

Dominion Churchman.

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA

Vol. 15.]

TORONTO, CANADA, THURSDAY AUG. 29, 1889.

[No. 86.

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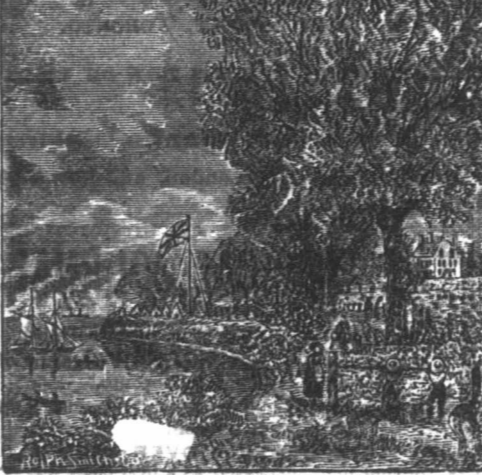
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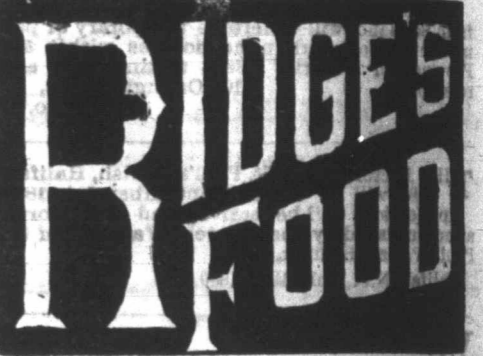
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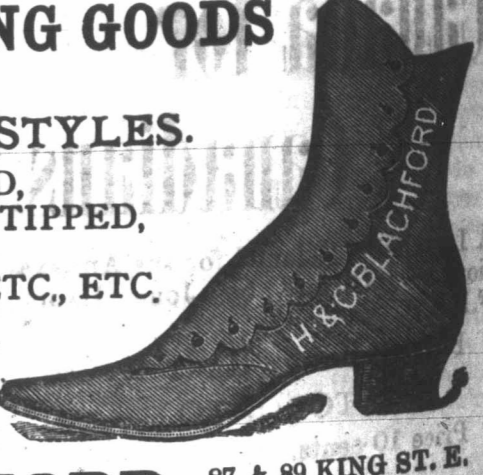
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LESSONS FOR SUNDAYS AND HOLY DAYS.

Sept. 1st.—ELEVENTH SUNDAY AFTER TRINITY.
Morning.—9 Kings 18. 1 Cor. 11, 17.
Evening.—1 Kings 19; or 21. Mark 5, 21.

THURSDAY AUG. 29, 1889.

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

ADVICE TO ADVERTISERS.—The *Toronto Saturday Night* in an article entitled "Advertising as a Fine Art" says, that the **DOMINION CHURCHMAN** is widely circulated and of unquestionable advantage to judicious advertisers.

TO CORRESPONDENTS.

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

PLAIN SPEAKING BY A BISHOP.—The Bishop of Manchester preached at the Church of St. John, Manchester, on the 30th June. He said the commandment ran, "Thou shalt not steal," yet there were thousands of Socialists who held that the possession of property was robbery, and that it would not be wrong to take away from the thieves what they had stolen; propounding schemes for a new distribution that were based on palpable and wholesale spoliation. The law said, "Thou shalt not commit adultery," but in these freegoing days we were at once confronted with the question, What is adultery? and we had cultivated ladies putting forth schemes of licensed concubinage, at the very nature of which our sturdy and clean-living forefathers would have blushed red with shame. The law said, "Thou shalt not bear false witness against thy neighbour," but we had casuists, diplomats, and traders who could easily teach us to drive a coach and four through the precept, and to show us that trade lies, society lies, and state lies were perfectly consistent with the character of honourable men. Anybody who looked straightfor-

wardly into the state of thought and life in what was called Christendom at the end of the nineteenth century must acknowledge that with un instructed independence and corrupted consciences men had not clear insight, and were not living noble lives.

The *Church Review* furnishes us with the above and its heading. Those who know the Bishop of Manchester will recognise the speaker by his trenchant style which he shewed in the first sermon he preached.

A CHURCH UNION DINNER.—The Lord Mayor of London gives a dinner yearly to the Archbishops and Bishops. This year he invited to meet them a number of distinguished nonconformists. It was noted that the whole company received the Bishop of Lincoln with loud and prolonged cheering. The Archbishop of Cyprus, of the Greek Church, who spoke in Greek, was also cordially welcomed.

A SNARL FROM THE METHODIST TIMES.—The *Church Review* asks, Why should our Nonconformist friends be jealous of the respect paid by us to an Archbishop of the ancient Orthodox Church? The *Methodist Times* seemed last week to have lost its self-control when it remarked that "the extraordinary honours paid to the Archbishop of Cyprus are a curious social phenomenon. Because he is an 'Archbishop'—although immeasurably inferior in ability, learning, influence, and service to scores of Nonconformist ministers—he is feted by the Archbishop of Canterbury, sought after by Mr. Gladstone, and honoured by the University of Oxford. Dr. Fairbairn, Dr. Maclaren, and Dr. Moulton are impostors; but the 'Archbishop of Cyprus' is a great man, worthy of the most distinguished patronage both of Church and State. Such is the conception of Christianity which now dominates the Established Church of England. Do we really live in the nineteenth century of the Christian era?"

"Yes, we really do live in the nineteenth century of the Christian era, and the reason why we honour his Beatitude of Cyprus is because we believe in episcopacy as a Divine institution. We respect Drs. Fairbairn, Maclaren, and Moulton as honest men, who conscientiously reject the hierarchy of the Church. We should be the last to call them impostors, though our contemporary can apparently do so with impunity. But so long as we believe in the Catholic doctrine of the grace of orders we are bound to show all honour to the successors of the Apostles. And our belief is shared by a preponderant majority of Christians throughout the world. The Church of which his Beatitude is an Archbishop alone numbers between ninety and one hundred millions of souls."

DEBASING THE MINISTRY.—The warnings of Dr. South, (see his sermon No. iv.) are as needed today as in his troublous times. He says, "The second way of debasing the ministers and the ministry is by admitting ignorant, illiterate persons to this function. God has no need of any man's parts or learning, but certainly He has less need of his ignorance and ill behaviour. God would not accept the offals of other professions. The preferring undeserving persons to this great service was eminently Jereboam's sin, and how Jereboam's practice and offence has been continued amongst us in another guise, is not unknown, as friends and factions have been accomplishments higher than study and the university. * * * Hereupon the ignorant have took heart to venture upon this great calling, and instead of cutting their way to it through the knowledge of the tongues, the study of philosophy, school divinity, the fathers and councils, they have taken a shorter cut." Dr. South proceeds to show how this preferment of the unlearned "tends to ruin the ministry because it discourages men of fit parts and abilities from undertaking it." He asks, "Would men spend toilsome days and watchful

nights in the laborious quest of knowledge preparative to this work at length to come and dance attendance for approbation upon a junto of petty tyrants, acted by party and prejudice?" The question has only one answer, men fit for the ministry will not dishonour themselves by submitting their qualifications to a faction, or humiliate themselves by seeking the approbation of a party junto; to have done so was a demonstration that they were not fitted for the sacred ministry,—for the glorious liberty of Christ's service they swapped for the shameful yoke of human bondage.

THE CRITICAL SPIRIT.—The Rev. W. F. Cobb in a sermon on ritual said, "The critical spirit, whether in ritual matters or anything else, is utterly opposed to charity. Not the critical spirit of science, which has to do with the facts or supposed facts of matter, but the habit of passing judgment on persons and churches, their motives, their peculiarities, and their imperfections. 'Judge not that ye be not judged.' If we are in a church where all is not ordered as we think it ought to be, let us rather dwell on its good points, and be thankful for them, than take an un-Christian pleasure in discovering its weak ones and enlarging on them. How else can charity grow in our souls? What food for the love of God and the love of man, on which hang all the law and the prophets, can be supplied by the critical judgment? In this, as in all else, 'charity beareth all things, believeth all things, hopeth all things, endureth all things.' Do not let us think too much of ritual, nor let us think too little. Not too much, for it is a means and not the end; nor too little, because it is a means of learning more of God. It teaches us to worship with reverence and godly fear; it enshrines the faith and teaches it, and so brings us to know God more fully; it adds fuel to the flame of love, and so leads us to good works, from which in turn God is again more loved. Worship, knowledge, love are the three keywords unlocking the Church's treasures contained in her ritual; and 'glorify God in your body and in your spirit, which are God's,' is the Apostolic precept, sanctioning a complete and entire worship of the Blessed Trinity, Father, Son, and Holy Ghost, by body, soul, and spirit of the creature, whose immaterial nature in its threefold division is an image of God Who is over all, blessed for evermore."

THE CHURCH TIMES ON DEAN PEROWNE.—Canon Carter, writing to the *Guardian*, says with regard to Dean Perowne's proposal; "It is the first note of promise for the peaceful progress of the Church movement. That it (the Ornaments' Rubric) should be permissive is all that, as far as I know, has ever been desired. Ritualists have never wanted to force on others what yet they conscientiously believe to be right, according to the full intention of the Church, but, like other outward things, generally speaking, dependent on circumstances." An assurance of this kind from so venerable a leader of the Catholic party ought to go far towards securing the object at which the Dean and his friends are aiming. But Canon Carter naturally asks the Dean why he limits his eirenicon by saying that he has no sympathy with Ritualism, which he admits to be "the inevitable expression of certain forms of enthusiasm." If ritualism is inevitable as an appeal to the objective, it ought to rouse the sympathy of every earnest man, even though subjective means of teaching appeal to him with stronger force; otherwise he cuts himself off from a large class of minds, and proves himself incapable of dealing with them. Dean Perowne is, perhaps, so constituted as to be peculiarly indifferent to the objective lessons of Ritualism, but even so, it is ungenerous in him to say he has no sympathy with a system which, apart from its legality, has done much to win thousands to the Church, and has brought home to numberless souls the reality of religious truths.

CLASS MEETINGS.

A RECENT work by Dr. Rigg, an eminent Wesleyan, gives us a specimen of theological development that outrivals anything done in that way by Rome. This author, in effect, claims that until the Methodist system was discovered, the Church of Christ was ignorant of the most essential feature of Christianity. He declares that a Church without Class Meetings suffers from the most fundamental and fatal of all the defects that can afflict the Church. Indeed his affirmation logically involves this,—that there was no duly organised Church until Wesley established Class Meetings, about the middle of the last century! That we are not overloading Dr. Rigg's words we quote them to prove that they mean all we have stated. He says: This fellowship by Class Meetings, "even more than mere soundness of doctrinal forms, is a vital condition of prosperity for every Christian Church, and may be regarded as a working test *stantis aut cadentis Ecclesiae*." Our evangelical friends will have to look out, for their grand test of a standing or falling Church, justification by faith, is set aside by the Methodist test, the existence or non-existence of Class Meetings.

The London *Guardian* gives Dr. Rigg a sound drubbing for such audacious claims, and such unscriptural teaching. It quotes Wesley's own account of the way in which Classes were founded.

"While we were thinking of quite another thing, we struck upon a method for which we have cause to bless God ever since. I was talking with several of the society in Bristol concerning the means of paying the debts there, when one stood up and said, 'Let every member of the society give a penny a week till all are paid.' Another answered, 'But many are poor, and cannot afford to do it.' 'Then,' said he, 'put eleven of the poorest with me; and if they can give anything, well, I will call on them weekly; and if they can give nothing, I will give for them as well as for myself. And each of you call on eleven of your neighbours weekly; receive what they give, and make up what is wanting.' It was done. In a while some of these informed me they found such-and-such an one did not live as he ought. It struck me immediately, 'This is the thing; the very thing we have wanted so long.' I called together all the leaders of the classes (so we used to term them and their companies), and desired that each would make a particular enquiry into the behaviour of those whom he saw weekly. They did so. As soon as possible, the same method was used in London and all other places. At first the leaders visited each person at his own house; but this was soon found not so expedient. It was agreed that those of each class should meet all together. Advice or reproof was given as need required, quarrels made up, misunderstandings removed; and after an hour or two spent in this labour of love, they concluded with prayer and thanksgiving."—*Wesley's "Works,"* viii, p. 243sq.

The *Guardian* after detailing the manner of conducting a Class Meeting goes on to say: "Every impartial student of Church history knows that there is nothing in any age of the Church answering to the position of the Class Meeting in the Wesleyan communion. Such

a system of admission to membership in the Christian Church, taking as it does no account of Holy Baptism as the true gate of the Church; such an organised provision for the "fellowship" of lay members, and for the exercise of their spiritual gifts, regarded "as furnishing the true and only legitimate basis of Church membership," without any express reference to Holy Communion as the great bond of fellowship among Christians;—*this is an absolutely new thing in ecclesiastical history.* Wesleyans seem fully conscious of this, for times without number they have gloried in the Class Meeting as the most striking and original peculiarity of their system, differentiating them from all others. We are required then to believe that the Church Universal laboured under "the most fundamental and fatal" of all possible defects until the eighteenth century; and that then this defect was providentially made good amongst the Wesleyan Methodists only."

It seems somewhat significant that while so eminent a champion of Methodism is claiming authority for one of its customs, even higher than the Scriptures afford, an authority which puts Baptism and Holy Communion on one side as non-essentials, there is a very wide spread revolt against this very custom in many Methodist circuits. The report of the last Australasian Conference affirms that:

"The old law requiring attendance at the weekly Class Meeting will not work. Its enforcement drives from colonial Methodism some of its best people. In both town and country the conviction is growing that the enforcement of the law does not rest upon any solid Scriptural basis."

So we get this interesting picture, on one side of the canvass stands Dr. Rigg on behalf of the Wesleyan body, declaring the Class Meeting more important than sound doctrine, a vital necessity to Church life, a test as to whether a Church is standing or falling, its absence a fundamental and fatal defect, and arrayed against him are the Methodists of Australasia, who declare the Class Meeting "won't work," that it drives away members, and has no Scriptural basis.

We may rest content to let these combatants fight out this "very pretty quarrel as it stands." At the same time we may just make one remark which is, that *there is in the Class Meeting a limitation to the growth of Methodism which it can never pass.* This limitation restricts its growth on two sides, the side looking towards the more illiterate, and that looking towards the highly cultured. Methodism has no power whatever to draw either of these classes into its fold. Its great strength in Canada arises from the Methodist polity and doctrines, being essentially a sectional, a class form and phase of Christianity, and because of the section or class to which they are alone adapted, forming so large a proportion of the people of this country. But, although the area it occupies is a large one here, still Methodism is bound in by an impassable fence of its own construction. This consciousness of class limitation, has developed a highly elaborated system of church life which is peculiar to the Methodist society, based as it is upon the idiosyncrasies, mental and social, of the class

to which this body exclusively appeals. Whether that is a true form of Christianity which is utterly sterile outside a very limited area, which by necessity selects only one class for its operations, we need not state.

The Catholic Church on the other hand is commissioned by the Head and Founder of the Church to disciple all orders, conditions, and classes. Its field of work is as wide as Humanity, as the Fatherhood of God. It, and it alone, is the Church of Christ, as is demonstrated by it alone, having in all ages visibly ministered with divine power to every rank and every lot the Cross has power to bless!

THE FACTS ABOUT ENGLISH ROMANISM.

WE have been frequently asked for information as to the relative positions held in point of numbers by the Roman Church in England, proportionately to the population, now and before the Church revival movement commenced some 40 to 50 years ago. This we have given in detail and by references.

As enquiry is still being made, and the facts are so telling and demonstrative, we re-publish a statement which appeared in the *Quarterly Review* for January, 1888. These figures have not been challenged by any Roman Catholic authority. Indeed as they are simply extracts from official returns their accuracy cannot be questioned. We advise those interested in the matter, or who are liable to meet with cavillers who talk wildly about the growth of Romanism in England, to have these statistics placed so that they can readily be referred to.

The *Quarterly Review* says:—

On the broadest survey of the situation, the fact is simply that, fifty years ago, Roman Catholics constituted nearly one-third of the population of the United Kingdom, and now are reduced to one-seventh. Of course, this is almost entirely due to the great diminution of the population of Ireland, which has continued to go back ever since 1846, but it is none the less decisive of the general issue.

Amongst themselves, and in articles which the general public never see, the Anglo-Romans sorrowfully admit that they are actually losing ground, and cannot maintain their numbers even with their triple source of supply, births, immigration, and proselytes. An article in the *Month* for July, 1885, on the Conversion of England, contains some statistics which are worth examination. The writer, on a comparison of authorities, computes the Roman Catholic population of England and Wales as 800,000 in 1841. The increase of the whole population since 1841 has been 62 per cent, (30,527,275, as compared with 18,545,424); and, if this had extended to the Roman Catholic portion, their increase should have been 496,000, giving a total of 1,296,000, without making any allowance for converts or immigrants. But there has in fact been a very large immigration, especially from Ireland. This has brought a million more to swell their

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ranks. Accordingly, this is how they ought to stand now :-

Roman Catholic population in 1841	800 000
Increase at 62 per cent.....	500 000
Irish-born residents.....	780 000
Children of Irish-born residents.....	280,000
	2,860,000

Estimating the actual numbers from the statistics of children in Roman Catholic poor schools, and rightly noting that Roman Catholic marriages are both early and prolific, the writer puts them at 1,362,760 (which is slightly above the result brought out from the marriage returns), denoting an actual loss of one million."

The Month is a Romanist publication, so we may be quite sure that the number of that Church would not be understated by it. According to the Catholic Directory for the present year, 1889, the number of Romanists in England, is less than the number in 1885, the losses having more than counterbalanced the increases by birth and from immigration.

The net result of an investigation of these statistics is this overwhelming fact,—the Romanists in England have actually fallen off in numbers steadily for 48 years at the rate of about 25,000 each year!

In spite of such crushing facts there are those who cling to the opinion that the Church revival gave a large increase to the Romanists in England. Such persons embraced a theory resting on this supposition, and they cling to the theory when the only support it had has been utterly annihilated.

They are blind to the facts of statistics such as we give above, and point out how large an increase in the Roman staff took place in England some years ago. That increase we admit to have been great. But the Roman Catholic organs have again and again cried out pathetically that the number of their priests, nuns, and buildings was enlarged on expectations that have not been fulfilled! They are like unto a host who engaged a large staff of waiters to attend upon guests who never turned up! The cost of this staff is being complained of bitterly as it is not one-half employed, and the Roman papers admit that the revival of the Church of England destroyed all hope of bringing England under Papal rule.

Popery in England is paralysed by our Church activities, its sun has passed the meridian, its hopes are blasted, its proud boasts of coming victory that rang defiance to the Church of England thirty and more years ago, are changed into sighs and lamentations of despair.

THE ENGLISH OF THE PRAYER BOOK.

THE book of Common Prayer is the outgrowth of the life of the Church, of the English speaking race; next to the Bible it contains the purest English. The monk Augustine found in England an ancient British Church, whose services came from the liturgies of the East. Bede tells us that when Augustine asked Gregory, what service he should adopt for England, Gregory said "What the Roman use thou knowest well, my brother,

for thou thyself hast been bought up in its use, nevertheless, my sentence is, that thou diligently cull out whatever thou findest in the Roman, in the Gallican, or in any other Church most likely to be acceptable to God; that thou impart to the Church of England, a church as yet new in the faith, the very best ritual thou art able, gathered out of many churches. We may not thrust our Roman ritual on other churches, simply because it is the use of the Church of Rome, for Rome is only entitled to the respect of Christendom, because as we believe, its ritual is pure and scriptural. From every single Church therefore, select thou whatsoever things are pious, whatsoever things are religious, whatsoever things are right, and of these carefully put together, establish a use to be observed by the Church of England." The ritual of the Church of England was never Roman; the Church of England divides the Church's year at Trinity, the Church of Rome at Whitsunday; the Church of Rome used St. Jerome's first translation of the Psalter, the Church of England used his second translation. The rubric which commanded the priest to kneel in worship after the consecration of the elements in the Holy Communion, never found a place in the English Prayer Book. In the revision of 1552, where we repeat the words in the Gloria in Excelsis "Lamb of God who takest away the sins of the world" it copies an eastern version of great antiquity.

"The form of Ter Sanctus was taken from the use of York and Hereford. Much of the service came from the use of Sarum. The words in the administration of the Holy Communion 'preserve thy body and soul into everlasting life' were from the use of York. The comfortable words in the Communion office and the addition in the Litany, 'By thine agony and bloody sweat,' the cry of Bartimæus, 'Son of David, have mercy upon us,' the sentence 'O God we have heard with our ears and our fathers have declared unto us, the noble works that thou didst in their days, and in the old time before them,' are all English.

The direction to place pure water in the font at each baptism, the joining of the hands in Holy Matrimony, the committing in the burial service of 'dust to dust, ashes to ashes' are distinctive marks of our English service. All the changes in the Collects are to bring out the simplest language the lessons of the Bible and the Church. This book of Common Prayer represents the faith, the worship, the devotion and the history of the Church of our English speaking race. The English Bible and English Prayer Book are the most precious inheritance of our race, and they, under God, have placed us in the forefront of the nations of the earth. Thousands of holy men have found in the Book of Common Prayer inspiration and helps to devotion, and have said in the words of Robert Hall, the great Baptist, 'Next to the Bible the Book of Common Prayer is the book of my understanding and my heart.' Men of all schools of thought have loved it because Christ Incarnate, Christ Crucified, Christ Risen, Christ Ascended, Christ the Mediator, Christ the Judge was everywhere

set forth. In the midst of a divided Christendom no other service bears such faithful witness to the Faith, and thousands believe that the possession of this precious inheritance will enable us to do what no other body of Christians can do for the reunion of Christendom.

'MIND YOUR STOPS.'

PUNCTUATION can hardly be called an exact science. Probably no two well-known writers would adopt precisely the same mode of punctuating a given piece of English prose of some length, while some authors have peculiar, and even eccentric, views on the subject. Dickens, for example, as is well known, employed the colon in a fashion for which it is doubtful whether there is any precedent extant. It is, however, to be regretted that the liberty should have degenerated into license, and that so many letter-writers, ladies more especially, should discard all stops, even commas, adding thereby to the difficulty which many of them already occasion to their correspondents by the fanciful, not to say affected, handwriting now so much in vogue.

Attention, moreover, to punctuation is much needed by those who would wish either to learn or to teach the real meaning of that old, important book, the Book of Common Prayer. There are many passages in the somewhat difficult formularies therein contained which receive considerable elucidation from the stops. Thus, at the very beginning of the Litany, the comma after 'Father' shows that the word belongs to the first clause, and is not to be taken with 'of heaven.' This seems sufficiently obvious to most persons of education; but there are village choirs which persist in saying, 'O God, the Father of heaven,' which is really nonsense. Again, later on in the Litany, we pray, 'and finally to beat down Satan under our feet.' The absence of commas here just before and after 'finally' shows that this adverb is not merely one of 'time,' like the 'finally' in the middle of the prayer for 'All Conditions of Men,' but a rather emphatic adverb of 'manner,' like 'eventually and thoroughly.'

In the Nicene Creed, the semicolon after the clause 'Being of one substance with the Father,' helps to show that the relative 'whom' in the succeeding clause does not refer to the Father, but to the Son. But though the comma after 'made' in this latter clause also helps towards the right understanding of the passage, it is very frequently misread by careless people who do not 'mind their stops.' The punctuation here, however, has been altered in the Cambridge Prayer-books, which have a comma after 'Father,' and a semicolon after 'made,' a correction which may be justifiable on somewhat deep grounds, but is certainly rather unfortunate.

There are several places where the rule 'Mind your stops' is more honoured in the breach than in the observance, since the sense can be more clearly given by pausing where there is no stop, or not pausing where there is one. Into the question, Who is responsible for the punctuation? it is not proposed now to

enter; but as it usually stands now, it is practically wrong in some passages, and should be ignored. Thus, at the end of the second commandment, a comma is written after 'me,' whereas the two relative clauses, 'that love me' and 'keep my commandments,' are closely connected by the conjunction 'and,' and require no comma. The sense is indisputably given best by making a pause after 'thousands,' and then reading straight on to the end.

Other instances may be given from the Nicene Creed, where we cannot be too careful to express the sense as clearly as language will permit. Each of the three consecutive clauses, 'God of God,' 'Light of Light,' 'Very God of Very God,' contains two statements, the first of them, for instance, declaring that the Son is Himself God, and also that He is 'of God.' And every scholar knows that the original preposition here translated by 'of' is a strong one, so that 'of' here is not merely a sign of the genitive case. To express this adequately, therefore, a pause should be made before each 'of,' and then the preposition itself emphasised as 'God—of God,' &c.

One more instance will suffice. In the last part of the same Creed the Holy Ghost is called 'the Lord and Giver of Life.' Owing to the fact that there is no comma after 'Lord' here, the clause is almost universally read as though it meant 'Lord of life, and the Giver of life;' but every student of Divinity knows that it means not this, but 'the Lord and the Life-Giver.' Would not this be best expressed by reading exactly as if there was a comma after 'Lord,' i.e., making a pause after that word?

Revision of the Prayer-book is a very large question, and it is more than doubtful whether we shall be ripe for it for many years. But Revision of the punctuation of the Prayer-book is a different matter, and it is worthy of the consideration of our Convocations whether our liturgy might not thereby be made to be better 'understood of the people.'—*A. M. W., in Church Bells.*

WILLIAM BLEASDELL.

In the demise of this esteemed clergyman, one of the pioneers of the Church in Ontario has passed away. His removal deserves more than a passing notice. Educated at Trinity College, Dublin, the University of so many Lancashire men, William BleasdeLL graduated in 1845, and was made a deacon in the same year. For some time he had been engaged in private tuition, and had been Head Master of a Grammar School at Cerstang, Lancashire. Although possessed of a most kindly heart he never lost the manner of a schoolmaster, and a somewhat stern address. In 1846 he was raised to the priesthood by the then Bishop of Chester, Dr. Sumner, afterwards Archbishop of Canterbury, and in due course took his M.A. degree in Dublin. His first cure was that of Collyhurst, a newly constituted parish, part of old St. Michael's, Manchester. Here he remained but a very short time. He had been married in the year 1838, and resolved to bring his wife and young children to Canada, when he arrived in the summer of 1848. He was immediately appointed a missionary at Port Trent by the Bishop of Toronto, and preached his first sermon in the old St. George's Church on September 8. In that one parish he lived, laboured, and died. It is the lot of few clergymen in Canada

to spend 41 years in the same post. We wish it were now common for a parish priest to consider himself as wedded to his flock, and to remain the husband of that one wife till death severed the bond. It is frequent enough in England. In the diocese of Ontario there has been only one similar instance, perhaps that of the longest ministration in one parish of any clergyman in all Canada—the late Rev. Wm. Macanlay having been rector of Picton for over 47 years. When Doctor Lewis was consecrated first Bishop of Ontario, in 1862, he at once made his old college friend, William BleasdeLL one of his Examining Chaplains, and when the Cathedral Chapter was formed in 1876, the Bishop appointed him the first Canon. Soon afterwards the University of Trinity College gave him the degree of D.C.L. *causa honoris*, recognizing his merits as both a learned theologian and geologist. In this latter science he was regarded as a man of deep and original research, and his papers read before the Geological Society were highly esteemed. In his parish he was an indefatigable and faithful worker. During his incumbency St. George's was twice enlarged, and a handsome Church house utilised both for service, Sunday school, and general purposes, and called Canterbury Hall, was built close to the rectory, which was indeed a labour of love. He was essentially a student, and to the last he loved his books, of which he accumulated a large library. His churchmanship was that of the Prayer Book, both in its spirit and letter. Not one iota would he deviate from its rubrical directions, and albeit what is termed a High Churchman. He had no sympathy with the ritualistic school. Notwithstanding certain innocent peculiarities which frequently amused his friends, a more simple-minded and generous man never lived. He was entirely guileless in heart, and scrupulously honourable in all his dealings. It has already been stated that he never quite lost the manner of the schoolmaster, and in his parish he ruled his flock with a certain vigorous discipline, to which all submitted with good grace, loving and respecting their worthy pastor and friend. For the last two or three years, it was plain that the strong vigorous frame was giving way, and his physical infirmities prevented his undertaking the duties of his Chaplaincy, and fulfilling many parochial obligations, that his people willingly contributed the stipend for an assistant, the old rector, however, holding on firmly to the reins, and declaring to the last that he wished to "die in harness." His wish was gratified. Suddenly, on Thursday morning, the 15th inst., he was struck with an apoplectic attack from which he never rallied, and sank quietly to rest on the following day, in the 72nd year of his age, and the 45th of his ministry in the Church. On Monday, the 19th, the best testimony to the love and respect in which he was universally held was seen in the crowds that thronged Canterbury Hall when the funeral service was said. St. George's Church is just now being again newly enlarged and thoroughly repaired under the superintendence and from admirable designs of the Rev. F. W. Armstrong, C.E. It was, therefore, not available for the service, but the large handsome hall was filled to overflowing, and many the tears in the faces of the older friends who were paying their last tribute of affection to the dear pastor who had so long tendered his Masters "Sheep in Trenton." When the service, which was unusually solemn and effecting, was concluded in the hall, a long procession was formed, and an immense crowd of people walked across the town to the old church, led by the Masonic brethren and sixteen clergymen in their robes, while the bells of the Roman Catholic and other churches were tolled; and then beneath the altar of the dear old Church of St. George the martyr, the body was committed to its final resting place. All the clergy joined in casting earth on the coffin, which was quite hidden by many beautiful floral tributes, and at the same time one after another of the parishioners with weeping eyes broke through the crowd and threw in some flowers or spray. The service at the grave over, the Archdeacon of Kingston led the clergy and the immense crowd in singing the "Nunc dimittis." A fitting conclusion to one of the

most impressive functions it has ever been our lot to witness. No one could doubt that the Lord's servant had indeed departed in peace. He now rests from his labours, and his works follow him,—works for many a year to be gratefully remembered both in the parish of Trenton and the diocese of Ontario.

FAITH AND FREEDOM.

Freedom of conscience and liberty of action are so much a matter of course to us, that we are apt to forget that such things were not always so, or that at one time indulgence in either was only at the risk of life and limb. The authority of Rome was for so many centuries unquestioned, that we can easily imagine the indignation with which she regarded those who ventured to inquire into this or that of her practices, or to doubt the soundness of her dogmas. Such men, or women, found too often that they had arrayed against themselves a power as resistless as it was remorseless. We cannot be astonished, from her point of view, that, as she had the power, she used it so relentlessly in endeavouring to suppress what was called heresy. Men's souls, she said, are of more value than their bodies, therefore it is far better that the bodies should endure brief unspeakable tortures, than the souls should languish for ever in torments. The risk of differing from her was so terrible that we cannot but wonder that so many braved the peril. Many in doing so laid down their lives, but they bequeathed a heritage to posterity which we enjoy. The chances of success in such a struggle were well-nigh hopeless. Almost the whole civilised world, at the beginning of the sixteenth century, was united in a conspiracy to prevent religious liberty. In Spain and in Italy would-be reformers were destroyed in detail, and in France it was only the indomitable courage of one man that saved them from a similar fate. This man was Admiral Coligni, affectionately called by his brethren in the faith "the Admiral."

Like his famous contemporary William of Orange, whom in many respects he much resembled, he had great courage, a patience which seemed inexhaustible, a steadfastness of purpose which was never shaken by his misfortunes, and a clearness of brain that enabled him again and again to defeat the designs of his enemies. Like William he fell beneath the foul blow of the assassin, but, unlike him, he was one of a host of victims.

Gaspard de Coligni was born in 1517, of one of the noblest families of France; he had in his mother a woman of great intellectual strength and strong piety, and for a tutor a man whose scorn of priests and their ways was as deep as it was fiery. The shadow of the Reformation was thrown over his boyhood. Men were commencing those comparisons of the ideal Church with the real, and questioning the doctrines and pretensions of Rome, and were, in short, unconsciously, travelling a road of which the certain end was schism, reform, or repression.

We find him, like all young nobles, unless they entered the Church, taking up the career of arms, and in 1541 he was engaged in Luxemburg in his first campaign. Here he was wounded, and distinguished himself by his bravery. Shortly before this he met Francis of Guise at Court, and contracted an ardent friendship with him. Later on we find this friendship changed for intense hatred. In 1547 he married Charlotte de Laval, and in her found a noble helpmeet; he was then thirty years of age. In 1552 he was made Colonel and Captain-General of the French Infantry. The soldiery were without discipline, and living like murderers and robbers. He promulgated rules which forbade quarrelling, duels, robbery, and swearing, and enforced them by penalties which at the time caused him to be accused of cruelty. "But," says Brantome, "they saved the lives of millions of persons." He thus laid the foundation of modern military discipline. This year he was appointed to the important post of Admiral of France.

He was at the highest point of Court favour in 1556, when he negotiated with Philip of Spain, the treaty of Vaucelles. This treaty was broken by the King of France at the instance of Guise, and Coligni was sent to defend Picardy. He attacked Donai and failed; Lens, and succeeded. The battle of St. Quentin was fought and lost, but Coligni with a small force held the town for three weeks. He was taken prisoner, and during his captivity had an opportunity of considering his religious position. Already half a Huguenot, as the result he threw in his lot unreservedly with the Reformers. This was a turning-point in his life. His decision cost him the favour of the king and all hopes of further advancement. In return he gained the headship of a mob cowering under persecution, and trembling at the thought of the stake. For this he gave up everything—*influence, future, and favour, and, later on, life itself.* In 1559 peace with Spain was concluded, and the Admiral, ransomed with 50,000 crowns, returned to France. His former position, was, however, gone, and he

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retired to his castle, and doubtless confirmed himself in his new faith. His conversion had a great effect on the common people. In 1560 the hostility between Coligni and Francis of Guise, which had long taken the place of their old friendship, broke violently forth.

The lance of Montgomery killed Henry II., and Francis II. ascended the throne of France. Catherine di Medici, the queen-mother, then entered upon her career of treachery and fraud. The Reformed religion was everywhere persecuted. Men and women were murdered, houses were sacked, children were turned into the streets to perish by starvation and cold. The nobles were menaced. The Reformers held a meeting and proposed war. All were enthusiastic and eager for revolt, or martyrdom, and at one time it appeared as if their cause must triumph. But an unsuccessful attempt to seize the King, of which Coligni knew nothing, provoked a fearful vengeance. Hundreds were slain in cold blood. To save time they were tied back to back and flung into the Loire. Gentlemen were hung as a pleasant sight for the King after he had dined. Instead of striking terror into the hearts of the disaffected, this course awakened their deadly resentment. When the Government gave orders to hang the preachers of the Reformers, the attempts to carry out these directions were followed by murderous reprisals. An extraordinary proposal now emanated from Guise and his brother. This was what was called the "rat-trap of Huguenots." A form of belief was to be drawn up such as no reformer could accept, and on Christmas Day it was to be presented to every one for signature. Any one not signing was to be executed. Francis II., however, died, and the rat-trap was never set.

Charles IX. ascended the throne, and Coligni entered upon the most unhappy part of his life. He who desired nothing so much as peace, was to pass the rest of his days at war. His heart was to be crushed by the premature death of his wife. His hopes were to be destroyed by the untimely deaths of two of his children. His brothers were to perish—one by poison. His castle was to be sacked.

Soon Vassy, a little town with a population of 3,000, of whom one third were Protestants, was the scene of a diabolical massacre. The people were holding divine worship on a Sunday morning when Francis of Guise and his retinue passed that way. By his directions his followers fired among the unarmed and helpless folk. Sixty-four men, women and children were slain; two hundred were wounded. This last outrage nerved the Protestants to take arms, and Coligni and the Prince of Conde were selected as their leaders. It was time. At Cahors, Pons, Amiens, Noyes, Abbeville, Chalons, Tours, Marseilles, and Auxerre, the Romanists were butchering the reformers. Orleans was taken by Conde and other towns were captured; but at every place where the Catholics had power they were hard at work massacring the Huguenots. Decrees were passed ordering all Romanists at a preconcerted signal to rise and slay every Huguenot. Fifty thousand, it is said, were slain in this precursor of St. Bartholomew. In 1562 the battle of Dreux took place. Conde was taken prisoner by Guise, and Coligni forced to retreat. In 1563 Guise was assassinated by a Huguenot fanatic. Coligni's enemies endeavoured, but unsuccessfully, to fix the crime upon him. Guise's death led to a temporary pacification, and a sort of peace was maintained for some years. Mercenaries were, however, introduced into the kingdom to suppress the Protestants, who again took arms and succeeded in bringing the Queen Mother to terms. At this time the Admiral was in great grief at the death of his eldest son. The death of his beloved wife soon followed to increase his anguish, so that he was in no condition to protest against the hollow peace which was concluded. It was only a truce. Ware recommenced, the battle of Jarnac was fought, the Protestants were defeated and Conde killed. His death was almost a fatal blow to the cause. The Huguenots, however, rallied, and chose Henry of Navarre for their leader; and Coligni entered upon his last campaign. Poitiers was besieged, but the siege had to be raised. The battle of Moncontour followed, at which the Huguenots were routed with terrible slaughter, and a price was set upon the Admiral's head. But he was not cast down, although this was, perhaps, the darkest hour of his life. With incredible audacity he conceived his greatest military exploit. While the enemy thought him annihilated, he raised fresh forces and made a dash for Paris, intending to seize it and to dictate a peace with guarantees. Fighting his way through the country, leaving in his train his dead and wounded, he drew near the city. The Queen of Deceit and the Court were stricken with panic. The battle of Arnay le Duc was fought and won by the Huguenots with an army which numbered about half the strength of the enemy. St. Germain was reached, and the Queen sued for peace. This time guarantees were secured, the Huguenot cause appeared to have triumphed, and Coligni returned to Court and toiled to restore peace and security in the country. He discovered that the perjured Queen was acting treacherously,

and revealed her double dealing to the King. She then resolved to destroy him and his party, and on the 22nd of August, 1573, he was shot in the street by a bravo of Henry of Guise; the bullets, however, only wounded him. The King, who had not then perhaps decided upon the culminating atrocity of St. Bartholomew, visited him, and swore *par la mort Dieu* to have vengeance on the perpetrators of the deed. This was Friday. On the morning of Sunday, the 25th, the massacre of the Huguenots had been resolved upon, and Charles IX. was called upon to give the signal. He hesitated. Perhaps some feelings of remorse at that late hour stirred his breast, and even then he might have held his hand. But the Queen mother was there, and knew how to fan his irresolution into a fierce blaze. She taunted him, she jeered at him; but still he held his hand, till at last the word "coward" stung him to fury. Begin! he cried savagely, and the signal was given. A pistol shot was heard. But the passion of Charles had exhausted itself. He pleaded for delay; but his mother told him it was too late. The bell of St. Germain l'Auxerrois was heard through the warm August air, and bands of armed men, whose mission was murder, filled the streets, crying "For God and the King." Their leader was the Duke of Guise, who, followed by 300 men, made for the Admiral's house, and called for admission in the King's name. The outer door was opened, the door-keeper was slain, and an inner door forced. By this time the servants had been roused and had hastily blockaded the passages. Coligni awoke, and with a minister praying with him, was interrupted by a panic-stricken valet, who told him the house was attacked and that there were no means of resistance. "I have long been prepared to die," said the Admiral. "Save your lives if you can; you cannot save mine. I commend my soul to the mercy of God." The assassins rushed into the room with the blood-fury in their eyes. Are you the Admiral? cried one, Behme, a minion of the Duke of Guise. Coligni, whose wounds had left him to weak to stand unsupported, was leaning against the wall. "I am," he answered, and gazing at his murderer, continued, "Young man, you ought to consider my age and my infirmity. But you will not make my life shorter." Behme immediately thrust his sword into the Admiral's breast, smote him on the head, and the soldiers plunged their daggers into the body. "Is it done?" shrieked Guise, from below, "It is done, my lord," replied the servant. The body was flung into the yard, where Guise kicked it brutally. For three days the Parisians dragged the headless trunk of the Admiral through their streets, and then hanged it by the feet on a gibbet. It was afterwards buried at Chatillon. So perished this hero, and with him, practically, the cause for which he gave everything.

A few days ago a fine monument to the memory of Coligni was unveiled in Paris. It stands opposite the Louvre in a niche at the back of the Oratory. The figure is huge in size, and represents him returning to Paris, although he knew that he was likely to be slain. The pedestal is flanked by two veiled figures—Country and Religion. Religion bears a palm bound with a scroll, on which is inscribed the date of the massacre of St. Bartholomew. Beneath is an open Bible. Thus, tardily the City which slew him has honoured his memory.

It is not just to measure the acts of the sixteenth century by the ideas of the nineteenth, but even in that age of treachery men's dulled consciences protested against such atrocious deeds of infamy as the massacre of St. Bartholomew.—H. E. S. in *Church Bells*.

Home & Foreign Church News.

From our own Correspondents.

DOMINION.

MONTREAL.

MONTREAL.—The Womans' Auxiliary to the Board of Domestic and Foreign Missions of the Church of England in Canada, will hold their Triennial meeting in Montreal at the same time as the Provincial Synod. There will be service in the cathedral in the morning. On Wednesday, September the 11th, with Holy Communion. Members and delegates to the Womans' Auxiliary are expected to be present. The business meeting of the Auxiliary will take place on Wednesday afternoon at the Diocesan College Hall, 896 Dorchester Street, beginning at 2.30 p.m. There will be two business sessions on Thursday, the following day, morning and afternoon. Representatives and delegates will be present from all parts of the Dominion, and several good speakers will give addresses. There

will be a meeting of the Central Board on the evening of Tuesday, the 10th, in the College Hall, at 8 p.m. L. Leach, Recording Secretary of W. A.

ONTARIO.

A Reformed Episcopal Convert.—The pastor of the Emmanuel R. E. body at Belleville, Mr. A. H. Whalley, has announced his intention of seeking ordination in the Church of England. He states that no trouble has existed between himself and flock, nor with the authorities of the body he served.

FRONTIER PARISHES.—Perhaps a short account of a recent trip from Ottawa to "the front" may not be uninteresting to your many readers. Between Ottawa and Prescott the chief town is Kemptville, where we spent a couple of days. Few parishes possess a finer church edifice than the Patton memorial church at Kemptville, and few rectors excel the Rev. Mr. Emery in energy and fidelity. The services are well attended, and to judge from the notices given from the chancel on the Sunday we were present, few evenings are at the rector's disposal, all apparently being given up to some parochial organization. There is here an admirable Sunday school, thoroughly well managed, a large roll of scholars, and an evident determination on the part of rector and teachers to make Sunday school work a reality. This costly church has, by a wise administration of its finances, had its debt very materially reduced, and now the congregation look forward to having it entirely free at no very distant date. The churchwardens are, Thomas Blackburn and Robert Leslie, the latter a very venerable gentleman who, for many years, superintended the Sunday school, but recently retired with honors. At Prescott, we saw evidences of strong Church life, and though our stay here was of but a few hours, we had the pleasure of meeting the rector, Rev. Mr. Lewin, and his curate, Mr. Woodcock. After a further visit we hope to be able to give your readers a description of this parish and its church. Cardinal we did not visit, and Iroquois but briefly, at latter place calling upon Canon White at his handsome and commodious rectory, than which there is not a better in the whole diocese. Indeed, the church, rectory and grounds in the parish of Iroquois are a pretty sight and reflect the greatest credit on the authorities. Solidly built, of out stone, with ample grounds well fenced and kept they are a pattern which many a parish might well endeavour to copy. The interior of the church is decorated with much taste. The Mills memorial reredos shows with good effect, its most prominent feature being the large illuminated Cross in centre frame. At Morrisburg we found the rector absent, and the Sunday duty being taken by clergy from adjoining parishes. A fine school-room has recently been built in lot adjoining the church. Aultsville, the next adjoining village, is the headquarters of a new parish under an old name (Williamsburg). It embraces Gollingertown and Williamsburg as outstations, though the latter place was formerly the residence of the rector, it being one of the oldest endowed rectories in the diocese. The present rector is the Rev. M. G. Poole. The parish in its present shape is barely three years organized, and Mr. Poole is first rector. He has built a very fine church at Aultsville, not yet finished however, the basement only being used for service. The debt on the building is small, and no effort is being spared by the congregation to have it cleared off, so they can proceed to complete the church. The only thing lacking to make this parish complete, is a rectory. Doubtless this will come in good time as the people are alive to the necessity of doing all in their power to promote Church work. The rector appears to be an excellent visitor, which is an important factor in successful parish work. We have travelled considerably in the country parts of this diocese, and are free to admit that in most parts we found the Church giving every evidence of a healthy and prosperous condition which augurs well for the future. Should these hurriedly prepared notes prove of interest to your readers we may send you from time to time further comments on parishes we may have the opportunity of visiting.

TORONTO.

East Toronto Mission.—At the evening service, 25th August, the Rev. C. Rutten announced that it was probable the Rev. Dr. Gammack would, in a few days, be appointed to take charge of this mission. Dr. G. conducted both services yesterday, and was very favorably received, but great irritation was felt at the appointment being made without consultation with the wardens or delegates. Unless this mission is made absolutely independent of Norway in every way, there is no hope of it being successful.

NIAGARA.

OMAGH, PALMERO, AND ZIMMERMAN.—The Rev. John H. Fletcher thankfully acknowledges the receipt of the following contributions to the Zimmerman Church building fund. \$5.00, Ed. Sheridan, J. Billings; \$2.00, George Allen, T. A. Lepatourel, John Dalton; \$1.00, W. F. Burton, Friend, Rev. Wm. Craig, L. Hager, James Roderick, From a Friend, Wm. T. Acland; 50 cents, Abraham Wilson, Mrs. Captain Sharpe; total \$24.00.

HURON.

AMHERSTBURG.—Although only four months have passed by since our rector, the Rev. G. W. Wye, came to work with us, we are happy to report gratifying progress. A united and enthusiastic ladies society, named, "Christ Church Ladies' Guild," has been formed, the first-fruits of which appeared in a most successful Lawn Party held on the pretty grounds of the rectory on August 12th. The untiring brotherly visitations of our rector, as well as his loving fellowship with other communions, resulted in the unprecedented attendance of over four hundred people. The grounds and home were brilliantly illuminated, and the various tables dotted here and there amongst the dark evergreens were thrown out in bold relief by the half hidden lanterns. A charming Rebecca in a becoming costume presided at the lemonade well, aided by a faithful Isaac. At another bright spot a number of fair young ladies were besieged for their floral wares. The ice cream and candy tables were managed by the married ladies of the "Guild," who left nothing to be desired by the prompt and happy manner with which they dispensed their delicacies. A programme of vocal and instrumental music was given by the Presbyterian Choir, and other ladies and gentlemen, diversified by choice selections from the Amherstburg Cornet Band, who kindly gave their attendance. Mr. and Mrs. Wye and the Misses Wye did all in their power to make the evening pleasant and enjoyable to all present. The proceeds amounted to sixty-three dollars (\$63). Lizzie Brett, Secretary Ladies' Guild

THE CHURCH IN THE UNITED STATES.

(Letter from our New York Correspondent.)

NEW YORK, August 22nd.—Though it is the height of the dead season, there is much discussion as to whether or not New York is to have the World's Fair which is to be one method of celebrating the four hundredth anniversary of the discovery of the New World by Christopher Columbus. It may seem rather early days to begin to make arrangements for the anniversary, but after all four years will soon slip over. But whether or not this city carries off the palm from her rivals, one thing is certain, that the religious aspect of the occasion will not be lost sight of by the Church, and the mere fact that the General Convention will meet in that year is enough to give ground for predicting a notable recognition of the most famous event in the history of the world. Already it is proposed that the Convention shall meet wherever the great fair is held so as to make the two events synchronize, and the further suggestion is made that whatever city is chosen for the civil festivities, the Church's celebrations shall take place at Washington, the natural spot for such a festival, as the capital of the United States. A special form of prayer and thanksgiving will be drawn up and issued by the presiding bishop, and the day itself will be set apart as one of official devotion. It is also whispered that an invitation will be issued to the Bishops of the Canadian and the West Indian Churches to be present at the gathering, and that the Archbishop of Canterbury and the Primus of Scotland, as those who gave the Apostolic Succession to the American Church, shall be asked to assist in person or by proxy. All this, however, is at present only a matter of talk and speculation. The determination, however, undoubtedly exists to seize on the occasion as one affording a good plea for urging the necessity of still further utilizing the Church as a civilizing and educating, and a sanctifying factor on this continent. Just how some such celebration shall become an accomplished fact, and what shall be the methods employed to obtain the highest good therefrom, the General Convention of this year will probably decide. One thing at least is certain, namely, that the Roman Church will not let the opportunity slip by. In all probability before 1892, or, perhaps, on the very day of the anniversary itself, the Pope will solemnly declare Columbus a Saint, and so give greater eclat to the anniversary, while throughout every part of the United States, as well as in Mexico and the Central American Republics, all of Spanish extraction, the event will be celebrated with an amount of splendour that shall court observation, and draw attention to the fact that Christopher Columbus was a Roman Catholic, a theme on which the adherents of the Vati-

can will ring an infinity of changes as to the claims of that Church to be looked upon, not only as the mother of religion, but also as the parent of all arts and sciences, the body whence proceeds and has all along proceeded every noblest discovery for the use of men. Popery, at all events, will make capital out of the affair, as it does out of nearly everything else.

THE CENTENNIAL OF THE PRAYER BOOK

which occurs this year hardly promises to be marked as it should be by the publication of a revised edition that shall promise finality for at least another hundred years. On the contrary, it will apparently be fruitful only in tinkering. All that can safely be adopted by the Convention, especially if the proposed alterations savor of verbal changes that shall be more agreeable to the ear, or more in accordance with the views of sundry pedants, will be adopted. All that is likely to be productive of any semblance of feeling one way or the other will be either rejected summarily or virtually tabled. A new committee will probably be struck, or the powers of the present committee will be continued, and those changes which, though popular in 1889, were not generally acceptable, will be reconsidered and recommended to the Convention of 1892 in a different form of phraseology. Meanwhile the minds of Churchmen will be gradually levelled up and educated not only to the necessity, but also to the righteousness and the justice of such emendations and additions as shall be the Prayer Book of the American Church into due liturgical shape, and shall cause it to be looked upon as the pattern according to which that of the Church of England may one day be arranged. As to the revision of the Hymnal, the pressure of public opinion has already been so strong as to force the committee of revision to reconsider their recommendations and to restore several old favorites,—whose expulsion they had summarily decreed. A similar judicious putting on of the screw in the General Convention will surely lead to further reconsideration—possibly, but not probably, to a recommendation to the Convention of 1892 to adopt "Hymns Ancient and Modern" as the hymn-book of the American Church.

THE GROWTH OF THE CHURCH.

Judging from the reports of the diocesan convention the bishops will report quite an encouraging increase in the number of ordinations and confirmations, while the parishes will show a largely increased growth in the way of baptisms, Sunday schools, and communicants. Financially, the outlook will be looked on as more encouraging, though as well for domestic as for foreign missionary work much more should be done. It is true that new missions are springing up every day in our large cities and towns, and that new ground is constantly being broken in the missionary dioceses pure and simple. But the colored work, almost the most important, as it certainly is the most difficult with which the Church has to grapple is well-nigh left to run itself, as also is too much the case with the missionary work of the Church in the rural and the country manufacturing districts, which seem to have been tacitly given over to the sects to take in hand. Churchmen, and not least the bishops and clergy, are too much afraid of being looked upon as proselytizers, and through this fear not unfrequently let the chance slip by of establishing a mission outpost at a time when, owing to some dissatisfaction with the prevalent form of religious worship, the Church services would just meet the wants of the people. This spirit, however, is beginning, if ever so slowly, to die out, and the Church is more and more acting up to its divine mission of making disciples of every creature.

A PRESBYTERIAN MINISTER

has lately testified to the growth of the Church which he sets down, not to mere forms, or vestments or ritual, but to the honour which we pay to the Church "as a divine institution;" to the "sacred edifices which are consecrated to God's worship;" to the Sacraments "as means of grace made effectual by the abiding presence and power of the Holy Spirit;" and to the ministry as a "separate order of men ordained to be stewards of the mysteries of God." In all these things he claims that the standard of Presbyterianism, whatever may be its practices, agree. He adds, as further causes of growth, the "decency" observed by the Church in its public worship, "which excludes, by its fixed forms, the manners of the circus and the theatre," and the "discipline which the violation of that decency brings upon the offender." Another cause of our growth, he adds, is to be found in the "refuge which in many places the Church affords to sober-minded Christians who are troubled by the insistence upon political and other unscriptural tests of Christian character and Church membership." Finally, he enumerates these causes of growth as consisting, "to some extent, in the setting apart of set seasons for religious worship." It would probably astound some of your readers very much if it were

allowable to give the name of the very distinguished Presbyterian divine who thus writes.

MARRIAGE AND DIVORCE.

The subject of marriage and divorce will assuredly take up, as is fitting, much of the time of the Convention. The New York Herald has lately been discussing some "mighty loose notions" on the subject. It asks if we wish to make marriage more sacred and its vows more binding, or to render divorce easier. Men prate (it says) about being "mismatched" and the "fathomless bliss of finding our affinity," and paint in lurid colors the "sulphurous hell on earth" in which abide those who once thought they loved one another. The practical result of all this "superfine philosophy" is that the twain who vowed to stand by each other till death's parting "are on the still hunt throughout society—the man for another woman and the woman for another man." When their quest is successful "they seem to regard their marriage as a sacrilegious thing, and proceed at once to break the laws of God and man, in order to insure domestic happiness." The Herald asks in amazement, "What are we coming to? Is this the road to an earthly paradise, strewn as it is with broken vows and broken hearts, or have we misread the sign at the crossing and taken the road to the devil under a mistake?" The Herald prefers something more than this "higher philosophy," "not quite so ethereal." The old fashioned fidelity to home, the old time loyalty to the marriage relation, even when it is somewhat irksome, is better than this "new-fangled notion about affinity, soul partners, and the rest of the poppy-cock with which the air is filled. It is dreadfully unesthetic, we know, but we have a faint suspicion that a great many people mistake the amorous for the holy."

SOME CHURCH ITEMS.

It is intended to proceed at once with the erection of a building at Chataqua to be used as a Church headquarters.

The New York Cancer Hospital, the only one of its kind in America, is about to add a male department to the existing buildings. The gift of \$145,000 for this purpose was made by John Jacob Astor, in memory of his wife. The hospital, as it stands, is entirely an Astor foundation, and is completely in the hands of the Church.

The Rev. W. S. Rainsford, of St. George's, suddenly appeared in his church two Sundays ago. He took no part in the services, but looked extremely well. The twin spires of the church are to be taken down and rebuilt, as they are in a dangerous condition.

The friends of Bishop Walker, of Northern Dakota, are trying to provide him with a private railroad car, in which he can hold services in places in his jurisdiction where there are no places of worship.

The Rev. Henry R. Pyne, of Wiscasset, Me., has accepted the wardenship of King Hall, the theological college to be established by the Church commission for work among colored people, at Howard University, (colored), Washington, D.C. The Rev. C. B. Parry, author of "Twelve Years' Work among the Colored People," and successful as a missionary among them at Baltimore, has likewise been appointed warden of Hoffman Hall, a Church Annex attached to Fisk Jubilee (colored) University, Tennessee. The corner stone has just been laid by the governor of the State, the bishop reading the service.

The Rev. Gardner O. Tucker, rector of St. John's church, Mobile, Ala., is captain of a company in the First Regiment, Alabama State troops. He is a good commanding officer, and beloved by his men. He exercises a right good influence over them and theirs in every way, and thereby has his church crowded at every service, besides seeing his Sunday school filled.

Colorado and Washington Territories will apply to the General Convention for admission as dioceses. There will then be left ten domestic and three foreign missionary jurisdictions.

The Rev. J. V. Himes, of South Dakota, who has been sixty years in the ministry, and is still a worker, is now 85 years of age.

CHOCOLATE CREAM.—One box of gelatine, dissolved in a pint of cold water, three pints of milk put to boil with one cup of French chocolate. When the milk is just scalded, pour in the gelatine, sweeten to taste, boil five minutes, then take from the fire, flavor with vanilla and pour into molds. When cold, serve with powdered sugar and cream.—The Household.

Correspondence.

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

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

"THE LIGHT OF THE WORLD."

SIR,—Almost everywhere may be seen photographic reproductions of Mr. Holman Hunt's famous picture, "The Light of the World," representing Revel. iv., 20. It has evidently met with an instinctive approval. But one thing in it has struck me as being incongruous, and I write to express my difficulty, hoping to elicit the judgment of competent readers—it is the introduction of the lantern. "The Light of the World," that enlightens all, and especially His own footsteps, needs not this earthly aid in His merciful search, though the night is dark and the door-way an overgrown thicket. But if it be objected: it is the human ideal of diligent search, then that is contradicted by the aureole that makes darkness visible. Either way the lantern appendage seems to me a contradiction, an incongruity. A great artist who devoted great thought and labour to this picture must have good grounds for every part of it: perhaps some of your readers can assist me to understand this particular point. Your obedient servant,

INQUIRER.

August 20th, 1889.

B. Q. C. U.

SIR,—An interesting meeting of the Bay of Quinte Clerical Union was held this week at Picton. Some 13 or 14 clergymen were present. Too many others whom we hoped to have with us were unable to attend. Our Secretary will, I dare say, furnish you in due time with full details. Meanwhile, I have been asked to inform my brethren who were not able to remain to the close of the second day, when the subjects for the next meeting were arranged, and our other absentees, that the following suggestion was unanimously adopted. I proposed that as a profitable exercise during the intervals between each meeting some new theological book should be read by each member, and that this book should be a subject of discussion when we met. The book chosen for our November meeting is that entitled, "Some Thoughts on the Christian Life;" Donellan Lectures in T.O.D., by Archdeacon Jellett, D.D.—one of the most eminent clergymen of the Church of Ireland, and examining chaplain to the Bishop of Peterborough, England. It is a small book, costing less than a dollar, and is published by George Bell & Co., London. I would strongly recommend this little work as likely to be of great practical utility to the clergy, and so, I know, does the Provost of Trinity College, Toronto. Orders should be sent at once to the Rev. F. Prime, Church Book Depository, Kingston, who has undertaken to send for a supply without delay, or any Bookseller, so that all our members may come to our next Clerical Union meeting prepared to discuss the book intelligently. I venture to assure them they will not regret it. Yours, &c.,

T. BEDFORD-JONES.

The Rectory, Napanee, August 22nd, 1889.

WOMANS MISSION AUXILIARY.

SIR,—May I, through your columns, thank those friends, who have, by their donations, given practical proof of their sympathy with the proposed work, of our undertaking, as a Womans' Auxiliary to Missions, the occasional education of the children of some of our far away missionaries? and also tell them, that, in accordance with their desire, I will bank the amounts received with the hope that their forethought will save much needless delay in bidding welcome to Huron the first Daughter of her Branch of the W.A.M.A. at the very earliest possible moment after it is decided at the representative Triennial gathering in September, that it is a work which has very especial claims upon the hearts and sympathies of its members. The names of the donors, with those of the many friends who are only awaiting this decision to be arrived at in September, for a fuller development of the work, to give liberally, systematically and heartily, shall be published later. Can you, once more, let me share with your readers the words of encouragement which have reached me from those whose experience and position render their every utterance worthy of our sincerest respect?

The Bishop of Algoma, who has honored me by deputing me to act as Delegate for his Diocesan Branch of the W.A.M.A. at the Triennial meeting in Montreal, writes as follows:—"The discussion of the

educational question is already bearing fruit. Yesterday I had a letter from two ladies, who have a small Boarding School, expressing their willingness to take a missionary's child about 12, and educate her. Is not this generous? If two ladies, eking out a subsistence by the drudgery of teaching, are willing to render such a service, surely it might not be a heavy strain upon the energies or sympathies of the whole Church to grapple successfully with the problem. We must simply work on leaving all in His hands, whose work it is, and who will in His own time bring about what is most for His own glory."

From the Bishop of Nova Scotia:—

18th July, 1889.

"The work of endeavouring to provide an education for the daughters of our missionaries of the Church, so unable from scanty means to provide such for themselves, is one which must claim the solicitude and support of all who will spare enough time to think of the need, and the opportunity;—the need, so great and pressing, of the due development of faculties derived from educated parents, ready to be educated in all useful knowledge; and the opportunity, to so furnish and train these children, that they may be fitted to further the establishment of those principles of knowledge and right action in the world, by which ignorance and sin shall be finally banished and all shall know the Lord. What possibilities of heroic life are at present hid in some of these children, which must be denied accomplishment unless they are properly educated no tongue can tell! And there are some among them who may, if we will do our duty as a Church, become as glorious in the service of God and their fellow-creatures, as any whose names the Church holds dear. I most heartily wish success to your efforts and God's blessing upon them. Yours very sincerely,

F. NOVA SCOTIA.

From Dr. Potter, Bishop of New York.

"The work is certainly an admirable one, and the scheme of education one which is entitled to the sympathy of all Church people. May God prosper it and all labors in its behalf."

The Rev. Dr. Herrick, himself a well-known missionary, speaking "of the lives disciplined by suffering, and unselfishly devoted to the highest ends, of the wives of missionaries," adds, "I never yet saw a missionary's wife whose companionship did not double her husband's usefulness, truly one of the choicest things of missionary work is the unwritten heroism of missionary homes."

Seeing that it is not given to us to share in this honoured, though often thorn-strewn pathway of active service in the ranks of mission workers, yet it can, and should be our blessed privilege to lighten the burdens, and remove such thorns as we may from the harder pathway of duty which our sisters in their far-off homes amongst the heathen have daily to tread. Their cry has reached us, "help us to educate our little ones;" let our answer be "God helping us, we will."

Thanking you, Sir, for the invaluable aid your permission to use your columns gives to every effort of our Auxiliary work, Believe me, gratefully yours, H. A. BOOMER.

SKETCH OF LESSON.

11TH SUNDAY AFTER TRINITY, SEPT. 1st, 1889.

The Parable of the Prodigal Son.

Passage to be read.—St. Luke xv. 11-32.

The parable before us to-day was the result of certain occurrences mentioned in the beginning of this chapter which must be briefly glanced at before we can understand the scope and intention. Our blessed Lord was at this time in Perea. What then took place was similar to what happened when He was in Galilee, viz., His visiting the Pharisees and publicans, and the objection of the former because He had anything to do with the latter. (See St. Luke v. 29, 30; vii. 34; compare xv. 1, 2.) The parable then, like the two others associated with it in this chapter, shows us how Jesus replied to the Pharisees' statements. (Read v. 1-10.) The publicans had gone astray, so had the missing sheep, yet the shepherd went after it, because it was His property and was worth recognizing, and so, too, the piece of silver should not be given up for lost without diligent search. Jesus the Messiah, the true and good Shepherd to Whom all belonged would seek His own even though the Pharisees murmured at it, and He would show them a picture of themselves and of those neglected outcasts which they should not forget. In considering this parable—let us look first of all at

I. The Elder Brother.

We see in him a picture of the self-righteous. Look at the picture. It is evening. Man coming home from work, hears unusual sounds in the house, sounds

of rejoicing. He is sure something good has happened, he, too, will have cause to rejoice. He arrives at home, but see, his face, instead of being bright, eager, and expectant, is cloudy, gloomy, angry. Why? His worthless brother has returned. The joy is on his account!—He will not go in. He turns away in surly hatred. But, now his father comes out and beseeches him to enter. No, he will not. In his retort he boasts of his own goodness and filial devotion, and contrasts his conduct with that of the worthless spendthrift just returned; complains of not being properly recompensed by his father, and will not even allude to the wanderer as his brother—such is the conduct which seems to him perfectly justifiable.

Would the Pharisees see the likeness? Did they not boast of their own goodness. (See St. Luke xviii. 11.) Yet how were they now showing it? Jesus was receiving sinners, telling them of God's love and encouraging them to return to God. They object; but these people are their own brethren, though they do not regard them as such or to call them so. Thus did they resemble the elder brother—being, like him, self-righteous and proud.

II. The Younger Brother.

We see in him a picture of the wandering sinner. 1. The wanderer. First we fancy him in his happy home, with his kind father, surrounded by every comfort. Why was he discontented? He evidently wanted his own, to do what he liked, and so he asked for his portion of his father's inheritance. Having received it, and perhaps a little ashamed of himself, "not many days after he took his journey into a far country." (v. 13.) In this a type of the wandering sinner who gets as far away from God as he possibly can, and in his wanton life, happy in the enjoyment of bodily pleasure, forgets that it cannot last always. At length all is spent, and then comes:

2. The wanderer's misery. All the pleasures of sin gone, he is its slave now. Behold his want, so reduced that he had to do menial work for a foreign master, work the most distasteful to him (v. 15). While at this, like the sinner, he has been made to feel his want of the Bread of Life, the prodigal—"came to himself" like one awaking out of sleep, the first step towards home, the first towards amendment of life. So we rejoice in the next place to consider.

3. The wanderer's return. He now recognizes the true cause of his misery, wandering from home. He considers how happy he might have been, but that now he is no more worthy to be called a son. Yet he makes a resolution, a good resolution (v. 18.) there shall be no concealment, no excuses, and best of all, no delay in carrying it out. At once he acts—rises and goes homeward. See in this story the four parts of true repentance: 1. Conviction ("came to herself.") 2. Contrition ("no more worthy.") 3. Confession ("I will say unto him," &c.) 4. Conversion ("arose and came,") and so we come to the last glad scene, as home at length is reached.

4. The wanderer's restoration. What a reception in store for him! How undeserved! How unexpected! How Godlike! How free God's love for the sinner, how little he knows about it. God "more ready to hear than we to pray," and as the Prodigal returned to forgiveness (his father kissed him), restored privileges, (robe, ring, shoes, &c.) and joy, (killed fatted calf, music), so the returning sinner finds a welcome pardon, restoration and fulness of joy at God's right hand (Rom. v. 1, 2; 1 St. Peter i. 8, 9.) If any of us are still in this far country, let us remember that (belonging to his family) if we follow the Prodigal's good example and return,—our Father's arms are stretched out for us, and His welcome and His joy await us.

HOLINESS.

God wants His people to be pure. We are told over and over again, that purity in their hearts is the very central idea and end and purpose of the Gospel of Jesus Christ. "He gave Himself for us that He might redeem us from all iniquity, and purify unto Himself a peculiar people, zealous of good works." "Every man that hath this hope in Him, purifieth himself even as he is pure."

"The will of God is your sanctification." There is, however, a sense in which sanctification must be the will of man. It must be my will too, and if it is not my will the Divine will can never be accomplished in me. I must will to be sanctified, as God is willing that I should be sanctified.

I received a letter some time ago from a young lady, telling me she had been the bond-slave for four or five years of a certain besetting sin, and the letter was the very utterance of despair. She struggled and wrestled and prayed, and tried to overcome the sin that had been reigning over her. Now and then she would get the victory, and then down she went again, and she said, "It is such a

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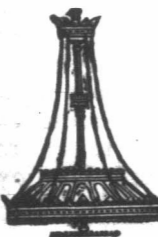
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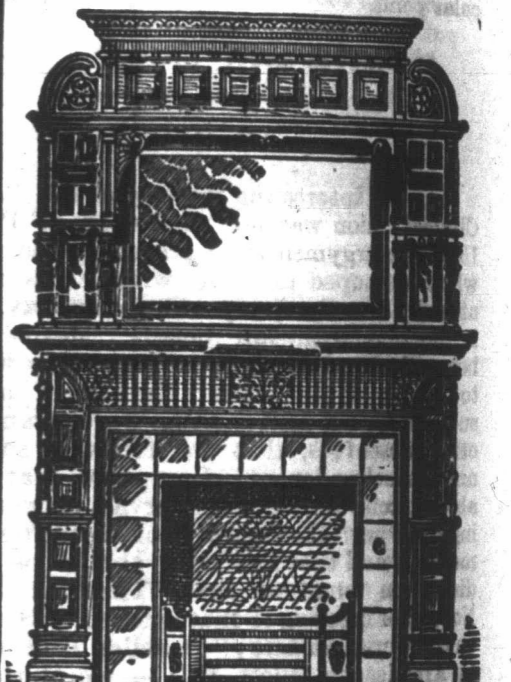


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subtle thing, connected with my thoughts and imagination, that I do not think I ever can be saved."

I answered the letter, and tried to encourage her faith and hope in Jesus Christ. I showed her how dishonouring this belief was, and that if she would only trust Him to come in and reign in her heart, He could purify and cleanse the very thoughts and imagination.

She made a little advance, and wrote me another letter. I wrote her again, and encouraged her to trust further. She said she could not come so far as to think that He could purify her thoughts. She had got as far as to believe that He could save her from putting them into practice, but she could not believe that He could purify them. I wrote her back once more, and tried, the Lord helping me, to show her how Jesus, by the inspiration of His Holy Spirit, could purify the very thoughts of our hearts; and, thank God, she did go another step. I have had two letters from her since. She said in the first of them:

"I rejoice with trembling, for fear it should be only temporary, but I have trusted God to purify the source, and I must say *He has done it*, and instead of thinking these thoughts, I have holy thoughts; and if Satan presents anything to my mind, it is so repulsive to me, that I cannot tell you the grief and horror with which it fills me."

I wrote her again, encouraging her, and received another letter in which she said, "It is a fact that He has cleansed the thoughts of my heart, and now I am conscious that my thoughts are pleasing to Him, and that He has saved me from this sin which has been the trouble and torment of my life for all these years gone by."—*Godliness.*

"OH, THAT CAN BE DONE AT ANY TIME."

The house in which I live was new when I moved into it. On the day the last workmen left, the man who had charge of the building came to me and said the house was ready to be occupied. I was simply a renter of the property, not the owner, but he asked me to go over the house with him to see that everything was in order. We found it complete with one trifling exception. Through some oversight the carpenter had neglected to put on the inner door of the vestibule the little knob which turned the latch. When I called the agent's attention to this, he replied, "Oh, that can be done at any time, and you can use the outer door for a few days."

I have been in the house two years to-day, and that little knob is still missing.

I know a minister who has a friend; a lawyer. Almost everytime they meet, the clergyman says, "I want you to come and take tea with me some day. I'll send for you soon." The next time they meet, he says "You have not been to tea with me yet; but you must come some time. I'll fix a day when I see you again."

This has continued for years, but the lawyer has never sat at his friend's table.

Both these men were sincere. The agent would have felt insulted if I had replied, "Two years from now that door will be without a knob." The minister would have thought it strange if the lawyer had responded, "You will never send for me."

Yet anyone as wise as the swallow in the fable, could have foretold the failure. A swallow had built her nest under the eaves of an old tumble-down woodshed. One day her brood was thrown into great excitement by hearing the owner say to his son, "Upon my word, William, some day we must tear down this unsightly shed and build a new one. Telling this to their mother, they begged her to take them away at once. "What time did he set for the work?" she asked. They replied "Some time." "Then be easy my children," said the mother, "for some time means any time but the present. When, however, you hear him fix a definite day, then we must be flying."

How many good deeds which we purposed have we consigned to a tomb from which there is no resurrection, with the words, "Oh, I can do that

any time." The date on the headstone of that grave is "Some time."

Ye who intend to repent, fix a date. If you refuse to fix a day, your intention is deceptive. You leave the time uncertain with a purpose—that purpose is to provide a way for avoiding rather than for performing the duty.

If you sincerely try to set a day for that duty, you will find no time so suitable as to-day. The present time is our own. To-morrow no man ever saw. We must not, dare not, put off this matter of repentance and turning to God, for a future that may never be ours. God's time is now—"to-day." "Now is the accepted time, now is the day of salvation."

A SWEET HOME.

Like the magical city of old,
"Twas built in a single night;
For the builder was busy and bold,
And worked with all her might.
She worked as fast as she ever could,
But she used not brick, nor stone, nor wood,
From the base to the topmost dome;
She used not wood, nor stone, nor brick,
But the floor was warm and the walls were thick;
O what a queer little home!

She entered my own estate
With no regard for the laws;
She made herself a gate;
Her teeth were the knives and saws.
Right in my way her dwelling stood;
It was not built upon clay or mud,
Nor on rock, nor sand, nor loam;
It was not built upon earth at all,
But she made it within a crystal wall—
A quaint and curious home.

In the light of the morning sun
The work of the night I see;
For now the building is done;
But the builder, where is she?
I found her not, but I know her name—
'Tis Mistress Mouse, that meddling dame
Who loveth by night to roam.
Into my pantry she gnawed a hole,
And built her house in my sugar bowl;
Ah, what a sweet, sweet home!
Hand and Heart.

GOD'S OWNERSHIP.

When the Scriptures and reason speak of God's ownership in us they use the word in no accommodated sense. It means all that it can mean in a court of law. It means that God has a right to the service of his own. It means that since our possessions are his property they should be used in his service—not a fraction of them but the whole. When the Lord returned from the far country, to reach his servants to whom he had entrusted his goods, he demanded not simply a small portion of the increase, but held his servants accountable for both principal and interest—"mine own with usury." Every dollar that belongs to God must serve him. And it is not enough that we make a good use of our means. We are under exactly the same obligations to make the best of our money that we are able to make good use of it; and to make any use of it than the best is a mal-administration of trust. Here, then, is the principle always applicable—that of our entire possessions every dollar, every cent, is to be employed in the way that it will best honor God.

HUMILIATION FOR SIN.

Observe what deep reasons we all have for humiliation and self-abasement. Let us sit down before the picture of sin displayed to us in the Bible, and consider what guilty, vile, corrupt creatures we all are in the sight of God. What need we all have of that entire change of heart called new birth or conversion! What a mass of infirmity and imperfection cleaves to the very best of us at our very best! What cause have we to cry with the publican, every night in our lives, when we think of our sins of omission as well as commission, "God be merciful to me a sinner!" How admirably suited are the General and Communion Confessions of the Prayer Book to the actual con-

dition of all professing Christians! How true it is that the holiest saint is in himself a "miserable sinner," and a debtor to mercy and grace to the last moment of his existence! For my part I am persuaded the more light we have, the more we see our own sinfulness; the nearer we get to heaven, the more we are clothed with humility. In every age of the Church you will find it true, if you will study biographies, that the most eminent saints—men like Bradford, Rutherford, and McCheyne—have always been the humblest men.—*The Bishop of Liverpool, in "About Sin."*

THE WORKING OF THE LEAVEN.

Mr. Mackenzie, the chief commissioner of the central provinces of India, in officiating recently at the laying of the corner-stone of a mission church at Jabulpore, made an address on the missionary enterprise, from which the following is taken: "No man who studies India with a seeing eye, can fail to perceive that the indirect results of missionary enterprise, if it suits you so to call them, are, to say the least, most pregnant with promise. The Dagon of heathenism is being undermined on all sides. To careless bystanders the image may loom as yet intact in all its ghonlish monstrosity, but its doom we know is written. And great will be its fall. I have often given it as my opinion, that ere many years are over, we shall have in India a great religious upheaval. The leaven of western thought, and the leaven of Christianity together are working on the inert heap of dead and fetid superstitions, and by processes which cannot always be closely traced, are spreading a regenerating ferment through the mass, which must in time burst open the cerements that now enshroud the Indian mind."

GREAT GUNS.

One of the most curious features of the great Krupp works, at Essen, Germany, is the monster steam hammer, which bears the name of "Unser Fritz." It is nearly 200 feet high, and the hammer, which weighs 1,000 tons, falls on a block of metal weighing no less than 20,000 tons. It has a steam engine of its own. On one of the cross-pieces may be seen the following inscription in large gilt letters: "*Fritz nur immer druff!*" (Let her go Fritz!) It commemorates a visit of the Emperor in 1877. Mr. Krupp presented the mechanic in charge of the hammer to the kaiser, and stated that he could bring down the enormous mass of metal on the most delicate and fragile object without breaking it. The Emperor thereupon drew his watch from his pocket and placed it under the hammer. The man hesitated for a moment, whereupon the kaiser, with a view of encouraging him, exclaimed, "*Nur immer druff, Fritz.*" The experiment succeeded, and the Emperor presented the watch in question to the man as a reward for his skill. All access to the Krupp gun-works by strangers is strictly forbidden, and even when foreign royalties visit Mr. Krupp's domains, their aides de-camp and gentlemen in attendance are not allowed to accompany them. When completed, the smaller guns are experimented with within a wonderful underground tunnel to insure secrecy. Every three months the heavy wood framework supporting roof and sides of the tunnel have to be renewed, so great is the concussion of the air. The great guns are tried in an immense inclosed space at Dummeln, which is over seven kilometers long. The Krupps employ a force of 25,000 workmen, and beside the immense establishment at Essen, own works at Newied and Sage in Germany, and enormous iron mines at Bilbao in Spain. The firm possess, moreover, four large and splendid steamships, twenty-nine locomotive engines, eighty miles of railway, ninety miles of telegraph, 880 railway cars; 439 steam boilers, 450 steam engines supplying a total of 19,000 horse-power, and which consume daily 3,100 tons of coal and coke. It may be added that no gun ordered by a foreign government leaves the establishment without the express permission of the German government.—*New York World.*

A REMARKABLE RESULT.

It is probably true that the poor, as a class, deny themselves more than do the rich that they may give in charity. The smallness of their offerings compared with those of men who have abundance, should not blind us to the fact that often they give most generously. We have seen a story recently of a Scotch woman whose practice it was to give a penny a day for missions, to whom a visitor gave a sixpence to procure some meat, on learning that she had not lately enjoyed that luxury. The good woman thought to herself, "I have long done very well on my porridge, so I will give this sixpence also to God." This fact came to the knowledge of a missionary secretary who, at a missionary breakfast not long after, narrated the incident. The host and his guests were profoundly impressed by it, the host saying that he had never "denied himself a chop for the cause of God." He thereupon instantly subscribed \$2,500 additional, and others of the party followed his example till the sum of \$11,000 was raised before they separated. It was a remarkable result of the gift of the sixpence, of which the good woman was duly informed. And notwithstanding this fine sum of \$11,000 from some rich men, it is altogether probable that the old lady's gift, measured by the balances of the sanctuary, was larger than that of any one of them.—*Missionary Herald.*

LAHORE.

The Rev. H. C. Carlyon, in a letter published in the Report of the Delhi Mission, describes a six weeks' preaching tour, in the course of which 55 villages were visited, besides 10 centres, at which he camped. Even with the aid of the magic lantern, he found that only a small fraction of the population were accessible. He adds, "No one need be surprised therefore at our still having to fight again and again against such false notions as (1) that the English are sun worshippers, because they close the law courts, etc., on Sundays; (2) that a Christian is a man who breaks his caste by eating with men of other castes. It is a common custom among the Jats to take women of a much lower caste as second wives; and though they try to persuade themselves that by bathing in the Ganges and making offerings to the Brahmans they have eradicated the evil, yet they are honest enough to allow the force of our argument that they would all be Christians if being so depended only upon eating and drinking. In a similar way when they condemn us for being destroyers of their faith, they allow that their own words declare liars, etc., to be men who have corrupted their own faith. Curious arguments are occasionally alleged. The name Hindu is derived from *Hinsa*, 'killing' and *durkana*, to put far away, and is applied to their scruples about killing the cow. The idea of a perfect devotee is illustrated by the fact that a full pitcher makes no noise whilst being carried, but a half full says 'chuck, chuck.' So they say, 'If you know God so perfectly as you profess, why do you not sit at home quietly?' Perhaps this indicates the annoyance felt by the Brahmans at the influence we are gradually exerting."

CENTRAL AFRICA.

In a sermon preached in Washington before the Council of the American Domestic and Foreign Missionary Society, Bishop Whipple said in reference to the Missionary Bishops whom he met at Lambeth: "Another of these Bishops was one of the manliest men that I ever looked upon; Bishop Smythies, the picture of manly beauty, honoured by his University, beloved by friends, a face gentle and loving as that of St. John. When I thought of this man going on foot in the interior of Africa, perhaps to die for Christ, I could not keep back the tears, and I went to him and said, 'My good brother, I cannot tell you how my heart goes out to you in loving sympathy.' He smiled, and said, 'Bishop, when the Church in Jerusalem had more work than it knew how to do, the Holy Ghost sent one of its ministers upon a long journey to convert one African. Surely it is not much for the Chris-

tians of Christian England to send a Christian Bishop to millions who never heard there is a Saviour. . . . Marvellous as is the progress of Christian Missions and the work which has been done in this century, it has largely been committed to the English-speaking race. In the Providence of God races of men have been selected by Him to do His work. Two hundred years ago the English-speaking people of Europe were less than many of the nations of the Latin races. Spain outnumbered England two to one. To-day there are one hundred and fifty millions of English-speaking people in the world, one-tenth of the entire human family. When we think of the future, that by the close of another century more than five hundred millions will be speaking our language, it leads us to ask on bended knees, why has this commission been committed to this English-speaking race, and what are the responsibilities that rest upon our branch of the Church of God?"

—A boy was one day sitting on the steps of a door. He had a broom in one hand and a large piece of bread and butter in the other. While he was eating it, he saw a poor little dog not far from him. He called out to him: "Come here, poor fellow!" Seeing the boy eating, he came near. The boy held out to him a piece of his bread and butter. As the dog stretched out his head to take it, the boy drew back his hand and hit him a hard rap on the nose. A gentleman who was looking from a window on the other side of the street saw what the boy had done. Opening the street door, he called out to him to come over, at the same time holding a sixpence between his finger and thumb. "Would you like this?" said the gentleman. "Yes, if you please, sir?" said the boy, smiling. Just at that moment he got so severe a rap on the knuckles from a cane which the gentleman had behind him, that he roared out with pain. "What did you do that for?" said he, making a very long face, and rubbing his hand. "I didn't hurt you, nor ask you for the sixpence." "What did you hurt that poor dog for just now?" said the gentleman. "He didn't hurt you, nor ask you for the bread and butter. As you served him, I have served you. Now, remember, dogs can feel as well as boys; and learn to behave kindly toward dumb animals in future." Boys and girls, if you always got tit for tat, you would often come very badly off, and soon learn the golden rule to do to others as you would that others should do to you.

HINTS TO HOUSEKEEPERS

SPANISH CREAM.—Dissolve one half box of gelatine in one pint of hot milk in a double kettle. When thoroughly dissolved, add the yolks of three eggs and five tablespoonfuls of sugar, stir constantly and when it begins to thicken a little, stir in the well beaten whites of three eggs, and one and one-half teaspoonfuls of vanilla. Remove from the fire immediately and pour in a pudding mold or dish which has previously been dipped in cold water. This cream can be made in less than half an hour and should be left to stand in a cool place until the next day. Serve with cream whipped or plain. Cake can be served with it.

LEMON JELLY.—One box of gelatine dissolved in one pint of cold water for about an hour. Then add three pints of boiling water, the juice and grated rind of four lemons and sweeten to taste. Strain through a flannel bag and pour in jelly molds. It must be made the day before using and should stand on ice.

STEAMED CUSTARDS.—Boil one quart of sweet milk in a double kettle, and four eggs well-beaten, and two-thirds of a cup of white sugar. Let it come to a boil, then remove from the stove, and when cool flavor with one teaspoonful of vanilla and pour into custard cups. Have your steamer ready over boiling water and put your cups into it, steaming them until they thicken like custard pie. Try them with the handle of a teaspoon. When cold, grate nutmeg over the top. Serve in the cups for dessert or tea.

FANCY PUDDING.—Boil one pint of milk, add three tablespoonfuls of corn starch, three tablespoonfuls of sugar, and the whites of three eggs beaten stiff. Cook until thick and pour in a pudding mold which has been previously dipped in cold water. When cold and ready to serve, turn out in a large glass dish and pour around it a custard made of one pint of milk, the yolks of three eggs, one-third of a cup of sugar and one teaspoonful of corn starch; flavor with lemon extract.

ORANGE PUDDING.—Peel and slice four oranges in a large, deep dish and pour over them one-half cup of sugar. Boil one quart of milk, add three eggs, one cup sugar, three tablespoonfuls of corn starch wet in cold milk. Cook until it is stiff and clear. Remove from the fire, and when cool pour over the sliced orange. Whip the three whites and add three tablespoonfuls of sugar, spread over the top and brown in the oven. Set on ice until cool.

TAPIoca CREAM.—One quart of milk boiled with four tablespoonfuls of pearl tapioca, which has been previously soaked in milk or water for an hour. Cook three-quarters of an hour, then add the yolks of four eggs and two-thirds of a cup of sugar, cook fifteen minutes longer and pour in a pudding dish. When cold, flavor with vanilla. Whip one-half a pint of cream stiff, add the well beaten whites of four eggs, three tablespoonfuls of sugar and two teaspoonfuls of vanilla and pour over the top.

WHIPPED CREAM.—Whip with an egg beater one pint of cream until firm (place your dish in a pan of ice and it will beat sooner.) Add eight tablespoonfuls of fine sugar, the well-beaten whites of four eggs, and one and one-half teaspoonful of vanilla. Let it stand on ice until thoroughly cold. Serve with angel's food or other cake.

BAVARIAN CREAM.—One pint of milk, yolks of four eggs, one-fourth pound of gelatine, put all over the fire and stir until the gelatine is dissolved, then strain through a fine sieve, and when cool add one pint of cream and flavor with vanilla.

LEMON SPONGE.—Two ounces of gelatine, pour over it one pint of cold water, let it stand fifteen minutes, add half a pint of boiling water, three-quarters of a pound of white sugar, and the juice of four lemons. When the gelatine is cold, before it begins to get firm, add the well-beaten whites of three eggs; beat the whole fifteen minutes, until the mixture is quite white and begins to thicken; then pour it in a mold that has been previously wet in cold water.

SNOW PUDDING.—One-half box of gelatine dissolved in one pint of boiling water, when nearly cool, add one cup of sugar, juice of one lemon, strain, add whites of three eggs beaten to a stiff froth, beat all thoroughly and quickly; pour into molds. Serve cold with soft custard made of the yolks of three eggs and one-half teaspoonful of corn starch stirred in one pint of boiling milk and one-half cup of sugar. Flavor with vanilla.

—Many years ago the present Archbishop of York, who used to be an ardent fisherman, betook himself for a few days to a little Yorkshire village, which boasted a good trout stream, and put up at a clean but modest hotel. His grace, on his arrival, informed the landlord who he was, and on leaving, wrote a check for his bill, and handed it to his host. The Yorkshireman closely scanned the signature and asked: "What name is this?" "W. Ebor," answered his grace. "Ah," said the landlord, as he pocketed the cheque, "I thought you were telling me a lie when you said you were the Archbishop of York."

—There is a threefold submission to God—first, of our carnal hearts to His holiness; secondly, of our proud hearts to His mercy; thirdly, of our revolting hearts to His sovereignty.—*Dr. Manton.*

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TWO WAYS OF READING THE BIBLE.

A HINT FOR YOUNG PEOPLE.

"Would you like another chapter, Lillian, dear," asked Kate Everard of the invalid cousin, to nurse whom she had lately come from Hampshire.

"Not now, thanks, my head is tired," was the feeble reply.

Kate closed her Bible with a feeling of slight disappointment. She knew that Lillian was slowly sinking under an incurable disease, and what could be more suitable to the dying than to be constantly hearing the Bible read?

"There must be something wrong here," thought Kate, who had never during her life kept her bed for one day through sickness. "It is a sad thing when the dying do not prize the Word of God."

Lillian's languid eyes had closed but she opened them, and with a soft, earnest gaze on her cousin, replied: "I do; they are my support. I have been feeding on one verse all the morning."

"And what is that verse?" asked Kate.

"Whom I shall see for myself, and mine eyes shall behold, and not another."

"What do you understand by the expression 'not another?'" asked Lillian.

"Why, of course it means—well, it just means, I suppose, that we shall see the Lord ourselves," replied Kate, a little puzzled by the question; for though she read the text a hundred times, she had never once dwelt on its meaning.

"Do you think," said Lillian, rousing herself a little, "that the three

last words are merely a repetition of 'whom I shall see for myself?'"

"Really, I never so particularly considered these words," answered Kate. "Have you found out any remarkable meaning in that 'not another?'"

"They were a difficulty to me," replied the invalid, "till I happened to read that in the German Bible they are rendered a little differently; and then I searched in my own Bible and found that the word in the margin of it is like that in the German translation."

"I never look at the marginal references," said Kate, "though mine is a large one and has them."

"I find them such a help in comparing Scripture with Scripture," observed Lillian.

Kate was silent for several seconds. She had been careful daily to read a large portion from the Bible, but to "mark, learn and inwardly digest it," she had never even thought of trying to do. In a more humble tone she now asked her cousin:

"What is the word which is put in the margin of the Bible instead of 'another' in that difficult text?"

"A stranger," replied Lillian, and then clasping her thin, wasted hands, she repeated the whole passage on which her soul had been feeding with silent delight, "Whom I shall see for myself, and mine eyes shall behold, and not a stranger."

"O, Kate," continued the dying girl, while unbidden tears rose to her eyes, "if you only knew what sweetness I have found in that verse all this morning while I have been in great bodily pain. I am in the Valley of Shadow—I shall soon cross the dark river, I know it; but He will be with me and 'not a stranger.' He is the Good Shepherd, and I know His voice; a stranger would I not follow. And when I open my eyes in another world it is the Lord Jesus whom I shall behold—my own Saviour, my own tried friend, and 'not a stranger; I shall at last see Him, whom, not having seen I have loved.'"

Lillian closed her eyes again, and the large drops, overflowing, fell down her pallid cheeks; she had spoken too long for her strength. But the feeble sufferer's words had not been spoken in vain.

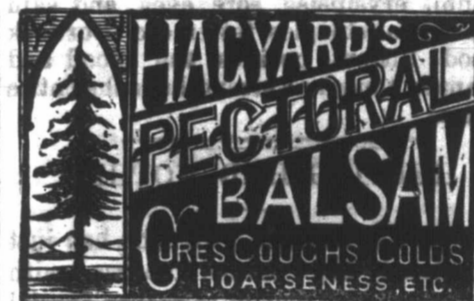
"Lillian has drawn more comfort and profit from one verse—nay, from three words in the Bible, than I have drawn from the whole book," reflected Kate. "I have but read the Scriptures—she has searched them. I have been like one floating carelessly over the surface of waters under which lie pearls; Lillian has dived deep, and made the treasure her own."

Let me earnestly recommend the habit of choosing from our morning portion of the Bible some few words to meditate over during the day. At a mother's meeting which I attend, each of the women in her turn gives a text to be remembered daily by all during the week, and in every family such a custom might be found helpful. It is by praying over, resting on, feeding on God's Word, that we find that it is indeed spirit and life, and to the humble, contrite heart, "sweeter than honey and the honeycomb."

"SING A SONG OF SIXPENCE."

You all know this rhyme; but have you ever read what it is meant for? The four-and-twenty black-birds represent the twenty-four hours. The bottom of the pie is the world, while the top crust is the sky that over-arches it. The opening of the pie is day-dawn, when the birds begin to sing, and surely such a sight is fit for a king. The king, who is represented as sitting in his parlor counting out his money, is the sun, while the gold pieces that slip through his fingers as he counts them are the golden sunshine. The queen, who sits in the dark kitchen, is the moon, and the honey, with which she regales herself, is the moonlight. The industrious maid, who is the garden at work before the king—the sun—has risen, is day-dawn, and the clothes she hangs out are the clouds, while the bird who so tragically ends the song by "nipping off her nose," is the hour of sunset. So we have the whole day, if not in a nutshell, in a pie.

RELY ON THIS.—Dear Sirs,—I have used Dr. Fowler's Extract of Wild Strawberry for the last three years, and can always rely upon it as a speedy cure for diarrhoea and all summer complaints. I can recommend it highly and I wish you every success. Mrs. W. Fowler, 12 Oxford St., Toronto.



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to God—first, irdly, of our -Dr. Manton.

AS A LITTLE CHILD.

When you told me to be a babe, and like a babe, to have no thought of anything but God, I did not understand what you meant. But it is beginning to dawn upon me now. At first, I simply took the attitude of faith, as you told me to, and kept saying to the Lord that I was only a helpless, ignorant child in His care; but what it really meant to be a child, different from what I had known, was all dark to me. Now, however, I am beginning to see. It is carrying the *childness* into a different region from before, and being a babe in the spiritual world, just as I have realized my helplessness in the exterior world. And now it comes to me like this: that I am born into a world of which I know nothing, and in which I have everything to learn, and that I am in it just like that baby you saw in the arms of its mother, carried in the arms of God, and cannot, literally cannot, do any more for myself than that baby could. I have no faculties developed yet with which to care for myself. I am utterly helpless and ignorant and weak. But just as the baby has its mother, I have God; and carried in His arms I cannot lack any good thing. As fast as I am prepared to receive His gifts, He will bestow them, just as the mother does; and my only care must be to yield Him a baby's perfect trust, and a simple, child-like obedience. If I follow Him whithersoever He leads I shall be with Him where He is. If I walk in the light, I shall have fellowship with Him. This is the nature of things. All things are mine, because I am His, and just as fast as I am prepared to receive them He will bestow them. So I just say to Him continually: "Lord, I am Thy little, helpless, ignorant baby. I do not understand anything about the life upon which I have entered, but I have Thee, and Thou understandest and wilt care for me. I leave it all with Thee." And although my mind seems in chaos, and nothing is clearly defined except this one thing of my relationship with God, yet I may trust and not be afraid, may I not? A baby does not need to have things clear, if the mother has.

This is a new kind of childlikeness to me. I have been used to seeing my way clearly. But now when I try to formulate things, there comes a haze or vagueness over me, and I cannot get what I call a grip on a single thing; except just this, that I am God's child, His baby, and He is sure to care for me; though *How* He will do it I cannot tell.—Ez.

CONSTANT CARE.—Constant care is necessary against unexpected attacks of summer complaints. No remedy is so well known or so successful in this class of diseases as Dr. Fowler's Extract of Wild Strawberry. Keep it in the house as a safeguard.

THE SHEPHERD-BOY.

A light-hearted shepherd-boy was keeping sheep one bright spring-morning in a flowery valley between wooded hills, and he sang and jumped for joy. The Prince of that country, who happened to be hunting in the district, saw him, and calling him up, said, "What makes you so merry, my little fellow?"

The boy, who did not know it was the Prince, replied, "Why should I not be merry? Our most gracious Prince himself is not richer than I am."

"Indeed!" said the Prince; "let me hear then, directly, how much you have."

The boy replied, "The sun in the bright blue sky shines as smilingly for me as for the Prince, and the hill and valley look as beautifully green and blooming for me as for him. My two hands I would not part with for a hundred thousand crowns, and I would not sell my eyes for all the pearls in the Prince's treasure-chamber. Over and above this, I have all I want; for I do not want anything more than I have. I have sufficient food every day, and have clothes to dress myself tidily with; and every year I receive as much money for my trouble and work as I find necessary. And can you say that the Prince has more?"

The good Prince laughed, and, making himself known, said, "You are quite right, my good lad; and you can now say that the Prince himself perfectly agrees with you. Only continue in the same happy spirit."

"Contentment still can joy and riches bring,
And make the peasant equal with the king!"

A CORRUPT SYSTEM.—Bad blood may corrupt the entire system and cause scrofulous sores, swellings, ulcers, salt rheum, erysipelas, sore eyes and skin diseases, as shingles, tetter, etc. Burdock Blood Bitters purifies the blood and cleanses, tones and strengthens the entire system.

HELPING HER MOTHER.

A pretty, talented girl, who has just completed her school course with credit, and by reason of rather special talents has received more attention than falls to the lot of most girls, was asked the other day how she was enjoying her vacation. "Oh, I'm enjoying it very much!" she answered brightly. "I'm doing the housework now, and letting mother have a little rest."

"Your mother is away on a vacation, then?" was the natural question.

"Oh, no! she's at home, but I'm giving her a chance to rest in the morning and to dress up and sit out on the piazza when she feels like it. I think it will do her good to have a little change."

A CURIOUS NURSE.

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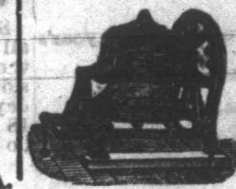
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