

**PAGES  
MISSING**

# Dominion Churchman.

We have much pleasure in stating that **Laoblan H. McIntosh, Esq.**, is Agent for the **DOMINION CHURCHMAN**, and is authorized to solicit subscriptions and collect all accounts.

THURSDAY, OCT. 12, 1876.

## A LIBERAL OFFER.

THE **DOMINION CHURCHMAN** has now been paying its weekly visits to Canadian homes for more than a year, and the publishers have no reason to complain of the reception their messenger has met with from the Church community. As it makes its periodical rounds, a welcome awaits it in the Mansion and in the Cottage. It takes a conspicuous place upon the desk of the literary and the deal side table of the backwoods farmer. The suspicion with which a fresh attempt to provide a church newspaper, for fireside reading, was at first regarded, has, we rejoice to say, vanished and; it is now confidently recommended by pastors to their people, and by people to their neighbors. The prompt notification which we receive of any failure of the paper to reach its destination, or even if it is a day or two late, would indicate how the journal is valued even if we had no direct evidence of the fact; but we have a drawer full of letters, expressing warm appreciation of and sympathy with our efforts — letters breathing encouragement, and promising to help forward the circulation of the **CHURCHMAN**; letters containing articles and news for publication, and which are by no means to be despised, registered letters containing the subscriber's payments and often enclosing also the money of new subscribers. Letters also of an opposite cast are reassuring, when interpreted according to Rory O'More's rule for the interpretation of dreams. For example, if some polemical high churchman scolds us for not pouring grape and canister into the low church ranks, or if some high tempered low churchman sends back our paper because it does not fight along the lines of his party, or if we receive a curt message, "stop my paper" from some "aggrieved parishioner" who desires to tell the public that he thinks his clergyman should be stripped of his gown for preaching that pure, innocent babes, are born in sin, and are the children of wrath, and consequently ought to be brought early to the sacrament of regeneration. Letters like these interpreted according to the above named canon are not a little cheering, as proving that the *via media* which we have held from the beginning, which shuns both extremes, while keeping upon a well-defined straight road, which cannot satisfy the fighting parties ranged along the fence on either hand, suits the great bulk of non-polemical clergy and laity who wish to "live and let live."

Let not, however, the object of the above remarks be misunder-

stood. We do not desire to boast of our success, much less is it our intention to intimate that we are satisfied with the circulation of the paper and our subscription list, and may now rest and be happy, after the example of the farmer who, upon getting a good harvest said to himself "thou hast much goods laid up for many years, eat, drink, and be merry." We do not write in this spirit at all. No; but desire to tell our readers what encouragements we have met with in our arduous undertaking to establish a Church journal in this country, and to make them a ground for fresh endeavours on our own part and a plea for bespeaking further co-operation in our efforts from the numerous well-wishers of our enterprise, both among the clergy and laity. For it must be admitted that not a little of the success which we have met with, has been due to the recommendations by clergymen to the members of their congregations, and by members of congregations to one another. We thank all who have so aided us, and by recording the good results of such help would incite them to persevere in aiding us. And because one and one make two, could each subscriber procure but *one additional subscriber*, the circulation of the journal would be *doubled at once*. Let us, one and all, then speed forward the circulation of the **DOMINION CHURCHMAN**. We are not diffident in urging this point, because we are not labouring only for our own interest, but for the good of the church at large. As loyal sons of the church we have the good of the church in view, and in our journal, labour in her cause, with hand and head and heart, and therefore confidently appeal to the members of the church for constant and active aid. We honestly desire to make the journal serviceable to the church and instructive to our church-people. We wish to make it complete and first-class in all its Editorial, News, and Missionary columns, so that it may in no respect come behind what a **Dominion Church** paper ought to be. Now, we can accomplish this by "a long pull, and a strong pull, and a pull altogether." Let everyone, then lay hold with a will. And to give an impulse to fresh endeavours we hereby offer the **DOMINION CHURCHMAN** to all new subscribers from the first November next to the thirty-first December, 1877, for the year's subscription price (two dollars) if paid without fail in advance. Let our friends proffer this inducement to others for subscribing at once to the journal. And we add yet another. We purpose commencing a new story in the first November number which will be even more interesting than that now drawing to a conclusion. And let not this be deemed a slight inducement. We heard the other day two Churchmen speaking about the paper to one another. Said one, "have you read the story in the **DOMINION CHURCHMAN** as it came out?" "No," said the other rather carelessly, "I hav'nt time to read

stories." Well replied the other, "I make time. For I think, a good story, with its account of trials, temptations, and enjoyments, such as life is full of, containing sound moral lessons, woven in and out, is not to be despised." So say we, for by such stories are we not taught by illustration and parable how to "walk worthy of the vocation wherewith we are called," and how "having done all to stand in the evil day, and also "to fight and overcome?" Let us then, one and all, determine that the **DOMINION CHURCHMAN SHALL BE BETTER SUSTAINED, BETTER CIRCULATED, AND MORE COMPLETE, INTERESTING, AND INFLUENTIAL, THAN EVER.**

## THE EIGHTEENTH SUNDAY AFTER TRINITY.

The first lesson for Mattins records a most remarkable instance of the infatuation and obstinacy of the heart of the Jewish nation, previous to the Babylonish captivity. At this distance of time it appears to us most extraordinary that so great an amount of blindness and stupidity could fall upon any people, with evidences of God's anger against them so strong and convincing. The roll which Baruch read to the princes, and which Jehudi read to the King, contained Jeremiah's prophecies. This Jehoiakim burnt. The second roll included also the ruin of Jehoiakim and his house, and is the book of the prophet we now possess. The Jews to this day commemorate the burning of the first roll, by an annual fast. The sacred historian remarks, however, upon the hardness and indifference of most of those who witnessed the King's profane act:—"Yet they were not afraid, nor rent their garments, neither the King nor any of his servants that heard all these words." But honorable mention is made of Elnathan, Delaiah, and Gemariah, that they made intercession with the King that he would not be guilty of so daring an act of impiety, "but he would not hear them."

The first lesson for Evensong is the second chapter of the book of the prophet Ezekiel. This was another of the prophets sent to witness for God, in the earlier part of the captivity, he being contemporary with Jeremiah and Daniel. He received his commission as a prophet in the fifth year of his captivity, B.C. 594. He tells us nothing about his personal history or family affairs, except the death of his wife. He continued to exercise the prophetic office for twenty-two years, and is supposed to have lived with the captives during the whole of his life, by the river Chebar, now *Khabur*, a stream of considerable length flowing into the Euphrates, near Circesium, *Kirkesia*. From the fact that the elders often came to enquire of him what message God had sent through him, we may believe that he

exercised considerable influence over his countrymen. Tradition states that he was killed at Babylon by the chief of the people, for having reproved him on account of his idolatry.

Ezekiel's writings show how admirably he was fitted, as well by natural disposition as by spiritual gifts, to oppose the rebellious house, the people of stubborn front and hard heart, to which he was sent. The vigor of his conceptions is shown in the minuteness of his detail, and the sharpness of outline which belong to real existence. His whole life was kept in complete subordination to the great work to which he was called. We never meet with him as an ordinary man; he always thinks and speaks as a prophet. The chapters given from his prophecy for this Sunday, are an astonishing exhibition of liveliness of conception, force of character, and vigor of expression, while they give us lessons which may serve to instruct and guide the minister of the church. "Thou shalt say unto them, Thus saith the Lord God. And they, whether they will hear, or whether they will forbear, (for they are a rebellious house,) yet shall know that there hath been a prophet among them."

The whole duty of man, as a Christian, is contained in the COLLECT and GOSPEL. The familiar formula of the Collect—resistance to the world, the flesh, and the devil—represents all the temptations to which a Christian is liable; and to this may be added the words of the EPISTLE, which comprehensively states the whole object of the Christian's life—"waiting for the coming of our Lord Jesus Christ." The duties, the difficulties, and the purpose of the Christian life are made the subjects of prayer and commemoration for practical usefulness. The connection of each of them with the grace of God and the Person of Christ is illustrated by the eloquent and comprehensive passage of St. Paul in his epistle, and also by the remarkable events recorded in the Gospel, when the Lord confuted the gainsaying of his unbelieving enemies, by proposing to them a question which does not appear to have occupied their thoughts previous to this occasion. The passage from the Old Testament Scriptures which the Lord quotes might, however, be urged with some effect upon the attention of unbelievers in the present day.

#### ST. LUKE.

This name is a contraction of *Lucanus*, and intimates that St. Luke was descended from heathen ancestors, and that he was either a slave or a freedman. He was a physician by profession, and therefore a man of education, as is also shewn by the classical style in which the introduction to his Gospel and the latter part of the Acts are written, as well as by the explicit and learned details which he gives on various antiquarian, historical, and geographical subjects. He is said to have painted a portrait of our Saviour, an engraving of which appeared in the

London Art Journal a few years ago. The Gospel which goes by his name contains exceedingly valuable accounts not found in the books of the other evangelists; as those concerning the childhood of Jesus, the admirable parables in the fifteenth and sixteenth chapters, the narration respecting the disciples at Emmaus, and the section from chap. ix. 51 to xix. 27, which contains particulars mostly wanting in the other evangelists. The statements he gives are taken from accounts given by eye-witnesses to the events he relates, which he appears to have accurately investigated. Besides the gospel which bears his name, St. Luke wrote also the Acts of the Apostles, which contains the history of the foundation of the Christian Church in two great sections: the first embracing the spread of Christianity among the Jews, chiefly by the instrumentality of St. Peter, contained in the first twelve chapters; and the second, its spread among the heathen, chiefly by the instrumentality of St. Paul, and which is comprised in the rest of the book. From the circumstance that the book of the Acts leaves St. Paul a captive, it is probable that St. Luke accompanied St. Paul to Rome, employing his leisure there in composing the Acts, and that he left off writing before the fate of St. Paul was decided.

#### INTERCHANGE OF PULPITS.

The Bishop of Manchester has recently preached at Penwortham Church, near Preston. His Lordship, in alluding to what is called the unsectarian Christianity of the present day, said he had not long ago been asked by a Nonconformist gentleman in Manchester, to go to his establishment and attend the mid-day prayer, being assured that he would rarely meet with any thing that would offend him. The Bishop excused himself by saying that, besides the inconvenience of the hour, there was the fact that when he was in town he could go to his own Cathedral and pray there, for there he knew what he should meet with, and that there would not be even the possibility of being offended. He had also been asked by a Nonconformist minister in London to go and preach in his pulpit. He declined the invitation, for he did not believe that any good could come out of churchmen entering Nonconformist pulpits, nor of Nonconformists entering Church pulpits. The result, he said, would be confusion and chaos. He had no faith in that vapid, hazy, indefinite sort of belief, as if indifferent to the teachings of his Church. Though he was often designated a Broad Churchman, he was not quite so broad as all that. What he would say to Nonconformists was "Go on your own way, and I will go on mine." He thought that was the way the Church and the denominations could best live in peace.

The subject might, however, have been taken up in a somewhat different manner, as there is a great principle involved in it, and one which the Bishop does not distinctly enunciate, although

he may be understood to allude to it in speaking of his dislike to a "vapid, hazy, indefinite sort of belief," and being "indifferent to the teachings of his Church." Perhaps he would have made his case stronger in reference to the interchange of pulpits generally, if he had quoted *in extenso* the preface to the ordination service of the Prayer Book. This part of the Church's teaching appears however to be very extensively ignored in some quarters; and, from what we have heard in public, we could almost imagine there are some people holding considerable ecclesiastical preferment in this country who are hardly aware of its existence. Its statements are very positive, and we can scarcely imagine more than one interpretation that could possibly be given to it. It says:—"It is evident unto all men diligently reading the Holy Scriptures and ancient authors, that from the Apostles' time, there have been these orders of ministers in Christ's Church—Bishops, Priests and Deacons,—which offices were evermore had in such reverent estimation, that no man might presume to execute any of them except he were first called, tried, examined, and known to have such qualities as are requisite for the same; and also by public prayer, with imposition of hands, were approved and admitted thereunto by lawful authority: and, therefore, to the intent that these orders may be continued, and reverently used, and esteemed in the Church of England, no man shall be accounted or taken to be a lawful Bishop, Priest, or Deacon in the Church of England, or suffered to execute any of the said functions, except he be called, tried, and examined, and admitted thereunto according to the form hereafter following, or hath had formerly Episcopal consecration or ordination."

#### EXTREMES MEET.

There may, possibly, still be left some very innocent individuals who are disposed to question the truth of the principle enunciated in the heading of this article. If so, let them pay attention to the proofs which are accumulating every hour. The *Rock* and the Pope are still on the most amicable terms in reference to the "question" now agitating Europe so deeply. But, perhaps, after all, one need not be so much surprised at this close agreement on a vital question. The occupant of the chair of St. Peter, (*Petros*) claiming to be the *Rock* (*Petra*) of the Church, it might very naturally be asked:—If their claims are identical, why should not their principles be identical also? However that may be, it happens just now that the Pope supports the Turks against the Eastern Christians; and the *Rock* with the rest of what is called "the Mohammedan Press," does the same. The Pope has two reasons for his conduct. First of all, when Italy became, or was becoming united, the Pope recommended his Italian friends to invest in that *safest of all securities*, Turkish bonds; and, therefore, he cannot now leave his

followers in the church. Secondly, as we have remarked before, he is jealous of Eastern Christianity; and especially is His Holiness jealous of the Eastern Patriarch, when the slightest prospect emerges above the horizon which points to the possibility that his dreaded rival will ever occupy the Patriarchal Throne of St. Sophia. As for the *Rock*, (that is the English rival of the Roman one,) we can imagine no possible excuse for its waywardness, except the natural tendency of one extreme to gravitate towards the other. This tendency may not be included in the Newtonian theory; but if not scientifically demanded, it is nevertheless philosophically and historically true. That the journal which constitutes itself the bulwark and the mouthpiece of an extreme Protestantism should be so lacking in the elements of common humanity, to say nothing of piety, is certainly instructive. From the tone of some of its recent articles one would imagine that the Turk is doing a blessed work in the East, when he is extirpating the Greek Christians by the ten thousand at a time, even though it be with slow and barbarous torture, and with nameless atrocities worse than death, which will make the 19th century stand out on the pages of the future history of our world, as having perpetrated and sanctioned a more horrible and a more wanton outrage on humanity than any other century of the Christian era.

The Bishop of Manchester has congratulated England on its "awakened conscience," seeing that throughout the length and breadth of our father-land it is stirred to its innermost depths with a righteous indignation at the oppressions and cruelties which have been suffered, not only by the Christians in Bulgaria, but more or less by Christians in all parts of the Turkish dominions. And the Bishop of Gloucester, also, has come forward and asked England to speak and act now as she did two hundred years ago, when the villages of Piedmont were stained with innocent blood. Filled with pious horror at the very idea that the Christians in the East should be supposed deserving of as much sympathy and human feeling as the Protestants of the Piedmontese valleys, the *Rock* exclaims:—"The Bishop appears to forget that the Christians in whose behalf England lifted up her potential voice, at the time to which he refers, were Protestants, the successors of those 'Who kept the faith so pure of old, When all our fathers worshipped stocks and stones.' It is one thing in God's sight to avenge His saints, and quite another thing to avenge worshippers of the wafer-god!" Comment on such an effusion is unnecessary; the writer of this pious sentence has however been told since, that the Bulgarians are not the kind of worshippers he seems to have supposed.

#### DR. DOLLINGER AND THE EAST.

The sentiments of "the greatest of living historical scholars," on one of the principal questions of the day, cannot be

otherwise than interesting to all those who appreciate the practical character of his mind, united with extensive learning. He says the great mistake was ever to have admitted such a power as Turkey to a place among the civilized states of Europe. They will promise reforms anywhere and everywhere, but everybody knows what the promises are worth. The *Sheik-ul-Islam* has ruled that it is impossible, consistently with the law of the Koran, to admit Christians to sit as legislators in a representative assembly, or to enrol them in the army. They are still at the mercy of the barbarous horde which has settled for four hundred years in Eastern Europe. Turkey has shown itself, at least at present, as incapable of progress in civilization and humanity as ever; as incapable of government by law as distinct from arbitrary will; absolutely incapable of social and domestic purity. But the mistake has been made; and the question now is, how to make the best of it. Europe cannot, for very shame, hand over the populations of the Balkan provinces to the barbarians who have desolated Bulgaria. But Dr. Dollinger doubts the advisability of establishing more autonomous states, under European princes, upon the model of Serbia and Roumania. He inclines to the idea of a permanent international commission at Constantinople, in which England, Germany, Russia, Austria, France, and Italy would be represented. Such a commission would be understood to owe a certain modified allegiance to the Sultan; but it would govern the provinces of European Turkey, or at least, the Christian inhabitants of those provinces, on European principles. Dr. Dollinger has discussed the difficulties of bringing the powers to agree to such a plan, and of inducing Turkey to submit to it. He thinks the difficulties not insurmountable. He says Turkey must submit if the powers were agreed; and that she has maintained her barbarous system by trading on their jealousies and divisions. If a plan of the kind he suggests were adopted, the Bulgarian atrocities could not be repeated; if the *status quo* is maintained, they are always possible. Dr. Dollinger, in conversation with Canon Liddon, dwelt at length on the magnificent opportunity the present crisis offers to English statesmen, if they had the heart and courage to take advantage of it. By securing the political emancipation of the Christian population in European Turkey, England would command the lasting gratitude of races which will assuredly rule in Eastern Europe. In these races she would find a far more solid barrier against Russian ambition than can ever be supplied by the savage and decaying power, which has owed its prolonged existence to English armaments and to English gold.

Dr. Dollinger stated that the universal impression in Germany was that the English fleet had been sent to Besika Bay in order to support the Ottoman Government; and that the Turks would not have dared turn their wild beasts in upon the Bulgarians, unless they had

felt sure of the support of England. And it is unfortunate that Lord Derby's explanation, as to the object of the fleet, was not given sooner. At the same time he remarked that the question ought not to divide political parties; the Conservatives, having no real interest in the upholding of a barbarous government, merely because Lord Palmerston and the Liberals have bequeathed them a treaty, which it is very troublesome to revise in the interests of Christendom and humanity. When Christianity and civilization are on one side, and Islam in its last and most degraded phase of barbarism is on the other, there ought to be no doubt as to which would engage the sympathies and the support of the English people.

The man who, perhaps more than any other in Europe, understands Turkey, is Lord Stratford de Redcliffe; and it is worthy of remark that his proposals agree pretty nearly with those of Dollinger. He believes not in the autonomy of the several Christian states, but in the international commission. Notwithstanding Lord Stratford de Redcliffe's profound knowledge of everything connected with Turkey, at present we rather incline to Mr. Gladstone's opinion that placing Herzegovina, Bosnia, and especially Bulgaria, in a similar position to that occupied by Serbia and Roumania, would go very far towards a settlement of the Eastern Question for some time to come.

#### PARALLEL ATROCITIES.

The journals which have earned for themselves the unenviable sobriquet of "the Mohammedan press," from their readiness to palliate the misdeeds of Turkey, are fond of adducing the fact that there have been Christian massacres, and, therefore, they say it does not lie in our power to say anything about the Turks for indulging their fierce and brutal passions in that way. Those who talk and write in this strain, seem to have forgotten that whatever severities or excesses can be laid to the charge of Western Governments or troops, have been in actual warfare; and even the barbarities that took place in Constantinople in 1453, were on the occasion of the capture of the city, which had stoutly resisted the invaders. The Bulgarian outrages, however, were altogether unprovoked; the slight symptoms of insurrection were of the simplest character, all but absolutely innocent, and yielded immediately to the demands of the Turkish authorities. There was not a Bulgarian that did not give up his arms when asked to do so; and these arms were given up under a distinct promise of safety. The suggestion that we have no right to find fault with the horrible deeds that were perpetrated afterwards, because Christians have sometimes been cruel, was admirably met by Mr. Gladstone in his speech on Blackheath in these terms:—"I will not refer to the misdeeds of other nations, but we see now, I think, that there was a dreadful massacre at Glencoe, that there were great atrocities

perpetrated at Badajoz, in the peninsular war; and, coming down to later times, I am bound to say I cannot defend the proceedings which were taken either in what was called the revolt at Cephalonia, or in the more recent revolt in Jamaica. I cannot, and will not defend each and all of those proceedings; but, good heavens! to pretend to compare those proceedings with what we are now dealing with, is an insult to the common sense of Europe. They may constitute a dark page in British history, but if you could concentrate the whole of the blackness of that page into a single point, it would pale, it would be almost invisible, from its minuteness, to any one of the pages that will hereafter consign to everlasting infamy the proceedings of the Turks in Bulgaria."

Complaint is made in some quarters that political capital is attempted to be made out of the mistakes, the indifference, and the infatuation of the British Ministry. But we do not know that there is anything very remarkable or very new in the fact that politicians have an eye to political capital, wherever they may happen to find it. Nor does it often occur that a political party, is so generous as the present administration in England has shown itself, in furnishing such an abundance of materials, from which a very large and very rich amount of political capital can be drawn by their opponents.

#### TRADE WITH AUSTRALIA.

We are glad to see this subject receiving increased attention in this country, as we believe that next to commercial intercourse with the West Indies, that with Australia is next in importance. If both were cultivated in the way and to the extent which many who are acquainted with the matter recommend, we have no doubt that it would increase the prosperity of the Dominion, and render us less liable to suffer from the fluctuations which our neighbors meet with. It appears that as long ago as the year 1870, the possibility of a Canadian trade with Australia was spoken of, and now that the Australian Commissioners have seen the Canadian exhibition at the Centennial, and have also visited Canada themselves, it would appear that considerable stimulus had been given to a consideration of the proposed trade. Hitherto our Australian fellow colonists have been getting petroleum, pine wood, either manufactured or not, and other things, from the United States, all which either come from Canada in the first instance, or could be supplied by ourselves. The quality of the goods seen by the Australian Commissioners at the Centennial, sent from Canada, are thought by them to be very superior. Doors, sashes, blinds, and various kinds of moulding, are particularly spoken of, as likely to command remunerative prices if sent to Australia. They intend also to have an exhibition there next April, and the commissioners advise that Canada should be represented there as strongly as possible. The

commercial and manufacturing firms of the country appear to be deeply impressed with the importance of the idea. There is no question that by availing themselves of the opportunity of sending their goods to the projected exhibition, the first important step would be taken in securing the markets. The several Boards of Trade have taken the matter up, an interview has been had with the Premier on the subject, and the deputation is said to have been most successful in its mission. The Premier informed the deputation that the Government would certainly undertake that all articles of Canadian produce, intended for the exhibition, should be conveyed free, and that every care should be taken of them. We hope to see a trade growing up between Australia and Canada, and shall most certainly watch, with a great deal of interest any phases of the subject as they happen to occur.

#### ENGLAND AND RUSSIA.

Mr. Gladstone describes the Turks as "having been on the whole, from the black day when they first entered Europe, the one great anti-human specimen of humanity." Garibaldi proposes the expulsion of the entire race from the continent of Europe—which may perchance be done if England delays much longer to insist on the autonomy of Bulgaria. This is not, however, the course recommended by Mr. Gladstone. His recommendations do not go so far even as those of Lord Stratford de Redcliffe and Dr. Dollinger. Indeed Mr. Gladstone, although he is said to have "burst forth like a volcano, in two great torrents of burning eloquence," nevertheless restrained his estimate of the demands that should be made on Turkey, within reasonable bounds; and, as a proof of this, we may mention that at a meeting at Blackheath, he was influential in carrying a clause attached to one of the resolutions, recognizing the propriety of liberating Bulgaria, Herzegovina, and Bosnia from Turkish control, "with the smallest amount of change that circumstances may permit in the territorial and political arrangements of Europe."

But the bug-bear is Russia! Just as in the early part of the present century, France was supposed to be the natural enemy of England, and every movement of the French nation was supposed to have a tendency, direct or indirect, to undermine the prestige and progress of Great Britain, so now with Russia; and the *scare* which is attempted to be got up every five or ten years, about the designs of that power, is just as ridiculous as any of the representations made about France in the last generation—indeed far more so. It need only be remembered, so far as Great Britain is concerned, that she has (or will have, which is the same thing,) the entire control of the high road to her Indian possessions, irrespective of the owners of the Golden Horn; and the old worn-out squabbles about the balance of power on the continent, have now no particular

bearing on the progress and destiny of England. She, with her colonies and dependencies form a universe of their own; and they ought to be sufficiently impressed with this fact to lead them to cultivate the closest amity, and the freest intercourse. But, if after giving the fullest weight to considerations like these, any should still fear the encroachments of Russia upon some of the fairest portions of the earth, and her advances towards India, we would say that no one could have played into the hands of Russia more than the English ministry have lately done. Had they insisted on the absolute independence of Bulgaria and the other Christian provinces, or had they only demanded that these provinces should be placed on the same footing as Servia and Roumania, that is, to make their own laws, have their own government, and pay fixed a tribute to the Sultan, Europe would have been satisfied, the ambition of Russia would have been disarmed—at least, its objects would have been thrown back for half a century or more;—and the people of England will be satisfied with nothing less than one of these arrangements. It may appear extreme, and even wild and chimerical to talk, as Garibaldi does, of driving the Turks beyond the Bosphorus; but, we repeat, that if the autonomy of the Turkish provinces be not secured, Europe in the end will very probably send every Mohammedan Turk across the Strait which separates the two continents. And every moment of England's delay in demanding this self-government of Bulgaria and the other Christian provinces, immensely increases Russia's opportunity. The only excuse Russia has for her direct interference is the necessity, made apparent by England's culpability, for preventing the *status quo* from taking place; only remove that, and Russia has no excuse for acting in the matter. As for the Earl of Beaconsfield attempting to stem the intensity of the popular torrent in England, it will only make its resistless fury all the more apparent, as well as the more decided. Grant the autonomy of Bulgaria, which every principle of humanity demands—and the people of England will very soon show their satisfaction with the turn of events.

#### BOOKS FOR THE CLERGY.

"The wife of the Rev. Mr. Spurgeon, though afflicted with an incurable disease, works hard in raising money for the fund for supplying poor Baptist Ministers, whose book shelves may be scantily provided with books."—*English Paper*.

This is an example worthy of imitation by the ladies of the Church of England, in this country. The usefulness of many of our clergy is greatly impaired for want of books. Their salaries, in many instances, are very inadequate. Food and clothing cannot be done without, but books may be dispensed with, but at a great loss to the congregations, whose ministers are unfortunately so situated.

The time was when the clergy possessed all the books and kept the laity in

ignorance. Now, the laity have the means of getting the books, and also the means of withholding them from the clergy, by keeping their stipends so low as to render it impossible for them to purchase them. We are no advocates for the return of the former state of things, nor do we think that the clergy of the present day ought to be punished for the sins of those of bygone ages. In the present state of things, the clergyman, instead of being the leader in intelligence and learning in his parish, which he is intended to be, and ought to be, often finds himself far behind, following in the wake of his intelligent and educated laymen.

In many of our public schools, some twenty years ago, especially in the country parts, the people willingly employed the teachers, provided amply for their salaries, and yet rendered all their efforts at teaching abortive, by persistently withholding the means of teaching, obtainable at a trifling outlay—the apparatus. This is the case with many of our clergy, with the exception of the ample provision for salary. Their congregations, in many cases, give them the bare means of subsistence, but not the means of effective preaching or instruction. How soon does the body become lean and attenuated, if not properly nourished with wholesome food? But scarcely sooner than the mind becomes *tabula rasa* unless properly supplied with necessary literature.

No congregation, whose minister is so situated as to be unable to provide himself with the necessary books, could make a better investment for their own spiritual benefit than to make a special provision by which he might add, at least, forty or fifty dollars worth of books yearly, to his stock. Not only has this never yet been done, but we know clergymen who have had most of their scanty supply of books borrowed by members of their congregations, and many of them never returned.

We heartily commend the example of Mrs. Spurgeon, and those acting with her, for the imitation of our own people, and if our recommendation should be well carried out, we shall hear less of dull sermons than we do at present. "As iron sharpens iron," so do intercourse and exchange of sentiments brighten each other. This exchange of thought, however, where no personal intercourse exists, can only be had by means of books and periodicals, and it is both the duty and the interest of congregations to see that their ministers do not lack the means of supplying this long and much-felt want.

#### INFIDELITY.

Whilst we are quarrelling about views of religion, we are in great danger of losing sight of religion itself. We afford to the infidel, who looks on with satisfaction, a triumphant justification for his infidelity. We are too much engaged in maintaining our hair-splitting shades of opinions to be able to observe that infidelity is taking, or rather has taken, a deep hold of many around us.

We have not had time or inclination to qualify ourselves to cope with the mighty foe. A public lecturer, in the interests of infidelity, lately stood before an intelligent audience in your Christian city, and declared that "there is no personal God," and that the prophecies "were written after the events they predict happened," and no one offered a reply. It may be said, and with truth, that the questions involved have been discussed over and over again, and always with advantage to the side of truth. But it may be said with equal truth, that the Gospel has been preached over and over again, and still the need of preaching it is rather increased than diminished.

My experience of practical infidelity is chiefly among English Artisan Emigrants, who seem to have had systematic training, in the usual arguments by which that beclouding science—for science it must be called, seeing it is the religion of philosophers—is maintained. Having been led for some years to give considerable attention to the study of this subject, I contemplate, with your permission, giving in the *CHURCHMAN*, a short series of concise notes on infidelity. My object simply is to endeavour to lead to a more general study of the subject, in all its bearings—with a view to the defence of our holy religion—especially among the younger clergy.—L.

#### LOVE OF SIN THE CAUSE OF INFIDELITY.

The great cause of infidelity our Lord has given in these words: "Men love darkness rather than light, because their deeds are evil." And St. Paul prayed to be "delivered from wicked and unreasonable men." The religion of Christ is so pure and holy in itself, apart from the fact of its being a Divine Revelation, that none but "wicked and unreasonable men" could possibly oppose themselves to it. And amongst some of those who have laboured in defence of infidelity, in opposition to Christianity, we may distinctly trace the operation of this cause. For instance, this may be seen, in the impure imagination of Gibbon, who was unable to restrain his puriency even amid the learned researches of the historian; in the sensual confessions of Rousseau, in the immoral doctrines of Hume, and in the degrading blasphemies and vices of Paine. In these cases we can trace the origin of their disbelief to their love of sin. The Word of God was against them, and they were against the Word of God. Unbelief and immorality are nearly allied.

And, besides, no infidel has ever attempted to show that obedience to the precepts of the Gospel, whether they be what we claim they are or not—Divine, can possibly be hurtful to the individual soul, or to mankind in general. They teach nothing but what is calculated to honour God and benefit mankind. They authorize no crime. They dissuade from every vice. They plead for every virtue. There can, then, be no possible danger in embracing such a religion as this. But if Christianity is true, infidelity must

be false. And if such infidelity is founded, not on ignorance, but on pride, obstinacy, and the love of sin, let the unbeliever look to the consequences, for "God is not mocked."

#### BOOK REVIEWS.

**CHURCH WORK.** A monthly pamphlet of facts, notes, and instruction. September, 1876. Editors, the Rev. J. D. H. Browne, Sackville, N.B., and the Rev. Edwyn S. W. Pentreath, Moncton, N.B. Published at Sackville, N.B.

This magazine contains a variety of matter relating to the church, in its various aspects, including a number of selections both interesting and instructive.

**INDUSTRIAL CANADA.** The duty of development, and how to accomplish it. By A. Baumgarten, Ph. D. Montreal: "Gazette" Office, 1876.

The writer of this pamphlet endeavours, with commendable patriotism, to induce the people of the Dominion, not to depend so much upon grain exportations and lumbering, but to turn their attention to the cultivation of other industries. He shows very satisfactorily that, in the present day, no civilized country can exist for any length of time, solely on the basis of the two branches we have mentioned. The suggestions given by the writer are deserving of very attentive consideration.

**A CONTROVERSY ON INFANT BAPTISM,** held in Orillia, in January, 1875, between Mr. John Torrance, a Baptist preacher, and an Anglican priest. Toronto: For sale at Rowsell & Hutchison's, and at Wiling & Williamson's.

We scarcely think that public theological discussions do much good, although we like very well to read the arguments advanced on either side. They are apt to be a mere trial of skill between two individuals; and irrespective of the merits of the general question, we have no hesitation in saying that, if the addresses of the two combatants are correctly given in the pamphlet, the Anglican priest has decidedly the advantage. Nor can there be the slightest doubt in any unprejudiced mind, that the position of his opponent cannot be sustained.

**SECOND EDITION.—CLERICAL GUIDE AND CHURCHMAN'S DIRECTORY.** An Annual Register for the clergy and laity of the Anglican Church in British North America. Edited by C. V. Forster Bliss, Ottawa, Canada.

We are extremely glad to find that a second edition of this extremely valuable book is to be published. As it is the only work of the kind, and is thoroughly reliable and got up with great care and attention, we refer to it a fair number of times every day. The Metropolitan remarks that, "It is exactly what we wanted for our church in Canada." We also gladly endorse the following notice of it which is given in the *Halifax Church Chronicle*:—"We would urge our brethren in the ministry, to give the Editor all the assistance in their power, and to do so with as little delay as possible, as we note it is his intention to have the work appear before the 1st of January, and to do this he will require to have prompt replies from the clergy whom he may have occasion to address. A reliable work of this kind has long been wanted in Canada, and now that we have the prospect of having one that in all respects suits our wants, we should heartily encourage it. The great mass of work brought into presentable shape in this little volume, requires much labour in its preparation, and the price charged for the book, one dollar, is surely

within the range of all. Practically speaking, we should say the bare printing, binding etc., of the book, without the cost of preliminary printing, postage, etc., etc., is close on to seventy-five cents per copy. The margin allowed is certainly small, and yet the Editor appears willing that the clergy should have the benefit of his labor free of charge. Let the clergy and laity then assist as far as they can in its circulation—the clergy by bringing it before the laity, and the laity by subscribing for it. *Every clergyman should have a copy of it in his possession—it would be invaluable to him.* The Editor's address is O. V. Forster Bliss, Ottawa, Canada."

**MONTREAL CHURCH REGISTER**, published quarterly. Rev. H. W. Nye, M.A. Managing Editor; Rev. Rural Dean Lindsay, M.A., and R. W. Mills, M.A., Associate Editors. Vol. 1; No. 1. September, 1876.

We have received the first number of this publication. It is a response to the report of the committee on the dissemination of Church Literature for the Diocese of Montreal. Its aim is stated to be, to furnish a periodical digest of the news of the Church in a concise and readable form; and in accordance therewith, we have notices of church work from the mother country, in the United States, in Saskatchewan, Japan, Africa, Algoma, Newfoundland, Huron, Fredericton, Nova Scotia, Niagara, Ontario, and Montreal. But we have looked in vain for an account of anything done in the Diocese of Toronto; and we fail to see any reason why we should thus be left out in the cold. Seeing that Toronto is the mother Diocese of Upper Canada, and still holds her own in every respect, notwithstanding the secessions that have taken place, this appears unaccountable.

**ARCHAIC CLASSICS.** An Elementary Grammar of the Ancient Egyptian Language, in Hieroglyphic type. By P. le Page Renouf. London: Samuel Bagster and Sons.

Only second, for wonderful power and skill in deciphering the mystic inscriptions of the earlier races of the world, is the discovery made in Egyptian Hieroglyphics, to the extraordinary researches made in the records of the arrow-heads. In our notice of these some time ago, we gave our readers a brief account of the way in which discoveries were made in the three languages, expressed in the Persepolitan characters. The discoveries in Egyptian are scarcely less remarkable, although at the commencement, a little more assistance was furnished in securing a key to the system. The hieroglyphical records became an object of notice soon after the revival of learning in Europe, and many objects inscribed with them, found their way into European capitals, but all attempts to decipher them had failed in the hands of the most learned savans of that continent. A broken bilingual page of black granite was found by the French at Rosetta, in 1799. After the battle of the Nile, it was transferred from Alexandria to London. It was not till about the year 1818, that Young, from comparing the Greek text with the hieroglyphics, discovered the name of Ptolemy, and thus the secret of the language was exposed to view. The hieroglyphics of the Rosetta stone, however, were not very accurate translations of the Greek; and several learned men puzzled their brains considerably in endeavouring to reconcile the two, or at least, to make a consistent hieroglyphic system from them. The elder Champollion made but little progress beyond the discoveries of Young; and it was reserved for Champollion le Jeune to make the great

est advances in the real deciphering of the Egyptian inscriptions.

Several points of interest attract the student to this study. The interesting history of Egypt, the extreme limits of her chronology, discussions on the period of the Exodus, the light thrown on a later contemporary history of Central and Western Asia, and the comparison of religious thought and ritual with those of the Shemitic nations—these are subjects of attractive interest. A mass of literature, indeed, for twenty centuries before Christ, has come down the stream of history—monumental on rocks, and literary on paper—which can now be appropriated by the scholar. On the whole, that found in Egypt is more interesting in its variety, than the Assyrian, for besides historical composition, it contained treatises on morals and medicine, geometry and religion, novels and polite literature, with songs, chants, and dirges.

The Hieroglyphic language is not Arabic mixed with Greek, as some have told us. It is as identical with the Coptic into which the N.T. was translated in the second century, as the language in which Moses wrote is with Masoretic Hebrew. Some Greek words found their way into it in later times. It is true, the personal pronouns, and a few other words bear a striking resemblance to those found in the Shemitic, but the language is not Shemitic for all that. A scientific comparison of its most ancient forms with the Chinese of Confucius, and also with the Accadian, recently discovered in Assyria will, we believe, establish the fact that the language is Turanian.

The grammar before us is the most interesting and certainly the most correct we have hitherto met with. The syllabary differs considerably from one or two others we could mention; and in these cases, it is so much superior to them, in exactness. Indeed, it is univalued. The writer states that it is available for all hieroglyphical texts written whilst the old Egyptian was still a living language, and the hieroglyphical system of writing continued in its original purity. We heartily recommend its attentive study for all those who are desirous of knowing what was said and done in the lower Nilotic region in the early ages of the historic period. There is no other introduction to the hieroglyphic system of equal value or interest.

We may mention a little apparent oversight, which is of no real importance, however, in estimating the value of the grammar. The writer says, page 36:—"The bare root which in the other families of languages lies, as it were, below the surface, and is only revealed by its developments to scientific inquiry, is almost invariably identical in Egyptian with the word in actual use." It might have been mentioned that this is also particularly the case with Chinese.

THE fear of God begins with the heart, and purifies and rectifies it; and from the heart, thus rectified, grows a conformity in the life, the words, and the actions.

LADY Barker, who has written charming books on New Zealand, and is now contributing sketches of South African life to an American magazine, is daughter of Mr. Stewart, a late Colonial Secretary of Jamaica. She first married General Sir George Barker of the Indian army, and, some years after his death, Mr. Napier Broome. The latter emigrated to New Zealand, but developed a stronger taste for literature than for sheep farming. Going home for a holiday he met lady Barker, twelve years his senior, and persuaded her to marry him. They returned to New Zealand, but his fortunes collapsed, which brought them home again.

## CALENDAR.

Oct. 15th.—18th	Sunday after Trinity.
	2 Kings xviii; Col. iii. 18 & iv. xix; St. Luke xii. 1-35.
"	xxiii. 1-31;
" 16th—Haggai	ii. 1-10; 1 Thess. i. ii. 10; St. Luke xii. 35.
" 17th—Ethelreda	
Zech.	i. 1-18; 1 Thess. ii. i. 18 & ii; St. Luke xiii. 1-18.
" 18th—St. Luke.	
Isaiah	iv; 1 Thess. iii.
Ecclus.	1-15; St. Luke. xiii. 18.
" 19th—Zech.	iii; 1 Thess. iv.
"	iv. St. Luke xiv. 1-25.
" 20th—	v; 1 Thess. v.
"	vi; St. Luke xiv. 25; xv. 11.
" 21st—	vii; 2 Thess. i. viii. 1-14; St. Luke xv. 11.

## FREDERICTON.

The *Pall Mall Gazette* says:—The Right Rev. John Medley, Bishop of Fredericton, has signified his desire to resign that See. He intimates, however, that he would not be unwilling to go on for some time longer if arrangements could be made for the appointment of a coadjutor Bishop, who, in due course, might be his successor.

## MONTREAL.

**CATHEDRAL YOUNG MENS' CHRISTIAN ASSOCIATION.**—Rev. Canon Baldwin presided at the annual meeting on Tuesday evening, 3rd inst. Mr. G. O. Glass acted as Secretary.

Mr. Geo. Glass read the sixth annual report, which showed that sixteen meetings had been held between October 5th, 1875, and May 9th, 1876. The average attendance was small, though the office-bearers were most regular. The chief work of the Association during the period above mentioned has been the establishment of a mission in the East End, which was opened November 14th, 1875, in Robb's terrace, Mr. Robb giving the use of a house free of charge till 1st May, 1876, for which kindness the Association feels truly grateful. In April, 1876, the mission was removed to St. Catherine street. Mr. Scully was warmly thanked for having taken charge of the mission since the start; and also Mr. Cross, who in May last was appointed Superintendent of the Mission Sunday-school. Another work they had in hand was the employment, in connection with the ladies Bible class, of Mr. John Dun as a Bible reader to visit the hospital and also the mission field. A number of successful entertainments had been held during the season.

Mr. Cross, the Treasurer, read his annual statement, showing that receipts for the past year were \$486.79; disbursements, \$483.34. The Treasurer made his estimate for the expenses of the ensuing year, the amount being \$400. This to be secured as follows:—Annual subscriptions, \$50; special do., \$50; Bible class contributions, \$100; concerts, lectures, etc., \$200.

Mr. O. B. Stephens moved, seconded by Mr. Evans, that the reports be adopted, and that a vote of thanks be given to the officers.—Carried.

Mr. Evans said that as there was a large number of young men attending the Cathedral, he felt that the Y. M. C. Association should have a larger membership. Some earnest movement should be made to increase it.

The Chairman quite agreed with him. A member suggested making the Association free, and making the contributions voluntary.

Rev. Mr. Forneret said in St. George's Church the Association derived a large part of its income from the congregation. After discussion, the matter was left over to an adjourned meeting.

Messrs. Stringfellow and Stephens were appointed Auditors. The following officers were unanimously elected for the ensuing year:—Patron, the Most Reverend the Metropolitan; President, Rev. Canon Baldwin; Vice-Presidents, Rev. George Forneret and Mr. Matthew H. Gault.

ONTARIO.

CARRYING PLACE.—Rev. F. L. Stevenson, of Stirling, has been appointed to this parish.

TYNDINAGA.—Rev. E. H. M. Baker, of Carrying Place, has been appointed to the Indian Mission.

TRENTON.—Rev. T. Stanton, M. A. of Tyndinaga, has been appointed Assistant to the Rev. Canon Bleasdel.

THE Lord Bishop of Ontario held an ordination at St. Paul's Church, Kingston, on the Festival of St. Michael and All Angels. Morning prayer was said at 9 o'clock a.m. The ordination service commenced at 11 o'clock by the singing of Hymn 348 (A & M) "Brightly gleams our banner," during which the Bishop entered, accompanied by the Very Rev. Dean Lyster, Ven. Archdeacon Parnell, Rev. Canon Jones, Ottawa, Canon Bleasdel, Trenton, Canon Preston, Cornwall, Canon Boswell, Rev. H. Wilson, Rev. T. Stanton, Tyndinaga, Rev. K. L. Jones, Edwardsburgh, Rev. W. Fleming, March, Rev. J. H. Nimmo, Bath, Rev. Wm. Lewin, Prescott, Rev. F. Prime, Kingston Mills, Rev. W. B. Carey, Rev. F. W. Kirkpatrick, Rev. W. Roberts, Clarke's Mills, and the candidates for orders.

The Rev. Canon Preston, Rector of Cornwall, preached an eloquent and effective sermon on 2 Tim. i. 6. The 371st Hymn, "The Church's one Foundation" was then sung, after which the Bishop proceeded with the ordination service, the candidates being presented by the Rev. Canon Bleasdel. The Litany was sung by the Rev. Canon Jones. The 217th Hymn, "Lord Pour Thy Spirit from on High," was sung, and at the proper place the "Veni Creator Spiritus" to a Gregorian tone, the Kyrie was Bridgewater's in A. The Epistle was read by Rev. Dr. Boswell and the Gospel by the new Deacon, Rev. Mr. Elliott. The clergymen who received Priest's orders were the Revs. A. F. Echlin, of Madoc, J. F. Frazer, of Plantagenet, R. L. M. Houston of Lansdowne, and M. G. Poole of Eganville. Mr. Elliott received the order of Deacon. The Holy Communion was administered. The offertory was in aid of the Mission Fund of the Diocese.

CORNWALL.—A very successful evening devoted to vocal and instrumental music, and the exhibition of *Tableaux vivants* was spent at the Town Hall, Cornwall, on the 5th inst. The proceeds were devoted to the building fund of the Memorial Church. The Hall was filled to its utmost capacity, over five hundred persons being present. The programme was of a most interesting character, and reflected the highest credit on the ladies and gentlemen who furnished it. The instrumental pieces were a duet by the Misses Bruce, which exhibited a very high degree of talent in the performers, and another by a very youthful pair of pianistes, Miss L. McPhee, and Master Herbert Smith. Both of their pieces were received with rounds of applause, and the little maiden who played in the last piece received the tribute of a bouquet, thrown

from an admiring gentleman in the audience. The tableaux represented, "Christian Captive Girls," "Hiawatha's Wooing," a very amusing one called, "Nipped in the Bud," a group of statuary representing, "The Flower Girls," a Gipsy Scene and Chorus, and a pantomime, the "Magic Mirror." The Reverend E. P. Crawford of Brockville rendered most effective assistance by contributing some of his best songs. The singing of the Reverend gentleman is well known, and is excelled by no amateur singer whom we have heard for taste of selection or skill in execution. The audience testified by repeated plaudits their desire for an encore, which was kindly granted. The whole affair was really a treat, and the large audience showed their appreciation by loud and continued applause. A committee of ladies took charge of a well-furnished refreshment table which was well patronized. Every one went away delighted, and it is intended to repeat the programme with additional attractions at an early day. The building committee are deeply indebted to the kind friends who have assisted them in their work of erecting the church, and cannot refrain from bearing testimony to the kind assistance cheerfully rendered by the Rev. A. Jarvis of Osnabruck, and the Rev. S. G. Poole of Monteith, who made the necessary preparations for the display of the tableaux. Mr. Geo. H. Weagant, of Cornwall also very kindly painted the scenery which illustrated the pieces shown. They also desire to convey their heartfelt thanks to Miss Patton and the ladies of the parish to whose disinterested efforts and kind contributions, in addition to those already mentioned, the success of the evening is to a very great extent due; indeed, without the aid of these ladies on many occasions, the work of the erection of this church would have been greatly retarded, and much of the ornamentation and furnishing of this beautiful Church is entirely owing to their cheerful co-operation with the Rector and building committee. It is perhaps not generally known that they would gladly receive orders for such work as surplices for clergymen, or articles for domestic use the proceeds of the sale of which are deposited to the credit of the Building Fund.

OTTAWA.—The fourth general annual meeting of the Women's Guild of St. Alban the Martyr was held on the first Monday in October, in the school-room of St. Alban's Church. Shortly after 3 p.m., the Warden, Canon Bedford Jones, took the chair and duly opened the proceedings with the authorized forms of prayer. From the report of the treasurer it appeared that the net profits of the last season, from October to May, were \$248 82, which, added to the balance in bank, left on hand a sum of \$891 42, on account of the church extension fund. For the poor \$111.34 had been expended, and there was a balance on hand of \$457. The following officers were elected for the ensuing year: President, Mrs. Grant Powell; Vice-Presidents, needle work, Mrs. Gibbs and Mrs. Patterson; Vice-Presidents, visiting and relief of poor, Mrs. Langton and Miss Durham; Vice-Presidents, instruction, Miss Reiffenstein and Miss A. Yielding; Treasurer, Mrs. H. A. Wickstead; Secretary-Treasurer, poor relief fund, Miss Langton; Secretary-Treasurer, instruction, Miss E. Langton.

The roll was signed and subscriptions handed in by over thirty members present. The Warden then briefly addressed the meeting, stating his gratification at seeing so many present, and congratulating them on the prosperous circumstances under which they met together for the work of another season. He felt very deeply that

it was mainly owing to the patient and zealous work of the Women's Guild that the end they so desired had been attained. Had there been no Guild these three winters past, there would now be no chance. He thanked them with all his heart for their self-denial, and prayers, and practical assistance. But there remains a great deal to be done, and he trusted that their efforts would not be relaxed. He wished to remind them that the value of their association lay not so much in the amount of money accumulated, as in the binding together of Christian church-women in love, uniting them in laboring for their Lord and Saviour, some in one way, some in another, so that all could feel as sisters of one household of faith. He earnestly wished all the women of the congregation to join the Guild, and, if only by their prayers at the monthly meetings, give help and countenance to the Church's work.

It was then moved by Mrs. Bliss and seconded by Mrs. Langton, and resolved unanimously:—"That the Women's Guild at its first meeting for a new season hails with great satisfaction the active prosecution of the work for the completion of St. Alban's Church, which, it is hoped, will be carried on to a conclusion with prosperity. The Guild will do all that is possible to promote the further success of this good work in which the members feel so deep an interest."

On motion of Mrs. Langton, seconded by Mrs. Wickstead, it was resolved:—"That the constitution, rules and office of the Guild be printed, and a copy presented to each member on joining the Guild."

It was resolved that the meetings for beginning the needlework and arranging for the visiting of the poor should be held next Monday, and a notification to this effect be sent to all absent members. After conversation in reference to sundry details, the proceedings, which lasted until nearly five p.m., were closed with the usual prayers for the Guild, the clergy, and congregation of this parish, and the church at large. We wish this good and benevolent association every success.

NIAGARA.

WATERDOWN.—The harvest home, on Wednesday, was a great success. Service began in Grace Church about half-past four. The church was most tastefully decorated. Around the church arch, in large letters made with straw, on a scarlet ground, there is the text: "The earth is the Lord's and the fulness thereof." A wreath of evergreen with ears of oats, wheat and barley, white and red berries and autumn leaves, forms a margin. In the stone font a pyramid is formed of moss, on which are clusters of grapes of various colors, and other choice fruits, and in which are inserted flowers very tastefully arranged. The windows are surrounded with evergreen, with red and white berries, and the ears of different kinds of grain, surmounted with a small sheaf bound with a vine, with a knot of berries in front. The reading-desk and vestry screen are decorated with wreaths, hanging in graceful loops, from which are suspended ears of Indian corn, partly concealed by husks. Above the west door is a text in red letters, surrounded by a border of ferns. On the eastern walls is a text of the same kind, bordered with a vine. On the wall to the left of the chancel arch there is an anchor of moss, and on the right a harp surrounded with the text in evergreen, "Praise ye the Lord." But the most beautiful part is the chancel. We shall not attempt to describe it. The hanging back-ets suspended in the windows, the festoons, the exquisitely tasteful decoration of the



Lord's Table, produce an effect which cannot be realized from any description which could be given.

Evening prayers were said by the Rev. W. Massey, M.A., and the lessons read and an appropriate sermon preached by the Rev. J. B. Richardson, M.A.

Supper was served in the Town Hall at 6 o'clock, and at 8 a concert was given, in which Prof. Garratt, Miss Barr, Mrs. Keltie, Miss Bell, Mr. Dallas and Mr. Mulligan took part. Judging from the complete success of the festival, we should suppose that the Rev. Canon Houston had many willing and skilful hands to work with him.

**PALMERSTON.**—A fruit festival held here, on Tuesday evening (26th ult.) in aid of the building fund of St. Paul's Church, realized the handsome sum of eighty-five dollars and ten cents (\$85.10). The fund was also aided by a concert a few months ago, to the extent of one hundred and fifteen dollars (\$115).

#### HURON.

**CHURCH OF ST. JOHN THE EVANGELIST, STRATHROY. HARVEST HOME FESTIVAL.**—"Out of the fulness of the heart" the church speaketh, and her voice is one of joyful thanksgiving. She has, it is true, her seasons of mourning, but the sounds of sadness soon give way to the songs of praise. To her people, as to the Holy Church of old, 'tis a joyful sound to hear the glad invitation. "Up to the temple gates, and keep your Festival day."

A right pleasant "Festival day" was the feast of weeks—the Harvest Home Festival at the Church of St. John. For many days had her children been looking forward to it, and eager minds and skilful hands had been making preparations for its celebration. The Church was beautifully decorated with evergreens and fruits and flowers. Wreaths of cedar interwoven with the fruits of the harvest were twined around the pillars and windows. On all sides were to be seen offerings of the produce of field and garden, the miniature sheaves from the harvest gracefully bound and enriched with fruits and berries. On the Communion Table the offerings were especially noticeable, fruits and flowers were there the best and brightest of the land, and fern leaves with fruits and flowers surrounded a sheaf of the harvest field on the pulpit and adorned the lectern. On the walls, and suspended on the arch across the chancel were texts from Holy Writ. Over the Communion Table were the texts "Holy, holy, holy, Lord God Almighty;" "God is Love," "Bread of Life;" and over the chancel was the text expressive of the special service of the day; "Even a Thanksgiving unto our God." The morning service was read by the Rector of the Parish, Rev. Jas. Smythe; and the Rev. W. Logan, Trinity Church, Logan, preached a Thanksgiving sermon, taking as his text St. James 1. 17, "Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning." Mr. Logan preached again at Evening Service from the 3rd and 4th verses of the 1st Psalm. At both services the congregations were large. At Evening Service especially was the church crowded, every available spot being occupied.

On Monday Evening a Harvest Home Festival was held in the Music Hall, and notwithstanding the lowering clouds and drizzling showers the attendance was good. For the feast the ladies had made ample provision, the ladies were well supplied with the fruits of the harvest. There were

appropriate addresses from the Rector and Rev. Canon Hicks of St. James's Ingersoll; and the charms of music added much to the pleasures of the joyous festival. The proceeds of the Harvest Home Festival amounted to \$180, which is to be applied to the building fund.

We have again to congratulate the Rector of St. John's on the praiseworthy spirit always manifested by the members of the congregation in their labors for the Church, and to extend our congratulations to the zealous Church-workers on the success attending their labors.

#### Correspondence.

*The Editor is not responsible for the opinions expressed by correspondents.*

#### TABLE OR ALTAR.

Editor of the DOMINION CHURCHMAN.

Sir, Mr. Low's syllogism is now reduced to the mere assertion that the communion table is an altar—This is what is generally called "begging the question." It is therefore unnecessary to continue the discussion. M. S.

#### WIDOWS' AND ORPHANS' FUND.

Editor of the DOMINION CHURCHMAN.

Sir,—As the time for collecting the contributions to the Widow's and Orphan's Fund, will soon arrive, would it not be as well to draw the attention of our congregations generally to the urgent necessity, at the present time, of making liberal donations? The present depressed state of both mercantile and agricultural business cannot with justice be pleaded as an excuse from withholding a *debt of gratitude*, for such I deem the offertory for this purpose; but rather as a strong incentive, for if those whose strength and health enables them by persevering industry to retrieve their losses at a future time, feel the pinch of disappointment, what must be the feelings of those who, without such resource, must be thrown *destitute* upon the world? A destitution doubly bitter from the consciousness that the prime of life had been dedicated to lessening the distresses of those around them who were in need, and whose best energies have been expended in urging them to a change of life which has enabled them to follow frugal and virtuous habits, to which many, under the blessing of Providence owe their present freedom from poverty.

Added to this the fact that so far from *charity* is the act, that it is simply a *debt*—a debt of the very first importance to every member of a Christian community; to repay the soldier's or sailor's widow, defrauded of her pension, would justly raise the indignation of the world—surely the Christian soldier's widow's is equally worthy of her mite, and cold must be the heart of that *man*, not to say *christian*, who can wantonly withhold the pittance from those whose case is at least as deserving of help. I will not dwell further upon the obligation—I am assured that there are many of the clergy whose eloquence can urge more forcibly upon their flocks their duty in the matter, and for this reason I would urge that the suggestions of one of our worthy Rural Deans at the last Synod should be adopted, of appointing certain clergy (other than the incumbents of the parishes) to preach on the day appointed for the collection. It must be in the experience of many to have painfully listened to the flattering appeals which have been made when the preacher has been under the necessity of appealing to *his own congregation* for himself, whereas the zealous

sympathy and unbiased energy which cannot fail to excite another for his fellow labourer in the cause, cannot but—apart from the attraction of novelty to the congregation—give poignancy to his appeal, and cause in the simple language of the poet,

"Truth from his lips to rule with double sway,  
I am Sir, Yours obediently,

A LAYMAN.

#### ENGLAND.

The Bishop of Norwich has presented £25 to the fund which is being raised for the relief of the Servian wounded.

The London Correspondent of the Western Morning News, in announcing the secession of the Rev. H. Morland to the Roman Catholic body, says he was a curate at Middle Claydon, "of which the present Dean Fremantle, the leading low Churchman in Oxford diocese, was until very lately the rector, and of which that very decided Protestant, Sir Harry Verney, is the patron.

**THE INDIAN EPISCOPATE.**—At a recent meeting of the Christian Knowledge Society, the Bishop of Winchester stated that it was resolved by his committee and himself, to devote the £10,000 raised in his Diocese for an Indian Episcopate, to the Bishopric of Rangoon. To this the Christian Knowledge Society added a grant of £2,500. They also voted a grant of £5,000 to the new Bishopric of Lahore, to which we understand Lord Salisbury has given £1,000.

**PLYMOUTH CHURCH CONGRESS AND FREE PEWS.**—We understand that a memorial, set on foot by the National Association for Freedom of Worship, entreating the Congress committee to place the subject of the exclusion of the masses from parish churches by the pew system, upon the programme for discussion, signed by the Right Rev. Bishop Abraham, the Earl of Glasgow, Sir George Home, Bart., Chancellor of the Diocese of Argyle, Rev. Canon Cazenove, D.D., Rev. Canon J. Russell Walker, Rev. F. Pigou, the Hon. Charles L. Wood, etc., has been presented to the committee, with the request of the council, that the committee will assign one of the vacant morning sittings in the Mechanics' Hall as a subsidiary on the above question.

At Carlisle, Dean Close headed a requisition for a meeting on the Eastern Question. At the meeting which was held, Sir Wilfrid Lawson moved a resolution, declaring that the Eastern policy of England having encouraged misrule and oppression, should cease. He defended Lord Beaconsfield, however, from the attacks made upon him. He caused considerable amusement by stating that he did not want to say anything against him: he *pitied* him. He had been taken away from the House of Representatives of the people, which he had enlivened and enlightened by his wit and his eloquence, and he was now condemned to linger out the remnant of his political existence in that gloomy house inhabited by dreary dukes and ancient Bishops. Mr. Disraeli had said he did not believe these outrages had occurred, because the Eastern races were in the habit of adopting a more expeditious mode of terminating their connection with empires. There was a laugh in the House when he said that, but Sir Wilfrid's impression was, that Lord Beaconsfield was merely using those quaint, curious expressions which he was in the habit of using, and that he did not really intend to raise any laughter.

The Archbishop of York, preaching at the re-opening of St. Helen's in that city, said:—This country has been appalled by the hideous outrages and crimes inflicted on Christians in Bulgaria. With one heart and mouth England has protested against them. This is no political question, though some may try so to treat it. Any statesman to whom this nation could entrust its destiny should share the nation's sympathy with suffering and her indignation against the murderers of women and children. Let the people then feel that those unhappy sufferers, though they be far off, have our sympathy, and let their wrongs speak with a loud tone to our consciences. It is a shame that we have helped with England's blood and treasure in the past to prop up that tottering throne, whose feet are planted in corruption and bloodshed. Let us speak out. Not one groat from our coffers, not one drop of blood from the meanest man in our ranks should be given hereafter to keep this black spot in the midst of Europe. Doubtless there is a God that judges the earth; and when the cup is full, and the God that judgeth shall take back the abused trust, and visit unheard-of crimes, we shall see, without one word of regret, the end of an Empire which has so outraged the love of God, and striven so hard to thwart the progress of the race of man.

WHAT TO INSIST UPON.—With regard to the Turkish atrocities in Bulgaria, Canon Liddon, in a letter in last Saturday's *Daily News*, suggested that the following four points should be insisted upon by the nation: 1. "The autonomy of Bosnia, Herzegovina should be guaranteed by a European protectorate. The practical independence of Bulgaria ought especially to be insisted on. *Odisse quem læseris*. The Turk can never again be trusted among a population which he has so deeply wronged; and the scene of his gigantic crimes ought to be that of his greatest humiliation. It is too late to talk of the integrity of the Turkish Empire when the laws of God and the rights of man have been so entirely ignored by its rulers and officials. 2. The treaty of 1856 should 'ye revised in the interests of the Christian populations of European Turkey, or rather of the Turkish Empire. The panic about Russia, which dictated the terms of this treaty, has passed away, at least, from the minds of educated Englishmen. How this treaty has been understood at Constantinople, if not in London, we now know, alas! too well. But for such a purpose a conference of the great powers would be necessary. 3. The surviving Bulgarians should be compensated for their recent losses; their houses, schools, and churches should be rebuilt, and their castles restored, at the cost of the Turkish treasury, and under the eye of European commissioners. And the high officers who presided at the recent atrocities, and who have been decorated and promoted by the Ottoman Government, should be brought to justice. 4. In order to enforce these terms, it would be necessary, in all probability, to replace Sir Henry Elliott by a diplomatist of human rather than Turkish sympathies, as well as of a higher order of ability, and to order the British fleet to leave Besika Bay for the nearer neighborhood of Constantineple."

JAPAN.

The Rev. W. B. Cooper, thus writes:—The work in Yedo is most encouraging. My services are well attended, the congregations are most orderly and attentive, and for the most part composed of the educated classes. I trust there are many beginning to feel a real interest in Christianity.

I have five candidates for Baptism, and scarcely a day ever passes that some one does not come to my house to talk with me about Christianity. And the dying of old prejudices and the increasing interest in Christianity are not seen only in the open ports and among the educated and those who have heard the Gospel or been brought in contact with our civilization, but away out in the mountains and dark valleys where the poor farmers and quiet countrymen live, the Spirit of God is quietly, though very perceptibly, working. I spent a few days last summer at Yamoto mineral baths, situated in the mountains, about a hundred miles north of Yedo. Here I met a great many people from the different and remote portions of Japan. I preached three times; on each occasion the rooms were filled, and after each sermon a number of the congregation came to inquire particularly about Christianity; many of them assured me that they had given up the worship of idols, and that they longed to know and serve the true God. One man said that soon after giving up idolatry he had a very severe attack of sickness, and that his friends and the village priests attempted to persuade him that the cause of his sickness was the anger of the gods, and that if he did not worship them he would surely die and be lost. But no threats or entreaties could induce him to begin again the worship of idols. He replied to them that idols were nothing but wood and stone, and that they could neither heal his body nor satisfy the cravings of his heart.

I spent the following Sunday at a village ten miles away from Yamoto, and although I had not intimated that I intended to have a service at this place, a number of those who had attended service on the previous week walked ten miles hoping to hear another sermon. With such facts before us, can we be thought to exaggerate when we say the fields are white already to the harvest; and is it not too sad that we are not only unable to enlarge our work, but are not sufficiently strong to carry on that which has been begun?—*Spirit of Missions*.

HOLD fast Christ, but take His cross and Himself, cheerfully; Christ and His cross are not separable in this life, however they part at heaven's door.

THE exhibition of prints bequeathed to the British Museum by the late Mr. Felix Slade has been partially removed from the cases in the King's Library, in order to make way for an interesting series of English portraits, arranged in groups. The first screen contains representations of early English Kings, such as Egbert and Canute, continued to Henry the Seventh. The second screen is devoted to portraits of Henry the Eighth, his wives, etc., the King being represented at different periods of his life, the rare family group being in the centre; of this, Horace Walpole had the original picture. The third screen contains the rarest portraits of Queens Mary and Elizabeth, and their more celebrated contemporaries, the central print comprising historical groups. The fourth screen contains, by means of the rarest prints, portraits of James the First and his family, including Prince Henry and the Queen of Bohemia, with celebrated statesmen and court favorites of the reign; the centre group represents James among his peers, by Elstracke, in two states, the first with Prince Henry, the second with Prince Charles. These screens comprise half the space allotted for the purpose; the remaining four screens will shortly be occupied by portraits extending the series to the reign of Anne.

THE LORD'S PRAYER.

It is quite a common custom in our Reformed Church, to make the Lord's Prayer a part of the services, the whole congregation joining in repeating it. We like the custom, and are glad it is growing in favor.

We have noted, however, a lack of uniformity which is a very serious drawback. From various causes, into which we have not time to inquire now even if there were need of it, there is a great variety in the forms of the Lord's Prayer as used by different members of the clergy or congregation; so that, whenever the regular pastor exchanges, there is a doubt in the minds of the congregation as to which form will be used, and they consequently follow, hesitatingly, after the minister, instead of praying with him, and the spirit of prayer and supplication is nearly lost in the effort of the mind to follow the leader.

Some people teach their children to "say the Lord's Prayer," instead of teaching them, as they certainly should, that when this form of words is used by the lips, the heart and mind should be in a prayerful mood or attitude. For this reason children should not be allowed to "say their prayers" when they are in a fit of anger, nor in a careless manner, parrot-like.

But we must come back to the form of the Lord's Prayer itself, and consider how uniformity can best be secured. And for this purpose we shall omit entirely all considerations as to which is the fullest and most explicit translation, or what words are the best rendering, such as the argument on "debts" vs. "trespasses," and merely confine ourselves to the question directly in hand.

There is but one version in the New Testament that answers to the full what is meant by the "Lord's Prayer," and that is found in Matt. vi. 9-13, which the readers will please turn to, and keep before them as they read what follows here. As this is the only one in the Bible that is anywise perfect, and as men will dispute, and some will even deny the usefulness of this if any words be changed, or others substituted from the context, it naturally follows that we must take Matthew's version of the Lord's Prayer as our only standard; and all can learn it just as it is recorded, if they will only try. Let us point out a few of the things that some of us will have to unlearn.

First of all, a majority of our acquaintances say "Our Father" who instead of "which"—"art in Heaven." Many say "Thy will be done" on "earth" instead of "in earth," as they ought; and also insert the word *done* before the words "in heaven," while the standard in Matthew does not so give it. Also, not a few say "Give us" *day by day* "our daily bread," while the prayer itself keeps close to the present, "this day." Next comes the word "trespasses," which, we merely observe, is not found in this "form of prayer" which we are now studying. In the doxology many insert the words *and ever*, making it "For thine is the kingdom, and the power, and the glory, for ever," *and ever*, "Amen."

We would most earnestly urge all persons, ministers, elders, Sunday-school teachers, and superintendents, scholars, parents, and children—everywhere to learn the Lord's Prayer exactly as it is found in Matthew vi. 9-13, and when they have so learned it, always to use it in those precise words, that there may be uniformity all over our land; and that we may pray this prayer together as with the voice of one man.

## AUNT JESSIE.

## CHAPTER I.

In a small back room in a narrow street of one of our large overcrowded manufacturing cities, a woman sat alone at work one wet February afternoon. In consequence of the already waning light, she had drawn her seat as near as possible to the window, whilst she held her work close to her eyes, which she was straining, to enable her to continue yet a little longer at her task.

But darkness seemed to be coming on apace, the heavy clouds—which had stretched themselves like a curtain over the city that afternoon, and had been persistently discharging themselves in torrents of rain for hours without even now showing any sign of cessation—having helped to shut out daylight almost an hour before the usual time.

After further vain endeavors to thread her needle and set a few more stitches in the shirt she was making, the lonely worker gave up the attempt as hopeless; and suffering the garment to fall from her hands, she pressed them over her eyes, as if the latter ached and smarted. Then she sat a while dreamily gazing out through the little window; though the prospect from it was neither cheerful nor extensive.

It was a sweet face that was turned away from the darkening room, where the corners were already in shadow, towards the few remaining rays of light which yet came struggling through the thickly-falling rain-drops. It was a face which, if not strictly beautiful—as the features were worn and thin, whilst the eyes were hollow, and the hair fast becoming grey and scanty—was strangely attractive and expressive. It seemed almost like an open page, on which the history of a life had been written, and the workings of the mind within had stamped themselves. Care and suffering—either past or present, or both—were printed there; but so were also patience, and quiet strength, and the courage of endurance. She might have pain to bear, but she was evidently content to bear it.

She sat on for some time, seemingly lost in deep thought; for though the clock struck once or twice she heeded it not.

At length, however, she roused herself from her reverie, and rising, groped her way to the chimney-piece. Striking a match, she lighted a small candle, and then, still groping, brought out her little tea-pot, and made some tea. But she only allowed herself one cup, and reserving the rest, put the pot on the hob to keep warm.

The rain came against the window, driven by the wind, which howled and moaned, and swept up the street as though it would carry everything before it.

"Poor child! what a walk she'll have! But I hope she's in sheltering somewhere; for it isn't fit for her to be out to-night."

But even as she said this to herself a light tread might have been heard on the stairs. Then the door opened, and a young girl of about seventeen or eighteen years of age entered the room.

The worn face which had been watching for her broke into a bright smile of welcome. "Come at last, Esther!" she exclaimed, as if the time had seemed long. "But I was half hoping you wouldn't turn out such a night as this. How have you managed to walk through all this rain and wind, my child?"

"Oh, I got on very well, Aunt Jessie. It isn't as bad out of doors, perhaps, as it sounds to you here."

When she came nearer the light, she displayed a smiling face—something like her aunt's might have been in youth—with a blooming colour which battling with the wind had called into her usually pale

cheeks. Her dark brown hair had been blown out of its customary smoothness into some disorder; and as she stood stroking back into their proper places a few stray locks which had straggled into her eyes, she stole, unperceived, a quick observant glance at her aunt's countenance.

"Come near, and let me feel if you are very wet. You must take off your damp things, Esther."

"Yes, aunt, I'll do it at once, and then I can come and sit down by you," replied the girl, retreating, meantime, rather than advancing, as though she did not wish too close an inspection of her state to be made.

Still keeping at a distance, she stooped, and drew from her feet a pair of boots, limp from the rain which had soaked through them, and with signs of holes in them which appeared more unmistakable than ever to-night.

"Let me have your boots, Esther, to put by the fire to dry."

"I can put them down, thank you, aunt dear. There! they'll be all right there," said Esther, placing them as far from the other as possible, as though she wished them to escape observation. Then, kneeling on the floor at her aunt's feet, she laid her arms on her lap, and looking up with her own bright eyes into the faded tired ones of the older woman, she said, coaxingly, "Do put by your work for to-night, auntie. I'm sure you've done enough for to-day: for it has been so wet I don't expect you've been out at all, but have just sat stitching, stitching all the time."

"But what should we do, dear, if I didn't?"

"Ah what, indeed!" and a shadow seemed to dim the young eyes for a moment. "But I'll go on with your work now," and she tried to take the shirt from her aunt.

The latter resisted. "No dear; you must dry yourself first. And, see, I've kept a cup of tea for you; so drink it off, and I hope it will help to keep out the cold."

Whilst the girl was obeying, the neighboring church clock struck ten.

"How late it is, Esther, before you get home now."

"Yes: we are always so busy I can't be spared any sooner. But now, aunt, let me have the work."

"No; it's time for you to go to bed, dear; after your long day at the shop, standing all the time, you must be tired enough, my child."

"Not so tired that I want to go to bed yet, auntie, for I'm getting used to the standing now; it's only at first people feel it, they say."

Esther gained her point; and whilst her busy fingers stitched she chatted cheerfully, relating all the little events of the day, until the careworn expression gradually passed away from the elder woman's face as she gazed lovingly upon the features of the other—gazed with a wistful, fixed look, as if she foresaw a time coming when she would no longer be able to study them, and so was trying before hand to impress them upon her mind's eye. But the other appeared unconscious of the gaze, as she worked on without lifting her head. At length, however, Mrs. Lang insisted that it was time to put up.

Esther made but a short night of it. Long before daylight, in the cold chilliness of the winter's morning, she was up, though moving cautiously and quietly so as not to disturb her aunt; of whose waking, however, she had not much fear, as she knew she was apt to lie sleepless for a good while in the earlier part of the night, and then, towards dawn, worn out, she would drop off into a sounder slumber.

She lighted the candle, and then—as though it were a thing she was accustomed

to do—she took out the shirt at which her aunt had been working on the previous day, and began hastily unpicking the greater part of what had been done before she came in—at the least every stitch that the other had set after dusk or by candle-light. The young face wore a grave sad look the while, but the busy fingers never paused, and just as she had accomplished the task of doing again what she had undone, and had put it by, her aunt awaking and the clock striking simultaneously, told her that it was time to light the fire and prepare the breakfast, and then get ready to set forth to her daily employment.

## CHAPTER II.

A few evenings afterwards, when Esther came home as usual, her quick eyes perceived in a moment that something was amiss with her aunt. It was not only that the patient face looked even paler than its wont, but there was a deeper shade of sadness on it—so deep that even the smile of welcome with which she always greeted the returning one could not entirely chase it away.

"What is it, Aunt Jessie?" said the young girl, coming across and taking up her favourite position on her knees in front of the little fire, and close beside her aunt's chair. "Has anything been vexing you?"

"I'm afraid I've been vexing myself, dear, and fretting a great deal more than I ought, when I've so many blessings left me."

"But what have you to fret about, aunt?—I mean, what new thing?" and Esther looked up with that searching inquiring gaze with which she so often lately had scanned her aunt's face.

"I took the shirts back to-day, Esther, to Mr. Jones."

"Did you?" exclaimed the girl, with a start, as she thought upon the heavy sleep which had prevented her awaking the last two or three mornings, until so late that there was not a minute for work. "I thought they weren't finished," she added.

"Yes; I finished them this afternoon, and went with them directly, because, you know, Mr. Jones was in such a hurry for them. But Esther—"

"What Aunt Jessie?"

"He says he can't give me any more to do."

The last words were spoken in a sad tone, and brought tears into the eyes of the young girl. She tried to blink them away unperceived, looking earnestly into the fire meantime; and then, in as quiet and calm a voice as she could assume, asked, "Why won't he give you any more, auntie?"

"Because"—and the speaker paused, as though reluctant to bring out the words—"because, he says, they are so badly done—some of them, at least—that he could never sell them with such work in them. He said he couldn't afford to pay me for simply spoiling the goods."

"Oh, Aunt Jessie!"

"So I had to come away without any more. Only he picked out two or three, and said I must do them over again, and put better work in them."

"Oh, auntie, how could he!"

"It was quite natural, dear, if they were badly done."

"But you've worked for him so many years; and I'm sure you need to put beautiful work—nobody could have done better."

"Used to, perhaps; but I don't now, I'm afraid. Mr. Jones has found fault several times lately; and at last he says he can't employ me any more."

There was a moment's pause, during which time Esther remained motionless, with her head resting on her aunt's lap, and her face hidden from view.

"Can you guess why the work is so badly done, Esther, dear?" and the elder woman's hand was laid gently upon the bowed head before her.

Another pause; and then all Esther said was the one word—"Why?"

"Because, my child—and it's no use to try to hide it from you any longer—you're aunt is getting old, and her sight isn't what it used to be. In fact, Esther, I—I am getting blind!"

The girl started up, and threw her arms impulsively round the other's neck.

"Oh, auntie, surely, surely it cannot be true!"

"It is, my darling, I'm afraid, too true!"

But perhaps it may get better again. Perhaps, if you were to go to some doctor, he might be able to do you some good.

You haven't tried that yet."

"Yes, I have, dear. I've been to Dr. Middleton, who is considered so clever with the eyes. I went at the time he sees people free; and he looked at me, and said he feared there was no hope."

"You never told me, said Esther, in tones of gentle reproach.

"No, dear, I didn't tell you, because I couldn't bear to bring any fresh cares upon your shoulders, and so I thought I would wait until I was quite sure. I tried to hide it from you, for I thought that as long as ever I could you should go on in ignorance of the trouble coming upon us. But now, Esther, I can't keep it from you any longer."

(To be Continued.)

PRACTICAL KINDNESS.

One of the most beautiful and practical instances of real kindness I ever saw came to me in this wise: I had gone into my butcher's shop one Saturday night, and was waiting for my steak. While doing so, a man, black with the toil and dust of machinery, came in. He was old and homely, and meanly dressed, and I never should have looked upon him as a divine agent of consolation had not a little girl come in and revealed him to me.

"How's father to-day, Polly?" he asked.

"He's worse to-day, and mother's down, too," and the weary little thing began crying softly to herself. Then the man stooped and said something in a low voice, to which she only shook her head and cried more bitterly. So he took the basket from her, saying: "Run away home, Polly, or that baby, she'll be in mischief. I'll bring the basket." She offered him twenty-five cents, but he hurried her away and would not touch it. Then he choose some good beef, a piece of bacon, and plenty of vegetables, and having paid for them, walked off toward a large tenement house in sight.

I gave him silent reverence as he passed me, for I knew him then as one of God's messengers, unconsciously, but oh! how blessedly, taking a share in the ministry of angels!

Opportunities like these are constantly thrown in our way by the angel who watcheth for our souls; but "if a brother or sister be naked and destitute of daily food, and one of you say unto them, 'Depart in peace, be ye warmed and filled, notwithstanding ye give them not those things which are needful to the body, what doth it profit?'—Mrs. Barr, in Christian at Work.

The Scripture gives four names to Christians, taken from the four cardinal graces so essential to man's salvation: Saints, for their holiness; believers, for their faith; brethren, for their love; disciples, for their knowledge.

"JERUSALEM THE GOLDEN."

Jerusalem the golden!  
I languish for one gleam  
Of all the glory folden  
In distance and in dream!  
My thoughts, like palms in exile,  
Climb up to look and pray  
For a glimpse of that dear country  
That lies so far away.

Jerusalem the golden!  
Methinks each flower that blows,  
And every bird a-singing  
Some secret of thee knows.  
I know not what the flowers  
Can feel, or singers see,  
But all these summer raptures  
Are prophecies of thee.

Jerusalem the golden!  
When sun sets in the west,  
It seems thy gate of glory,  
Thou City of the Blest!  
And midnight's starry torches,  
Through intermediate gloom,  
Are waving with their welcome  
To thy eternal home.

Jerusalem the golden!  
Where loftily they sing  
O'er pain and sorrows olden  
Forever triumphing!  
Lowly may be thy portal,  
And dark may be the door,  
The mansion is immortal—  
God's palace for His poor.

Jerusalem the golden!  
There all our birds that flew,  
Our flowers but half unfolden,  
Our pearls that turn to dew,  
And all the glad life music,  
Now heard no longer here,  
Shall come again to greet us  
As we are drawing near.

Jerusalem the golden!  
I toil on, day by day;  
Heart-sore each night with longing  
I stretch my hands and pray,  
That, mid thy leaves of healing,  
My soul may find her nest,  
Where the wicked cease from troubling—  
The weary are at rest.

IDLE WORDS.

A Christian should be on the watch that in the daily discourse of life, and in its hours of relaxation, all do not run to waste and emptiness, but that there be ever a mixture of words wherewith one may edify another, and of sound speech that cannot be condemned. It is well to go into society with a collected frame, and a mental prayer that God would keep the door of our lips.

It may be thought that undue importance is given to our words. A word! what is it? A mere breath of utterance often without much of thought or deliberate purpose! why should it be laid up against us, and our eternal judgment rest upon it? Because it is not the light thing that is supposed. Words indicate our own character, and they help to form the character of others. We judge our fellow-men by their words, why should not God do the same? If one is habitually frothy and trifling in conversation, we would not entrust any very grave business to him; we say, "He may be capable, but I don't like his talk." And so of a swearer or foul-mouthed person; and, on the other hand, of one who speaks judiciously and to the purpose. We refuse or choose them by their words, and a single word has often let us into the character of a man so that we think we cannot be mistaken in him, and employ or reject him for nothing else. Very likely we are often mistaken in such judgments, but it is one of the means we have of estimating character, and all use it. God never errs in judging, and why should He not use the same means?

Words are the index of thoughts. There can be little danger of mistake in saying that a man who swears is not religious, that the whole tone of speech in another indicates true piety.

And, besides, words tend to form character. They have their influence for good or for evil. See that young man pouring into the ears of a companion something that he ought not to hear; will it not leave its bad effects? Or the boy who, amid a group of boys, takes God's name in vain, will he not have admirers and imitators? Or the slanderer, does he not smite and blight with his tongue? What would it be there that rankles more than some evil word that has been uttered against us? Or what grieves us more than some we have spoken?—If we could have the privilege of taking back all that we have ever said amiss, who would not eagerly catch at the offer? But they are gone to judgment beyond our recall, and by them we are to be justified or condemned by the God who has not forgotten one of them. Millions have gone forth from our lips since the days of our infancy, and who can bear the trial of them?

The text of Scripture, "Every idle word that men shall speak, they shall give account thereof in the day of judgment," is one that makes us feel instantly that we cannot be saved by our own merits. Who would think of going to judgment on his own righteousness, when his own words condemn him? We have verily sinned in thought, word, and deed, against the Divine Majesty, and have need to pray God for Christ's sake to forgive us our sins. May He also make us more watchful over our words, that nothing proceed out of our mouth but that which is good to the use of edifying. "Let the words of my mouth and the meditation of my heart be always acceptable in thy sight, O Lord, my strength and my Redeemer."—Rev. W. H. Lewis, D.D., in Churchman.

AN honest peasant surprised an infidel one day, who was jeering at him for believing in the Bible, by the reply, "We country people like two strings to our bow." "What do you mean?" inquired the infidel. "Only this," rejoined the poor man: "That believing the Bible, and acting up to it, is like having two strings to one's bow; for if it is not true, I shall be a better man for living according to it, and so it will be for my good in this life—that is one string to my bow. And, if it should be true, it will be better for me in the next life—that is another string, and a pretty strong one it is. But, sir, if you do not believe the Bible, and, on that account, do not live as it requires, you have not one string to your bow. And, oh, sir, if its tremendous threatenings prove true—oh, think what then will become of you!"

No man will promptly develop as a Christian who lives in a state of quarrel. In enmity against God, he is, of course, not a Christian at all; but reconciled to him he must remain a dwarf, unless he secures peace with those around him. Fighting the brethren, fighting angrily in behalf of reform, contending with bitter words for even the best doctrine, he will stunt the growth of a doctrine life within him. Even fighting against sin is not to be done in a quarrelsome way, but in a spirit of honoring God, while abhorring the sin and pitying the sinner. We are to conduct a warfare, but our fight is to be a "good" one, which means that it is to be directed against wrong, and in favor of right, and also that it is to be waged so that in the darkest day of defeat we may be able to say, "Father, forgive them, for they know not what they do."

## CHILDHOOD.

The period of childhood is life's bright morning. Everything smiles. The hour for labor has not come. The feeling of fatigue is not yet known, or if so, a single night's repose causes it to be entirely forgotten.

Childhood has few cares, for it is passed under the watchful eye of others, and partakes from day to day of a provision made by others, often the result of much anxiety and painful labor.

Children are unwilling to be otherwise than happy. They have their disappointments, and their eyes may be red from weeping, but they will smile through their tears, and merry laughter follows quickly most pitiful crying. No wonder that we love to look back to this period of life. No wonder that the old man and old woman bowing under the infirmities of age, and weary from life's burdens and life's sorrows turn their thoughts sadly back to childhood's innocent sports, and happy visions. They forget much that transpired and gave character to experience in later life, but childhood and that which pertains to childhood they will not, they cannot forget.

This is well, for childhood in its true sense comes only once. Other periods follow, but each has its anxieties, its labors, and its sorrows, and through them all, as we have seen, old age looks back, to the bright cloudless morning of a day whose sun, after many a darkening cloud, is about to set.

Now, the lesson to be learned from all this is, do what you can to make the children under your authority or around you happy. Don't expect them to do as old persons do, or to feel as old persons feel. Let them feel and act and enjoy themselves as children.

I do not mean that they should be disobedient, or rude, or be lacking in good manners. Such neglect in their education, would not tend to increase their happiness, but would have directly the opposite effect. But I mean that they should not be required to sit erect and stiff and preserve the quiet decorum that may be natural enough to older persons.

Children love to play, and romp, and they should be allowed to do so. To do so, not only affords pleasure, but it is conducive to health.

I pity the child that has no open air playground, and is not even allowed to romp and make a noise in the house.

It is worse off than the caged bird, for the bird is allowed to fly about in its cage, and to sing, just as much, and just as loud as it pleases.

Then what a terrible affliction when the child is required to come under the severe regulations of fashionable life! In this regard the child of humble parentage has often the advantage.

How sad to see a child dressed after the strictest requirements of modern fashion, going through the prescribed forms, like a little old man or woman, or rather like an automaton. Soon the little heart adapts itself to rules which flatter pride and encourage a foolish personal display, and then farewell to all those enjoyments, simple and unaffected, which belong especially to childhood, and which if not secured then can never be realized at any subsequent period.

Give the children a chance. Allow them to be children. Don't rob them of the privileges and innocent sports of childhood. Don't deprive them of that which alone can make the memories of childhood pleasing in after years, even down to old age, and in the home which lies on the other side of the river of death.

## DEATH.

We die daily. With each new section of our moral history we give up something that belonged to the section preceding. We are losing continually a portion of our being. We suffer ceaseless dissolutions. Let the mature man compare himself with the budding boy, and see how much of death he has already experienced. How much of what he was has perished in him and from him, never to be restored! Where now is the careless mirth that lit up the boyish eye? where the sunny peace or gushing joy of the boyish breast? Where the boundless expectation, the implicit faith, the indomitable hope, the buoyant nature, the unshadowed soul, the exuberant life? Is not the loss of these as truly death as the putting off of the fleshy tabernacle? Is it not as much dying to lose the splendor and joy of our young years, as it is to be divested of our morality? The veteran, however blest with "that which should accompany old age," looks back upon his youth as a paradise lost, never in this world to be regained.

O man! that from thy fair and shining youth Age might but take the things youth needed not!

This ceaseless death would make existence intolerable, were it not balanced and compensated by ceaseless new births. The true soul gains as fast, or faster than it loses. Life is constant acquisition as well as constant waste, a series of resurrections as well as deaths. If we die daily, we are also renewed day by day. If we lose in buoyancy, we gain in earnestness; if we lose in imagination, we gain in experience; if we lose in freshness, we gain in weight; if we lose in fervour, we gain in wisdom; if we lose in enjoyment, it is to be hoped we gain in patience. If we gradually die to the world, it is to be hoped that we more and more live unto God.

## LIARS AND LYING—A WORD TO THE BOYS.

"No liar is to be trusted." So, we well remember, ran one of our copy headings in days of old. What was truth then is truth now; and as it was a fit and proper part of a boy's education then to put him on his guard against lying, so it is now, and as boys are taught to call a spade a spade, so they ought to be taught to call liars by their proper names, because they are very dangerous persons.

Every liar is a burglar, because every lie is an attempt to rob the stock exchange of public confidence. In that noble edifice every good citizen makes his deposits, and those constitute the wealth of a country; and the lie of every liar is a mean assault on that institution to destroy it. So that every liar, just in so far as he is true to his character, is doing what he can to plunder his country's wealth, and send it into universal bankruptcy. Every liar is a coward. He is a falsehood manufacturer. Truth is light, and the children of the light love the light. There is a frank, open, fearless manliness about them that cannot be feigned. Falsehoods do not at all become them. A lie not only pollutes the heart, but it pollutes also the eye. Liars feel this, and they never like you to look into their eyes. Character resembles an arch. Virtues are the bricks, and so long as every one is in its place, and all bound together by the key-stone of truth, compactness is the result, and pressure only strengthens the compact. But liars have no key-stone in their character. A good arch affords a safe thoroughfare over it and under it; but on the word of a liar it is at your peril to venture, because while other men utter words that may be relied on as the true symbols of their thoughts, the divinest fea-

ture in humanity, you must not presume this dignity of divinity belongs to a liar. He has sold his birthright, and now not only does all that is mean and cowardly, but all that is ignoble and degraded attach itself to the man who has allowed himself to become the slave and victim of this vice. Lying is one of the highest crimes. Murder, for instance, is a gross, vulgar immorality—an outburst of extreme brutal selfishness. The brute under passion kills its antagonist; so does the man; and in this view, murder is a brutal crime and ranks with lust and revenge. But lying is a spiritual operation and belongs to man's highest nature. It is the product of his intellect, his reason and his will, proving him to be possessed of a lying devil. Sometimes this is very apparent. The expert uses words with two meanings. He so guards himself as to mislead others by his reservations. He gives you what he calls the truth, but the statement is false from beginning to end, and he designed it. Here he changed the tone of voice; there he gave a peculiar expression to his facial muscles, and at another place he made a skilful variation of pause or change of emphasis, and the whole sense is altered. The whole is a lie, though perhaps hardly a word has been changed. The operation has been spiritual; and it is on this account that governments cannot punish by pain and penalty as other crimes are punished. But God is a spirit, and He will judge the spirit of the evil-doer in righteousness. His doom is a fearful one—see how it is written in characters of fire. Rev. xxi. 8.

## JAPANESE MONEY.

We remember in our boyish days hearing a grumbling schoolfellow say, "He must have been a very small man who invented fractions." It strikes us, by similar reasoning, that things must be very cheap in a country that finds use for so small fractions as quarter-cent pieces.

One of the greatest curiosities in Japan to the stranger is the wonderful variety of coins that are used daily. In some instances it takes one thousand pieces to make one dollar. These are called "cash," and are seldom received by foreigners, who, as a general rule, refuse to take them in change. Imagine making a trade of five cents, and giving a man a fifty-cent piece, then receiving in change four hundred and fifty of these coppers!

This coin is peculiarly made, having a square hole in the centre. They are about the size of our dime pieces, and nearly two-thirds the thickness. Next to this comes the quarter of a cent, eight-tenths of a cent, and the one and two-cent pieces.

In silver coins they have the five, ten, twenty, fifty cent and one dollar pieces. In gold, the one, two, five, ten, and twenty dollars, which are very pretty coinages indeed. Next to this come the government stores of paper money, in various denominations, ranging from five cents to one hundred dollars. This money is made on quite inferior paper to ours, and, from general appearance, will not last like the American money.

It would almost seem as if these Orientals made their currency as they made their language—coined a new piece every time they were puzzled to "make change."—*Youth's Companion*.

"If we live a life of faith on the Son of God, then we shall assuredly live a life of holiness. I do not say we ought to do so, but we shall as a matter of necessary consequence. But in as far as we do not lead a life of faith, in so far we shall live a life of unholiness. It is through faith that God purifies the heart, and there is no other way."