

Dominion Churchman.

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA

Vol. 15.]

TORONTO, CANADA, THURSDAY AUG. 22, 1889.

[Nos. 82, 83, 84.]

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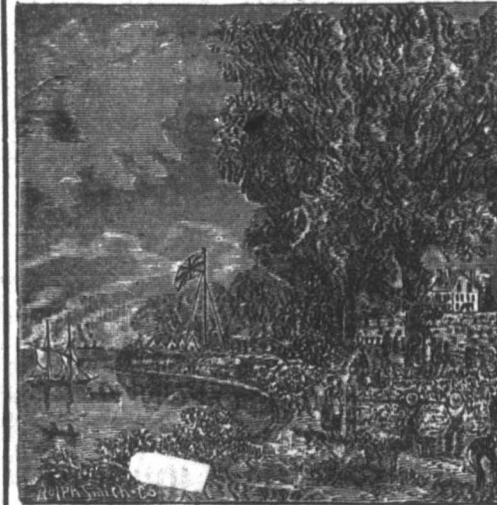
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Aug. 24th.—TENTH SUNDAY AFTER TRINITY.
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THURSDAY AUG. 22, 1889.

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

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

TO CORRESPONDENTS.

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

WHAT NEXT?—We recently recorded that the Wesleyan body had in several instances of late adopted practices and language decidedly Catholic. From an English paper we learn that at Penzance, where Methodism is very strong, this body celebrated the festival of Corpus Christi! This is of all festivals the one most commonly associated with Romanism because of the extravagant lengths to which the Roman Church goes in celebrating Corpus Christi, as is well known in the Province of Quebec. We have no objection to this Festival, but it would be well for the Wesleyans to adopt some policy in regard to festivals which would be consistent. Recently their chapels were used in many places for services of song in honor of Mr. Gladstone. Now we, in all humility, submit that to hold a solemn service one day in a place of worship in honor of a living politician, and then hold tea fights in honor of the festival of Corpus Christi, is hardly consistent. Then, further, we cannot but feel it rather hard to have the clergy abused

who adopt certain usages commonly associated with Romanism, often most erroneously, by the very same religious body that is making constant advances towards other usages that are distinctly Romanistic. We should like to know whether the Presbyterians of Penzance joined their Wesleyan neighbours in this Corpus Christi festival? It looks to us as though the High Churchism of John Wesley were working in the views of the body he called into existence.

THE TOTAL BLASPHEMY.—On Sunday, the 28th July, a Gospel temperance meeting was held at Grimsby Park. The speakers were, Rev. Mr. Lucas, of Toronto; and Mrs. Bradley, of England. Mrs. Bradley, after denouncing the use of intoxicating liquor in every case, touched upon the nature of the wine made by Christ at the marriage feast, and asserted that, "if she thought this wine was intoxicating she would go back on her Saviour and join Bob Ingersoll and his crowd of unbelievers."

Judging by her own language we should say that this person when she goes "to join Bob Ingersoll" will have a very short road to travel—a step or two at the most. A woman whose whole faith in Christ rests upon her ignorance of what no learned person has the least doubt about, a woman who declares that she would renounce Christ if it were shown to her that the Son of God differed in judgment from herself, is only a Christian in name. Grimsby Park is "run" by the Wesleyan body. We ask their attention to the language used by a woman who declares herself so nearly an atheist. Her faith in Christ is shallow indeed to be no deeper than her knowledge of the Biblical wine question, and her sense of decency even shallower when she uses language that is blasphemous to the very core. Grimsby Park ought to be fumigated after such language.

DO A LITTLE AND DO IT WELL.—The Bishop of Lincoln addressing the pupils of a girls' school said: "Try, then, when you learn hymns or sacred poetry, to exercise your memories. I would not have you merely repeat straight off like a lot of parrots, but what you learn should be impressed upon your memories, and there should be conviction with it as well. Let me say a word about the habit of thinking. As you grow older, you will be better in that respect. Begin to think while you are young: that is my advice. Don't be in a hurry to read a quantity of books, but read the books you do read over and over again. Take care not to waste your time in worthless books, but get good books, and read them over several times. Don't be afraid of saying, "I have not read everything"—don't be afraid of that. Make sure of what you are doing. When you go home, don't be ashamed if you have to say, "I have not read all French or German literature; I think I know one or two French verbs, but I should not like to be asked an irregular verb." Well, my dears, I am told there are such things as irregular verbs. Don't be afraid of saying you have not read everything; do a little, and do it well. That is what will do you the most good. There is one word more. What I have been saying would, in modern language, be called "Some hints on culture," or something of that sort. Well, culture, without religion, is a narrow and selfish thing, and culture itself may even lead you into one of those miseries which every educated person is anxious to get out of—namely, self-consciousness. Culture of itself, the mere improvement of yourself! No! You want something to lift you above yourself, to lead you outside yourself, to lose yourself in the love of God and the love of others. This is what you want to get at. Culture by itself has been said to be a dead and dividing thing, and so it is; for I myself have seen cultured people who were, as it were, dead and divided people—who would look at a thing as though they didn't know whether it was a caterpillar or a leaf. They had a kind of disdain about them; and it makes culture dangerous in such people. But if you have religion combined with culture, it will make life joyous and bright. Get the knowledge, my dear children, the love of God, and the love of good—then you will have that which is an ennobling and a happy thing. When you go to your homes, go with a determination to be bright, and to make home bright, and may God bless you!"

ARCHDEACON FARRAR ON BOOKS.—What a difference in the potentiality of human happiness was made by books! They must think what life would be without books if they would realise what life might be with them. Did they desire wealth? Books would bestow on them wealth beyond the dreams of avarice from treasures more golden than gold. With books they might hold Egypt and Assyria, and Greece and Italy in fee simple, and call the world their own. Learn but to read, and the poorest of them might be lords of all that mankind had thought. Books might be in them an amulet against vice and misery, for books could save them from long days of idleness and from that vacuity of thought which was fertile of degradation. What excuse was there for the poorest to seek for companions among the blighted groups which hung about the doors of the gin palace or the low haunts where pleasure foraged for death. No companions! Why, if they would, the noblest of all societies would welcome them; kings would utter to them their best thoughts, and saints sit beside them like brothers. Was it nothing that, at the turning of a page, they might find the best and greatest of men eager to talk to them; orators ready to pour forth their most splendid periods, poets with their garlands and singing robes about them? Once more he asked his hearers to think what books might be to them for instructiveness. They would throw open the gates of nature, and science would be a beneficent archangel to teach them the beauty, the wonder, and the power of the works of the Lord. There was all history open to them with its powerful and thrilling interest, "a Divine book of revelation, of which the inspired texts are great men." There was all biography to reinspire their failing faith in human nature, and to nourish them with the viaticum of good examples by showing how the noblest men had lived. Would they learn fortitude amid a hurricane of calamity and tornadoes of slander? Let them read the lives of Origen and of Milton. Would they learn the might and majesty of self-sacrifice? Let them read of Francis of Assisi and Francis Xavier. Would they learn how the high desire that others might be blessed savoured of Heaven? Let them read of John Howard, and Elizabeth Fry, and Father Damien. And if they would turn from these more solemn lessons, poetry might uplift them on her wings and scatter their path with gleams of paradise.

BUT though the fading leaf is a lesson to pride and to the insolence of strength and youth, teaching us that we should be humble, yet it need not make us sad. The faded leaf has done its work, and in another summer shall be replaced by a fresh green one! The Christian, who has served God in this life, hopes and trusts to bloom again in the resurrection spring-time. The ancients planted evergreen shrubs like the cypress in the cemeteries, as if to say, the soul is immortal, though the body may wither like the leaves on ordinary trees! The Gospel of Jesus, "bringing life and immortality to light," is like the dove with the green leaf in its bill, which came to Noah, imprisoned in the Ark. It was a symbol of peace, and of a fresh life! And therefore the Dove and the olive-leaf was a favourite figure to place on the tombs of the early Christians in the Catacombs of Rome.

The best way to see divine light is to put out your own candle.

A CHURCH SCANDAL.

OUR attention has again and again been drawn to the lamentable condition of affairs in the Diocese of Toronto in regard to the appointments of parishes and missions. The Bishop is by law held responsible for these appointments, and has very large powers in making them. Certain restrictions are, however, placed upon him, with the express intention of giving the people of the parish, or the congregation, a voice in the selection of their clergy. This reservation is being taken advantage of not only to deprive the Bishop of his prerogative, but also of practically superseding the parishioners. Of course the people are being very artfully gulled into a policy by which their liberty of choice and selection is practically annihilated. Flattery, and other ignoble arts are used by certain plotters and schemers to deceive the parishioners into an abandonment of their rights in the interests of a party institution and a party clique.

We are not aware that there is any legal status given to the representative of any particular party or school because of his party position, but none the less the whole machinery of the diocesan patronage is now being gradually seized upon in order to aggrandize one party in the Church, with a contemptuous disregard of the rights and claims of those who are not bound by the shackles of that party.

We predicted that this would occur when the party school was founded. Our words are before us and they read prophetic. We declared our conviction that candidates for our ministry would soon be divided into two classes, 1st those who with an honest and good heart had given themselves to the work of preparation for Orders without a thought of advancement, and, 2nd, others who had deliberately put themselves into the hands of party wire-pullers and agents in order to get into Orders as cheaply as possible, and be aided by the party machinery in securing good positions.

That is an exact description of what has for some time past been going on in the diocese of Toronto.

The candidate for Orders who is not backed up by the party is literally not only without any influence with those to whom his future is committed, but he has the consciousness of standing at the threshold of his career heavily handicapped by an organisation whose interest it is to hold him back from obtaining any position the party desires to secure for one of its students.

We speak plainly because the evil is utterly scandalous to the Church, and a vile wrong to those young clergy or candidates who have not been educated under the auspices of the party.

If the Bishops cannot check such an infamy as this they are indeed helpless and useless in one most important sphere of work. Can anything be conceived more outrageously unjust, or more violently contrary to the whole tenor of Church legislation in regard to clerical appointments, or more opposed to the spirit of

the Church of England, than, that a knot of irresponsible partisans should practically usurp the power of appointing to parochial positions? We talk much, and properly, of Popery and of Jesuit usurpation, but here, in our own Church, we have one man who by the power of a party at his back is really acting as the Pope of one diocese, overriding its Bishop and exercising authority in a sphere within which he has not one shred of lawful jurisdiction!

We declare without hesitation that the parent who sanctions his son preparing for the ministry while a conspiracy exists such as will do its utmost to place obstacles in his path and rob him of just recognition of any education or merits he possesses, is doing that son a wrong which may inflict upon him life-long regrets. Young men are naturally prone to unselfish enthusiasm, to strong hopes, and to over confidence in the justice they will meet with.

While this iniquity lasts there must be a lowering of the social and educational standard of divinity students and of the clergy. It is now apparent. The class of young men who will submit to such party discipline as is imposed on students who are to become party agents must be very inferior in every respect. They know themselves to be intellectually and spiritually the bond slaves of the party, but they know that the humiliating condition of their obedience will help them to promotion—and they suffer the bit and bridle for the sake of the oats in view.

Not content with demanding, or plotting to seize every vacant parish, these ambitious usurpers are even now deliberately working in several parishes to foment disturbances, solely to create a vacancy which they desire to fill. That a clergyman is settled down in a parish doing good work and fairly prosperous, is nothing to these people. They have no more regard for any one who is not of their set than a hawk has for a chicken. If he occupies the post they desire, he must be driven out,—that is all their policy. If he is a candidate for a parish they wish to control he must be got out of the way by slander, by party caucusing, by local hostile demonstrations which have been got up at headquarters. All the arts of political trickery are brought to bear to capture the position for the party favorite. Over all this wickedness and meanness there is thrown a cloak of exalted pious professions, that, to those who know the workings of the party ring, are most revolting. Let this scandal go on developing and in a few years the clergy of the Church of England, in the diocese of Toronto especially, will rank on a level with the ministers of the meanest sects. The work of depravation has already begun.

EVIL HAS MANY BRANCHES.

TO any one looking round for a subject to write an essay upon we suggest as a topic "The conceit of the present age." This topic might be illustrated by a thousand examples, its causes might be discussed, its evils, its ludicrous and tragic aspects, and the best mode of checking its growth.

It seems somewhat anomalous that in this age of specialization and the division of labor, there is a widespread belief in the popular mind that every man's judgment is equal to any other man's. This is the age of quackery. The duly licensed physician, educated for his profession, has rivals at every corner in men and women whose nostrums and treatment are superstitiously believed in even by our most respectable classes. Audacity carries more weight than special training with the masses even of our better educated citizens. There was a striking evidence of this conceit given a few years ago by the then Mayor of Toronto. The most distinguished hydraulic engineer in the world, Sir Frederic Bramwell, was in that city. He, as his manner is, made a thorough inspection of the machinery used for the water supply. Sir Frederick expressed his judgment of this machinery to be, that it was wasting \$10,000 per annum which might readily be saved. He was amazed at such waste being allowed to go on, being equal to the amount of interest, at the rate paid by the city, on \$250,000. He offered to state his views, and give his advice to the Mayor and Aldermen of the Board of Works, free, as he was only visiting the city for pleasure. This munificent offer, for the presence of such a world renowned expert could not have been secured for many thousand dollars, was laid before the Mayor of Toronto and declined! He, a mere trader, who had not even an elementary knowledge of mechanics, or engineering, considered his own judgment worth quite as much as that of the most accomplished, most distinguished mechanical engineer of this age! And so the citizens went on being fleeced, and are being fleeced to this day, because of this conceit we speak of.

It is a form of the same vulgar spirit which inspires men to take on themselves the duties of religious teachers without adequate training. It is the same spirit which provides them with congregations. It is the same spirit in one of its basest forms which moves men to assume academical titles, and to accept them, without the culture such degrees imply. It is this spirit that gives wealth to quack medicine vendors, popularity to faith healers, and the notoriety they so dearly love to charlatan philanthropists and evangelists.

One of the minor phases of this conceit is seen in the catastrophes that so frequently occur on our lakes, boating accidents that are so sudden and so heartrending. The citizen of to-day needs no training for anything. How to manage a boat, he thinks, comes by nature, but alas! how not to drown nature does not teach. As men sow they reap. Society is infected to the very core by this vile contempt for experience and special training. Our foul sewers breeding fevers, our wasteful public works, our scaffold accidents, boating accidents, are all branches of this upas tree of Conceit. Other branches are seen in certain of our Colleges where Professors are at work whose acquirements would not be visible unless viewed through the magnifying glass of party.

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the process is a very slow one. We can only hope that every Churchman at least who has regard for truth, for honor, for the interests of education, and the reputation of the Church of England, will do his duty by a stern condemnation of the charlatanism that is so fashionable, and so great a scandal to this age.

FIRST CLASS DISHONOR.

THE advertisement of a new proprietary school, announces that certain members of the teaching staff took "First class honours," that is, achieved the highest academical distinction, the truth being that these persons who are alluded to as so distinguished, never were students at all in any institution entitled to confer such a distinction as "First class honours," as they merely attended the classes of a divinity school.

It is much to be deplored that such language is used in this connection. Some of our non-conformist neighbors are in the habit of giving their ministers academical titles with a total disregard of the usages of the learned world. They dub their preachers "Doctors of Divinity," as freely as Americans style men, "Colonel." But the Church of England has never so degraded titles of learning, had she done so her ministers would not have reached their present fame as the most learned body of clergy in Christendom. When a man allows himself to be dubbed D. D., who cannot pronounce the letters of the Greek Alphabet, as some Doctors of Divinity known to us cannot, he demonstrates his ignorance of what constitutes the difference between a charlatan and true men of learning.

To confer the distinction of "First class honours" upon one who has not passed through the training and labours demanded by a University before such a rank is conferred, is to set the Mint stamp on base metal, it is an affront and injury to all real Honour men, and is in violent opposition to the established honorable usage of the Church of England in keeping titles of learning from degradation.

"First class honours" is a well recognised, high academical rank, it means a University distinction, it has no meaning whatever, it is a mere bombastic phrase when applied to one whose education as a scholar began and ended outside a University. We know whereof we speak when we affirm that the average English public school boy of from 14 to 16 years of age, is a far better scholar and theologian than those who are advertised as having won, "First class honours." How can our sons be so educated as to become cultured christian gentlemen, by teachers who assume academical distinctions, that in their cases are an imposition?

NOT UNIFORMITY BUT FREEDOM.

DEAN PEROWNE'S proposal to solve the Ornaments Rubric difficulty meets with considerable support from Churchmen of all schools. Two things are obvious, first, those who read that rubric to make the so-called "vestments" compulsory, will not submit to

any curtailment of the liberty given them by that rubric; second, those who take the opposite view, who regard "vestments" as Popish rags, will not submit to any interpretation of that rubric which would render wearing of the vestments compulsory. Dean Perowne suggests that, "Convocation declare plainly that the Ornaments Rubric should be taken in its natural and obvious sense, without the insertion of a negative, as defining the maximum of allowable ritual. But then the rubric so taken must be permissive, not compulsory; and as regards vestments, let it be clearly understood that, while those in use in the second year of Edward VI. are legalised, it shall be sufficient if at all times of his ministration a clergyman wear surplice, hood, and stole or scarf." This would give all the freedom required, and take away the power of legally worrying those to whom the higher ritual is attractive, neither party could reproach the other with failure to comply with the rubric.

We are satisfied that some compromise of this kind is the true way to solve the present difficulty.

It is significant that the Churchman Magazine, by far the most ably conducted organ of the Evangelical body, indeed one of the oldest of our Church periodicals, takes the same ground as the Dean of Peterboro. What other position can be taken? It is hopeless to expect that force of law will compel those who take the Ornaments Rubric in one sense, to, on the one hand, abandon, or on the other adopt usages which their reading of that rubric approves, or does not require an observance of. It is a dead lock if uniformity is demanded, but freedom to use or not to use the vestments, while it must produce a certain amount of confusion and friction, will allow the work of the Church to go on, and with charity on both sides, need not produce any serious trouble.

THE SOCIAL WORK OF THE CHURCH.

A THIRD thing we have to do is to teach people to meet the temptation of the material world rightly. There is a growth of habits going on which threatens the social life, and threatens to undo all we are trying to do when we teach people to use the material world rightly. Therefore I rejoice that you have taken gambling and betting for one of your subjects, and that it is put into such hands. There rises before us then the vision of all that the Church has gained of late years, not for her own sake, but for the people's sake, by her great moral societies; and still the history of the world goes on spreading before us fresh needs. I believe there is nothing which has so tended to put the Church in its present position as regards the great working class as her zeal for their temperance. I believe they are equally waiting for the Church to work among them for their purity, and I am thankful that a society has been started that shall work for that. Next, there come before us the horrors of the liquor traffic with native races. There are horrors which have not yet been

fully put before the public. There are horrors with regard to slavery, and it is for the Church to find out what the House of Laymen discussed—what is the duty of the Church with regard to slavery, and to recognise that the Church has a duty. Then, again, the Church had to recognise that all our English society is based upon the purity of the family—that the lines of the family—what constitutes the family—that is to say, that particular familiar circle within which persons may not marry—is clearly laid down by Scripture and society, and that line the laity and the Church ought to maintain, and to affirm the conviction that if the family circle is once broken in upon, the widening circle of society will be very much injured. And then, among social works, there is nothing we have to attend to more than the people's evenings. Masses of young men and young women, of girls and boys, go home from work at all hours during the evening, and have no place to be in except the streets. Little by little—but ah! how slowly, compared with what has to be done—we are opening places of healthful, useful, and social resort. We ought to go on pressing forward. We do feel that people want amusement in the evening, and we do feel that amusement, like all other gifts of God, can be sanctified, and none others have the power of dealing with the people's evenings as the Church has. Those who have visited such places as the People's Palace will agree with me that we have not merely to provide places in which they can spend a rational and pleasant evening, but we have to create in many the very taste for a rational and pleasant evening. There are thousands of people who by this time have lounged into the People's Palace—young men with their hands in their pockets—and lounged out again, because they prefer street-corners, with their dreary and wicked associations, to places where there is light and comfort and entertainment and instruction—gymnastic exercises, healthful occupation of all kinds provided for them. And, surely, we do stand in a difficult position, surely we stand in a critical position as regards future history if we find that those things which we know to be best, happiest, and pleasantest are not pleasant to by far the majority of those to whom they are offered. But if this be so we must also be on our guard against any violent infringement of their liberties. Nothing is to be done by driving people into the pleasantest and happiest places. We have to take care of the poor people, working in shops. They do deserve our utmost compassion, sympathy, and effort; and then, on the other hand, if you will go about the streets and see working men and their wives, and their children, happily walking up and down and gazing into the shop-windows, looking to see the articles exposed, and liking the brightness thrown across the pavement, you will, I am sure, feel with me that it would be far more injurious—it would deserve a name which it does not deserve now,—the name of a pandemonium, I believe—if you were suddenly to close all these shops. There are thousands of people whose only exercise is

walking up and down the streets, in such light and brightness as they have; and whilst we are careful to do one good thing we must be careful not to do a bad thing. The Sunday sale of food is a subject we must think about. I am persuaded, from what I see and hear, that almost more harm would be done by successful action on our part than by quietly leading the people, as we are trying to do, to have a feeling on the subject. I think one of the happiest things I have heard since I came to this place was in a little note I received yesterday from the rector of Lambeth, telling me that the poor people along Lambeth-walk—where there is a Sunday morning market with which the police have not ventured to interfere—have asked him to hold a meeting, where they may consider not violent abolition for their neighbours, but what they can do for themselves. That seems to me to be the right fruit of honest work in the right direction. The progress must be from within.

SKETCHES OF TORONTO CHURCHES—THEIR HISTORY, ENDOWMENTS, PROGRESS AND WORK.

8. TRINITY CHURCH.

Next upon the scene, about the year 1848, appears the interesting old foundation, commonly called "Trinity East" or "Little Trinity," a comparatively small and feeble venture at first in the old part of the city, but now enlarged and embellished, so as to take a worthy place among the nine modern Churches of the city. As the trend of the city has been westward, Trinity Church has been left "in the rear" for a long time. The extraordinary progress of the city, however, has brought it to pass that, checked at the south by the Lake, and hemmed in by the Spadina heights at the north, the population has flowed back, as it were, eastward again, and an immense increase has taken place, even across the Don—in fact a new city has been built up there. Then "the day" of Little Trinity has come again, and it has grown into a fine Church, with large schoolhouse and neat rectory—not so picturesque as St. Paul's, Bloor Street, but substantial and effective. Old residents will remember the names of Ripley and Mitchell, before the time of the present venerable and respected rector, who, singlehanded, has held the post so long and so well. A Sunday School and congregation of 400 or 500 each, attests the reality of the work. Although the parochial income is derived from people mostly quite poor, and is, therefore, comparatively small, the parish has the advantage of backing from the powerful and wealthy families of Messrs. Gooderham and Worts. Besides there has lately come to the rector's aid a fine endowment, a few acres of land, left privately, and now become exceedingly valuable as city property. That alone will furnish a large income, quite independent of local contributions. This is a good example of the wisdom of these small local endowments, which often yield a return sorely needed, and of immense benefit to poor people of the locality, who could not keep their Church going "with the times," without such help from a firmer generation of Churchmen.

To accommodate a congregation of 500, a room must be rented at \$500 per annum, or money borrowed to put up a building, the interest of which will amount to the same sum; that means \$10 per Sunday in the offertory. To clean, heat, and light such a building, and take care of it generally for daily use, requires another \$500 per annum; that means another \$10 per Sunday offertory, or \$20 per week altogether. If a service equals to the ordinary vocal and instrumental efforts of neighboring dissenting chapels is to be maintained, another \$500 will be needed for organist, choir-master, payments on organ, printing, &c., that means another \$10 in the offertory. Altogether \$80 per week, or \$1,500 per annum. What next? Suppose a house be rented or built on loan for the clergyman; that means another \$500 per annum for rent and interest, another \$10 in the offertory, or \$2,000 per annum, \$40 per week. If "on top of that" the people have to pay their clergyman something to live on in the said home and support his family therein, it becomes a very heavy strain on the finances of an ordinarily poor congregation of 500 people. People in the county do not realize that the cost of renting, building, and living in the city is two or

three times, at least, what it is in the country. When, therefore, there is a neat income of \$2,000 or \$3,000 provided per annum from endowments for the support of a clergyman in a city parish, this an immense relief in many cases—not luxury as is too often supposed. In past years many Toronto clergymen have had to provide their own income by teaching private schools, and thus directing a great part of their time and energy from their sacred functions. By all means then, encourage these private endowments. In rich parishes they may be a temptation to laziness, and illiberality in contributing to Church purposes, but in most cases they are needed sorely if the Church is to live healthily among the poorer classes. The possession of a Church, parsonage, and schoolhouses, free from debt, means a saving of \$1,500 per annum, at least in the yearly expenses is equivalent to an endowment of that much until these are secured, the poorer congregations, therefore, need more or less nursing before they can become self-supporting, like the rich suburban Churches, "self-support" in Toronto means an income of at least \$60 per week, or \$3,000 per annum.

Home & Foreign Church News.

From our own Correspondents.

DOMINION.

QUEBEC.

Confirmation Tour.—The Lord Bishop of the Diocese has just returned from an extended confirmation tour, having visited the Eastern Townships and Gaspé District. On the 17th ult. His Lordship visited the Montagnais Indian settlement near Pointe Bleue which is at the terminus of the Quebec and Lake St. John Railway and some distance back of Chicoutimi, and confirmed a class of seventeen Indians. These Indians who live in the midst of a large Roman Catholic population, were baptized on the shores of Hudson's Bay, in the Diocese of Moosonee some years ago, from whence they moved southward, and have all this time remained faithful to the Church. All these years they had not been visited by a clergyman, and had been in almost daily contact with Roman Catholic priests, until last spring when the hard working and zealous missionary at Bourg Louis (the Rev. H. C. Stuart, M.A.) heard of them, and at great personal inconvenience and much travelling, paid them regular visits preparing them for confirmation and holding services for them. No doubt this is only the beginning, and in the course of time Mr. Stuart will work up quite an Indian parish at this distant backwoods station.

Personal.—The Right Rev. O. Whitaker, Bishop of Pennsylvania, arrived in the city a couple of weeks ago, and intends to make a stay of several months among us, principally for his health.

Canon R. Bullock, rector of Holy Trinity Parish, Leeds, Eng., who has so acceptably filled the place of Rev. Mr. Williams, of St. Matthew's, during July and August, sailed for home by the Allan line steamer on the 15th inst.

Rev. L. W. Williams, M.A., rector of St. Matthew's, and the very Rev. Dean Norman, expect to sail from England about September 1st, so as to reach home in time for the Provincial Synod which meets at Montreal.

Rev. R. H. Cole, assistant priest at St. Matthew's, and Mrs. Cole intend to sail for England early in September and spend the winter there. It is expected that a clergyman will accompany Mr. Williams from England to labor in the parish in Mr. Cole's place. Mr. Cole will be greatly missed in the parish, where he has become exceedingly popular among all classes.

CAP A L'AIGLE.—The Rev. Dr. Allnut, Professor of Pastoral Theology at Bishops' College, is officiating at the seaside resort this summer, and as quite a number of Church people now spend their vacation here, steps are about being taken to improve the church building. The Presbyterians have also a place of worship here, which was opened a short time ago, and at which the Bishop of Montreal took part.

PORT DANIEL.—The Ven. Archdeacon Roe is spending his summer holidays in this parish and assisting the Rector, besides visiting the neighbouring Missions.

LAKE BRAUFORT.—Mr. Townsend, a theological student, who is to be ordained this fall, is holding regular services here this summer, and has quite a large congregation made up of the residents and summer visitors.

GROSSE ISLE.—Canon Richardson, of St. Paul's, Quebec, acted as chaplain at the Quarantine Station here, for June, and the Rev. H. J. Petry, M.A., curate of the cathedral, for July.

QUEBEC.—Trinity Church.—The Incumbent of this parish, Rev. Mr. Bareham, is in England trying to raise funds to pay off a mortgage of \$4,000 on the church building which has been standing for some years. As the congregation is poor and small in numbers, this seems the only way to attain that object. During his absence a layman from the United States, who was at one time a congregational lay preacher in the Eastern Townships, is fulfilling the duties.

MONTREAL.

MONTREAL.—The next meeting of the Provincial Synod for the Ecclesiastical Province of Canada will meet at the Synod Hall, on the 11th day of September next. The Bishops, Clergy and Lay Delegates will walk in procession from the Synod Hall to the Cathedral, where service will be held, commencing at 10.30 a.m. The preacher (appointed by the Most Reverend the Metropolitan) will be the Lord Bishop of Nova Scotia (Dr. Courtney). The business meetings will, it is understood, be held as heretofore in the St. George's School House, Stanley Street.

MONTREAL.—All Saints' Mission Church.—The 6th of October is the day appointed for the formal opening of this Church, corner of Marianne and St. Denis streets. The Lord Bishop of Montreal will then be present, and an opportunity will be afforded the many subscribers to the building fund who will then have returned from the various summer resorts, to be present and see the neat edifice they have helped to build. The church, however, as it has been sadly needed, will be occupied by the congregation without further delay.

On the 6th Sunday after Trinity—28th ult.—divine service was held in All Saints' church, when large congregations assembled, and suitable sermons were preached: the morning preacher being Rev. H. J. Evans and in the evening Rev. G. O. Troop. On the following Tuesday evening Rev. L. A. Newham preached to a fair congregation. The church has an open roof lined with pine and varnished with white copal varnish. It is well lighted with side windows and a narthex window. The chancel window is not yet finished. It will seat about 250—free seats and free from debt! *Laus Deo.*

St. Lambert's.—This mission recently took a step forward, being created a rectory. There was quite a number present in the church and it was very prettily decorated with flowers. Archdeacon Evans presided by special request of His Lordship the Bishop, who could not be present himself. After a portion of the regular service had been completed, the church warden came forward and presented the keys of the church to the newly-made rector, and the Archdeacon went through the form of giving to the rector and the people, briefly alluding to the very great prosperity that had changed the mission to a rectory with a very bright prospect before it. It was only a few years since the Rev. Mr. Dart had taken charge of the mission. The result of their progress was apparent to everyone.

It may be stated that not only is every seat in the church occupied, but a separate building has been erected specially for the Sunday school. The event is not without importance, showing, as it does, the advance St. Lambert is making in religious as well as in material matters.

SHAWVILLE.—The new Parsonage is getting into shape and is replacing the old one, which, we believe, (after having served its generation) has been pulled down. Your correspondent has happy recollections of the old house dating back over twenty years. Quoting the Rural Dean:—"The Bishop has commended his visitation of the Deanery. Our service will be on the 25th."

ONTARIO.

AULTSVILLE.—The funeral of Reginald Gower Poole, eldest son of the clergyman of the parish, took place here on the 29th July. He was accidentally drowned

on the 22nd while bathing in the St. Lawrence, at Aultsville, and his body was not recovered, though every effort was made to find it until the 28th, when it was found by a crew of raftsmen below Cornwall and taken by them to Coteau, where it was claimed by the Rev. M. G. Poole and brought home. The funeral procession which consisted of some of the kindest hearted people that can be gathered together in the Diocese—met the mixed train at Aultsville on which were the remains—and with them proceeded to the house of their clergyman, when the coffin was removed from the outside case and covered with beautiful flowers, among them a floral cross—the emblem of our faith—then it was carried by four boys to the basement of the new church (St. Paul's) where the service was conducted by the Rev. Canon Pettit, of Cornwall, assisted by the Rev. George Rollin, of Osnabrock. The clergyman of the parish and his brother, the Rev. S. G. Poole, being the chief mourners. After the beautiful lesson of St. Paul's to the Corinthians had been read, a few kindly sympathetic remarks were made by the Rev. Canon Pettit appropriate to the occasion, and appreciated by the people and their pastor, and then the procession formed and moved to the grave side where the last rites were performed and all that remained of a good, kindly natured and intelligent boy were laid to rest.

"Until the day dawn,
And the shadows flee away."

The Church of England Zenana Society.—We are happy to announce the arrival in Halifax of Miss Ling, a lady who has been sent out by the C.E.Z.S. to forward the interests of that society, and it is especially hoped that wherever meetings may be held the friends of Foreign Missions will do their utmost to awaken an interest in the work for the women and children of India. By so doing they will aid the missionaries in India and advance the kingdom of Christ.

Miss Ling is now in the Diocese of Nova Scotia, she goes to Prince Edward Island, and will hold meetings also in the Diocese of Fredericton, before coming to Montreal and the Western Dioceses. She will be at the Triennial meeting of the Woman's Auxiliary to be held in Montreal on the 11th and 12th of September, and will deliver an address the afternoon of the 11th. Miss Ling has had much experience and is highly spoken of by the Home Committee as well as by her fellow-workers in India. Laboring as she has been for some time, in Ootacamund and Coonoor, she has much valuable information with which to interest her Canadian audiences. Miss Ling can only give three months to her Canadian Tour, as she contemplates returning to India in December.

Her time, whilst in this country, has been arranged so as to allow a certain portion to each Diocese. The Diocesan Secretaries, either of the Woman's Auxiliary or the C.E.Z.S., are arranging for the different meetings.

Miss Ling's Tour.—Diocese of Nova Scotia including P. E. Island, Aug. 6th to Aug. 27th; Diocese of Fredericton, Aug. 27th to Sept. 9th; Diocese of Montreal, Sept. 10th to Sept. 15th; Diocese of Quebec, Sept. 22nd to Sept. 28th; Diocese of Ontario, Sept. 16th to Sept. 22nd; Diocese of Toronto, Sept. 28th to Oct. 15th; Diocese of Toronto, Oct. 15th to Oct. 27th; Diocese of Niagara, Oct. 27th to Oct. 31st; Diocese of Huron, Oct. 31st to Nov. 10th.

Further information can be obtained by communicating with Mrs. Tilton, 251 Cooper St., Ottawa.

TORONTO.

ORILLIA.—The parish of St James's has decided to build a \$16,000 church, and convert the present edifice into a Sunday-school house, using the old school room for social gatherings, temperance meetings, lectures, &c. The architect is Mr. W. H. Croker and the contractors are Messrs. Boyes and Matthews.

COBOCONK.—Rev. R. A. Rooney, of Parrytown, who has been visiting old friends in this neighborhood, and Rev. C. Le V. Brine, B.A., of Toronto, a camper of Ball Island, in Balsam Lake, which is situated down the river about one mile and a half from the village, preached in Christ Church, Cobocook, Sunday, July 28th inst. The Messrs. Revell kindly gave the Rev. gentlemen and the Incumbent a trip up the river in their steamboat on Monday.

CARDIFF AND MONMOUTH.—The two little churches in this mission are almost completed and will be consecrated (D.V.) this fall. Unfortunately, the funds so generously contributed for this purpose by many of your good readers, have only enabled us to erect the buildings without providing the necessary furniture, viz., stove, carpet for choir and chancel, font and lectern. It is, of course, possible to do without all these except the stoves, and I need hardly remind our

kind friends of the impossibility of holding services during the winter in a building without a stove. I am staying in the city for two or three weeks at 73 Sullivan St., Toronto, and any one desiring to help us in this good work will kindly forward their offering either direct to me to my city address or to the Synod office. I may add that our settlers are looking forward with great joy and thankfulness to the opening and consecration of our little churches, we have several married couples besides young men and maidens waiting to be confirmed when the Bishop comes to open our churches, and our three Sunday schools are doing well. Arthur E. Whatham.

EAST TORONTO.—All Saints' Church.—On Sunday, the 11th of August, Mr. Kirk, who has been officiating as lay reader in East Toronto, closed his services. The villagers regret much Mr. Kirk's departure as he made himself popular with them. He goes, we believe, to a similar position in the diocese of New York, where he will shortly be ordained deacon. The congregation at this place will be dispersed, and the Church be weakened beyond recovery at least for many many years, unless East Toronto is erected into a parish and a clergyman settled there. In these days delay in such matters is mischievous. We trust the Bishop will decide at once ere the opportunity is lost.

The late Rev. W. M. Shaw.—On Ascension Day, there passed away, at the vicarage, Yealand Conyers, Carnforth, the Rev. W. M. Shaw, M.A., one of the missionary pioneers of the Society for the Propagation of the Gospel in Foreign Parts, in the Dominion. There may be some still remaining among us who remember his faithful and zealous ministrations. He was ordained deacon in 1840, and priest in 1841 by Dr. Bethune, Bishop of Toronto, and laboured five years in his diocese. During his pastorate he built a parsonage, and with it gave four acres of land. It was also through his exertions the parish church at Metcalf was restored, and since his return to England he sent out, as presents, two fonts, one for St. John's, Cobourg, and the other for the church at Metcalf. These proofs of the cordial affection which he entertained towards those among whom the early days of his ministry were spent fully entitles him to this brief tribute to his memory, which while it does justice to the dead should prove an incentive to the living to similarly exercise themselves in good works. After leaving Canada for England, he was twelve years' senior curate at St. Michael's, Highgate, London. In 1857, he was presented to the vicarage of Yealand Conyers, Lancashire. Owing mainly to his exertions, his church there was twice enlarged, viz., in 1861 and in 1882. He was the author of sundry publications, his principal work being "The Scriptural Harmony between Private Judgment and Church Authority as chiefly apparent in the Four Gospels," published in 1874. On Monday, June 3rd, in the midst of bright sunshine and with all nature around silently teaching the hope of a joyful resurrection, and in the presence of most of his congregation who had assembled to render their last tribute of respect to his memory, the mortal remains of the late vicar were laid to rest in the consecrated ground surrounding that church in which he had officiated for nearly thirty-two years. It was evidently felt by those present that their late pastor was one who had done much to promote the general interests of the parish, and the responses to the prayers read by the grave side were audible with unusual distinctness, which added greatly to the impressiveness of the occasion.

Proposed New Parish.—The parishioners of Norway who reside in the village of East Toronto are anxious to be divided off into a separate parish. This place has grown largely and church accommodation is much needed. The parish church is very much too far away for the people to attend, especially when the sects are right in their midst seeking to build up congregations. The time is opportune for such a division, it is necessary if the Church is to hold its own, and prosper. The Rev. C. Rutten, rector of Norway, is quite willing, the people are anxious, why then the delay? We are informed that a difficulty is raised about the stipend. That is no difficulty at all. The people could and would gladly raise one half, and the Rectory Fund could well afford the other half. That fund was especially intended for such an appropriation. To devote it to rich town parishes is wrong in principle and mischievous every way. We trust then that the Bishop will see his way to an early division of the old parish of Norway to meet the needs of today. The case is urgent, as every day of neglect helps to scatter the people where they will settle permanently. While we are dreaming the tares of dissent are being sown. We are thoroughly conversant with the whole of the circumstances of this village, and being so are convinced that unless a prompt division of the parish is made there will be another case of the

Church refusing a providential opportunity for extension and permanent usefulness.

St. Matthew's.—This church since the appointment of the present rector, Rev. J. S. Howard, has made great progress and is now building a large church which consists of a nave 70x85, with a wide aisle to the north, separated from the nave by an arcade carried on massive pillars of Portage Entry stone. The chancel at the east end occupies the full width of nave, being separated from it by a handsome oak rood screen, which also separates the organ chamber from the church. The chancel, extending farther east, forms the sanctuary, which is in immediate connection with the clergy vestry and choir vestries, etc. The interior of the church will be finished in stucco work, the window and the door trimmings and dados being of brick. The nave is amply lighted by five pairs of large windows to the south, and clerestory windows over the nave arcade to the north. It is the intention of the congregation to place a fine memorial glass in the east window of the chancel. The side walls of the nave are 30ft. high to the cornice, and 50ft. to the apex of roof. The roof over nave and aisle will be in elaborate open timber work, finished in natural pine. The nave roof extends over chancel, but being much more elaborated over that portion than over nave. The sanctuary is finished in pressed brick, sedilia, and piscina in Portage Entry stone, showing on the south side; the walls and ceilings of the sanctuary above the brickwork will be elaborately decorated in colour and bronze. On exterior, the church will be finished with red Credit Valley stone to the height of the window sills, and above that in red brick relieved with stone trimmings. The design permits of a tower and spire being erected on the north-west corner, and it is hoped soon to have the funds necessary for its completion. The tower over the vestry is to receive the set of chimnes for the present. The church will be heated and ventilated on the best system, and the entire chancel fittings and seating of nave are to be in hardwood. The building is at present above ground line, and it is hoped that the roof will be on before fall. A rectory will be erected immediately in connection with the church at a cost of about 5,000. Strickland & Symons, Toronto, are the architects.

CASTLEMORE.—George Bland, Esq., warden of St. John's, here, for many years, entered into the rest of Paradise on Thursday morning, July 25th. His funeral took place on the Saturday following, and was one of the largest and most representative ever seen in Toronto Gore. The cortege left his late residence precisely at 9.30., immediately in front of the hearse walked his pastor, robed in his full canonicals supported on either side by a lay reader. The pallbearers (specially chosen by the deceased) were George Hunter, Wm. Reisey, S. Maws, Richard Clarke, N. J. Lawrence, and Wm. Porter. At the church the service was most solemn, the burial service of the Church of England is at all times most dignified in its solemn grandeur, but its solemnity became more affecting when after the rector had concluded his sermon, he requested all the congregation to join with him in silent prayer. During those silent moments, it seemed like the silence of death itself, for a pin could be heard drop, the stillness with the sight of death before the congregation became trying in the extreme, many a muffled sob was heard sounding through the building. At this juncture the priest before the altar broke the silence by praying aloud as follows:—

"Almighty and ever living God, we humbly beseech Thee of Thy goodness, to comfort and succour all them who in this transitory life are in trouble, sorrow, or any other adversity, and we also bless Thy Holy Name for all Thy servants departed this life in Thy faith and fear, beseeching Thee to give us grace so to follow their good examples, that with them we may be partakers of Thy heavenly kingdom. Grant this, O Father for Jesus Christ's sake, our only Mediator and Advocate. Amen."

The remains were then removed with all possible reverence to the church yard, here again the scene was most trying. When the Rev. G. B. Morley was committing the mortal remains of his faithful and trusted warden dust to dust, ashes to ashes, his feelings gave away, the consequence was many a sturdy farmer was moved to tears as the grave closed over that face which was most familiar at all the church gatherings in the parish of whatsoever sort. When speaking of the deceased in his sermon the Reverend gentleman said, "As a member of the Church of Christ he was loyal to its doctrine, loyal to its polity, loyal to its ancient forms of worship during my official connection with this congregation now covering nearly two years, my friend, my warden, never turned his back on the altar of God when on that Holy Table there was spread that Holy Feast of which our saviour said, 'Meat indeed and drink indeed.' As a warden he was most attentive to and watchful over the church's interest, as a father you know he was

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faithful to his family, he not only came regularly to worship God in His Holy House himself, but he was careful to see that his family was present also, and most anxious was he to have his children well grounded in the Church's doctrines, customs, and laws; he was one who felt the importance of having as he so frequently said to me, 'having the youth taught, for what will the Church come to when we fathers pass away and no one to fill our places.' A most powerful and touching sermon was brought to a close with the following language. George Bland was faithful to his Church, faithful to his family, and as far as human infirmity would permit faithful to his God, and

'Now the labourers task is o'er;
Now the battle day is past,
Now upon the farther shore,
Lands the voyager at last,
Father, in Thy gracious keeping,
Leave we now Thy servants sleeping!'

NIAGARA.

PAISLEY.—On Thursday 25th, Rev. T. B. Moore was agreeably surprised after the week day service, which is held fortnightly in Ward's Church. Mr. Ward in the name of the meeting said, as the people were not allowed by Mr. Moore to take up collections for a service of love, they had collected and contributed according to their means, and showed this way of testifying their appreciation, and the esteem by which they regard his efforts, and then gave Mr. Moore a handsome present of money. Mr. Moore thanked the assembled meeting and all those who had contributed, and said he was surprised at the novel way the meeting had instituted the taking up collections, after which the people were dismissed with a blessing.

HURON.

CHESLEY.—The annual Sunday School Picnic of Holy Trinity Church took place on Friday, August 2, at Mr. A. Enart's Grove, three miles from the town. The teachers and scholars arrived on the grounds at 2.30 p.m. An interesting game of baseball was immediately started, and swings put up. The teachers and friends of the school did all in their power to make those present enjoy themselves. Tea was served in regular picnic style on the ground, and was done ample justice to by young and old. The games were then resumed until it was time to return home. Everbody declared themselves to have spent a very enjoyable time. The singing of "God save the Queen" brought a most successful outing to a close.

SIMCOE.—The Rev. John Gemley, rector of Trinity Church, was made the recipient of a handsome donation on Wednesday last, when he started on his summer vacation. Previous to his departure he was waited on by the Churchwardens, Messrs. E. Cowdry and Sheriff Deedes, and presented with a purse containing \$118. This liberality on the part of the congregation is the more commendable and noteworthy on account of the large expenditure in connection with the building fund of the Church. Mr. Gemley will visit his daughter, at Indianapolis, and has accepted an invitation to take the services in Christ Church, Detroit, during the present month, when he will be welcomed by many of his old parishioners.

SEAFORTH.—On Tuesday, the Rev. Mr. Magahy, rector of St. Thomas', was much surprised and pleased at finding himself the recipient of \$88 accompanied by the letter reading:

DEAR MR. MAGAHY.—On behalf of the members of the congregation of St. Thomas' Church, Seaforth, we beg you to accept the accompanying \$88 as a token of their appreciation of your valued services, and of their esteem for you personally. We trust that the relationship of pastor and people may long continue between you and us. Yours truly,
E. HOLMSTED, T. MACKID.

Since Mr. Magahy has become a resident of Seaforth he has, we believe, not only endeared himself to the members of his own congregation, but to every one with whom he has come in contact. We are happy to know that under Mr. Magahy the congregation of St. Thomas' Church is increasing, and that the church is prospering.

MACKENZIE RIVER.

PROSPECTUS.—For the stability of the Mission work in the diocese, a Training School and Mission Farm in connection with it are much called for. There has hitherto been little educational work in the diocese, beyond the schools conducted by the missionaries, and which form a serious addition to their evangelis-

ing labours. Scarcity of provisions has been the obstacle to collecting children for education, but it seems likely that the importation of provisions will be easier for the future, and it is believed that with a farm and a fishery, enough provisions can be secured for the support of ten or more boys. A successful experiment of a like kind has been already made in Peace River, in the Athabasca diocese, and it is hoped that provisions may be obtained from the Peace River Farm to assist in establishing another further North in Mackenzie River. A sum of \$1,000 has been promised toward the establishment of such a school and farm to meet a similar sum. Assistance is expected from the Canadian Government, and the sympathies of Christian friends are appealed to for needful funds to complete the requisite buildings and endowment. The year 1889 being the centenary of the discovery of Mackenzie River is thought a suitable occasion for pressing forward the above scheme. It is considered that about \$10,000 will be required to start the enterprise, and about \$2,500 per annum afterwards for its maintenance.

THE CHURCH IN THE UNITED STATES.

(Letter from our New York Correspondent.)

NEW YORK, Aug. 15th.—The Churchman, as representing not the Church in America, but that in New York, and the Southern Churchman, as representing the Church in the Virginias and North Carolina, are crying out for an alteration in the method of representation in the General Convention. They insist that representatives should be proportionate, and that, as is the number of communicants in each diocese, so should be the number of delegates, clerical and lay, in the Convention. Any other system the Churchman brands as "factitious and inequitable." The supporters of the system of proportionate representation insist that it will secure the rule of the majority of the membership of the Church, after a method that corresponds exactly with the system of electoral colleges under the constitution of the United States. Hence it might easily come to pass, that as New York at the last presidential election by its manipulation of politicians pure and simple elected President Harrison, not by the majority of the people of the country, but by means of its preponderance in representation in the electoral college, so legislation might be imposed upon the Church, to which the majority was opposed, simply through the preponderance of some pivotal diocese in its councils. A skillfully arranged combination of such dioceses would have it all its own way, and any ambitious bishops of the same school of thought could so wire-pull matters in his diocese as to return delegates pledged to carry out a certain policy, or the same result could be effected by the clergy and laity concentrating their votes on clerical and lay representatives who should represent but the one school of thought. To defeat such combinations would give rise to endless dodgery, caucusing, and all the tricks which have made politics in America the dirty game it is.

PROPORTIONATE REPRESENTATION

is advocated by the Broad Churchmen of the school of Bishop Potter, of New York, and Bishop Thompson, of Mississippi in the House of Bishops, and Dr. Phillips Brooks, of Trinity Church, Boston, Dr. Huntington of Grace Church, New York, and the Editor of the *Churchman*. It is likewise written up by the extreme Low Church partisans of the Virginias and the Carolinas, especially North Carolina. Each party maintains that the interests of godly and wholesome discipline, sound doctrine, and pure and simple worship, will be best served by placing it in the power of certain localities, nominally, possessing the greatest number of communicants, to dictate and prescribe what shall and what shall not be the rule in doctrine, discipline, and ceremonial, especially the last. To say nothing of the temptation thus afforded of manufacturing communicants, it can most easily be shown that, in proportion as the magnitude of the space from which the decision of such matters has perforce to be decided, the liability to error is less. On the contrary, the mere presence of a few brilliant, but unorthodox preachers, or of a school in which doubtful, even false theology is taught, is not unlikely to tinge and bias in a dangerous direction the Churchmanship of that district, and there the mere numerical strength of the Church may be very great. In such a case it stands to reason that the dioceses which are distant from such evil influences should have an equal voice in settling any disputed question. The orthodox view is that every diocese is equal and that no one diocese should dominate numerically at least over another. The Vincentian canon implies at least the idea of geographical universality, the "ubique" not being superseded either by the "semper" or the "ab omnibus."

THE NEW YORK CHURCH CLUB

if somewhat exclusive, and confined too much to the richer classes in clerical and lay circles, is nevertheless

an institution that might well be copied elsewhere. It was started about three years ago, and its *motif* is the calling out and concentration of the laity, and to organize them as a working arm of the Church, one which shall take hold of special, definite, and altogether needed work. Its membership is confined to no school of thought, and the whole organization is one in which breadth and an utter disregard of party lines are the conspicuous features. Its members, in their individual capacity, of course belong to certain parishes, but in the methods pursued by the Club mere parochialism is utterly at a discount. Its attention is devoted to every branch of Church work, and last winter it caused a valuable course of lectures to be delivered under its auspices, entitled, "The History and Teachings of the Early Church, as a basis for the Reunion of Christendom." It has likewise undertaken to look into the condition of the many and various charitable institutions of this great city, and see how they can be improved. It has also come to the rescue of feeble parishes, and quite lately took hold of the Church of the Holy Martyrs, situated in the midst of a densely populated and very poor neighborhood. It was just about to be closed and the aged rector about to retire when the club came to his aid. It helps him in his labors on a Sunday, and has besides established a Wednesday evening mission service, which beginning with a congregation of two, now counts the attendance by scores. More work of this sort is mapped out for the members in the fall. The Club has rooms in the diocesan house on Lafayette Place, and has a membership already of three hundred. Its powers of good doing are infinite.

CHURCH ITEMS.

The Bishop of Springfield, Ill., the Right Rev. G. F. Seymour, well known to many in Toronto, and one of the most eloquent preachers in America, as well as one of the best theologians in the Church, took every one by surprise last month by being quietly married by Bishop Potter, assisted by the Rev. Dr. Morgan Dix, in Trinity Church. The bride, who was the widow of the late Mr. Aymar, had been a very old friend of the bishop from her girlhood. She is thirty-five and he is sixty. The bishop was consecrated in Trinity Church eleven years ago.

The Rev. J. B. C. Beaubien, late of the diocese of Toronto, and at present of the diocese of Florida, has taken charge of the St. Paul's church, New Orleans, for the summer. Mr. Beaubien's success as a missionary priest and church builder, spiritually as well as materially, is very highly spoken of.

The Church Missions House scheme, in which to locate the offices of the Domestic and Foreign Missionary Society, is rapidly assuming a practical shape. Ground has been secured next to Calvary church, Fourth Avenue and Twenty-first Street, and it is proposed to build as soon as ever money enough is collected to authorize a start being made. At present the Society pays a high rent for very insufficient quarters in the Bible House.

The architects whose plans for the new cathedral were approved by the committee, have received instructions from the trustees to elaborate their designs. They must have their new plans in before February 1st, 1890. The work of building the cathedral will be begun as soon as possible after the final choice has been made.

The commission on work among the colored people perseveres in its good work in spite of the cruel disabilities under which it labours. It is working in eighteen dioceses, and employs more than one hundred missionaries and teachers. It is terribly handicapped by want of means. Some day, it is to be hoped, Churchmen will repent themselves of their stinginess in this respect.

The committee on the revision of the Hymnal has thought better of it, and restored quite a number of hymns it had stricken out. The popular pressure was too strongly applied to allow of such wholesale blotting out of so many old favorites.

Parish houses are becoming very common in every diocese. Over that erected in New York by the church of the Ascension is the inscription, "For the service of man in the name of Christ."

Notwithstanding its boasting as to all Christians being equal in the sight of God, the Young Men's Christian Association of New York, closes its doors to negroes, simply on account of their color.

The question of teaching religion in our public schools has lately been vigorously and ably discussed

in public opinion. The trend of opinion seemed to be in favor of adopting some means to redeem the system of common school education, from the charge of utter godliness.

A new edition of the life of the saintly Dr. Muhlenberg, founder of the Church of the Holy Communion in this city, by Sister Ann, is about to appear. Among the new matter will be found in *fac simile*, the author's well known hymn, which the committee of revision would fain eliminate from the hymnal, "I would not live always."

At Christ Church, Elizabeth, N.J., during the last ten years, the Holy Eucharist has been celebrated publicly 1,765 times, and privately 172 times, making 1,937 celebrations. During the same space of time, 48,814 communions were made, 964 persons were baptized, and 1,291 confirmed. Including the morning and evening prayer, 10,529 services were held. For 35 years the daily offices have never been omitted.

Fifty years ago the only non-Roman Catholic Church in New York that boasted a cross outside or inside, was St. Paul's, which had a small one in front of the pulpit. Now a days the Church of the Reformation is the only one that has not the sign of redemption visibly displayed on its gable. In 1839 the placing of a gilded cross on St. Mark's Church, Brooklyn, created quite a sensation. It was then the only Protestant Church with such a symbol on it in New York, Philadelphia, Boston, or Brooklyn.

Bishop Knight, of Milwaukee, since his consecration on March 26, has confirmed more than 500 persons, and on 70 successive days Bishop Grafton, of Fond du Lac, confirmed nearly 100 candidates. Each has preached more than one sermon a day within a few months.

The Convention of California has decided on dividing the diocese.

In 48 dioceses the free and open Church Association reports 3,798 churches, of which 2,784 are free and open, an average of 75 1/2. The association last year expended in behalf of the cause \$857.25.

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.

BISHOP BETHUNE COLLEGE.

SIR,—I have received a circular signed by Rev. J. Middleton, Oshawa, about the establishment of a new Church School for young ladies at that place, called Bishop Bethune College.

It announces that "the Bishop of Ontario, Algoma, and Niagara, have consented to become patrons and visitors." The circular says that "the aim of the College appeal to the loyalty and devotion of Church people" but not a word is said about the sanction of the Bishop of Toronto, in whose diocese the School is to be situated. One naturally asks why this is the case. Can you throw any light upon the subject?

Ottawa, Aug. 1, 1889.

Yours truly, E. W. BEAVEN.

DR. CHANNING.

SIR,—I see by your paper that considerable correspondence has been going on about the socialism and liberal views of the great American writer and Socian Minister, Dr. Channing. He, however, was strongly inclined to Trinitarianism. Many years ago I spent some weeks with Mrs. Channing at her sister's, near Newport, Rhode Island. Mrs. Channing at that time appeared to be carried away by the craze of spiritualism. She was expecting every day a communication from her dead husband through a "medium." One day at the dinner table I said: "Mrs. Channing there is not a person living on earth who has more power or more to do with human spirits in the invisible world than I have, and I have none. How could you for a moment think that your husband would make a communication to you from the spirit world, through a person he had never known on earth or that you had ever known, would he not rather say what he had to say directly to yourself—if he had the power, instead of through a stranger." I endeavoured to shew her that she was being deceived, and was laboring under a most absurd delusion. I spoke very strong

on the subject, and had frequent and long conversations with her. Just about this time Judge Edmunds, a man of great legal acumen, and one of the most wide awake men in the city of New York, a pillar in the Episcopal Church, announced his belief in spiritualism, and professed to have taken a ride with his dead friend, Bishop Wainright, in the invisible world. Nearly thirty years ago the talented and clever Mrs. Moody stated to me her belief in this delusion. Mrs. Channing was a member of one of the old aristocratic, Episcopalean families of the United States. Her father was a shipowner and wealthy merchant. She was brought up a strict Episcopalean, but married her first cousin, the celebrated Dr. Channing, one of the greatest Unitarian Ministers of the United States. Charles Dickens exhorted his family to hold to a "liberal christianity." It seems strange that persons of the highest order of intellect have gradually imbibed Socialism. Harriet Martineau and her brother, Bishop Hoadly, seems to have been tainted with the heresy, and was about to be brought before convocation, but convocation did not meet for nearly a hundred years after. Then again, William and Mary Howitt—many years ago I corresponded with Mary Howitt from Newfoundland. Originally of the Church of England—next Quakers—then Unitarians, Mary Howitt after joining the Roman Catholic Church, died last year in the city of Rome, aged 91 years. The Rev. Mr. Lefever, with whom I was personally acquainted, was a rector in England, and his brother at that time, speaker of the House of Commons, afterwards elevated to the peerage, informed me that he held to the most liberal views of Christianity, &c. The doctrine of the Trinity is a great foundation truth of the Church. It is certainly a great mystery. But I know of no better explanation of the doctrine than what is contained in the St. Athanasius Creed.

Bay of Chaleurs, Gulf of St. Lawrence, July 26th, 1889.

CLERICAL SUBSCRIPTION FUND.

SIR,—Some 25 years since there was much discussion, even as in the present day, on the subject of Christian Unity. At that time, one of the chief arguments used by the nonconformists in the controversy that arose, was, that the Acts of Parliament, canons and regulations which encircled the Church with a bristling *chevaux de frisi* were tyrannous, arrogant, and wholly impossible for any conscientious dissenter to surmount. Repeated attacks on this ground gradually affected the public mind, and the desire for unity and the belief that the great obstacle in its way was this bulwark of subscriptions, led, at length, to very important results.

On the 26th day of June, 1865, a Royal License was issued, declaring that for "divers urgent and weighty causes and considerations Her Majesty the Queen, of her special grace, gave authority to the Archbishop of Canterbury and Convocation to make a new canon, in the place of canon 86 of 1603, and also to alter and amend the 87th, 88th and 40th of said canons."

The Archbishop and Convocation lost no time in carrying out Her Majesty's wishes, for three days after the receipt of the "Royal License," they had their work completed, that is, on the 29th June 1865, on which day they forwarded the result to Westminster. On the 5th day of July following an Act called the "Clerical Subscription Act" which put in Parliamentary form the proceedings of Convocation, passed its third reading. Its almost revolutionary character may be inferred from the fact that it repeals enactments in no less than eleven Acts of Parliament, ranging from 28 Henry 8th, to 1st and 2nd Vict. However, as an olive branch, I believe it was a complete failure. It may be perhaps because it is so little known in this country, though the new Subscription Act was adopted by the "Provincial Synod" in 1877, yet I have been present at three consecrations since, and a few ordinations, where the obsolete and illegal forms were carried out. The new 86th Canon, however, declares: "And if any Bishop shall ordain, admit or license any, except he first have declared and subscribed in manner and form, as we here have appointed, he shall be suspended from giving of orders and licenses to preach, for the space of twelve months. But if either of the Universities shall offend therein, we leave them to the danger of the law, and Her Majesty's censure."

There can be no doubt but that these new regulations might be used forcibly in the conferences with our separated brethren, for they show how great an advance the Church has made towards them, by repealing regulations which might deter some of a sensitive conscience from joining Her Communion.

I will now point out a few of the changes made by these new Canons. "The unfeigned assent and consent to all contained in the Prayer Book," which led to the ejection of the nonconformists in 1662 has been abolished. So, likewise, "the declaration of assent and consent to all and every of the doctrines of the 39 Articles," beside the ratification prohibiting "the

least difference" from them, have been swept away. And in their stead is substituted a mere assent to the doctrine of the Church of England in Book of Common Prayer and Articles. Here the word *doctrine* was deliberately used in place of doctrines, for as one of the commissioners declared, that by this change, a candidate for orders would not bind himself to any particular opinions, but only the general doctrine.

I shall not dwell on the policy that led to such concessions. My object is only to show what the law of Church subscription really is.

ALEXANDER DIXON, Archdeacon, &c.

Guelph, August 13th, 1889.

SKETCH OF LESSON.

10TH SUNDAY AFTER TRINITY, AUG. 25TH, 1889.

The Final Departure from Galilee.

Passage to be read.—St. Luke ix. 51-62.

Jesus is leaving Galilee—leaving it to die. How long had He been there? Think of the two periods. Many years as poor carpenter in quiet village home; then (after some months' absence), nearly two years "going about doing good." Surely it was sad, with His tender heart, to turn from those long familiar scenes and faces. A special cause for sadness—some had believed on Him and loved Him, but see further on S. Luke ix. 13-15. Two things those leaving home delight to have:—(a) Bright prospects, (b) Brave and loving companions. See how it was with Jesus.

I. Think of Jesus Himself, and where He was going. (v. 51.)

1. What was before Him? "Jerusalem,"—and what there? What had happened there before? (See S. John v. 18; vii. 19, 80, 45 49; viii. 59.) What did He tell the Apostles would happen? (See S. Luke x. 22, 44.)

2. Knowing this what did he do? "Stedfastly set His face." What is "setting the face?" "To have a determined look." It is hard to set the face to go to pain or suffering. Jesus knew all that would happen, yet set his face "stedfastly." (Isaiah l. 7, comp. also vv. 5, 6.) Like S. Paul (Acts xx. 24). Could He avoid these (S. Matt. xxvi. 53; S. John x. 18) Why will He not? Think—

3. What sustained Him?

Three things.

(a) His Father's will. (Isa. liii. 10; S. John iv. 34.) (b) His love for sinners. (2 Cor. viii. 9.) Will His love fail now? No. (S. John xiii. 1.)

(c) The joy set before Him. (Heb. xii. 1, 2.) He looks beyond the cross and the grave, sees the glory which is to follow; the glory which He had before (S. John xvii. 5) and the new glory as perfect man (Phil. ii. 9)—yes, and something else. He will not be alone, myriads of redeemed souls too—this is his joy. (See Isa. liii. 11; S. John xvii. 24; Heb. ii. 10 18.) Who can see Him "stedfastly setting His face to go to Jerusalem" without loving Him?

II. See who were called to go with Him, and how they acted.

1. The Apostles. These of course, but see what they were looking forward to—(v. 52 56.)

A village of Samaritans. Two Jews coming in, hear their proclamation—"The king, Messiah, is coming, prepare to receive Him." Will they be glad to receive Him like those of Sychar? (S. John iv. 40.) No. (see v. 53.)

The Apostles were thinking of their Master as the great king of the Jews going to reign at last, and they to share His triumph; shall they submit to such insults? Certainly the "sons of thunder" (S. Mark iii. 17) will not; whom do they remember and wish to imitate?—(v. 54. See 2 Kings i. 10-14.) See how our Lord rebuked them (vv. 55, 56), and how He showed His forgiving love soon after, (xvii. 16), by healing the Samaritan leper. And see what S. John gave the Samaritans when he knew better (Acts viii. 14-17.)

2. Other disciples. Here are three men—they believe in Jesus as the Messiah—would like to go with Him. Are they more like Him than James and John?

(a) The thoughtless disciple (v. 57) O yes! He will go "whithersoever" ready for anything. What does Jesus remind him of? (v. 58.)

(b) The sad and feeble disciple (v. 59.) How can He go? But see what Jesus says, (v. 60.)

(c) The half-hearted disciple, (v. 61.) Jesus saw Him wavering—home loved more than God. He that "looks back," may "draw back," (Gen. xix. 26; Heb. x. 38, 39; Phil. iii. 18.)

How different all these from Jesus! Not one "stedfastly setting His face" to follow in His steps. He was alone.

See then:—

Examples for us to avoid.

We are called to be Christ's followers. Are we frightened because all may not be pleasant, or too much wrapped in trouble to attend to such things, or looking back to old pleasures? Are we following but in a wrong spirit—not penitent, humble, lowly, but

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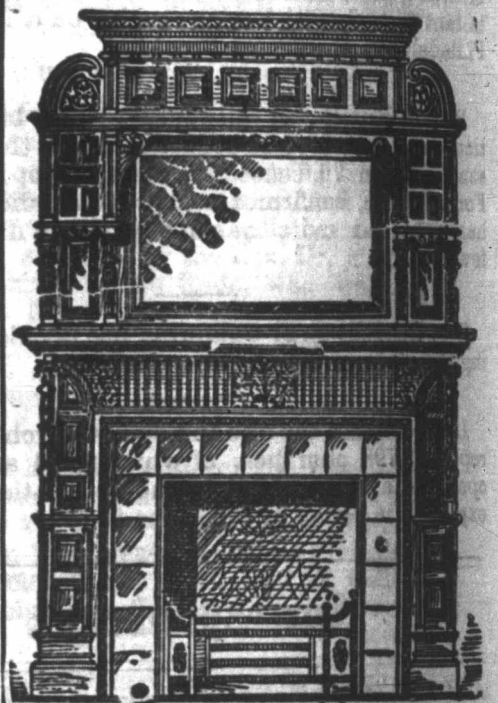
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proud because we are "not as other men are," and so no love for others?

An example for us to follow.

We have seen what is before Jesus; see what is before us (2 Tim. iii. 12.) But what beyond that? (Rom. viii. 18; 2 Cor. iv. 18.) How can we be like Him? (Heb. xii. 1, 2) (a) throw aside whatever hinders us; (b) run with patience; (c) be always "looking unto Jesus."

Remember what He did for our sakes. Shall we not show our love by following Him?

ONE LESS AT HOME.

One less at home! The charmed circle broken; a dear face Missed day by day from its accustomed place: But, cleansed and saved and perfected by grace, One more in heaven!

One less at home! One voice of welcome hushed, and evermore One farewell word unspoken; on the shore Where parting comes not, one soul landed more, One more in heaven!

One less at home! A sense of loss that meets us at the gate; Within, a place unfiled and desolate; And far away our coming to await, One more in heaven!

One less at home! Chill as the earth-born mist the thought would rise, And wrap our footsteps round, and dim our eyes; But the bright sunbeam darteth from the skies— One more in heaven!

One more at home! This is not home, where, cramped in earthly mold, Our sight of Christ is dim, our love is cold, But there, where face to face we shall behold, Is home in heaven!

One less on earth! Its pain, its sorrow, and its toils to share; One less the pilgrim's daily cross to bear; One more the crown of ransomed souls to wear, At home in heaven!

One more in heaven! Another thought to brighten cloudy days, Another theme for thankfulness and praise, Another link on high our souls to raise To home and heaven!

One more at home— That home where separation cannot be, That home where none are missed eternally, Lord Jesus, grant us all a place with Thee, At home in heaven!

—Littell's Living Age.

IRON SHOD.

Often the safety of a mountain climber depends upon being well shod; therefore the Swiss guides wear heavy shoes with sharp spikes in the soles. On a bright July morning, a famous man of science started with two gentlemen to ascend Piz Morteratsch, a steep and lofty snow mountain in Switzerland. Though experienced mountaineers, they took with them Senni, the boldest guide in the district. After reaching the summit of Morteratsch, they started back, and soon arrived at a steep slope covered with thin snow. They were lashed together with a strong rope, which was tied to each man's waist.

"Keep carefully in my steps, gentlemen, said Senni, "for a false step here might start the snow and send us down in an avalanche."

He had hardly spoken when the whole field of ice began to slide down the icy mountain side, carrying the unlucky climbers with it at a terrible pace. A steeper slope was before them, and at the end of it was a precipice. The three foremost men were almost buried in the whirling snow. Below them were the jaws of death. Everything depended on getting a foothold. Senni shouted loudly, "Halt! Halt!" and with desperate energy drove his iron nail boots into the firm ice beneath the snow. Within a few rods of the precipice Senni got a hold with his feet and was able to bring the party all up standing, when two seconds more would have swept them into the chasm. The narrow escape shows the value of being well

shod when in dangerous places. The lesson is especially needed by the young. No boy is well prepared for rough climbing, unless he is well shod in christian principles. Sometimes temptation ices the track under him and he must plant his foot down with a iron heel.

God knows what steep places lie before us. He has provided the "shoes of iron and brass" for us to put on. They are truth, and honesty, and faith, and courage, and prayer. A clear conscience will keep the head cool. Up along the hard road there is a signboard on which is written in large bright letters, "He that walketh uprightly, walketh surely."

BE CHEERFUL.

A well-known philanthropist, whose time was given to the help of the criminal and pauper classes, had upon his library table a Turkish figure of a laughing donkey. The beast was so convulsed with merriment, that no one could look at it without a smile.

"Why do you keep that absurd figure there?" a friend asked him. "It seems to jeer at the gravest subject which we discuss."

"Simply to remind me that the gravest subject has its cheerful, laughable side," he answered. "I find it a wholesome warning in the midst of so much misery."

Many need to be daily reminded in some way, that life has its amusing, happy side. An hour's rest, a cheerful book, a talk with a friend, would serve the purpose better than a laughing donkey. We are a nervous, anxious people, and many of us have a belief that amusements and mirth are sinful.

A lady lately visiting her friends, exclaimed one day, "This is the best year of my life! My husband and children are in good health, and free from financial worry; my sons are honorable, christian men; we have many good, pleasant friends. God has heaped blessings on me. I am perfectly happy!"

An ominous silence followed these words, and melancholy shakes of the head.

"It makes me tremble to hear you," one of them said, at last, "when I think how soon all this may be changed, and that you may even be dead before night."

"And shall I not thank God while I am yet in the land of the living?" replied her friend.

"This world, no matter how poor, or ill, or solitary we may be, is not for any of us altogether a vale of tears. It has its sunshine and pleasures, its cheerful heights which may be climbed by all of us, if we have but courage and faith.

The man who will not yield to disaster and disease, who makes the best of his poverty, who finds something to laugh at in all his misfortunes, will not only draw more friends to his side than his melancholy brother, but actually live longer.

Colonel Sellers had found the true philosophy of life when he lighted a candle in his empty stove "to make believe there was a fire," and praised the "raw flavour" of the raw turnip and cold water which made his scanty meal.

The man whose religion makes him gloomy, austere and hopeless, falsifies Christ's teaching. Who should be happy if not the christian? Who should make light of the troubles of this short life, if not he who believes in an unending life of happiness at its end?

"In everything give thanks," cried the Apostle, after he had been scourged nigh unto death; and again, having fought with beasts at Ephesus, he calls from his prison cell to the weak and unhappy in all ages:

"Rejoice in the Lord alway; and again I say, Rejoice!"

CHRIST MIGHTY TO SAVE.

Christ is mighty, is almighty to save. He saves in many ways.—Sometimes gently and gradually. He wins the soul back from its iniquities, restoring to it the ears which the locust hath eaten; sometimes he draws the souls with cords of love; sometimes he rends from the destroyer "as the shepherd tears out of the mouth of the lion two legs or

a piece of a ear;" sometimes he breaks the hard soul with the blows of affliction; sometimes he makes it soft with the gracious rain of sorrow, but so long as there is one sign of hope, or faith, of patience, or of love in you, so long as you have not utterly hardened your hearts, so long as you have not entirely sold yourself to do evil, so long as you are not deliberately calling evil good and good evil, putting sweet for bitter and bitter for sweet—so long will he take your soul under his keeping, and he will not break the bruised reed nor quench the smouldering wick. O drunkard! O fallen woman! O soul frivolous and worldly, or base and bitter, or false and slanderous, or sinful and impure! believe, believe in the divine possibilities of your redeemed humanity, resist not the will of God—and this is the will of God, even your sanctification. Christ never despaired; then why should you despair of the blackest wickedness, of the most stolid indifference, of the most heartbroken weariness, or the most absolute slavery to sin? It is the meaning, in the inmost meaning of Christianity for every one of you, whatever be your present condition, whatever has been your past condition—it is the meaning of the Gospel and of the whole life of Christ for you that you were meant to be pure, and noble, and temperate and holy. You were called to be saints; and as he that has called and is holy, so you were meant to be holy in all manner of conversation. You can be and you can be now if you come to God in Christ to give you strength. And it may be that those very words have been meant by God's grace to be a means of your salvation, to be possibly even the last call which you may receive from him for many years to come. It may be that he is saying to you in his still small voice at this moment to-day: "If ye will hear his voice harden not your hearts;" that he is saying to you:—"Awake, thou that sleepest, and arise from the dead, and Christ will give thee light."—Archdeacon Farrar.

PARENTAL PRAYERS.

Surely among all prayers that go up to God none are dearer or more prevailing than the intercessions of parents for their children. They are the hallowed breathings of the purest, tenderest love. Such prayers if persistent, believing and importunate, may we not say that God always answers in some way in the end? Monica, the mother of Augustine, prays for her son. For a time he goes deeper and deeper into sin and it seems that the mother's supplications are unheard or unavailing. But she faints not; she will not give him up; she refuses to be disheartened. For many years her son wanders far from God, farther and farther; but she stays at her altar, undismayed, believing still, and pleading with renewed earnestness. At last all her intercessions are answered in one hour when Augustine falls down at Jesus' feet in submission and instantly turns all the wealth of his splendid life into the service of his new master.

ANTS AT PLAY.

Mr. Bates, in his "Naturalist on the Amazons," has much to say about a certain species of foraging ants. They travel in armies of countless thousands, and, as it were, drive everything before them. The unlucky human pedestrian, according to our author, has nothing to do but "to run for it." They are, of course, very industrious, but Mr. Bates says:—

Their life is not all work, for I frequently saw them very leisurely employed in a way that looked like recreation. When this happened the place was always a sunny nook in the forest.

The main column of the army, and the branch columns at these times, were in their ordinary relative positions, but instead of pressing forward eagerly, and plundering right and left, they seem to have been all smitten with a sudden fit of laziness. Some were walking slowly about, others were brushing their antennae with their forefeet; but the drollest sight was their cleaning one another.

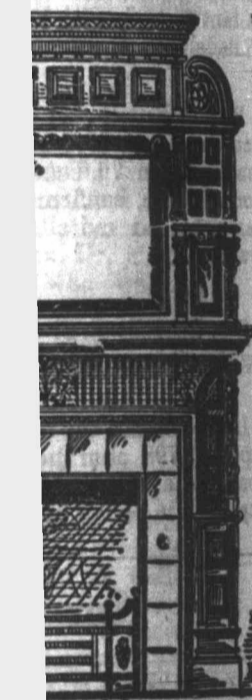
Here and there an ant was seen stretching forth

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first one leg and then another, to be brushed or washed by one or more of its comrades, who performed the task by passing the limb between the jaws and the tongue, finishing by giving the antennæ a friendly wipe.

It was a curious spectacle, and one well calculated to increase one's amazement at the similarity between the actions of ants and the acts of beings whom we call "rational." They had the appearance of being simple indulgence in idle amusement.

Have these little creatures, then, an excess of energy beyond what is required for labors absolutely necessary to the welfare of their species, and do they thus expend it in mere sportiveness, like young lambs or kittens, or in idle whims, like "rational beings"? It is probable that these hours of relaxation and cleaning may be indispensable to the effective performance of their harder labors, but, whilst looking at them, the conclusion that they were engaged merely in play was irresistible.

S. PETER'S FAITH.

It is quite true that among the first Christian converts—among those three thousand of the first Pentecost, e.g.—probably few could have professed more than a vague though a real belief in Jesus Christ. It was quite enough for them to begin with: perhaps some of them never got further. But if the Apostles themselves had not known better, there could have been no Church. We have only to look at our Lord's early ministry in Galilee and in Jerusalem to see that. Crowds followed Him: "Many believed on Him there." Some thought He was "Elijah come back, some even guessed that He might be the Messiah. Anyhow, He was very good and very great, and they looked up to Him with gratitude. So it went on. And He did everything for them that He could. He went about doing good. But one thing He could not do; as S. John observed, He "did not commit Himself unto them." He could not. And why? Because they only cared for what He was to them, not for what He was in Himself. So, though He could be of use to them, yet they could be of no use to Him; not as they were at that time. They were of no use to Him; for His work was to found a permanent Church, and that could only be founded on the definite firm confession of His name; that is, of His Nature. "But whom say ye I am? And Simon Peter answered and said, thou art the Christ, the Son of the Living God."—*Christianity without creed.*

BITTER WORDS.

A single bitter word may disquiet an entire family for a whole day. One surly glance casts a gloom over the household, while a smile, like a gleam of sunshine, may light up the darkest and weariest hour. Like unexpected flowers which spring up along our path, full of freshness, fragrance and beauty, so kind words, gentle acts, and sweet dispositions make glad the sacred spot called home. No matter how humble the abode, if it be sweetened with kindness and smiles the heart will turn lovingly toward it from all the tumults of the world, and home be it ever so homely, will be the dearest spot beneath the circuit of the sun.

WHAT IS ETERNITY.

O Eternity! Eternity! how are our boldest, our strongest lost and overwhelmed in thee! Who can set landmarks, to limit thy dimensions, or find plummets to fathom thy depths? Mysterious, mighty existence! a sum not to be lessened by the largest deductions! an extent not to be contracted by all possible diminutions! None can truly say, after the most prodigious waste of ages, "So much of eternity is gone;" for when millions of centuries are elapsed, it is but just commencing; and when millions more have run their ample round it will be no nearer ending.

WHAT CHRIST DID FOR ME.

For me He left His Home on high;
For me to earth He came to die;
For me He slumbered in a manger;
For me to Egypt He fled a stranger;
For me He dwelt with fishermen;
For me He slept in cave and glen;
For me He abused me meekly bore;
For me a crown of thorns He wore;
For me He braved Gethsemane;
For me He hung upon a tree;
For me His final feast was made;
For me by Judas was betrayed;
For me by Peter was denied;
For me by Pilate crucified;
For me His precious blood was shed;
For me He slept among the dead;
For me He rose with might at last;
For me above the skies He passed;
For me He came at God's command;
For me He sits at His right hand.

LET YOUR LIGHT SHINE.

During a voyage to India, I sat one dark evening in my cabin, feeling thoroughly unwell, as the sea was rising fast and I was a poor sailor. Suddenly the cry of "Man overboard!" made me spring to my feet.

I heard a tramping overhead, but resolved not to go on deck, lest I should interfere with the crew in their efforts to save the poor man.

"What can I do?" I asked myself, and instantly unhooked my lamp. I held it near the top of my cabin, and close to my bull's-eye window, that its light might shine on the sea, and as near the ship as possible. In half a minute's time I heard the joyful cry, "It's all right, he's safe," upon which I put my lamp in its place.

The next day, however, I was told that my little lamp was the sole means of saving the man's life; it was only by timely light which shone upon him that the knotted rope could be thrown so as to reach him.

Christian workers, never despond or think there is nothing for you to do, even in dark and weary days. "Looking unto Jesus," lift up your light; let it "so shine" "that men may see," and in the bright resurrection morning, what joy to hear the "Well done!" and to know that you have unawares "saved some soul from death!"

I MEAN TO BE SOMEBODY.

"What is the use of being in the world unless you are somebody?" said a boy to his companion. "Sure enough, and I mean to be," answered the companion; "I began this very day. I mean to be somebody." The boy who first spoke looked the other in the face and exclaimed, "Began today! How? What do you mean to be?" "A Christian boy, and so grow up to be a Christian man," was the reply; "I believe that is the greatest somebody for us to be." The testimony of that boy was true. There is no higher manhood or womanhood than Christian manhood or womanhood. And it is possible for everyone to attain to that greatness. There are many things in this world which people may desire and not obtain, but no one who truly desires and earnestly seeks this greatness is ever disappointed.

GIRLS FIRST.

The best husbands I ever met came out of a family where the mother, a most heroic and self-denying woman, laid down the absolute law, "Girls first." Not in any authority, but first to be thought of as to protection and tenderness. Consequently, the chivalrous care which these lads were taught to show to their own sisters naturally extended itself to all women. They grew up true gentlemen, generous, unexact, courteous of speech and kind of heart. In them was the protecting strength of manhood, which scorns to use its strength except for protection; the proud hon-

esty of manhood; which infinitely prefers being lovingly and openly resisted to being "twisted round one's finger" as mean men are twisted, and mean women will always be found ready to do it, but which, I think, all honest men and brave women would not merely dislike, but utterly despise.

THIS END OF THE STREETS OF GLORY.

An old writer says, "The streets of glory have their beginnings on earth." This witness is true. What is heaven but eternal life; and this is life eternal, that we know the only true God, and Jesus Christ whom he hath sent. This we already know and have believed. Heaven is rest, and in taking Christ's yoke upon us and bearing his yoke we have already found rest unto our souls. Heaven is communion with saints, and with their Lord, and this we also have the privilege of enjoying in a delightful measure. Heaven is holiness, and the Spirit hath wrought in us the beginnings and the elements of perfection. Heaven is victory, and in him that hath loved us we are more than conquerors even now. Heaven is hallowed service, and this day, "He hath made us unto our God kings and priests." Heaven is glory, and when we suffer for righteousness sake "the spirit of glory doth rest upon us."

Truly the old preacher spake as an oracle, and the light of prophecy gleamed from his eye when he said, "The streets of glory have their beginnings on earth." Let us walk as far down these streets as we may.

FAITH.

Faith is the eye by which we look to Jesus. A weeping eye is still an eye; a dim-sighted eye is still an eye.

Faith is the hand by which we lay hold on Jesus. A trembling hand is still a hand; and he is a believer whose heart within him trembles when he touches the hem of his Saviour's garment that he may be healed.

Faith is the tongue by which we taste how good the Lord is. A feverish tongue is nevertheless a tongue. And even then we may believe when we are without the smallest portion of comfort, for our faith is founded not upon feeling, but upon the promise of God.

Faith is the foot by which we go to Jesus. A lame foot is still a foot. He who comes slowly nevertheless comes.

—The true account of the term "Lynch-law," says a writer to the Spectator, is to be learned in Ireland. In the tenth century, Galway was settled by some enterprising English, among whom the most influential were the Lynches. In 1442, Edmund Lynch erected the West Bridge. In 1462, Gorman Lynch possessed a patent for coining money in Galway. James Lynch in 1498, held the office of Mayor. He was the famous "Warden of Galway," who tried and condemned his own son—some say, for conspiring to murder the captain of a ship in which he was returning from Spain, for the purpose of converting the property to his own use; others, for murdering on a visit to Ireland, the son of a Spanish friend of his father, because this son had supplanted in the affections of a Galway lady to whom he was engaged. Some relatives went to intercede for him; but the father, a man of iron integrity, lest he should be moved from his determination, caused him to be executed before their arrival from Spain; and on approaching the house, they saw the lifeless body dangling from one of the windows of the Mayor's house. In commemoration of this "Roman act of justice," a stone sculptured with a skull and crossbones was erected in Lombard Street, Galway, in 1524, and in 1854, was re-erected on the wall of St. Nicholas churchyard. Thereafter, "Lynch-law" became the accepted description of any act of ruthless justice, and in after-days passed from Ireland into the settlements of America. This is the Galway story.

THE CLOSED DOOR.

I remember it so well, it was one morning, many years ago, when I was a very little child, I had been disobedient at breakfast time, and papa had said to me gravely and sadly, "Carrie, you must get off your chair, and go and stand outside the door for five minutes."

I got down choked back the sob that rose in my throat and without returning to look into papa's face, I went outside the door and it was shut against me.

The moments seemed very long and silent. I remember well how impatient I became, as I stood on the mat and fidgetted with the handle of the door. The five minutes were not nearly over, but the handle of the door was turned and Johnny's curly head peeped out.

Both his arms were round my neck in a minute and he said, "Carrie go in, I'll be naughty instead of you." And before I had time to say a word he had pushed me in, and shut the door.

There I stood with my eyes on the ground, and feeling so red and uncomfortable, not knowing whether I might go up to the table; but papa took me by the hand, and led me to the table, kissed me and put me on my chair, and I knew I was forgiven just as much as if I had borne all the punishment, but oh how I wished that Johnnie might come in!

When the five minutes were up he was called in, and then papa took us both—me, the poor naughty child, and Johnnie the loving brother, and folded us both in his arms, and I sobbed it all out—the repentance, and love, and gratefulness—while we were held close to that loving heart.

And now that I look back to that little scene, it seems like a very typical one. For the years went by, and I found myself outside another door, separated from the Father, sin having come between my soul and God, till I saw one who loved me come to take my place and put me into his place of nearness, and I was forgiven for Christ's sake; and I knew the fullness and freeness of that pardon, for our Father drew me near to his divine heart of Love, and there with the Lord Jesus, my sin bearer, I found "joy unspeakable and full of glory."

"Payment he will not twice demand, First at my bleeding surety's hand, And then again at mine."



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WHAT MADE THE BABY CROSS.

"Mamma, I wish you'd call the baby in; he's so cross we can't play," cried Robert to his mamma one day as he was playing in the yard with his sister and the baby.

"I don't think he would be cross if you were not cross to him," said mamma, coming out. "He does just as he sees you do. Just try him and see. Put your hat on one side of your head."

Robbie did so, and presently the baby pushed his straw hat over on one side of his head.

"Whistle," said mamma. Robbie did, and baby began to whistle too.

"Stop mocking me," said Robbie, angrily, giving baby a push. Baby screamed and pushed Robbie back.

"There, you see," said his mother, "the baby does just as you do. Kiss him now, and you will see how quickly he will follow your example."

Robbie did not feel exactly like doing this, but he did; and the baby hugged and kissed him back very warmly.

"Now you see," said his mother, "you can have a cross baby or a good baby of your little brother, just which you choose. But you teach him yourself." Robbie and all other little girls and boys ought to remember the golden rule: "Do unto others as you would have them do unto you."

3 YEARS IN BED.—Gentlemen, I tried your Fowler's Extract of Wild Strawberry and was perfectly cured from sickness. I was sick in bed for three years and after taking six bottles I was perfectly cured, and now I would not be without the medicine in the house. Miss Edmyra Fuller. Vereker P. O., Ont.

WHY CHARLEY LOST THE PLACE.

Whistling a merry tune, Charley came down the road, with his hands in his pockets, his cap pushed back on his head, and a general air of good-fellowship with the world.

He was on his way to apply for a position in a stationer's store that he was very anxious to obtain, and in his pocket were the best of references concerning his character for willingness and honesty. He felt sure that there would not be much doubt about his obtaining the place when he presented these credentials.

A few drops of rain fell, as the bright sky was overcast with clouds, and he began to wish that he had brought an umbrella. From a house just a little way before him two little children were starting out for school, and the mother stood in the door smiling approval as the boy raised the umbrella, and took the little sister under its shelter in a manly fashion.

Charley was a great tease, and, like most boys who indulge in teasing or rough practical jokes, he always took care to select for his victim some one weaker or younger than himself.

"I'll have some fun with those children," he said to himself; and before they had gone very far down the road he crept up behind them, and snatched the umbrella out of the boy's hands.

In vain the little fellow pleaded with him to return it. Charley took a malicious delight in pretending that he was going to break it or throw it over

the fence, he amused himself in this way for some distance, making the children run after him and plead with him tearfully for their umbrella.

Tired of this sport at last, he relinquished the umbrella as a carriage approached, and, leaving the children to dry their tears, went on toward the store.

Mr. Mercer was not in, so Charley sat down on the steps to wait for him. An old gray cat was basking in the sun, and Charley amused himself by pinching the poor animal's tail till she mewled pitifully and struggled to escape.

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While he was enjoying this sport, Mr. Mercer drove up in his carriage, and passed Charley on his way into the store. The boy released the cat, and, following the gentleman in, respectfully presented his references.

"These do very well," Mr. Mercer said, returning the papers to Charley. "If I had not seen some of your other references I might have engaged you." "Other references? What do you mean, sir?" asked Charley in astonishment.

"I drove past you this morning when you were on your way here, and saw you diverting yourself by teasing two little children. A little later a dog passed you and you cut him with the switch you had in your hand. You shied a stone at a bird, and just now you were delighting yourself in tormenting another defenceless animal. These are the references that have decided me to have nothing to do with you. I don't want a cruel boy about me."

As Charley turned away crestfallen over his disappointment, he determined that wanton cruelty, even though it seemed to him to be only "fun," should not cost him another good place.

TIMELY WISDOM.—Timely wisdom is shown by those who keep Dr. Fowler's Extract of Wild Strawberry on hand. It has no equal for cholera, cholera morbus, diarrhoea, dysentery, colic, cramps and all summer complaints or looseness of the bowels.

FAR AWAY.

Many, long miles away from big cities and pleasant homes, lived the Missionary's little girl; in a very humble house. Great, tall Indians would come in the door, sometimes, and frighten her. But one day something better came! What do you think it was? It was "Victoria," the pretty doll which Mamie had sent in the ladies missionary box. Do you remember? And if Mamie could have seen how happy little Grace was, as she hugged and kissed her doll, I am sure she would have been more glad than ever, that God had put it into heart to send her very best.

"Papa! papa!" cried Grace, as the missionary came in, "do see the lovely doll, some little girl sent me! How did she know papa? how could that little girl know that I never had a dolly, and how very much I wanted one?"

The Missionary held Grace in his arms, and said: "You know if a little girl tries to be good and patient, and helpful, if she goes without things and does not complain, if she is cheerful with what she has, God sees it all, and sends His Holy Spirit to whisper it to other people. Perhaps I can find out the name of that kind little girl who sent the doll, and you may write her a letter.—*The Shepherd's Arms.*

WHAT TO TEACH BOYS.

A philosopher has said that true education to boys is to teach "them what they ought to know when they become men."

1. To be true and to be genuine. No education is worth anything that does not include this. A man had better not know how to read—he had better never learn a letter in the alph-

abet, and be true, genuine in intention and in action—rather than be learned in all sciences and in all languages, to be at the same time false in heart and counterfeit in life. Above all things, teach boys the truth is more than riches, more than earthly power or possessions.

2. To be pure in thought, language and life—pure in mind and in body.

3. To be unselfish. To care for the feelings and comforts of others. To be polite, to be just in all dealings with others. To be generous, noble, and manly. This will include a genuine reverence for the aged and for things sacred.

4. To be self-reliant and self-helpful even from childhood. To be industrious always, and self-supporting at the earliest proper age. Teach them that all honest work is honorable, and that an idle life of dependence on others is disgraceful.

When a boy has learned these four things, when he has made these ideas a part of his being—however poor, or however rich, he has learned the most important things he ought to know when he becomes a man.

Best care for colds, cough, consumption, is the old Vegetable Pulmonary Balm. Cutler Bros. & Co., Boston. For 50¢ large bottle sent prepaid

EARLY DECISION FOR CHRIST.

Many years ago, a group of little boys were being taught a Bible lesson by their elder brother, a lad of eleven. He had been speaking of the appeal of Joshua to the children of Israel, "Choose you this day whom you will serve," and was impressing on the little boys the necessity of being on the Lord's side, when six-year-old Francis said gravely, "I think it should not take any one long to make up his mind about that." The mother, who happened to overhear the lesson, inquired, "Wouldn't it take you long, Francis?"

"Mother dear," answered the little fellow—his eyes brimming over with feeling—"I thought you knew! I have been serving the Lord, at least I've tried to, ever since I was quite a little boy."

The boys grew up, and were scattered. Only this year the mother received a letter from Francis, now a young man of twenty-two, and an active worker in the Church, telling her that he had been trying to live nearer to God than he had ever done before, and, for the sake of those around him who were not Christians, to lead a holier life; and that his Saviour had so revealed Himself to him, that (as he put it) "I feel a peace and joy such as I have never known before; words cannot express it; it is glorious!"

The mother wrote us that Francis had always lived a singularly pure and lovely boyhood and youth, and that this later experience was only "the natural outcome, through Divine grace, of the simple faith that had led the little six-year-old child to begin 'serving the Lord' when he was 'quite a little boy.'"

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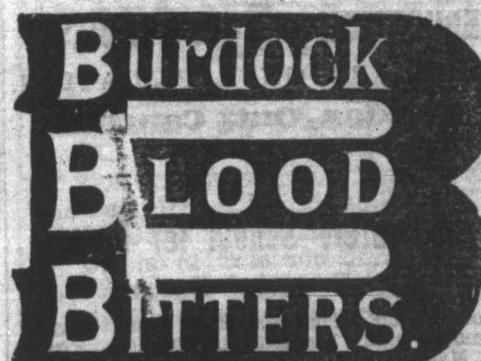
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