

# Canadian Churchman

AND DOMINION CHURCHMAN.

A Church of England Weekly Family Newspaper.

VOL. 17.]

TORONTO CANADA, THURSDAY, SEPTEMBER 24, 1891.

[No. 39.]

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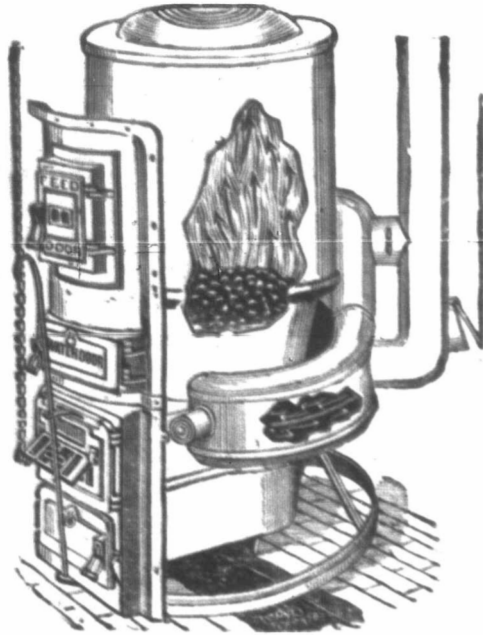
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# Canadian Churchman.

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DISSENT IN RUSSIA.—There has been a conference of 150 delegates for 41 dioceses to consider the alarming increase of sects of various kinds, propagated chiefly from Germany. The connection of Church and State in Russia does not seem calculated to work in such a way as to inspire people with due respect for the Church.

WHAT WILL THEY DO ABOUT IT?—Well, so the wheat crop is saved from frost after all our anxieties—North, South, East and West. Who saved it? Now we shall see how many "return to give glory to God"—how many "will fall down on their face at His feet, giving Him thanks"; and receive the final blessing, "Go in peace!"

VESTIS INCONSUTILIS—the Seamless Robe—still occupies a large amount of attention; or, rather, one should say the garments which are advertised as such. It has been calculated that the chances are as one in a million that some one of these garments may be genuine—a slender foundation upon which to rest a claim to miraculous power.

"MAHATNA"—Sanskrit for a great soul, or very ancient and venerable tradition—is much dwelt upon by theosophic propagators in India, deluding the ignorant classes into a fancy that they are teaching "the Ancient Faith"—just as Romanists, Mormons, and other specialists love to do for their several fads. Dadabhoi Naerovi calls it "fudge."

ARCHBISHOP PLUNKETT'S SPANISH DEACON has become quite a notorious personage, owing to the dispute over the propriety and character of his ordination in Dublin. The Archbishop himself has preserved a dignified reserve on the subject for

the most part; but he does not lack defenders—among the last and most notable of whom is Frederick Meyrick.

THAT COMMA.—The learned men are still comparing notes publicly in the newspapers on the subject of the history and value of the comma in the Church Catechism before "given unto us." Canon Bright is in the thick of the fight. The matter, however, is after all of not much more than antiquarian interest. The sense is not really affected.

WESLEY'S HORSE BLOCK at Wednesbury—on which he is said to have preached 45 sermons—has been handed over to the possession of Spring Head Wesleyan Chapel. To commemorate the occasion there was an open air meeting, at which the vicar and local Methodist preachers held forth. It is proposed to erect a statue of Wesley on this historical block.

ST. ANDREW—as a model saint—has lately been receiving a large share of attention. There was the famous Scotch national union called "St. Andrew's Society." The same name serves for an association of clergymen for missionary or evangelistic work. Then we have the "St. Andrew's Brotherhood," consisting chiefly of laymen. So much comes from being the first to spread the good news.

THE LOT OF A BISHOP is often now-a-days not a happy one, whether in Rome, America or Greece. The question of nationalism has cropped up in Epirus. Mgr Clementinos, Greek Bishop of Grebena, anathematized the people for, attending a service in the Rumanian language. Result: the people enraged, beat and dragged him through the streets by the heels, leaving him for dead in the market place.

CREDENZA.—One is reminded of the traditionary reason assigned for the curious name of the credence or preparation table, so called in churches, viz., the necessity of testing the elements for fear of poison. A priest is reported to have recently died from poison concealed in the elements, viz., corrosive sublimate—while celebrating Holy Communion at Palermo. He was officiating in a nobleman's chapel.

THE ILLNESS OF BISHOP CROWTHER has attracted attention to the high value of his devoted and unostentatious labours in the Niger district, where he has laboured since 1841. His jubilee year has been marked "by grave aspersions on the one hand, and by calm patient dignity on the other, which has prevented a single harsh word from flowing from his pen." Such is the purport of a letter received by his commissary in England.

A RED CROSS SISTER AMONG THE LEPERS.—Much interest attaches to the investigation into the nature and cure of leprosy by Miss Marsden. Her devotion to this study dates from the Russo-Turkish war. The Princess of Wales and the Czarina are promoting her efforts in Russia and Siberia. She has also received much information from a Russian Bishop, who had spent 40 years among the lepers beyond the Takutsk.

IRISH DEANS IN ENGLAND.—It has been noted that Lord Salisbury has had to dispense the patronage of 11 deaneries, and out of these no less

than 4 were filled by graduates of Trinity College, Dublin, viz., Darby at Chester, Pigou at Chichester, Lefroy at Norwich, and Forest at Worcester. Out of 19 bishops appointed during the same period, 11 are reckoned High Church, 5 Broad, (including Magee, Westcott and Moorhouse,) and 3 Low.

EMIGRANT CHAPLAINS often prove very serviceable to the passengers on Atlantic steamships, thanks to the S.P.C.K. and their head chaplain, Rev. J. Bridger. Rev. F. G. C. Smithwick, vicar of Seaforth, near Liverpool, lately acted in this capacity. He had a temporary parish of 700 souls, who seem to have been quite enthusiastic in attendance and participation in the services. The parting service, after 10 days intercourse, was most affecting.

THE PHYLLOXERA in the champagne district of France, has been the innocent occasion for a small revolution headed by a youth named Rene Lamare. This youth—with a smattering of learning gained at the Lycee Condorcet in Paris—has succeeded, though only 19 years of age, in persuading many people of the evil intentions of the government in dealing with the vine pest. On the head of his agitation he has established the *Revolution Champenoise*—20,000 copies weekly.

THE ECCLESIASTIKE ALETHEIA—*Church Truth*—prints a formal contradiction to the rumour that the Ecumenical patriarch had presented remonstrances to the Holy Synod of Greece against the admission of the Grecian Crown Princess to the Greek Orthodox Church without the preliminary of rebaptism. The Patriarch's organ stigmatizes this rumour as "the invention of malicious persons, sowing tares in the One Holy Catholic and Apostolic Orthodox Church."

JAPAN FOR THE JAPANESE.—The time seems to have come when the Japanese Church can get along without much foreign material. Bishop Hare writes: "The expense which attends the sending of workers from the United States. . . . and the feeling of the Japanese that the people of Japan should be used to carry on the work. . . . lead me to advise that no additions be made to our force from abroad, except to meet special need of experts in particular lines."

IRELAND'S NATIONAL COLOUR—BLUE.—We have lately seen a very interesting official pronouncement (autograph) on this point from Sir Bernard Burke, Ulster King at Arms. He is positive that blue (azure) rather than green or red is the only historical colour-emblem of Ireland. He dates the adoption of the emblematical colour from the connection with England through Strongbow. This is interesting as an illustration of the English tricolor of "Red, White and Blue."

"THE CHURCH AND THE SHOPKEEPERS."—A recent *Guardian* has a long article on this subject, which goes to prove that the reason why England sends her colonies boatloads of dissenters is not only because she does not make so much use of kitchen and refectory, or buns and gingerbread religion, but because a feeling of reserve has grown up between the clergy and their errant shopkeeper parishioners. The co-operative system of dissenting bodies attracts the shop-keeping class.

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**DISADVANTAGES OF WEALTH.**—At a remarkable social gathering in California, it was noted as an alarming fact that "so far as the monied class is interested in religion at all, it draws towards the Church. . . . It is rarely consecrated wealth, and its assumptions are driving from the Church those of less means, and greatly hindering the work of the Church among the poor." Successful business men too often ignore the study of religion; and when they interfere, by force of wealth, generally make a mess of it. This is the danger.

**GROWTH OF THE "RELIGIOUS EDUCATION" MOVEMENT** is evidenced from the data contained in a comprehensive memorandum recently prepared for the English Houses of Parliament. America, France and Belgium are reviewed in reference to this question, and the trend towards the religious view is remarkable. In 1884, so large had the proportion of scholars in religious schools become in Belgium, that the law was changed, so that these schools were "adopted" by the Government for participation in the public grants.

**THE WORKING MEN AT EPWORTH.**—A very notable event was the meeting of Lincolnshire Church Workingmen (C.E.W.M.S.) at the birth-place of John Wesley this year. The Rector, who was chairman at the evening meeting, observed that John Wesley's object was the establishment of bands of lay workers within the Church—not, as it is now, outside, and in antagonism to the Church he loved so much. Rev. Samuel Wesley's epitaph in the Churchyard is "As he lived, so he died, in the Catholic Faith of the Trinity in Unity."

#### PREMIUM.

We have the pleasure to announce that we are in a position to offer to all new and old subscribers for the CANADIAN CHURCHMAN the choice between two large (28 x 22 inches) beautiful tinted engravings, worth at least one dollar and fifty cents each, for the usual subscription price, and the additional sum of fifty cents, the total for the paper and the premium to our country subscribers being one dollar and fifty cents. The subject of one of these engravings is "Diana or Christ," from a painting by Edwin Long; that of the other is "Not to be Caught with Chaff," from a painting by Hetwood Hardy. These engravings are beautifully executed on fine plate paper, are very attractive, and the treatment of the subjects is suggestive. We feel that, in giving these premiums, we are offering a strong inducement to our Church people no longer to defer sending in their subscriptions, and for the trifling additional sum secure for their drawing rooms a picture worthy of a place there. See advertisement.

#### ASKING—"BEGGING."

What is the value of a gift which has to be asked for? What is the merit of a giver who waits to be asked? Everyone will answer such questions, in his conscience, with a very decided *nil*. And yet what a vast amount of asking has to be done, and how little the returns in comparison. But has it really to be done? Is it not rather, we may query, a work of supererogation? Not quite that: for a great deal of what is received for religious purposes would never be received without incessant application. The real question, how-

ever, after all, is whether it is worth the trouble spent upon it. When one thinks of the army—by no means a small one, either—of bishops, priests, deacons, and others, who are wandering about from city to city, and door to door, dusty and footsore, and heart weary, trying to net a few dollars over their expenses for their struggling churches and missions elsewhere, one feels inclined to reply in the negative to such a question as that—especially if he takes into account the homework left undone in those very missions meanwhile, because of the absence of these men.

#### COLLATERAL RESULTS, TOO,

are by no means pleasant to contemplate. First, there is the induration of the bad habit in the giver of waiting to be asked, so that they are less inclined than ever to give unless they are hard pressed by importunate beggars, and forced to give out of self-defence, just to get rid of the nuisance. Second, there is set up, in such people, a kind of chronic inflammation, which causes irritation at the slightest approach of a new application, so that the true spirit of liberality is gradually deadened, and finally destroyed. Third, it results from all this that getting becomes more and more difficult as time goes on, and givers become hardened—case-hardened against all applications. The effect is surely bad on both sides—bad for the cause, and bad for the general public. So, fourthly, refuge is taken in all manner of subterfuges—concerts, bazaars, socials, pic-nics, &c., &c. This is the climax of evil: the whole spirit of true Christian charity is lost in a flood of its substitute, spurious charity—the platform antics, goods pushing, tea-drinking, religion made comic and funny system.

#### "VENTURES OF FAITH"

stand out amid the sea of begging causes as royal oaks above the heads of less noble trees. What are they? They are projects which (1) begin in a small way, only paying as they go: then (2) they grow by natural accretion, as their cause becomes known. "We never have asked for a single penny" is the proud and happy boast of such institutions: a boast that speaks volumes of comfort and tomes of thankfulness. The Bristol Orphanage, founded and managed by Geo. Muller, used to be a primary instance of this method of getting; but it never was, by any means, singular in its character—there always have been and are many such examples. It is not easy, perhaps, at first, to see why that institution should have been singled out for public comment, and so often referred to, as if it were almost the only work of the kind that ever existed. We will just whisper the secret of its prominence:

#### ADVERTISING!

Not vulgar, common, sensational, so-much-an-inch advertisements; but very neat, careful and judicious notices—that is all. You read along through the ordinary columns of reading matter in a newspaper, and presently you come to a modest little paragraph that looks as if—like a violet or daisy—trying to hide itself from observation. You must see what it is! It proves to be just a passing observation on the wonderful success of that noble institution, which doesn't advertise (oh! no); but miraculously gets all it wants. Some friendly and charitable editor, or sub, has inserted that notice so neatly; but it is the most effective advertisement that could be imagined or devised. An institution that does not ask for help, does not advertise its wants—why! we must not overlook that, lest it may fail! So, in pour the contributions of nervous, charitable people—usually anonymous, too. So charming is modesty—when we

discover it—that we are quite carried away into indulgence of profuse liberality, and turn a cold shoulder henceforth, more than ever, to beggars of all kinds. Then somebody writes a book to tell people about this miracle of faith. What more is needed? The thing now goes with a rush—without any asking. It would be much better, upon the whole, if people were content with letting their wants be known in an ordinary natural way without obtrusive asking.

#### INSPIRATION—VERBAL, OR WHAT?

It is some time since the evil spirit of scepticism gave up any overt or serious attempt to make a direct drive at the Word of God *en masse*, as a general revelation of Divine Truth and Will. This having been tried, and the whole body of the faithful roused to united and desperate resistance, nothing remained but to create a diversion of some kind. People's minds must be drawn off from the main point, and attention distracted by some apparent side-issue. And so a new set of tools are used. Men who are—we quote from an article of their own—"strenuous advocates of the moral grandeur, spiritual authority, and faith-sufficiency of the heavenly oracles. . . . Modern scholarship is simply leading us to recognize a more rational scholarship than was possible to our fathers." The press—especially a certain class of magazines and reviews—is being absolutely flooded with matter of this kind: the only excuse for the shallow character of which is, that in the hurry-scurry of the age, men are continually dashing off articles, upon which they have expended the merest minimum of possible thought.

#### WHAT DO THEY GIVE US?

—these men of eminent attainments. They profess to object just to a word here and there, which does not seem quite correct—you know!—and needs a little qualification of meaning, a little emendation of the text: it is, in fact, just a bit of textual criticism. They very quietly assume—you know!—that no learned person now contends for verbal inspiration—that every word is the best that could have been chosen by Divine guidance for the Scriptures. What does the assumption imply? It implies that there is a defect in the mass of inspiration, and—the conclusion by induction is easy—if one, why not more, a dozen, a score, a hundred, a thousand, a myriad? So the work goes on. It is simply now a process of piecemeal undermining. The sappers attack, each one his little stone—only a word!—expecting that in course of time the whole fabric will fall. Such is the game: and it is wonderful to see how many men, usually in line with the truth, give way to this silly, but insidious piece of sophistry. Only a word! Just put Nebuchadnezzar for Belshazzar, or Sargon for Senacherib—what does it matter, if you make the text fit in with the statements of profane authors up to date.

#### WHAT IT "MATTERS."

The spirit of inspiration—which these new reasoners, neo-sceptics, profess to respect—is necessarily embodied in words: it is the sole mode of expression. These words, in any case, may be a dozen or a sentence; but every one of them has a meaning and force of its own. The accumulated meanings of the several words, connected in language-harmony, results in the expression of the inspired idea. Take away a word or two, you alter the expression of the whole, you change the meaning, you vary the inspiration. There can, in fact, be no other inspiration than verbal inspiration; the thing is practically impossible. It was

not without reason, for instance, that the whole weight of the Bible force was made to emphasize these concluding words of the sacred volume—"If any man shall take away from the words of the book of this prophecy." Again and again has it been proved that those "weak-kneed theologians(?) who have been willing to surrender individual words as possibly incorrect parts of the Scriptures, would have been fools for their pains—when more mature judgment from more extended information gradually proved the record right, and temporary philosophy wrong.

AWAY WITH SUCH TRIFLING.

Have the advocates of Christianity no more important work to do than to surrender one by one the avenues that lead to the citadel of faith, on the plea that one such loss cannot matter? One such loss would matter—just one; but it would carry in its train innumerable others—until nothing would be left these foolish "strenuous advocates of the moral grandeur, etc." Why will would-be leaders of modern thought allow themselves to be befogged with such cloudy and vague ideas of inspiration, as that it can consist in a ghost, instead of an actual perfect embodiment of truth in choice words of human language. "He saith not," argues the Redeemer Himself. "And to seeds, as of many, but to thy seed, which is Christ." Suppose that word even only changed from singular to plural—"seeds" instead of "seed," only an "s"—what would have become of our Lord's argument? If that word may go any other way; if any other may go so may that, so may all—and there is an end of inspiration, body and soul, spirit and letter alike. Let us beware of these mice that so innocently nibble at the threads of the grain bag, or the fibres of the bin—one thread, one fibre at a time.

"WHY AM I A CHURCHMAN?"

BY THE RIGHT REV. THE HON. ADELBERT J. R. ANSON, D.D., BISHOP OF QU'APPELLE.

"Be ready always to give an answer to every man that asketh you a reason of the hope that is in you, with meekness and fear." (1 Pet. iii. 15.)

INTRODUCTION.

I suppose that anyone hearing this question asked would know at once that it referred to the religious body known in this country as "the Church of England."

No other religious body pretends to speak of its members as "Churchmen."

Now this, in itself, is remarkable and should make us consider. For what does "Churchman" mean? Is it not a "man" or "member" of "The Church?" We call them Churchmen because there is no distinctive mark by which they can be known beyond that of being members of the Church.

This is the only religious body that has no such distinctive name.

The Wesleyans, Lutherans, Calvinists, are called after the founders of their several organizations—Wesley, Luther, Calvin.

The Presbyterians are called after the distinctive features of their system of ministry, *i.e.*, having only one order, *viz.*, Presbyters, instead of the three orders that there had always been in the Christian Church—Bishops, Presbyters (or Priests), and Deacons—till the time of their separation under Calvin in the 16th century.

The Baptists, or "Anabaptists," as they were originally, and more correctly, called, are so called from their peculiar views concerning Baptism (Anabaptists, meaning "re-baptizers,") because they considered the ancient practice of the baptism of infants wrong, and therefore baptized again those who had been thus baptized.

Congregationalists (or Independents) are so called from their system of Church government, each congregation being considered Independent, and being self-governing.

And so with all "the Denominations," each one is called by some distinctive mark that made it separate itself from the original Church.

Even the Church of Rome, though it, too, is part of the Catholic Church, and though it has arrogated to its members the exclusive use of the name "Catholic," a presumptuous claim that is too often conceded to them by others, is officially known as the "Holy Roman Church," thereby adding her peculiar claim to the simple title of "the Church," *viz.*, that the true Church must be in union with and subject to the *See of Rome*.

This fact alone, that the Church (of England) is the only religious body that has no distinctive appendage to its name, separating it from the rest of Christendom, should make us earnestly consider

Why is it?

Why are its members called simply "Churchmen"?

It is simply because it is nothing but part of the One Church, never having separated itself therefrom.

It may, indeed, be asked, "Is not the addition of 'of England' a distinctive mark, as much as the others we have mentioned?" We may fully allow that the title in this country is a great anomaly, and a most unfortunate mistake. But it is only a distinctive name in appearance, not in reality. It differs entirely from those we have mentioned. In England it simply meant "The Church" "of," or "belonging to," or "situated in," that country, and that quite independent of all merely accidental circumstances, such as being "Established by Law." It was the Church "of England," or of Britain, long before there was one State. It was the unity and organization of this One Church through the land that, as the greatest historians of the present day have said, taught England to be one. She was acknowledged as the "Church of England" in the "Magna Charta" (1215), the great foundation of England's liberties, as fully as she has been since the days of the Reformation. The first clause of that Charta, which, it must ever be remembered, was wrested from King John chiefly by the energy and determination of Stephen Langton, the Archbishop of Canterbury, runs thus—

"That the Church of England be free, and hold her rights entire, and her liberties inviolate."

The Church of Christ, wherever it spread, was called the Church first of the chief cities, such as the Church of Jerusalem, of Ephesus, of Corinth, of Rome, and then of the countries—the people of which it won over to the faith. It was in accordance with this general principle that the Church in England was called the "Church of England." It will be noted that though England, Scotland and Ireland now form one kingdom, the Church in each country is called the Church of England, or of Scotland, or of Ireland, because at the time when the Church was planted in each of those countries they were separate kingdoms.

To call the Church in this country the "Church of England," however great may be the anomaly, is simply a relic of the time when colonies were regarded as mere dependencies or parts of the mother country, and therefore, the Church in those colonies was still called the Church of the mother country, for a lack of any more suitable name. To have called it the Church of Canada, or of Australia, would have been considered as allowing those countries too much of an independent position. But now that those colonies have grown

\*At the close of the Council of Trent, in 1563, Pope Pius IV. promulgated Twelve Articles of Faith, as the summary of the decrees of the Council, adding them to the Nicene Creed. These Articles are now required to be confessed by all persons received into the communion of Rome. Nothing, therefore, can be more authoritative. The Tenth Article says:

"I acknowledge the Holy Catholic Apostolic Roman Church for the Mother and Mistress of all Churches; and I promise true obedience to the Bishop of Rome."

The oath taken by Roman Bishops, at their consecration, has these words: "I, N., elected to the Church of N., will, from this time forward, be faithful and obedient to the Apostle Peter, and to the holy Roman Church, and to our Lord, Pope N., &c."

The "Roman Church" is mentioned in three other places in the same document.

There can be no doubt, therefore, that the authorised title of that Church is the "Holy Roman Church."

into self-governing, and almost independent "Dominions," the time has certainly arrived to drop the title that has lost all real meaning and is decidedly deluding to many minds.

The name "Church of England," out of England, simply means, if it has any meaning at all, "The Church of the English-speaking race." The Church in the United States calls itself the "Protestant Episcopal Church"—a far more unfortunate and objectionable title, for this certainly does partake of "denominationalism." The Church in Australia and in South Africa calls itself correctly the Church of Australia and South Africa.

It is to be sincerely hoped that it will not be long before the Church in this country drops the unmeaning addition "of England," and refuses any addition to her rightful title, "The Church" of, or in, Canada.

To be Continued.

REVIEWS.

THE RIGHT ROAD: A Hand-book for Parents and Teachers. By John W. Kramer. New York: Thomas Whittaker; Toronto: Row-sell and Hutchison. Pp. 282. Price \$1.25.

The design and execution of this work are excellent, and both are adapted to secure their object, which is the formation of sound moral principles in our young people. After an introductory part upon "Myself," "I Ought," &c., it follows the order of "Duty to Self," in eleven sections; "Duty to Others," in ten sections; and "Duty to God," in four sections. The plan adopted is plain and clear—a short and bright statement of the duty, as cleanliness, the honour of parents, reverence, and such like, followed or intermingled with brief, pointed anecdotes, that are likely to arrest attention and stick to a boy's or girl's mind. Our best commendation of the book to those who are trying to train their family in good sound principles, will be a random selection from its pages:

"Self-culture must reach to moral and religious culture. When we come to the culture of our spirit, what weeds do we wish to kill there and to have their very roots dug up? *The evil dispositions in us.* What is it that we wish to nurse into full growth? *Good dispositions.* That is the highest cultivation of soul which leads us to wish that we may be like unto our Heavenly Father. Dispositions belong to our spirit: and to work down the evil ones and train the good ones is man's true life and hardest work. But God helps us in that work, and it makes us like unto Him.

"Here is a beautiful story of a cultivated spirit, A poor Arab, travelling in the desert, met with a spring of clear, sparkling water. Used as he only was to brackish wells, such water as this appeared to his simple mind worthy of a monarch, and filling his leathern bottle from the spring, he determined to go and present it to the caliph himself.

"The poor man travelled a long way before he reached the presence of his sovereign, and laid his humble offering at his feet. The caliph did not despise the little gift brought to him with so much trouble. He ordered some of the water to be poured into a cup, drank it, and thanking the Arab with a smile, ordered him to be presented with a reward. The courtiers around pressed forward, eager to taste of this wonderful water: but, to the surprise of all, the caliph forbade them to touch a single drop.

"After the poor Arab had quitted the royal presence with a light and joyful heart, the caliph turned to his courtiers, and thus explained his conduct: 'During the travels of the Arab,' said he, 'the water in his leathern bottle had become impure and distasteful: but it was an offering of love, and as such I received it with pleasure. But I well knew that had I suffered another to partake of it, he would not have concealed his disgust, and therefore I forbade you to touch the draught, lest the heart of the poor man should have been wounded.' (p. 121).

The book is a good specimen of the printing and book-binding arts, and forms a pleasing volume to handle.

—That which is striking and beautiful is not always good, but that which is good is always beautiful.

## Home & Foreign Church Notes

FROM OUR OWN CORRESPONDENTS.

### MONTREAL.

MONTREAL.—The Rev. Samuel Massey made the following remarks in his sermon last Sunday at Richmond square, concerning the late Rev. Robert Acton. He took for his texts Acts xi. 24—"He was a good man," and Numbers xxiii. 10—"Let my last end be like his." He said: Last Wednesday was laid to rest the remains of the late Rev. Robert Acton, of this city. The funeral service was held in St. George's church and was attended by nearly all the clergy of the Church of England in the city. Before all things our late friend and brother was a good man in the highest spiritual sense. He was a Christian, a true disciple of Jesus Christ; like Him, he was meek and lowly in heart, not pretentious or showy, but modest and humble. The more you knew of him, the more you esteemed and loved him. With many it is the reverse of this; the more you know of them the less you love them; but it was otherwise with our late friend. He was naturally retiring, quiet, gentle; not a leader of men, he was content to follow others, for he had a very humble opinion of his own abilities, and was not over confident in himself. He was a man of few words, rarely taking the lead in conversation, but was well informed, and always interesting, especially when speaking of the work in which he was engaged and which he loved so well. He was true, faithful, honest, charitable and loved the things which make for peace. After leaving college he was for some time in charge of the parish of Lacolle, where he laboured with considerable success and was much esteemed by the members of the congregation. Here he made up his mind to erect a new church and parsonage, and he succeeded in raising one of the most beautiful churches in the country districts. He also laboured for some time in the Ottawa valley, where he contracted a severe cold, which ultimately ended in the disease that caused his too early death. For some time past he has been acting as immigration chaplain for the Church of England in this city, an office for which he was eminently fitted. He was kind and sympathetic and "knew the hearts of strangers," taking a loving and practical interest in their welfare. Many a poor immigrant has felt the warm grasp of his kindly hand, and many a lonely and sad-hearted stranger has been cheered by his kind, hopeful words, and by him has been saved from the dangers and temptations which beset a stranger in a strange land. He took special interest in the welfare of young immigrants, and was often, at much trouble and expense to place them in situations, or to send them into the country, or to the Northwest, always commending them to the care of some clergyman, or others, who might watch over them in their new homes. Many have, no doubt, blessed the day when they met him on their arrival in this city, and their hearts will be filled with sorrow when they read of his death. He was faithful and diligent in the discharge of all his official duties and took pleasure in his work. His monthly reports read at the clerical meetings were models of conciseness and comprehension, giving a full and complete view of his arduous labours among the immigrants, never failing to enlist the sympathy of his brethren in his good work of faith and labour of love. He was so unassuming, so sincere and so good that everybody believed in him. He now "rests from his labours and his works do follow him." If to any, it will be said to him: "Well done, thou good and faithful servant."

The Rev. T. Everett has returned from a trip to England, where he has been spending a few weeks visiting his father (who is 86 years of age) and family. After having spent a very pleasant time he has returned very much improved in health.

Grace Church.—Church people in this parish are at present greatly interested in the erection of a new and much larger church than that in which they have worshipped for the past twenty years. Perhaps no part of the city has grown during the period just named with as great rapidity as that portion included within the limits of Grace Church parish. When the present church was erected the number of residences west of the railway crossing was very small indeed. Now, whole streets are built up and peopled by as intelligent and respectable a community as can be found anywhere. Twenty years, even ten years, have wrought wonders for Point St. Charles. Owing to the increase of population consequent on immigration, for some time past there have been loud calls for more room in the parish church. As there was no way conveniently to increase the size of the edifice, the congregation resolved to erect a new and much larger building. A site was obtained at the corner of Wellington and Fortune streets (some

five or six blocks west of the subway), and ground was broken at the end of July. The building will seat conveniently about 700 persons; the basement, to be used for Sunday School purposes, is of Montreal limestone; the church proper of red pressed and other brick. The whole will cost about \$80,000. The Rev. John Ker, B.D., is the present rector. He succeeded Canon Belcher in 1889. Mr. Ker is an associate of the Theological College of this diocese, and a graduate of Trinity University, Toronto. He is also Honorary Secretary of the Church of England Temperance Society in the Diocese of Montreal. Saturday afternoon at four o'clock the corner stone was laid by Mr. William McWood, in the presence of the Lord Bishop and clergy. Brief addresses were delivered by the Revs. Canon Ellegood, Dr. Norton, A. Bareham, Mr. L. H. Davidson, and Mr. George Hague, of the Merchants Bank. The Building Committee consists of Messrs. Wm. McWood, Geo. Outram, Henry Holt, Henry Powles, and the rector of the parish. The architect is Mr. John James Browne, of this city.

Old St. Thomas' Church.—The new Rector of St. Thomas' Church, the Rev. J. Frederick Renaud, is the third son of the late G. T. Renaud, well remembered in Montreal's early mercantile days. Born in this city, Mr. Renaud received his early education in Edinburgh, Scotland, and then in Queen's College Preparatory School, Kingston. After a short mercantile training with Messrs. John Henry Evans & Co., wholesale hardware house, Mr. Renaud finally decided to enter the ministry and concluded his necessary studies at Huron College, London, Ont. After ordination, in 1876, he accepted the incumbency of Port Dover, Ont., with its surrounding extended missions, including Vittoria and Port Ryerse. After more than four years service in this field and a short sojourn in Seaforth, Mr. Renaud accepted the position of assistant at Christ Church Cathedral, Montreal, and then became well known and beloved by his congregation, and the recognition was marked as Mr. Renaud's regret at severing his connection with his rector, Dean Baldwin, when nine years ago he accepted the rectorship of St. Johns, Que. Now Mr. Renaud returns to the city with his old friendships unbroken and a most cordial welcome from many old friends. Mr. Renaud's ministrations have always been characterized by great earnestness in evangelical teaching, while as a pastor his warm sympathy and kindly interest in his parishioners have earned everywhere the affection of his flock. His home will be at 74 Mackay street for a time. At the request of the Bishop, Mr. Renaud continues to act as Rural Dean of Iberville. Old St. Thomas' Church was well filled when the service of inducting the new rector was proceeded with. The service was not lengthy but was very solemn and impressive. The Lord Bishop of Montreal conducted the service assisted by the Rev. Canon Henderson. His Lordship then gave his charge to both pastor and people. The Bishop said that the rector had undoubtedly been sent by God's direction, and therefore was to be received as sent from Him. At the last day, before the great judgment throne, he would be held responsible for the flock placed in his charge. He then urged that this awful responsibility, the care of souls, must be followed up continually with earnest prayer and hard work. Many tribulations and trials would be met with as he tended his flock, but the Spirit of God would give him grace and comfort in his every hour of need. Then his lordship, addressing the congregation, warned them to receive the visits of their pastor joyfully. They would find him at all times ready for work. Circumstances had for the present placed the shepherd some distance from his flock, but, from what he knew of Mr. Renaud, he would say that it would not in any way hinder his work of visiting. The people must receive him as the ambassador of Christ. No doubt many willing hands were ready to strengthen and support him in his pastoral work. His Lordship concluded with words of praise to the wardens who had so faithfully done their duty. The Bishop then preached from 1 Cor. iv. 1: "Let a man so account of us as of the ministers of Christ and stewards of the mysteries of God." In this discourse the Bishop discussed the duties of the minister as exemplified by the life of St. Paul, and commended the minister and flock to God's most gracious care. At the administration of the holy communion at the close of the service, about 60 persons remained and partook of the sacrament. In the evening service the Very Rev. Dean Carmichael occupied the pulpit, and preached a very impressive and solemn sermon to people and pastor, dwelling particularly upon the tremendous responsibility resting upon the minister in charge of a congregation. The large congregation on both occasions entered fully and heartily into the solemn services, and the responses were given joyously. The rendering, both morning and evening, by the choir, of the anthem, "Praise the Lord, oh Jerusalem, praise the God of Zion," reflected much credit on the organist, Mr. S. W. Martin, and the choir. The organist has

not missed a Sunday service for the past eleven years. During offertory at the evening service a trio, "Nearer my God to Thee," was sung by the Misses A. and E. Martin and Mr. Humphries.

### ONTARIO.

OTTAWA.—The Bishop expects to return in October and has given notice of confirmations throughout the Deaneries of Renfrew and Lanark early in November.

KINGSTON.—We regret to learn that the Rev. Mr. Daykin, formerly Rector of All Saints' in this city, is in a very low state of health, brought on by excessive labour and exposure in the rough missionary work to which he voluntarily devoted himself after resigning his city parish.

KINGSTON.—The Very Rev. James Lyster, L.L.D., whose death lately took place at his brother's residence, Ruthin, in Wales, came to Canada in 1863-4. He was born at Lysterfield, Athlone, Ireland, and was educated at the Military College, Sandhurst. His degree of L.L.D. came from Trinity College, Dublin. He received Deacon's orders in 1835 and Priest's in 1836 at the Cathedral of St. Mary, Tuam, at the hands of the Archbishop. He must have been about 80 years of age at the time of his death. He was at first curate of Edgeworthstown, afterwards vicar of Reipagh and curate of Street; subsequently, Rector of Tashinny, Ardagh. In 1864, he was presented by the Queen to the Deanery of Leighlin and Rectory of Wells. Ten years later he accepted a similar appointment in Ontario diocese, at Kingston, but retired from active duty about 6 years ago, retaining his office and rank. His decease opens the Kingston Rectory Fund to the clergy of other churches in Kingston beside the Cathedral.

MATTAWA.—The Rev. W. Samwell is pushing ahead very energetically with the re-building of the Rutherglen Church, which was blown down by a storm some weeks ago. He expects to have it ready for service early in October, when it will be re-opened and a mission held by the Rev. W. Harding and Rev. W. Saddington. It is also expected that logs for a new church at Eau Clair will be taken out this season. Eau Clair is an important section of the mission and promises to be probably the strongest of the six congregations. The services are now held in a dwelling house, which however has many inconveniences, and the settlers are pushing ahead to get timber for a church. It is a strong Church settlement, although the Methodists have been working it for several years. Now however they are retiring, seeing they cannot win the people from the Church. Your correspondent knows the people from having visited there some years ago, and is glad to be able to report such progress being made in the work of the Church. It is hoped that the Rev. W. Samwell will continue to labour in this mission field for some time to come, notwithstanding the inducements recently held out to him to take an important parish in one of the Australian dioceses, where his brother has been a rector for several years.

BELL'S CORNERS.—We have this summer had some very beautiful and attractive flower services under the direction of our Rector, the Rev. C. Sydney Goodman. Two services of this kind have been held at our largest church, St. Paul's, Hazeldean, and one very recently at St. Barnabas, Fallowfield. The order of service compiled by our Rector for the occasion has been: 1. Suitable opening Hymn; 2. Suitable Collects; 3. Suitable Psalms; 4. Special Lesson, St. Matt. vi; 5. Creed; 6. Hymn; 7. Address on the Flowers; 8. Presentation of Flowers; 9. General Offertory; 10. Closing Hymn and Blessing. The addresses have been, "What do the Flowers say?" and the "Teachings of the Flowers." They have excited the greatest interest among the congregations. At Fallowfield, not only the children and the Bible class, but the whole congregation joined in the presentation and presented their flowers to the Rector at the Altar. The bouquets were at each service extremely beautiful and devoted to the Children's Hospital, and the Orphans' Home in Ottawa. These beautiful services are the introduction of our present Rector, and the enthusiastic success they have met with assures a bright future for our Sunday Schools in the summer seasons to come.

### SASKATCHEWAN AND CALGARY.

The Bishop of Saskatchewan and Calgary is in urgent need of—*a.* Several vigorous young clergymen for places of growing importance in his vast jurisdiction. None but men strongly imbued with a missionary spirit and able to endure hardness, need apply; *b.* Funds for the payment of stipends, and other necessary undertakings in connection with Church extension. Bishop's House, Calgary, Sept. 8th, 1891.

British and Foreign.

The Greek Consul at Liverpool has entirely paid off the debt of £110, resting upon the Welsh Chapel at Tremeirchion, near his residence in Flintshire.

The Countess of Shaftesbury is building a new church at Woodlands, Dorset, for which the present Earl, her youthful son, provides the site and bricks.

The electric light has been installed at St. Nicholas Cole Abbey, City. Henceforth, the Rev. H. C. Shuttleworth, rector, declares the congregation "will be relieved of the insufferable atmosphere of the gas, which put the organ out of tune and the people out of temper, spoiling the colour on the walls and ceiling, and did harm to the health of not a few of us."

The Archdeacon of Durham has, with the consent of the dean and chapter of Durham, caused a small black marble cross to be placed in the chapel of the Nine Altars of Durham Cathedral, to mark the spot where the mortal remains of Bishop Lightfoot rested on the night before they were conveyed to their last resting place in the chapel of Auckland Castle.

It is stated that the Rev. Marmaduke Shaw, LL.B., who has been minister at Tynemouth Congregational Chapel for the last six years, intends entering the Church of England, and will shortly be ordained by the Bishop of Exeter. Mr. Shaw is the son of the Rev. J. Shaw, Congregational Pastor of Torrington, and a well-known local speaker on Radical platforms.

During the visit of the Archbishop of Canterbury to Leeds for the Parish Church Jubilee, his host, the Vicar, on the day of his grace's departure, invited some of the leading Nonconformist ministers of Leeds to meet the Archbishop, and Dr. Benson breakfasted with them at the Vicarage. Needless to say, this touch of courtesy and mark of toleration has made a very pleasing impression in Leeds.

The London Diocesan Church Reading Union was founded a year ago, and its organization is now reported complete, with twenty-eight branches in various parts of London. The two Secretaries are the Revs. Blomfield Jackson and J. H. Ellison. The object of the Union is to promote higher religious education among the younger Church people, especially those of the middle and upper classes.

The house in which Bishop Huntington, of Central New York, is enjoying his summer holiday, at Hadley, Mass., was built by his grandfather in 1758. As the Bishop strolls about the lawn and garden he points with no little pride to his herd of blooded Jersey cattle and the younger animals in the pasture adjoining. Two fine St. Bernard dogs almost invariably accompany their master on his walks.

A Russian naval lieutenant named Kouznetsoff, who has lived many years in Japan, relates in the Cronstadt *Viestnik*, the official organ of the navy, that the whole of the Japanese aristocracy are strongly inclined towards the Protestant form of religion, and that they only wait for the Mikado to change his religion in order to follow his example. Lieutenant Kouznetsoff calculates the number of Japanese who have adopted the Russian Orthodox faith at 17,000.

It is reported that strong representations are being made to Lord Salisbury in respect of the appointment of a new Dean of Bristol to consider the possibility of adding the bishopric of Bristol. The income of the deanery of Bristol is nominally £1,500 per annum, but actually it may be only £1,200. This sum, it is urged, added to the amount already secured, would enable the ecclesiastical commissioners to revive the ancient bishopric almost immediately.

The literary executors of the late Canon Liddon have decided to give to the world a volume of sermons collected from his manuscripts. Among these are the series of sermons preached at St. Paul's on Old Testament subjects. It is understood to be the intention of Mr. Gore and Mr. Johnson to complete the *Life of Dr. Pusey* before issuing it to the public, for which a date cannot yet be fixed, instead of publishing it in separate volumes, so that the work of Canon Liddon might be kept distinct.

The Church is working very hard among the coloured people in the diocese of South Carolina, and in some sections most encouragingly. The

coloured communicants in Charleston and its vicinity now number 727. There have been, during the year ending with April, 83 baptisms, and 34 confirmations. There are 69 Sunday-school teachers, and 1041 scholars. In the mission day schools there are five teachers and 502 scholars. The total offerings from the coloured people have amounted to nearly £1000.

The Bishop of Sodor and Man preached to a large congregation on Douglas Head on Sunday, on behalf of the National Lifeboat Institution. In the course of an earnest appeal for generous help, the Bishop said that the National Lifeboat Institution was the grandest charitable institution in Great Britain. We have 2,000 miles of coast; 600,000 arrivals and departures of ships to and from our coasts annually, with merchandise valued at £600,000,000. It was to preserve these ships and save the lives of the seamen when in peril that this Institution was maintained.

The important Evangelical living of Christ Church, Worthing, has been conferred upon the Rev. Charles Hole, formerly Rector of Trinity Church, Cape Town, where he was an agent of the Colonial and Continental Church Society. While Rector of St. Paul's, Halifax, Nova Scotia, he was Chairman of the Society's Corresponding Committee. Dr. Hole is one of the three clergymen who have been in turn invited by the Church of England Council in Natal to fill the See vacated by the death of Bishop Colenso. Unlike Sir George Cox and Mr. Ayerst, however, he feared the impossibility of receiving episcopal consecration, and declined the honour.

Canon Tristram, who has lately returned from his six months' journey round the world, demands for Japan "eighteen more clerics and thirty more ladies"! The Canon spent two months in Japan, visiting nearly all the stations with his daughter, C.M.S. missionary at Osaka, Miss K. Tristram; that he had three weeks in China, chiefly at Shanghai and Ningpo; and that he paid a flying visit to Colombo, Cotta, and Kandy, in Ceylon. "Of all I have seen," he writes, "I can only say, that half was not told me. The solid reality of the work far surpassed my expectations. Quality rather than quantity is the great feature. Of course, there are difficulties; but what a noble set of men our missionaries are!"

SIR RICHARD MOON'S MUNIFICENCE.—The Council of the Mechanics' Institute at Crewe have received a communication from Sir Richard Moon, late chairman of the London and North-Western Railway Company, announcing that he has transferred to the University College, Liverpool, £2,000 of North-Western Four per Cent. Debenture Stock, to be used for scholarships, exhibitions, or prizes for young men employed in the North-Western works at Crewe, Wolverton and Earlistown, and who are desirous of pursuing the study and practice of engineering. The fund will be known as the Richard Moon Scholarship Fund, and for the present will be applied to the creation of two scholarships, each of the value of £40 a-year and tenable for two years. The scholarships are intended to commemorate Sir Richard Moon's long connection with the London and North-Western Railway.

In consequence of the attitude of a section of the Roman Catholic press, which suggests that a portion of the Declaration of Roman Catholic bishops in 1826 is capable of a different interpretation than that put upon it by members of the Church of England, it has been determined, as the document has long been out of print, to print it in its entirety—with notes and comments—from the copy in the British Museum. In the original "Declaration," amongst other things it will be seen that the Roman Catholic bishops in Great Britain in 1826 absolutely disclaimed all right, title, or pretension to the revenues and temporalities of the Established Church. But, apart from this evidence, the document presents singularly interesting reading for Churchmen as well as for Roman Catholics, who will be able to judge how far the present forms of religious belief in the Roman Church differ from those put forth in this remarkable "Exposition of Faith" of 1826.

Mission Notes.

Breaking up fallow ground at some distance from his station at Tamatave in Madagascar, the Rev. A. M. Hewlett is able to tell of not a little encouragement. His letter gives us some idea of the strange circumstances under which the truth is being spread in Madagascar.

"I have been again to Ambodilazane, and have come back with my faith in our work strengthened. It did seem so hopeless to start a little church all by itself in the forest, in a place which, though less

than forty miles from here, is all but inaccessible for many months of the year, and what could we expect to do by placing there a teacher—himself only half taught? But it seems to me now that considerable advance has been made, and that the light in this little centre has a very good effect on the surrounding country. After I was there last time the Governor of Tamatave sent an officer, who entered on the school register all the children within a reasonable distance, and these, having been so written down, are obliged to attend school. Now, the first good result is centralisation. The town has increased from five houses to fifteen; and, however much we may see the evils of over-centralisation in great cities, yet we must admit that it is better for people to make a town of fifteen houses than to be scattered about in the forest in groups of two or three huts. Upon this follows a little trade and the use of money; and here again, however we may deplore the excess of a trading spirit and a love of gain, yet we must see the inconvenience of a state of society where no one is willing to exchange anything. When I was at this place formerly, I had some difficulty in getting rice—no one was willing to sell; and I quite feared the teacher would find it difficult to get food; but he seems to find no such difficulty now. Again—"emollit mores"—manners are brushed up in a wonderful way by the presence of a little educational machinery. The people on the road are most unwilling to be at all friendly with strangers. To ask for shelter, or even to ask the way, makes one remember the expression, 'The Jews have no dealings with the Samaritans.' But if one met people who had come from Ambodilazane or the neighborhood, they seem quite proud to shake hands, and tell me about the progress of the school.

"All this, you see, without any directly ecclesiastical result; but it filled one with higher thoughts to be the first to celebrate the Sacrament of the Gospel there in the midst of the forest, where on the octave of the Ascension, I first administered Holy Communion to the teacher and his wife, and then baptized thirty-six school children in the presence of the assembled village. It is very strange to think how the monks of old times so often established themselves in the forests or the marshes, and what the result has been of their beginnings. And when the people here begin to understand what a missionary is, they really welcome his coming on his journeys and often come to him for medicine. So by little things the light spreads!

"I had a charming walk up and down the forest path to Ambodilazane, and came back, not I hope puffed up, but feeling rather satisfied and very thankful for what I had seen. This week I go in another direction—north—to dedicate in the name of St. Peter the new church at Fenoarivo, towards which the Society has given £60, and S.P.C.K. £100, the Governor there giving a noble site, and the bishop and other friends making up the other £50 or £60, which has been spent. This will be my seventh journey over that ground, and it has all become very familiar to me. I leave the good Jacob Ikemaka in charge of Tamatave. I hope he is to be ordained Deacon in September."

Isolation, spiritual as well as literal, is the lot of many small groups of people in the scattered islands of the Diocese of Nassau. From place to place the Missionary goes, as best he can, to endeavour to bring some light to remote places. What a strange picture is the following, which the Rev. C. J. Thomson, of Bimini, gives in the course of a journal of one of his tours! From a little island called Cedar Cay, where there was one Church family, and no one else (the only other person belonging to it being absent as a convict in the gaol at Nassau), Mr. Thomson proceeded to another place:—

"I went in the dingy about an hour's row through mangrove swamp to the mainland of Abaco, which is very narrow here, crossing the island by a footpath through the forest (very rough walking) over 'Cambridge hill.' I came out on a beautiful bay of loose white sand some twelve miles south of Cherokee Sound. After walking about a mile along this bay, I came upon a little settlement of 'Crossing Rocks.' It is difficult to describe the state of things here; unfortunately half the population were away two days' journey in the forest, digging 'bayrush,' from which they make starch, which they take to Cherokee Sound, and exchange for food or clothing: they also make a flour of the same root. A good woman made me some dumplings of it for my supper (heavy and glutinous). The settlement consists of about ten poor shanties, one set apart for religious purposes. These poor ignorant people are in the habit of meeting together and holding some kind of service; a woman (the only person who can read) reads a few verses of the Bible, and a man prays and exhorts the congregation. I found this good woman, who was a Churchwoman, had taught her son, a lad of thirteen, to repeat the Lord's Prayer and the Creed. I baptized this lad and some of the younger children at a Mission service which I held in the evening,

and I am glad to say that Mr. Cox, of Cedar Cay, has promised to go over on Sundays and teach the people and hold a service. These people seemed very anxious to be brought within the pale of the Church. I returned early the next morning to Cedar Cay, and gave the Holy Communion to Mr. Cox and his wife, and baptized a child."

At Nazareth, in Southern India, there is an industrial institution, which is one of the leading departments in this highly organised Mission. The results of the training are shown by the Government examination in science, art, and industries. In the higher grade 14 passed in drawing, and four in carpentry. From the middle school 62 candidates were presented. Of these 18 entered the competition in drawing, 10 being successful. The remaining 49 competed in eight other subjects, and every one was successful. In literary subjects, 24 boys and girls appeared for the middle school examination, and 23 passed. At the higher examination for women eight girls out of nine were successful. At the four stations of which it is the head-quarters, there were 983 communicants on Easter Day. The services began with the first Evensong of the festival sung on Easter Eve.

## 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.

N. B.—If any one has a good thought, or a Christian sentiment, or has facts, or deductions from facts, useful to the Church, and to Churchmen, we would solicit their statement in brief and concise letters in this department.

### Acknowledgment.

SIR,—I beg to acknowledge the further sums to enable me to pay off our mission debt: N., \$2.00; Basil R. Rowe, \$5.00; Anon, \$2.00, \$1.00; a friend, "Reaboro," \$5.00; total, \$15.00. Balance still owing, \$583.60; original debt, \$785.00. The money comes in slowly, but from the many beautiful letters we have received our trust in the Lord's aid is increased rather than lessened. I enclose the copy of one as a specimen, and feel sure it will be a joy and strength to others as well as ourselves.

Rev. A. E. Whatham:

Dear Sir,—Enclosed find a cheque for \$5 in answer to your appeal for refund of money spent by you at Essonville for the Church. I am enabled to send you this by God's blessing—the increase of my strawberry crop; I have a small fruit farm—and so giving me a large amount for tithe fund, on which I have many claims for assistance. I feel thankful that it is as it was my duty to lay by for church and charity objects, one tenth of all monies received ever since I had any means of my own. What a different position would our church occupy, if all her members would give a tithe of their incomes. Yours truly,—

May God use this letter to stir up the hearts of his faithful people is the prayer of—

ARTHUR E. WHATHAM.

Essonville, Ont.

### Information Wanted.

SIR,—Many laymen in the Diocese of Ontario would be pleased if the Venerable Archdeacon Lauder, or some one who is possessed of information, would state in the CANADIAN CHURCHMAN what progress His Lordship is making in the restoration of his health. All that is known, to our great regret, is his absence through sickness, and we should be thankful to learn his holiday has benefited him. Many of us have begun to fear, from the experience of late, that he is unable to stand a continuous strain, and we should be much relieved if we might learn some plan is under consideration which will relieve him of, at any rate, some portion of his labours. There was a general hope the last Synod would not pass without an effort to meet this difficulty. The system of episcopacy throws the whole weight of responsibility on the Bishop, and demands all his capacities.

The Diocese soon suffers; we are even now confronted by a decline instead of increase of numbers; some of our funds show a great need of impetus—and the presence of visiting Bishops, though thankfully received, does not supply the place of the Diocesan.

My inquiry is dictated by no lack of sympathy; but while all would gladly hail an intimation of speedy restoration to his Diocese, many failing this, would be thankful to learn that the situation is appreciated, and steps are in contemplation to give him the relief he requires.

A LAYMAN  
In the Diocese of Ontario.

### Church Membership.

SIR,—Your correspondent "H." is very hard to please. He still wants "a single reputable authority for the proposition, a person can excommunicate himself" and also "some authority for the proposition that an excommunicated person ceases to be a member of the Church."

It seems to be a matter of no consequence to him that (1) our Lord declares those who do not communicate to be lifeless; that (2) the Church requires every parishioner to communicate three times a year at least; that (3) the canons require all non-communicants at Easter over 16 years to be presented; (4) that the best legal commentators make communion the test of Church membership in the Church of England. All this he has had in abundance—but he wants more: proof that a man can excommunicate himself and that by so doing he loses his membership. Why, as to the last, his own quotation from Hooker would satisfy any logical mind, where he says excommunication "shuteth out from the visible Church in holy duties." The idea of searching Worcester, Webster, Latham, etc., for proof that a man can excommunicate himself! As well search for proof that a man can starve himself, that a man can refuse to fulfil his specific membership qualifications in a society. People do not expect to find in dictionaries statements of truisms, of self-evident facts, of things that literally "go without saying" at all. "H.'s" position is that a lifeless branch attached to a tree by mere dead fibre and bark, is still "a member," or part of the tree, and that while there it is in a position to discharge its functions as such. Yes, to the eye merely, this is so—apparently only: in reality everyone knows that such a branch is no more, effectively, a part of the tree than if it had been put there by a kind of surgical operation from outside. It hangs on, physically, materially; but not effectively. According to Hooker's phrase, the dead Church member is "shut out from holy duties" whether he performs the "despatch" on himself, or has it performed on him by ecclesiastical censure. The censure in fact, goes beforehand, and he, the nonconformist, merely fulfils it.

It so happens that some "puzzled young Churchman" has drawn from the *Church Times*, 21st Aug., 1891, the following statement, which I make a present to other puzzle-headed people: "Those who refuse to communicate with the Church are of course, and of their own action, excommunicated; but there are degrees of excommunication, the greater and the less, and the Church has never refused the rite of burial to the baptized who have not committed the sin of self murder." "H.'s" dead members are fully entitled to burial—and the sooner the better for the Church, in a vast number of cases!

SMILAX.

### A Visit to our North-West Missions.

SIR,—Perhaps many of your readers (particularly members of the Woman's Auxiliary) will remember the description given by Mrs. Cummings and myself of our trip from Toronto to the Pacific Coast, and our visit to a number of Indian missions last summer. Feeling that there was still much to learn about the habits and needs of these strange people, I decided, at the request of the Bishop of Saskatchewan, to spend a couple of months on the Sarcee Reserve, which is situated above ten miles from Calgary. Also I wished to see something of the Sioux tribe, and having received a warm invitation from their missionary, Mr. Hartland, made that my first stopping place. Leaving Toronto on Monday, the 22nd June, was given a hearty send-off by a number of our auxiliary workers; a pleasant trip brought me to Winnipeg on Thursday; having only three hours there had the pleasure of spending them with Ven. Archdeacon Phair and family. On the evening of the same day reached Griswold, and a drive of six miles brought us to the Sioux mission, where I was warmly welcomed by Mr. Hartland's mother; there I spent four pleasant days, though the weather was not so favourable as could have been wished. And now a few words about the Sioux, or Dakota Indians. This Reserve lies about six miles from Griswold, is six miles long by three wide, the Indians numbering about 300. They came over from the United States some 29 years ago and settled near what is now known as Portage la Prairie; about 19 years ago the government gave them their present reserve, but they are not treaty Indians, do not receive rations, and must pay for their seed, farming implements, &c.; each man has 80 acres under his control, but he cannot sell it. This year a rule has been made that each holder must break ten acres annually till all is broken, and an Indian agent has been appointed. Believe there are at present some 600 acres under cultivation, and many of the Indians do well by the sale of their crops. Some part of the land is reserved for hay and wood. Their present chief, "Ta-ninga-h-din-a-yin" (in English "Jim") takes an interest in getting his people to Church, but he is not a Christian. One day I

visited his tepee and saw his wife seated on the wet ground, with a thin, sickly baby of 7 months in her arms; it looked to be dying, and one could not but feel deeply for the parents, who have lost all their other children. I was told that should this one die it was feared that it would have a bad effect on the father, make him morose and unapproachable. These Indians, like many other tribes, go into log houses during the winter, and in summer lead nomadic lives, moving their tepees continually from place to place. The Church of England is the only religious body working amongst them. The first missionary on the reserve was the Rev. Mr. Burman (now Principal of the Rupert's Land Indian Industrial School); he was with them for about 11 years and built the little church and mission house, the former of which is quite too small for the present congregation. Mr. Price succeeded Mr. Burman and remained for a year and a half; he left to go to New Caledonia, and his place is being ably filled by Mr. Hartland, who was appointed to the mission last autumn; he has taken up the work with a hearty vigour that speaks well for its future success. I was surprised to find that these Indians living in the midst of civilization, and coming continually in contact with whites, could speak or understand but little English. On the Sunday of my visit, morning service was held, and although raining hard, 30 Indians were present; the service was conducted in Sioux, the lesson being read by an Indian, one of the churchwardens, and the hymns were joined in heartily by the whole congregation. I could not ascertain the number of baptized adults, but understand there are about 29 children. Unfortunately there is no Boarding Home; the day school has an average attendance of 9. One evening Mr. Hartland invited his choir (all Indians) to tea; there were present ten young men, and how thoroughly they seemed to enjoy themselves! We had games and a great deal of singing; then bread and butter, biscuits and cake were handed round, milk being the beverage; then each one was presented with a picture and they went away looking pleased and happy. It strikes me that in time these Indians will be as good workmen as their white brothers, but at present they believe in short hours and large wages. They will start work say at ten; every half hour or so they must sit down and have a pipe; then they will leave at three or four, and expect to be paid for a day's work as well as a present of tea, tobacco, etc. A pleasant drive of 14 miles with Mr. Hartland's fast little team took me to the home of the Rev. Chas. Quinney, at Oak Lake. Many people will remember that at the time of the Rebellion in the North-West Mr. Quinney was missionary at Onion Lake, Fort Pitt, Sas.; that he and his wife were taken prisoners by the Indians and for many weeks suffered great privations, finally making their escape. My next visit was to Mrs. Dickson, who is a great Church worker and particularly interested in the Indians, quite a large number of whom live around Oak Lake. Mrs. Dickson used to have a Bible Class with the women in their tepees on Sunday, but lately she has persuaded some of them to come to Sunday school, and she tells me that they seem delighted to sing their hymns to the organ. Oak Lake can boast of one of the prettiest churches outside of Toronto; it was built 18 months ago and opened in June; the cost was \$2,100 and there is on it a debt of \$250; to complete it, a bell, pulpit, font, and several more seats are required; the people are much indebted to Mr. Andrews for its architectural beauty, his services as architect being a free-will offering.

The 1st July was a gala day, people coming into the village from all the country around. A large number of Indians (both horses and riders almost hidden in the branches of trees) went about a mile to meet the train, and then raced it to the station, shouting their "Hi! Hi!" and waving the branches. The same performance took place when the train started. In the afternoon the Ladies' Aid held a sale of work and refreshments in a booth, but unfortunately about 5 o'clock there was a thunder storm which scattered the people, but notwithstanding this drawback, the sale realized between \$40 and \$50. I strongly urged upon them the benefits of forming a branch of the Women's Auxiliary in their parish, and am in hopes they will do so. I must leave the account of my two month's visit amongst the Sarcee Indians for another letter.

L. PATERSON,  
Sec.-Treas. Dorcas Dep., Toronto W. A.

### Churchwardens.

SIR,—In concluding the extract from the Bishop of Guildford's little manual, I pass by what I trust is an admonition scarcely needed in this country, viz., the necessity of a strictly accurate record being kept of every sixpence spent, with a clear and detailed account of the annual receipts and expenses, for a word on the "vexed question of pews."

"No doubt in theory (to use the words of the Bishop of Carlisle) the churchwardens, as the officers of the ordinary, have, subject to him, the sole appoint-



ment and arrangement of the seats. They are to act to the best of their judgment, and without favour, to the best advantage of all.

"I pass on to another point. On a vacancy occurring in an incumbency, certain duties of considerable importance devolve upon the churchwardens. It is their duty to see that the church property suffers no loss during the vacancy. They have also to provide for the services in church and any occasional duty which may arise.

"There is one question sometimes asked by churchwardens to which it may be well to refer. Have they the custody of the keys of the church, appointment of the organist, control over the church music, and over the ringing of the church bells?"

"With regard to the keys of the church. It is the undoubted fact that the church is the freehold of the incumbent, subject, of course, to the right of the parishioners to be present at all legal services of a religious character. It may be often convenient that the churchwardens should have a duplicate key in order that they may be able to fulfil their duties in connection with the survey of the fabric, or for other causes, but this must be clearly understood to be subject to the will of the incumbent.

"The same with regard to the musical portion of the service, or the appointment of the organist. Lord Stovell's words are: 'The minister has the right of directing the service, *e. g.*, when the organ shall or shall not play, and when children shall chant and shall not chant, though the organist is paid, and the children managed by the churchwardens.' Nothing can be clearer or stronger than this. So too with regard to the church bells. The churchwardens have the custody of the bells, and the bell ropes are church property placed under their charge, but the law with reference to the ringing of the bells is undoubted that for any occasion, except that of Divine service, the permission of the incumbent is absolutely necessary. Without that permission the bells cannot be rung.

"A question sometimes arises in connection with offertories and collections in church. . . . The incumbent has the responsibility of arranging with reference to collections made not in connection with the celebration of the Holy Communion. Incumbents are thankful when the churchwardens help them with their advice as to what objects shall be brought before the congregation. In the case of all collections, for whatsoever purpose made, it is most desirable for the avoiding of any possible difficulty that a written statement should be put upon the church door on the Sunday after, stating the amount of the collections on the previous Sunday. If the collection be made for any charitable or missionary society, the official receipt for the money collected and sent should also be affixed to the church door."

Sir, I wish that the above suggestion would be followed universally for the credit of both the parish and its officers. And now let me call special attention to my final extract:

"Another point of considerable importance. In these days the frequency of offertories is often a question difficult of solution. . . . With regard to local objects there can of course be no question. We recognize in these days the power of the pence, and no one grumbles at the collection of money for purely parochial purposes. But it is when our people are asked for money for objects outside the parish that the difficulty really arises. But it ought to be remembered that we do not lead individual isolated lives apart from our fellows. The parish is not the centre of the universe. The tendency of the uneducated mind is to isolate itself from the interests of others and to look at all matters from a purely selfish point of view. The parish is an accidental collection of individual souls in a particular diocese. The diocese is an aggregation of separate parishes scattered through an assigned area. The members of the Church in a particular parish and diocese are members of the Holy Catholic Church, which by its very nomenclature abrogates individual isolation. It follows, therefore, that parochial interests must not absorb attention to the exclusion of larger and less personal objects. The Body is one, and the members of the Body should work together for the good of the whole. Corporate as well as individual life is a reality, and this fact ought not to be lost sight of in connection with our offertories. I venture to say that a parish which confines its offertories to local and parochial purposes will lose by the very contradiction of its sympathies. The duty that lies upon us as trustees of God's gifts to utilize them for His honour and glory, should be pointed out. The privilege of being allowed to help with our substance those who stand in need of our assistance, should be duly urged; and the warmth which is thus kindled in the heart towards others will react in infusing fresh life into the support of parochial institutions. The habit of giving grows by use. The blood must not stagnate round the heart, or the extremities will soon suffer. Your fingers die because the action of the heart is weak. The promise is that 'He that watereth others shall be watered also himself.'"

"I cannot be wrong in enforcing this principle: Church work at home and abroad as distinct from parochial organizations should be systematically brought before all congregations, however small: Church work at home including home missions; and Church work abroad including foreign missionary societies."

After a warning against the churchwarden allowing himself to be drawn into joining a cave of Adullam by aggrieved parishioners, the Bishop advises a policy of conciliation, and deprecates the unwisdom of rushing into print. This only tends to inflame the smouldering embers of a quarrel, which, but for the unfortunate publicity given to it, might soon have come to a happy termination.

"Churchwardens must work with the clergy and the clergy with the churchwardens, if they are to be a blessing in the parish in which they are elected to serve. They have not been brought by chance into connection with the incumbent of their parish, for chance is not a word to be found in the Christian's dictionary."

Commending these words of wisdom to the worthy sons of the Church who become its lay officers, I close with expressing the Bishop of Guildford's hope that the churchwarden's office, which is far from being a sinecure, and too often a thankless one, may, if faithfully used, tend very directly to the furtherance of our common Master's cause, and that their work done in a spirit of faith and love, will not lose its reward in the great Hereafter.

T. BEDFORD-JONES, LL.D.,

The Rectory, Brockville, Archdeacon.

September 16th, 1891.

## Notes and Queries.

SIR.—Is there anything true, reliable or Catholic under this "Holy Coat of Treves" business? Thousands of pilgrims are flocking to see it and receive blessing from it: the bishops and clergy of the city and province are promoting the reverence to be paid to it; and the Pope has sent spiritual privileges to those who visit the Cathedral. Are we not to infer from this that the Holy Coat must be believed in by the Roman authorities, and that the relic must be genuine?

PROTESTANT.

Ans.—Your query opens a wide and very interesting question, or rather series of questions, regarding the exact relation of the Pope to such privileges, blessings given out in his name, the reality of belief entertained by Bishops and others in these exhibitions, and the historical value of this relic. We may say at the outset that there is not one tittle of historical evidence for the genuineness of this article as to what is pretended regarding it, that it is our Saviour's seamless coat. If we suppose it to be as old as the twelfth century, it is one of those pretended relics that flooded Western Europe, and brought a scandal upon the name of religion. Bones of reputed martyrs were brought in loads to all Cathedrals, and St. Helena was the reputed finder of all special articles that were to be floated on the market. Unfortunately ecclesiastical zeal outran the bounds of discretion, and there were several genuine (!) heads of the Baptist! Similarly there are at least two "Holy Coats" that were taken from our Lord, and given by lots to the soldiers: there may as well have been ten or twenty, and as probable a testimony could be given to each. In such stories there is no attempt at real criticism and historical enquiry, but the open ears are filled. We can easily understand how a credulous peasantry would accept the wonderful tales and flock in thousands to visit the shrines, especially where cures were expected, but we must seriously question the motives that induce the better educated and ecclesiastics to foster and to connive at such erroneous practices. The real motive is probably the love of money, as all Treves at the present time, and especially the Cathedral there, must be reaping a golden harvest. There will be a vast variety in the motives that lead the visitors; some will go in simple faith, and some will make it an occasion of sight seeing; some will have a "faith cure," and some will never think of a cure. But on all alike the thing is most demoralising, especially to the priesthood, as they must know that they are deceiving the people and extracting money from them on false pretences. It was an excellent suggestion made in the sixth century that all such relics should be tried by fire! This "Holy Coat" is said to have been examined and reported upon by experts, but no dependence can be placed on their *ex parte* decision. The two most famous "Holy Coats" are those of Treves in Germany, and of Argenteuil in France. Both are said to have had their invention in the time of St. Helena in the beginning of the fourth century: each has its own legend, which is vouched for as authentic by its own friends, and each is endowed with miraculous energy. But fraud and true devotion can never go hand in hand.

## Sunday School Lesson.

18th Sunday after Trinity.

Sept. 27, 1891

THE CHURCH CATECHISM.

Among all the things which a Sunday-school teacher in the Church of England should strive to teach the children committed to his care, undoubtedly the Catechism must stand first. As a matter of obligation, it is really the godparents to whom this duty belongs, and it is a thing greatly to be regretted that many people should take upon themselves the solemn office of a godparent with little or no intention of watching over the spiritual education of their godchildren. All faithful Christians who have undertaken this office will remember the exhortation in the Baptismal Service, and will use every possible effort to see that the children for whom they are sureties are properly brought up. It is because there are so many negligent godparents that the necessity for the Sunday-school chiefly exists. Therefore the Catechism, which is the Church's appointed manual for the instruction of our children, should occupy the most prominent place in our Sunday-school teaching.

Attention should be drawn to the position of the Catechism between the Baptismal and Confirmation services, suggesting that the Catechism is intended for the preparation of baptized members of the Church for confirmation. (*See Title.*) In former times the Catechism was written with the Confirmation Service. And before that again, there was no Catechism. This is of course explained by the fact that in the earliest ages of the Church there were so many adult baptisms; the parents had to be gained before the children could be christened; and therefore much of the instruction was given before Baptism, and Confirmation followed immediately after.

The Catechism is wonderfully adapted for the purpose for which it is intended. It is very short, but complete in itself. It deals only with things of great practical importance to every Christian, and upon these it gives a clearly defined expression of true Christian Faith as it has been held in all ages of the Church.

There are five parts in the Catechism. (1) *The Christian Covenant.*—This explains how we were brought into God's family by Baptism, what He has promised to do for us, and what we have promised to do as His children. (2) *The Christian Faith.*—as set forth in the Apostles' Creed, the most ancient form in which the Christian belief has been expressed. (3) *The Christian Duty.*—The Ten Commandments are taught and explained in the duty to God and our neighbour in such a way that our whole Christian duty in all the relations of life is clearly brought before us. (4) *The Christian Prayer.*—The Lord's Prayer is given as the prayer which every Christian is to use constantly, and which is to be the model for all our prayers (*cf.* St. Luke xi. 2, and St. Matt. vi. 9). (5) *The Christian Sacraments.*—The concluding portion of the Catechism gives a brief explanation of the Sacraments of Baptism and the Lord's Supper.

This, then, is our Instruction. There is no part of it which may not be clearly proved from Holy Scripture. In learning Church-truth we are learning Bible-truth, that which will "make us wise unto salvation."

## Family Reading.

Eighteenth Sunday after Trinity.

WHAT KEEPS US BACK IN THE RACE.

We will think about a race again to-day, for we did not finish our talk about it last Sunday.

There is one thing a runner in a race has to be especially careful about, that is, to avoid a fall. Very often it happens that a small thing gets in his way and trips him up; a stone, or a little ridge in the ground, or a hole, and down he goes. He picks himself up again, it is true, but the worst of it is, he has not only lost time, but he *can't run quite so well as before*, the fall has shaken him, and that has hindered him dreadfully. So a good runner is very, very careful to look where he goes, and not to stumble or fall.

Well, do you know that in the other sort of race which you run as a Christian, the very thing you have to avoid most of all is a fall.

Do you see how that is? Why, what is it that keeps you from getting on in the race? How is it that when you go to bed at night you find yourself only a little, perhaps not any nearer to Heaven than you were the night before? What has put you out and given you a shake, and made you feel altogether wrong?

Surely things that have got in your way. And what are those? *Sins*, that is their name, and very troublesome, vexatious things they are! It is quite surprising how sins do keep one back in the race. Stop a minute to think.

Last Monday will do for an example.

I have an idea you set out that morning full of zeal in the Christian race. Perhaps you were stirred up by the words you read last Sunday, and so you thought more than usual about getting on, and getting to Heaven. And so on Monday morning you made a capital beginning; you kept the race well in mind, and somehow things did go on so smoothly and well, it was quite delightful!—work well done, people pleasant, you were quite in spirits.

Afternoon came, and perhaps afternoon is always a little more trying than morning. I suppose people get a little tired in the afternoon, and so are not quite so careful, not so much on the lookout, that is perhaps why sins seem to get in our way more.

Well, do you remember how a sin got in your way suddenly? What sort of sin? Why a quarrel. It sprang up, you hardly know how, but sure enough it did spring up, when you went to another boy's desk to borrow a pen. It was something about a book being lost, and some rather strong words were spoken on both sides. Why, what a pity not to have avoided that! Or you might have crushed the little squabble down with a few manly words, instead of nagging on, until both of you got deeper and deeper in for it.

Ah, it is over at last, but the nasty, disagreeable feeling a quarrel always leaves behind is not over; that goes on for a long time, and very horrid it is!

And so how much like that sin is to a bad fall. That makes you feel shaky and upset afterwards, and so it is with a quarrel; people can't pray after it, at all events not at first. And when they do try to pray, it's twice as hard as usual—haven't you found it so?

And when you lie down at night, where are all your peaceful, happy thoughts? Thoughts about having made a little real advance since yesterday, and being "a day's march nearer home"? Alas! those thoughts are all driven away, there are only sore, angry ones in their place.

You see that quarrel has done its work; it has hindered you from getting onward towards Heaven.

"But I can't help it," you exclaim; "who can help a slip sometimes? If we did we should be angels, not human beings. We must fall sometimes."

Well, I believe that the people to whom this epistle was written found it much harder than you do to keep from falling in their heavenward course. Very terrible sins used to get in their way; and the writer knew that, and so he put before them a great safeguard, something that more than anything else would hold them up. What was it?

"Looking unto Jesus."

Yes, that's it. Look steadfastly towards the dear Lord. Bring Him before your mind's eye. Think of Him in the wilderness a conqueror of sin; think of Him tormented by Scribes with vexatious questions; think of Him in the purple robe, a crowd of cruel faces round Him, each tongue saying something mocking, something that cut into His very soul!

Yet how calm and quiet He was—no answering, no giving back again, no anger at the terrible unjust accusations.

Surely a glance towards Him must help you. I know it will. There is untold strength gained by "looking unto Jesus"; and you see then, too, the awful ugliness of sin. Can you bear to sin after turning your eyes to Him? Somehow you can't! The glance has saved you. Oh, do remember this safeguard; it is the best of all.

A lad was once guarded from doing wrong by carrying a talisman in his pocket—that is, a charm that keeps you safe from harm. When he drew out this talisman and looked at it, he felt as if it were almost impossible for him to do a very wrong thing, even if he were ever so strongly tempted. What was this talisman, do you think?

Why it was—his mother's picture!

When he looked at that, and felt as if her eyes were upon him, he couldn't be wicked, it would grieve her too much; so a look at the picture saved him again and again.

But surely for a Christian there is a better talisman than even this. What is it? Ah, you know already—

"Looking unto Jesus."

#### Greeting.

BY E. P. MARVIN.

(1 Thess. iv: 13-18.)

We shall meet in heaven's morning,  
When earth's night has passed away.  
We shall hail the radiant dawning  
Of the resurrection day.  
When the Lord shall come in glory,  
With our loved ones gone before;  
Then beyond life's finished story,  
We shall meet to part no more.

We shall meet with wondrous rapture,  
Clothed in rare and radiant bloom;  
Like our glorious Lord transfigured,  
All immortal from the tomb.  
Blessed all who loved His coming,  
Called unto the feast above;  
In the city bright and golden,  
And the clime of changeless love.

We shall meet, O lonely pilgrims,  
And our burdens all lay down;  
We shall hail the new creation,  
And receive our glorious crown,  
Hasten, Lord, the promise plighted;  
When, all purified and blest,  
Kindred spirits reunited  
Find in heaven their perfect rest.

"Changed Lots; or, Nobody Cares."

#### CHAPTER II.—Continued.

Meantime little Dorothy grew and prospered, and in due time a governess had to be sought for her. Two English ladies succeeded each other, but both failed in their management and had to give up the task; then a French governess was found for her, and Dorothy grew almost fond of her, but as Daunt grew jealous of this affection, she complained that Miss Dorothy was being spoiled and made troublesome in the nursery; no doubt Mademoiselle was injudicious, and Dorothy, who had always been a troublesome child, grew naughtier than ever, so Mademoiselle had to leave.

Dorothy was a naughty child, there was no doubt about it; from the time she grew strong and vigorous she showed a sign of a passionate temper and headstrong will.

Mr. Chisholm knew nothing of children; his sons had been mere babies when they died, and they had been gentle, good little fellows, about whom he had never had a worry; now Dorothy sometimes worried him to exasperation, and he was seriously concerned at what seemed to him her violent and untamable nature.

It was dreadful to him to bear her shrieks overhead, and to know that it would be probably an hour before she would give in and do some simple easy thing she was told to do.

He sighed as he thought that if she had been a boy he would have known what to do with her; he would have broken her in himself or sent her to school; but he did not know what to do with a girl, and he did not like to send her to school; at any rate, for a few minutes in the day she was a joy to her poor mother, for those few minutes Dorothy could behave perfectly well, but how few they were!

Everybody in the house was ready to admit that Miss Dorothy was a very naughty child, and it was an accepted fact that Mrs. Daunt alone could control her turbulence, so to Mrs. Daunt she was left, and her nurse was by no means ill-pleased when governess after governess gave up the task; not wishing however that her charge should be sent to school, she was careful to lay more stress on their incompetency than Miss Dorothy's waywardness.

For the first three or four years of the child's life she had been a devoted and invaluable nurse, and had managed to keep the charge, who loved her very dearly, under some restraint; but Dorothy was now nearly eight years old, and was perfectly aware that though she was often punished, she as often escaped the due reward of her misdeeds, and that as long as nurse was in good temper and she did not trouble her, she might do as she liked.

She had found out, too, as soon as she had a governess, that Daunt did not care to support her authority; that she had only to complain to her, and that authority was set aside; Mademoiselle

had been completely helpless, and each day Dorothy had been more indulged.

In spite of which indulgence she was often punished by Daunt with some severity, and few days passed without some minutes seclusion in the dreaded cupboard; for Mrs. Daunt was tyrannical, and Dorothy was surrounded with interdictions which fretted and irritated her, and very seldom was she let out of sight, ostensibly because, if she were given any liberty, she was sure to forget herself and do some mischief.

Her white frocks were not to be soiled, or torn, she was not to run and get over heated, she was to wear gloves, she was to keep on the paths. All these rules, laid down by Mrs. Daunt, were sore trials; while there was a governess to help her Dorothy had seldom a chance of enjoying herself in her own fashion, and it was the fact that Mademoiselle had let her alone, more than any other, which had gained her affection; for she resented the constant prohibitions which met her at every turn with passionate, obstinate self-will.

Unfortunately she seldom saw anything of her parents; had she been a gentle, tractable child, the little quiet daughter Mr. Chisholm often sighed for, he might already have found pleasure in her companionship; but she was not this, and her restless energy found nothing but restraint in his presence.

When she went to his study after breakfast to wish him good morning, she escaped as soon as possible; he was the only person she was in the least afraid of, and she never dreamt of telling him anything about herself, consequently Mr. Chisholm had not the most distant idea of the real disposition of his troublesome but very precious little daughter.

Sometimes he took her for a ride, but this was a rare event, and when he did so, he was so occupied in teaching her, that Dorothy never forgot that she must be on her best behaviour, and was shy and silent.

Now and then she had the great joy of driving with her mother, but sometimes even these drives ended in dismay. Dorothy always fidgeted, and her mother's nerves could not bear anything, and she seldom felt strong enough to have her with her, so the mother and child saw each other for only a few minutes twice a day when Dorothy visited the invalid's room.

It was a great disappointment, a much greater one than any one suspected, if these visits were missed, which was sometimes the case.

Dorothy felt very happy while she was clasped in those loving arms and heard endearments whispered over her. She knew mamma at least loved her, and felt as if she could be good if she were only allowed to stay sometimes by her side; but this could not be, it was not easy for the restless child to be quiet long; when one unlucky day from pleading her wish to stay she had refused to move, and eventually had been carried screaming away, the threat that she would not be allowed in her mother's room again had sufficed to prevent the scene being repeated.

Her father had uttered this threat, and Dorothy knew that he at least would be likely to keep his word; the punishment which had followed her obstinacy she had cared little about, but she had secretly fretted for weeks that her mother should think her naughty; she well knew that all her troublesome ways were hidden from her carefully.

"She's warm-hearted and loving, truthful and generous," pleaded Mrs. Chisholm, and she was right.

"She is very unmanageable," sighed Mr. Chisholm.

"Not at all," replied his wife hotly; "you do not understand children. Daunt manages her capitally, and assures me she is generally very good; you must wait till she is older."

And Mr. Chisholm acquiesced, glad that his wife should know no more, and to Daunt Dorothy was left, and as her authority far outweighed that of her governess, she naturally was ready to defy every one else.

This episode had happened a year ago, but now Dorothy's education was becoming a matter of anxiety to both her parents.

Mr. and Mrs. Chisholm divided the year between three places—their home in Scotland, Cannes, and Mrs. Chisholm's old house in Surrey. Here, as in Scotland, the park was of wide extent, and as there

was nothing Mrs. Chisholm dreaded so much for her little daughter as infectious disease, at both these places the child's walks and rides were usually confined to the gates, and no effort was made to give her even the occasional companionship of children of her own age.

At Cannes this seclusion could not be kept up, and Dorothy not only enjoyed her life there, but it roused her imagination and educated her, for she was full of observation, though without it she might have been more contented in her enforced solitude.

She had early learned to read, and story-books were her great delight, and for months together her one excitement; thrown on her own resources, her head was full of her own imaginings, half her time was passed in a world of her own, peopled with companions of her own creation, into which no one entered but herself; and in this world she was the heroine of many and strange adventures.

The world outside the park gates had from her earliest infancy been full of romance to her; she could not remember a time when she had not wished to go outside to see other children—to hear what they did and thought was the desire of her eager little heart, a desire which could find no expression, for she felt that no one could understand it. Even at Cannes she was not allowed the companionship she pined for, and life there had some drawbacks, which were hardly counterbalanced by its advantages.

And now she was making herself miserable at the thought of having another governess, with whom she was to be almost entirely for the future, for a new rule was to begin, and Miss Knox had bargained for the complete control of her pupil.

This strict governess who was coming would not be like the others, so nurse said, and from a feeling of jealousy rather than a wish to frighten the child, Daunt had described the rigour of the rule that was coming in glowing terms, and the thought of this terrible person, who was to deprive her of the little liberty she sometimes enjoyed, had overclouded what would have been a somewhat exciting and entertaining day for Dorothy. Mr. and Mrs. Chisholm had left home early in the morning for London, where they were likely to spend a week or ten days; Mrs. Chisholm had been worse than usual lately, and her husband's thoughts being occupied with her illness, he had not seen much of Dorothy.

At parting he had told her somewhat sternly to be a good little girl and enjoy her holiday, for when Miss Knox came her education must really begin in good earnest; he feared she was a sad little dunce; she must remember she would soon be eight years old, and no longer behave like a baby.

Dorothy had kissed her mother very sorrowfully; no one knew how much she looked forward to her visits to the sick-room; it was no use for nurse to tell her mamma would not love her if she knew how naughty she was, she felt quite sure of mamma's love; but when the carriage had driven off, and she was told by Daunt that she, too, was going away for a day or two, and that her sister was coming to take her place in the nursery, great was her excitement at such a very unexpected event, and she soon forgot her trouble.

Nurse's sister would not "bother" her much, she thought, and a dozen plans for her amusement crowded into her mind, all of which she knew nurse would be sure not to approve of.

Meantime she promised nurse to be good without any misgiving. Her father had asked for no such promise; Dorothy had the uncomfortable feeling that he never expected much of her, and that he always more or less disapproved of her. "What will your papa say?" and "How shocked your papa will be," were phrases used so often that she had long ago learned to accept his condemnation as a matter of course.

Dorothy had amused herself very well all morning, but as the afternoon hours passed on she had felt very dull, and the longing for a playfellow, which often took possession of her, grew so strong that she felt lonely as she wandered down to her favourite gate.

To be Continued.

—All the ways of a man are clean in his own eyes; but the Lord weigheth the spirit.

A Song of Rest.

BY FLORENCE TYLEE.

O weary hands! that all the day  
Were set to labour hard and long,  
Now softly fall the shadows gray,  
The bells are rung for evensong.  
An hour ago the golden sun  
Sank slowly down into the west,  
Poor, weary hands, your toil is done,  
'Tis time for rest!—'tis time for rest!

O weary feet! that many a mile  
Have trugged along a stony way,  
At last ye reach the trysting stile;  
No longer fear to go astray.  
The gentle bending, rustling trees  
Rock the young birds within the nest,  
And softly sings the quiet breeze:  
'Tis time for rest!—'tis time for rest!"

O weary eyes! from which the tears  
Fell many a time like thunder-rain—  
O weary heart! that through the years  
Beat with such bitter, restless pain,  
To-night forget the stormy strife,  
And know what heaven shall send is best:  
Lay down the tangled web of life;  
'Tis time for rest!—'tis time for rest!

Trust and Do Good.

The Psalmist says: "Trust in the Lord, and do good." There are volumes of meaning in these few words. Observe the vital order of the phrase: first trust and then do good. You cannot do any great and permanent good unless you fully and firmly trust in the Lord. You may prattle good words and imitate the actions of a saint without trusting in the Lord. But to do really good, helpful and saving service to your fellowmen, you must first get fitted for it by letting your heart so rest on Christ that it shall become magnetized and energized by the power of His heart. It is such ones, who thus get enthused and empowered, that do the most good in the world. It is not necessary to quote examples which illustrate the truth of this statement. Think of the men and women who have accomplished much good in various lines of Christian and philanthropic service. You may wonder what the secret of their conspicuous success is; but it is no secret. The plain fact is, they have trusted in the Lord with all their hearts; and as a natural and forcible consequence of such trusting, fruitful good in large measure has followed. If the members of our churches would do more good they must trust more in the Lord—not in organizations, not in the machinery of "bands" and "leagues," but in the Lord. He should be the warm centre of heart trust, first and firmest; and then, with the fresh filling from the power derived from Him, you may use all necessary "societies" as consecrated instruments in carrying on every form of good work. Trust with all your heart, and then work with all your might doing good.

His Workmanship.

Theo. Monod once made use of this beautiful illustration. He said: "If a piece of iron could speak, what would it say? It would say, 'I am black, I am cold, I am hard.' Perfectly true. Put that piece of iron into the furnace and wait awhile, and what would it say? 'The blackness is gone, the coldness is gone, and the hardness is gone'—it has passed into a new experience. But if that piece could speak, surely it would not glory in itself, because the fire and iron are two distinct things that remain distinct to the last. If it could glory, it would glory in the fire and not in itself—in the fire that kept it a bright, molten mass. So in myself I am black, I am cold, and I am hard, but if the Lord take possession of my soul, if I am filled with love, if His Spirit fills my being, the blackness will go, and the coldness will go, and the hardness will go; and the glory does not belong to me, but to the Lord, who keeps me in a sense of His love."

—They are learning just now that a man with no belief is like the two dogs in an express packing box. "Where are they going?" was asked. "I don't know," replied the expressman; "they don't know; no one knows. They have eaten their directions."

Conversion.

"A man goes forth from his house into the street in a state of mortal sin. The weight of God's wrath is heavy upon him. In the street he meets a funeral. Thoughts crowd upon his mind. Faith is awakened, and on the watch. Grace disposes him for grace. The veil falls from sin; and he turns from the hideous vision with shame, with detestation, with humility. The eye of his soul glances to his crucified Redeemer. There is a pressure on his soul. It is less than the sting of a bee, if it hurts at all. Yet it was the Creator, omnipotent, immense, all holy, and incomprehensible, on his living soul. The unseen hand was laid on him only for a moment. He has not passed half-a-dozen shop fronts and the work is done. He is contrite. Hell is vanquished."

Hidden Carving.

That is an old story of the Grecian sculptor, who, charged with adorning a lofty temple, was chided by his employers because he fashioned the upper surface of the capitals which surmounted his pillars with the same exquisite handiwork and elaborate care which he bestowed on the carvings within reach of every visitor who might stand on the pavement.

They said to him, "Why do you waste your skill where no human eye can ever behold it? Only the birds of the air can perch in such a place."

The sculptor raised his eyes, lifted for a moment his chisel from the stone, replied, "The gods will see it," and resumed his task.

Old story as it is, it carries a lesson to those who are beginning their life work. Not only is God's eye watching your hidden carving; some day it may—yes, it will—stand forth in full light to your honour or confusion.

How to Please.

"One great source of pleasing others lies in our wish to please them," said a father to his daughter, discoursing on the "small, sweet courtesies of life." "I want to tell you a secret. The way to make yourself pleasant to others is to show them attention."

"The whole world is like the miller of Mansfield, 'who cared for nobody—no, not he—because nobody cared for him,' and the whole world would do so if you give them the cause."

"Let the people see that you care for them by showing them what Sterne so happily called the small courtesies, in which there is no parade, whose voice is too still to tease, and which manifest themselves by tender, affectionate looks, and the little acts of attention, giving others the preference in every little enjoyment, at the table, in the field, walking, sitting and standing."

Toronto Conservatory of Music.

The Conservatory School of Elocution under the direction of Mr. S. H. Clark, opened its first session at its rooms in the Young Men's Christian Association Building, on Tuesday last. The course embraces a thorough study of vocal culture and expression, also the Delsarte system of physical and esthetic gymnastics.

Miss Macgillivray, a lady of most artistic attainments and reputation, will have charge of the Delsarte Classes.

Doherty Manufacturing Company, Sarnia, Ont.

Prominent among the exhibits at the Toronto Fair was the exhibit of the above Co.—hot water boilers, for heating gas stoves for cooking, which have new and novel features of merit, not found in others. The gas stove has a water heater for baths ingrafted in its construction, so that the same gas that does the cooking heats the water, thereby making a great saving in fuel. The Company make a specialty of gas stoves; being close to the American frontier, have access to all the latest ideas in stoves, furnaces, hot water boilers, and the public can depend on getting all the latest improvements of the age.

—God pardons like a mother, who kisses the offence into everlasting forgetfulness.

## Toronto College of Music.

In the interest of the Toronto College of Music, Mr. Torrington, during the past summer, has visited the principal music schools of Europe, notably the famous Berlin (Joachim) school, Leipzig Conservatory, Royal Academy, and the Royal College of Music, London, England, being received in the most cordial manner by eminent musicians in both countries. *The Musical News*, London, Eng., September 4th, has the following: "Under the able and zealous direction of Mr. F. H. Torrington, the Toronto College of Music is doing right good service to music in Canada, and its recent affiliation to the University of Toronto in connection with the preparation of candidates for degrees, will ensure that these distinctions must be honestly earned. We are glad to see such a promising music school established in the chief city of the Dominion; the systematic course of teaching adopted shows that the school is working on the right lines. Mr. Torrington has just been paying a flying visit to the continent and England, gathering fresh ideas for carrying on his work in the best and most experienced way." In addition to the already well-known and accomplished staff of teachers, Mr. Frederick Boscovity, the celebrated solo pianist and composer, whose name is synonymous with all that is refined and artistic in piano playing, has joined the College. Much of artistic excellence may be expected from the College during the coming season.

## Edmund Burke and His Horse.

In the decline of Mr. Burke's life, when he was living on his farm at Beaconsfield, the rumor went up to London that he had gone mad. A friend, a man of influence and rank, hastened to Beaconsfield to learn the truth. From Mrs. Burke he received this pathetic explanation:—

Mr. Burke's only child, a beloved son, had long before died, leaving a favorite old horse, which was kept in the park.

Mr. Burke, in his morning walks, would often stop and caress the favorite animal. On one occasion he perceived the horse at a distance, and noticed, in turn, that he was recognized by the horse.

The animal drew nearer and nearer to Mr. Burke, stopped, eyed him with a pleading look of recognition, which said as plainly as words could have said, "I have lost him, too;" and then the poor dumb beast deliberately laid his head on Mr. Burke's bosom.

Struck by the singularity of the occurrence, moved by the recollections of his son, overwhelmed by the tenderness of the animal expressed in the mute eloquence of holy nature's universal language, the illustrious statesman for a moment lost his self-possession, and clasping his arms around the neck of his son's favorite animal, lifted up in piteous grief that voice which had filled the arches of Westminster Hall with the noblest strains that ever echoed within them.—*Golden Days*.

## Some Things Worthy of Attention.

In order to call attention to the great care necessary before burying the dead, the following extracts from a medical journal are given, namely, five signs of death: First sign, cessation of circulation and respiration; second, cooling of the body from 99 degrees to that of the atmosphere, usually in twenty-four hours or less; third, rigidity, which begins in about six hours after death; after some hours there is again relaxation; fourth, resistance of muscles to galvanization; fifth, mortification, which generally commences in about forty hours after death, and generally shows first over the stomach.

Physicians should always see the dead person before giving a certificate, even in cases where they have been in attendance just before death.

On the authority of a physician, it is understood that, in embalming, a slight incision is made first, before going on with the process, which seems a necessary safeguard.

The attention of mothers and nurses is called to the covering of infants' heads too closely, lest they should not have sufficient air to breathe freely.

## The Dying Christian.

(From the French of LAMARTINE.)

What do I hear around me?  
The solemn bell is pealing,  
What weeping group surrounds me,  
In supplication kneeling?  
For whom swells forth that funeral chant,  
And why that torchlight flares?  
O Death, it is thy voice I hear,  
Soft whispering in my ears,  
In accents wild which grieve me not,  
For brighter visions loom:  
I wake again to find myself  
Far, far beyond the tomb.

O Thou, the spark which first was drawn  
From the Creator's Breath,  
And, though immortal, deigns to dwell  
In bodies doomed to death,  
Cease this vain fear, thy freedom's near,  
And boldly meet the fray,  
Then take thy flight, O living soul,  
And swiftly soar away.  
Come wipe your tears, cast off your cares,  
All earthly misery,  
Unfettered rise to realms above,  
For this it is to die.

Yes! Time has ceased to count my hours,  
And days like moments fly,  
And brilliant messengers appear  
To waft me to the sky.  
What crystal halls, what mansions rise,  
Before my aching sight,  
As clad in robes of purest hue  
I float on waves of light,  
Beneath me fast the world recedes,  
And vanishes in night.

But what is this? My joy complete,  
I gaze once more below,  
For through the air from earth's dull shores  
Come sobs and sighs of woe.  
Companions of my days of toil  
Who still in exile roam,  
Why weep because in heavenly spheres  
My soul has found a home,  
Forgetfulness of all my ills  
Obscures my wondering brain,  
As entering the Celestial gate,  
I tread the Eternal plain.

C. L. J.

## "God is Love."

But you say, "I am so little, and God so great." Yes, I know you are insignificant, and I know He is infinite; but has it never occurred to you to reflect that the God with whom we are dealing is the God of little things as well as of great things? You turn your telescope, and you watch the sun in all its glory, how vast it is, stretching away beyond the limits of your imagination. Then you turn away from that dazzling spectacle, so full of untold splendour, and your eye falls on a little tiny floweret at your feet. You are just as much impressed by that as by the sun. But you go further, and say, I have not seen enough of this little flower yet. You bring out your microscope, and the more you look at it the more you admire, and you are lost in wonder at God in His condescension to littleness as well as His infinite greatness. Ah, thank God, we are dealing with the God of the microscope as well as the God of the telescope. I spoke on this wise in a church in the Isle of Wight some five years ago. A dear and venerable clergyman was reading the prayers for me—a man eighty-five years old at that time. He was much moved by the sermon, and he said, "Your words recall an incident of my early life. I was at that time quite a worldly man—I had hardly begun to think seriously at all. I was travelling through a wild part of Ireland, through a fine mountain pass: I had never seen such scenery and such splendour of vastness. I journeyed on quite overpowered with the beauty of the view I was gazing at, when all at once I chanced to turn my eyes from the hills, and I found close to me a vast bed of what is called London Pride, one of the most minute of flowers: there in all its beauty it was spread all round my feet. Worldly man as I was, the contrast between the glory of that vastness and the beauty of that littleness of God's work so weighed upon me that I dropped on my knees in that bed of flowers and burst into tears." I am not surprised at it. The greatness of God impressed him all the more because it was contrasted with His interest in littleness. You are not too small for God to think of you; not too insignificant for God to love you.—*Rev. W. Hay M. H. Aitken.*

## Hints to Housekeepers.

ORANGE CAKE.—One and one-half cupfuls of sugar, two-thirds cupful of butter, three cupfuls of sifted flour, two eggs, one cupful of milk, one teaspoonful of cream of tartar, one half a teaspoonful of soda, grated rind of one Valencia or Messina orange.

FROSTING.—Fill the juice of one orange with frosting sugar. Spread, and let harden. This will make a thin frosting—more like glazing. If a moderately thick boiled frosting be spread upon this, it will be all the better.

REGINA RIPPLES.—"I took six bottles of Burdock Blood Bitters for liver complaint, headache and dull stupid feeling, but now I am entirely well and healthy, having also a good appetite, which I did not have previously."—Mrs. T. Davis, Regina, N. W. T.

COFFEE CAKE.—One cupful of brown sugar, one cupful of molasses, one-half a cupful of butter, one cupful of strong coffee, one egg and yolks of two, four even cupfuls of flour, heaping teaspoonful of soda in the flour, one tablespoonful of cinnamon, one teaspoonful of cloves, one pound of raisins, one-fourth pound of citron. Soften the butter, beat with sugar, add egg, spices, molasses, and coffee, then the flour, and lastly the fruit dredged with a little flour. If in one loaf, bake one hour in moderate oven; in two small loaves, bake in a short time.

CLINTON CLIPPINGS.—"I had for years been troubled with dyspepsia and sick headache, and found but little relief until I got Burdock Blood Bitters, which made a perfect cure. It is the best medicine I ever used in my life."—Hattie Davis, Mary St., Clinton, Ont.

CARAMEL CAKE.—One cupful of butter, two cupfuls of sugar, one scant cupful of milk, one and one-half cupfuls of flour, one cupful of corn starch, whites of seven eggs—less will do—three teaspoonfuls of baking powder in flour. Bake in a long pan. Take one-half pound of brown sugar, scant quarter pound of chocolate, one-half cupful of milk, butter size of an egg, two teaspoonfuls of vanilla; mix and cook as syrup until stiff enough to spread. Spread on cake and set in oven to dry.

DELICATE CAKE.—Three cupfuls of flour, two of sugar, three-fourths cupful of sweet milk, whites of six eggs, half cupful of butter, teaspoonful of cream tartar, half teaspoonful soda. Flavor with lemon.

COULD SCARCELY SEE.—Mrs. John Martin, of Montague Bridge, P. E. I., writes: "I was troubled last summer with very bad headaches and constipation and sometimes could scarcely see. One bottle of Burdock Blood Bitters made a complete cure of my case, and I wish you every success."

MARBLE CAKE.—White Part: Whites of seven eggs or less, three cupfuls of white sugar, one of butter, one of sour milk, four of flour, sifted, and one teaspoonful of soda; flavor to taste. Dark Part: Yolks of seven eggs, three cupfuls of brown sugar, one of butter, one of sour milk, four of flour, sifted and heaping, one tablespoonful each of cinnamon, allspice, and cloves, one teaspoonful of soda; put into pans a layer of dark, a layer of light and so on. Bake an hour and a quarter. If coffee cups are used to measure, this will make one large and one medium cake.

Another recipe similar to marble is this: Make a rich plain cake, white cake if you wish. Mix a teaspoonful of cloves, cinnamon, pimento and other ground spice aside from ginger, with a little molasses. Streak the white cake with this. The effect is rather odd. The final layer must be light, thus the deception is more complete. I should not recommend frosting this.

**Children's Department.**

**The Lost Petition.**

"Lord comfort her," I used to say  
In my petition every day  
Before my darling went away  
From me;  
Now, when I kneel for nightly prayer  
The old words fall upon the air  
Unwittingly.

I pray for those who, by my side  
Still walk the road; for those I've tried  
To help; for those who yet abide  
Upon the earth;  
For my own wayward, sinful heart  
Where unbelief sometimes will start,  
Or doubt have birth;

I pray for sister, neighbour, friend,  
For pupil; oft a prayer I send,  
As on my knees I humbly bend,  
For absent brother;  
And then, unbidden to the skies  
The old petition will arise,  
"Lord bless—my mother."

And she is blest; yet still I say  
The same old prayer; oh! tell me, pray,  
My dear Lord Jesus, if I may  
Have thy permission?  
When, for the other loved I seek  
Thy blessing, is this prayer I speak  
A lost petition?

**Learn to Obey Cheerfully.**

"When I get to be a man I mean  
to do just as I please."

I suppose every boy thinks that, but  
I wonder how many men will say that  
they do, or ever have done, just as they  
please. The truth is that as long as  
we live—and that is forever—we shall  
have to obey. That is the reason  
doubtless why we have to begin as help-  
less babes, so that we can learn obedi-  
ence the first thing.

If we shall always have to obey, it  
will be well to learn to do it gracefully.  
At first we must obey parents, then  
teachers, then laws, and, over and  
above all, the laws of God.

"But we can disobey these."

Certainly, and if we do, we are only  
obeying something else. The boy who  
rebels against the authority of his father  
obeys his own under-ground nature,  
or the suggestions of evil companions.  
The man who steals or murders dis-

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obeys law, but he obeys his own wicked propensities. Which then is wiser, to yield to the just authority of parents, teachers, laws of man and God, or to the evil influences which oppose them? Boys often think it manly to rebel, but the greatest men have been those most obedient to proper authority. General Grant was one day walking on a government wharf smoking, when the guard said to him that smoking was not allowed here. Grant did not rebel, because he was a general, and the command had been given by a subordinate; he at once threw away his cigar, remarking that it was a very good order. You see he knew the dignity of obedience.

General Sherman did not approve of General Grant's plan for taking Vicksburg, and wrote a protest. Then he obeyed Grant's orders as heartily as if he himself had conceived the plan, and Grant said that Sherman was a hero. Boys think it grand to be soldiers, but soldiers must obey before they can command. Sheridan was so prompt to obey orders that he was advanced to the command of a large part of the Army of the Potomac, and Warren, who did not obey promptly, was superseded.

Boys sometimes question the wisdom of their father's commands, but they should obey cheerfully, and in after years they may see that the command was good and wise. Perhaps you have never thought that your son will be apt to be like yourself, even in your faults. Aristotle said that a man accused of filial disrespect excused himself by saying, "My father beat his father, and he his father, and my son will beat me when he is a man, for it runs in our family."

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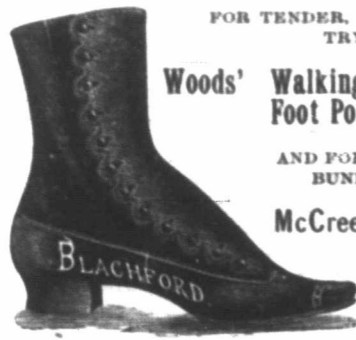
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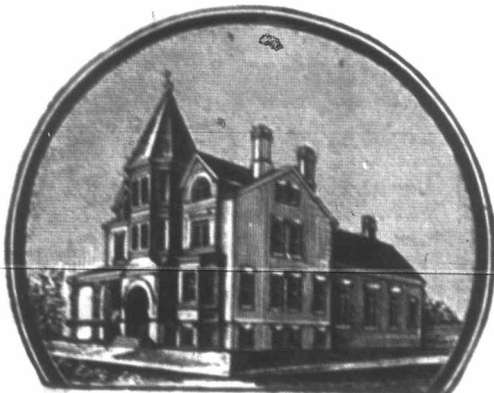
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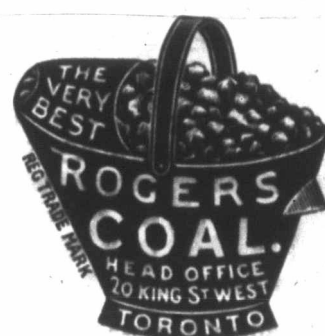
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