exists to the marriage. Where banns are published, any person knowing of any lawful impediment to the proposed marriage, ought to make it known to the clergyman.

All marriages, as we see from the third rubric, are evidently intended to be celebrated in the church, and not in private houses; and as marriage is one of the most important and solemn events in our lives, it is fitting that it should be so celebrated. On so momentous an occasion we ought earnestly to desire God's blessing. We must remember that men and women are joined together in marriage by God, and the public ceremony by which people are married should be performed by His ministers and not by any mere secular functionary; for although the law of the land allows certain public officers to marry people, yet churchmen and churchwomen should never think of being married otherwise than in church and by a clergyman.

The service is divided into two parts, (1) the betrothal and (2) the marriage.

I. THE ESPOUSAL OR BETROTHAL.

This part of the service is to ask the consent of those about to be married.

Before their consent is asked they are reminded in the Exhortation of the reason of marriage and of its duties. Next they are asked to declare if they know of any reason why they should not be married. ("I require and charge you both," etc.) Then the man is asked if he will take the woman, and the woman is asked if she will take the man.

The espousals were once in the Western, and still are in the Eastern Church, a distinct service, sanctifying an agreement to be married, but separated from the marriage service itself by weeks, or months, or even years.

II. THE MARRIAGE.

This begins by the persons repeating their betrothal: in other words, they "plight their troth," i. e., they pledge their truth to one another. The promise, be it observed, is to live together until death shall part them. So solemn a promise ought not to be made without due and careful and prayerful consideration.

Next follows the giving of the ring. The word "worship" in this sentence merely signifies "honour," not, of course, such worship as we give to God. The word is used here in a similar sense to that in which it is addressed to magistrates who are often called "your worship" or "your honour."

The ring is a token and pledge of the vows made at marriage. (See the prayer: "O, Eternal God," etc.) Then follow the words "those whom God hath joined together let no man put asunder," then the solemn declaration that the two persons are man and wife in the Name of the Holy Trinity. And lastly the blessing.

The marriage is now complete, and the remainder of the service consists of appropriate psalms and prayers on behalf of the newly married pair, concluding with an exhortation on the duties of husbands and wives. Or instead of this exhortation a sermon may be preached. While all the service up to and including the marriage is directed to be performed in the body of the church, this concluding portion is directed to be performed at the Lord's Table. This part of the service being introductory to the Holy Communion, the concluding rubric states that it is convenient that the newly married pair should receive at the time of their marriage or at the first opportunity thereafter.

We must never forget that marriage is a solemn relationship; so holy and intimate is the union thus created that it is said in the Holy Scriptures to make man and wife "one flesh," (St. Matt. xix. 5, 6). The tendency of irreligious persons is to make marriage a mere social partnership, and one which they can easily break, for causes as light and trivial as any other human agreement; but that is an altogether unscriptural idea. Men and women do not cut off their own limbs for any light cause.

Moreover, so sacred is the marriage bond that St. Paul compares it to the union between Our Blessed Lord and His Church (Eph. v. 23, 24, and see Rev. xix. 7-9).

Family Reading.

Nineteenth Sunday after Trinity.

SOWING AND REAPING.

Did you ever get an acorn and sow it in the ground yourself? I dare say you have. You took it up in your hand (how small and light it was!) and put it down rather deep in the soil. Then you covered it over and left it.

How soon it was all done; the whole thing didn't take you more than a minute! And sowing that acorn didn't want strength either—a very little boy could have done it just as well as you could. Sowing then is very easy and simple, isn't it?

But there's one thing about sowing which makes it different to everything else. Do you know what that is? Why it is this. Sowing is a little act, but it produces a result infinitely bigger than itself. Think of an acorn again, and you will see at once what I mean. That simple, small act of putting an acorn in the ground causes a big oak tree to grow up—a great, solid, strong tree, that it would take a dozen men to cut down when it had reached its full height.

And when it is cut down it is of quite as much importance as before, though not as beautiful as before. Think of a ship, a splendid oak-built ship, ready to sail round the world, with several hundred people on board. That oak has made the ship, so its work is by no means done yet; nor will be for many a long year.

And how strange it is to think that that mass of fine strong timber might be the result of a little child's action a hundred years before! Putting an acorn in the ground, sowing it, that was all.

So it is quite clear, then, that sowing is different to other doings, because it produces a result out of all proportion to itself—a result enormously bigger than the action itself; and a result, too, that does not come at once, but long afterwards. Yes, a long, long time afterwards.

Now why is this text about sowing put in the Bible?

Why, because something like sowing is going on all day all around us. Some of our doings are not simple doings, finished and done with when they are done; no, they are many of them very much like seed, which is a little thing, but causes a result to take place much bigger than itself. And (like sowing again) this result doesn't happen at once, but a long time afterwards.

I believe there is nothing so much like seed as our words. How easily and lightly they float out of our lips, something like thistle-down which floats about when there's a little breeze, and yet every bit of thistle-down contains a seed; and each seed set-

ties down somewhere, and causes a troublesome, prickly thistle to grow up. The farmer finds that out to his cost, for thistles are remarkably tiresome things, and it isn't at all an easy matter to root them up.

Now words are always said in the hearing of *some one*, aren't they? And a great many of our words are not only heard, but they go straight into somebody's heart, and have an effect on that somebody's life a long time afterwards.

I met with a story that shows this in that very sad and awful book called *Letters from Hell*. The letters are supposed to be written by one in that land of darkness; and the idea curiously and forcibly worked out is, how all the separate miseries of hell are each of them the result of some action done upon earth long before.

Here is an example—

Once, in his healthy days, the writer was in company with three or four youths somewhat younger than himself. He was considered too a leader of the others, and they looked up to him, and listened eagerly to every word he said. They were all sitting at a table one day, laughing and talking and drinking, when he suddenly rose up, and uttered four words with great emphasis, "*Dare to be happy.*" That was all. But the words took deep root in the minds of those that listened; and they brought forth terrible fruit. Now I dare say they did not sound so very shocking at the time. No; and on that account were all the more dangerous. For, in reality, they meant that the lads needn't be scrupulous; that they needn't stick at anything, but get what they wanted, any pleasure they fancied, at all costs.

Yes, "*Dare to be happy*" were the devil's seed. And oh! how terrible that they should come back with such awful distinctness to the man that sowed them, and added tenfold to the horror of his torment! For what had those words done?

Helped to bring others to hell. Think of that!

Bad words are common enough. But nobody can say a bad word unless he hears it first—hears it from somebody else. You heard a man or a big boy say a bad word, perhaps, when you were quite young, and it seemed a good strong expression, that would make other boys mind what you said. When you broke something, or missed a catch at cricket, it seemed fine to burst out with a bad word, and it was an odd sort of relief too! But it is really a thousand pities that bad seed ever got into your mind at all, wasn't it?

That man or boy whom you first heard say it didn't know he was sowing a seed that day! However, you needn't pass the seed on. Don't let the bad word ever come out of your lips again; for very likely a little lad standing by might hear it, and he would think it fine to do like you, and his little brother would catch the word from him and so on. Nobody knows where it will stop, unless *you* resolutely stop it, as far as *you* are concerned.

But it isn't only words. Things that are done without uttering a word are seeds as well. And simply *not doing* is the same—much the same as sowing a bad seed.

When a field is left alone, and nothing done, what a crop of nettles and foul weeds it brings forth!

"Mother," said a little boy once, "when shall I be old enough to leave off saying my prayers?" She stared in amazement. "Why never, of course, Johnnie."

"Oh," said Johnnie, coolly, "I'm nearly twelve years old, and when I'm grown up I don't mean to say any prayers. Why should I? *Father never does.*"

Boys always want to copy their fathers; so I don't think that speech of Johnnie's was, after all, very surprising, do you? Only it was very sad. As the father lay down night after night without prayer, I dare say it never struck him that he was doing harm to anybody but himself, if indeed he thought about the matter at all.

But all the time what an evil crop that neglect of his was raising in his boy's mind. People don't easily get over their early impressions and Johnny would never forget that "father" lived without prayer, and so he'd think "it doesn't signify much," and he in his turn will set just the same example to his children by and by.

So you see "doing" or even "not doing" is very much like a seed. For the harm does not stop, it

goes on spreading and spreading, and growing and growing.

Think of this when you sleep in the same room with younger boys at school. Remember that in hurrying over or missing prayer you are not *only* hurting yourself, you are sowing a seed, and that it is sure to grow in their hearts.

"A young man must sow his wild oats."*

Have you ever heard that saying? Then remember it is the devil's own proverb! For what does it mean? That *doing wrong* is only a slight matter—no more than sowing a handful of wild oats.

Alas! there's no proverb to say that it isn't *only* sowing wild oats, there's reaping as well, and reaping a terrible and awful crop by and by.

Look at the bored, miserable faces of some men who are middle-aged. What makes them so bored and miserable, not able to take real wholesome pleasure in anything?

Why because they have just done *what they liked* all their early life, and now they are reaping what they sowed. They are dreadfully afraid of death, and try not to think about it; but by and by they must. No, there's no escaping from the law which is God's own righteous law—

"They who sow to the flesh, shall of the flesh reap corruption."

Three Little Kittens.

Three little kittens so downy and soft,
Were cuddled up by the fire,
And two little children were sleeping aloft,
As cosy as heart could desire;
As dreaming of something ever so nice,
Dolls and sugar-plums, rats and mice.

The night wore on, and the mistress said,
"I'm sleepy, I must confess,
And as kitties and babies are safe in bed,
I'll go to bed too, I guess."
She went upstairs, just a story higher,
While the kittens slept by the kitchen fire.

"What noise can that be?" the mistress said,
"Meow! meow!" "I'm afraid
A poor kitty-cat's fallen out of bed!
The nice little nest I made!"
"Meow! meow!" "Dear me! Dear me!
I wonder what can the matter be!"

The mistress paused on an upper stair,
For, what did she see below?
But three little kittens, with frightened air,
Standing up in a row!
With six little paws on the step above,
And no mother cat to caress or love!

Through the kitchen door came a cloud of smoke!
The mistress, in great alarm,
To a sense of danger straightway awoke:
Her babies might come to harm.
On the kitchen hearth, to her great amaze,
Was a basket of shavings beginning to blaze.

Three little kittens were hugged and kissed,
And promised many a mouse;
While their names were put upon honor's list,
For *hadn't they saved a house?*
And two little children were gathered tight
To their mother's heart ere she slept that night.

"Changed Lots; or, Nobody Cares."

CHAPTER III.

A REAL GIPSY.

It was a very lovely evening late in June, the gorse was out in bright patches of yellow, and the heather cast a line of pink over the far distance. As far as Dorothy could see the common stretched before her, the cool soft grass was a brilliant green, the sun dazzled her as she sped along quite engrossed with her chase.

It was, however, a fruitless one; the rabbit disappeared suddenly in a thick furze bush, and then at once Dorothy began to find new wonders—first a little mouse darted out almost from under her foot, but he, too, disappeared before she had half looked at him; then a lively green beetle attracted her attention; he, too, was hurrying along, and she wondered where he was going, and whether he could be one of the "Brothers of Pity;" of course he had something to do, but what was it?

Again and again she thought she had discovered a lark's nest, only to find she was mistaken; but at last, in a snug little hole, her sharp eyes espied one, and her joy was too great for words.

The children in books found nests, and took them home and reared the young birds; this nest had only eggs in it, but, at any rate, she could watch for the birds to come back to it; she must hide herself, of course, or they would never come, so stepping very carefully, and getting a good many pricks, she crouched down between two furze bushes within sight of her prize and waited patiently.

As she waited she glanced down at Lil's patched faded frock, and remembering her for the first time, hoped she was enjoying her tea; she, Dorothy, must persuade Eliza to give her some bread and butter before she went to bed; she was certainly beginning to feel very hungry, but of course not hungry like Lil was; it must be dreadful to be really hungry; why, Lil could have had nothing since breakfast time!

What a lot she would eat, and what would she say if Eliza came in and spoke to her, but Eliza was so stupid she would be sure to see no difference, and if she did how frightened she would be.

Dorothy laughed softly at the thought, and wished the mother-bird would make haste and come back, she was tired of sitting still.

Then she glanced towards the gate for the first time, and was surprised to see how far off it was.

She told herself she must soon begin to go back; with all her care she had pricked herself a little, but she did not mind that at all; how delightful it would be to run about like this every day, to be a real gipsy and have no lessons. Lil had said she was hungry sometimes, but she was never shut up in a cupboard or punished at all, and some one called Jem was always taking care of her and playing with her: it must be great fun to be out all day long; perhaps there are some rich gipsies, then they need not be hungry; how delightful it must be to be a rich gipsy!

After indulging some more dreams her thoughts came back to the present; it would be rather nice to put on her own frock again, though there was that ugly tear in it which nurse would be sure to see when she came home; then she wondered what nurse's sister would be like.

Still the bird did not come, and Dorothy grew impatient and crept back to the nest and began taking out the eggs and admiring them one by one.

Presently she sprang to her feet startled by a shrill voice which screamed, "You nasty little toad, what d'ye mean by leading Isuch a dance!"

She gazed round her in great alarm, and saw a tall girl in a black gown and ragged straw hat adorned with red roses advancing swiftly towards her; for a minute she stood still, thinking only of the words in which she should explain who she was and where Lil had gone; then, as the girl continued to advance, switching as she did so a small stick, and repeating each time more angrily, "Come here this minute!" her courage suddenly forsook her, and she turned and fled towards the gate.

If only she could reach it in time she felt she should be safe, that dreadful girl would never dare to pursue her further.

How she ran! No little hare with the hounds following ever scudded more painfully towards shelter; she stumbled once and lay prone in a furze bush, she felt a great scratch down her cheek, her feet were painful with prickles, she screamed wildly as she scrambled up and fled on.

She was just within reach of the friendly bars when strong hands grasped her waist, and in an instant later her pursuer had tucked her up under her arm, and was carrying her off briskly in the direction from which she had come, laughing with triumph as she did so.

Dorothy kicked and struggled violently, but to no purpose; she uttered piercing shrieks, but there was no one to hear them; at last her captor lost patience, and putting her down, though without relaxing her grasp, she applied the stick she held vigorously over poor Dorothy's back and shoulders.

"There! I told you I would give it you, if you gave me any sauce," said the girl, spitefully. "Now you go just straight back, and we'll see if you'll run away again; not if I know it!"

In vain Dorothy poured out a torrent of incoherent explanations; the girl did not even listen to her, but taking her by the shoulders pushed her on before her.

Then she threw herself on the ground and refused to move, but this only made matters worse: taking off her garters, the girl deliberately tied first her feet, then her hands together, then taking her up as before, under her arm, she walked on answering every statement Dorothy made with shouts of derisive laughter. When she was tired of her burden, she put her down, and untying her feet, ordered her again to walk in front of her; running away was evidently impossible, and as Dorothy was by this time both frightened and hurt, she obeyed in terrified silence. Her feet were bleeding from the many scratches they had received, and so was her face; she felt sore and bruised all over, and too frightened even to think.

They had now reached a corner of the common close to which ran a lane. Dorothy did not notice two vans standing close to each other, till a man's voice called out: "Where've ye bin to, 'Lisbeth? I've been looking for you most an hour."

"I've been finding she," exclaimed 'Lisbeth, angrily; "and she took and run when she saw me, and I've had to carry her 'long most the way; catch me doing it agin. I'll tie her up!"

To be Continued.

What Would Jesus Do?

A young and earnest pilgrim,
Travelling on King's highway,
Conning over the lessons
From the Guide-book every day,
Said, as each hindrance met him,
With purpose firm and true,
"If on earth He walked to-day,
"What would Jesus do?"

It grew to be his watchword,
In service or in fight;
It helped to keep his pilgrim garb
Unsoiled, pure and white.
For when temptation lured him
It nerved him through and through,
To ask this simple question:
"What would Jesus do?"

Now, if it be our purpose
To walk where Christ has led,
To follow in His footsteps
With ever careful tread,
Oh, let this be our watchword,
A watchword pure and true,
To ask in each temptation:
"What would Jesus do?"

Daughters.

If all that mothers are to them came home to the perceptions of daughters at an early period, they would be more anxious than they generally seem to be to spare those mothers, to prolong their days, and save them from much of the exertion and anxiety that are likely to shorten their lives, and that if only from merely selfish reasons. How many daughters are there who, if it lies between them to do it, do not let their mothers rise in the morning and make the fire and prepare the breakfast; who, in the interim between cooks, do not let the whole burden of care and the chief endeavour of work come upon the mother; who do not let the mother get up in the night and attend to the calls of sudden illness; who, if it is necessary to watch with the sick, do not hold themselves excused, and the duty to be a maternal one; who do not feel their privilege to be ready for callers and company while the mother is still in working dress; who are not in the habit of taking the most comfortable chair; and who, in the matter of provision of toilet, do not think almost anything will do for mother, but they themselves must be fresh and fine and in the fashion? How many daughters are there who when pleasure-taking comes in question, do not feel, even if perhaps unconsciously, that the mother has had her day and ought to be contented, and they should be the ones to go and take enjoyment? It would seem as if the mere sentiment of self-preservation would teach the daughters a better line of conduct. It is the mother making the central spot of the house usually that makes home possible. It is the mother from whom the greater part of happiness of the home proceeds. If she dies the home disintegrates, or it is not unusual that another comes to take her place—a foreign and alien element before whom the old union and happiness may possibly fly.

To preserve this home, and this happiness, one would imagine, should be the first effort of the daughter; that she should, out of regard for her own comfort and gratification, as well as for that of others, seek every means to make life easy to mother, to insure her health and length of days. Never again will any daughter have such a friend as this mother, no fond adorer's eyes will ever follow her with the same disinterested love as this mother's eyes do, nor will any give her the sympathy she does. It is wild folly on the daughter's part that lets the mother waste her strength, instead of seeking by every means possible to save and increase it, for while a good mother is with her family they are entertaining an angel, whether unawares or not.—*Harper's Bazar.*

The Merry Beggar.

I brave the day, I brave the night,
I throw my sorrows to the wind,
And try to keep a cheerful mind,
Although my coat is thin and light,
Although my hat
Is wondered at,
Because I shaved the outer rim
To try to keep it smooth and trim.

I laugh and sing and whistle too
When I have wind enough to spare,
But in the sharp and frosty air
My breath comes short, my nose turns blue,
My fingers freeze,
And my poor knees
Would knock together did they dare,
But still I keep a jaunty air.

When bread is scarce and shelter poor
I watch the sparrows, and I say
"I only want a meal a day."
And if they turn me from the door
I tramp for weeks,
And dodge the beaks,
And with no money for a bed
I try an archway or a shed.

I brave the day, I brave the night,
I throw my sorrows to the wind,
'Tis wise to keep a cheerful mind
And screw your courage for the fight.
And so, kind sir,
In case you err,
With over-pity, worse than none,
Just hand a copper and have done.

—*Nina F. Layard in Longman's Magazine.*

Bearing His Burden.

A gentleman driving his own carriage, overtook a tired pedlar with his pack on his back, and invited him to take a seat behind him. This the man thankfully did, apologizing however for the liberty. Presently the gentleman looked round, and perceiving that the pedlar still carried the pack on his back, he asked him why he did not lay his burden on the seat. "Sir," was the reply, "you have been good enough to allow me to take a place in your carriage, but I would not also take the liberty of placing my burden in it too." Many a Christian man behaves like this pedlar, refusing in trouble to cast all his care upon God.

Love.

The slightest word in passion said,
However close the friend,
And generally the past is dead,
These walks are at an end.

But not so with a mother's heart,
The words that made it bleed
Do in the ruddy stream depart,
And love alone you read.

O Spirit that doth rule this life,
Give us more of such love,
Heav'n's suburb is so full of strife
It hears naught that's above.

F. D. J.

—Heaven's sweetest music is played on the harp of kindness. Its chords may be touched by the smallest fingers.

—The chains that confine us to this condition are strong as destiny and immutable as the eternal laws of God.—*Bishop Taylor.*

Hints to Housekeepers.

ALMOND JUMBLES. Beat half-a-pound of butter to a cream, with half-a-pound of loaf sugar; mix this with a pound of flour and a quarter of a pound of almonds, blanched and cut very fine, the juice of one lemon; work all well together, then roll it thin, cut it into small, round cakes, and bake them in a quick oven.

TEA CAKES.—One cupful of half butter and half lard, or all butter, two cupfuls of sugar, one cupful of sour milk, one-half teaspoonful of soda, one-half teaspoonful of salt, a little vanilla extract. After putting all the ingredients together, flour it to roll; cut out with a fine cake-cutter; sift sugar over the top of each one, and bake.

WHAT SAY THEY.—In reliability the standard. In merit the first. In fact, the best remedy for all summer complaints, diarrhoea, dysentery, cramps, colic, cholera infantum, etc., is Dr. Fowler's Extract of Wild Strawberry. All medicine dealers sell it.

FLAN.—Mix a tablespoonful of flour with a tablespoonful of rose water, eight yolks of eggs and a little salt; when quite smooth add a quart of boiling milk, in which have been dissolved four ounces of white sugar; pour slowly to the eggs while stirring, put in a dish and bake half an hour; just before serving sift sugar over the top and put back in the oven for a few minutes to colour.

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

TIMELY WISDOM.—Great and timely wisdom is shown by keeping Dr. Fowler's Extract of Wild Strawberry on hand. It has no equal for cholera, cholera morbus, diarrhoea, dysentery, colic, cramps, and all summer complaints or looseness of the bowels.

BRAISED SHOULDER.—Have your butcher bone a shoulder of lamb, fill the opening with any kind of a forcemeat, sew up and braise slowly for two hours. Serve on a puree of spinach. As a regular braising pan is seldom found in ordinary kitchens, it may not be amiss to say that as good a result can be obtained by skewering a few slices of very thin and fat bacon over the meat to be cooked, and then simmering slowly in a close-covered saucepan, adding only enough water to keep from burning.

OFF IN PERIL.—Lives of children are often endangered by sudden and violent attacks of cholera morbus, diarrhoea, dysentery and bowel complaints. A reasonable and certain precaution is to keep Dr. Fowler's Extract of Wild Strawberry always at hand.

BOILED TOMATOES.—This is one of the nicest ways of serving this healthful fruit. Put enough water over the fire to cover the tomatoes you wish to boil, adding a tablespoonful of salt to each quart of water. When it reaches the boiling point drop in solid, not overripe, tomatoes, with the stem side down, and cook until they are easily pierced with a sharp-tined fork. Lift them from the water, skin quickly, and sprinkle with sugar, pepper, and more plentifully with salt. Put a generous bit of butter on the top of each, and lay on small squares of buttered toast.

BOILED SHOULDER OF LAMB.—Many excellent dishes can be made from the cheaper parts of lamb. Take the shoulder weighing two or three pounds, and cook slowly in water till tender; lift out and press between two plates until cold. Then score the flesh to the bones in inch squares, and rub well with a powder made by mixing one teaspoonful each of salt and pepper and half a teaspoonful of mustard. Broil over a clear fire, but several inches above it, until hot through; place on a hot dish, dot with butter, add a few drops of lemon juice and serve.

Children's Department

The Ducks.

One little black duck, One little gray, Six little white ducks Running out to play. One white lady duck, motherly and trim. Eight little baby ducks bound for a swim.

One little white duck Running from the water, One very fat duck— Pretty little daughter; One very grave duck, swimming off alone. One little white duck standing on a stone.

One little white duck Holding up its wings, One little bobbing duck Making water rings; One little black duck turning round its head, One big black duck, see, he's gone to bed.

One little lady duck, Motherly and trim, Eight little baby ducks, Bound for a swim, One lazy black duck taking quite a nap. One precious little duck here on mother's lap.

A Polite Boy.

I was in a compartment with a little French boy of twelve, the precise age at which American children, as a rule, are rude. He was dressed faultlessly, but his clothes were not the chief charm. I sat between him and the open window, and he was eating pears. Now, an American boy of that age would either have dropped the cores upon the floor or tossed them out of the window without a word to anybody. But this small gentleman, every time, with a "Permit me Monsieur," said in the most pleasant way, rose and came to the window, and dropped them out, and then "Merci, Monsieur" as he quickly took his seat. It was a delight. I am sorry to say that such small boys do not travel on American railroads to any alarming extent. Would they were more frequent.—Nasby.

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Visit to a Zenana.

I would like to give you a full account of my visit to some zenanas at our different stopping-places. I will only refer to one in Calcutta.

One of the teachers in Miss Doremus's zenana took three of us into her work. The first place we went to was a high-caste zenana, and was a grand one. Going up a long flight of stone steps, we came into an inside piazza, extending around the four sides of the house inside. There were luxuriant plants growing in the court, or yard. A sweet-looking Hindoo woman came forward to meet us. She sent for some chairs, and we sat down to be looked at. You would like to know all about her. First, her dress was a long, long strip of soft pink cloth, called a "sarree" (pronounced *sorry*). This was wound all about her, one end being brought up over her head, yet not covering her face. She does not wear this colored dress when she goes out. At such times she must wear white. Colors are allowed only in the house—that is, with the high-caste. She wears no shoes, only heavy bangles upon her ankles; beautiful bracelets both above and below her elbows; rings in her ears and nose. Her face was very sweet. Her first question was as to whether we were married, for with them it is a disgrace not to be. Our gloves excited remark. She felt of our hands and the gloves, and lifted our sleeves to see how far they went up. Pretty soon the children appeared. They also were in pink. One little girl, nine years old, had a red dot upon her forehead, just where the hair begins to part. This is a sign that she is married. There were others in this house besides this one family, for when a man has sons their wives live at home with them. In this family there were several sons, so we saw their wives and the girls.

There were two other little brides. A man came in, and immediately one of the little brides covered her face and ran out. One of the ladies took us in to see her baby. It was entirely without clothing, having its morning nap. Two little boys came in, very dark-skinned; you might have guessed they were negroes, only their hair was straight. One of them clung to me. His dress was a big silk handkerchief; only, instead of wearing it, he carried it under his arm.

We visited two other zenanas, each one poorer than the last. In one of them the teacher asked one of the little brides to put on her jewels. From the appearance of the room (it being only a cellar) you wouldn't have expected to see much wealth. Yet the little girl brought in on a tray jewels worth at least \$2,500, which she put on. They were elegant, but they can never wear them on the street, for fear of being robbed. The missionary told us it would please them very much if

on going from any place we would say the word "Nomskar." It means, "I bow the head," and corresponds to our "Good-by." In all these houses I saw the many idols they worship. It is sad indeed to see them bowing down to these hideous images, which can neither hear nor help; but if they give up their idols and begin to serve Christ, or call themselves Christians, they lose their home. Once I thought I knew all about it from reading; but until I came here, and saw for myself how they live, I did not understand the half. —*Helping Hand.*

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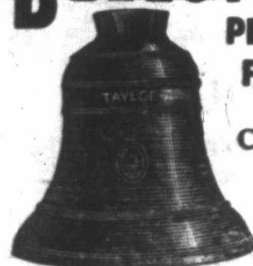
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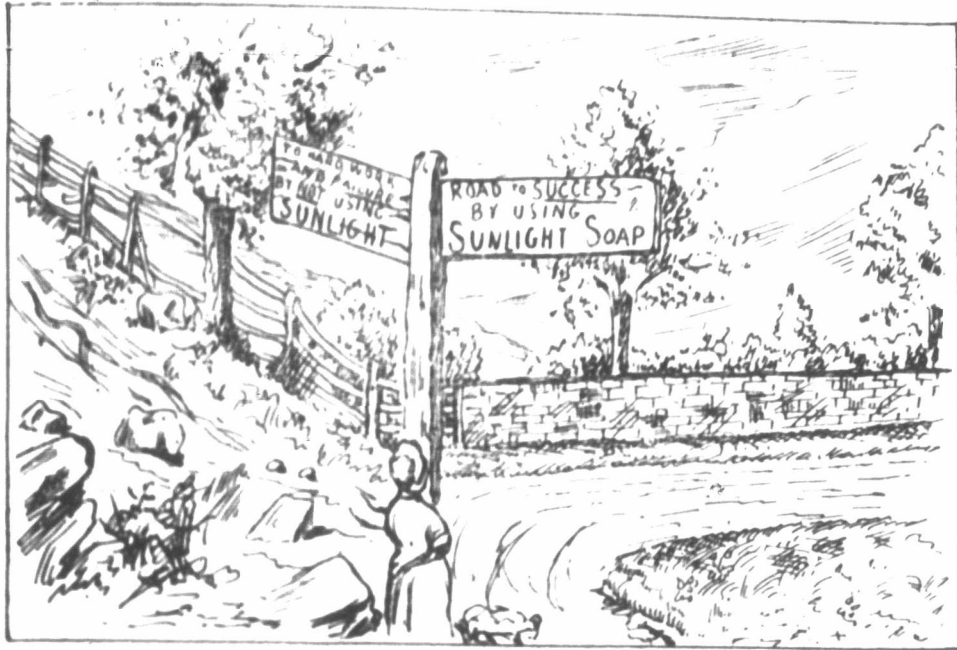
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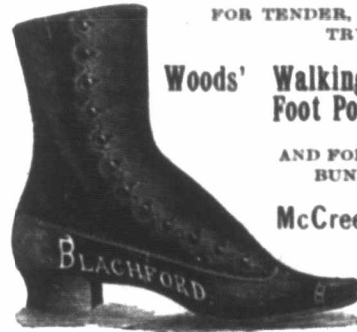
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