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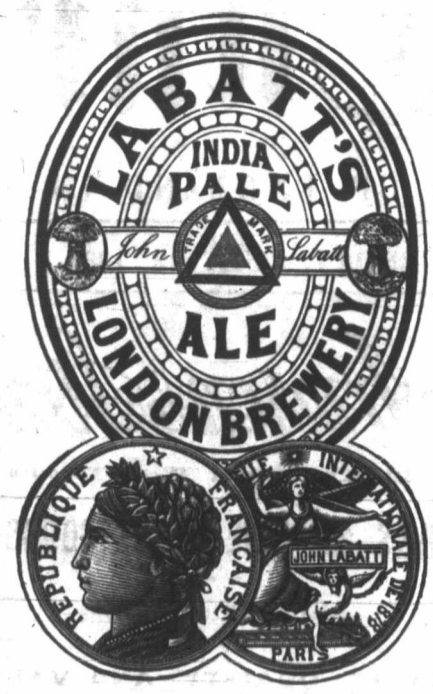
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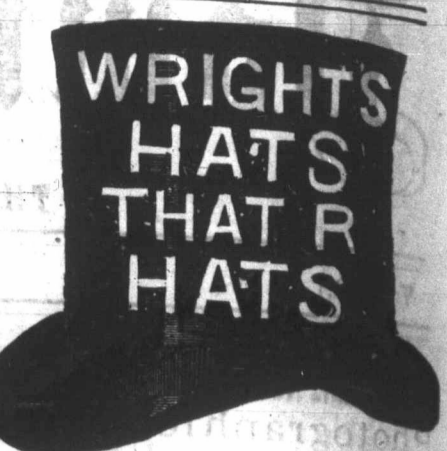
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LESSONS for SUNDAYS and HOLY-DAYS.

JULY 25th—5th SUNDAY AFTER TRINITY.
Morning—1 Samuel xv. to 9. Luke ix 51 to 57.
Evening—1 Samuel xvi. & xvii. Matthew xiii. to 24.

THURSDAY, JULY 22, 1886.

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

HISTORY TAUGHT BY AGITATION.—The *Church Times* says what we are gratified to hear:

"In another column we have incidentally mentioned the surprising effect which the Liberation campaign has had in opening the eyes of the Lowest Churchmen to what is the really strong point of Church defence; namely, that the Church of England, which now holds the ecclesiastical endowments of the country, is the Church of England to which they were given by our pious forefathers—the very same body, with the same clergy, the same doctrine, and the same Liturgy in all material respects. We suppose that about the most Protestant Bishop on the bench is the Bishop of Sodor and Man; but this is how Dr. Rowley Hill, at the annual convention of his diocese, instructed his clergy to conduct the controversy:—'The facts to be made known are very few and very simple; but they cannot be urged too frequently or put forward too plainly; the history of our Church, for instance—that it is not the creation of Parliament, that it existed long before a Parliament was heard of in the country—that it did not begin at the time of Reformation, and that it was not an offshoot of the Church of Rome—that it was an organised Church with Archbishops and Bishops at least three hundred years before Augustine came to England in the sixth century, and that, at the period of the Reformation, it merely purged itself of the errors and superstitions which had been introduced from Rome.' His lordship might have added that the object of the Council of Trent was to do precisely the same work for the Churches which still remained in the Roman Obedience, and that most of the errors and abuses condemned by the Thirty Nine Articles may be

paralleled by censures from the Tridentine decrees. Anyhow, Bishop Hill has now said exactly what we say: only if he would do any good he should go a little further than indulging in mere talk. He should urge his clergy to show their people the full circle of mediæval doctrine, ritual and practice, 'purged,' as he says, 'of the errors and superstitions which had been introduced from Rome.' If they would do that, he may depend upon it the notion of coquetting with Presbyterianism or Protestant Dissent would never enter into their heads."

Dr. Hill is "pretty low" no doubt, but he is a good hearted, manly fellow, although narrow. He recently was insulted by a rowdy when riding out with Mrs. Hill. The Bishop alighted, chased the rascal several miles, caught him and horse-whipped him in the public road! The *Church Times* had better be civil to Bishop Hill!

THE CHURCH OF ENGLAND A MISSIONARY CHURCH.—The following words used by the Archbishop of Canterbury, have a close bearing upon the affairs of the Church here:

"The Church of England is a missionary Church. The home Church must be missionary. In the history of the Church of England those had been her worst days in which she had forgotten that she was a missionary power, and being under the impression that all her evangelistic work was done, thought of herself simply as an established and settled power. Now with an addition made to our population of 850,000 every year—40,000 to London alone—we ought not to be under any mistake. Such an addition of population every year made proper provision and instruction in Christianity in this country a more difficult problem than it was when a handful of Britons or a handful of Saxons had to be converted, or when the Norman Church, with its far greater resources, was doing its work. The problem was greater, closer and far more difficult in its working than ever it had been before; and he would ask them, in looking upon the Church of England as a missionary Church, to consider just one sentence in her Ordination service which describes the duty of a clergyman. Every clergyman, the injunction says, is bound to carry his ministrations 'as well to the sick as to the whole' within his cure. Now there were many clergymen whose visits, from the almost overwhelming work they had to do, were almost confined to the sick alone; it occupied, at any rate, an enormous proportion of the time which they had to give to individual visitation. But that was exactly the reverse of the picture presented to us in the injunction of the Ordination service. The Church of England pointed out that the work of the clergyman had to be specially with the whole, with those who are strong and sound, with all their faculties and powers about them. It assumed that that would be the main work of the clergyman, but that he was also to take care not to neglect the poor, sick, and impotent folk in his parish."

A NEW DIFFICULTY FOR MISSIONS.—There was another great addition to the problem, especially in London, and that was the fact that there were persons actually engaged in propagating anti-Christianity—promulgating the antithesis to Christianity. That was not the case when our Church began her great mission work. She had then a people to deal with who were in a receptive state of mind, and who received her teaching gladly. But now we had not only this enormous increase of population, but we had also an active body employed in counteracting the teaching of the clergy. That seemed to him a very important addition to the problem, and was touched by St. Paul when he said that men must be appointed to the ministry who would confute the gainsayers. He did not know whether we should ever get into such a condition of organization that we should

have schools to teach our young clergyman dialectics, so that they might really be able to take up points of argument, and really confute the gainsayers. However that might be, the demand for earnest, able men was increasing day after day. Never did we want such great assistance as we were now asking for. Nobody could doubt that the clergy were doing their utmost to supply the ranks of the curates and teachers who are in demand.

OUR MISSIONARY EXPANSION.—"We know of no direct result of the century's Foreign Missions more significant and satisfactory than these two: (1) That in 1884 there were no fewer than 2,322 ordained Native Ministers, or nearly as many as the whole number of Foreign Missionaries, officers of an army of 26,637 Native workers of other kinds, catechists and teachers. (2) That the number of Native Communicants was 769,201, and that they had increased in the year by one-fifth. The two together mean that, at the present rate of increase, in this year, the ninety fifth since the first Englishman went out as a Missionary, there are outside of Christendom Reformed Christian communities more than three million strong, led by 2,500 ordained Ministers of their own speech. In India alone, the census of 1881 showed nearly two millions of Christians of all kinds, and an increase of the Reformed Native Christians at the rate of eighty-six per cent. in the decade. The growth of the dark races who are coming under the power of Christianity is beginning to form a striking parallel to the increase of the English-speaking races to whom they have been entrusted for their civilization in the highest sense."—*Quarterly Review*.

AN EIRENIKON.—Dr. Hayman writes: "The bane of the Church of England has been rigid and inflexible uniformity since the Reformation, but never before. The heavy incubus of the Papal ascendancy was consistent with divers 'uses' for worship, besides the modifying authority of each bishop in his own synod for his own diocese. It is the characteristic of our Reformation that, while professing to call to spiritual liberty, it has in this important respect abridged reasonable freedom, and imposed on the Church the imperious image of Tudor autocracy; and by narrowing us to a single formula for every service, provoked reaction and stimulated division. This strait-waistcoated system is no part of the Church's ideal. I beg to propose a minimum of freedom by a new departure in the following direction.

There are for Holy Communion two other complete services, known as those of the First and Second Books of King Edward VI. respectively. The one reflects the old Catholic, the other the Puritan type, neither of which can we expect to eradicate from the national mind; but the way to minimize the grievances of each, and the mischief of the alteration of the two, is to legalise, together with the existing Communion Service, the use of that of either of King Edward's books; or I would go so far as to concede any combination of two or more of them. Each of these early Books—certainly the First, and, as most authorities believe, the Second too—received the most solemn sanction of concurrent spiritual and temporal authority. Why should both be antiquated and useless, when they might be used to heal our animosities and close our breach? Had this concession been made, I say, fifteen years ago, what an infinite variety of costly and vexatious litigation, with its legacy of soreness and embitterment, would have been spared to the Church! It is not yet too late. Even admitting—a rather bold assumption—the expediency of rigid uniformity in 1549, when on Whit Sunday the First of these Books came into use, we have outgrown it now. Let us recur to a measure of reasonable freedom in which 'Ephraim shall not envy Judah, nor Judah vex Ephraim.'

GENESIS AND SCIENCE.

COMING next to the fourth creative day, we find that in it were—not *created*, but—*made* visible light-bearers, or luminaries. Their original creation is stated in the first verse, where we read, 'In the beginning God created the heavens and the earth.' But it was not until the fourth day that they became visible luminaries and time-measures as now to the earth. The common mistake that the sun, moon, and stars were not *created* until the fourth day, because they are not mentioned by name until then, arises from a misunderstanding of the word 'lights,' under which they are spoken of in our English version. The Hebrew word is quite a different one from that which is used when referring to the creation of light on the first day, and it means—not lights, but light-bearers. In fact, there is the same difference and distinction as between the candlestick and the lighted candle which it holds, or between the lamp and the light burning in it. In this sense, then, the sun and moon are the two great luminaries or light-bearers to the earth, the one presiding over the day and the other over the night. They had been called into existence originally with the earth, and the stars, and all other parts of the universe, in the remote beginning; but countless ages passed before they were completely prepared for the office of luminaries, and before the earth's atmosphere was brought into such a condition that they became visible to the earth. And not until these arrangements were completed could the heavenly bodies serve as they do now for signs and for seasons, for days and for years.* Every one knows that it is only by the careful observation of the sun, moon, and stars, that time can be accurately measured, and the proper limits of days, seasons, and years, ascertained and marked off. The fourth creative period, then, marks the completion of the present arrangements of the solar system relatively to the earth; in which arrangements we must include also the obliquity of the earth's axis, on which depends the change of seasons. The cause of this obliquity is still a mystery unsolved by Science.

Now, what has Science to say about the work of the fourth creative day? Well, it can offer no evidence of the incorrectness of the history. On the contrary, it testifies, as we have seen before, that light may have existed, and probably did exist, long before the sun was formed into the chief central luminary of our system, inasmuch as, (1), light would be at once universally diffused throughout the nebulous mass out of which our system is thought to have been derived; and then, (2), as the planets gradually formed, they would, for a considerable time, possess an independent lum-

* The express mention on the fourth day, and not until the fourth day of "sun-divided days," instead of being an argument for their identity with the previous creative days, is strong proof that the previous periods, whose evenings and mornings must have been made in so very different a manner, must also, on that very account, have been of a widely different character. Those days previous to the fourth day were certainly without a rising and setting of the sun. They were not, then, common days; they were not common mornings and evenings.—TAYLER LEWIS.

inosity of their own; and, (3), even in the next stage, when the earth ceased to be a self-luminous body, the light which it received would come, not from the sun as it is now constituted, but from the nebulous mass gathered within its orbit, and which, during untold ages, was becoming gradually condensed and concentrated into a compact globe, such as the sun eventually became, and is now. And even after the sun itself reached its present condition, the vaporous condition of the earth's atmosphere might for a long time hinder both the sun, moon, and stars from being, what they are now, the earth's visible luminaries and time-measures.

Science also bears out the Bible record in making the completion of the present arrangements of the solar system *precede* the existence of the animal and vegetable life of the fifth day, which, as will be seen, we identify with the latter half of the Palæozoic and the whole of the Mesozoic ages. For, as Professor Dawson testifies, however far back geologists go, they find nothing in the rocks and their fossils to show that the order was otherwise; but, on the contrary, the evidence of light and darkness, of sunshine and shower, of summer and winter, and of all the igneous and aqueous causes of change, extends back almost, and in some of these cases altogether, to the beginning of the Palæozoic period. The eyes of the fishes of the Upper Silurian and Devonian, and of the trilobite of the old Silurian rocks, are fitted for the same conditions of light as those of the *existing* animals of the same class. The coniferous trees of the coal measures, too, show annual rings of growth as trees do now.

We see, then, that Science supports, rather than contradicts, the Bible statement that the completion of the arrangements and conditions by which the sun, moon, and stars, became the visible luminaries and time-measures to the earth, was not effected till long *after* the first appearance of light, but certainly *before* the appearance of the animal life of the fifth day.—H. H. M. in *Church Belle*.

FOREIGN MISSIONS—THE LESSONS THEY TEACH.

TWO very opposite features mark the present times, an enlarged missionary spirit and a widely-spread scepticism. It seems providentially ordered that the former should act as a wholesome corrective to the latter, and that, whilst some are declaiming against Christianity as though it were effete and out of date, its steady progress and signal successes are proving that it still has the dew of its youth. The cross seen in vision by Constantine is now, as then, the token and source of its triumphs. The Church acquires strength as she advances into the realms of darkness. She is, thereby, not only fulfilling her Lord's commission, but is ever learning and teaching important lessons. Christian missions have thus a high educational value at home, whilst they convey untold blessings to distant countries. This is a view of the subject which, we are persuaded, needs to be more generally recognised and acted upon.

Very distinctly has God been teaching His people during the present century their duty towards the world. While He has been putting into their hearts a desire to spread His Gospel, He has been opening doors for its entrance into almost every part of the globe, by the ploughshare of war, the explorations of travellers, and the onward march of commerce, arts, and civilisation. Even secular exhibitions, such as the Indian and Japanese villages, and now the Colonial, are serving to draw the attention of the untravelled and unlearned to the religions of those countries, and thus indirectly acting as missionary agencies. One cannot walk through the Indian Section of the Colonial, without receiving a more vivid idea of the number and variety of the nations that people that vast peninsula, all owning the sway of our gracious Empress. As we observe the striking differences in their features, dress, customs, and religion, we can hardly fail to be reminded of our deep obligation to promote the spiritual welfare of the two hundred millions of those our fellow-subjects. A glance at the admirable model there shown of the temple of Kali, the black vindictive goddess, after whom Calcutta is so called, conveys a more painfully true conception of the debasing character of Hindoo worship than a whole volume of description. And if, side by side with such representations of heathenism, our missionary Societies would exhibit models of their churches, schools, and mission settlements, the contrast would be more attractive. In these and other ways, however, the public mind is being insensibly awakened to the actual facts of heathendom. The researches of Oriental scholars into the sacred literature of India and China are doing much in the same direction. The evangelisation of the world is more generally regarded as a solemn and sober reality, not as the Utopian theory of a few hair-brained enthusiasts.

At the same time, in proportion as the work advances, fresh insight is being gained into the harmony amidst endless variety of the Divine dealings with mankind. Missionary reports are, indeed, laid aside by many excellent people as prosy and dreary documents; but those who carefully examine them find them to be a second edition or a sequel of the Acts of the Apostles. Doors are seen opening and shutting just as in St. Paul's days. Tares grow up with the wheat in the native Churches as quickly as in Apostolic times. Men's opposition is still overruled to God's Glory in unexpected ways. Often now, as then, does the blood of martyrs, such as Bishops Patteson and Hannington, become the seed of the Church. The Gospel is proving itself the remedy for human ills by its adaptation to the deepest wants of men of all races and of every degree of intellect, from the subtle Japanese down to the degraded Hottentot. Again, the new-born zeal of our converts from heathenism too often puts to shame the lukewarmness of the members of ancient Churches like our own. How their noble liberality in supporting their own Churches and clergy, as well as in extending the Gospel, often drawn, like that of the Mac-

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donians, from their deep poverty, silently rebukes the miserable parsimony of some English Christians.

Very forcibly did the Primate the other day in his sermon before the Church Missionary Society, at St. Bride's Church, illustrate the duty of larger liberality towards Missions by the case of a Chinese Christian. Being asked how he could afford to give a fifth of his income to the support of his new faith—the same proportion as he had been wont to devote to his old religion—he replied that he and his family now served 'the great, bright god of self-restraint.'

Such are a few of the valuable teachings that may be derived from this perennial source. Should they not suggest the inquiry whether they are turned by us to sufficient account? There are few parishes where missions to the heathen or to Jews do not receive some support. Deputations come and plead earnestly for 'the good and great cause.' Offerings and collections are made, subscriptions are paid up, boxes are opened, and a tolerably large contribution is sent up to the exchequers of the Societies. And, although some give nothing, and others a merely nominal sum, considerable satisfaction is felt at this proof of their missionary zeal. When all is over, the parish, or the congregation, with the clergy, perhaps, resign themselves to a sleep of easy indifference to the matter for another twelve months. In the meantime little is thought and less is done in the furtherance of this the highest and noblest work of the Church. There are, indeed, not a few bright exceptions, yet they do not prove the rule? But so it should not, and would not be, if this subject were oftener interwoven into the web and woof of pulpit teaching.

The most valuable material for the illustrations and application of truth may be gathered from missionary accounts. If, too, any news of special importance from abroad were announced and commented upon from the pulpit, the interest in the great subject would be sure to be sustained and deepened. Let it also have a prominent place in children's services and our Sunday-schools. By such means would it become incorporated into the very life of the Church. Sympathy would be enlarged and faith strengthened by good tidings from far-off lands. The missionary spirit of our Liturgy would be more appreciated and prayer called forth for the work in general and particular missions. Systematic offerings would take the place of merely spasmodic efforts. Some might be led to give themselves personally to this service. In short, Christian Missions reflect their own glory on all, young or old, rich or poor, who identify themselves with their advancement.—B. W. in *Church Bells*.

PUBLIC OPINION.

"WHEN we know that the opinions of even the greatest multitudes are the standards of rectitude, then" (and not till then) "I shall think myself obliged to make those opinions the masters of my conscience." These are the words of the greatest of English political

writers, Edmund Burke. And it is my object to show that however useful it may be for many purposes, it is an unsafe guide for our own individual thoughts and conduct.

What is the analysis of public opinion? It is made up of the impression and wishes of a multitude of men and women, very few are better informed or have means of making a wiser judgment than ourselves. If all this immense series of units were perfectly independent, fair, unbiassed, and impartial, public opinion would be a more trustworthy witness. But the great mass of mankind delight in having their opinions made for them, and in repeating them from mouth to mouth. Here is a fatal point. This tendency is the opportunity for those who are most determined, most selfish, most one-sided, most unscrupulous. Their voice is heard most loudly and most repeatedly; and loudness and repetition go for much in obtaining credence, acceptance and adherence. Statements frequently made with confidence and plausibility are generally believed. The majority of men have not time to examine them, or indeed have many of them the faculty or education for distinguishing the true from the false. And the other side, the advocâtes of truth, have not the wish to be so loud or to repeat so frequently. Thus the determined, the selfish, the one-sided, and the unscrupulous gather a knot of supporters round them; what they say obtains weight by every additional number; their bold statements become widely believed; and at last the majority of the community is imposed upon, deceived and misled.

"While I am ready," says Niebuhr, "to adopt any well-grounded opinion, my inmost soul revolts against receiving the judgment of others respecting persons; and whenever I have done so I have bitterly repented of it." "Opinion," says Euripides, "O opinion! How many men of slightest worth hast thou uplifted high in life's proud ranks!" "In the mass of human affairs," writes Tacitus, "there is nothing so vain and transitory as the fancied pre-eminence which depends on popular opinion without a solid foundation to support it." How often some such reflection as this must have occurred to the impostor as he worked in Portland Gaol, and remembered that his legal counsel had actually been returned to the House of Commons because he had supported his claims!

Nor is public opinion at all more trustworthy as a leader in matters moral and religious. Who can forget, for instance, that but for the heroic courage and unswerving loyalty to Holy Scripture displayed by Athanasius, the Christian world might long have remained in the dry bewildering desert of Arianism? Here once more the wishes and impulses of the lower nature interfere. Listen to Cowper:

Pleasure admitted in undue degree!
Enslaves the will, nor leaves the judgment free.
Tis not alone the grape's enticing juice,
Unnerves the moral powers and wars their use;
Ambition, avarice, and the lust of fame,
And woman, lovely woman, does the same.
The heart, surrendered to the ruling power
Of some ungoverned passion every hour,
Finds by degrees the truths that once bore sway,
And all their deep impressions wear away.

You see that the first great weakness inherent in public opinion, its want of disinterestedness, clings to it and shows itself on whichever side it turns; whether towards politics, or social questions, or matters of fact, or things moral or religious. Nor is this dissection of public opinion at all new. It is so universally recognised among all wise men alike, that we cannot but wonder that any of us still continue to attach much importance to what is thought by men in the mass. One of the greatest of English thinkers, Bishop Butler, used constantly to remind himself that a whole nation might become insane on some particular point; that is, that it might lose the balance of its mind, and become the victim of some delusion. The wisest of French writers, Pascal, held public opinion in much the same estimation: "that queen of error, whom we call fancy and opinion," he wrote, "is the more deceitful because she does not deceive always; she would be the infallible rule of truth if she were the infallible rule of falsehood." "A statesman," says Julius Hare very acutely, "should follow public opinion, doubtless, but only as a coachman follows his horses—having firm hold on the reins and guiding them." "Public opinion," said the American statesman Seward, "is a capricious sea; whoever attempts to navigate it is liable to be tossed about by storms." "He who has no opinion of his own," wrote the German poet Klöpstock, "but depends on the opinion and taste of others, is a slave."—From the *Churchman Magazine*.

BOOK NOTICES.

THE AMERICAN CHURCH REVIEW: *April*. This Review may fairly rank with those of the old land. This number deals with the proposed new Prayer Book for the Church in America. As a natural sequel to this article is one on the "Communion Office and its proposed changes," and another on "Prayer Book Revision in England and America." We should like much to see an earnest movement in Canada looking towards some such experiments as are suggested for the sister Church in the States. A more urgent need does not exist. The old order will not be lessened in power and beauty by such enlargements as modern days and needs demand. The article, "Scripture and Tradition," is a very valuable paper, also those on "The Origin and Structure of the Pentateuch," "The Church of England in the Reign of Edward the VI.," "Christianity and Philosophy in Modern Thought," "Hegelianism, a Study."

THE CHURCHMAN: *A monthly magazine*. Eliot Stock, London. The chief literary organ of the English Evangelicals keeps up a high standard. The July number deals with "The six days of Creation," "Non-conformity in Poor Parishes," "Messianic Prophecies and the Revised Version." Some will no doubt be shocked to hear that the Churchman has an article on "The Home Rule Campaign," evidently the Evangelicals at home are not scared by a political question.

OUR MISSION NEWS: *A monthly magazine, published by the Domestic and Foreign Missionary Society of the Church of England in Canada; vol. 1, No. 1, July, 1886*. We cannot but regret that the D. & F. M. S., of Canada, has launched upon the perilous sea of magazine publishing. We believe that a considerable sum given for missions has been set aside to sustain this new venture. There is not a line in the Mission News which we should not have gladly published, some of its contents we have circulated, other parts of it our contemporaries have issued. The Mission News appeals for help on the

ground that a lack of interest in missions is due chiefly to want of information about what is being done. When we consider that there are three journals each gladly furnishing such information every week, and that a fourth, the *Canadian Missionary*, is especially and successfully devoted entirely to the spreading of mission news, we consider the claim above named to be without any reasonable justification. We are satisfied that an amateur journalistic speculation of this character is not the work subscribers to missions look for from our Domestic and Foreign Missionary Society. The ground is fully occupied, the work is now far better done than it will be by a rival publication to those already established, and the Church can only reap damage from this additional and uncalled for element of waste, division, and weakness.

Messrs. Williamson & Co., King street, Toronto, have sent us a work published in New York, "SCRIPTURES, HEBREW AND CHRISTIAN," arranged and edited as an introduction to the study of the Bible; by the Rev. Dean Bartlett and Dr. Peters, Philadelphia. Vol. 1, comprising Hebrew story from Creation to Exile. This was received too late for review in this issue.

We have received the following books from Messrs. Rowsell & Hutchison, King street, Toronto, the Canadian agents of the *Society for Promoting Christian Knowledge*, by whom these works are published. Messrs. Rowsell & Hutchison have a very extensive collection of the S. P. C. K. publications, of all classes, especially of those suitable for gift books and for young people.

THREE MARTYRS OF THE NINETEENTH CENTURY: By the author of *Chronicles of the Schonberg-Cotta Family*.

The martyrs whose biographies are herein written are Livingstone, Gordon, and Patteson. Such lives are the glory of this century. The author very justly says, "Our England is said by some to be verging towards decline, false to her old ideals, capable only of selfish aims and vacillating efforts as of old age. But here are three of her sons with a romantic, boyish love of enterprise, keen as in the days of Drake and Raleigh, with a chivalrous care for the weak and oppressed, and with a statesman-like recognition of evils and large marshalling of forces against wrongs worthy of Alfred, Deliverer and King." The story of each martyr hero is told with graphic picturesqueness, making a very delightful as well as instructive and inspiring volume.

PITCAIRN, OR THE MUTINY OF THE BOUNTY: This old friend of our early years we read again with much interest. It is a story of heroism and pluck, second only in fascination to Robinson Crusoe. We envy the man or boy who has before him the reading of the *Mutiny of the Bounty* for the first time. The work has been revised so as to give us a deeply interesting account of the after life of the few who set led on that lone rock in the Pacific Ocean, which, from being a refuge for criminals, was transformed into the home of a singularly happy community of Christians who lived together in peace and harmony, free from the vices and cares of civilization. Their history affords a beautiful picture of life moulded only by the influence of the Church of England, and the subsequent troubles which befel these simple people when the sects crept in to breed division, seems a living example of the misery inflicted on Christendom at large by schismatical agitators. In these rebellious days when lawful authority and discipline are being undermined, the story of the *Mutiny of the Bounty* will do good, shewing as it does how terribly insubordination brings its own punishment on rebels.

DADDY'S RIGHT HAND: By Annette Lyster. This is a short, telling narrative of incidents in the life of a young girl who, when bereft of her mother, became Daddy's Right Hand. It is a novel in a very small compass, charmingly written and conveying good moral teaching. Well adapted for a prize book for girls.

OUR DAILY LIVES: Lessons for young women's Bible classes, by Sitella E. Bryans. The author

admits her obligation to the Bishop of Truro for the teaching in these lessons on Prayer, Bible reading and Holy Communion, also to Miss Yonge for the lesson on Dress. The work would be found useful to teachers of young women's Bible classes.

LOB LIE BY THE FIRE, OR, THE LUCK OF LINGBOROUGH: By Mrs. Ewing, with illustrations by Caldecott. Alas! that both the gifted writer of this amusing story and the famous artist whose pencil illustrates it have both been taken from us. Young people, and old ones, too, will enjoy the quaint humour of this tale.

OUR INSECT ENEMIES: By Theodore Wood. The incalculable mischief done in gardens and farms by insects, renders a work of this kind necessary to all who desire first to know what enemies their fruits, flowers and grain, have to contend with, and then how best to guard against their attacks. The author very justly says that "the rook, starling, titmice, sparrow and other birds are the best allies of a farmer, and he who allows them free and undisturbed access to his fields and plantations will seldom complain of any great loss by insects."

TILL THE DAY BREAK: The story of a Canadian Mission. This work is more especially adapted for English readers in whom it could not fail to excite an interest in the mission field of the Church in Canada. It will, however, be found interesting and suggestive to those even who are as familiar with our missions as the writer. We should, indeed, be glad for this little book to have a large circulation in Canada, and trust it may reach every home as it could not fail to awaken and deepen an interest in mission work.

GRANDMOTHER'S SPRING: By Mrs. Irving; illustrated by R. Andre. This is what a little girl would call "a perfect duck of a book." Pictures form the greater part of it—and such pictures, so well drawn, colored with such skill, altogether making a charming picture gallery which would delight any eye and be a source of daily delight to a child for many a week. The moral is a quaint one but sound, it is intended to guard children against that love of destruction which is the bane of many a family.

A WOMAN OF BUSINESS: By M. Brainston. This is one of the longer stories of the S. P. C. K., for which they are most justly famed. They publish a large number of works of this class, having the characteristics of a novel, but free from the trashy folly which is too often mixed up with works of fiction. To tell young folks that they must not read novels is to drive them into the mischievous habit of acquiring and reading bad ones on the sly. The taste for dramatic stories of human life is almost an instinct, and parents do well who provide such works of this class as they may find at Rowsell & Hutchison's S. P. C. K. depot.

THE ENGLISH CITIZEN: By Professor Rogers. This book tells the story of the growth of the free institutions of the old land, how citizen rights were established, and gives a brief, terse, graphic sketch of English history as read by the results of centuries of struggle towards the present citizen freedom now enjoyed so largely in England. A valuable book indeed for young students and a deeply interesting one even to those familiar with the ground gone over.

The last book on Rowsell & Hutchison's list of the S. P. C. K. publications we name with sadness akin to a family grief. It is entitled *Juliana Horatia Ewing and her books*, with a portrait and illustrations. This work is completed by Horatia K. F. Gatty—a work of love, doubtless. All who have been charmed by the genius of Mrs. Ewing, whose fancy reminds us so much of Hans Christian Anderson and the brothers Grimm, will be glad to have this essay which tells us much of the different stories which Mrs. Ewing wrote for Aunt Judy's magazine and other publications. In Mrs. Ewing's portrait we see a trace of our old friend, her father, Dr. Gatty, the wise, brave, genial and thoroughly good Vicar of Ecclesfield. We remember him as

the only clergyman out of several score in that district who had the good sense to attend oratorios and concerts at the neighboring town of Sheffield—these things being then tabooed by the whole of the Evangelical party. Dr. Gatty went and was abused roundly as being worldly minded for taking this enjoyment.

THE NORTHERN LAKES OF CANADA: Edited by Barlow Cumberland; Hunter, Rose & Co. A very seasonable volume. We have now got to the time of year when all who can afford it are getting out of the heat and bustle of our towns and seeking refreshment by the sea or among the beautiful lakes of Muskoka. We have seen no guide to these Northern Lakes at all equal to this of Mr. Cumberland's. It is written in a very pure and intelligible style, with ample knowledge of the subject, and may be safely said to contain all the information the ordinary reader can require. The illustrations are numerous, useful, and in some cases very charming.

Home & Foreign Church News.

From our own Correspondents

DOMINION.

NOVA SCOTIA.

The Synod met in St. Luke's Church on the morning of the 3rd inst. Early celebration of the Holy Communion was had at 7:30 a.m., and Litany with a second celebration was had at 10 a.m., at which the Right Rev. Dr. Perry, of Iowa, assisted the Bishop of the Diocese. The Rev. Dr. Partridge was the appointed preacher, and delivered an able sermon, from the words, "That they all may be one," in which reference was made to the Church's broken unity, and to the hopeful signs of reunion.

His Lordship's charge was full of interesting information and good practical advice for Clergy and Laity. In opening he made touching reference to the lamented decease of the Rev. Geo. W. Hodgson, who will ever be held in long remembrance by the Clergy and Laity of the Diocese. His Lordship noted the difficulty of securing a sufficient number of men for the ministry, and to the tendency of parents to send their sons into other professions rather than the ministry; he referred at length to the difficulties in connection with King's College and justified the action of the Governors therein, and explained the changes made in the management of the institution and urging the Synod to adopt active measures for increasing the endowment, as the staff of Professors can not be reduced. He also urged the pressing and immediate necessity of action in regard to providing for the education of girls. Something must be done or the Church will suffer serious losses.

Many Church of England girls were entrusted to the teaching and influence of the Roman Catholics; others went to Wolfville and Mount Allison; and now the Presbyterians are about to establish a female seminary for themselves. Can it be possible, asked his Lordship, that the Church of England will be not the last to act, but actually the only one taking no action at all in this important matter? He hoped the Synod would not separate without inaugurating a scheme for remedying this serious want, and for removing the reproach and scandal incurred by the present position of their Church. Two schemes will be presented—one looking to the conversion of Mr. Sumichrast's Halifax school into such an institution as the Church required; the other was for its establishment at Windsor. His Lordship paid a glowing tribute to the efficiency and high character of Mr. Sumichrast.

His Lordship recalled the fact that two years ago he had directed attention to two valuable associations designed to promote purity in both sexes. He regretted two years had slipped by and not the slightest progress had been made in this very important matter. The public standard of morality must be raised. Young men and women must be taught that sin is sin and that the expression so common in certain grades, "she had a misfortune," is a euphemism that ought not to be tolerated, being, in fact, a phrase for disguising evil. And this fact is thus practically enforced by expulsion from the "Girls' Friendly Society," so that membership is, so far as men can judge, a certificate of character all over the world. Besides the Church of England Purity Society and the G. F. S., there is the Young Women's Help Society. The latter does good service. But in it young married women are admitted to membership; while the G. F. S. is intended simply for maidens. The G.

F. S. numbers 80,000 members in England; while it has altogether 112,500 members.

His Lordship referred at length to the jubilee year of the reign of Queen Victoria. The length of Her Majesty's reign may perhaps be more fully realized when we consider that it has extended over more than half of the period of the existence of the Colonial Episcopate. One of the earliest acts of the Church of England in the United States after they separated from England, was to obtain the just object of their desire, for which they had been long striving in vain—Episcopal government. Owing to political obstacles in England, they had recourse to Scotland, whence the great boon was obtained in 1783. This appears to have opened the eyes of both the Ecclesiastical and civil authorities in England, and they discovered that what had so long been declared to be impossible could be without difficulty accomplished.

The first Colonial See was erected and Charles Inglis was consecrated the first Bishop, August 12th, 1787. Little would anyone have imagined what would be the extent of that Episcopate, viz.: that at the end of the first century of its existence we should have seventy-two Colonial and ten Missionary Bishops,—there being altogether in the Home and Colonial Episcopate over 150 Bishops. We may indeed, with thankfulness and wonder say, "What hath God wrought!" considering that this is an indication of the growth of the Church and the extension of Christ's Kingdom: and the greater part of this increase has taken place within the latter part of the century. If there should be the same ratio of increase for the next fifty years there will be over three hundred Bishops. The celebration of the Colonial Centennial will receive due attention. The authorities of the Mother Church will make the best arrangements practicable for the fitting commemoration of the conclusion of the first century of the existence of the Colonial Episcopate, but as this is the original diocese we ought ourselves to mark the year, beginning 12th of next month and ending August 12th, 1887. How this can most fittingly be done he left for the consideration of the Synod.

QUEBEC.

The Synod of the Diocese of Quebec assembled in Quebec on the 29th ult., being preceded by service in the Cathedral at 10.30 a.m. There was a good attendance of the clergy.

The morning service was full choral, the responses being splendidly rendered by the Cathedral choir under the direction of the talented organist, E. A. Bishop, Esq.

Holy Communion followed the morning service, the Bishop himself being Celebrant and the Rev. G.H. Parker and Rev. Dr. Roe acting as Epistoler and Gospeller respectively.

At noon the Synod assembled for business in the National School, and after the calling of the roll, adjourned to 2.30 p.m. when the Lord Bishop delivered his charge from which we make the following extracts. After referring in touching and most complimentary terms to the death of Dr. Marsden and F. Andrews, Q.C., he announced the following additions to the Clergy List:—

The Rev. T. Adams, Principal of Bishop College; Rev. Joseph Eames, missionary in Labrador; Rev. F. E. J. Lloyd, Rector of Levis; Rev. Joseph Harwood, missionary in Magdalen Islands; Rev. William Price, missionary at Ascot and Westbury; Rev. Charles Trotman, Curate of the Cathedral, and the Rev. Lennox W. Williams, Curate of St. Matthew's.

In referring to the removals from the Diocese, the Bishop thus spoke of Dr. Lobley and the Bishop of Niagara:—

The Rev. Dr. Lobley, who has left the Diocese and returned to England. Ill indeed can we spare a man of his rare attainments and high intellectual power. The noble influence however, of his Christian character, I rejoice to believe, we retain as a permanent possession.

By the elevation of the Rev. Charles Hamilton to the See of Niagara, the Church in this Ecclesiastical Province has, without doubt, been largely strengthened and invigorated; but we in this Diocese have, with little doubt, sustained a loss that is, from many points of view, irreparable. You know, we all know, with what unflagging energy, and with what unflinching sympathy he ministered to the souls committed to his care in the parish of St. Matthew, in this city. In that branch of his many-sided activity, he has, I am happy to say, been followed by one well qualified to build upon the foundations he so wisely laid, and so firmly. But in many lines of diocesan administration we miss—and here especially in this Synod we miss—the prudence and the foresight, the wide outlook and the grasp of detail, the rare union of unflinching courage and considerate forbearance, which lent at the same time so much weight to his counsels, and so much fruitfulness to our deliberations. This, indeed, is patent to all. But none know, none can

know as I know, how great a loss to the Diocese the Bishop of Niagara's removal from amongst us is.

Episcopal Acts.—Ordinations to the Diaconate, 4; to the priesthood, 5: confirmations, 563. In regard to his visitations the Bishop said:

In this connection some more regular organization has become necessary. I am getting to be an old man, and the labor of going backwards and forwards over the same ground is a draft upon my strength which I should wish to avoid. I am ready to come into every parish, except those on the Gulf, every year, if wanted, but my visits must be systematic. I can very well take the Deanery of St. Francis in the months of May and June, and the Deanery of Quebec in the months of September and October. And I shall be obliged if the Rural Deans will arrange with the clergy for confirmation in their several missions at those seasons, and inform me on the subject before the end of March in each year. And I shall be obliged if the clergy will have their candidates ready at those times.

The Bishop next referred to the position of the Ladies' College, at Compton, whose work has been suspended during two years.

In referring to Bishop's College, His Lordship said that "the teaching power of the institution has been increased, and its stability assured by the munificent bequests of the late Miss Davidson and the late Mr. Davies, of the city of Quebec, the endowments for the Principalship and for the Harrold Professorship of Theology having been previously placed, by the generous gifts of Robert Hamilton, Esq., and the unwearied labors of the Rev. Dr. Roe, in a more satisfactory condition. These bequests will facilitate the appointment of an additional professor."

He expressed the hope that these gifts would not lead to any neglect of the annual appeal ordered to be made in every parish and mission on Trinity Sunday, as the income of the College being mainly derived from investments, and the rate of interest continually decreasing, the annual collection continued to be of importance; and these should be made at every station where service is held. And the Bishop added: "It is not, however, for the sake of its financial aspect only, or chiefly, that I desire this. The resolution of the Synod enjoining the appeal directs that the subject of the ministry should, on these occasions, be statedly brought before the various congregations. The doing of that I believe to be of inestimable value. The Divine constitution of the ministry, and the necessity of an educated clergy, are points upon which instruction is needed, and of which the remembrance should be continually kept up. The thoughtful, prayerful, helpful treatment of this great question regularly once a year by clergymen and people, cannot fail to bring with it a blessing on the whole Church."

No reference whatever was made in the charge to the Montreal Theological College application, nor to the unjust and unfounded attacks made upon His Lordship and the Bishop of Niagara, as well in the papers as in the charge of his brother of Montreal, and the forbearance and charitable action of His Lordship in this respect cannot but be appreciated, and not alone in his own Diocese. Before concluding the Bishop referred to the spirit which should characterize all their deliberations, viz., that of charity and kindest consideration for the feelings and opinions of others.

ONTARIO.

Synod Services.—In spite of the sad cause which compelled the Bishop first to postpone the meeting of Synod, and then to call it at Ottawa, the session which closed last Thursday, was one of the most pleasant and harmonious it has been my good fortune to attend. The Bishop appeared to be in much better health than usual, and, whether he agreed with the measures before him or not, gave his judgment upon them with the perfection of courtesy and tact, and gracefully yielded where he found the majority of the Synod held views contrary to his own. Good humour pervaded the House from the beginning to the end, and the session closed amid the mutual congratulations of all its members.

But I wish to ask space to describe some of the services held during the session, which contained much that is of interest to the members of the Church everywhere.

The opening service at 10.30 a.m., on Tuesday, was a very grand one. It was a choral celebration of the holy communion at Christ Church, when the splendid organ, and the services of the excellent organist, Mr. J. W. Harrison, with talented and well trained choir, were cheerfully volunteered. The celebrant was the Venerable the Archdeacon of Kingston, (Dr. T. Bedford Jones), the Rev. Henry Austin, M.A., being the Epistoler, and the Venerable the Archdeacon of Ottawa, (Dr. Lauder, the rector of the church) the gospeller. The service was conducted with very great reverence, and was most impressive, in partic-

ular, the *Gloria in Excelsis*, by Gounod, was very beautiful and expressively rendered. On the whole, this grand celebration was an example of one in which the highest resources of nature and art were brought to bear, without lessening in the slightest degree its religious character.

Another communion service, in St. George's Church, on Thursday morning, was of a very different type. The sole occupant of the chancel was the Rev. E. P. Crawford, M.A., incumbent of Trinity Church, Brockville, and chaplain to the Lord Bishop, but there was no organ, and no choir; and the only accessory not to be found in an ordinary country church was a body of about a dozen clergy, most of whom sang. Hymns were sung, the celebrant leading, and also the *Gloria in Excelsis*.

Here, then, we have two different types of service for the celebration of the holy communion, the one grand and gorgeous, the other simple and unadorned, both strictly within the lines of the Prayer Book, and I think it would be difficult to point out how, as a religious rite, either was superior or inferior to the other. Equally reverent and impressive, the grand service possessed nothing, the plain one lacked nothing, to make it honorable in the sight of God, and of benefit to those who joined in it. In this, I think, is a very instructive lesson which I leave your readers to apply for themselves.

The third service I shall mention was the "flower service," on Thursday evening, in St. Bartholomew's Church, New Edinburgh. The church was beautifully decorated with wreaths and other ornamental devices wholly composed of such wild and cultivated flowers as the season affords, the cross over the altar being covered with white lilies. The chants and hymns were well led by the choir and joined in by the clergy and the crowded congregation, and the address of the Venerable Archdeacon of Ogdensburg, N. Y., on "Charity" was very eloquent and interesting. It was a fitting close to a session in which the spirit of giving glory to God and advancing the interests of His Church has been so admirably manifested. E. W. B.

The Bishop's address will appear in our next.

TORONTO.

RESIGNATION.—It is with the deepest regret we record the resignation of the Rev. Professor Clark, Trinity College. One so gifted with the very highest qualities of the Christian ministry, combined with a range of scholarly reading few living men can equal, cannot be replaced. It is been universally remarked that in Professor Clark, Trinity had a representative equal to any duty and equipped for any emergency, while at the same time he had acquired "touch" with the life of Canada, with its young men and their idiosyncracies, which made his presence at Trinity so especially valuable as to bring the institution into a prominence honourable to itself, and to make it more than ever before a strength to the Church. The Church in America has coveted this distinguished divine for some time past, but we can hardly forgive our sister to the south for taking from us one whose high intellectual gifts and acquirements, whose qualities as a man, and a divine, and a teacher, we cannot afford to lose.

WHAT CAN IT MEAN?—The *Christian Guardian* recently said, "No paper in Canada keeps so clear of partizan politics as the *Christian Guardian*." The *Mail* devotes a short editorial to this utterance of one contemporary, and characterizes it as "A bit of humour." The *Mail* then demonstrates that the *Christian Guardian* has not the slightest claim to be regarded as "clear of partizan politics," and remarks, "The *Guardian's* one-sidedness in this respect is as notorious as its underground connection with the *Globe*." We are so far outside partizan circles that what is notorious therein is not known to us! What, we ask, what is meant by the *Guardian* and the *Globe* having an "underground connection?" We only know this, that both these papers never miss a chance of saying injurious things of the Church of England—in that respect their policy is identically the same. We, however, can say without any fear of challenge, that it would require a better microscope than has yet been made to find a trace of partizan politics in the *DOMINION CHURCHMAN*. It is our high function to endeavour to keep both parties in the path of patriotism, rectitude, and honour, by instilling as far as our influence reaches, the principles of the Church of England, which constitute the righteousness which exalteth a nation.

CARTWRIGHT.—The Bishop held a confirmation service in St. John's Church, on the 8th inst., when twenty-two candidates were confirmed.

MONO MILLS.—His lordship the Bishop, visited this mission on June 7th and 8th, for the purpose of

administering the apostolic rite of laying on of hands. It was the pleasant duty of the missionary in charge to present seventy-five candidates, thirty-one males and forty-four females, to his lordship, for confirmation. At the celebration of the holy communion on Trinity and the following Sundays, the number of communicants increased in this mission to one hundred and sixteen.

BRAMPTON.—The entertainment held by the Misses Gilbert on the grounds of the Hawthorn Villa, on Tuesday, 6th inst, at the closing of the school, was a complete success. The grounds were brilliantly lit up. The first part of the entertainment consisted of floral play in which the young ladies looked beautiful, their dresses were white and trimmed with the flowers each represented, then followed music, singing, and recitations. The glees given by the Floral Society of the school, were very well rendered. The whole performance did great credit to both teachers and pupils of this well renowned school, celebrated for the integrity of its teachers and perseverance of its scholars. After the concert, guests and pupils joined in a merry dance in the open air.

PORT HOPE.—Trinity College School.—The annual speechday exercises at Trinity College School, the Eton College of Canada, took place at the school on the 14th of July, and were taken part in by the boys and their visiting friends with the heartiness which always characterizes the proceedings of speech day.

At eleven o'clock there was choral morning prayer in the chapel. The service was rendered in an excellent manner. The Ven. Archdeacon of Kingston, Dr. Bedford-Jones, intoned the prayers. The lessons were read by Rev. Professors Roper and Jones. Rev. G. M. Christian, preached on the words, "Canst thou by searching find out God? Canst thou find out the Almighty unto perfection?"—Job xi. 7. After luncheon the company adjourned to the assembly-room to see the presentation of prizes. The Bishop of Toronto took the chair. A pleasing feature of the proceedings was the introduction at intervals of vocal and instrumental music. An orchestra under Mr. Perry's direction rendered several pieces of music in capital style.

After prayers, the Rev. Dr. Bethune stated that that was the first occasion in the history of the school on which the weather had been against them. He was glad to tell them that the school had now attained its majority, having reached the twenty-first year of its existence. He then read the following list of boys, recent pupils of the school, who had carried off honors at more advanced institutions:—Mr. E. C. Cayley, second class honours in classics at Trinity College; Mr. J. S. Broughall, Wellington scholarship in classics, Trinity College; Mr. M. A. Mackenzie, Wellington scholarship in mathematics and scholarship in mental philosophy, Trinity College; Mr. W. M. Loucks, Burnside scholarship in classics and scholarship in divinity, Trinity College; Mr. E. L. Cox, scholarship in modern languages, Trinity College; Mr. T. A. Vicars, first place in matriculation in College of Physicians and Surgeons; Messrs. Williams, Morris, and Emery, passed Royal Military College entrance examination.

The chairman then presented the larger part of the prizes, and in so doing had a kindly word for each boy and made many apt remarks, which were received with applause. Chancellor Allan, in presenting his prize to Master Bedford Jones, who carried off this and many other prizes, in a pleasant way spoke of the winner as a "dreadful pluralist." The clever pupil received an ovation as he went forward again and again to receive his prizes. Rev. Professor Roper, who examined the boys in divinity, stated that the papers had a reverent tone, showing that the boys felt what they wrote, and had been much benefited by the religious teaching imparted to them. He had very great pleasure in stating the fact. Rev. Prof. Jones, Mr. J. A. Worrell, Mr. Sutherland Macklem, and Rev. W. E. Cooper, each presented their prizes to the winners.

Hon. G. W. Allan, Chancellor of the University of Trinity College, was then called upon. Alluding to the weather, he said he thought the school could now afford to dispense with outside influence. It could stand in sunshine or rain. The proof of this was in the progress the school had made, not only in the character of the work, but in the hold it had gained on the affections of its old pupils and friends. It was their earnest desire that all educational work, both in the schools and universities, should be thoroughly Christian in its character. What was said by Prof. Roper was a satisfactory proof that in that school it was not merely head knowledge that was imparted, but such higher instruction as would, they hoped, have its effect on their lives after they had left the school. He could not express a better motto for Trinity College school than that all who come to it may grow in all useful knowledge and good living.

The Right Rev. Chairman expressed his great pleasure at the continued confidence and interest felt

in Trinity College school, as shown by the large number who had attended in spite of the bad weather. The presence of such a large number showed that the foundations of the school were so firmly laid that it could defy wind and weather. Even the thunder overhead, caused by the moving of furniture in the rooms above, could not disturb them. In fact it was rather a joyful sound to the boys. He noted with pleasure the advancement that was being made by the school, and was much pleased at the music they had introduced. He counselled the boys to cultivate their musical powers, not only for the sake of the pleasure the music would give them in school, but after they had gone out from it. He was deeply thankful for the Christian character of the work that was being done in the school. There was no doubt that this education question would have to be fought out. The question whether the education given in this country was to be an education befitting a Christian country, and calculated to produce a race of Christian men or to be given over, as was threatened to the secularists, was yet to be settled. Whatever the result, Trinity College school would, they felt sure, always stand as a witness for that kind of education which made the real man. The principle on which the school was founded was that an intellectual equipment was not enough, that an intellectual equipment combined with a physical equipment was not enough, but that education to be complete must be crowned by a distinctly religious, a Christian training. He wished the head master and his assistants all the rest which they had so richly earned. Of course he had the same wish for the boys. He hoped they would have a jolly holiday. He counselled the boys to lock up their books no matter what the masters said. In conclusion, his lordship asked the boys to remember wherever they go, that they had the character of Trinity College school in their keeping, and always show by their good conduct that they were Trinity College boys.

The choir then sang the national anthem in Latin, with orchestral accompaniment, and his lordship pronounced the benediction. After cheers for the head master, for the chairman, and for the Queen, the proceedings terminated. The majority of the boys left for their homes during the evening.

Prize List.—The following is the complete prize and honour list:—

Prizes for General Proficiency—Sixth form, the Chancellor's prize, H. H. Bedford Jones; fifth form, the Rev. F. A. Bethune (scholarship), W. H. White; fourth form, T. S. Farncomb; third form, A. F. R. Martin; second form, upper, W. C. R. Graham; second form, lower, H. M. Killaly; first form, upper, H. W. Hague; first form, lower, J. H. Bullen.

Second Prizes for General Proficiency—Second form, upper, F. B. Wilson; second form, lower, M. S. McCarthy; first form, upper, A. M. Bethune; first form, lower, L. M. Lyon; first form, upper, extra prize, G. E. P. Stevenson.

Divinity—Sixth form, the Lord Bishop of Toronto's prize, H. H. Bedford Jones; fourth form, the Rev. J. Davidson's prize, T. S. Farncomb; third form, W. F. McLaren; second form, upper, F. B. Wilson; second form, lower, M. S. McCarthy; first form, upper, G. E. P. Stevenson; first form, lower, L. M. Lyon.

Mathematics—Sixth form, the Rev. Professor Jones' prize, H. H. Bedford Jones; fourth form, the Governor General's medal, T. S. Farncomb; third form, not awarded; second form, upper, W. F. McLaren; second form, lower, Mr. J. Ham Perry's prize, C. H. M. Cameron; first form, upper, A. M. Cleghorn; first form, lower, arithmetic, Rev. Professor Jones' prize, L. M. Lyon.

Greek Grammar—Rev. A. J. Broughall's prize, H. H. Bedford Jones; 2nd form, head master's prize, F. B. Wilson.

Latin Grammar—Rev. Professor Boy's prize, H. H. Bedford Jones; Rev. J. Simpson's prize, E. J. F. Jones.

Latin Composition—Mr. Worrell's prize, H. H. Bedford Jones.

French—1st, Mr. Elmes Henderson's prize, H. S. Congdon; 2nd, Mr. Elmes Henderson's prize, G. H. P. Groat; 3rd, Mr. Sutherland Macklem's prize, H. E. Price; 4th, W. B. Irwin.

History and Geography—First prize, Rev. Professor Clark's prize, W. H. White; second prize, W. C. R. Graham.

English—First prize, Mr. James Henderson's prize, G. E. P. Stevenson; second prize, R. A. Seton; third prize, H. E. S. Asbury.

Natural Science—Third form (physiology), H. N. Holinshead; modern form (natural philosophy), Rev. Provost Body's prize, R. C. Young.

Writing and Drawing—Writing, T. S. Burwell; first drawing, Mr. Sutherland Macklem's prize, G. A. Pyke; second drawing, Mr. Sutherland Macklem's prize, F. E. Pigott.

Bookkeeping—Modern form prize, G. H. Dartnell. Book of Common Prayer—Rev. W. E. Cooper's prize, H. H. Bedford Jones; Rev. W. C. Bradshaw's prize (not awarded).

Church History—Rev. J. D. Cayley's prize, A. F. R. Martin.

Sunday Lessons—Rev. J. Simpson's prize, W. B. Irwin.

Silver Medal—J. H. Bullen.

Bronze Medal—D. R. C. Martin.

Cricket—Captain, E. M. Morris; best batsman, F. B. Allan; best bowler, L. T. Williams; for efficient umpiring, D. S. McCarthy; best fielder, D. R. C. Martin.

Honour List.—The following is the honour list:—

Divinity—Forms VI. and V.—A. T. Kirkpatrick, G. H. Groat, D. R. C. Martin, W. H. White. Form IV.—Farncomb, Van Etten. Form III.—H. E. Price, J. Irwin Scadding, Middleton. Form II., A.—Wilson, Graham. Form II., B.—David, Killaly, Fletcher, Wragge, Barker, Henderson, Harding, McLaren, Davidson. Form I., A.—A. M. Bethune, Hamilton. Form I., B.—Bullen, Middleton, Counsell, Fraser, Walker.

Mathematics—Forms VI. and V.—White, Martin, Smith, A. T. Kirkpatrick. Form IV.—Van Etten, F. G. Kirkpatrick. Form II., B.—Young, Killaly, Irwin, McLaren, Cattanach, Boulton, Pigot, Davidson, Stevenson. Form I., A.—Bridges, Carscallen, David Pyke, Rogers, Stevenson, Proctor. Form I., B.—Middleton, Walker, Bullen, Fraser.

French—Forms V. and VI.—A. T. Kirkpatrick, Smith, Form IV.—F. G. Kirkpatrick. Form III.—A. Martin, Saunders. Form II.—Eddis, Irwin, Symmes, J. H. Ince, Killaly, Wilson, Graham, Hamilton, Bell.

History and Geography—Form IV.—F. G. Kirkpatrick, Reid, A. T. Kirkpatrick. Form III.—Middleton, King, Hollinshead, Dumble, Scadding, Pringle, Dartnell, Jones. Form II., A.—Wilson, David, Boulton, Carscallen, Young.

English—Form II., B.—Killaly, Wragge, Ardagh, McCarthy. Form I., A.—Bethune, Counsell, Hague, Bethune. Form I., B.—Lyon, Bullen, Middleton.

Natural Science—Physiology.—Dumoulin, McLaren. Natural Philosophy.—Cameron, Dartnell, King.

Bookkeeping—Young, Carscallen, Cameron, Brent, Van Etten, Waters, Gill.

HURON.

ST. THOMAS.—Elgin Deanery.—The lord Bishop of Huron held confirmation service on Sunday the second after Trinity, at matins, at St. John's Church, St. Thomas, and admitted to full communion of the Church by the apostolic rite of the laying on of hands, twenty-five candidates, presented by the rector, Rev. L. S. Smith, to his lordship for the Scriptural rite.

GLANWORTH.—Middlesex Deanery.—On Sunday, the lord Bishop preached in Christ Church, Glanworth, in the afternoon. His sermon was, as all his addresses are, deeply impressive. Rev. C. W. Ball has not been inducted into the Westminster mission parish.

PETROLIA.—Lambton Deanery.—Rev. B. Pierre DeLom officiated in Christ Church, Lambton, on the second Sunday after Trinity, the incumbent, Rev. Mr. Hutchinson, enjoying his much needed vacation.

LONDON WEST.—Rev. Canon Newman leaves for the seaside this week, accompanied by Mrs. Newman and family. Mr. Newman's parishioners and friends entertain sanguine hopes that his health will be so far recovered by the invigorating air of the Atlantic coast, that he will be able to continue his ministerial labours, which may, indeed, be said to be a labour of love.

LONDON.—In Christ Church there were special services morning and evening, the second Sunday after Trinity, at the reopening of the organ. It was removed from the position it had occupied to one nearer to the chancel. The preacher at matins was Rev. J. H. Moorehouse, of St. Stephen's Church, Gorrie, deanery of Grey. His lordship the Bishop preached at evensong.

Summer Vacation.—The lord Bishop has left Huron for a visit to the Mother Country. He is not expected to return for three months. He is accompanied by Mrs. Baldwin and family. He has appointed Rev. Canon Innes commissary during his absence. The Canon cannot have a holiday this season, though it is much needed and well earned.

BIRN.—Very Rev. Archdeacon Marsh, rector of St. John's deanery of Middlesex, has gone to the seaside for some months in hopes that the breeze from the Atlantic may restore, at least in a degree, his health and vigor. He has been in a very bad state of health for some time, scarcely able to perform any clerical duty, and the heat of this inland city is said to be very debilitating during the dog days.

COURTSHIP.—The Rev. Dr. Armstrong has been holding services every other Sunday in the hall here. Sunday, June 20th, being the 49th anniversary of the accession of Queen Victoria to the throne of England, the Rev. Dr. Armstrong had special service and sermon in Trinity Church, Mooretown, his text being 1 Timothy verses 1, 2, 3, in which he showed how the Queen has assisted and protected the church, and how the Church since her reign has awoke to a sense of her duty, and is now planted in all her Catholic and apostolic power in every nation in the world. The service was closed by singing "God Save the Queen," in which all joined heartily. We should be thankful for having a clergyman who is not afraid to let people know that he is a loyal subject and a thorough Churchman. On Thursday, June 24th, there was a social at Miss Stone's for the benefit of the church at Corunna, and there was a large attendance. On June 26th, there was a picnic in Captain Neal's grove for the Sunday school in Jenkyn's schoolhouse.

MORPETH.—During the absence of the rector, Rev. J. Downey, on his summer vacation, his place is supplied by the Rev. J. Rally, who has been some time superannuated. His eyesight had become so dim that he could not read the lessons, yet he laboured on in his sacred calling for some time with some little assistance. Even now he is very anxious to assist a brother clergyman as much as in his power. The action of Mr. Downey in his motion of sympathy with his brother churchmen in Ireland in their peril, has met with warm approval from many of the laity. He has received letters thanking him for the stand he took in the matter.

PETROLIA.—The lord Bishop of the diocese, on the eve of his departure for England, appointed Rev. Pierre B. DeLom, the diocesan missionary, to the charge of the rectory of Petrolia for three months from the third Sunday after Trinity, during the absence of the rector, Rev. Edward Hutchinson, in Europe.

INGERSOLL.—The church in Ingersoll is undergoing some repairs and improvements. The vestry have resolved to spend one thousand dollars in the work. It was said when it was first opened for divine service, a few years since, that St. James's Church, of Ingersoll, was one of the first churches in the diocese in architectural design and completeness; it needs, however, to be enlarged and newly painted. Meantime, while the church is closed till the work be completed, the rector, Rev. M. Saunders, takes a few weeks vacation.

DORCHESTER.—*Middlesex Deanery.*—One of the old heresies of Christendom, Universalism, though it has not gained a foothold in the western diocese, has its emissaries here as well as elsewhere. A Mr. Goodell, pastor of the Smithville Universalist Church, preached on Tuesday, in the Masonic Hall, Nilestown, on "Universalism," "Endless Punishment," and "Condemnation of Unbelief." There was a large audience. The American Republic is a great nursery of every schism and heresy, and it is a home of Catholic truth. In it extremes meet.

ALGOMA.

The Indians of Sheguiandah have sent the Bishop a letter of thanks, acknowledging very gratefully, the kindness of their friends in Toronto and elsewhere, who supplied the funds for the erection of their new church. We append a literal translation, made by their minister, the Rev. F. Frost, which will, doubtless, be read with much interest.

Sheguiandah, Manitoulin Island,
June 25th, 1886.

MY DEAR FRIENDS.—I, the chief, Manitowassing, at Sheguiandah, rise up with pleasure, because the beautiful church is finished, this building which is called the House of God, and wherein His holy religion is preached, and where the great and good Spirit discovers blessing to the worshippers, and where the Lord Jesus Christ abides. He is the Almighty One. We poor Indians praise God for His house, and we thank the Bishop that he was able to do what he thought of, and also we thank the kind givers of Toronto. It is very good to know that the work has succeeded. I conclude, trusting God's blessing may rest upon us. Your grateful friend,
MANITOWASSING.

I am also pleased that the new church is done, I who am poor. I beg that God the good Spirit may bless us all.

JANE MANITOWASSING, (wife of chief).

And I also am very pleased that the poor and needy can worship the good Spirit, and be all happy.
ELLEN MANITOWASSING, (daughter).

I also, a poor cripple, know the same, and I too know the Saviour loves me.

MARY JANE MANITOWASSING, (daughter).

And I also am grateful you helped us who needed assistance in religion, and also thank God as well.
WILSON GATZHAONGA, and thirty-eight others.

FOREIGN.

At Manchester there was the usual procession of Church of England Sunday-school scholars, on Whit-sun-Monday, to the number of 20,000.

The Rev. Dr. Cosens, vicar of Dudley, has declined the offer of the Primus of Scotland, of a residentiary canonry of Inverness Cathedral.

The Archbishop of Canterbury has definitely declined to sanction any appointment of a Bishop of Natal in succession to Bishop Colenso.

The Diocese of Liverpool has just lost one of its oldest clergy by the death of the Rev. R. P. Crockett, B. A., Oxon, for forty-eight years the first vicar of Eccleston, near Prescot.

The Hon. and Rev. A. V. Lyttleton, Canon Douglas, and eight other members of the Bloemfontien Mission, have sailed in the Tartar for Africa.

Plans have been submitted for the proposed cathedral in Liverpool. It will cost £250,000.

The restoration of "Shakespeare's Church" is exciting much interest at Stratford-on-Avon.

The third annual meeting of the Church of England Purity Society has been held in Lambeth Palace Library, under the presidency of the Bishop of Lincoln.

In his Primary charge the Bishop of Exeter said the last census showed that there were 600,616 souls in the diocese, and 507 parishes. This gave an average of 1,184 souls for every parish.

A correspondence in the *Sheffield Daily Telegraph* shows that of the thirty-seven Sheffield benefices no fewer than twenty-four are now held by gentlemen who were once curates in Sheffield.

The Duke of Westminster has intimated his intention of giving a peal of bells, and to fill the five-light east window and the rose window in the tower of the new church of St. Mary, Chester, with stained glass.

The Thirty-fourth Annual Flower Service has been held in the Church of St. Katherine Cree, Leadenhall Street, London. The church was crowded and presented a pretty appearance, each person carrying a bouquet.

Church restoration is in active progress in East Yorkshire, three old churches having been re-opened during the past few days. The Church of St. Patrick, at Patrington, has cost £2,500 in restoration; St. Nithin's, at Spratley, £2,000; and Oswaldkirk Parish Church, £1,500.

Another benefactor to the Irish Church is the late Miss Anglin, of Wexford, who has left £1,200 to the parish sustentation fund. A short time before her sister, Mrs. Stevenson, bequeathed £600 for the same purpose.

The Protestants of Ireland are not the "insignificant minority" that is popularly imagined. The Episcopalians number 600,000, the Presbyterians number 485,000; the Methodist and Unitarians are 110,000; the Congregationalists, Baptists, and other minor sects make up about sixty thousand more. These, almost to a man, have declared strongly against Home Rule, or any measure that would weaken the legislative union of the two countries.

The Council of the Free and Open Church Association are much disturbed by the determination of the E. C. U., to publish Canon Perry's paper "On the Rights of Parishioners in Parish Churches," since it seems to them to maintain that parishioner's rights to seats are subject to the permission of the church wardens, and should be governed by the consideration of rank and situation. It is due to the canon to say that he pleads only for a recognition of the parish as a place for regular worship, intended for use in common of the parishioners, who appoint a church warden to look after their interests.

The sentence of suspension for six months, issued by Lord Penzance against the Rev. J. Bell Cox, incumbent of St. Margaret's Church, Prince's Road, Liverpool, for ritualistic practices, passed on April 8, has been affixed to the doors of that church. By a local solicitor acting for Mr. Girdlestone, of London, the church wardens issued a protest against the decree of a purely secular tribunal being affixed to the church. The incumbent announced that he did not intend to alter the character of the services, which are still of the usual character.

There is a strong feeling amongst Scotch Episcopalians that a clergyman from their own church should be offered the vacant bishopric. The name of the Rev. John Dowden, D.D., is very generally mentioned.

Arrangements are already in progress for the Church congress to be held in Wakefield. It is expected that an unusually interesting exhibition of ecclesiastical art will take place during the congress, as the historic wealth of the Diocese of Ripon will provide a remarkable loan collection. It is expected that the new Diocese of Wakefield will soon be founded. The ladies of the old diocese are endeavoring to raise funds for the erection or purchase of a residence for the bishop of the new see, and have already secured £4,000 of the £10,000 required.

For the benefit of Irish Protestant charities, Mr. Robert N. Moore, of Southern New Mexico, has bequeathed in his will over \$200,000 for Church and charity in Ireland. Amongst the bequests are £25,000 to establish a home for poor and indigent Protestants; £3,000 to assist indigent ministers, and two similar sums for widows of ministers and ministers' orphans; £5,000 for Testaments, Bibles, and tracts for free distribution; £3,000 to restore the Kildare Church; £1,000 to erect a belfry and purchase a bell for Christ Church, Dublin, and £2,000 to Stevens Hospital, Dublin; £1,000 each is left to the Bishops of Galway and Meath, to be distributed amongst the poor and worthy curates. Smaller bequests are made to Trinity College and other educational and sectarian institutions. Canon Bagot and the Bishop of Meath are mentioned as executors.

Correspondence.

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

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

CHRISTIAN UNITY.

SIR.—The subject of Christian Unity was one which engaged the attention of the Synods of Huron and Toronto at their recent sessions. The subject is one which should enlist the prayerful attention of Christian people, and signs are not wanting that there is a tendency towards unity even in those bodies which are the outcome of schism, and which therefore do not, as we do, regard schism as a sin, and something from which we should seek to be delivered. In the Huron Synod a motion requesting the Provincial Synod to appoint a day of intercession for unity among Christians, and asking it to make overtures to other religious bodies for a similar purpose, was rejected by a small majority. The Synod of the Diocese of Toronto unanimously adopted a resolution requesting the Provincial Synod to appoint a committee to consult with any committee that might be appointed by any other body with a view to an honorable union. I am writing from memory, but I have given, I think, correctly the substance of the resolutions in question. In the Huron Synod the reason given for not needing a special day of intercession for unity was the fact that the Church daily prayed for unity, when she teaches us to ask "That all who profess and call themselves Christians may be led into the way of truth, and hold fast in unity of spirit, in the bond of peace and in righteousness of life." It was also pointed out that in making "overtures" to other religious bodies for such united intercession there would be a practical difficulty as to what bodies should be approached and what left out. In Toronto there seemed to be great unanimity, but the difficulties were considerably left to the Provincial Synod to solve. I would venture to ask is not all such action a little premature? Is there any desire for organic unity on the basis of the Scriptures, the two sacraments, the three-fold ministry and the creeds amongst our brethren of the Protestant denominations of Canada? For I fancy the union contemplated is with them and not with the Greek or



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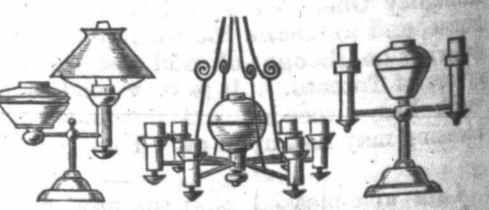
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Roman Communion. If sentimental union of the sects is desired we should already in the evangelic alliance, and organic unity on the only basis on which the Church of England could take part in it, I think, by the leading denominations of this country regarded as being neither possible nor desirable. When the Protestant denominations, who are historically, doctrinally and in their modes of worship much less divided from each other than they are from the Church of England, unite or attempt to unite, then we might have some hope that any efforts after union with them on our part would meet with success. The Presbyterian Assembly and the Methodist Conference both met this year, but I am not aware that either of these large and important bodies expressed any desire to obliterate their denominational landmarks, and to become organically united with each other or with any other bodies of Christians. I fail to see that the Provincial Synod can do anything beyond passing a resolution in favor of unity among Christians, and I do not think they can frame any resolution stronger than the expressions in the Prayer Book upon the subject. Overtures from us would be regarded as invitations to become "Episcopalians," and such they undoubtedly would be, for we could never recognise the orders of other Protestant bodies in the face of the Preface to the Ordinal, and the Church will never consent to take it out of the Prayer Book. Moreover the pet theory of the Protestant sects to-day is that the Church is invisible, that the outward organization is of no consequence, that Christ did not found a society after any particular model, and so long as this theory is maintained it is hard to see how there can be union between those who say, "I believe in an invisible Church," and those who say, "I believe one Catholic and Apostolic Church." As I have already said there are tendencies towards unity for which we should be devoutly thankful, and which we must think proceed from Him who prayed for His disciples in all that time "that they all may be one." But any attempts to bring it about are premature, and would defeat the end sought to be attained. And any one who knows the temper of the leading Protestant bodies in this country know that however charitably disposed they may be in their judgments of us and of each other, that they certainly are not ready to contemplate Christian unity from the standpoint from which alone it can be considered by the Church of England. For these reasons therefore and others which I will not occupy your space in naming, I venture to question the wisdom, though heartily sympathizing with the spirit which animated the Synod of Toronto in passing unanimously the resolution on Christian unity.

Yours etc.,
JULY 5, 1886.
UNITAS.

COLOURS FOR WHITSUNTIDE AND TRINITY.

Sir,—I have a strong objection to noticing the personal allusions of any one writing over a *nom de plume*. Setting up an epitaph over the remains of the vanquished, even when containing the cheerful words, "Such is the fate of the man," etc., can scarcely make amends for striking a blow in the dark. Kindly permit me to make the following comments on the letter of "Anglicanus," lest my silence be misconstrued. My account of the use of red for Whitsuntide was the same as that given near the end of his letter. I mentioned the colour of brimstone when fused, as a possible coincidence. As to the ecclesiastical shades of purple being ordinary purple softened by the sparing use of yellow, I have before me the verdict of an eminent artist to that effect, who has made a professional study of the purples of early ecclesiastical work. Ancient green vestments are still in existence in many English Churches. The authorized inventories of 1552, show that in twocathedral churches alone, there were forty green copes, nine green chasubles, five green dalmatics, and five green tunics. As the Sarum missal was in general use up to 1549 there can be no question that green was used by Sarum. The period in the Eastern and Roman Churches corresponding to our Trinitytide, is some times, for convenience, called by its English term, as in the annotated Book of Common Prayer, for instance. This arrangement does not necessarily imply the writer's ignorance of the fact that Trinity season is peculiar to the Anglican Church. Ecclesiastical green and violet are produced by combining the primary colours in different proportions, and olive green is not a faded green by any means. Artists represent the "bright green of our springtide," by adding a little red to their blue and yellow. All shades of green made by combining the primary colours, I look upon as symbols of God. White, the union of the perfect colour triad, symbolizes God as we see Him by faith. And green, the union of our three imperfect pigments, represents Him as condescending to make Himself known to us through the imperfect conditions of this life. The principle is identical with that by which we speak of ministers instead of priests, of holy tables instead of altars, and of communions instead of sacri-

fices. Each is right in accordance with its aspect earthward or heavenward. I do not advocate yellow but white for Whitsuntide. The remarkable coincidence subsisting between the triad of colour and the Blessed Trinity, is one of the things modern scientists have made known to us, by demonstrating the fact that there are but three primary colours, not seven.

Bourg Louis, P. Q.,
July 5th, 1886.
H. C. STUART.

ELOCUTION.

SIR,—In looking over your valuable paper, I see at the meeting of University Trinity College, a number of degrees were conferred on several students, but none for excelling in elocution. When will this take the attention of the chancellor and teachers. It is quite time.

CHURCHMAN.

Notes on the Bible Lessons

FOR SUNDAY SCHOOL TEACHERS, ON THE INSTITUTE LEAFLETS.

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

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

AUGUST 1st, 1886.

VOL. V. 6th Sunday after Trinity. No. 86

BIBLE LESSON.

"The Lost One Sought."—St. Luke xv. 3, 10.

At an earlier stage of our Lord's ministry we find Him once looking on a great multitude, and being moved with compassion because they were as sheep without a shepherd. The priests and Scribes who ought to have been shepherds to them were but blind leaders. They and the Pharisees kept aloof from and despised the very people who most needed looking after, and in the second verse of this chapter we see how astonished they were to see Jesus talking to and actually eating with the despised tax collectors and people who were outcasts from society, "publicans and sinners." Why was Jesus among such people? see 1 Tim. i. 15; St. Matt. ix. 13; St. Luke xix. 10. See how Jesus shames the Pharisees for their pride.

1. *The Lost One.* The first parable is a picture familiar to them all, verses 3-7. If we look we shall find the Bible is full of allusions to shepherds, naturally so, as the eastern shepherd filled an important post. See him with his flock, not in a field, as with us, but up among the mountains and valleys he goes before his flock, the sheep following. If one lags behind he calls it by name, and it follows. He picks out the best pastures for them, see Psalm xxiii. 2; Ezek. xxxiv. 13, 14. By and bye one is missing, the shepherd tired, but no matter he "goes to the desert to find his sheep," "among the mountains wild and bare," he finds the poor frightened, starving sheep, he carries it back on his shoulders rejoicing. The second parable is very similar, verses 8-10. A woman is represented as losing one out of ten pieces of silver money, she forthwith lights a candle, and makes a careful search until she is successful; see how glad she is. The lost sheep, this lost coin represents us, see Isaiah liii. 6, also see the General Confession, and Psalm cxix. 176. If we look at any of our silver and copper coins we find the Queen's head stamped on them to show what country they belong to. If one is lost for any length of time it becomes defaced and marred, so each human soul bears on it, (however marred and defaced), the image and superscription of the Creator, see Gen. ix. 6; St. Jas. iii. 9. Though lost it still belongs to Him. How many there are who have not accepted salvation through Christ, and therefore are as yet lost.

2. *Who seeks it.* Christ is pre-eminently the Good Shepherd. To save the lost sheep was what He came down from heaven to do. St. John x. 11. He spared Himself no labour or suffering in recovering the lost sheep. This duty of seeking the lost is still dear to His heart. Before leaving this world He committed it as a sacred trust to His disciples, St. Matt. xxviii. 19, 20. He promised to send the Holy Ghost to assist them. But all the work of even the most earnest men and women of is no use without His help. He is the worker, they are the instruments.

3. *How He seeks it.* Observe in both parables how our Lord sets forth the anxious search for the lost, it is no easy task, all His thoughts are turned towards it, He spares no pains. See what He gave up for them, 2 Cor viii. 9; Phil. ii. 7, 8. Above all He laid down His life for the sheep; a mere hireling who cares not for the sheep would not do that. Why? Because he would not care enough for them; but the Good Shep-

herd loves His sheep. Let us note how it is said in the parable that one sheep is lost, *only one*. This is to show how valuable one soul is in God's sight, and also to bring it home to each one's conscience. Am I the sheep in danger? Am I realizing my danger? Observe too with what care and pains the woman is represented as seeking the lost coin. The treasure is worth finding. So Christ spares no trouble that He may find the lost, and when the lost soul is found there is joy in the Saviour's heart, and the angels and archangels in heaven rejoice too. Let us observe another point. The lost sheep does not return of its own accord, it does not find its own way back. Christ by His word and Providence seeks out the sinner, by His Holy Spirit overcomes his unwillingness to return, by His power overcomes all the obstacles in the way, bringing him back to the favour and service of God by repentance and faith. Let this lesson then stir us up to pray and labour more earnestly for the conversion of sinners around us; if *only one* should be rescued by our means, what a happiness it will be not only here on earth, but in heaven too.

Family Reading.

HINTS TO HOUSEKEEPERS.

A NICE dish for breakfast or for tea is made of sweet potatoes boiled. Remove the skins, rub the potatoes through a coarse colander, make into flap cakes, dip into flour, and fry in hot butter.

GRAHAM mush is a good substitute for rich pudding on some occasions. Make just as you do cornmeal mush, but add a few berries or raisins or English currants. Serve with milk and sugar.

MANY cooks consider it a great improvement upon ordinary apple sauce which is to be served with roast goose or with pork, to rub it through a colander, and then to beat it with a spoon until it is very light and almost like pulp.

CINNAMON BISCUIT.—Mix one pound sugar with twelve yolks of eggs and a teaspoonful of essence of cinnamon; work the batter vigorously with a wooden spoon for a quarter of an hour, and then mix in the twelve whites whipped firm, four ounces potato-flour and four ounces best flour; fill small paper cases with this, sugar them over, and when the sugar is melted, bake them in an oven of moderate heat of a light color.

COMPOTE OF CHESNUTS.—Remove the husks from about fifty chesnuts, and put them to simmer gently in a quart of milk and water until done to the degree of a floury potatoe; they must be then drained on a sieve, and bruised in a sugar bowl containing twelve ounces of sugar boiled till it pearls on surface; flavor with pounded vanilla, and after working all together, rub through a coarse wire sieve on to a dish. To dish up this compote, first pile up half a pint firmly whipped cream in the center of the compotier; with the fingers gently strew the vermicellied chesnuts upon this in a conical form; garnish round the base with a comote of oranges with maraschino. This is a delicious dish.

MUFFIN PUDDING.—Boil a pint of milk or cream with a pinch of salt, six ounces of sugar, six bruised bitter almonds, and a bit of cinnamon and lemon peel; when this has become partially cold mix in six whole eggs, and strain this cold custard into a basin; next cut four muffins or crumpets into fingers, and lay them in rows on a dish, and with a spoon pour enough of the custard over the pieces of muffins to thoroughly soak them through. You then spread the inside of a plate-mold with butter, and decorate the sides and bottom with candied peel; place a thick layer of steeped fingers of muffin at the bottom of the mold, spread thin layer of orange marmalade upon this, then another layer of muffin, and so until the mold is filled; after this you add a small glass of brandy to the remainder of the custard, and pour it very gently into the pudding-mold; steam the pudding slowly for an hour and a quarter, and when on its dish, serve with a cream whip.

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THE MISSION OF REVELATION.

The mission of revelation, as regards the world's religious life, may be summed in a few points, briefly stated:

(1) It brings "life and immortality to light." Guesses, and hopes, and fanciful pictures, and mystical theories are not knowledge, neither are they faith.

(2) It supplies the only possible basis of assurance on this subject. Man can never be certain that he shall live hereafter; till he is told so, on competent authority.

(3) For these reasons, only as revealed, can a doctrine of the future life really answer the ends of either religion or morality. "The powers of the world to come" can never be adequately felt, in either interest, so long as the world to come is a mystical dream, or a vague and shadowy hope and fear.

(4) It does not follow that the revelation when given will be complete at once. We should expect the Divine revelation rather, and so in fact we find it, to move in this sphere parallel with its movement in every other sphere of Divine truth.—*Old Testament Student.*

GOD HEARD YOU.

A CONVERSATION.

"God heard you say that."

"What did He hear me say?"

"That bad word you said a minute ago."

"Bad word, do you call it? Well, He hears plenty like that from me and my mates: that's all I can say about it."

"It is a very serious thing to say; for what God hears, He never forgets."

"If He doesn't, I do. Why, master, a chap like me couldn't think of all the words like that he's said in a day, not if he was to try; no, nor an hour either, for the matter of that. You call 'em bad words, but it's only a way we've got. I don't suppose they're very good words, but we don't mean any harm."

"I daresay you are right: you couldn't remember all you've said in one day—all the bad words you've said; and no man could call them all to mind, even if he had heard them all, they're too many. But I'm speaking of God, not man; He can remember them all, and He does too."

"I'd as lief He didn't; they're but a bad lot, I doubt, my words; but I don't mean anything."

"But it is the words that are bad, and it is the words that God hears and remembers: the meaning is another thing altogether. If you say what's bad, and mean what's bad, that makes two bad things; but if you only say them, that is one."

"You're a bit hard on me, master, for just a word."

"I don't want to be hard on you. I want to be your friend, and help you, I shouldn't speak to you, if I did not. I can make great allowance for you; I suppose you've been used to such speaking as that all your life?"

"All my born days, as sure as you stand there. Why, bless you, my father spoke like that ever since I can remember, and all his mates; and all us boys did the same, and so we've done ever since. You see, we never give it a thought, it comes natural."

"That's just what I want you to do—to give it a thought. You can think; you show you can by what you're saying to me. Now just think this: God in heaven has heard all the words you've ever spoken, and He remembers every one of them to this very day. You know when a man wants not to forget a thing, he writes it down in a book. Now, God wants no book, for He remembers all without; but to make us quite understand that He remembers, He speaks of Himself as writing things in a book; He writes down all the bad things we do, and all the bad words we say. And all those books will be brought out some day."

"I shouldn't like 'em to be—not if they've got all my words in 'em."

"But they have; and then God will speak to you about your words: I don't like to tell you what He'll say."

"You may as well tell me right out, master."

"Well, but perhaps your words may be taken out of the book first; then God will not speak to you about them."

"I wish they may be; I don't want to hear of 'em again."

"You never need hear of them again, if you ask God to take them out of His book. There is a way. And you may get it done now."

"Can you tell me the way? I should like to get it done straight away; what have I got to do?"

"I'll tell you from the Bible, because that is God's Book. I have no right to tell you anything but what He says. He says, 'Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool.' He says, 'I even I, am He that blot out thy transgressions for Mine own sake, and will not remember thy sins.' And He says, 'If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.' And again He says, 'The blood of Jesus Christ His Son cleanseth us from all sin.' He says a great many other things of the same kind; but these are enough. The blood of Jesus Christ can wash your sins away, and take them out of the book; and God will do that for you now, if you confess your sins to Him, and beg Him to forgive you for Christ's sake."

"That's good, master, but I don't know how to ask Him. I should like to tell Him I'm sorry, but how is a chap like me to get to Him?"

"You never pray then?"

"Can't say as I do."

"Well, that is what you have to do, in order to get to God. Praying is speaking to God. You can't see Him, and yet you may speak to Him, for He is close by."

"But He'll never attend to the likes of me."

"Yes, He will, if you go the right way. If He hears your bad words, surely He won't refuse to hear your good. You have a Friend there, who will speak for you; and when you make mention of His name, God will hear you. Jesus Christ, God's own dear Son, is your Friend, the Friend of sinners. He died to save them, and now He lives above to speak for them. If you say, 'O God, forgive me for Christ's sake,' and say it from the heart, God will forgive you, and blot out your sins from His book. And He will help you not to swear any more. You'll want help; what you've been used to all your life is not got the better of in a day. God knows that; and He is very good, and He will help you, if you ask Him. You must ask Him to send you His Holy Spirit, and put good thoughts into your heart, and keep you from bad words. God loves to help those who want to serve Him. It is the Holy Spirit who makes people want to serve Him. I hope you want to."

"I should like to be different; I know I am not right now, by a good bit."

"Well, there's nobody near, we are quite alone; let us kneel down together and pray."

And so they did, those two. I wonder how long it was since one of them had prayed before. Let us hope it was not the last time.

"Go thou, and do likewise."

THE LONDON OF TO-DAY.

We speak of the rapid changes in our American cities, but nothing like the changes of London can exist with us. Growth is not a change of this kind. Paris alone, in certain respects, can show such metamorphoses as London. But on the whole, Paris, as I saw it at this first visit to the old World, was more like the Paris one sees now than was London of 1850 like the London of to-day. The mere question of growth is a minor matter. London was not the metropolis of the world in 1850, and now it is. Then it was only a huge provincial town. The Londoner in general measured nothing but himself, and nobody came to London for anything but hardware, good walking-boots, saddles, etc.; now it is the entrepot of the civilized world. The World's Fair of 1851 and succeeding similar displays of what cosmopolitan industry can do, the common arrival of ocean steamers, rare at the time I am writing of, have changed the entire character of London life and

business and the tone of its society. It is not merely in the fact that 48,000 houses were built in the capital in the last year, or that you find colonies of French, Italians, Russians, Greeks in it, but the houses are no longer what they were, inside or out, and thus the foreigner is an assimilated ingredient in its philosophy. All this has come since 1850.—*W. J. Stillman, in May Atlantic.*

A THANKSGIVING.

My God, I thank Thee for my days,
Though sad and full of care,
For in them I can sing Thy praise,
And learn my cross to bear,
Can fight with Satan and with sin,
Can prove my faith and love,
And strive to tread the narrow path
That leads to Heaven above.

My God, I thank Thee for my nights,
Those hours of peace and rest,
When thoughts of Thee and Heaven's delights
Can soothe my troubled breast,
When sleeping, I renew my strength,
Or waking, kneel and pray
For grace and zeal to serve Thee more
Throughout another day.

My God, I thank Thee that at last,
Shall cease both day and night,
That crosses shall be changed to crowns,
And faith be lost in sight,—
Ah! brief should seem the battle
When the victory is so sweet,
And short the roughest road that leads
Me to my Saviour's feet.

A WORD OF WARNING.

"Take care!" said the commanding officer to a soldier, as he was going to a post from which several sentinels one after another had mysteriously disappeared; "take care; be watchful and on your guard every moment, for thus only will you be safe." And as they were at warfare with the Indians, and in the Indian country, the caution was of deep significance and importance.

The soldier went to his post, and was watchful against the first possible intimation of danger; feeling that his life depended on it. For a time all was still and quiet. Not a sound was heard nor a movement seen, till by and by, he noticed one of the large wild hogs of the forest quietly feeding among the trees, and gradually drawing nearer to the place where he stood. Carefully watching its movements, he suspected danger; and raising his rifle, fired, when, with a yell of agony, an Indian leaped up from disguise and fell dead before him while he himself was safe. His caution and watchfulness had saved him!

To every young man we would repeat the admonition to the soldier, "Take care! For the pathway of life is surrounded with dangers to the young, and to every one an all-important caution is: "Take care; be watchful if you would be safe."

1. Take care of your health. A sound mind depends largely on a sound and healthy body; and without good health you are not likely to have vigor, or cheerfulness, or courage for duty, or success in life. Do all in your power, then, to have and keep good health.

2. Take care of your time. It is one of the most precious of God's gifts. Misimproved, it is loss, injury, ruin; rightly used, it is success, character, influence, life to the intellect, life to the soul. Know, then, and constantly remember, the value of time. Seize and improve every moment as it passes. No idleness, no waste, no procrastination. Never put off to the future what may be done now. Count as lost the day in which you have made no improvement or done no good.

3. Take care as to your associates. Not only will you be known by the company you keep, but you will soon become like it. "He that walketh with wise men shall be wise, but the companion of fools shall be destroyed." Not only, then, shun the society of the idle, the profligate, the abandoned, the vicious, the Sabbath breaker, the profane, the sneerer at sacred things, but seek the society of wise and good.—*Forward.*

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Childrens' Department

THE BASKET-MAKER'S CHILDREN.

BY MRS. E. B. SANFORD.

"Hold on, young uns, till we sell off the baskets, and who knows what'll happen."

"Guess we know, pretty well!" muttered Pete; "there'll be Stokes' bill to pay up, and lots of things to get, and there wont be no money left for clo'es!"

The day on which we have seen the children watching so anxiously for Sis and her Sunday-school paper was warm and pleasant;

"Down by the willows,—that's the best place!" cried 'Cindy, as she led the way; "there's a splendid log there, for a seat!"

'Cindy had made a great time getting ready for the Sunday-school. She had found two old velvet caps with which she crowned her sisters.

"Now take a stick to point with, Sis, like your sup'tendent does!" said Pete, gleefully; and Sis did so, though there was nothing to point out to but the blue sky overhead and the familiar objects around.

But the finery and fun were all forgotten, and Mary's face grew sober and earnest as she began to try to tell them what she had been taught that day.

"It was about a man that went out to preach about the Lord Jesus, and tell people to get ready for Him. His name was John—I can't remember the other part. He told the folks they must get ready to belong to the Lord's Kingdom."

"An' he said they must all be sorry for every bad thing they'd done: oh, real sorry! And then the people asked him, 'What shall we do?'"

"That's the part my teacher talked about. She said there was something for everybody to do for the Lord Jesus' sake; she said if we wanted Him for our king, we must be ready to serve Him."

"Some of those men that asked the good John what they must do, used to take taxes, and they'd take more than they had a right to; and he told them they mustn't ever do that again. And some soldiers asked him,—they'd been used to treating folks roughly, where they were sent,—and John said they must stop that. And he said folks that had more coats than they needed, must give to those that had none."

"There now, 'Rushy!" interrupted Pete; "'twasn't any harm, her wantin' to give us some clo'es!"

"No," said Sis; "teacher looked right at me when she told about it, and she looked kind o' smiling and pleasant."

"Well, was that all? I don't see what folks like us can do. We're not soldiers or tax men or—"

"So one of the girls said," answered Sis thoughtfully, "and teacher said there was sure to be something that would keep every one of us out of the kingdom, if we didn't take care. She said some of us were too proud maybe, or p'raps we liked to take things easy, or we liked to play and have fun too much, or maybe we were cross and unkind to somebody."

"And oh, 'Rushy!" Sis had tears in her eyes as she spoke, "she said—she said, we must all come to the Lord Jesus, no matter what we had to do, or to give up; for if we don't belong to His kingdom that wicked one will be our prince for sure!"

Here Pete and 'Cindy began to cry softly, and the baby stared at them in wonder, and began to whimper too.

'Rushy trotted him without a word, with a troubled look in her eyes.

At last she exclaimed:

"I'll give it up! I'll give it up for His sake! If He wants you to go to the Sunday-school you shall, if we do have to take other folks' coats and things. There!"

And 'Rushy hugged the baby in her arms and ran away toward the house.

Pete and 'Cindy looked after her, and then at each other.

"We're goin'!" said Pete, his rough little face lighted up with joy, "We shall hear all about Him for our own selves now, Sis!"

Very glad indeed was 'Rushy a day or two after that she had made up her mind to give up. For the lady of whom Sis had talked so much came out herself to visit the family. She brought with her some garments which proved just right for the two would-be scholars, and begged 'Rushy to accept them, in such a winning way, that her pride would have a hard fight against it.

As it was, she gladly received the help; and her new friend talked with her so kindly and sympathizingly that, as 'Rushy said, she "felt her work lighter for weeks afterward."

And so the basket-maker's family "are seeking to serve the King."

SINCE LADIES HAVE BEEN ACCUSTOMED to use Glenn's Sulphur Soap in their toilet their personal attractions have been multiplied, and it is seldom they are seen disfigured with blotches and pimples, or rough or coarse skins. Sold by Druggists, Grocers and Fancy Goods Dealers.

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Health in the Bread.

Perfect food is that which, while prepared in the most appetizing form, is also the most wholesome and nutritious. It should never be necessary to sacrifice the wholesomeness of an article in order to make it more palatable, nor, as is too often the case, should we be compelled to take our bread or cake bereft of its most appetizing qualities in order to avoid injury to our digestive organs.

The Royal Baking Powder possesses a peculiar quality, not possessed by any other leavening agent, that applies directly to this subject. It provides bread, biscuit, cake, muffins, or rolls which may be eaten when hot without inconvenience by persons of the most delicate digestive organs. With most persons it is necessary that bread raised with yeast should lose its freshness or become stale before it can be eaten with safety. The same distressing results follow from eating biscuit, cake, pastry, etc., raised by the cheap, inferior baking powders that contain lime, alum, or other adulterants. The hot roll and muffin and the delicious hot griddle cakes raised by Royal Baking Powder are as wholesome and digestible as warm soup, meat, or any other food.

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—We would call attention to Mr. James Raymer's announcement on another page, who undertakes to secure real estate for parties desiring to purchase in the United States. Mr. Raymer having had about 80 years' experience in this line is well qualified to transact business for those desiring to invest.

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THE CHRISOM.

But thou, heaven-honoured child,
Let no earth-stain thy robe of glory
mar;
Wrap it around thy bosom undefiled,
Yet spread it daily in the clear heaven's
sight,
To be new bathed in its own native
light.—KEBLE.

The chrisom was the white robe
which was put on a babe at baptism,
as a sign of innocency.

In our first Prayer Book, in the reign
of Edward VI., the woman who came
to be churched 'was to offer her chrisom
and other accustomed offerings.'
When she made her thank-offering at
the altar, the pure white robe, in
which her babe had been baptized,
was to be given up to the clergyman,
by him to be laid by, and produced as
evidence against the baptized one,
should he ever deny the faith which
he had thus publicly acknowledged.

By this you see the child must have
been brought to baptism before the
mether was even churched; and not,
as now too often happens, be left for
months before it be made a Christian,
or perhaps never brought at all to
God's house.

If 'wearing the chrisom' were still
the custom, how few of us could feel
we had kept it unspotted and pure!
And against how many of us could it
not be produced as evidence of our
denial of the Master!

In the early Christian times this
white garment was torn the first eight
days after Easter, and the newly bap-
tized (often then of riper years, and
converts from heathenism) came every
day into the church in their chrisoms,
carrying lights in their hands, to show
that they had laid aside the works of
darkness and become children of the
light. The first Sunday after Easter
used to be called 'the Sunday of the
putting off of the chrisoms,' this being
the day when the priest took them
and laid them up.

In the Service for Infant Baptism,
in our first Prayer Book, these words
were said while the minister was put-
ting on the babe his white vesture:—
'Take this white vesture as a token of
the innocency which by God's grace
in this holy sacrament is given unto
thee, and for a sign whereby thou art
admonished, so long as thou livest,
to give thyself to innocency of living,
and that after this transitory life thou
mayest be partaker of life everlasting.'
If the baby died before the mother came
to be churched, it was buried in its
chrisom.

The offering of the chrisom to the
priest was given up in the fifth year of
King Edward VI., and now, alas!
many mothers do not trouble to offer
even their children to God, much less
their white robes. It is well to know
the meaning of these old customs.
A chrisom child is not one, as some
erroneously say, which has never been
made a little Christian at all, but a
babe which has died in its baptismal
innocence, and is laid to rest in its
white robe.

So keep thou, by calm prayer and
searching thought
Thy Chrisom pure.

ANNIE CAZENOVE.

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says: "It is of good service in the
troubles arising from alcoholism, and
gives satisfaction in my practice."

WHO DID BEST.

A story is told of a great captain,
who, after a battle, was talking over
the events of the day with his offi-
cers. He asked them who had done
the best that day. Some spoke of
one man who had fought very
bravely, and some of another. "No,"
said he, "you are all mistaken. The
best man in the field to-day was a
soldier who was just lifting his arm
to strike an enemy, but when he
heard the trumpet sound a retreat,
checked himself, and dropped his
arm without striking a blow. That
perfect and ready obedience to the
will of his general is the noblest
thing that has been done to-day."
And nothing pleases God so much
as absolute and unhesitating obe-
dience.

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promptitude, is contained in a bottle of
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root of the trouble, there acts quickly
but so painlessly that nothing is known
of its operation until the corn is shelled.
Beware of substitutes offered for Put-
man's Painless Corn Extractor—safe,
sure, painless. Sold at druggists.

HE ACTED WISELY.—"I am so weak I
can hardly move, all run down with a
Chronic Summer Complaint," said one
gentleman to another on our street the
other day. "Now, take my advice,"
replied his friend, "go to your Druggist
and get a bottle of Dr. Fowler's Extract
of Wild Strawberry. I have never
known it to fail in curing any kind of
Summer Complaints."

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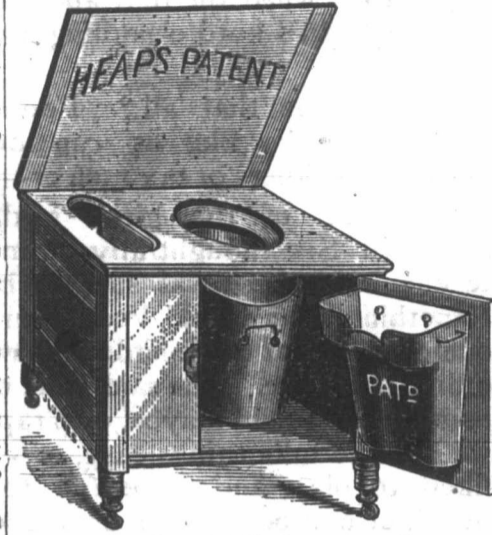
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