

Dominion Churchman.

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA

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LESSONS for SUNDAYS and HOLY DAYS.

Sept. 15th.—THIRTEENTH SUNDAY AFTER TRINITY.
Morning.—9 Kings 5, 9 Cor. 7, 2.
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THURSDAY SEPT. 12, 1889.

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

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

TO CORRESPONDENTS.

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

THE CROWN LAWYERS AND THE JESUIT ACT.—The chief legal advisers of the Crown in England have reported that the Jesuit Bill was within the power of the Quebec Province to pass, and that it was not unconstitutional. We are not surprised at this, those are not the chief points of objection to that abominable measure. What is now before the Dominion is the duty of putting it out of the power of any Province to pass such legislation by making it to be unconstitutional. There is considerable alarm at the very sound of the words,—reform the constitution,—but surely the example of England ought to teach us to view with complacency such constitutional changes as are intended to correct manifest and dangerous evils. A constitution that permits such an Act to become law as the Jesuit Estates Act, must be mended in the interests of order and justice.

MR. SPURGEON IS DOWN ON CANT.—Mr. Spurgeon hits the nail on the head vigorously at times, as in the following; "There is no necessity that a

man who is wise unto salvation should in other respects be a fool; but the reverse should be constantly seen. Sanctity should beget sagacity, and purity should be the mother of prudence. . . .

I pray my friends not to be so spiritual that they cannot do a good day's work, or give full measure, or sell honest wares. To my disgust I have known persons who have professed to have reached perfect purity who have done very dirty things. I have been suspicious of superfine spirituality, since I knew one who took no interest in the affairs of this world, and yet speculated till he lost thousands of other people's money. Do not get to be so heavenly minded that you cannot put up with the little vexations of the family, for we have heard of people of whom it was said that the sooner they went to heaven the better, for they were too disagreeable to live with below."

A SUPPLY OF BABIES CHEAP.—The following is now being told of the late Dean Burgon. The story takes a slightly new form. The Dean was "taking duty" in a country parish where the church possessed a three-decker, and on a certain Sunday morning the curate made several announcements, including a statement that the Dean (who was standing above him) would minister Holy Baptism in the afternoon. The clerk, who was in the lowest box, and who was very deaf, fancied that the curate's allocution referred to the new hymn-books, and feeling that this was an inroad upon his prerogatives, felt bound to add a word on his own account, which took the following form:—"Them as 'as 'em is to bring 'em to church at three o'clock, and them as hasn't can get 'em at the vicarage, a shilling each; with red backs, three-pence extra."

MOTHER CHURCH AND HER JEWELS.—"We have no desire, says Dr. Moorhouse, to purchase immunity from danger by unconditional surrender to an infallible authority. We prefer the intellectual life and energy of our Scriptural Church, with all its drawbacks of wilfulness and contention, to the barren and stagnant peace of an unthinking acquiescence. We are not blind to the flaws and blemishes of our beloved Church. She has no more escaped the anomalies of her inheritance and the limitations of her surroundings than any other great institution of our country. But with Hugh James Rose, we say:—

"Under this view you must let me, not endure, but love, and warmly and passionately love, my mother Church. You must let me believe that, though there is not the glare and glitter round my mother's sober brow which exists elsewhere, there is what will win all hearts and charm all eyes which will study her countenance, and are capable of improvement, of reverence, of affection; that she is a true daughter and co-heiress of that ancient house the Catholic Church of Christ, with all the family lineaments on her face, and no small portion of the family jewels in her keeping; that she will not only safely introduce me into the bosom of her family here below and above, but has green pastures and waters of comfort in abundance to cheer me on my journey.

"Such is our mother Church; the home of reverent piety and rational liberty, the strong defence of Scriptural truth against superstitious corruptions on the one hand, and thoughtless enthusiasm on the other; the one centre of Christian faith and charity upon which, if it so please God, the extreme wings of the Christian army may one day fall back and find again that unity of faith and thought of which we all constantly deplore the loss. My brethren, let us prize, and with all the energy of our intellect guard, this inestimable treasure which God has committed to our keeping."

ONE HORSE AND TWO HORSE CHURCHES.—Every one is aware that persons of a certain class whose social pre-eminence rests on so very slight a founda-

tion that it stands in constant need of being strengthened by all manner of artificial props, the Church is made to serve as one of these props. They are most careful to worship God only in aristocratic company, lest the Almighty might mistake their petitions for those of some social nobody. One of the oddest things in this connection we ever heard of occurred at a large town in Ontario that shall be nameless. In this town, or city, is a highly "swell" church. There the carriage people attend, most of them driving through half a dozen parishes, past as many of our churches in order to reach this fashionable temple. Not long ago a new coachman, misunderstanding his orders on a Sunday morning, brought round to the main door of his master's residence the carriage with one horse, the vehicle usually used for visiting the town or city on week days. He was not aware that a two horse carriage was kept to go to Church in. When the lady of the house saw this one horse affair at the door, she was dreadfully ruffled, and gave the poor servant a taste of the rough side of her tongue. However, she quietened down at last, and turning to her husband, who, like a man of the world, and of sense only laughed at the trouble, and she said:—"Well, dear, we'll not stay at home altogether this morning, but as this is only a one horse carriage we will go to such and such a church," referring to, and naming one of only second or third rate social standing! This recognition of social rank in Churches by the number of horses required by etiquette to be used in drawing worshippers there, is very, very, characteristic of the vanity and folly, and ignorance of the manners and customs of a real aristocracy, which those display who bring colonial life into ridicule.

THE RECORD ON THE UPPER CLASSES.—In a very thoughtful article in the columns of the Record, reference is made to the reason why Evangelical principles have never been very popular among the upper classes. Our contemporary says: "If any one will take the trouble to look at a file of old newspapers running over the last sixty or seventy years, the same language of contemptuous dislike of Low Church sayings and doings will be observed throughout. We hear sometimes of the supposed decay of Evangelical influence. Our fathers and even our grandfathers listened to the same tale, and it had as much or as little truth in it then as now. Evangelical influence will always be real, because the truth has an influence which can never be destroyed. On the other hand it is ill adapted for fashionable society, whose sins and vanities it cannot palliate with fine phrases. The religion of society must discover a *modus vivendi* between God and Mammon. It is just because Evangelical religion is stiff in its repudiation of the possibility of compromise here that men dislike it. There can be little question that our contemporary is right, says the Rock, and that, speaking generally, the fashionable society will never patronise Evangelical principles. There are, and we may thank God for it, a certain number among the upper classes who value very highly the principles we advocate, but these persons, are as a rule, exceptions to their class. They are not the ones who lead the fashionable circles, although they may on account of their position, their birth, or their wealth, be tolerated by those who form the fashionable set. Nobody who has moved among the upper ten can seriously question this statement, nor deny that the principles inculcated by the modern Ritualists are far more popular in their circle, than are the principles of Evangelicals. Nor is it difficult to discover the reason for this appreciation of the one, and dislike of the other." The Rock goes on to affirm that Ritualism is a mere religion of ceremonies, and therefore attracts idle and insincere people. Of course it does, look at such idlers and insincere persons as Canons Knox-Little and Body, the Bishop of Lincoln, and men of that class who abound in the Church! The Fock and Record should not talk untruthful scandal.

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THE *Banner*, one of the ablest nonconformist papers says :

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The *Banner* touches the very heart of this question in its allusion to "*paid officials*." The Church has no greater curses than those men who are paid to promote strife, and to maintain divisions, however plausible the pretext, however popular they become with their own set by their activity.

From all such pests as party papers, party institutions, party agitators, party agents in every form, the Church has grievous need to pray, "Good Lord deliver us."

CANON BODY ON THE EVANGELIZATION OF ENGLAND.

CANON Body, preaching at St. Oswald's Church, Durham, on the eve of St. Oswald's Day, referred to the spiritual ancestry of the English Church people of the north. He said they were the children of Oswald, of Aidan, of Bede, of Benedict Biscop, of Hilda, and many other saints like unto them. Surely when they looked back to their glorious fathers in the Church of England, and especially in these northern dioceses of Durham and Newcastle, when they saw how through all the vicissitudes of English history, from the troubled days of Oswald down to the days in which they now lived, that this Church of God had lived on from generation to generation: when they realised the fact that they that day confessed their faith in the words in which Oswald and Bede confessed theirs, that they were living that day under the ministry of that continued line of priesthood which reached from Oswald's day to the present, that they were still bathed in the same bath of regeneration as those saints were bathed in, and still ate of the bread of which they ate, and drank of the chalice of which they drank, at God's own board, and God's own Eucharist, surely it would stir up within them a double feeling, a

feeling of gratitude and a feeling of resolve—a deep feeling of gratitude to God for that, through all the crisis of English history—through the crisis of the Danish invasion, through the crisis of the Norman Conquest, through the crisis of the English Reformation, through the crisis of the rebellion of the Commonwealth—that they still maintained this grand old English Church in unbroken continuity. They could not lose heart though multitudes gathered round them, and though voices raised the cry of "Down with it, down with it, even to the dust!" The recollection of the story of St. Oswald and the other saints associated with him corrected a very false impression common amongst English people, and which did a great deal of harm. If they were to ask most people how England was converted to the faith, they would say that a certain good Bishop of Rome, St. Gregory, sent a certain holy man, whom he created an Archbishop, and this holy man, St. Augustine, came to Kent, and there he preached the Gospel and established a Church, and from Kent the Gospel of Jesus Christ went on from kingdom to kingdom in England until at length it was established throughout its length and breadth. He himself not long since heard of an historic play, the title of which was "The Conversion of England," and this play represented the conversion of England as being due entirely to the Roman Mission. Now, what was the effect of believing this? The effect was that it was believed that they owed to Rome the greatest debt of gratitude that one people could owe to another people or another Church; that from the first time at which the Church existed in England it was practically the daughter Church of the Roman communion, and that, however necessary the Reformation was under the circumstances, it yet practically was the daughter rising up and smiting in the face the mother that gave her birth. The whole thing was utterly and absolutely a fiction. There was no portion of England which owed its Christianity directly to the Roman Mission, except the county of Kent, and certain portions of the county of Middlesex. When the King of what they would call Yorkshire wedded the Christian daughter of the Christian King of Kent, Paulinus came with her, and brought with him also some other priests and ministers, and he did preach the faith there to win converts to Christ. He did build a church there, but when the moment of danger came Paulinus fled. He did what the present missionaries in Central Africa would not do, and had been justified in not doing. When Paulinus fled the people recently won to the faith were not established in it, the influence passed away, and the whole of the people of Yorkshire and Bernicia, that was Durham and Northumberland, relapsed into heathendom, and they continued in this state until at length missionaries came from Iona. Iona was a missionary station that was established by the Church in Ireland. Where did the Church of Ireland get its Christianity from? Why, strange to say, originally from the Church that was existing before the Saxons desolated

that part of the country near to Iona itself. St. Patrick went from Scotland to Ireland to preach the Gospel there and to establish the Church in Ireland. The Scottish Church was desolated and destroyed through the power of the invader, and then St. Columba came from the Church in Ireland and re-established the Church in Iona and its districts. St. Patrick, as a matter of fact, therefore gained his Christianity through British Christianity, and the latter, traced to its source, was distinctly Oriental, and not in any sense Western. The Reformation as an essential principle was no new departure. It was but a movement whereby English Churchmen went back to the position of the Church of their fathers. A priest, who had recently thought fit to submit to Rome, had published a paper, the title of which he set forth as reasons for submitting to the Church of his fathers. Canon Body contended that that priest had not submitted to the Church of his fathers. He had deserted the Church of his fathers. He had deserted the Church of Aidan, of Oswald, of Bede, of Hilda, and of Chad, and had yielded obedience to an intrusive Episcopate. It was their veneration for antiquity that would make them true to the Church of their northern saints. Not only did this remembrance of St. Oswald fill them with gratitude to God for his goodness to them, and make them resolve to be loyal to their inheritance, but it would save them from being fascinated by the false lights of Roman controversialists, and would keep them firm and true to the old Church of their fathers.

LADY CHORISTERS.

RECENTLY the *Daily Telegraph* inaugurated what may be termed its "letter season," with a leader on the subject of robed female choristers. In the leader we are told that "the admission of surpliced dames and damsels to church choirs, either as substitutes for or in co-operation with boys, is an innovation hailing from Australia, whence, having achieved a widely spread popularity, it was imported into England, and courageously adopted two years ago by the enterprising vicar of a fashionable Birmingham Church—St. Luke's. Amongst the letter writers is the Rev. E. Husband, "incumbent, organist, and choirmaster of St. Michael's, Folkestone," who remarks that if the question was argued on theological grounds, the Bible answered the question at once by the fact that Holy Scripture never speaks of a feminine angel, but always speaks of an angel in the masculine gender. As a choirmaster, he maintained that "a female voice can rarely, if ever, take the place (so far as quality and tone of voice are concerned) of the rich, full, clear, well-trained voice of a boy." Mr. Husband adds:—"The objection on ecclesiastical grounds to ladies singing in choir is not, I take it, a very serious one. I have noticed that many who declare it to be most unorthodox to suggest the idea of ladies assisting in the regular choir of the church, still allow ladies to play their organs, and to become members of what they term "supple-

menary choirs." "A Conservative Vicar" who is in favour of maintaining unimpaired the regime of boy choristers, points out that to reprimand a lady chorister is a very dangerous experiment, and also that "these fair creatures" do not always appear to recognise the solemnity of their position. "For instance, some four years ago, at a church not a hundred miles from Holborn Viaduct, there was a ceremony in which an unmixed choir of young ladies took part. The horror of the congregation may be imagined when, after filing to their places, these immature seraphs began to indulge in sundry affectionate embraces." "An Old Choirmaster" retorts that a good many boys are more like demons than human beings, and their reverence for sacred things is about on a par with their respect for those set over them in authority, whilst other choirmasters contend strongly for the retention of boy choristers. "A Lover of Sacred Music" refers to the fact that by a stroke of his pen Cardinal Manning removed the ladies from choirs of all churches under his jurisdiction. "And what is the result? The works of most of the great composers of modern times are discarded because they are unsuitable to boys." He does not ask that the singing gallery at the west end, with its brass rods and red curtains, be restored, but that convenient and proper places might be found for female choristers in or near the chancel. "Brightonian" says:—"Having been connected with a well-known Brighton church for many years, I have had some experience of the choirboy irreverence," which, for my part, I could better bear to witness than the flippant, frivolous conduct of members of our guild (young women communicants), who at one time were banded together to help with the singing in the front seats of the church." "Novena" relates an extraordinary experiment by two ladies and a gentleman to conduct Sunday services of the Church of England (Broad), in a hall at the West-end. "There was an altar with cross, candles, and flowers, &c. Those officiating, called auxiliary clergymen, wore clerical costume. The deacon (for we ventured to adopt the title) wore a red cassock, surplice, and black biretta, &c., the deaconesses wearing blue cassocks, white lace surplices, and white silk skull caps, &c. The following was the order of the services—viz., the Anglican Liturgy, the two orthodox lessons from the Bible, *Hymns Ancient and Modern*, and the reading of sermons of well-known clergymen of the Broad school. Only one or two of the services were held, owing to great liability of litigation, as we understood, by the Diocesan and other causes; so the choir and other developments were dropped and the services abandoned." In Monday's paper "Traveler" describes a visit he paid to St. Luke's, Birmingham:—"The building is plain, in the Norman style. In 1887 the vicar, the Rev. Willoughby B. Wilkinson, removed the choir to the east end of the building, benches being constructed for them on each side of the lectern in front of the altar. The robe is very simple in shape. The sleeves are exactly the same as those of a Master of Arts gown, falling

away in a long peak from the wrists. "When, therefore, a lady—tall or otherwise—is thus robed, she presents a white outline in front straight from chin to foot of dress, and at back a graceful line, expanding in an angle from the shoulders to whatever degree the exigencies of the ordinary dress may demand. No embroidery or ornamentation is upon them, no black stole or other sacerdotal emblem, simply a white robe from neck to feet. It is made of pure white Scotch lawn, which can be washed as often as you please. The head-dress was another difficulty. Ladies in surplices and bonnets would never do; surplices without bonnets were equally absurd. Mr. Wilkinson's design for this is quite original. It is a modification of the Doctor of Civil Law's cap, which has sometimes been irreverently compared to a "Tam-o'-Shanter." In reality it has no similarity to the bonnet of the Scottish worthy. Made of deep purple velvet, it fits the brow closely, and then expands half-an-inch outwards all round, the top being quite flat, without tassel or "knob" of any kind." The arrangements for robing are as follows:—"In the west gallery a portion is partitioned off as a choir robing room. It is divided into two by a thick canvas screen, one part being allotted to the ladies and the other to the gentlemen, the surplices being ranged along the wall on hooks and covered by a canvas curtain when not in use. When full the choir consists of twenty-nine members—fifteen ladies and fourteen gentlemen." The procession is also described, and "everything," it is said, "is conducted with the greatest decorum. There is not visible the faintest shadow of either coquetry or flirtation." The whole of the cost of the choir—surplices, music, everything, including the salary of the lady organist is under 50*l.* a year. As I parted from the rev. gentleman, he told me, what perhaps more than anything else will induce others to follow his example, that since the innovation the offertories in the church have increased by at least one-third."—*Selected.*

A DISSENTER ON THE PEW SYSTEM.

IN the last *Congregational Review* is a trenchant attack upon the pew system by a Mr. Dallow. The writer describes the arrangements made for seating modern congregations in dissenting chapels, the richly upholstered pews for one price, the bare ones in the rear for a much lower, so that the rich and the poor are marked off by the style and positions of their pews. Mr. Dallow exclaims most justly; "Now, I say boldly that this state of things is unscriptural and unchristian. We need not, indeed, be careful to bring literal precedents from the New Testament for our modern practices. Still, it is difficult to read those scathing words about the man with the gold ring and the goodly apparel getting a front seat in the assembly, while the poor man in vile raiment was pushed into a corner to suit his clothes, without feeling that St. James would have made very short work with pew-rents in the primitive Church at Jerusalem. He, at any rate, had not forgotten his Master's warning: "The Scribes and Pharisees; . . .

. . . do ye not after their works, . . . for they love the chief seats in the synagogues." He, at least, was in no conflict with St. Paul over this point, that in Jesus Christ there is neither bond nor free, workman nor capitalist; they are all one in Him, and all brothers in His worship, and all equal in His Church. But quite apart from any express words of Scripture, pew-rents and the "rights" they convey seem to me contrary to the whole genius of the Gospel. They perpetuate and embalm in the worship of God just those earthly and carnal distinctions which Christ came to abolish. They build again in the house of God those middle walls of partition which Christ died to destroy. They make the Word of God of none effect by their tradition. What is the use of affirming from the pulpit "that men are somehow brothers by no platitude," that all souls are equal before their Maker, while the very arrangement of your congregation is an open denial of the truth you preach? But surely there is little need to denounce what every spiritual Christian in his heart of hearts cannot but condemn! I will not waste arguments against a commercial system of pew-letting which would infallibly banish into back seats the twelve apostles and their Master too. I am more concerned with the question of seat-appropriation, which is harder to concede, and quite as important. I contend that any system of seat-allotment must be a grievous hindrance to the real work of the Church where it prevails.

Now, a Christian Church, by its very idea, must be a vicarious institution. If it is to deserve Christ's name it cannot exist simply, or even principally, for the benefit of its registered adherents. It may not claim any meaner motto than "not to be ministered unto, but to minister"—words which sum up the true "Articulus stantis aut cadentis ecclesie." The serious work of a church lies among those who are not yet earnest enough to habitually attend its services, to "take a sitting," or to promise a subscription. These are the people, the careless, indifferent non-churchgoers in every town, whom we have to lay ourselves out to win. *Ex hypothesi* they are not too much inclined to enter a church, even when it is free and open. Eighty per cent of them are working people; that is to say, people steeped in class prejudice, horribly suspicious of being patronised, morbidly sensitive lest they intrude unawares into a rich man's pew. You may call their feeling vulgar, and ignorant, and ridiculous, but it exists; and you have to reckon with it, if ever you are to bring them in. To such people it does make a real difference when they know that they can walk into a church without any fuss or restraint, without any sense of being there on suffrance, but just as free and naturally as they can walk into a public meeting. And it ought to be our great desire, as it is surely our urgent duty, to make the way into God's house as easy as possible for all sorts and conditions of men, and not least for the men who carry in their blood the inherited prejudices of long generations of poverty.

A church is a hospital for sick souls; we have no right to let it be narrowed into a mere convalescent home.

A minister can look at this question with "other" if not with larger eyes than the members of his regular congregation. For they, even if they call themselves good Christians, are apt to be chiefly concerned with feathering their own spiritual nests, while he, at least, is bound to remember his mission to the scattered as well as to the folded sheep. He is sent, not to call the righteous, but sinners to repentance. But has he a full and fair chance of drawing shy, reluctant sinners to listen to his message

so long as our present pew system makes such sinners conscious that they have far less right in church than the pew-holder—who needs no repentance?

The truth is that we all, when we are really in earnest about our religion, believe in having all our seats absolutely free and unappropriated. When we hold a mission we ignore the monopoly of pews; we advertise (for this occasion only) that all seats will be free. When the minister of some half-filled town chapel tries once a month to reach the indifferent crowds all round him by a "special service for the people," he invites "the people" to come on their own terms and to choose their own places. But the crucial test of Christian feeling is the Communion Service. At that service, if ever, we are Christians indeed. Then, if ever, we realize for a little while what we ought to realize continually. And then, in almost every church, you find that, without any express rule, but quite naturally and as by some instinctive sense of fitness, all seats are treated as common property; human distinctions are forgotten in memory of that Divine Sacrifice which makes the whole world kin.

Probably some readers, who have had patience with thus much of my paper, that it pleads for a more excellent way. "To have all seats free and unappropriated," they will say, "is doubtless the ideal plan, but is it not too ideal? Will it really work? If you adopt it, do you not break up families, and separate parents from children, and spoil some of those dear associations that cluster round the old family pew?" Moreover, "with such a system," I hear a Church treasurer ask, "how are you to raise money for your church expenses? Who will pay for a seat if he is not to have his special seat secured?"

Well, objections against an admitted ideal hardly come with good grace from people who boast at every ordination service and every union meeting of their fidelity to "New Testament principles." But let us appeal from theories to experience. This "ideal" plan is actually working to-day with very great success in hundreds of Established churches up and down the country. Ecclesiastical law is somewhat chaotic on this as on other points, and ecclesiastical lawbreakers more or less consciously abound. But the Bishop of Peterborough has declared without contradiction that a "Churchwarden may not, ought not, and cannot legally let for hire pews in any parish church built before the beginning of this century, nor in any parish church built afterwards, unless built under the express and exceptional provisions of the Church Building Acts, which did give the power of letting certain seats under certain conditions. The body of the church is, by the law of the Church and the realm, free to all parishioners; and where that freedom has been encroached upon it has only been by exceptional and express authority" (by a faculty, or under the Church Building Acts, with sanction of the Ecclesiastical Commissioners). Under the auspices and direction of the Free and Open Church Association (which counts the Archbishop of Canterbury and fifteen English bishops among its patrons) great progress is being made in returning to what is described above as the idea and intention of every church in the Establishment. The *Tourist's Church Guide*, 1888-9, issued under the authority of the English Church Union, informs me that in no less than 1,744 churches all the seats in the body of the church are free and unappropriated. And any visitor may satisfy himself that these free churches are, as a rule, the most flourishing and the best-filled places of worship in their respective neighbourhoods. They are often churches with small endowments and with large offer-

ories. Generally they belong to the High Church party; but that is no reason why Nonconformists should be blind to the lessons they teach. The most significant feature of the last twenty years of English religious life is the enormous influence and steadily increasing growth of the same party; and however sternly we reject its sacramental doctrines, we cannot but acknowledge thankfully the splendid devotion of many of its clergy, and the practical wisdom that directs their work. *Fas est doceri*, I will not say *ab hoste*, because all Christians are friends in face of Materialism, their common foe. But it is sheer folly for us to ignore one secret of the immense success of what is becoming every day more plainly the dominant school in the Established Church. Besides all the varied attractions, spiritual and sensuous, of their services, they are doing one thing which we Nonconformists are afraid or unwilling to do: they are making the rich and the poor, the merchant and the artisan, the earnest communicant and the casual stranger, equally welcome at their gates. And they are visibly moving forward, while we—well, we hope we are not moving back.

CHURCH SUNDAY SCHOOLS AND THE PROVINCIAL SYNOD.

AMONG the matters to be considered at the present session of the Provincial Synod, few if any, are of more practical interest, or fraught with greater importance to the future of the Church of England in Canada than the question of whether that venerable council of the Church shall undertake the duty of providing a systematic, definite and uniform Course of Lessons for use in the Sunday Schools within its jurisdiction.

The subject is brought before the House by a memorial from the Synod of this Diocese, transmitted by the honorary Secretaries under a resolution which was unanimously adopted by the Synod at its meeting in June last, and which is as follows:—

1. "That a memorial from this Synod be presented to the Provincial Synod, reciting (1) the great importance and necessity of uniform Sunday School lessons in the Church of England in Canada, and, (2) the steps which since the last meeting of that body have been taken toward this end by representatives from the Synods of Huron, Niagara, Toronto, Ontario, and Montreal; and asking (1) that the Provincial Synod may be pleased to approve and sanction for use in the Sunday Schools of this Ecclesiastical Province the three year's Scheme of Lessons on the Bible and Prayer Book prepared by the Inter-Diocesan Sunday School Conference at its meetings held in Toronto in November, 1887, and in Montreal in April, 1888—which is as follows:

PRAYER BOOK.
1888-89.....Lessons on the Collects.
1889-90.....Lessons on the Catechism.
1890-91.....Lessons on the Prayer Book.

SCRIPTURE LESSONS.
1888-89.....Lessons on the Life of Our Lord.
1889-90.....Lessons on the Old Testament.
1890-91.....The Acts of the Apostles.

The great Festivals to be marked by appropriate lessons, and a portion of the Church Catechism to be recited every Sunday in addition to the above.

2. That the Provincial Synod may be pleased to approve of the series of Sunday School lessons for 1889-90, adopted by this Synod, with such amendments as they may consider desirable.

3. That the Provincial Synod may be pleased to appoint a committee of nine members, who shall, with two delegates appointed by and from each Diocesan Synod of the Ecclesiastical Province, select the Sunday School lessons for 1890-91, according to the above scheme, and also to prepare and publish a three year's scheme of Sunday School lessons on the Bible and Prayer Book, to begin with Advent, 1891.

We observe in the last number of a Church party organ published in this city the editorial statement that this recommendation of our Diocesan Synod

is "sure to evoke much discussion:" which means, we presume, that it will be opposed by the representatives of that party. Why a proposition so reasonable and (as experience has shown) so necessary, we are at a loss to understand, unless it may be that the present chaotic condition of affairs affords an excellent opportunity for certain party managers to palm off upon the unsuspecting as "Church Sunday School Lesson Leaflets" "better suited to the needs of Church Sunday Schools whose teaching is in accordance with the Protestant principles of the Reformation than any other Sunday School publications obtainable"—a set of Lessons and Lesson Helps, which are alleged to be "prepared by eminent divines of the Church—clergymen of great experience in practical S.S. work etc.," but which, (so far as their Scripture Lessons are concerned) seem to be neither more nor less than a mutilated abridgment of a Text-book on the International Lessons much used among Presbyterians, Methodists, Baptists &c., and known as Rev. (?) Dr. Paloubet's "Select Notes on the International S.S. Lessons." No doubt, if a comprehensive and systematic course of definite Church S.S. teaching is adopted and promulgated by the Provincial Synod the party managers feel that "all hope of their gains is gone:" and this may perhaps induce them to oppose any action on the part of the Provincial Synod. But we think that those who desire the prosperity and unity of the Church will be all of one mind in this matter.

The importance of Sunday Schools to the Church was fully recognized by the Bishops of British North America in the well known "Declaration" adopted by them at their Quebec Conference in 1851, and, more recently in the Encyclical Letter of the 104 Bishops who attended the great Lambeth Conference last year. Their importance to us, in this Province, at all events, is far greater than in 1851, for then our Public School system contained at least some provision for the religious instruction by the State. Large portions of the Irish National series of Readers then used in the Common Schools were taken from the Bible. Since then, however, our system of education has been secularized, from the Common School to the Provincial University; and the State has practically abandoned the duty of providing even the most elementary religious instruction for children in the Public Schools. It is, therefore, more than ever important that the Church should take up this work; and (considering that only an hour in each week can be secured for such instruction) it can only be efficiently and satisfactorily accomplished by the adoption of some comprehensive, systematic and definite course of instruction extending over several years. Such a course of lessons prescribed by proper Ecclesiastical authority and used in every Sunday School under the jurisdiction of the Provincial Synod, would undoubtedly lead to the production of sound and suitable Lesson helps, thus reducing the labor of our parochial clergy, and enabling them, far more satisfactorily than at present, to train and educate the younger members of the Church in the knowledge of her doctrines and formularies, and to prepare them for Confirmation and Holy Communion.

In 1871, the Synod of Toronto Diocese unanimously resolved "to adopt uniform S. S. Lessons, so that the entire Diocese should on Sunday take the same subject of instruction in the Sunday Schools, just as we use the same Psalms and Collects in our Church Service." A Diocesan Scheme of Lessons for 1871-2 was accordingly prepared by

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the S. S. Committee and adopted by the Synod, and a similar scheme has ever since then been annually issued by the S. S. Committee and approved by the Synod. Since the last meeting of the Provincial Synod the Bishop of this Diocese, impressed with the necessity for a more comprehensive treatment of the subject of S. S. instruction, invited representatives from every Diocese in the Ecclesiastical Province to confer "as to the best means of promoting the efficiency and increasing the usefulness of our Church Sunday Schools;" and upon his invitation several such conferences have since been held, attended by representatives from at least five of the Dioceses of the Ecclesiastical Province. It was at these Conferences that the three year's course of Lessons on the Bible and the Book of Common Prayer referred to in the resolution quoted in the beginning of this article was unanimously adopted. It has been in use in the Sunday Schools of this Diocese since Advent Sunday, 1888, as well as in those of other dioceses, and has been adopted in more than 80 per cent. of our Sunday Schools. The scheme of lessons for 1889-90 (adopted at the last meeting of our Synod), is a most excellent and interesting one, and we trust the principle advocated in the memorial will receive the cordial approval of the Provincial Synod, and that a strong and representative committee will be appointed to take up and carry on the work so happily launched by the Synod of Toronto and the Inter-Diocesan Sunday School Conference.

Home & Foreign Church News.
From our own Correspondents.

DOMINION.
QUEBEC.

The many friends of the Bishop of Quebec and Mrs. Williams will be pleased to hear that she has so far recovered her health during her stay in the south of France that she has been enabled to return to Quebec to remain over winter, and it is to be hoped she may eventually recover altogether. She arrived by the "Sardinian," and was accompanied by her son, the Rector of St. Matthew's, and his wife, and the Bishop of Ontario and Mrs. Lewis.

PORTNEUF.—The Lord Bishop has appointed to this parish the Rev. J. H. L. Zillman, of Exeter, Eng., to replace the Rev. W. C. Bernard, who resigned some time ago to go to another Diocese. Mr. Zillman acted for a short time as *locum tenens* in a church near Brooklyn, N.Y., and was extremely popular during his short stay there.

LAKE BEAUFORT.—Work has been commenced on a new church at this station, and will probably be completed this fall. A most successful concert was given by the summer residents a few days ago in aid of the new building.

ST. GEORGE.—The Lord Bishop consecrated a new church at St. George, Beauce, on Sunday, August 25th.

MONTMORENCY FALLS.—The Rev. E. Botwood, of St. Mary's church, St. John's Newfoundland, who had been in Quebec during the past nine months on business, and who officiated at the church here during the summer, left for his home last week.

ISLAND OF ORLEANS.—The Rev. Rural Dean Renaud, of St. John's, P.Q., has been conducting services at the Beaulieu English Church here during July and August.

ONTARIO.

LANSDOWNE FRONT.—This Mission, in the county of Leeds, is doubtless the largest mission on the river St. Lawrence in the Diocese of Ontario. It was formerly included in the parish of Gananoque, and extends

from the river front to Graham's Lake at McIntosh Mills, some twenty miles back. There are three churches and an out-station where service is held fortnightly in a school house. Two of the three churches have been built within the past ten years, and so well were the finances managed that when they were opened for Divine service, not a cent of debt remained upon them. At the present time, it is in contemplation to build a fourth church upon the 6th line of Lansdowne, and money has already been promised for it. A parsonage yet remains to be provided, and for the purpose of commencing one the present Incumbent organized a Harvest Dinner and Picnic, which was held on the Weston Island at the river on Tuesday of last week. This was attended by some 400 people. The handsome sum of \$202 was the result, which will be a great help to start the building with. Every one felt highly pleased at the manner in which this undertaking passed off, and at the success attending it. Last fall upwards of 50 persons were confirmed in St. John's church by Bishop Lewis, and the newly appointed Incumbent hopes to have an equally large number for presentation to the Bishop by the close of the year.

The Church Times on the Ottawa Mission.—A correspondent of the *C. T.* has a good word for the work done in the Upper Ottawa Mission. Any sketch of the Catholic movement in Canada would be incomplete without a reference to the Upper Ottawa Mission, and the work of the Rev. Forster Bliss. This priest took the lead in the matter of Eucharistic vestments and altar lights in the diocese of Ontario. The word—thoroughly Catholic—throughout this vast mission of 5,500 square miles is unique, and forms a cheering and encouraging page in the history of the Canadian Church. The Bishop has just set his mark of approval upon Mr. Bliss's work by appointing him to be Rural Dean of the county of Renfrew. The appointment is an exceptional one. Mr. Bliss is quite a young man—the youngest Rural Dean in the Province—and he is the first instance in which a missionary, while engaged in missionary work, has received such an appointment. Missionary work thus receives practical recognition, and, in the present case, real sterling work, on thorough Catholic lines, meets with Episcopal approval. Mr. Bliss has persistently refused offers of easier work and better emolument, preferring to remain in the mission field so long as he has strength, and while his work in that sphere continues to be blessed. In the division of the mission which is about to take place, he has chosen the newer and rougher section of Petawawa, where he will carry on his great work of building up and organizing, and where he is now devoting all his energies to the erection of new headquarters. He leaves the more settled portion—Mattawa and district—in the hands of the Rev. W. R. Samwell, lately a lay reader with him, and recently ordained, who will carry on the work on the same thorough Catholic lines.

I must not omit to state, in connexion with Church matters in the Diocese of Ontario, that \$33,000 are to be spent upon extensive alterations of the cathedral at Kingston, and that, when the building is finished, a surpliced choir will be introduced into the services. A See House is also to be erected at Kingston.

Ontario is the foremost among the older dioceses; in the opening up of the new districts throughout the vast territory comprised within her borders.

TORONTO.

The Church Times on Toronto Churches.—A correspondent of the *C. T.* has the following notices of three Toronto churches. The writer is somewhat narrow in his sympathies to confine his notices to only three out of 35 churches.

Toronto is a "city of churches" of one kind and another. The Anglican Church is in the ascendant. She possesses here about thirty churches. St. Matthias takes the foremost place as a witness for the truth. The Rev. Harrison is the rector. Five of the six "points" are in use. I was present at a full choral Evensong, and I was delighted with the manner in which everything was done. The music was excellent, and reflected great credit upon the organist and choir-master, the Rev. F. G. Plummer. The service would compare very well with some of our foremost Catholic services in England. Moreover, the church was crowded, and the congregation joined in the service with evident appreciation.

The church of St. Mary Magdalene, Toronto, is a "chip" off St. Matthias. It is in its infancy, and is a remarkably healthy child. The rector of the new parish is the Rev. Chas. Darling, at one time curate in-charge of St. Matthias. Like his late father, he has a reputation for being a champion of Catholic truth and practice. All the six points, with the exception of incense, are in use here. Mr. Darling has a great work before him in building-up this church, but being gifted with indomitable perseverance he will succeed,

and when finished, it will be a bright spot in the Church's life in Toronto.

St. Thomas' church, Toronto, has a rather remarkable history. Before the decision with respect to the distribution of the rectory funds, St. Thomas' was outside the city, and therefore not entitled to participate in the benefits accruing from that distribution. The incumbent, not satisfied with this, hit upon the idea of removing the church into the city limits. The church was moved bodily, and the desired end accomplished. So unsatisfactory was the character of its services, that the congregation was at length reduced to the number of six! The incumbent was, however, persuaded to resign, and the Rev. J. C. Roper (Professor of Pastoral Theology at Trinity College), became rector, and began his services with a good Catholic ritual—as in the other churches mentioned, incense being the only point wanting. The Sacramental rule was adopted in the arrangement of the altar. Under the new regime the church has prospered. Stray sheep have come back, and from the first Sunday of Mr. Roper's incumbency the church has been filled, and his success undoubted.

In most of the parishes in Toronto vigorous church work is going on, and the church is gaining ground.

HURON.

EXETER.—The Harvest Thanksgiving Services held here last Sunday in the Trivitt church were tolerably well designed to forward their special object. The Eucharistic service at 8 o'clock was attended by some 25 communicants, the celebrant, the Rev. W. G. Hill, conformed to the usage of the parish in taking the Eastward position at the consecration in strict accordance with the rubric. The church was appropriately decorated for the occasion, sheaves of wheat, oats and flax standing as tokens of the harvest, while a chancel screen of trellis-work, covered with flowers, with three gothic arches, bore a cross with an aureole of flowers of symbolic crimson and white. The rector, Rev. S. F. Robinson, had to take Mr. Hill's place in London in consequence of the scarcity of available clergy. The well-known "Onward Christian Soldiers" ushered in Morning Prayer, which was said in the accustomed manner, no musical addition to its rendering being employed for the festival, the Psalms and lessons throughout the day were, however, all special, and showed an excellent choice on the part of the officiating clergyman;—the absurdity of the people disregarding the rubric about the General Thanksgiving was emphasized on this occasion, the priest having begun it as usual, the people started in to accompany him at about the third line, halting in confusion when he read the special clause "especially to those who desire now" &c.—and then continuing to the end in a somewhat irregular manner. When the clergy have strength of mind enough to prohibit such flagrant disregard of the rubrics? they must surely know that the most thoughtful, devout and educated of the people esteem the Prayer Book too highly to view with complacency any neglect of its provisions! But the "vox populi" is the same snare now that it was of old. The afternoon and evening services were well rendered musically, Miss Mockridge, the temporary organist, presiding with considerable skill and much taste; the canticles to settings by Bridgewater and Marnott; the responses throughout did not receive sufficient attention, and this in the presence of strong congregations. Mr. Hill preached three appropriate sermons, all so pertinent and pithy that they could not but enforce the lessons they inculcated—the eighteen minutes that they averaged was a time well spent in what is too often a profitless occupation. The congregation, numbering from 150 to 200, at each of the three later services, contributed some \$35 towards the extinguishment of the church debt.

ALGOMA.

ON LAKE NEPIGON.—*Extracts from the Bishop of Algoma's Diary.*—Sunday, July 21st. Left the Sault by the S.S. Athabasca, accompanied by my son and the deck hand from the Evangeline. At 8 p.m. held service in the saloon, about one hundred present. Responses and singing very hearty thanks to liberal distribution of our mission services. Preached from John xii. 82. Monday, 22nd. Reached Port Arthur at 2 p.m., going on by train to Nepigon Station arriving at 5.30 p.m. Met by Rev. R. Benison and Mr. R. Flanagan, the Hudson's Bay Factor, who, with his wife, entertained us with all their well known hospitality. Tuesday, 23rd. Secured canoes and two boatmen and started up Lake Helen, reaching Camp Alexander same evening. Pitched our tents there for the night. Wednesday, 24th. Paddled, tramped and camped at Split Rock. Thursday, 25th. Ditto to Flat Rock on Lake Nepigon. Friday, 26th. The South wind blowing softly, we covered forty-five miles on Lake Nepigon, lurching midway on one of its

numberless islands, and reaching Big Island at seven p.m. Saturday, 27th, proving wild and stormy we were weather bound till evening, when we started again at 9 p.m., and after a steady paddle of 20 miles reached our destination at 2 o'clock, tired enough to appreciate the warm and kindly greetings extended to us by Mr. Botsford, a resident trader, who would insist on our occupying the only two beds on his premises, which had been vacated by himself and his hired helper. We resisted all his importunities however, and stretched ourselves on the floor of his store, a blanket under and another over, and were soon happily oblivious of all the fatigues of our seven days journey. The remainder of the day after breakfast was devoted to a visitation of the Indians, who had gathered here in large numbers, some of them from a distance of from 200 to 250 miles, to receive their annual dole from Mr. Donnelly, the Indian Agent whom we hoped to have the pleasure of meeting here. They were scattered over the shore at various points, in groups and clusters, but we succeeded in seeing them nearly all. Some received us very warmly, especially one little band of Christians, who had come all the way from English River, and who by their looks and exclamations expressed their undisguised amazement that a big black coat should have come so far to see them. Others again regarded us with evident curiosity, not knowing what to make of our approaches, and especially of the peculiarities of the Episcopal costume, while yet others eyed us askance as if doubtful of our motives and held aloof in silent suspicion. At one point, close to the Hudson's Bay Post, one of the most interested spectators was a brother of the Company's Agent, who had run some little distance to keep up with our movements, and head us off by counteracting any influence we might have with those of the Indians who were adherents of the Roman Catholic Church. One of the stories set afloat to intimidate the poor creatures, was that we were constables sent to arrest them. This same individual it was who, two years ago, when Mr. Renison had persuaded a number of the poor Pagans to join our Mission at Nagwenonang, drove them off with threats of violence, just as they were entering the canoes which he had sent for them well supplied with the necessary provisions. In the majority of cases these Pagans were the picture of destitution. Their whole worldly possessions consisted of a net, a few rolls of birch-bark for their wigwams, an axe, a crooked knife, and a camp kettle. Fish is their solitary article of food, except when they snare a rabbit now and then, or the fortunate possessor of an old gun brings down a partridge. The "department of the interior," therefore, forms an important part in the make up of an Indian, and hence as may be imagined there were unmistakable signs of gratification when they were told wherever we went, that the Bishop invited them to a feast on a certain island. All would be welcome to it; themselves their squaws and children, Pagans and Christians alike, the Bishop had something to say to them all, and would they come and meet him? It goes without saying that the invitation was very eagerly jumped at. The story of the feast must be reserved for another letter. Meanwhile, however, some friendly reader may feel disposed to question the propriety of such a method of dealing with these poor creatures; and discover in it evidences of "bribery and corruption." Is it not giving encouragement to very low and false motives in the reception of religious instruction, or is the instruction received under such conditions likely to profit? If they must be fed, why not teach them first, and then feed them without holding out inducements to advance. True, my friend, but even while preaching the Gospel, we have to do with facts as they are, and human nature as it is. And is not this the fact that Scripture itself, taking man just as it finds him, the fallen being that he is, and not the saint he might have been, appeals very frequently to some very low motives, such as fear, shame, self-interest, in order that "by all means it may save some?" Did not Christ himself ("the Saviour of the body") frequently confer blessings on men's bodies, and then make of this a stepping-stone to the bestowal of spiritual gifts? Do we find, as a rule, in our cities, that cold and hunger predispose the poor to church going and sermon hearing, or that the Gospel "runs and has free course" where the coal-bin and the larder alike are empty? "Take ye away the stone" said the Master before he would speak the word of wonder-working power, and the same principle holds still whether the stone be drunkenness or hunger. Here pagan Indian and civilized Canadian meet on common ground. With both alike we must regulate our methods, not on an ideal, but on an actually existent state of things. "First, eat and be satisfied, then listen and learn." How these poor Nepigon Indians fulfilled both these requirements will be told another time.

—It is generally the idle who complain they cannot find time to do that which they fancy they wish.

THE CHURCH IN THE UNITED STATES.

(Letter from our New York Correspondent.)

New York, Sept. 8rd.—As the work among the colored people must engage a very large portion of the attention of the general convention, men very naturally ask what the Church is doing for the negro race, and especially in the South, where they form a majority of the population. In the North there is not so much difficulty, as there, for the most part, the white folks and the black have not the same objection to meet together in God's house, and to have their children educated at the same schools. You will see the colored man approaching the Altar on equal terms with his white brother,—though, generally speaking, from the force of old associations, the black communicants not only sit together in some part of the church which they have tacitly reserved for themselves but also from choice come up by themselves to the Holy Communion. In some parts of Pennsylvania and New York State the old gallery still remains, as in the Southern churches of slavery times, where the colored people were obliged to sit, and this is especially the case in the older places of worship belonging to the Presbyterians, Methodists and Baptists, who were the most inveterate slave holders, while slavery flourished in these States, and became abolitionists only after they had disposed of their negroes to dealers who they knew would dispose of them down South.

THE NEGRO IN THE WEST

and chiefly in Illinois where the State limit is close upon Missouri, as in the diocese of Springfield, is treated very much as his brother in the Southern States proper, with whom he is identical in all his habits good, bad, and indifferent. For him separate churches and schools must be provided,—in the North, when that is the case, it is so because the colored man so chooses it shall be. But in Illinois he has to be treated as the child he is, nearly irresponsible, utterly ignorant, and too often more like an animal than a human being. In that State, however, he is possessed, as he is in the North, with a much higher idea of imitating the white man of the same rank in life, and is, therefore, as indolent, self-assertive, and presuming as any in New York, New Jersey, Pennsylvania, or Ohio. Their ignorance is nearly a cross above Mason and Dixie's line, as it is below; and their familiarity with those around them, of whatever class, most offensive. They altogether lack the dutifulness and simplicity—often childlike—of their Southern brethren, while their superstition is as conspicuous, and their Voodooism nearly as developed. Hence, anything like mission work among them is attended with far greater difficulties in the North and West than in the South.

WHAT HAS THE COMMISSION DONE?

One thing. It has openly confessed itself a failure. That is to say it has not succeeded in rousing the Church to a sense of what is required of its people with regard to the negro. The members of the committee have worked hard, and both as individuals and as a corporate body have apparently done their best. Presuming upon the liberality of Churchmen, they ventured to increase the appropriation for the current year fifty per cent., only to be likely to end it with a deficit of several thousand dollars. It is true that largely through the personal appeals and liberal contributions of one lay member, Mr. John A. King, of Long Island, a good property has been secured in Washington, close to the Howard University for colored people, on which a theological hall will be opened this fall. But this must be kept up; where is the money to come from! Less than eight cents a year from each communicant in the Church would serve to meet the requirements of the committee, and it does seem a disgrace to the Church that this sum of \$30,000 cannot be guaranteed without any difficulty.

HOW TO EVANGELIZE THE NEGRO

as the work ought to be done is the burning question. While all the Southern bishops are a unit in desiring to see the work accomplished, there are so many hindrances in the way, as to render it impossible for them to give it that undivided attention which it demands. An independent missionary episcopate with its staff of archdeacons, all, including the bishop, white men, would amply meet the want. It would have charge of all the colored parishes and mission stations, at all events in the South, and would have power to appoint or dismiss or change about its priests, deacons, lay readers, catechists, and teachers as it saw best. This view the commission favors, and more than Southern bishops would gladly see the experiment tried. Failing this, there is at least one bishop in the South who would gladly see a suffragan appointed for his diocese, who should devote his whole time to the oversight of the colored people only, and should have exclusive jurisdiction over the clergy and others appointed to labor among them. The first idea is the more feasible, and if the bishop thus consecrated must have

territorial jurisdiction, that difficulty could easily be gotten over by arranging with the Bishop of Maryland to cut off a few square miles of his diocese and assigning them to the missionary bishop when consecrated. But, as the Bishop of Kentucky said the other day, "the time is come that we must do something radical, something desperate, or else our opportunity will be gone, and we shall be left guilty concerning our brother."

MARRIAGE AND DIVORCE.

The convention will be called upon to enter upon real practical work, and not the least grave matter to which it will be called upon to give its attention is that of marriage and divorce. And the public mind was never riper for the discussion of the question than at the present, when all are stirred up over the Flack case. Than this case nothing more disgraceful has ever occurred even in the annals of such cases in the United States. Sheriff Flack, his shrievalty is that of New York city itself, a Tammany man and a strong politician, grew tired of his wife. He had nothing against her, and she had no wish to be divorced from him. He solved the difficulty by employing lawyers, who, without her knowledge and will, laid before the court a suit in which she was made the plaintiff and Flack the defendant. A divorce she did not desire or ask for was applied for. Evidence, which was never given was committed to a referee, who had never heard it, and Flack, the alleged defendant, really the suitor in the case, refused to plead against a charge of adultery which his wife had never made. The case was decided nominally in Mrs. Flack's favor,—really in her husband's, the court acting on the faith of the referee's report, granting a decree, the plaintiff as well the defendant being bogus. Mrs. Flack, discovering the fraud by the purse accident, protested so vehemently that the press took the matter up. The whole deceit was exposed, and the decree annulled. Flack wished to reopen the case, but the Court sternly denied his request, and the whole array of bribed lawyers, with it, is to be feared, a bribed judge also, stood objects of public execration. Flack will not get his divorce, but Mrs. Flack will obtain a judicial separation with alimony,—a turning of the tables on Flack which he hardly approves. Meanwhile, as yet the perpetrators of this act of the grossest fraud go unwhipped of justice. It is true Tammany has expelled Flack: but that is a matter concerning a mere private organization. The fellow is still sheriff of New York; the judge is still in office; the lawyers have not yet been debarred; the offenders in a body have not yet been indicted to stand their trial, with the chance of being sent to Sing Sing. One official concerned in the business—and a minor one at that, has resigned, instead of being kicked out of his office, and, unless the press succeeds in maintaining the agitation against the miscreants concerned, the possibilities are all on the side of law and justice passing by on the other side. The whole matter is now in the hands of the grand jury, with this danger to face that, even supposing true bills for conspiracy, forgery, and the like are found, there may be influences brought to bear, which may cause the grossest miscarriage of justice.

THE CHURCH AND THE MASSES.

In connection with Archdeacon Farrar's recent advocacy of the revival of religious orders for men as the best remedy for reaching the lapsed masses, the Churchman, while it does not condemn the idea, seems inclined to damn it with very faint praise. It is decidedly against binding any by vows, though it impliedly upholds the institutions of communities of men who shall be bound by religious engagements, and shall not by precept only, but likewise by example, live the lives of the poorest in the streets and lanes of our great cities, and in the rural districts where so much ignorance and vice prevail. The Churchman hits a blot when it shows that the monastic spirit is not only non-existent in America, but that it is foreign to the nature of the people. There are many sisterhoods or communities of deaconesses, all living by rule, and doing a grand work among the masses. But of religious order of men there are but two or three at the most, the fathers of St. John the Evangelist,—the Cowley Fathers, and those of the Holy Cross in New York city, from whom has sprung an offshoot the lay order of the Brothers of Nazareth. The first is a foreign order and does not suit this country, except, perhaps, in the way of preaching missions and retreats. The other is the foundation of Father Huntington, a son of the Bishop of Central New York, and consists of about four members, or, including the Brothers of Nazareth, of about eight all told. While they have done, and are doing an immense work in the slums of the city, and especially among the Germans and street gamins, their numbers do not increase, nor do the young men of the period take kindly to the triple engagement of poverty, chastity, and obedience—especially the last. On the other hand, the Brotherhood of St. Andrew or the Society of the Iron Cross, both essentially worked by laymen living in the world—mostly young men, are proving themselves most

efficacious in bringing the Church and its message to the masses as well as to the classes, and show by their fruits the possibility of reaching the poor, the ignorant, the sinful, and the indifferent, is well within the power of the laity, if well organized and directed by prudent priests.

CHURCH NOTES.

The cry for immediately fixing once and for all a standard Prayer Book is waxing louder and louder. The mass of churchmen are not only sick of the uncertainty but above all things deprecate the renewal of old party strife over the matter in the general convention. The cry is for restoration not change.

The Guild of the Misericordia is the title of an organization of Churchmen whose objects is to support medical missionaries, Churchmen for domestic medical missions, who shall work professionally on week days, and act as lay readers on Sundays. Dr. Wm. Thornton Parker is the provost of the Society.

A Presbyterian minister of this city writes to the Evangelist (Presbyterian), his sensations while Evensong was being sung by a vested choir in one of the old London Churches. He winds up by saying: The effect is magical on the tired, world-worn spirit. In a moment, in the twinkling of an eye, one seems to make the transit from earth to heaven. Such effects, when honestly won and felt, are of priceless worth. A man must be harder than marble, or the English Evensong will sculpture him into something very like holmen. . . . Even the "Historic Episcopate is forgiven and forgotten by a Presbyterian, when his soul is so uplifted in the hour of the Evening Prayer."

The Christian Enquirer (Baptist), of this city, adverts to the wonderful growth of the Church in the lowest slums of New York, as well as in Fifth Avenue. So far as regards the city mission work, the editor points out that while "Episcopalianism in most places develop certain well-known forms of religious life, leaving all other directions to be exploited by other sects, here they make themselves felt in every direction. Their purpose of absorbing other Protestant denominations looks ridiculous enough, but if we don't look out they will do it in this city before we know it."

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.

NOBLE EFFORTS FOR ALGOMA.

SIR,—A few months since I received letters from my kind correspondent, the Rev. Wm. Crompton, of Aspdin, containing a most graphic account of a visit he had paid at the request of the Bishop of Algoma, to Sudbury, one of the many new stations along the Canadian Pacific Railway, and an appeal for help to enable our fellow-members of the Church of England to obtain a parsonage and Church and resident clergyman. They felt sorely their need of one, and had already raised £40 towards the sum required for the requisite buildings, but from £200 to £500, (English money), was necessary to begin with, and that was far beyond their power. A lady of this county (Wiltshire), long a noble contributor to good works in Algoma, took it up warmly, asking me to help her, and a friend promised to double all we could raise. God has blessed our efforts far beyond our expectations, and I have now had the great pleasure of paying into Messrs. Drummond's Bank the sum of £151. 8s. (English money), for "the Bishop of Algoma's Fund for a parsonage and Church for Sudbury." We trust this may warm the hearts of the good people there, and make them feel that they are not forgotten by those at home, and cheer them on to the further efforts they had promised towards getting a Church and resident clergyman of their own. Mr. Crompton's forcible appeals go direct to the hearts of his readers, and thus one more sum is added to the innumerable ones raised for the spiritual welfare of his fellow settlers in Canada by the circulation of his letters in England. C. BERR. Notton Lodge, Chippenham, Wiltshire, England. August 22nd, 1889.

ARCHDEACONS.

SIR,—It is somewhat of a coincidence that while you were asking the question "What are Archdeacon's for?" I was engaged in drafting a canon on the Office and Duties of Archdeacon's for the Provincial Synod. We certainly do need some law on the subject.

Although it is true the Archdeacon is the *oculus Episcopi*, there are certain duties which should be defined both for his own value as well as that of the clergy and congregations generally. No man cares about being a law unto himself, and assuming the role of an autocrat. But let the Church see that her officer is acting only in compliance with the orders she has given him, then his hands will be strengthened, and a willing obedience will be given to the lawful authority. I quite agree with you that Archdeacon's who are mere figure heads are an absurdity, and if I could have my own way I would insist on these officers being relieved of all parochial responsibilities, and keep them employed all the year round in what a bank would call "inspection"—going about from parish to parish, helping the clergy, smoothing away difficulties, encouraging the weak, rectifying mistakes made by younger men, and making suggestions for the better ordering of things in general. An Archdeacon ought to be the friendly counsellor of the clergy, while acting on behalf of his Bishop, and seeing that things were all done decently and in order. Most useful and helpful to his clerical brethren could he be in speaking to parishioners about their pastor's stipend, repairs of Church or parsonage, and other financial matters. But he should have full time to devote to this important business and not be hampered by the incessant and imperative claims of parochial duties. In our large dioceses he would have quite enough to do. It is with a view to have these matters discussed at the Provincial Synod, that after waiting in vain for years for some result from the committee on the duties of deans, &c., I have ventured to draft a canon on my own office, and intend laying it before the Synod this week. If you will kindly print it in your paper which I dare say most of the delegates will see, with this introduction, it will not come quite as a surprise, and we shall have a more intelligent discussion. Yours, &c., T. BEDFORD JONES.

PROPOSED CANON ON THE OFFICE AND DUTIES OF ARCHDEACONS.

- 1. The Archdeacon is an ecclesiastical officer appointed by the Bishop of the Diocese with a view to conserving and promoting the general interests of the Church, and responsible to the Bishop for the discharge of duties hereinafter specified.
2. He shall within a jurisdiction prescribed by the Bishop visit and inspect any Parish and Church therein at pleasure, or when required by the Bishop, and make such report as he may deem proper in respect to anyone or all of the following particulars:
a. The condition of the Church-fabric Parsonage or Glebe House, Burial ground, and other Church property, together with the need of repairs or otherwise.
b. The condition of the Ornaments, Vessels, Books and Furniture necessary for the decent performance of Divine Worship, and their sufficiency.
c. The condition and correct keeping of the Parochial Registers and account books.
d. The insurance effected on the Church and Parsonage, or Glebe House.
3. He shall visit and inspect for the purposes above stated each and every Parish and Mission within his Archdeaconry, once in the course of every three years; and it shall be the duty of every clergyman having a cure of souls therein, and of the churchwardens thereof to give the Archdeacon free access to the Church or Churches, Parsonages and Glebe houses for the purposes of said inspection; to produce the Books, Registers, Insurance receipts of payment, appertaining to the said Parish or Mission, and to supply such information as the Archdeacon may lawfully require.
4. Furthermore, the Archdeacon shall enquire and report the number and nature of the religious services and other spiritual duties discharged in the Parish or Mission, including:
a. The usual attendance at the Sunday and week day services.
b. The number of the Parishioners in membership with the Church.
c. The number of Communicants.
d. The number of Sunday School Teachers, pupils and assistants, together with all matters of like nature desired by the Bishop.
5. Furthermore, the Archdeacon shall enquire and report the amount of stipend promised and paid; of arrears, if any, unpaid by the parishioners, and the cause or causes of the deficiency. Also, the amounts contributed for the maintenance of the Church services, and for extra parochial, Diocesan and Missionary objects during the year.
6. For the purposes on the Report on these matters printed forms shall be provided at the expense of the Synod of each Diocese.
7. The Archdeacon may hold a general visitation of the Clergy of his Archdeaconry once in every two years for the purposes of consultation as to the temporal interests of the Church within his jurisdiction,

and at such visitations the Churchwardens may be summoned to take part in the deliberations. For the sake of convenience the Archdeaconry may be divided into districts, and a visitation held in each one.

8. When ordered by the Bishop the Archdeacon shall visit a Parish or Mission on the removal or death of the Clergyman and make all necessary arrangements for the due payment of stipend to the incoming Clergyman, reporting the results to the Bishop; provided always, that in case of his inability from sickness, or any other lawful cause, to perform this duty, the Archdeacon may depute a Rural Dean to act on his behalf.

9. Whenever a Clergyman shall have been licensed by the Bishop to a Parish or Mission, the Archdeacon shall induct him publicly after due notice, according to the form prescribed by Canon, and give him possession and charge of the Church property therein; provided always that in case of his inability from sickness, or other lawful cause to perform this duty the Archdeacon may depute a Rural Dean or Clergyman of at least five years standing in the Diocese to act on his behalf.

10. In the discharge of his official functions the Archdeacon is to be considered as possessed of only such authority as is derived from and conferred by the Bishop of the Diocese, and for the exercise of which he is accountable to the Bishop.

T. BEDFORD JONES, Archdeacon of Kingston. Napanee, Sept. 5th 1889.

SKETCH OF LESSON.

18TH SUNDAY AFTER TRINITY, SEPT. 15TH, 1889. Suffer Little Children.

Passage to be read.—St. Mark x. 13-27.

The Jews expected that the kingdom to be set up by the Messiah, was to be an earthly one, and that he was to reign over it as an earthly prince. Our Lord's disciples, too, could not get rid of this idea, and were constantly asking Him questions which showed what their thoughts were. They were very slow of heart. See to-day how our Lord set before them the qualifications necessary for those who would enter the Kingdom of God.

I. How to enter the Kingdom.—Our Lord was in Peres at this time; had been healing great multitudes (S. Matt. xix. 2); teaching numbers (S. Luke xiv. 25), even receiving publicans and sinners (S. Luke xv. 1). Such kindness on the part of the great Prophet encouraged the mothers to think that, perhaps, He would bless the children too, so they come to Him leading those who could walk, and carrying the infants. The disciples think their Master has too much to do already; what use bringing babes who can't understand? What does Jesus say? (vv. 14, 15.) Their ideas all wrong, for (a) To enter the kingdom must become as a little child. Why? It feels itself helpless, ignorant, is gentle, teachable, lovable, just what all Christ's servants must be (Psalm cxxxix. 1, 2; 1 S. Peter ii. 1, 2; 1 S. Peter i. 14). (b) Therefore the easiest time to enter the kingdom is in childhood. See what Christ did (v. 16). And so our Church following closely the footsteps of Her Master, bring young infants to Him now in His own ordinance, and "doubts not, but earnestly believes" that He "favourably receives them," and "embraces them in the arms of His mercy." (Bapt. Service.)

II. A great hindrance to entering the Kingdom.—By comparing the two accounts in S. Matt. xix. 20; and S. Luke xviii. 18, we find that it was a young ruler who came to Christ. People would consider him a happy, fortunate young man, rich, young, respected. Yet he was not happy, something wanting. He had led a highly moral life (v. 20), not like the Prodigal. He feels there is a higher life, he craves for it. How shall he find it? He has, perhaps, conversed with the great men of his day, but most of them have no higher aspirations than for the present, and are willing to leave the future to care for itself. He can't. Perhaps he may never have such a chance again. He will ask Jesus. "What? ask the despised Galilean!" Yes, something tells him He will know. No time to be lost. He runs after Jesus, kneels before Him (v. 17), and asks the all-important question. See the earnest, loving gaze of Jesus (v. 21), as He answered him, and showed how he may get eternal life. Is the young ruler happy and grateful for the information? See him going away gloomy and sorrowful (v. 22).

The great hindrance in his way—love of money. He thought he had been serving God, but when Jesus applied the test, he fails. Why did Jesus require this of him? God had had rich servants—Abraham, David, Job, etc. Yes; but their riches did not prevent their keeping God's commandments—his did (S. Matt. vi. 21). Another thing, "take up the cross and follow Me," a life of self-denial—this was not what he expected, he realized the truth expressed in S. Matt. vi. 24. So, like many a one before and since, he stifled conscience, and went back. See what S. Paul says in 1 Tim. vi. 10, and contrast Phil. iii. 7-9.

PROVINCIAL SYNOD.

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III. Is there anything keeping us from Christ.—Perhaps some think it difficult to serve Christ because of troubles, poverty, hard work—if only better off—yet Jesus says it would be harder then to “enter the kingdom.” Remember it is only by giving up whatever keeps us from Christ that we can really be said to be His true disciples. Do you say you wish to come? yes, but wishes get weaker and weaker unless carried into effect. (Illust.: A railway whistle ceases to disturb a sleeper after a while.) Remember the promise in Prov. viii. 17, and let our prayer be that of Prov. xxx. 8, 9.

CONFIRMATION.

The object of Confirmation in our Church is to afford those who have been baptized—particularly those baptized in infancy—the opportunity of assuming or taking upon themselves the vows which their sponsors made for them in their baptism. In other words, the candidates then make a public confession of their faith as Christians, and professedly take their stand on the Lord's side. It is in many ways one of the most interesting and solemn rights of our Church. It is always administered by the Bishop, and in the presence of a large congregation. It should be observed that it is a Rite, and not a Sacrament, and usually persons receive this Rite before they receive the Communion or Lord's Supper. The reason probably is they then become full members of the Church, not only by baptism, wherein they were made members, but by assuming all the vows and responsibilities of their membership. Confirmation is a very ancient custom, probably in use in Apostolic times. It may have been suggested by a custom in the Jewish Church of catechising the children publicly at the age of thirteen and renewing their covenant. It will be well for our readers, old and young, to read over carefully the Baptismal and Confirmation services and see what vows they then made and how well they have kept and are keeping them.—Parish Visitor.

THE TREASURY GATE.

We are often speculating on what is to come; whether the years shall bring life or death, prosperity or sorrow. You who trust that you are God's dear children through faith in Jesus Christ may take one answer as regards the coming years; you are going forth into nothing but goodness. “All things work for good to them that love God.” I cannot say that you may not be going forward to meet trouble, toil, disappointment. It may be, but I repeat it, if you are walking at God's side you are going forward to nothing but good; great goodness is laid up for you on the simple condition of your trust in God. Take the truth as a fact, and not as a poetic fancy; God has great goodness laid up for me. If the worst which I fear shall come to pass I shall find His goodness laid up in the heart of the disaster. Be thankful, as you “know” that with God as your guide you cannot be travelling any road which does not lead to something better.

A SUBJECT LITTLE CONSIDERED.

The hearing of prayer without participating in the service has a peculiarly indurating effect on the conscience. The habit deadens all the moral sensibilities auxiliary to conscience. The sense of gratitude is dulled if thanksgiving to God falls on the ear without awakening response of heart. The susceptibility of penitence is blunted, if confession of sin is offered in the hearing of an unanswering soul. The sense of honor is benumbed, if one incurs the meanness of listening unmoved to an acknowledgment of God's claims upon one's love. A latent sense of moral propriety is deadened, when reverent speech, look, attitudes are expressed around one who gazes in stolid vacuity of thought and torpor of feeling. A delicate sense of moral beauty is drugged by the hearing of holy song, to which the heart is apathetic. Men rarely appreciate how fearfully they debase and deform the most godlike faculties of their being, by the quickly growing habit of unresponsive listening to the services of God's house.

There is an insidious disease which slowly and secretly turns vital organs of the body to bone. It begins by ossifying little fragments of tissue here and there. No medical skill can arrest its progress. Nature is perverted from her healthy processes of assimilating and nutrition, to the creation in the system of nothing but bone. What should be life to muscle, and nerve, and sinew, and arteries, turns to solid and lifeless parts. At length the heart is reached, and vital parts of it become bone, and its beautiful work of pulsation, by which life is sent in red streams to the very tips of the fingers, ceases and death ensues. Such is the moral induration which the sensibilities of a soul suffer, when long appealed to by the services of religion, which it will not give back a throb of responsive feeling.

“THEY CAME NOT TO THE HELP OF THE LORD.”

The Lord works by means of human instruments. When He would succour or bless those who are in need or sorrow, He invariably makes use of one or more of His people as the channel through which His gifts of blessing may flow. When His divine help and succor seem to fail, we believe—and believe more and more strongly—that the real cause is not the unwillingness of the Heavenly Father to hear and answer the cries of His children, but the unfaithfulness of the human instruments through whom He would work. “Who will go for us?” He has often to ask now as in the olden time.

There is no privilege so esteemed by a true child of God as that of being a channel of His blessing to others. But to be thus honored of Him we need to hold ourselves in readiness for His calls. We need to be “at the King's hand,” before we can be used of Him “in all matters concerning the people.” In our own personal experience, we have many times awakened to the sad consciousness that “He had called,” but that we—absorbed in other things—had “refused”; and that others had to be called to the help of the ones to whom He had intended to minister through us, while we ourselves had lost blessing. Oh, how much of the trial and sorrow that surround us on every hand, and which is often charged upon God, lies really at the door of many of His children, whom he had called to some special service in His vineyard for a particular soul at a particular time, and who had answered, “We go,” but “went not.”

May he, in future, keep us so near to Him that a glance of His eye will be enough for us. Through union with Him, may our heart so vibrate with His own—“the tender Heart of Jesus Christ”—that we may be quick to see, quick to feel, and quick to respond to, the needs of even one of the least of these His brethren.

INTERCESSORY PRAYER.

“Thou layest the burden of all this people upon me!” is often the cry of the child of God, as he looks around upon the many whose cause he feels that he must plead with God. Yes, dear friends, He does lay this burden upon you; but, in the way that He laid the burden of the people of Israel upon Moses—with Himself back of it. They are His people, all the while, and He allows you the privilege of co-operating with Him in caring for them—not your people, and you summoning Him to your help—as we are so apt to put it. You are to hold yourself at His beck and call, night and day, for them; to go, day by day, to Him for orders concerning them and for resources wherewith to minister to them. But you are to feel no responsibility in the matter other than that of holding yourself as an empty vessel at His disposal, for Him to fill and use. “He spake to His disciples that a small ship should wait on Him;”—to carry Him from one to another.

You must not mind that you are literally empty—being, at times, seemingly void even of desires sufficient to enable you to pray for them. “When definite desires are not in your heart, wait upon Him in silence, that He may give utterance. Not sitting listlessly, but intently looking to Him, listen, expectantly watch.” Humble yourself before Him, yet without disquietude or depression, remem-

bering that He chooseth the “base things of this world, the weak things, even the things that are not,” for His purposes, and that while you are praying, He is working—working in their behalf. As a vessel emptied to the last degree, hand yourself over to the Lord, saying, “I am of no use, except as filled by Thee.” Rest on Him to meet this claim as well as every other, saying, “Lord, if the iron be blunt, and Thou do not whet the edge, then must Thou put to more strength” (Eccles. x., 10). Yes, the less of you, the more of Him; the less strength and resources you have, the more must He supply; the weaker the instrument, the more glory to Him who uses it. It is them “who have no might”—none at all—that “He increaseth strength.”—Parish Visitor.

THE FIRST OFFER.

Not long since, as a clergyman was visiting one of his parishioners, who was a man of business, the following conversation occurred:

“It is true,” said the merchant “I am not satisfied with my present condition; I am not of a settled mind in religion,” as you express it. Still I am not utterly hopeless; I may yet enter the vineyard, even at the eleventh hour.” “Ah! your allusion is to the Saviour's parable of the loitering laborers, who wrought one hour at the end of the day. But you overlooked the fact that these men accepted the first offer.” “Is that so?” “Certainly; they said to the lord of the vineyard, ‘No man hath hired us.’ They welcomed the first offer immediately.” “True, I had not thought of that before. But the thief on the cross even while dying was saved.” “Yes, but it is likely that even he had never rejected the offer of salvation, as preached by Christ and his apostles. Like Barabbas, he had been a robber by profession. In the resorts to which he had been accustomed the Gospel had never been preached. Is there not some reason to believe that he, too, accepted the first offer?” “Why, you seem desirous to quench my last spark of hope.” “Why should I not! Such hope is an illusion! You have really no promise of acceptance at some future time. Now is the accepted time! Begin now!” “How shall I begin?” “Just as the poor leper did when he met Jesus by the way, and committed his body to the great Physician in order to be healed. So commit your soul to him as a present Saviour. Then serve him from love. The next, even the most common duty of life, that you have to perform, do it as a service to him. Will you accept the first offer? Your eyes are open to the peril. Beware of delay—beware.” “You are right; may God help me. I fear I have been living in a kind of dreamy delusion on this subject.”—Times of Refreshing.

REMEMBERING AND FORGETTING.

Do not be afraid to think of your past sins, even if the recollection of them makes you feel sorrowful.

There is an old saying, “What we remember, God forgets; and what we forget, God remembers.” Let us remember them then from time to time, and bring the sorrow and the shame to God in a new and hearty confession of the things that trouble us.

If we confess our sins, God is faithful and just to forgive us our sins; and with Hezekiah we may then feel sure that He has cast them behind His back.

—There are few hearts on which the name of Home is not written; some times the characters are dimmed by time and contact with the world and its sins and sorrows; sometimes the letters remain pure and unstained, and ineffaceable to the last, but in either case I think that in every heart there will be found some chord which will give a responsive echo to the following beautiful lines:

Home is the place where we have ever blended Our hopes and happiness, our tears and sighs; Where our united worship hath ascended As grateful incense to the listening skies.

A SHREWD PASTOR.

North Carolina probably never produced, says the *Washington Post*, an abler preacher than Dr. Francis L. Hawkes, who a quarter of a century ago was pastor of Grace Church, New York. Short, thick-set, swarthy, black-eyed, and black-haired, he was a striking personage. He was not only a great pulpit orator, but was considered the best reader in New York. One day a delegation from a Buffalo church waited upon him and invited him to accept a pastorate in that city.

"Well, gentlemen, other things being satisfactory, the question of acceptance narrows down to a business matter," said Dr. Hawkes. "What salary do you offer?"

"Dr. Hawkes," said the spokesman, "we recognize that you have a high reputation and are willing to be liberal. Our recent pastor has received \$2,500, but on account of your standing we have decided to offer you \$3,500."

"My good man," cried the Dr., gasping, "do you know what salary I am receiving here?"

"No, sir."

"I get \$15,000 and this parsonage, and as I have an expensive family, I do not see my way clear to accept your offer."

The spokesman looked rather sheepish, but made another essay.

"If we had known that fact, sir, we would undoubtedly have looked elsewhere; but you should remember that the work of the Lord must be done, and as for providing for your family, you know the story of the ravens."

"Now, my friends," responded the clergyman, quizzically, "I have made the Bible my study ever since I was twenty-eight. I have read it through carefully and prayerfully over a hundred times. I remember the raven incident perfectly, but nowhere can I find any reference to the Lord's providing for young hawks."

LEARN TO BE HOUSEKEEPERS.

Begin with your own possessions, girls. Reform your upper bureau drawer; relieve your closet-pegs of their accumulation of garments out of use a month or two ago. Institute a clear and careful order in the midst of which you can daily move, and learn to keep it so that it will be a part of your toilet to dress your room and its arrangements while you dress yourself, leaving the draperies you take off as lightly and artistically hung, or as delicately folded and placed, as the skirts you loop carefully to wear or the ribbon and lace you put with a soft neatness about your throat. Cherish your instincts of taste and fitness and every little thing you have about you. This will not make you "fussy"; it is the other thing that does that—the not knowing, except by fidgety experiment, what is harmony and the intangible grace of relation.

Take upon yourself gradually for the sake of getting them in hand in like manner, if for no other need—all the cares that belong to your own small territory at home. Have your little wash-cloths and your sponges for bits of cleaning; your furniture brush and your leather duster, and your light little broom, and your whisk and pan; your bottle of sweet oil and spirits of turpentine and piece of flannel to preserve the polish or restore the gloss where dark wood grows dim or gets spotted. Find out, by following your surely growing sense of thoroughness and niceness, the best and readiest ways of keeping all fresh about you. Invent your own processes; they will come to you. When you make yourself wholly mistress of what you can learn and do in your own apartment, so that it is easier and more natural for you to do it than to let it alone, then you have learned to keep a whole house so far as its cleanly ordering is concerned.—*St. Nicholas*.

THE WAY TO USE SUNDAY.

What is the use of Sunday to a business man or a working man? It often seems to put a stop to his work just when he wants another day; but a sensible man knows that he cannot get on without

his Sunday, or day of rest and change and recreation. Men have tried to do without it, and some men have no real Sunday. Napoleon tried to make his army do without it, but was obliged to give it up. The men who do not keep Sunday are generally bitter, discontented, hard and disagreeable. Why is it so and what is the use of Sunday?

1. Sunday is a day of rest. No man was ever intended to go on at his work day after day without change. It is not healthy. This was partly the reason why one day in seven was appointed for rest. The Sabbath was made for man. God considered man's health when he made the law. He told him to do things because they were good for him, and not to do other things because they were bad for him.

2. Sunday is a day of worship. Man is an animal, and needs rest. Man is a spiritual animal, and needs to lift his mind to God and hold communion with him, and offer sacrifice and thanksgiving. Without these there is no worship; and Sunday is a day on which he can do this without the distraction of business.

3. Sunday is a day of instruction. Sermon hearing is not worship, however much we may learn from it or be moved by it. But we ought to know *whom* and *why* and *how* we worship. Wilful ignorance is a common vice among Christians, and many men who think that they worship God do not know as much about their religion as they could learn from a five cent catechism.

4. Sunday is a day of good works. Our Lord and Master healed the sick on the Sabbath, and preached that the right use of the day was rest from work for self, but not from work for others. Sunday may be used as a day for works of mercy. All spiritual works of mercy may be done on Sunday. To convert the sinner, instruct the ignorant, counsel the doubtful, comfort the sorrowful, bear wrongs patiently, forgive injuries—all these are Sunday works, and every man can do some of them if he will. But that is not all. The corporal works of mercy can be done on Sunday, and few men can do them except on Sunday. A man can feed the hungry, clothe the naked, entertain strangers, visit the sick, go to see prisoners, even if he has no other opportunity.—*Iron Cross*.

HINTS TO HOUSEKEEPERS

APPLE PUDDING.—A very nice pudding is made from stale cake and stewed apples, either fresh or dried. Crumble the cake and put a thick layer in a buttered pudding dish, add a layer of stewed apples and add another of cake crumbs. For a quart dish of this mixture, beat the yolks of two eggs and the white of one with a pint of milk and three tablespoonfuls of sugar; pour over the cake and apples and bake thirty minutes. Draw to the oven door and cover with a meringue made from the white of an egg beaten with sugar.

DEVILLED FISH.—Half a pound of any cold, boiled, flaky fish; shred fine. Mix one tablespoonful of flour with a little milk and stir it into a gill of boiling milk; add a dessertspoonful of butter, and remove from the fire. Pour over the fish; add also two yolks of hard boiled eggs mashed fine, a tablespoonful of finely minced parsley, and salt and cayenne pepper to taste. Fill clean scallop shells with the mixture, brush over with beaten egg, cover with crumbs and brown.

ROLLED BEEFSTEAK.—Make a dressing of a cup of fine bread crumbs, an ounce of minced salt pork, sage, salt and pepper, and mix well with a tablespoonful of melted butter. Lay two pounds of round steak on a board, trim off the fat, and with a chopping knife gash the upper surface, but do not cut through. Spread the dressing on this side, roll up like jelly cake and fasten with skewers. Lay over a few thin slices of salt pork and lay in a saucepan a little chopped onion and carrot, cover with a pint of water to which has been added salt and a little vinegar. Simmer until very tender, probably three hours. Lay in a baking pan, dredge with flour, and brown quickly. Strain and thicken the gravy and pour over the meat.

RASPBERRY PIE.—Line a pie dish with a good paste and fill with raspberries sprinkled with sugar. Dredge with a little flour over the middle layer and bake half an hour. Eat cold covered with a layer of whipped cream.

CARROTS AND WHITE SAUCE.—The small, French carrots, or larger ones sliced, are delicious if simmered until tender in salted water, and served in a white sauce, made by adding a spoonful of flour wet with cold milk to a cup of boiling milk. Stir in a lump of butter, season to taste, lay in the carrots and let them get hot enough.

SHOULDER OF LAMB.—A shoulder of lamb cooked as follows is a very cheap and excellent dinner: Have the butcher cut out the shoulder-blade, and the first length and half the second of the foreleg, taking care not to mangle the meat. Stuff with a forcemeat made of bread crumbs with one boiled and mashed onion, seasoned with salt, pepper, and sage. Truss it up something in the shape of a duck and sew shut. Lay in a dripping pan on a few sliced vegetables, pour over a gill of hot water, and bake twenty minutes to the pound. Garnish with new, small carrots, onions and new potatoes; strain and thicken the gravy, pour it over all and serve.

SWEETBREADS.—Farmers frequently kill their own calves and sell them to a country butcher, who does not know the value of sweetbreads, for which a city customer must pay from forty to seventy five cents a pair. They are easily cooked, and most delightful when prepared properly. Soak them in a bowl of cold water for an hour; pull off the skin and fat; parboil for twenty minutes in water with a little salt; throw in cold water for five minutes and then press between two plates with a weight on top until perfectly cold. Dip in beaten egg and bread crumbs, and fry in hot dripping. They are especially nice with green peas served in a circle around them.

—There is a story told of Minnesota in the early days of good Bishop Whipple's Episcopate. The Bishop had left a flourishing Mission in a country town in charge of a zealous layman, and on his return to the place found everything doing well. But the layman desired to ask the Bishop a question that had troubled him. He said, "Bishop are we High Church or Low Church?" "Why do you ask that?" said the Bishop. "Well," he replied there was a Methodist preacher here not long ago, and when he found we were holding Episcopal services he wanted to know whether we were High Church or Low Church. To tell the truth, I did not know what to answer him for I had never heard of the distinction before." "What did you say?" returned the Bishop, much amused. "Well," said the layman, "I was not going to let that preacher think I did not know about my own Church, so I told him we were High Church, for I thought it would not sound well to say you were low in anything." The Bishop laughed heartily and told his lay friend he had given a very good answer indeed.

GOD'S PARENTAL CARE.

In front of a window where I worked last summer was a butter-nut tree. A humming-bird built her nest on a limb that grew near the window, and we had an opportunity to watch her closely, as we could look right into the nest from the window. One day there was a very heavy shower coming up, and we thought we would see if she covered her young during the storm; but when the first drops fell she came and took in her bill one of the three large leaves growing close to the nest, and laid this leaf over so it completely covered the nest. She then she flew away. On looking at the leaf, we found a hole in it; and in the side of the nest was a small stick that the leaf was fastened to or hooked on. After the storm was over the old bird came back and unhooked the leaf, and the nest was perfectly dry.

TENDER AND TRUE.

BY WILLIS BOYD ALLEN.

"But I can't," said Floss, shaking her brown, tangly curls, and puckering up her forehead. Her teacher smiled.

"Where did you find that word, Floss? In the Bible?"

"You know what I mean, ma'am. You have to say polite things sometimes, that are just a little-tiny-bit not true."

"When, Flossy?" And Miss Merton stroked the puzzled curly head.

"Why, if somebody comes to see you when you're just going out to play, or asks you if you think her dress is pretty, when it's oh! ever so homely."

"But can't you think of any way to be polite and tell the truth at the same time, my little girl? I should be very sorry for you to be rude, because that generally means being unkind and thoughtless; and I should be very sorry to think you were deceitful, too."

"Deceitful! O Miss Merton! and Floss looked very sober.

"When you say, 'Glad to see you,' and don't mean it."

"How can you help it, ma'am, without being impolite?"

"Suppose you are glad to see her?"

"But I'm not, you know."

"Suppose you try very hard to be glad, until you really are?"

Flossy pondered a moment.

"Just remember that grown up people and all, whether they are cross or pleasant, are Christ's little children. Think how He loves them; how you would pity them, and perhaps, love them, too, if you had to care for them and comfort them—even the disagreeable ones—when they were crying about something, or had fallen down and were badly hurt, or very sick."

"And about the—that horrid dress with yellow spots, ma'am?"

Miss Merton saw that she had a particular case in mind, but she said nothing, except that "she would leave that for Flossy to find out by herself."

Floss walked home slowly from Sunday School, thinking hard all the way.

The very next afternoon she was invited to take a ride at five o'clock with a lady who lived near by. At half-past four there was a loud ring at the front door-bell. Flossy's heart sank as she glanced at the clock and at her hat and sack lying on the sofa.

Yes, it was Sue Marlowe, who was sure to stay an hour at least, and probably wanted to be invited to tea. Sue's own tea-table, Flossy happened to know, was not a particularly pleasant one. Still it seemed as if she might have chosen some other afternoon.

Flossy started slowly downstairs, when all at once her lesson of the day before came into her mind.

"Oh, dear!" she said to herself, "what shall I do?" Then she remembered Miss Merton's suggestion, and began to hurriedly think something like this: "Oh you poor girl! I'm so sorry you don't have good times at home, and your father stops at the saloon on the corner and is cross to you—and if you had tumbled down and bumped yourself awful, and mud on you, and—"

there she was at the front door. All this had been the funniest jumble possible, you see, but she was in sober earnest; and by the time she was shaking hands with forlorn little Sue, Flossy had really forgotten her own disappointment, and found herself saying, eagerly:

"How do you do, Sue? Come right up-stairs. I'm real glad to see you."

Sue stared a little at the warmth of her reception, which, to tell the truth, was apt to be rather cool: and followed her hostess up to the sitting room. Mrs. Rand, Flossy's mother, was sitting there with some sewing, and greeted the new comer cordially.

So that little fight was won, as all

good fights are sure to be, if we keep on trying long enough. It was a very bright face which the little scholar presented to Miss Merton the following Sunday. And as she told of her conflicts during the week, she whispered, "I think I found the way to do it, ma'am; and—I'll try!"—Visitor.

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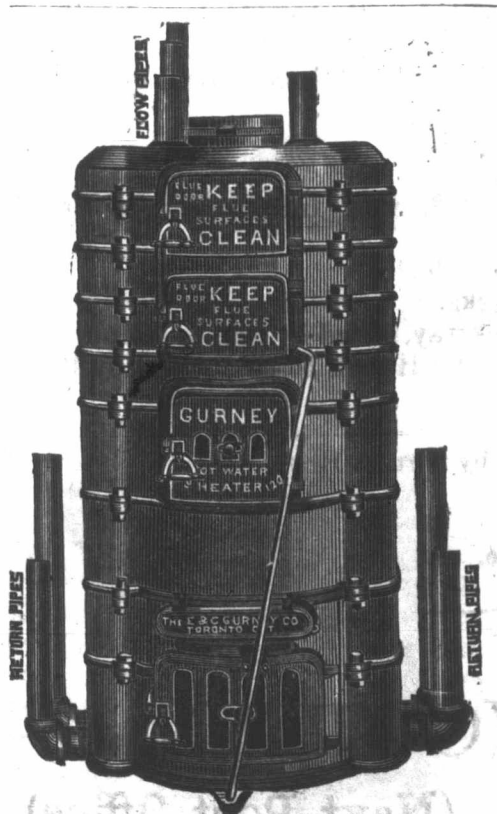
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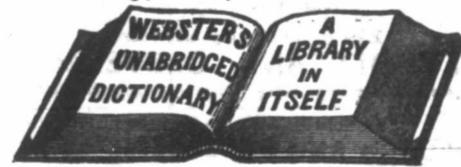
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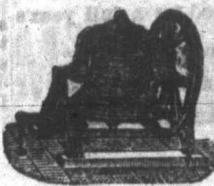
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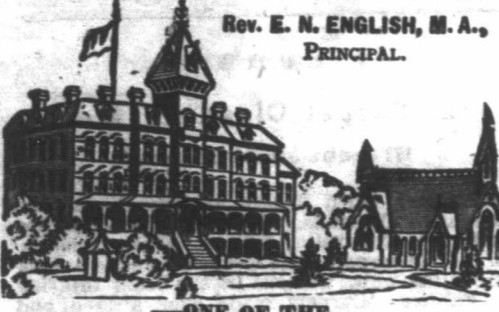
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