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LESSONS for SUNDAYS and HOLY DAYS.

June 16th.—TRINITY SUNDAY.
Morning.—Isaiah 6 to v. 11. Rev. 1 to v. 9.
Evening.—Gen. 18; or Gen. 1 and 2 to v. 4. Eph. 4 to v. 17; or Matt. 3.

THURSDAY JUNE, 18, 1889.

COLONIAL SECULARISM.—Mr. J. E. Ewing, who dates from Melbourne, contributes to the *Spectator* a letter in which he shows that the Victorian educational system is both anti-Scriptural and anti-Christian, and he proceeds to give details which, if well founded, go very far to support his contention. For example, a child in a Victorian State school, asked 'Why should we obey our parents?' replied by referring to the fifth commandment. Whereupon the inspector said he could not give her any marks for such an answer; what she should have said was 'Because they feed, clothe and educate us.' Again, some time ago, the writer of an 'official' text book on morality, mentioned in his preface that teachers might enforce and illustrate the various lessons by suitable references to Holy Scripture; but the Education Department promptly issued a circular, in which they told the teachers not to follow this recommendation. Here are evident signs of an active antagonism to the Bible, and a clear determination to adhere steadily to ultra-secular 'principles.' The anti-Christian tendency of the system is suggested by the fact (according to Mr. Ewing) that the following verse was struck out of Longfellow's *Wreck of the Hesperus* before that poem was admitted into the State school books:—

'Then the maiden clasped her hands and prayed
That saved she might be;
And she thought of Christ Who stilled the wave
On the the lake of Galilee.'

There seems something very paltry about such an emendation, and it certainly breathes a spirit of dislike to everything distinctively Christian. These are the results of the principle of secular teaching in one of our colonies, and the warning should be taken to heart by educationalists at home.

EVEN EDITORS ARE NOT INFALLIBLE.—Our local editors are suffering from an epidemic of blunders just now. Within the last few weeks we have seen extracts from Darwin's poetry, if it is poetry, attributed to Pope, and some lines of Cowper also quo-

ted as Pope's, a couplet from Ben Jonson alluded to as by Shakespeare, and several other errors of this type. There seems to be a not unjustifiable conviction on the part of the press generally that now-a-days people don't read anything older than the current papers and the last apology for a novel, so these slips will not be noticed.

But one of the worst things we ever saw of this class was in a recent *Daily Telegraph*, London, Eng. This paper boasts the "largest circulation" of any journal, yet one of its staff in an account of the laying of a foundation stone at Eton by the Queen, positively quoted the second verse of the well-known hymn, "Now thank we all our God" under the evident impression that it was composed for the occasion; and after gushing in the true Telegraphese manner over 'these exquisite lines,' observed with refreshing simplicity that 'the name of the writer has not transpired!'

THE CLERGY AND SOCIAL LIFE.—Archdeacon Sheringham in his recent Charge at the Gloucester Cathedral said "that the Reformation was a broad line of cleavage as regarded the social status of the clergy in the body politic. The religious houses were centres of holiness and light; but the light was under a bushel and not on a candlestick. Then came the great spoliation, and the tyrant, too faithfully copied by his successors, in a very few years scattered the accumulated devotions of centuries. After referring to the clergy of the Restoration, the Archdeacon said he was driven to conclude that the full influence of the Church upon our social life was never much felt till her clergy learnt to be diligent in pastoral visitation. It was necessary, he thought, that the clergy should be in the best sense men of the world. "There are many things which do undoubtedly constitute a large portion of our social life, and it is no excuse for me to say that I am reading divinity or attending to my parish if I refuse to recognise them as being beneath my notice and mere carnal matters. Say what we will, people will have their dinner parties, lawn parties, and other amusements. Query, are the clergy compromised by sharing in them? As a matter of fact, the Church has not a little influenced society in these everyday things. Seventy years ago not a few of the guests would rise from the dinner table flushed with wine—some carried away in helpless intoxication; they were certainly not scenes for a clergyman who respected, to say the least, himself. Go now to an 'ordinary dinner party, and the chances are you will find three or four clergymen present, rational and intellectual conversation, and some of the guests total abstainers; if a man became intoxicated I don't think he would be found there a second time." Referring to the question of the pulpit and the evils of society, he said he did not want to see their pulpits turned into chairs of moral philosophy, but he did know that they would not falsify the model of their Divine Master if they stepped down now and then from divine to human things.

A CONGREGATIONALIST ON SOCIAL EVILS.—The President of the Congregational Union in his Address said:—

"Do not the defective morality and the social disorders, which are the direct results of sinful lives, prove the absence of true religion? How long have we been talking of the great social problems: the burning questions of chronic poverty, intemperance, impurity, crimes against persons and property, effects as well as causes and causes, as well as effects of wretched dwellings, overcrowding, improvident marriages, neglect of the sanctity of marriage, gambling in all its mischievous forms, aristocratic and plebeian, on the turf and the exchange, unnatural competition everywhere; ill-adjusted, or not at all adjusted relations between landlords and tenants, capital and labour, rich and poor, and that excessive burden of taxation which comes from the ever-recurring war-craze, and the

enormous expenditure on the armaments of the nation? Do not all these things tell the Christian heart that our countrymen need redemption by the Divine Saviour, from sin, the bitter spring of which our social wrongs are the wide-spread and deep-flowing stream?"

"We put the Gospel to practical proof and to the test of actual experience. Are we not calmly, deeply, intensely certain that Jesus Christ has power to save men from sin? That the strong Son of God, once crucified and slain, raised from the dead, is mighty to save, has saved us, is speaking everywhere to sinful men in words of saving power, is laying on diseased and disordered society the healing touch of life, and health, and salvation? What question we of the lesser miracles of physical healing, of sight and hearing and speech restored? Why think we of limitations to His almighty power or to His infinite pity? 'Lord, if Thou wilt Thou canst.' Lord, because Thou canst Thou wilt! And we have the witness in ourselves. Then let us tell forth the glad news. Let us tell it out with the calmness of conviction and with the force of enthusiasm. It is the glorious Gospel of the blessed God. We must abide in the truth of Christ, we must hold it forth. Boldly, manfully must we discharge the duty of the present day. It is to testify to the Gospel of the grace of God for the uplifting of our sinful brethren at home and abroad, to save our country, and to send the Gospel of salvation to all the nations of the earth." The next paragraph is from this address.

THE BEST APOLOGY FOR THE CHRISTIAN FAITH.

'Whilst we thus hold fast and declare all essential Christian truth we shall be careful to exhibit the Christian spirit in the Christian life. For ourselves, I am delighted to think that there is everywhere a growing desire for the full realisation of the Christian idea, of the devout, the self-denying, the consecrated life of holy service. Not as though we had already attained, but with the yearning spirit of fervent desire we long, our young ministers and students, our mature men and the elders, do long to be men of prayer, penetrated through and through with the mind of Christ and full of the Holy Ghost. And for our churches, are they not reaching up to the true standard of purity, righteousness, and love; to such a condition of individual and collective devotion as shall distinctly show to the world that in Christianity all its highest hopes and all its noblest aims can be realised: that the humanitarian spirit of the age, itself a product of the Gospel, is but a feeble, fitful, erring power by the side of Christian love; that the brotherhood of man is but a barren dream until Christ says to us, "One is your Master, and all ye are brethren;" that the socialism for which men dimly strive is only reached in fellowship in Christ; that the purest democracy is the Christian communion; that the highest ends of all political government are only obtained by the coming of the kingdom of God? Is it not our privilege to set all this forth in the sight of coming generations, to show forth Christ and Christianity and the Church in their right relations to human society and to the nations of the world? What grander, what more blessed work than this, to manifest the power of godliness in elevation of character and consecration of life, in the individual and in the Church? What higher proof can we give of the divineness of the Gospel? What nobler apology for the Christian faith? Then shall men see that God is in the assembly of His saints; that Jesus Christ is with His disciples, now and always; that the Church of Christ is the living temple of the Holy Ghost. Then will our Lord's own words find their explanation and their fulfilment:—"That the world may know that Thou hast sent Me." "O righteous Father, the world hath not known Thee, but I have known Thee, and these have known that Thou hast sent Me."

CHURCH THOUGHTS BY A LAYMAN.

A DOOMED CREED.

THE Creed known as the "Westminster Confession," upon which rests what is called the Presbyterian Church, is just now the target of a damaging attack. The attack upon it is being joined in by many Presbyterians who believe that unless the Westminster stones are taken out and replaced by Scriptural ones, their edifice will fall.

The controversy is a very old one. It involves the most difficult of all questions. To reconcile divine fore knowledge and sovereignty with human free-will and moral responsibility is beyond the powers of finite intellect. But there are many problems of religion equally insoluble. The Church of England, divinely guided by the Spirit of Wisdom, has not imposed upon us any metaphysical solution of this problem. Mr. Toplady, in 1775, tried to prove otherwise in a work familiar to students, as is also the reply of Sellon. Fletcher, of Madeley, wrote several pamphlets on this topic, which are more generally known as defences of the anti-calvinist position. If those who are shocked at the bold words used to-day in denouncing the Presbyterian creed, would study the theological and secular literature of a century ago, they would find even the leaders of evangelical thought in those days using language as severe as any we read to-day. The pith of this anti-scriptural creed is as follows:

"God hath appointed the elect," whose number is so certain and definite that it cannot be increased or diminished unto glory, so hath He, by the eternal and most free purpose of His will, foreordained all the means thereunto. Wherefore they who are elected being fallen in Adam are redeemed by Christ; are effectually called into faith in Christ by His Spirit working in due season: are justified, adopted, sanctified, and kept by His powers through faith unto salvation. Neither are any other redeemed by Christ, effectually called, justified, adopted, sanctified, and saved, but the elect only.

The rest of mankind, God was pleased, according to the unsearchable counsel of His own will, whereby He extendeth or withholdeth mercy as He pleaseth for the glory of His sovereign power over His creatures, to pass by, and to ordain them to dishonor and wrath for their sin and to the praise of His glorious justice.

The following comments express what we have heard scores of times from men who by this creed had been made infidels. Indeed the ablest propagator of infidelity ever known, told us that *the Westminster Confession made him an atheist*, and his teachings have made hundreds of thousands of sceptics. *Saturday Night* says:

"If I had been born in order to be sent to hell by the decree of God, for the manifestation of His glory and to the praise of His glorious justice for something I could not do or could not help doing, I feel justified in saying I would pound upon the sooty doors of my infernal prison and make the blackened and gloomy caverns of hell re-echo with my shrieks of: Unjust! unjust! I believe the Westminster Confession of Faith has driven more men into agnosticism than all the books of Voltaire and Paine, or all the lectures of Ingersoll. I hold that these articles are nothing but blasphemy, that the conception of a God, who would damn a man before time began and permit him to suffer through the countless cycles of eternity, is more horrible than the creed which leads mothers to throw their babies into the arms of a blazing Moloch, or prompts the bloody sacrifice beneath the wheels of Juggernaut. The Confession of Faith would have us believe that God has ordained a large section of mankind to tortures of which we cannot conceive, to years of utterable woe which the finite mind cannot number to the praise of His glorious

justice. If this be true, why are Calvinists preaching at all. Is it to benefit those who are going to hell anyway, or merely to prepare the elect for Heaven?"

The last words suggest that no Presbyterian preacher ever knew, nor can one have even a moral certainty, that any one to whom he preached could by any possibility be benefited by his appeals. The 4th, 5th, and 6th verses of the 6th chapter of Hebrews, declare that, according to this creed, every sign of a Christian may be shown by those who were "ordained" to everlasting wrath. *They prove that, or, as we hold, they prove that Calvinism is in deadly opposition to Scripture.* They also suggest the reflection, that a Christian mother believing this creed, may be teaching her loved child to lip, "Our Father," when that little one and herself may have been ordained by that Father irrevocably before its birth to spend eternity in torments. That thought has to our knowledge driven mothers insane.

We are unable to forget that one writer, inspired by this blasphemous creed, said there were infants in hell a span long, and another distinguished as a defender of this faith in "a furious and revengeful deity," described the "saints everlasting rest," being enhanced in joy by watching the tortures of the damned.

Resolutions are not made by rose water. When the atmosphere is in a certain degree of foulness, it needs thunder and lightning to clear the air! The general air of Christianity is befouled by this Presbyterian creed. Tens upon tens of thousands, yea, we believe millions of souls have been, and are yet tossed in a tempest of doubt and unbelief owing to the dreadful picture of God drawn in the Calvinistic Confession. Depend upon it Christendom will have to be cleared of this source of confusion and stifling by such a revolution and by such a storm as will shake the evangelical world to its centre. The rumbling of the volcano is heard far and near. The fire and the smoke of indignant protestations are warnings that the lava torrent is coming, which will cover the Presbyterian creed fathoms deep out of sight. That will justify a *Te Deum* laudamus being chanted by all people who on earth do dwell.

We who stand upon the Rock of Ages, on Christ and His Church, are continually reproached with placing a barrier between the soul and God by our ministerial polity. The father of lies never had a child so like himself as this "barrier" tale, nor did idiocy ever utter a more senseless one. What, however, must we think of presenting a picture of the Divine Father in terms which cause His children to look upon His face as depicted by the Presbyterian creed, with horror and with hate? Men spurn your fine drawn metaphysical defences of calvinism. The very language necessary for such arguments is mere gibberish to those unlearned in such verbal subtleties. Ninety-nine persons out of every hundred, even of the well-educated, find the metaphysical defences of the Presbyterian creed, utterly unintelligible. We have read many that conveyed no more definite conception to the mind than a dog gets by looking at an algebraic

symbol. Kant, the king of metaphysicians, declares in effect that these discussions are mere wind.

But the Divine Message is for mankind, not for a specially gifted handful of philosophers. The Saviour Whose Birth, Whose Life, Whose Death, Whose Priesthood in Heaven, are fountains of light and life for all to whom darkness and death came by Adam said, "Come unto Me all who labor and are heavy laden, and I will give you rest." Was that a mockery? Mockery most horrible it is if He knew that only "a definite number that could not be increased," could by any possibility respond to His loving invitation.

Who then, pray, are they who put a barrier between the soul and the Saviour? Are they the priests of His Church, who in His name, in His temple, offer before Him the sacrifices of His people, for them and for themselves, who declare as "Ambassadors of Christ," the messages of their King? The so-called "barrier" which the Church raises between the soul and Christ is a veritable ladder, such as was seen by Jacob! But the barrier raised by the Presbyterian creed is like an adamant wall, higher than Heaven, deeper than Hell, impenetrable, unscalable, shutting off Man from sight of or approach to His Saviour, blackening the face of creation, and darkening as by eclipse most dense "The Light of the World." Those who lift up their heels against the Church because of this "barrier" cry, would do better to look at home, and try to talk with some approximation to the use of truthful and appropriate language.

There is a party inside the Church who are making intense exertions to revolutionise the Church of England in order to bring her polity, doctrines, and ritual into conformity with the doctrinal teachings and ecclesiastical polity expressed by and built upon the Westminster or Presbyterian Confession of Faith, a creed which we know to have "driven more men into infidelity than all the books of Voltaire, Paine, or Ingersoll." That movement is a subtle attempt to inspire Churchmen with sceptical doubts regarding Catholic and Apostolic faith and practice, to spread materialistic ideas as to the Sacraments, and to propagate infidel notions regarding the divine origin, life, and prerogatives of the Church of England. A theological Will o' the Wisp is waving his phosphorescent light to lure Churchmen into the quagmire upon which rests the House John Calvin built. Our warning to all who are within or approaching near that edifice is—Stand from under! God is now laying the train which ere long, He, by some blessed providential act will fire. Then the Westminster Confession and the ecclesiastical system evolved from it, will go upon smoke—to His honour and to His glory, Who by this creed is robbed of His most glorious attributes, JUSTICE, MERCY, AND LOVE.

—If you would be well with a great mind, leave him with a favorable impression of you; if with a little mind, leave him with a favorable opinion of himself.—Coleridge.

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NOISE VERSUS MUSIC.

THE tendency of society to revert to barbarism is a fact of social science. In the sphere of Art, wherein education is further in arrear than in any other department of knowledge, we see barbarism in otherwise refined people, often as coarse as could be found in any pagan land. There has been a display of this at Toronto. A cute Yankee to make money out of this weakness gave a performance last week in which he introduced the firing of cannon into his concert! Had the audience been all wild Indians they would have yelled with delight. Sad to say, some civilized people take the same pleasure in noise as savages.

We trust professional and amateur musicians, and those to whom music is a highly intellectual enjoyment, will sternly condemn this catering to savage tastes of our race. It is the merest folly to attempt to raise the public taste if an unscrupulous panderer to vulgarity, is allowed to vitiate it by performances that are *part music, part gunpowder explosions*. *If this kind of thing becomes general we shall have pistols and rifles as commonly used in the concert room as, judging by the wall pictures in the streets, they are on the stage.* Indeed the taste that is delighted with a cannon being fired at a concert, and the brutish taste that glories in a drama in which pistol shots are the chief attraction, are identical. We have no doubt that were some singer to introduce a few revolver shots into, say, such a song as, "Let me like a soldier fall," he would find people who would applaud the vile trick more than if it were sung with all the genius of Sims Reeves, but without gunpowder. There is a physical explanation. Some persons cannot distinguish noise from music, they judge sound by its loudness and intensity. Hence they object to the criticisms of those with cultured ears which to them are absolutely destitute of any meaning, as the criticisms of a critical judge of painting are mere nonsense to the average sight-seer. Those who have made a study of Acoustics, or of the art of music, know that all defects in musical performances arise from the substitutions of noise for music. Bad singers, bad players, bad instruments are bad because they make a noise instead of musical melody or harmony.

It may be pleasing to some to hear the National Anthem sung as follows;

God save our gracious Queen—Bang!
Long live our noble Queen—Bang!
God save the Queen—Bang! Bang!
Send her victorious—Bang! Bang! Bang!

But such a revolting exhibition should be reserved for the savage tribes. Unhappily civilization in many, many cases, is only a very thin veneer!

The use of cannon in a concert is a bitter insult to the other performers. Surely all lovers of music know that of all the powers for inspiring emotion, there is not one at all comparable to the human voice. Those who introduce a *cannon's voice* to produce an effect at a concert say in effect that the other voices are so poor in quality, or are used so miserably

unskillfully, that the splendid effects which the human voice can produce are not expected from such poor performers! How those who shared in the performance in which a cannon was, as it were, a fellow chorister, liked the slur thus put on their artistic ability we cannot say. But had they reflected upon this abominable slight they would have declined to sing to an audience that went to hear the noise of a cannon! We trust this is the last time so degrading a display will be made in Canada as it is a step directly in antagonism to those most laudable efforts being made by the Conservatory and by the College of Music and by other organizations to elevate public taste and redeem the people from their uncivilized condition in regard to the Art of Music. Peace will turn spears into pruning hooks, but if it turns cannons into supposed musical instruments, peace will hurt civilization more than war.

It needed not the genius of a poet to inform us that the road down to perdition is easy. From one form of coarseness down to a stage lower, society may slide almost unconsciously. The mixture of good music with vulgarities meant only to "tickle the ears of groundlings," will cause lovers of good music to stay away from such mixed concerts. This will inevitably cause musical performances, so-called, to become more and more gross, more merely sensational, and therefore demoralizing. The effect on social life will be to stamp vulgarity on all the enjoyments that should express and produce refinement of sensibility and purity of taste. What will youths or maidens want at home, or in society, who have been bred up to regard the noise of a cannon an attraction to a concert? If this taste develops we shall have to keep a revolver on the piano to meet the requirements of amateur vocalist visitors. Seriously—the gunpowder innovation is barbarous in its intention, vulgar in its conception, degrading to musical art, offensive to all who have musical taste, it cannot but help to degrade public taste, and discourage all who desire to see music more widely cultivated and appreciated and its teachers more honoured.

"LOOK ON THIS PICTURE, AND ON THAT."

THE *Church Times* of 10th May affords by its reports on consecutive pages, a very instructive contrast between Church works of the same kinds in two very different localities—S. Alphege, Southwark, and S. John the Divine, Kensington. It is a contrast which those who have the control of Church funds in Toronto may well take to heart.

S. Alphege is in the the slums of Southwark, practically a mission Church with 600 communicants (of whom 200 communicate every week) 1500 members of Bible classes, 1500 children in the Sunday Schools, 110 persons confirmed during the year, 1788 members of parish Guilds, 2000 children in the day schools, 630 in the Band of Hope, 36,300 meals given to poor children, 23,200 to grown up people, in a population of 8000. The vicar remarked, at the anniversary meeting, upon the fluctu-

ating character of the population (changing entirely every 2 years), the lack of sympathy for this work among "the always poor." He compared his work with that of "a new church in the suburbs, which after the final start, almost went on of itself." People forget that his mission work was a permanent work, with no temporal advance, people moving to better parts of the city as soon as they began to prosper and their places taken by others as poor as they had been. He appealed for £200.

In the other case, a church of the same general character, but among well-to-do people, there was an active and zealous "band of clergy," 1000 communicated on Easter Day, 2500 children in "graded schools," £20,000 spent on a grand church, £8,000 more being spent on a tower, and all this collected among the people! The former vicar, Dr. Elsdale, spoke of his abhorrence of "Cheap Churches"—and no wonder, among a people who could spend "out of their own pockets" \$40,000 on a tower and spire!

The problem of equalizing the burden of Church expenses is one that needs serious consideration, not only in London but in Toronto. Why should one man work single-handed and neglected amid a dense mass of poverty, with hardly enough to keep them alive and keep some kind of roof over the heads of his congregation, at the same time begging food and clothing for them—while a mile or two distant another congregation, substantially of the same "Church views" too, revels in a "band of clergy" and spends tens of thousands on the luxuries of religious worship? There is too much congregational selfishness and greed!

THE CATHEDRAL AND ITS USES.*

"I was glad when they said unto me: We will go into the House of the Lord."

"For thither the tribes go up, even the tribes of the Lord."

"For there is the seat of judgment: even the seat of the house of David."—PSALM cxxii. 1, 4, 5.

The choice of the preacher for this day is not felicitous, and this consciousness cannot be more keenly present with you who hear than with him who speaks. If there were no other nearer in many ways to your bishop and worthier for such a task, it would still be most appropriately performed by one in whose tones there could be no suspicion of the ardor born of merely personal interests or prepossessions. In the American mind of to-day the question of the cathedral is still an open question. If there are those who believe that it is something which may have a rightful place in our modern ecclesiastical life, there are others, and among them Churchmen, as well as those who are most remote from the Church, who regard it simply as an anachronism, having no good end to serve, nor any right to be. That question cannot well be ignored this morning; but I think you will agree with me that it would best be discussed by one who was, himself, in no wise committed to any one view of it, and least of all by one whose opinions, it may be said, may easily enough be guessed before he has expressed them. There are those in our American episcopate (and one pre-eminently, whose presence here, as Primate of our American Church, must be among our chief joys, whose task I believe I am performing, gladly discharging thus ancestral obligations incurred long ago), who, so far as any personal interest in this question is concerned, stand wholly outside of it. They have not undertaken,—there is, so far as is known, no probability that they ever will undertake any such work as that which we are here to set forward. And their calmer, more disinterested judgment would be of pre-eminent value.

* A sermon preached November 20, at the dedication of All Saints' cathedral, Albany, by the Rt. Rev. Henry Godman Foster, D.D., LL.D., Bishop of New York.

If, however, nothing of such a nature is at my command, I may at least offer in the place of it some words which, though repeated to-day were most of them spoken long ago, and which, when they were originally written, had for their author one who certainly stood as entirely outside of any cathedral scheme as any bishop, priest or deacon in the land. Some fifteen years ago, a few clergymen in the city of New York were in the habit of meeting for the reading and discussion of papers on subjects historical, theological and ecclesiastical. I shall rehearse this morning the substance of one of these papers which discussed the Cathedral in America. Whatever may be the value of the opinions it expresses, they were not the views of an interested person. They were written to promote no enterprise then present or probable, nor to justify any scheme which was then even so much as dreamt of. They were simply convictions which had been reached by dispassionate reading and reflection, and no boldest prophet would then have dared to predict that their author would ever be likely, under those circumstances which have since then come to pass, to have a personal motive for attempting their realization.

I shall do little more than substantially re-state them now, and in view of their history, I venture to think that I have a right to ask that in listening to them, you will eliminate the personal element altogether. They are not episcopal opinions, formulated to justify a line of action already entered upon; they were simply the deliberate conclusions of a parish priest, derived from impartial study and observation, and set down nearly twenty years ago.

At that time the situation was somewhat like and somewhat different from that which confronts us to-day.

On one side of the Atlantic was to be seen the gradual dawning and development of the cathedral idea; while on the other there was characteristic impatience of the cathedral reality. It had been in England a period of almost destructive criticism, while in America it was an era of enthusiastic inauguration. On one side of the water the cry had been, "cathedrals and the cathedral system are alike failures. The venerable building of the nineteenth century is an anachronism, and its staff of more or less studious, but inert, clergy an offensive incongruity." In a Church Congress at Leeds, a Dean of Durham related that he had been the recipient of a pamphlet entitled "What is the Use of Deans?" and, in an admirable paper on "Suggested Improvements in Cathedrals," he concluded with an appeal for active co-operation in such improvements, on the ground that nothing less than prompt action would save the cathedral system from "parliamentary attacks." In a word the tone of English criticism was either hostile or apologetic; while, at the same time in our own land, we were assured that the cathedral was an ecclesiastical, nay, a religious necessity.

Antagonistic as such opinions seem to be, they sprang, in reality, from the same root. During the previous thirty years, the Church of England had witnessed a marvellous revival of spiritual life. The stir of awakened vigor had been felt through every remotest member of the whole body; and thus the criticism of the cathedral system, as it then existed in England, was at once natural and intelligible. On the one hand it was urged, "here are stately edifices not always opened, rarely filled. Attached to them are numerous clergy, very few of whom are resident in the cathedral city, and almost all of whom are pluralists. This body of clergy consumes large revenues, and does very little strictly ministerial work. True, they cultivate learning and polite letters, and write books, and translate Greek plays; but over against them are clamouring the tens of thousands of spiritually destitute and untaught people, men, women, and saddest of all, children, with whom Christian England to-day is teeming. What," it was somewhat impatiently demanded, "is the cathedral system doing for the rescue of the degraded classes, the diminution of pauperism, the evangelization of the masses?" And the answer then must needs have been, "Not much, anywhere; and in more than one cathedral city, almost nothing at all." Was it any wonder, then, that some people impatient of moss-grown ruins, which, however venerable and interesting historically, seemed only to block the onward march of the Church, and to waste its substance in a sort of devotional dilettanteism? What were wanted were agencies which should not only centralise power, but distribute it; which should not merely gather learning and numbers, but should send them forth again to do some effective and appreciable work.

And so, in America, what had deepened dissatisfaction with cathedrals in England, had called them into being. The same scenes of urgent work to be done, the same need of organized and aggressive activities to accomplish it, the same want of a Diocesan centre of life—a centre which should not be so much conservative as aggressive and distributive, had led in the United States to the rapid multiplication of

That this was so, we need only look at the cathedrals then in existence to see. Accustomed, as many of us are, to regard the cathedral as an elegant and luxurious appendage of a wealthy and venerable ecclesiasticism, the first thing that strikes us, on looking at the cathedrals which have already been reared in this land, is that they are in hardly any instance to be found in centres of wealth and culture where the Church is strong, either in means or numbers. On the contrary, most of them are to be found in communities where the foundations of the Church have barely been laid, where her ideas are, to the vast majority, religious novelties, and where neither wealth nor numbers are in any sense available. The dioceses in which a cathedral; or something answering in its design and purpose to a cathedral, are to be found, are Nebraska, Minnesota, Iowa, Chicago, Florida, Tennessee, Indiana, Missouri, Maine, Albany, Western New York, Central New York, Central Pennsylvania, and Wisconsin. Possibly there are others, but I do not know them. Now, with two or three exceptions, none of these are among the older and wealthier dioceses of the Church. On the contrary, but yesterday some of them were not dioceses at all, but unorganized missionary jurisdictions, hardly explored, and equally bare, so far as Church work was concerned, of men and means. Nay, even to-day at least ten out of these fourteen dioceses are missionary dioceses, in such a sense at any rate, that our Church in them is not strong enough to dispense with constant and considerable contributions of both men and money from without. How came the cathedral to be organized in such dioceses, unless the men who have been called to the administration of their affairs, found such an agency indispensable to the prosecution of their diocesan work?

To this, however, it has indeed been answered that the existence of the cathedral in many of our newer dioceses, proved only that slavish devotion to Anglican pateras from which neither American bishops nor presbyters have been wholly free; or, that it illustrated merely that American passion for a pretentious nomenclature, which would fain dignify every clapboard chapel with a stately and sonorous title; that passion, in other words, for covering up meagreness of resources and poverty of efforts with ecclesiastical parade. But such an answer carried with it a very grave imputation, when it was considered who they were whose motive and action it impugned. Churchmen of whatsoever school were hardly prepared to explain the existence of a cathedral in Nebraska, or in Minnesota, or in Central Pennsylvania, upon such a hypothesis. It was obvious that among the dioceses which have been named were those of the most various ecclesiastical sympathies and affiliations, administered by bishops of the most dissimilar Churchmanship and proclivities.

If, from any of them, one might have expected the slavish devotion to Anglican models already referred to, surely, among these such prelates as Clarkson and Whipple and Lee and Howe, Huntington and Armitage could have hardly been included. These men, and others who might have been named, were men saturated with the American spirit, grateful, indeed—as who is not?—for the fostering care of that "dear mother the Church of England" from whence we sprang (as Governor John Winthrop, some two hundred and fifty years ago so filially wrote), but manfully conscious of our independence as a national Church, and of the supreme need of adopting the Church's agencies and activities to the wants of a living present, instead of wasting its strength in disinterring and vainly endeavouring to galvanize the worn-out methods of the past. No one who had watched their work could have the hardihood to affirm that they had not grappled with the problems of our American religion in a thoroughly direct, practical, and intensely earnest spirit. And yet almost the first thing that some of them did was to set about building a cathedral.

It was still urged, however, that such a fact simply argued a spirit of ecclesiastical sentimentalism, which may indeed co-exist with much earnest and practical endeavor, but which is pretty sure to characterize a certain type of churchmanship. Just as the most matter-of-fact woman has somewhere in her a vein of romance, so, it was said, have even moderate and conservative bishops and presbyters of a certain very prevalent type, a yearning for the poetry and the sentiment of a cathedral. There would have been something, perhaps, in such an argument, if it had not been a task so hopelessly impossible to make it fit the facts. Among our frontier bishops, whose cathedrals have marked the line of the Church's advance across our western prairies, have been some, perhaps, in whom the emotional, sentimental, or poetical element was by no means deficient; but the vast majority of them have been men supremely of action, intent upon real, aggressive, persistent work, and to attempt to explain their cathedrals on any theory of religious sentimentalism, was to suggest so utter an incongruity as must needs provoke a smile.

No, the cathedral, where it exists already in our

American Church, exists because it stands for a felt want, and witnesses to the recognition, on the part of its builders, of its definite function. It is no longer a theory among us, but a fact; and the comparatively rapid multiplication of cathedrals, especially in our newer dioceses, would seem to imply that the want which they were intended to supply, and the functions which they were intended to perform, were at once real and definite. What that want has been, we may as well let those who have most keenly felt it, tell for themselves. Said the Bishop of Minnesota, in a sermon preached at the consecration of a cathedral in a neighbouring diocese some fifteen years ago:

"The primitive Church gave to the bishop his cathedral church to be the centre of all the work which ought to cluster around a bishop's home. Our American branch of the Church was fettered in her infancy by the ideas of the surrounding sects. The separated clergy stood alone. Each one grew more intensely individual by his isolation. The bishop was, in theory, the centre of unity; but he only met his clergy once each year, and he could not know their wants, so as to be, in very truth, their father in God. There was no diocesan unity in great plans of work; and hence many a noble apostle has gone down in sorrow to the grave with a broken heart. In the diocese there were as many 'uses' as individual tastes might weave into the service; opinions became matters of faith, and brought party shibboleths and party strife.

"The cathedral church gives the diocese what every parish cannot give—the daily prayer and weekly Eucharist. No day should ever dawn or sun go down without its incense of daily prayer. The lonely missionary and the parish priest and the Christians hindered from such devotions by worldly cares, will be strengthened by the increasing worship which here goes up to God. There was a day when men revolted against superstition, and in their zeal for simplicity, they stripped the Church to very baldness. The King's daughter should be clothed in garments of beauty. The graceful lines of architecture, the vaulted roof, the stained glass, the carving of the sanctuary, and the precious emblem of our faith, may all elevate our souls, and give us a deeper realization of God's presence in His Church. The law of ritual cannot be left to the fancies of the individual priest. The bishop's watchful care will see that we do not symbolize doctrines which the Church does not teach. Year by year the service will become more beautiful; and it ought to be the expression of hearts united to Christ. Without this our beautiful ritual will be in God's sight as kingly raiment upon a corpse. The bride of Christ ought to be clad in garments of beauty; but the fine linen of her adorning is the righteousness of the saints.

"The cathedral is the centre of the diocese's work. Our Lord sent out His disciples two and two. The greatest of the apostles took a brother on his missionary journeys. How much greater the need in these days of doubting faith! In our western fields a bishop's life is one of deferred hopes. He must often work without men or means. If he build a school, a divinity-hall, a hospital, or home of mercy, he must lay the corner-stone with prayer, and water it with tears, and believe almost against hope that where we are blind to see no way, God will make a way. The bishop is a pitifully helpless man, unless he have the loving sympathy and the kindly aid of all his children in the Lord.

"The cathedral is the bishop's home. He is the father in God to all his brethren. The best bishop is the truest father. This fatherhood will deepen by daily contact with fellow-laborers. He will have clergy with widely different theological views. They will have different plans and modes of work; and he will give to all the liberty the Church gives. There are diversities of gifts but the same Spirit; and there are diversities of administration, but the same Lord; and there are differences of operation, but it is the same God which worketh all in all."

(To be Continued.)

Home & Foreign Church News.

From our own Correspondents.

DOMINION.

QUEBEC

Ordination.—The Lord Bishop of the Diocese held an ordination service in the Cathedral, Quebec, on Tuesday, June 11th, when the Rev. R. J. Fothergill, Curate of St. Peter's Church, Sherbrooke, was advanced to the priesthood.

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mation service in St. Matthew's Church, at 10.30 a.m., on Wednesday, June 12th, and in the Cathedral on the same day at evening service. On the following day he left on a confirmation tour in the Eastern Townships.

GROSSE ISLE.—The Rev. Canon Richardson, rector of St. Paul's Church, Quebec, is acting as Chaplain at the Grosse Isle Quarantine Station, during the month of June.

Personal.—The Bishops of Ontario and Moosonee arrived here by Allan S.S. Circassian, on the 3rd. The Bishops of Quebec and Columbia are on board the incoming steamer "Parisian." The Very Rev. Dean Norman sails for England on July 11th, and the Rev. L. W. Williams, M.A., rector of St. Matthew's, on June 27th. The Rev. Canon Thornloe, of Sherbrooke, spent the Sunday after Ascension in Quebec, preaching at the Cathedral in the morning, and St. Matthew's in the evening.

Sunday Schools.—The Sunday Schools of the Cathedral, St. Matthew's, St. Paul's, and St. Peter's Churches marched to the Cathedral in a body with their teachers, on the Sunday after Ascension, at 8.30 p.m., when the Very Rev. Dean Norman delivered a very instructive and eloquent address on "Cruelty to Animals." The rector of St. Matthew's said the Litany Service, and the other clergy taking part were: Canon Thornloe, Sherbrooke, Rev. A. J. Balfour, M.A., St. Peter's, Rev. H. J. Petry, and Rev. J. E. Hatch. There was a very large attendance of the children. Each child belonging to St. Matthew's School wore a neat badge.

WEST FRAMPTON.—The Rev. J. B. Debbage, B.D., who has been stationed here for a number of years, is about to leave the parish to assume charge of one in the diocese of Chicago, Illinois. Quebec diocese will lose a zealous and hard working priest, and a learned, enthusiastic, and sound Churchman. His many friends will wish him success and happiness in his new sphere of labor.

LENNOXVILLE.—A scheme is on foot to enable Bishop's College to accommodate 40 students instead of 28, and 100 boarders in place of 85. It will cost about \$10,000, toward which Robt. Hamilton, Esq., D.C.L., of Quebec, has offered \$5,000 on condition that the other \$5,000 is raised in a reasonable time.

MONTREAL.

ST. ANDREWS.—The Rev. N. A. F. Bourne, who has laboured in the Missions of Thorne and Lealie for the past two years, has removed to the parish of St. Andrews, to which he was appointed some time since. Mr. John Lloyd Puleston-Roberts, an aspirant to the ministry, is carrying on the work in Thorne. Mr. James M. Coffin, a student of the Montreal Diocesan Theological College, is expected by the people of Lealie to take the services there during the summer months.

MONTREAL.—The following notices of motion have been received, to be brought before the Synod which meets on the 18th inst.

Dr. T. P. Butler will move: That this Synod, desiring to preserve its autonomy and all its rights and privileges, declares that no legislation, matter or thing laid down or passed by the Provincial Synod of Canada, shall have any force or effect within this Diocese, or upon any member of the Church therein, until and unless the same shall have first been expressed and specifically passed and determined by the Synod of the Diocese.

The Rev. Charles Bancroft will move: That the report on Vestries in Free Churches contained on p. 456 of the Twenty-third Annual Synod, and adopted by this Synod, be carried into effect. And to this end that the Lord Bishop of the Diocese be requested to appoint a Committee of this Synod to petition the Legislature of this Province to amend Clause 23 of the Church Temporalities Act in accordance therewith.

The Chancellor will move: That the Synod shall petition the Legislature of the Province of Quebec to amend the Church Temporalities Act of the Diocese of Montreal, in the manner shown by the following draft of Bill:—

Whereas, "The Synod of the Diocese of Montreal" have by their petition prayed for certain amendments to the Act of the late Province of Canada, passed in the 14th and 15th years of Her Majesty's Reign, and being ch. 176, and intitled: "An Act to make provision for the management of the Temporalities of the United Church of England and Ireland in the Diocese of Montreal, and for other purposes therein

mentioned," and it is expedient to grant the prayer of the said petition, Her Majesty enacts as follows:

I. The name of the said Church, wherever it occurs in the said Act, is hereby changed to that of "The Church of England in Canada," but such change of name shall not in any way affect any rights, franchises or privileges held or possessed by said Church, or the members thereof, or by the Bishop of said Diocese or by any Parson, Rector or Incumbent of said Church in said Diocese.

II. No person shall have a right to hold a pew or sitting in any Church or Chapel in the said Diocese, or be entitled to vote at a meeting of the Vestry of any such Church or Chapel, unless such person be a member of the said Church of England in Canada.

III. The 23rd Section of said Act is hereby amended by adding thereto the following clause:—

Until after the Easter Monday next after the passing of this Act, it shall be in the power and shall be the duty of each existing Vestry in the various Churches and Chapels of the said Church in the Diocese of Montreal in which the pews and sittings are free, to fix and determine the amount of annual contribution that shall be necessary to entitle the members of each such Church and Chapel to be members of the Vestry, as hereinafter provided.

And afterwards the rate of such contribution shall be fixed, and may, at any time, and from time to time thereafter, be altered by the Vestry to be established under this Act.

After the Easter Monday next following the passing of this Act, the Vestry in each such Church or Chapel shall consist of and be limited to such persons, being of the full age of twenty-one years, as shall declare themselves in writing (in a book to be kept for that purpose) to be members of the Church of England in Canada, and habitually attending worship in such Church or Chapel, and to be contributors to the funds of such Church or Chapel to the extent fixed by the Vestry of such Church or Chapel, and not to be in arrears with respect to such contributions as fixed by the Vestry.

The Ven. Archdeacon Lindsay will move: That the ability to speak in the French language is an important qualification for the Ministry of the Church in this Diocese.

It is confidently expected and hoped that the Jesuit Bill grievance will be dealt with by the ensuing Synod.

Dr. Freeman, records that about a century ago, "the Jesuit's were driven out both of Spain and Portugal, having been found, as they were in most countries, to be dangerous to the civil power." Again on the very next page he proceeds: "Clement the Fourth, altogether put down the order of the Jesuits in 1773," but it cost him his life. See general sketch of European History, pp. 312, 313.

ONTARIO.

The Bishop of Ontario intends to hold a general ordination in St. George's Cathedral, Kingston, on Trinity Sunday, 16th June. Among the candidates for Diaconate is Mr. William Walsh, whose abandonment of the ministry of the Reformed (?) Episcopal Church at Ottawa was chronicled in these columns a year ago.

OTTAWA.—Christ Church.—Four infants were baptized in Christ Church on Sunday morning of last week by the very Rev. Archdeacon Leuder. Preaching on the healing of Naaman, the Archdeacon made reference to the sacraments of the Church as being the channels, so often neglected, through which our Lord conveyed grace. He very aptly referred to the abuse of the words "baptize" and "christen." A man speaks of "christening" his dog or his horse, and perhaps some high born lady "christens" a ship. How can a christian be made out of a horse, or how can one make a dog a child of God? Equally absurd was the idea of making a dead piece of wood a member of the living church of God. In thus making light of these sacred terms, the preacher contended that people so doing were not very far from the sin of blasphemy. The words of Our Lord, "That for every idle word a man shall speak he shall give an account at the day of judgment," should always be kept in mind.

DESERONTO.—Rev. H. O. Tremayne, assistant St. Mark's church, Deseronto, has left to assist his father, Rev. Canon Tremayne, Mimico.

SHANNONVILLE.—Trinity Church.—The Rev. John Golden has, it is said, resigned the mission of Westport and accepted the charge of this place. Once before he was incumbent here and did much good.

ADOLPHUSTOWN.—For the memorial church at Adolphustown stained glass windows have been promised

by Dr. Ruttan, Napanee, Mrs. Bogart, wife of Rev. D. F. Bogart, and by Rev. D. Deacon, Stratford, in memory of his uncle, the first rector of Adolphustown. The children's church missionary guild, of St. Alban's, Ottawa, has generously contributed the sum of \$40 for the altar.

ODESSA.—Aggressive Church work is going on here. The disused Methodist Chapel has at last been bought by the Incumbent and churchwardens, and already divine service is being regularly held therein, with uniformity, good congregations and increasing offertory collections. It will require an almost superhuman effort on the part of the few faithful Church people of Odessa to pay for the edifice (a substantial stone building) in the time allowed, and it is really worth considering whether they have not as the centre of a new and large and hitherto neglected district, a good claim for assistance from extraneous sources. The investment is every way a wise one. \$750.00 for a building worth not less than \$2,000.

NAPANEE.—The vestry of St. Mary Magdalene's Church resolved the other day by an almost unanimous vote (2 dissentients only) to re-adopt the pew rent system, the seats to be free at all evening services. The excuse in this case for going back to pew rents when the tendency everywhere is so markedly the other way, is the heavy debt on the Church building which they find oppressively burthensome.

BROCKVILLE.—A business meeting of the Ladies Auxiliary of Trinity Church, held in the basement of that edifice last week, was made the occasion of a very pleasing and highly interesting incident in connection with the coming departure from Brockville of the rector of Trinity Church, Rev. E. P. Crawford and his inestimable wife. The ladies of the association turned out in force, and when the business part of the regular programme had been concluded, Miss Walker arose and in a touching speech alluded to the departure of Mrs. Crawford, and the loss which the auxiliary thus sustained. This was followed by the reading of an address by Miss Abbie Mowat, when Mrs. B. R. Woods stepped forward and presented to Mrs. Crawford, on behalf of the auxiliary, a beautiful silver five o'clock tea service, to which was added a dozen silver spoons and silver sugar bowl. In returning her thanks for the handsome gift, Mrs. Crawford was wholly overcome with emotion, though conveying to the ladies a suitable expression of her appreciation. Her surprise had scarcely abated, however, when she was asked to sample the sugar with which the bowl presented had been filled, and in doing so met with another surprise in the shape of about \$40 in gold coin. At this stage Mr. Crawford had to come forward in his wife's behalf and in a fitting speech thanked the donors. It was a fitting token of the esteem in which Mrs. Crawford is held by the people of Trinity Church, in fact by the whole town, and creditable to the leaders who were instrumental in arranging its details. The Rev. E. P. Crawford has accepted the rectory of the Church of the Ascension, Hamilton.

TORONTO.

THORNHILL.—On June 4, the bishop of the diocese administered the sacred rite of the laying on of hands in this parish. St. Mary's, Richmond Hill, in the morning, and Trinity, Thornhill, in the evening. At the former Church it happened that a child was brought to be baptized, at Mattins which preceded, which fact gave his lordship a key to his address, in which he showed one side of the doctrine of confirmation very well. He also showed the vulgar error respecting the Holy Communion to be foolish, well remarking that in it we come to receive grace to help from a loving Father, and should not turn away from that sacrament because we are not good enough. At Trinity, his reference to Ascension Day, and its proper observance, was happily made, for it well accorded with the teaching given on the previous Sunday, and showed the benefit of the observing of it.

NIAGARA.

OMAGH, PALERMO, AND ZIMMERMAN.—The Rev. J. H. Fletcher begs to acknowledge the receipt of the following sums of money in aid of the Zimmerman Church. \$5.00, Rev. J. J. Morton; \$2.00, Messrs. A. McLean Howard, and C. H. Greene; \$1.00, Rev. Prof. Boys, A. B. Chafes, and Mr. Wm. Carter; 50cts., S. F. Houston, and general small sums.

ST. CATHARINES.—St. Barnabas Church.—Miss Agnes Knox, the talented Canadian Elocutionist, gave a recital under the auspices of St. Barnabas Church, in the Hall in Victoria Chambers, on Tuesday of last

week, the Rev. A. W. Macnab in the chair. Miss Knox in her rendition of a well selected programme sustained the high reputation she has gained. Whether in humorous, pathetic, or tragic pieces she carries the audience along with her. Not the least of Miss Knox's attractions being her perfect naturalness, and the entire absence of anything "stagey" or "put on for effect" in her manner, she at once wins the sympathies of her audiences, who listen with wrapt attention and unflagging interest. We anticipate a brilliant future for this talented young lady. Mr. and Mrs. Church, of Thorold, both of them excellent musicians, gave a few musical selections during the evening. Mrs. Church's violin playing is seldom surpassed by professionals.

HURON.

SANDWICH.—The regular May meeting of the Ruridecanal Chapter of Essex, was held on 29th ult. All the clergy of the deanery but one, and three of the lay members answered to their names. After opening the chapter with prayer, Rural Dean Matthews, M.A., Incumbent of Kingsville, asked the recording secretary to read the Bishop's Commission and his instructions to Rural Deans. After the regular business had been disposed of, it was suggested that means be taken for increasing the interest and profit of the meetings of the chapter for this purpose, the Rev. D. H. Hynd, B.A., and Mrs. Jasper Golden were on motion, requested to prepare papers for January meeting introducing the subjects "how best to secure the co-operation and assistance of the laity in Church work," "how best to secure the attendance of the laity at meetings of the Ruridecanal Chapters." Mr. Jasper Golden was elected secretary of the chapter, and Kingsville was chosen as place of next meeting.

ALGOMA.

PORT ARTHUR.—Annual Meeting of the Rural Deanery. Public service was held in St. John's church Thursday morning of last week, being the festival in remembrance of the Ascension of Our Lord. The sermon was preached by Rev. M. C. Kirby, of Fort William, who assisted the Rev. Rural Dean Machin in the administration of the Holy Communion.

In the afternoon the annual meeting of the clergy and lay delegates of the rural deanery of Thunder Bay district was held. It is the "day of small things" in these ecclesiastical matters, but those concerned look forward to a bright and influential future just as confidently as do the secular community. The Rev. R. Renison, the self-sacrificing missionary to the Indians at Lake Nepigon arrived in time to take part with the clergy above-mentioned. Lay delegates appeared representing Port Arthur, Fort William East and West, Oliver, Schreiber, &c. Mr. A. C. Boyce was appointed secretary. After an address from the Rural Dean, rendered necessary by the presence of new members, the following resolutions were passed, subject to the approval of the Bishop.

1. To set apart the townships of Neebing and Paipooze as a separate mission under the charge of the Rev. Mr. Kirby upon his advancement to the priesthood.
2. To confine the duties of Mr. Evans, the catechist at Schreiber, to Thunder Bay district, when he is ordained deacon.
3. To confer upon the parish of Port Arthur the dignity of a rectory.
4. To request the house of Bishops to arrange with the Bishop of Rupert's Land for the transfer of the whole of Ontario west of Port Arthur to the jurisdiction of the Bishop of Algoma.

In the evening a missionary meeting was held, when addresses were given by the Rural Dean, the Rev. R. Renison and Mr. A. C. Boyce. The Rural Dean sketched the history of the Society for the Propagation of the Gospel; Rev. Mr. Renison told a most interesting story of his Indian mission; and Mr. Boyce read an admirable and carefully prepared paper on the work of the Society in South Africa. Mr. W. F. Langworthy officiated as secretary. Mr. Jarvis, treasurer, read the report. The Port Arthur branch of S.P.G. was only started in February last, so there was only four months work to report. But that work has realized a sum of \$80.60 after paying for seventy copies (monthly) of the "Mission Field," the Society's magazine, and forty copies of the "Gospel Missionary," for distribution to subscribers. The president of the parochial missionary association is Mr. F. H. Keefer. The collectors are Misses Sellars, Healey, Langworthy, Flora and Eva Powley, Maud More, Maggie Macdonald, and Jennie Stuart. Quiet, steady progress is apparent.

—Seek not proud riches, but such as thou mayest get justly, use soberly, distribute freely and cheerfully, and be able to leave contentedly.—Lord Bacon.

THE CHURCH IN THE UNITED STATES.

(Letter from our New York Correspondent.)

NEW YORK, June 4th, 1889.—The awful Johnstown tragedy has filled men's minds with a horror that passes all understanding, as far as this continent is concerned, it is unparalleled, as well in the loss of life as in the fearful nature of the surrounding circumstances. Fire added to waterfloods crowned the harrowing catastrophe, with a completeness of direful details that no pen can pretend to describe. The city was—it cannot now be said to—be in the Diocese of Pittsburgh, and boasted a very fine Church, one of the finest buildings in the place, and a rector, the Rev. A. P. Diller, whose zeal, earnestness, and Christian largeness of heart had endeared him to all classes with his Church and rectory, he and his have been wiped out of existence, to the inexpressible grief of his bishop, his brethren of the clergy, and all who knew him. He had made the Church's influence felt in a community where Romanism and Methodism most abounded, and had enlarged its limits and gathered into its fold many of those outside, and these from all ranks of life, for Mr. Diller was in every sense of the word a missionary priest. Whether or not the Church can be rebuilt and its services carried on as of old, is very doubtful. Ruin reigns, and when the damage in Johnstown alone is far up in the millions, the prospects of re-establishing the parish as it was are not hopeful.

A MIRACLE CLAIMED.

Of course, our Roman brethren are to the fore with an alleged miracle. In one of their Churches—that of the Immaculate Conception,—the Maydevotions in honor of the Blessed Virgin were just coming to an end, when the cry "Escape for your lives" was heard. The people rushed out, and the building was wrecked. By one of those eccentricities to which floods are liable, the swirl of the waters was diverted from the niche in which stood the statue of the patronal Madonna, before which all had so lately been prostrated in idolatrous adoration, and left it intact, flower-crowned and glistening white amid the surrounding blackness of mud and debris. The priests and nuns at once utilized this coincidence as a something to make capital out of, and doubtless the first money the unhappy Irish Roman Catholics can scrape together will be extorted from them to erect a shrine to the miraculous image of "Our Immaculate Lady of Johnstown." But these interested ecclesiastics are careful not to enlarge upon two very noticeable facts. In the first place thousands and thousands of the dead are Romanists, whom their patroness did not preserve from death, even though they wore round their necks her miraculous scapular, her equally miraculous immaculate medal, her rosary beads solemnly blessed, and the thousand and one amulets and spells which the army of priests, nuns, and friars, black, white, and grey, have invented as infallible protectors against all the perils and dangers of this life and the fires of purgatory. In the second place, while the mere image of Christ's Mother was spared, what her votaries are taught to believe is the transubstantiated Body of her Son Christ Himself—in the reserved Sacrament, was swept away, tabernacle and all, from off the Altar. The question naturally arises, why should the Holiest be overwhelmed by the raging waters, and the image of Christ's Mother be spared? Surely if the one were *Christus totus*, Christ's whole and entire, common sense would have expected the miracle to have been wrought in His favor, and not in that of insensate piece of stucco, which by a mere chance happened to be out of reach of the waters, influence. But the people wishes to be deceived, therefore, let it be deceived.

NEW YORK AND THE ROMAN CATHOLICS.

That same element, the Irish Roman Catholic, rules more or less in every large city in the United States, indeed wherever the Irish have gotten a foothold. The result is pernicious rings, which are fostered and encouraged by the Romish ecclesiastics who therewith seek no small advantage for themselves and their parishes. Every ring means pickings for the ringsters, and of those pickings the Romish authorities get quite their own share. If they made nothing out of the business, their wire pulling would soon come to an end; the rogues would then fall out and honest men might come to their own. And when this crowd of ringsters is made up, as it always is, of certain baser fellows of the lowliest sort of saloon-keepers and bar room loafers, then the outcome for the respectable classes of the community is very disastrous. This is especially the case in New York, where, from the Mayor downwards, every municipal official of any account is a Romanist. The tax commissioners to a man are owned by Archbishop Corrigan, who can thus manipulate as he pleases the exemption of the property of his communion from taxation, or its taxable valuation in case of his wishing to purchase, sell, or exchange any piece of real estate. Hence it comes to pass

that to the Rev. Dr. Shackelford, rector of our Church of the Redeemer, on 82nd Street, conjointly with a society of nuns, was granted for the consideration of one dollar and paid by the late Bishop Potter on the one side, and Archbishop Hughes on the other, a noble site to be equally divided between the two for the erection of Church, conventual, or parish buildings. The Roman ring in the city council, in the time of the late Mayor Hewitt, a Churchman, on the plea that the value of property so far up town was enhanced a thousand fold, professed to see some flaw in the title, claimed that Dr. Shackelford must not only repurchase his lots for \$67,000, but also submit to see a large portion of it assigned to the Romish community of nuns alongside of him. The idea was, of course, to checkmate Bishop Potter's endeavor to keep up a strong parish in that neighborhood, and to cause Dr. Shackelford to discontinue the building of his splendid new Church, then well under way. The settlement was put off, as Romish quibblers manage to put everything off, till Mayor Hewitt was ousted by Tammany from the city chair, and Mayor Grant, a Romanist, and his Popish clientele (was elected as his successor. Then the decision was easily arrived at, Dr. Shackelford must either repurchase his lots—diminished by several hundred yards—for \$67,000, or he must vacate them and forfeit the buildings thereon. Meanwhile the nuns are left in quiet possession in of what they had assigned them in the beginning, in addition to the Naboth's vineyard which like Ahab, they had so iniquitously acquired, the further portion they hoped yet to seize. But they won't and shan't. Dr. Shackelford will build his Church, and will hold on to his lots, his bishop and his many friends having come to the rescue. But the iniquity is none the less. The nuns it may be added, were not even asked to pay a cent more than the original dollar.

THE GRAB ALL SPIRIT

Thus exhibited by the Pope's adherents in this country is still further evidenced in the magnificent sites these purple-clad minors of Rome have obtained everywhere throughout New York city for their own purposes, either altogether free or on paying a merely nominal sum to the city authorities. A case in point is the vast space covered in Fifth Avenue by the new St. Patrick's Cathedral, with its adjacent buildings for the accommodation of the Archbishop and his train. When we proposed building a Cathedral, we had to pay hundreds of thousands of dollars for the site alone. No free grants for Bishop Potter, the Church which is non-political.

"NO ROOM FOR PROTESTANTS"

Under the new Romish regime, and now non-Romanists are being discharged from municipal offices, and Mayor Grant's co-religionists are being substituted for them, even though no cause of complaint is found in the former occupants. In the same way, none but Irish Roman Catholics have any chance at all by appointments on the city police force, and this the Romish Archbishop is so arranging, that in case of what must inevitably come sooner or later, any trouble should arise in New York between the American and the Irish immigrant and alien population, the creatures of the Archbishop may be in the ascendant, and may club their non-Romish fellow-citizens to death.

WHAT SHALL BE THE END?

Hardly appears at present. A religious war throughout the continent is now far less unlikely than it was a few years ago. The capital and labor difficulty is virtually at an end—capital coming out ahead. The south and the north are perfectly reconciled. No trouble can arise from the fact of the existence of the two great political parties in the South. But ominous mutterings as to Irish Roman aggressions are being heard all around. Of course the remedy is in the hands of the American people themselves. But local politics are so mean to be mixed up in that no decent citizen, republican, or democrat, will have anything to do with them. In New York especially the City Hall is an Augean stable of filth, which could hardly be cleansed, even were the waters of the North and East Rivers to be turned into its corridors and council chamber. Toward achieving the desired reform in his own city, Bishop Potter is quietly working. He is the head and front of every movement that tends to the moral and social improvement of the citizens, and he it nobly seconded by his clergy and laity. In everything of the sort the Church is first. The Church Temperance Society is educating men's minds up to the iniquity of the liquor traffic, exclusively in the hands of the Irish and Germans, nearly all Romanists by the way, and draws in its wake men of weight, influence, and talent, such as the Presbyterian to Howard Crosby, from which Church bodies, and sensibly affects even our corrupt legislation at Albany, when the annual discussions on the liquor question come on. The White Cross movement has taken deep root in the community, and has been eagerly adopted by the Young Men's Christian Association and many of the Nonconformists. But still the fact remains that throughout the continent a phalanx

of over 7,000,000 drilled soldiers of Rome, the creation of the Jesuits is gradually over-topping some 50,000,000 of non-Romanists, and securing everything that is best for the Pope and his society (mis-called) of Jesus. With this army of aliens, whose allegiance is centred in the Vatican, whose members fill our gaols, poor-houses, and charitable asylums, and our streets with rowdies, prostitutes, and jin mills, the Anarchists would naturally unite in case of trouble, as the red flag instinctively seeks the party of lawlessness and antagonism to the God ordained powers that be. Thus a religio-civil war of the most fearful sort, out-doing all the horror of the great civil war between the North and South, may be the outcome of this coquetting with Rome and Baal. The result would of course be the utter defeat of the Pope's brass band, and its wiping out from our midst. But the price would be too heavy to pay.

ANSELM.

Correspondence.

All Letters containing personal allusions will appear over the signature of the writer.
We do not hold ourselves responsible for the opinions of our correspondents.

PRIVATE JUDGMENT V. CATHOLIC TRADITION.

SIR,—The Rev. Dr. Witherow, an Irish Presbyterian divinity professor, has written an elaborate book on the Apostolic ministry of the Church, in the interests of Presbyterianism, which is vaunted by his co-religionists as a work of first-rate ability and authority. It is this that induces me to notice an article from the same pen in the first number of the "Theological Monthly," in which he maintains that "Church Polity is a part of Christianity," herein differing widely from the loose opinion that it is not, but is purely human, left to the varying choice of Christians. At present, I intend nothing more than to indicate into what difficulty and contradictions men are drawn when private judgment disregards, in the interpretation of the Bible, the continuous historic testimony of the Church. Dr. Witherow says: "By a diligent investigation of the words of Holy Scripture, conducted in a spirit of humility and prayer, it is possible to reach a series of truths which, when combined into principles will yield a system of doctrine, or of morality, or of worship, or of Church polity, closely approximating, if honestly and fairly done, to what is the revealed will of God on these various topics of enquiry. An approximation is all we venture to claim, for infallibility is not an attribute of man."

To my mind, nothing can be more surprising than these few lines. "Christianity" is a "revelation," and it was revealed, fully, before a syllable of the New Testament was written. It was no matter of "diligent investigation," no discovery of a "series" of separate truths, no philosophic "combining" them into principles, from which was to come forth a "system," or rather a set of systems, of doctrine, morals, government, and worship; which, after all, were to be but an "approximation to the revealed will of God"—even when all this investigating and systematising was "honestly and fairly done," of which no judge, no standard is named.

Is it not a contradiction in terms to say that God's will is "revealed," and yet that it can be but "approximately" known? This is a tempting text, but I choose to leave it for the meditation of your readers. But let me beg their consideration of what Dr. Witherow's investigations lead him to in the following quotation:—"Any attempt at a complete restoration (of the scriptural pattern), owing to the altered circumstances of our time, must prove a failure."

"To make it workable something would need to be supplied; and if carried out with changes, it would vary less or more from the Divine model. The robes of boyhood are not suited to the full-grown man. Alterations in the Scriptural polity of the New Testament Church, are to some extent needed to meet the altered condition of new countries and new ages. . . . But new elements should not be admitted without necessity, or manifest utility."

And this is what the "revealed will of God" has come to! and this variable thing is "a part of Christianity!" Clearly, according to this, "revelation" is a failure, impossible of obedience or application, and admittedly insufficient. To such straits is private judgment reduced when the unanimous voice of the Church is disregarded. Surely "private judgment," with the judgment emphasised, would find the universal practice of the Church its safest guide.

It is indeed suggestive to find an able and zealous man undertaking to maintain so great a Thesis, and reaching such a lame and impotent conclusion. There is certainly matter for reflection here.

Yours,
JOHN CARRY.

Port Perry, Ascension Day, 1889.

MISSIONS AND MISSIONARIES.

SIR,—What are they? My infantile idea, when in the old Country, connected these terms invariably with pictures of black, red, and brown people in curious costumes living in curiously constructed houses—and an English missionary preaching to them; missionary meetings in those days meant hearing about the strange people and having one's sympathy worked up to help them; missionary boxes were little boxes with pictures of these people on the outside, and the money that was put in was to send Bibles and teachers to them. Here in Canada, it seems to me, that "Missions and Missionaries" have a totally different meaning to that which we have in the Old Country. I have just read over the the Ascension Appeal on behalf of the Domestic and Foreign Missionary Society signed by nine bishops, and I find it filled up from end to end with the needs of the White Settlers. The C.P.R. is mentioned; farmers, immigrants, settlers, the Church's children—these and such like terms are used; failures of crops, kill cattle for food, enforced mortgages of property—these and such like troubles and inconveniences are pointed out as pleas for help, but one subject—and that which I claim has a better right to the name of "Mission" than any other—viz. the cause of Indians—is certainly ignored. I suppose that as in Parliament the M.P's. represent the people and are the voice of the people, so our nine Bishops represent the Church of England and are the voice of the Church of England, and it is to me a convincing proof how very little the cause of the Indian is considered or cared for by the Canadian people. It seems rather a hard thing to say, but I have said it and will say it again that at missionary meetings in Canada, stories about Indians are employed merely to whet the appetite and to amuse, not to build up a work which will benefit them. They are made the cat's paw, so to speak, for drawing money into the Church's coffers for her general work such as described in the Ascension Appeal.

I do not believe that God will bless the Church of England in Canada so long as she continues to ignore the great work which God has in His Providence specially called on her to do. We have a day appointed to collect for Foreign Missions, another day for the Jews, another day for Domestic Missions (from which Indians are excluded), another day for our Widows and Orphans. Why is there not a day set apart for collections throughout the Dominion on behalf of Indian Missions? There have been letters from many Indian Missionaries in the Church papers of late telling how they are struggling to keep up their work, wanting to build schools but unable to do so for lack of funds—and to get funds they know very well that they must desert their flocks, travel 2000 or 3000 miles, and spend 3 or 4 months going about from place to place begging for funds. These things ought not so to be. Let the Church of England build up her work on a foundation of justice and generosity—justice and generosity to the Children of the Forest, the original owners of the soil,—and then may she expect her work to prosper. Like brave Captain Murrel let her throw her cargo overboard and make room within her warm cabins for the poor and the perishing, and then will songs of praise arise to heaven and our Church shall be blessed in a way she has never been blessed before.

G. F. WILSON.

Shingwauk Home, May 30th, 1889.

POWERS OF A LAY-READER

SIR,—Through your paper I would be much obliged if you would answer the following questions:

1. Can a Bishop give power to a lay reader to act as chairman at a vestry meeting?
2. Can a Bishop give power to a lay reader to nominate a clergyman's warden?
3. Has a lay reader the right to sign himself as "Missionary-in-charge"?
4. Can a lay reader enter the Communion rail, and deposit the alms on the altar? Your truly,
ARTHUR L. F. BRYMER

Question No. 1. The Church Temporalities Act provides that "In all vestry meetings, the Rector or Incumbent of the Church shall preside as chairman, when present, and in his absence, such persons as the majority present at such meeting shall name." (See Church Warden's Manual, published by Rowsell & Hutchinson).

No. 2. The C. T. Act makes no reference to lay-readers. It provides that if from absence or neglect of Rector or Incumbent, he does not appoint a Warden then both Wardens shall be appointed by the Vestry.

No. 3. While we are not aware of any law to prevent a lay reader styling himself "Missionary-in-charge," we decidedly condemn such an apparent assumption of a clerical standing. All persons at a distance would take such a title to mean the Missionary was a clergyman, and such misleading phrases are not

desirable. A lay reader should style himself honestly what he is, "Lay Reader in charge."

No. 4. The act referred to is distinctly a priestly function, according to the Rubric, and the whole structure of the Communion Office. A lay reader possessed of good sense, and the right spirit of one in his position, would carefully avoid doing or saying anything leading even the most ignorant to suppose that he held clerical Orders. A thoroughly honorable man shrinks from any word or deed that is calculated to mislead others. If a lay reader has not a fine sense of honor he is grossly unfit for his office, and if he has it, he will be saved from getting himself into equivocal and embarrassing positions. ED. D. C.

SKETCH OF LESSON.

TRINITY SUNDAY, JUNE 16TH, 1889.

Baptizing in the Name of the Trinity.

Passage to be read.—St. Matt. xxviii. 18-20.

England called a kingdom because governed by a king (or queen). We all in Canada are her subjects. If we are loyal we shall honour her, obey the laws, and sing "God save the Queen:" but even if disloyal, we are still her subjects. No power or right to say "I won't be." Her kingdom is large—bits of it all over the world; but though it is a large kingdom there is a still larger one, for "God is the King of all the earth," (Ps. lxxvii. 7) and we all are His subjects. All men are, though many are disloyal (i. e. not Christianized) and even where professedly Christian many are not really so—they, too, are disloyal. Satan first began rebellion on earth; and ever since then "the carnal mind" of man "is at enmity with God," (Rom. viii. 7). Christ came to earth to recover this rebellious kingdom—to win back the rebels.

I. *Christ the King.*—As God he was always king, but this is quite different. God's plan was to make a man win men back to him; but there was not one loyal enough, so His own Son became man, was born, lived, took our guilt all on Him (St. Peter ii. 24), died for us (Isa. liii. 5) and at last rose again and went back to His heavenly throne, man now as well as God. The kingdom is given into His hands to restore it, to make it loyal. He is king now as man, almost like God's victory (St. Matt. xxviii. 18).

How does He set about winning back His rebellious subjects? He issues a wonderful

II. *Proclamation to the Rebels.*—A proclamation of mercy, not of judgment: "Repentance and remission of sins" (St. Luke xxiv. 47). Free pardon for all who submit and accept it. Even after that, men won't turn; so the story of a crucified Saviour is given to them—of the King himself dying for them is given to make them willing. They can't turn of themselves: so the King's power is granted them to enable them to do so. This same Christ, the King, grants both repentance and forgiveness (See Acts v. 31).

This message is to be "preached to all nations" (St. Luke xxiv. 47) by the disciples (St. Mark xvi. 15) and by all Christ's servants.

But now what is to be done with the returning rebels?

III. *Christ's New "Kingdom" or Society of Loyal Subjects—The Church.*—1. Each one to come out and be separate (2 Cor. vi. 17): to be made a disciple: to join the "blessed company of all faithful people" (Communion Service).

2. How? By the public sign—Baptism and the sign of the cross, "in token that hereafter, etc" (Baptism Service). They are baptized into the Name, into Christ (Gal. iii. 27), into a share in the covenant (Acts ii. 38), into the Kingdom of God's dear Son (Col. i. 13). Then, after that, they must be taught, must learn diligently "all things whatsoever commanded;" they must be loyal in everything. This Society or Kingdom is Christ's Church. It was announced by St. John Baptist (St. Matt. iii. 2), and Jesus constantly taught His disciples and others about it.

CONSUMPTION CURED.—An old physician, retired from practice, having had placed in his hands by an East India missionary the formula of a simple vegetable remedy for the speedy and permanent cure of Consumption, Bronchitis, Catarrh, Asthma and all throat and Lung Affections, also a positive cure and radical cure for Nervous Debility and all Nervous Complaints, after having tested its wonderful curative powers in thousands of cases, has felt it his duty to make it known to his suffering fellows. Actuated by this motive and a desire to relieve human suffering, I will send free of charge, to all who desire it, this recipe, in German, French or English, with full directions for preparing and using. Sent by mail by addressing with stamp, naming this paper. W. A. Noyes, 149 Power's Block, Rochester, N. Y.

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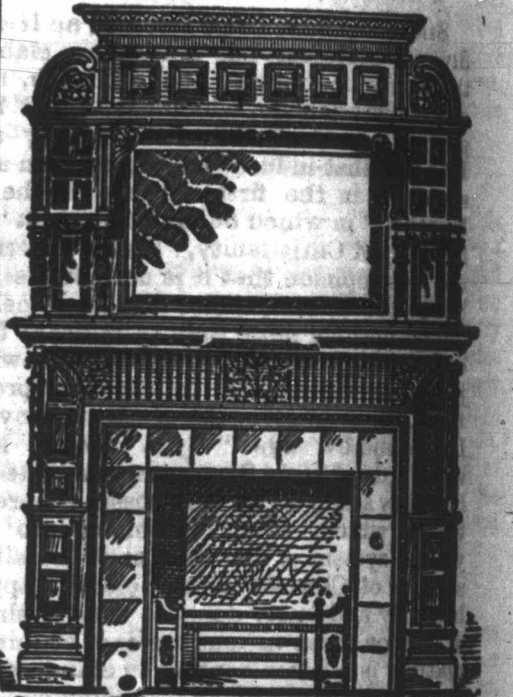


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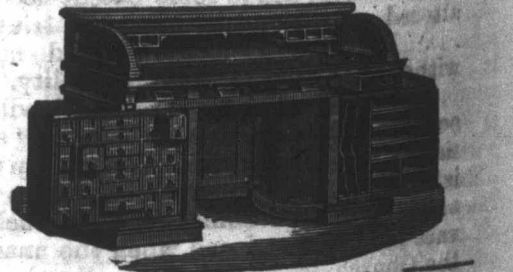
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HINTS FOR TRAVELLERS TO EUROPE.

The first law of your trip must be to avoid all superfluous baggage, for in some countries you pay for every pound not carried in the hand, and this will make an ordinary trunk add about one fourth to the cost of each ticket. You will therefore save money, as well as time and trouble, if you dispense with a trunk, using a valise or hand satchel—at least until your face is turned towards home, and you are beginning to gather together your various purchases. A most convenient hand bag, which can be easily made by any woman, and which will hold all you are likely to need as you fly over the face of the continent, is made of waterproof serge, lined with blue silesia, the edges being bound with braid. It is one yard long and 27 inches wide. Six inches are allowed at one end for a "turn over," and on the remaining portion put a piece of silesia 38 inches long, made into two pockets, each 15 inches deep and 27 inches long, the pockets being formed by gathering the silesia, through the middle, in three rows of gathers some half an inch apart, and hemming the ends, into which a drawing string is put, so that the string can tie in the middle of the hem. The sides of these pockets are held in by the braid, which binds the whole bag, and the gathers in the middle are fastened tightly in place, but, as it is not desirable to have these stitches seen, it is a good plan to put the pockets on the silesia lining and then cover the outside with the serge. To close the bag securely, 15 brass rings should be sewed to each side edge, beginning directly in the lower corner, and putting one ring here, and the others two inches apart, being careful to bring one just in the spot where the middle gather ends. To this ring sew firmly a yard of braid, so that its ends are each 18 inches long. Across the bottom edge put rings two inches apart, sewing in the one next to the corner a yard and a half of braid. Six inches below the upper edge of the bag, sew to the lining a similar row of rings, taking care to place each one opposite to a ring on the lower edge. Put a hook on each corner and in the middle of the upper edge. These are to fasten into eyes or eyelets on the outside of bag, six inches from the lower edge. The braids are to use as laces through the rings, by which the bag may shut tightly and be tied securely, even reducing the size somewhat at need. The bag will hold a woman's dress, or a man's suit of clothes, in one pocket, while in the other may be a complete outfit of underwear and the various small accessories of the toilet.

If a valise is used it should be of a kind that opens quickly at the demand of custom house officials, for this examination of all luggage is a nuisance to be suffered at every frontier line, and from which there is no escape.

Each piece of baggage should be clearly and distinctly marked with your name and permanent address, leaving the changing destinations to appear on the tag.

For the voyage you will find a steamer trunk a great convenience. It may be of the humblest description, even one of those known as "shoe box trunks" will answer nicely, and in the size you need ought not to cost more than \$1. It must be small enough to slip under the berth, or sofa, for nothing is more disagreeable, and perhaps dangerous, than a trunk which must stand in the middle of the stateroom, and against whose corners you are thrown at every lurch of the vessel.

In the steamer trunk put everything you are to use in the ship, and very little less, so that when you land you may pack it securely and leave it at the first port you touch, in charge of the shipping company, who will store it for a small fee and have it sent to your vessel when you are ready to start home. It should contain an old woolen dress, dark in color, for the voyage, and the older and darker the better, since a ship is a dirty place, and there is always something to "rub off" from the fresh paint, and oiled brasses, and tarry ropes, besides the innumerable possibilities of being drenched with soup or nice hot gravy, if you encounter rough weather. Navy blue flannel is the best ship suit, but if you have not an old dress of this, use whatever you do have, provided, always, that it is warm.

The trunk should hold, likewise, plenty of wraps, an ulster or old winter coat, besides a heavy blanket shawl, to wrap about your fluttering skirts as you sit on deck; a hood, or nubia, to go over your hat in the same breezy place; a woolen wrapper for seasickness; a night dress; knit slippers; underclothing, including flannel shirts and skirts; thick shoes; warm gloves; medicines; smelling salts; a little fine brandy or whiskey; an india rubber bag for hot water; some lemons; and a few books—for the ship's library is always most limited in quality and quantity.—*The Ladies Home Journal.*

SIMPLE LIFE BEST.

Happiness is the natural condition of every normal child, and if the small boy or girl has a peculiar facility for any one thing it is for self-entertainment, with certain granted conditions, of course. One of these is physical freedom and a few rude and simple playthings. Agreeable occupation is as great a necessity for children as for adults, and beyond this almost nothing can be contributed to the real happiness of a child.

"I try hard to make my children happy," said a mother with a sigh, one day, in despair at her efforts.

"Stop trying," exclaimed a practical friend at her elbow "and do as a neighbor of mine does."

"And how is that?" she asked, dolefully.

"Why, she simply lets her children grow and develop naturally, only directing their growth properly. She has always thrown them, as far as practicable, upon their own resources; taught them to wait upon themselves—no matter how many servants she had—and to construct their own playthings. When she returns home from an absence, they await but one thing—their mother's kiss. Whatever has been brought for them is bestowed when the needed time comes. Nothing exciting is allowed them at night, and they go to bed and to sleep in a wholesome mental state that ensures restful slumber. They are taught to love nature, and to feel that there is nothing arrayed so finely as the lily of the field, the bees, and the butterflies: there is nothing so mean as a lie, nor anything so miserable as disobedience; that it is a disgrace to be sick, and that good health, good teeth, and good temper come from plain food, plenty of sleep, and being good."

In order to thrive, children require a certain amount of "letting alone." Supreme faith in the mother, few toys, no finery, plain food, no drugs, and early to bed, are the best things for making them happy.

OPPORTUNITY AND RESPONSIBILITY.

Our opportunity is the measure of our responsibility. No law of the physical world can be more certain in its operation than the law of the spiritual world, which, for every opportunity that is given us, imposes a corresponding responsibility, that increases in the same ratio as the opportunity.

This truth bears very strongly upon the development of Christian character, and a right appreciation of it will enable us to make the most of life, and attain to the highest standard of Christian living.

To use the opportunities which come to us we must be ready to receive them when they come, for they may not be within our reach again.

The grandest opportunity that is ever given to any man or woman is given when Jesus says: "Come ye after me, and I will make you to become fishers of men;" and let it be remembered that this opportunity comes to every Christian, whether he or she be rich or poor, learned or unlearned. The opportunity to speak to a friend whom we know is not a Christian, comes when we are alone with that one.

Those who are not Christians feel no hesitancy in speaking of things which Christians frequently find it very hard to talk about. This should render it easier for us to break the ice, and urge them to view life, with its varied possibilities, its

opportunities and its responsibilities, as necessarily incomplete, unless it is spent in constant effort to attain to the standard of God's perfect law—"unto the measure of the stature of the fulness of Christ."

A WISE MOTHER.

A good New Jersey mother thus prepared her daughters to enter upon the duties of married life as housekeepers. This mother, a widow, was in good circumstances, continuing a prosperous business her husband had left her, and she had four daughters, to all of whom she gave the best education the city she lived in afforded. As it was the seat of a college the schools were unusually good, and so was the society of the place. When the eldest daughter was graduated from school, her mother took her into the kitchen and initiated her into all the arts and mysteries of that department, and from that to upstairs work, to the providing the supplies—in short, to everything pertaining to housekeeping, even to presiding at the table. After she was thoroughly instructed in all this, and perfectly competent to do it, she and her mother took turns in having the entire charge of the house, a week about. When the other girls were graduated they went in turn through the same course of instruction, and when they married, housekeeping was no bugbear to them!

A GLEAM OF LIGHT.

A beautiful incident within our knowledge impressed upon us more than ever the fact that the divine message shall not fall to the ground void, but is mighty beyond our comprehension through his power. A lady was summoned to the bedside of a friend, the mother of a family, and whose mental faculties had become deranged. "What could I say or do?" she said. "All was wild excitement; my heart wept over her, yet I had no power to claim her, or to do her good. But I felt for her so deeply that I could not leave her without one whisper of comfort. I bent above her, and said softly: 'Underneath are the everlasting arms!' It seemed as though she glanced up at the words—hers was a Christian life—but she showed no sign of comprehension, and I left her, believing my whisper unheard." But hours after, to that delirium there came a lucid interval, and in that period of quiet, what were the words that the invalid spoke? "Underneath are the everlasting arms!" Amid all the strange fancies of the restless brain, that one text of heavenly calm had been victorious, and reached to heart and memory.

A RASH PROMISE.

Once upon a time there was a king, who had a favorite horse—one that he was very fond of. In talking one day with his jester, he said:

"I really don't know what I should do if that should die. One thing I am determined upon; if he does die, I'll positively have the man hanged who first tells me the bad news."

It was the custom in those days to reward messengers bringing good news, and the king seems to have thought that it would be perfectly in keeping with that practice to punish those who brought tidings that were bad.

Well, after a while, true enough, the horse died, and everybody was afraid to go and tell the king. Finally, they persuaded the fool to go: so he entered into the palace and went into the presence of the king wearing a most woe-begone expression of countenance as if some-thing terrible had happened.

"What's the matter?" asked the king.

"Speak, I tell you."

"O your majesty, how can I speak? And to think that yesterday at this time he was as well as ever! Oh, what shall I do?"

Here the fool seemed to be so distressed that he could not speak.

"He is dead!" said the king. "I know he is dead! Why don't you tell me?"

"Yes, your majesty," said the fool, suddenly calming himself and assuming a look of composure.

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"But there is worse news than this I have to tell your majesty.

"What is it?" asked the king, starting up, more and more alarmed.

"It is that your majesty will have to be hanged; for you declared that whosoever first said in your hearing that your horse was dead should certainly be hanged, and it was your majesty that said it to yourself."

TASTE IN THE HOUSEHOLD.

Taste is one thing; display is another. It is not pleasant to right-thinking people to have a man continually telling his neighbors how rich and lucky he is, either by his way of dressing his house, or himself, or his family. Those people who put everything they possess on show in their parlors, succeed in making those apartments look like shops, and the eye tires with the jumble of objects and confusion of tints. There should be restful spaces of comparative barrenness or subdued shadow in every room that is much occupied, for it is better that there should be too little decoration than too much. One would not wish to see his wife always attired in her most expensive and uncomfortable costume, and wearing all her jewels at once, yet there is a smiliar impression of unrelieved display in not a few domestic interiors. It is wiser for the householder to entrust a professional decorator with the task of beautifying his house than for him to undertake that work himself, when he has not the aptitude or training for it. Speaking to this point, Edmund Russell, the artist and lecturer, says:

"Don't emblazon your front door with armored knights and rampant lions, because they don't belong or grow there." Don't put your initial or your name on everything you possess, so that people who pick up a fork, or look at a pillow-sham, will read, 'John Smith, my property.' It's all right to mark things of use in some such way, but not things of beauty, and if you must so mark them, mark the letters small, and put them on the back of the object, not in front. The lady who wears her initials in diamonds on a brooch is vulgar. The man who prints his monogram on his china does a useless thing for nobody is going to run away with his dishes. Don't assert too much at the table. Don't be too showy and complex. Don't make your napkin rings too emphatic and obtrusive. Put flowers on the table, but place them loosely or in a glass, for if you put them in china or any other opaque substance you conceal half their beauty—namely, their stems. Don't entirely cover your wall with pictures, and when you have a picture, don't let the shopkeeper kill it with a big gold frame. Try bronze or something that will relate to the picture on the wall and not make it stand out like a big shiny spot of color and gilt gingerbread."

HINTS FOR THE HOUSEWIFE.

WASHING WINDOWS.—Choose a rainy day for the task. Fill a pail with warm water, add two table-spoonfuls ammonia water; apply this with a long-handled brush to the outside of the windows; dash clean water on them till they look clear. For washing the inside of the windows use a cloth or brush dipped in ammonia water, and wipe with a cloth wrung from clear water. By this method the outside of the window panes can be perfectly cleaned without hard rubbing, or without sitting half out of the window, which is a strain on the nerves, especially if the windows are far from the ground; and the use of so much water on a rainy day will not hurt the windows in the story below, or annoy the inhabitants behind the windows.

HOW TO CLEAN HOUSE.—U. C. A. writes: Have you cracks in the plastering of your house walls? Get a few cents' worth of best plaster of paris. Put a little at a time into a tea-saucer (say a tea-spoonful), and get a clean sponge or a piece of cloth, with which to wet the plaster along the crack. Let it soak in and wet it a second-time, and then put as much water in the saucer as will wet the plaster of paris and make it thin like cream, and with a table knife spread it a little at a time over the crack,

pressing it in and scraping off the surplus immediately after wetting the plaster the third time; then draw your wet sponge or cloth over it ere it dries, to wipe off the marks of repair and render it clean and keep out the cold, etc. Where the plaster is broken by the key in the door, fill it up and put a piece of wood with a screw or wire nail through it on the top of the carpet, so as to keep the door from opening so far as to touch the plaster and mar it.

YEAST.—Upon half a cup of hops pour a pint of boiling water, and boil half an hour. Meantime pare and grate two large white potatoes, add half a cup of sugar and one-third cup salt. Over this pour the hop-water and enough boiling water to make a quart, then stir thoroughly. When lukewarm add a cup of good yeast. Let it ferment and seal tightly in glass cans.

THE HOPE SET BEFORE US.

The eyes of faith do not look inward; but, like eyes of flesh, they look outward. In believing, we are not to look at ourselves, but at Jesus Christ. In fact, we are not required to believe this or that about ourselves. Least of all, are we told to believe that our sins are forgiven. The pardon of sin is something to be known, not merely believed. If our sins are forgiven, we know it through the witness of the Holy Spirit; if they are not forgiven, our believing that they are will not alter the fact. Instead of trying to believe that our sins are forgiven, we are to "believe on the Lord Jesus Christ" in order that they may be forgiven.

By whatever figure justifying faith is illustrated, this idea is uppermost: faith takes us out of ourselves, and takes off our thoughts from ourselves. The serpent-bitten Israelite was not healed by looking at himself. He was not told to bandage the wound, and watch it carefully, and try to persuade himself that the poison had been counteracted, and the bite would soon be healed. But he was told to look quite away from the wound to the brazen serpent; and in thus looking, he lived.

ALMSGIVING.

Can you fulfil this duty without imposing upon yourself certain restrictions, the definite surrender of certain indulgences, the money saved by which may be devoted to the relief of God's poor? I am sure, at all events, that this is the best method of securing the fulfilment of the duty, and I earnestly exhort you to adopt it. Fix upon some good object. Lay by a certain sum (the amount is immaterial, so long as the giving up of it is a decided self-denial,) every week, or every day; and at Easter bring it to church, to be laid up at the altar of God, with the devoted resolve in your hearts, "I will consecrate my gain unto the Lord, and my substance unto the Lord of the whole earth." Oh! if we all adopted this practice the offertory would not be such a form as it is at present, people just giving in such a manner as that, while they maintain respectability, they may not really feel the sacrifice. —*Deau Goulburn*

THE CARE OF WINDOW BOXES.

Window boxes are more often failures than successes. Why? Because they are not properly cared for. It must be borne in mind that a window box, from the exposed position in which it is placed, loses moisture very rapidly by evaporation. The wind and air gets at it from below as well as on the side, ends and top. Only that side next the building is sheltered. It will, therefore, be readily understood, if one stops to think about it, that a great deal more moisture must be taken from the soil in such a box, in a given time, than it would be possible to extract from the soil in a pot or box whose exposure is less. The secret of growing plants well in such boxes consists in giving not only a great amount of water, but giving it often. Enough should be applied every morning and evening to thoroughly saturate the soil, and the way to make sure that the soil is wet is to keep on applying water till it runs off at the bottom of the box. If it is given in small quantities, it will not be long

before the leaves turn yellow, and very soon you will have a sickly looking plant, and in a short time it will be dead; just because there was not enough water given to moisten and keep moist the roots below the surface.

One of the most satisfactory plants I have ever used in a window box is the common single Petunia. It will bloom profusely, is bright and fragrant, and soon covers the entire surface of the box, and droops over the sides until they are wholly concealed. The Madeira vine is pretty when planted about the edge and allowed to droop in festoons. The Heliotrope is a good flowering plant for such use, if care is taken to give water enough. It is fond of strong sunshine, but soon suffers if its roots are allowed to get dry. A scarlet Geranium will brighten up a window wonderfully, and a good plant to use with one, about the edges, is the Nasturtium, with its brilliant yellow and maroon flowers and pretty, pale green foliage, with which the box will soon be covered.—*American Agriculturist for June.*

HOW TO BE HAPPY.

The simplest receipt for happiness is to make some other person happy. This rarely fails. We are so eager to do some great thing that we are apt to overlook opportunities which occur every day for doing little kindnesses. A few flowers or a simple delicacy daintily served to one of the "shut-in;" the loan of books to hungry souls who count them a luxury they have no money to buy; a drive into the country for a poor woman whose days are spent in household drudgery; and full pay to the seamstress or washerwoman when her work is done; an unexpected interval of leisure to a faithful employe by now and then cutting short the prescribed hours of labor; a bright, cheerful good morning to a laboring man, with a kind word about his work and welfare—these are all trifles, take little time, cost little money, give little trouble, but they brighten the drudgery of a work-a-day life.

A SWEET CHRISTIAN EXPERIENCE.

In the "confessions" of the great and good man, Augustus H. Franks, there is found the following beautiful and touching account of a true Christian experience—

"I acknowledge myself as a poor sinner, who has deserved the wrath of God. But Jesus Christ has reconciled me to the Father by his blood. By faith I am justified, and with love the Holy Ghost has filled my heart. Now I have found peace with God, and know certainly that I have passed from death unto life. It is not so that I am now justified, and then again not; but I am constantly on the favor of God, with which I joyfully comfort myself, and bear witness of my sonship in my heart through the Holy Spirit.

"I do not regard myself as being without faults and shortcomings, on the contrary, I know that I cannot count them all which God daily sets before my eyes, and I believe indeed that those which are hidden and unseen are yet many more. God bears with me in my weakness as a father does with his dear child. But he does not make me secure and careless, but daily awakens in me the desire to be renewed more and more in the spirit of my mind after his image.

"The God who works all good in us, suffers first a filial fear to dwell in my heart, yea, a real trembling in the presence of his Divine majesty, which preserves me from sinning against his mercy. He purgeth me as a branch in the vine, that I may constantly bear fruit. Such a continued renewal and sanctification is carried on in my soul, that I do not yield to sin, but contend against it and overcome it; but not in my own name or strength, but through the Holy Spirit, which abides with me and urges me on. In the faith of Jesus is my beginning, middle and end; thereby a new power is born in me, and I am conscious of a heavenly fire and light in my soul; destroying all coldness and darkness—I taste the sweet love of Jesus—the good tree puts forth blossoms abundantly and bears fruits that please God and man. God exalts the humble, for all the grace of the Spirit flows in the vale of humility; but the true humility has its ground and root in justification by faith."

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A HARD LESSON.

"Nellie, I want you to hem a napkin before you go out to-day. Hadn't you better put away your story and do your work first?"

"I will in a minute, mamma," Nellie answered without glancing up from the pages of a book which she found absorbingly interesting.

An hour passed away, and then her mother, passing through the room and seeing the book still in the little girl's hands, said: "Now, Nellie, stop reading until you finish your work, and then you will enjoy your story all the more."

"Yes, mamma, I'll begin my sewing in a minute. I just want to read to the end of this chapter, and it's only two pages more."

It did not take very long to finish

that chapter, but the next one looked so interesting that Nellie could not resist glancing over the first few pages, notwithstanding her promise.

Before many minutes had elapsed the napkin was entirely forgotten, and the little girl was again deep in her story.

The sound of merry voices aroused her at last, and she glanced up to see a party of her school friends approaching.

"Come, Nellie, we are going to the woods for wild flowers," they called as they saw her seated beside the open window. "Hurry and get your hat on, for we haven't time to wait."

"All right, I won't be a moment," Nellie answered; and, dropping her book, she hastily put on her hat and started downstairs.

"Where are you going, Nellie?"

her mother asked as she met her in the hall.

"To the woods with the girls," Nellie responded.

"Is your work all finished, dear?"

"Oh, mamma, I'm so sorry, but I haven't taken a stitch in it yet," Nellie confessed penitently. "I truly meant to, but I was reading and I forgot all about it. I'll do it the very first thing when I come home."

"No, dear, I must keep my word even if you forget to keep yours," her mother answered, sorry to deprive Nellie of a pleasure, but realizing too well how this fault of procrastination was injuring her character to let her indulge in it unchecked. "You must finish your work before you go out. It is more than two hours since I first spoke to you about it; so you would have had plenty of time if you had done it at once."

"But, mamma, the girls can't wait so long," Nellie exclaimed in dismay. "Then they must go without you, dear."

"Oh, mamma" But Nellie knew that it would be useless to plead when her mother spoke in that firm tone; so, repressing her tears, she went out to the gate and told the girls that she could not go with them.

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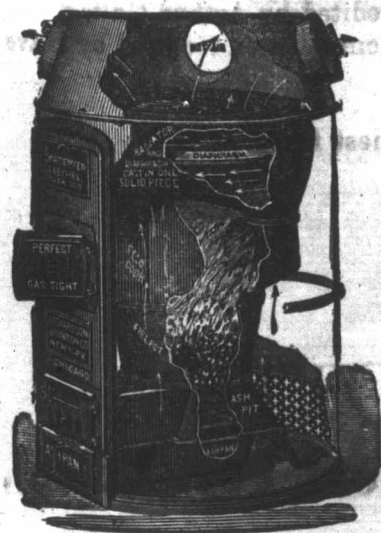
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Then she came back to the house, and taking up her thimble, sat down resolutely to accomplish the task which should have been accomplished long ago. The outdoor sunshine never looked more inviting, and the thought of the woods more attractive than during the next hour; but she had time to think, and she resolved that her fault should never conquer her again. It had been a hard lesson, but she had learned it, and when the words "in a minute" rise to her she represses them, remembering the pleasure she lost that bright spring morning by procrastination.

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A BRIGHT BIRD.

He was an English starling, and was owned by a barber. A starling, can be taught to speak, and to speak very well, too. This one had been taught to answer certain questions, so that a dialogue like this could be carried on:

"Who are you?"
 "I'm Joe."
 "Where are you from?"
 "From Pimlico."
 "Who is your master?"
 "The barber."
 "What brought you here?"
 "Bad company."

Now it came to pass one day that the starling escaped from his cage and flew away to enjoy his liberty. The barber was in despair. Joe was the life of the shop; many a customer came attracted by the fame of the bird, and the barber saw his receipts falling off. Then, too, he loved the bird, which had proved so apt a pupil.

But all efforts to find the stray bird were in vain.

Meantime Joe had been enjoying life on his own account. A few days passed very pleasantly, and then, alas! he fell into the snare of the fowler, literally.

A man living a few miles from the barber's home, made the snaring of birds his business. Some of the birds he stuffed and sold. Others again were sold to hotels near by, to be served up in delicate tid-bits to fastidious guests.

Much to his surprise Joe found himself one day in the fowler's net, in company with a large number of birds as frightened as himself. The fowler began drawing out the birds, one after another, and wringing their necks. Joe saw that his turn was coming, and something must be done. It was clear that the fowler would not ask questions, so Joe piped out:

"I'm Joe."
 "Hey! what's that?" cried the fowler.
 "I'm Joe," repeated the bird.
 "Are you?" said the astonished fowler. "What brings you here?"
 "Bad company," said Joe promptly.

It is needless to say Joe's neck was not wrung, and that he was soon restored to his rejoicing master, the barber.

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