

Dominion Churchman.

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA

Vol. 15.]

TORONTO, CANADA, THURSDAY JUNE 20, 1889.

[No. 25.]

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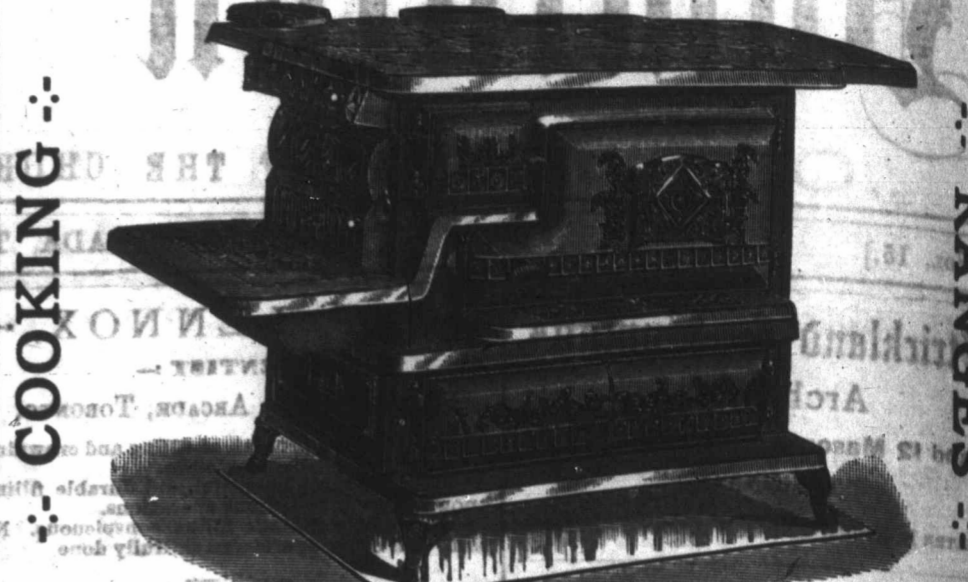
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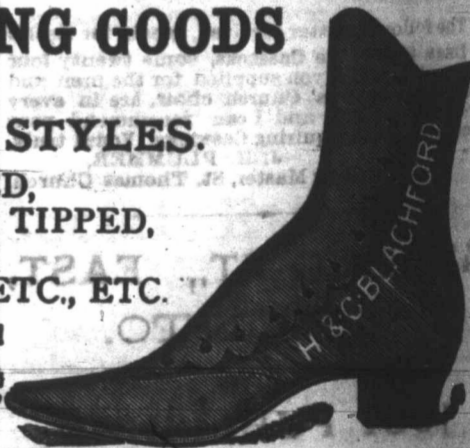
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June 20, 1889.

Dominion Churchman.

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LESSONS FOR SUNDAYS AND HOLY DAYS.

June 22nd.—FIRST SUNDAY AFTER TRINITY.
Morning.—Joshua 3, 7 to 4, 15; Acts 6.
Evening.—Joshua 6, 15 to 6, 21; or 24; 1 Peter 3.

THURSDAY JUNE, 20, 1889.

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

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.

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.

A quantity of Correspondence and Diocesan News unavoidably left over for want of space.

WASTEFUL DISPLAY AT FUNERALS.—Although we are less as a people given to making costly display at funerals than the people of the old world, still there is only too frequently great waste in ostentatious arrangements on such sad occasions. The Rev. H. N. Grimley, closes the sermon we quote from on succeeding page by an eloquent protest against making regard for the dead, in our modes of burial, a danger to the living and a burden to the family by expensive burial rites. He says: "Would it not be well if funeral arrangements for both rich and poor were marked by a like reverent simplicity? Should not all memorial monuments be of moderate cost? Doubtless the wealthy will desire to express their esteem of the one who has gone from them in some way involving reasonable costliness. But let whatever is done be done not for the aggrandisement of one Christian family, but to promote the welfare of all. Our churches are the common home of us all. Within them we

all, rich and poor, have to consider ourselves to be but one family. They bear testimony to this, that we, while dwelling amid terrestrial things direct our aspirations towards things celestial. Let the departed from amongst those who are rich in earthly things be commemorated by the bestowal of gifts upon the fabric of the house of God, so that its usefulness for all may be increased, so that its adornments may be added to, so that its windows and walls may bear upon them the impress of Divine thoughts and feelings cherished in human minds and hearts. We shall thus be enabled to realise more unceasingly our oneness with each other as children of the Lord. Let us be ever earnest in our endeavours to promote the comfort and health of all around us, earnest in our efforts to sweeten and purify the earthly experiences of the toiling many and uplift them to the realm of thought and love. If we are steadfast in our brotherly and sisterly aims, we shall help on the fuller discernment of the glory of the celestial, and enable also the glory of the terrestrial to be more beneficently manifested."

THE FLATTERY OF IMITATION.—Our Wesleyan neighbours are paying the Church much attention of a flattering kind, if imitation is flattery. Their last new place of worship in Toronto is styled by them "Trinity Church," in spite of there being already two of our churches with that title. At the Conference at Ingersoll Dr. Dewart urged his hearers to note that, "the clergy needed the laity and the laity needed the clergy." That sentence is enough to make Wesley's bones rattle with anger. At the Methodist memorial service at Belleville it is announced, that "Father Young" took part in the prayers! How very rapidly some things do grow. The Wesleyan "Church" was founded as a Church by Dr. Bunting about 80 years ago, then the ministers called themselves "Preachers of the Gospel," now they are "clergy," and later still, "Fathers." Isn't it time this "sacerdotal movement was stopped?"

A CHEAP WAY OUT OF PURGATORY.—The Sisters of the Presentation St. Casaire, P.Q., have issued a lottery circular which reads: "To assist in carrying on our Work of St. Joseph, and thus arrive at the completion of the Sanctuary erected in honor of this great Saint, we have undertaken to dispose by lottery of two gold watches.—The drawing will take place on 10 juillet 1889.

Seven masses in honor of St. Joseph, will be celebrated for the benefit of all persons taking one or more chances on the watches.

The first number drawn from the lottery box will receive a gold watch worth \$40.00, the second also a gold watch worth \$25.00. Furthermore, persons filling, in whole or in part, the accompanying list with names, will receive from us an object of piety. The fee is 50 cents.

"Thrift, Horatio, Thrift," or "put money in thy purse," would have done as mottoes for the above. Fancy the certainty of getting a soul into heaven out of purgatory, and the chance of getting also a gold watch all for 50 cents! But also fancy the unutterable meanness and diabolic cruelty of any priest who refuses to release those souls out of purgatorial bondage unless 50 cents is paid! Why a rich Roman Catholic might, and more, he ought as a Christian, to give enough money to release every soul so bound! We fear the trouble is that there can be no proof given that the contract has been fulfilled in a single instance. For ought any R. O. priest knows the person he is still saying masses for, was, on their own theory, out of purgatory long ago! To what a depth of depreciation in value a mass has come down when 7 can be had for 50 cents—just 7 cents a mass, cheaper than a shave—but we are certain less worth the money. This whole mass business for money is known by the R. O. priests to be nothing but a huge swindle.

DEATH THE AVENUE TO WIDER LIFE.—Thoughts as to our right relations to our material surroundings, to our spiritual environment, and to the One Divine Spirit, the Creator and Sustainer of all things visible and invisible, must be vividly before our minds when we contemplate the subject of the death of the material body. There comes for us all—there is coming for you and for me—an hour when these bodies of ours will separate themselves from our souls, will, as it were, fall away from them. Our souls find themselves at once in the spiritual world. They begin at once a new life in that world. True it is that they have all along hitherto lived in that world, though it has been partly veiled from them by material appearances. But that which partly veils the spiritual world from dwellers in this world also partly reveals it to them. Invisible things have ever had visible things for their counterparts and correspondences. The more reverently and enquiringly we have lived in the world of material appearances the more shall we be prepared to discern the spiritual realities corresponding to them, when our new life begins, in the world new unseen by us. But when that new life begins, are we right in saying that there is a cessation of the threefold existence in man, of body, soul, and spirit? The answer to this must be expressed with great care. Our bodies slip away from us, it is true, into the embrace of mother earth. There is for us the beginning of a new life in the spiritual world. With that world we are now able to recognise more clearly our oneness. For the faithful soul, whose life has been already one of union with Christ, there is also an ascension into closer spiritual union with the Divine Spirit. Soul and spirit thus enter into more fulness of union with the world of souls and with the Lord of the soul. But what are henceforth the relations of the soul with the material body? Have we to think of any severance at all between the spiritual world and the material world? Will not, when we pass away from the sight of those who will remain in this world, the spiritual world still continue to embrace and interpenetrate and pour its rich floods of life into the material world? The divinely-sustained union of spiritual things with natural will still continue. We who will have entered into the fulness of the spiritual world will have become sharers in the supremacy of that world over the material world. The divinely ordered relations between the world's spiritual and material we shall have become partakers in. By virtue of our having become an integral part of the spiritual world, the material world becomes beneficently subject unto us. We become sharers in the triumph of the Son of Man, of whom heaven is the throne and earth is the footstool. If we have not been able to take with us our material flesh and blood to inherit with us the kingdom of heaven, we have entered upon, in our new spiritual existence, a fuller inheritance than ever was possible to us before of the kingdom of earth.—The Rev. H. N. Grimley.

On the occasion of the Bavarian regent's official visit to the northern districts of Bavaria, the provost of a small town invited the citizens to send in suggestions as to the kind of reception which should be given to the august traveller. The ovation was to fulfil three conditions: (1) It should be of the nature of a surprise; (2) It should not cost much; and (3) it should at the same time give pleasure to the population. Among the many suggestions that were sent in there was a proposal to hang the worthy magistrate under a small triumphal arch. The writer urged that: (1) It would undoubtedly surprise the regent; (2) it would not cost much; and (3) it would give unmitigated pleasure to the whole population.

—True glory consists in doing what deserves to be written, in writing what deserves to be read, and so living as to make the world happier and better for our living in it.—Pliny.

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TO, ONT.

ROMANISM IN AMERICA.

IN Canada the Church of Rome was originally Gallican in tone and policy, hence the friendly relations which existed between the Church of England and the Roman hierarchy. The apathy of Churchmen in regard to the Jesuit movement arises no doubt from this old feeling of mutual charity and respect. The difference between the Church Gallican and the Church Jesuit, or Ultra-Montane, is as the difference between a domesticated animal and a wild one. To treat the Church of Rome in Canada to-day as in days gone by, is as though a tigress were fondled, because a cat had once been a household pet. Gallicanism, with its breadth of sympathy and tolerance, is now dead in Canada. The Church of Rome here is now a Jesuit Church. For us to keep up the truce of charity which reigned in the days of Gallican rule, is treason both to our Church and our country.

The *American Church Review*, we need hardly say, was and yet is, decidedly "High Church" in tone. We say this for the benefit of those who have been deluded into the absurd belief, a form of most vulgar superstition, that those of this School lean towards Romanism. An article published in that *Review* thirty years ago will show that the movement now beginning to be so active against Jesuit intrigue is not of to-day, but that for over a generation there has existed an intense spirit of antagonism against the Jesuits in the minds of the more cultured members of the Church in America. The article opens thus:—

"From the Bishop of Rome and all his detestable enormities—GOOD LORD DELIVER US." So once prayed the Church of England. The feeling of this petition can never leave either the Church of England, or the Church of America. The very charter of their place is "No peace with Rome." Church principles and Romish principles are destructive of each other. One or other must go down. Two sects may agree to share divided empire, but the position of THE TRUE CATHOLIC CHURCH, and a pretended Catholic Church can only be a position of ceaseless antagonism."

The writer proceeds to show how cleverly the Romish party have fostered the favorite belief of certain Protestants that "Romanism is modified in modern times," that with a free press and an open Bible Popery will come to nothing. He remarks that a free press and popular institutions are just the very institutions for displaying Jesuit powers in political intrigue, diplomatic corruption, and secret wire pulling. "The denials of the Jesuits who are sworn to deny or assert anything cannot impose upon us. We know that their end is the establishment of a despotism, utterly irresponsible to God or man, over all men's lives and fortunes in this land. The chief Roman Catholic organ in America, the *Quarterly Review* for January, 1853, says, "We believe the direct temporal authority of the Pope, the Church, by divine right in person of the Pope, bears both swords, temporal and spiritual. Whenever the occasion occurred in past

ages the Church asserted her power, not in empty words, but in deeds,—to judge sovereigns, to bestow or take away crowns, and to absolve their subjects from their oath of allegiance." (Riel was not, for instance, a rebel, if the Roman Church absolved him—ED. D.C.) Again, "What the Church has done, that is exactly what she will do, if circumstances occur, it may be a difficulty, but it will not do to shrink from it. (Raise say another rebellion in Canada, "if circumstances occur.")

"It is not merely a false Church or gospel we oppose. We are never to forget that the errors of Rome are only parts of an organized system which by any means and all means, seeks to establish itself in power, crush out all opposition and trample down all resistance. For that position of supremacy over all men's souls and bodies Romanism is striving in America." The *Review* proceeds to detail the policy of Rome in securing vast properties which enable it to buy up Legislatures and Courts of Justice. In Canada the Church of Rome buys up sections of voters, and literally bulldozes Protestant voters into either silence as in Montreal, or into active support, as in certain constituencies, in Ontario,—or compels men like those illustrious Protestant champions, the Blakes, to support the Jesuit policy by reducing them with political influence. Well may Grip picture Mr. Edward Blake with a ring through his nostrils, led about by a Jesuit!

The writer draws a picture which answers as well for Canada as the States. "The Priests command all Roman Catholic voters, who vote as they are bid. The Church of Rome manipulates the politics of the land, and sells and trucks and barter, her Bishops with the great leaders, her priests with the dirty pot-house leaders of any political party, that will pledge her the object she has in hand. She has stood now for years as a political party, holding in many places the balance of power, ready to sell votes for a reward. The vice and ignorance of her laity are advantageous in this matter. Political leaders, who would sell their souls for office, or its rewards, are secretly closeted with Romish Priests and Bishops before elections bartering votes for advantages."

Cases are given in which Jesuits induced voters to set the very common law of the land at defiance by voting public money to the Jesuit schools!

"But the grand advantage of Romanism is that it meets no resistance. Protestantism torn to tatters, with no sure basis of Faith, split up and wrangling on opinions, without pretence of Divine sanction, or any Apostolic descent to have influence on human conscience in its teachings, it stands looking on in stupid wonder at the spread of Romanism, utterly unfit to deal with the great question of the time." A vigorous contrast is drawn between the independence of certain Roman Catholic countries and the subserviency of so-called Protestant ones after the latter have been manipulated by the Jesuits, men who although drummed out of every Catholic country in Europe, are now in Canada supreme in the political sphere, claiming even the right to ignore the authority

and rights of the Crown. We commend the following to Canadian Churchmen.

"We have Romanism of the Jesuit type here with us in America. We have to deal with it. We should meet it on no half-way ground of apology, no mazy debates about theology, as if it were only a system of false opinions. There has been too much of that already. It should be met on its own ground, on its avowed position,—that namely of an organized system, under the pretence of Christianity, to establish a Foreign Prince and Bishop, as the supreme lord over men's souls and bodies, wielding the two swords, temporal and spiritual at his pleasure. The first assertion being that "the Bishop of Rome hath no jurisdiction in the U.S. of America. Weak, amiable Protestants are now without excuse. American Popery has defined its position."

So also has Canadian Popery. Encouraged by our indifference another advance has been made by a R. C. Bishop, who boldly announces that the Church of Rome has equal powers of taxation with the State! We rejoice that he has done so. We earnestly trust that this claim, so consistent as it is, and in a logical line with the Jesuit policy as revealed in the Estates Act, will be pushed by the Roman Church with all possible rigour. Ontario Protestant property owners are already swindled under the Provincial law, to provide funds for Romanist Schools, and for Romanist officials. Would that they would press the law with ten-fold severity! Then, those whom Principle, Patriotism and Churchmanship fail to arouse would spring up in defence of their pockets. A Purse as an oriflamme is not very romantic, but it has led to many a victory!

THE GLORY OF THE CELESTIAL AND THE GLORY OF THE TERRESTRIAL.

THE following is quoted from a sermon by the Rev. H. W. Grimley, M.A., preached on the 3rd May, before the Church Burial Reform Association. The preacher took as his text, 1 Cor. xv. 40, 44.

There are bodies celestial, and bodies terrestrial. There is a natural body, and there is a spiritual body. There is a celestial realm, and there is a terrestrial realm. There is a spiritual world, and there is a material world. Man is a dweller in both worlds. He lives in communion with both. In the human body the celestial and the terrestrial meet; the spiritual and the material are in union. As to his outward frame man is an integral part of the universe of matter. That which gives endurance to rocks and mountains enters into the frame of man to give it strength and solidity. Whatsoever gives beauty of form and colour to trees and flowers lends its aid to impart touches of attractiveness and comeliness to the human body. The earth is our nourishing mother. Her enveloping atmosphere is for us the breath of life. Her fertility yields to us the corn, and wine, and oil, with which we renew our strength, are made sharers in her gladness, and secure for our bodies pliancy and

lissomness. In many ways we are sharers in a common life with the material world. The storms that sweep over land and sea send their premonitory pulsings through our frames. When sunshine fills the air with genial warmth, man enters into nature's rejoicing mood. With the world of nature we are as to our bodies in oneness and fellowship. We are at one with that world, and are partakers of its glory.

But there is a world other than the natural world. There is the spiritual world above us, around us, and within us. This is the world underlying the visible one, and yet having that in its embrace and control. This is the world the glory of which gleams through all material things for recognition by the reverent human soul. This is the world in which thought and affection, beauty, and tenderness, and grace are the great realities. This is the world within the confines of which man holds deepest communion with man—communion in truth and love. And as he by his material body has relations of oneness with the visible world, so he by means of his spiritual body is allied in oneness with the spiritual world. It is within that world that man enters into communion with the Lord of the human soul—with the Divine Spirit from whom his own spirit is derived. Man, then, in his threefold nature—body, soul, and spirit—dwells, when his life attains to its truest harmony, in relations of oneness with the natural world, with the spiritual world, and with the Divine controlling Spirit. His material body is at one with the material universe. His spiritual body or soul is in oneness with the spiritual universe. His spirit, that which is the breath of life for his soul, and through that controls and puts its impress upon the material body, is that which in our thoughts we must associate with the Divine Spirit of Him who is Lord and Father of us all. Man's salvation, in body, soul, and spirit, consists in this life in a threefold harmony. The health or salvation of his outward frame consists largely in his dwelling in orderly relations with the outer world. The health of his soul is maintained by his abiding in harmonious relations with the spiritual world, considered as the world of human souls. And that aspect of the life of salvation which transcends and yet includes all others, is the one which is present to our thoughts when we say that man is spiritually reconciled to, or at one with, God.

ATHLETICS AND TEMPERANCE.

ONE great difficulty in the getting up many games in a country parish is the most unnecessary connexion of Athletics and Intemperance. Indeed, the British mind seems to consider nothing, from a bargain to a boat-race, complete without possibly an excess of strong drink. Everything is an excuse for a glass:—
'Good wine; a friend; or, being dry;
Or least we should be by-and-by,
Or any other reason why.'
Nor would the American's last (and cogent) reason for not drinking suffice in every case or abstinence in a Briton. For the American must have had sense to talk when he said it:—

1. "I can't drink, for I've just lost a near relative!"

2. (being much pressed), "No, I really can't, you know; I'm president of a teetotal society!"

3. (being much more pressed), "No, I can't, indeed; I'm liquor'd up to the bung!"

It is true, as Samuel Johnson said, that "He who makes a beast of himself gets rid of the pain of being a man." So there is something, it would appear, to be said on behalf of "putting an enemy into the mouth to steal away the brains." However, this bestial drunkenness is not that of which we are thinking, when we set out to forbid the banns between Athletics and Intemperance. At a boat-race, for instance, the rowers must be "temperate in all things." It is the spectators who must, it would seem, be intemperate. No, our present aim is to correct a mistaken idea, which, in cricket, football, &c., is the cause of harm to a man's play instead of assisting him, and which may weld the first links of the chain of evil habit. Veterans know better; but a youth, before a fierce scrimmage at football, or a spurt in a mile race, often thinks that a pull from a flask is a good ally. Well does Thomas Hughes in *Tom Brown's Schooldays* expose the fallacy of this idea. "A sharp burst, a quick stitch in the side, and soon 'played out.'" And it stands to reason that this must so be. For consider. Whatever of nutritive or tonic, from beef-steak to beer, is to be of use in the contest must have been already assimilated, turned into muscle and sinew by digestion. Who gives a horse a pail of water before starting in a journey? and a glass of beer, &c., poured upon an empty stomach, and that before rough exertion, or in the midst of it—what can the poor stomach do, under the circumstances, with this slop? Better if drink must be, to eat something too; but who would even imagine he could better exert himself with, within him, a lump of undigested food? Why, then, does he imagine that he can manage with a stowage of liquid in the hold? Or if it be (probably) a "B. and S.," conceive the consternation of the digestive organs at being burdened with such a task at such a time. The man, "well in" at cricket, is hot and dry with his ninety-third run. He (instead of moistening his lips with a lemon) has a glass of beer or a "B. and S." With what result? Indigestion mounts to the eye, which becomes dim, and he misses his century! Sad fate; but it was merely cause and effect.

So without now regarding any question of temperance, on principle, we merely set it forth to the athlete as a matter of simple expediency. Let the refreshment come after the rough work is done, and when a man's thews can rest, while his digestion works.

A quaint medical man (himself a total abstinent) once was told by a poor woman that she always took a glass of porter before mangling. "Just the wrong thing to do, my good woman. Where does the porter go, then? Why, into the mangle. Take it after you have finished, and sit still and rest a bit, then it will go into you, and you will get the benefit of it." This was common sense.—*Church Bells.*

THE CATHEDRAL AND ITS USES.

(Continued from last week.)

To much the same purport are words which I take from the sermon preached on the opening of the edifice, ultimately designed as a cathedral for the Diocese of Wisconsin, by him who was then bishop of that diocese, the late Dr. Armitage. Anticipating both popular misapprehension and the fear of local rivalries and jealousies, the bishop goes on to say:

"I know that there are prejudices against the name 'cathedral,' and grave misunderstanding as to its meaning. Some think it is a dangerous novelty among us, in some way associated with extreme doctrines and practices. The truth is, that the first bishop of our Church in Pennsylvania (Bishop White), one of the most moderate men, in his memoirs very solemnly gave the close of what would probably be his last work, to declare his conviction that every bishop must have his own church, apart from the parishes under his charge. Bishop Hobart in New York, soon after tried to enlist his diocese in the purchase of a central site in the growing city, to be occupied for a cathedral, which, in due time, would be sorely needed. Had they listened to him then, or had his life been spared a little longer, the diocese would not now be busy as it is, in raising a million of dollars for the mere site of a cathedral. The idea and feeling of necessity are old in the Church in this country. In England, bishops have always had their cathedrals, although Church and State have distorted them into warnings for us, rather than models to imitate. The practical realization, from many causes, has been of slow beginning and growth. But to-day, Illinois, Iowa, Minnesota, Nebraska, Tennessee, Missouri, Maine, Pennsylvania, Florida, Indiana, Albany, Western New York, all have in some form or other a bishop's church. And this because experience everywhere shows the same need. Almost all are slow to attempt to give permanent shape to the organization, and are wisely working on, leaving the work to shape itself just as we are doing. The work is the main thing, and that can be as real in an humble chapel, like the one we have lately occupied, as in a minister-like York; without title and dignity as well as with a full staff of dean and canons and prebendaries, and whatever else.

"Now, the one leading thought on the whole subject, which I beg to have indissolubly tied to this building and to the whole work undertaken on this site, is, that the bishop's church is for all souls, free and open in every way to all who desire the ministrations of the Church. A parish is an association of men who desire these ministrations, and provide them for themselves. If they are wise and Christian, they will make their parish a centre of influence and work for Christ on the community outside of their own number. If they are selfish and foolish, they will be content to let others provide for themselves as they have done. But the bishop's church must have no restriction. The bishop is also a pastor, and, according to the doctrine of the Church, is sent to care for all souls within his field. And while he will wisely multiply parishes, and rejoice in every new congregation which is formed, he will always see the need of having helpers and agencies and institutions, and a free and open church to reach those who will not include themselves, nor even be included, in those bodies. Men sometimes speak as if the bishop's church and work would interfere with parishes, would absorb all their energies, and bring about a dangerous centralization. Let any one read our canon, and see how carefully the bishop's power is restricted on every side, and he will hardly fear that. And his cathedral work will only supplement that of the parishes. The parishes being united in the diocese, and so in the cathedral, will find there, as results of their combined gifts, perhaps means and agencies which no one parish can provide itself. The diocese will be the gainer for the training of its workers, both clerical and lay, which will naturally be given in the cathedral, and the bishop can thus properly command a constant supply of helpers in the diocesan church, which he could not set in one parish in preference to others. Let it, then, be understood that what is here is not the concern of a single parish or congregation, but a general work for the good of all. There will be, of course, a regular body of worshippers here; but all worshippers are welcome whenever they will come. For the support of the work we depend entirely on the willing offerings of the people. We ask all who will be regular worshippers, and as many more as will join them in this, at least, in order that we may have some basis of income from which to gauge our expenditure, to pledge a minimum sum which they will give steadily to our work. We shall need the united and self-denying gifts of us all to carry it forward with our increased expenses. I hope we shall not need to say much about these contributions; for I trust that the spirit is growing among us which will make every one glad to give money and time and work to the Lord. And more direct gifts

can hardly be made to Him than in this work, which pays no human being a dollar beyond his bare maintenance, his food and raiment; which makes no outlays in the modern luxuries of worship, so-called, and which is sending out from house to house, and from soul to soul, in this community and its neighborhood, Christian men and women intent on helping and winning for Christ; which maintains worship in three places besides this; and here will offer frequent and various services, to meet the occasions and opportunities of all."

It was because of words such as these, the first of the practical experience of men whose wisdom and self-sacrifice the Church had then already learned to honor, that your preacher reached that four-fold conviction concerning the cathedral which to-day he can do little more than rehearse. It is this: that in an American Church life there is a place for the cathedral;

(a) As an elevated type and example of the Church's worship.

(b) As a distributing centre of diocesan work.

(c) As a school and home of the prophets.

(d) As the ecclesiastical centre of the work and influence of the bishop.

(a) The cathedral has a foremost function among us as an elevated type or example of the Church's worship. Our American Church allows, with great wisdom, a very wide diversity in the manner of celebrating her services. There are congregations where the baldest simplicity may be found, on the one hand, and the most ornate ritual on the other; and these differences in the "use" obtaining in different parish churches contribute to adapt the Church's services to a very various class of worshippers. But the unrestrained indulgence of these differences is not without its dangers. On the one hand, a passion for splendor, an aesthetic delight in ceremonial, may carry our services to the verge of an almost servile imitation of rites and customs which have no place in our reformed Catholic Church; and, on the other, these extravagant usages, or a desire to protest against them, by act as well as by word, will provoke many to an almost ostentatious neglect of all regard for what is only decent and orderly. If a clergyman's riding-whip and gloves have found a resting-place upon the Holy Table, in the sight of an assembled congregation, it may have been in somewhat coarse and impulsive protest against the obtrusive genuflections and abject prostrations which had earlier been made by some other before that same altar. And thus, as we see in fact, differences are intensified, and a reverent uniformity is rendered more unattainable than ever.

And what shall prevent increasing differences and a wider divergency of opposing customs? It has been wisely held that a microscopic and rigid legislation will not do it; and it is doubtful whether anything will wholly displace our present almost endless variety of custom. But if anything could help to that end, it will be a central and a stately structure, where the Church's services are rendered in their fulness and grandeur, but with as close an adherence as possible to the cathedral worship of our mother Church. That worship has been shared in for generations by men of every shade of opinion and every variety of ecclesiastical association. But all hearts yield to its spell, and all minds own its dignity, beauty and impressiveness. The most familiar tribute to an English cathedral service which has been written in our day, emanated from a divine of the Puritan school of theology, and of most rigid Puritan descent. It certainly ought to have set us thinking long ago, that no worship of modern days has been uniformly approved and prized by Christians of every name and men of every rank, as has the cathedral service. If such a service has in it elements that touch the most different natures, why should we not employ it among ourselves? And above all, why should not we have it under conditions which would lift it to be the type and pattern for the whole Church? In England, the average parochial worship is in every way better than ours, having more heartiness, and, especially in the musical portion, more of union than among us is anywhere to be found. And the reason is, that the cathedral, with its spirited services, and broad and massive effects, presents a model toward which the parish churches instinctively turn. From it, these get their best musical compositions, their finest hymn-singing, above all, that noble combination of dignity and simplicity, that chaste impressiveness and beauty which, above all else, are distinctive of worship in the English cathedrals. An American traveller may find in All Saints', Margaret Street, in St. Andrew's, Wells Street, or in St. Alban's, Holborn Hill, the most "advanced" ritual which the Anglican Church can produce. But he will, with perhaps a single exception, look in vain for any exhibitions of it in any English cathedral. There, as a rule, nothing is tawdry, or bedizened, or glaring; but, as in the noble choir at Durham, the noblest architecture, combined with the most absolute simplicity; and when the worshipper has joined in the services, he will find little differ-

ence between those in Salisbury and those at Ripon, between those in Canterbury and those in Lichfield.

Surely, there is something very significant in such a fact, for it shows that there is that in a cathedral church which tends to the avoidance of extremes, and to the maintenance of a dignified and impressive service. And if this is true of the cathedral in England, how much more is it likely to be true of a cathedral church which would be the living expression of the best religious sentiment among ourselves? The manifold novelties that are caught up, here and there, and sought to be engrafted on the services of our parish churches, would find no place in a cathedral, administered by a body of clergy representing a common consent, and a united judgment and approval. And more than this, what a mission such an agency would find awaiting it in the musical services of the Church! We have, in our American churches, a great deal of music that is costly, a great deal that is florid and pretty, and not a little that is vicious and intolerable. As compared with our Anglican sister, we are nearly half a century behind in the right estimation of hymn-singing, and other much-neglected (or perverted) departments of musical worship. And what has made the difference but that, in England, the choral festivals at the greater cathedrals, and the devotion of a highly skilled and cultivated order of men to musical studies and composition, in connection with those cathedrals, has lifted the whole standard of taste and the whole scale of performance to a far higher level than we have at all approached? The present Dean of Norwich, in his essay on "The Cathedral; a School of Music,"* observes that "it must be remembered that music has by no means as yet taken that position in our services that it has a right to take. The minds of people in general are not at all disabused of the notion that music is a mere ornamental accessory of worship; they have not yet at all come round to the view that it is the highest, truest, deepest expression of devotional feeling." True as these words are in England, it is impossible that they could more accurately describe ourselves. In the last twenty-five years, the musical worship of our Church has indeed advanced to a higher level. But it is still, in many places, pretentious, obtrusive and bad. It often consumes more time than of old, provokes more comment, aggravates and perplexes more parish priests, groping blindly and hopelessly, like Samson among the Philistines, for deliverance from its tortures, but it is far from what it ought to be, and farther still from what it easily might be. And it will continue to be so, until we have some such normal school of Church music as the cathedrals have shown themselves to be in England; having about it a prestige which cannot be despised, and illustrating an excellence which cannot fail to provoke a healthy emulation.

And all this the cathedral can do without the likelihood of being beguiled into undue display or betrayed into foolish extravagance. In the parish the vagaries of the individual parish priest or organist may run away with him, but in the cathedral there is an impersonality of administration which tends to restrain eccentricity and to make mere individualism almost impossible. True, the cathedral is the bishop's church or seat, but the bishop who administers it must be able to command the co-operation of a body of clergy whose various tastes and opinions must at least greatly modify his own. Under such a system novel customs will not be apt to find easy admission; and while there will be, as there ought to be, progress and improvement in the Church worship, it will be progress in the direction of those things only which have been widely and thoroughly tested and approved.

(b) And, next, to this, the cathedral has a definite function as a distributing centre of diocesan activities. To us in America it cannot be insignificant, as suggesting an example for our imitation, that the cathedral was called into existence for precisely that end. "It must be granted," says the Dean of Norwich, in his recent volume on the cathedral system,† "for it is a matter of fact that a cathedral was, in its origin, nothing more than a missionary station, where the bishop of a partly unevangelized country placed his seat, and that the cathedral chapter was originally nothing else than his council of clergy grouped around him, whose duty was to go forth into the surrounding district with the message of the Gospel, to plant smaller churches which should be subordinate or parochial centres, and to return again periodically to the diocesan church at headquarters, for the counsel and directions of their chief." Could there be a more exact description than this of the relation which there is (or ought to be) between a missionary bishop (and many diocesan bishops) and their missionary deacons and presbyters? It is the experience of every bishop, that if he could command the services of a few clergymen not settled in organized parishes, or anchored by other ties, whom he could send at opportune moments to improve new openings, to maintain tem-

porarily the Church's services, to attempt in a tentative way, at new points, a certain amount of Church work, some of the most promising fields might speedily be made centres of ecclesiastical life and activity.

A bishop, like a general, needs to have somewhere among his forces, troops that can readily be mobilized, and the bishop's church or cathedral is obviously the fitting centre from which such a force may most readily and effectively be distributed. If the diocese or jurisdiction be mainly of a missionary character, then the uses of such a staff of clergy as I have suggested are too obvious to require argument; while, if the diocese be an old and thickly-settled one, with the Church well and strongly established in its principal centres, then the function of such a clerical staff appears the moment we consider the urgent need there is for a body of men who shall be distinctively employed as preachers.

The demands upon the parochial clergy are so numerous and complex; the same man, in even the best appointed parishes, has to do so many things, that, between the pressure of Sunday and week-day schools, of parochial visiting, of superintending and maintaining charitable enterprises, "the pastor in his study" is in danger of becoming a vanishing memory. "It is not meet," declared the apostle, "that we should leave the word of God and serve tables," and many an over-worked parish priest echoes that cry; but the Church cannot give him even a single deacon, and so he struggles on, to the detriment of his own powers and equally to the detriment of his ill-fed flock, his energies frittered away amid a thousand distractions, that leave him only the merest fragments of time in which to store his own mind, or to prepare himself to stand up as a guide and teacher to his people. What an inestimable blessing to such a man, could he feel from time to time that he might be reinforced by some brother clergyman from the mother church of the diocese, whose pointed, fervent, vigorous utterances might quicken and stimulate both him and his people.

(To be Continued.)

Home & Foreign Church News.

From our own Correspondents.

DOMINION.

QUEBEC

The Lord Bishop of the diocese returned home from France by the "SS Parisian" arriving here at 6 p. m., on Monday, June 10th. He left the city on Thursday for a long confirmation tour, and will visit the most easterly parts of the diocese before his return. He is looking remarkably well, and Mrs. Williams, who remained in England, till the fall, has almost recovered.

Ordination.—On St. Barnabas Day His Lordship held an Ordination in the Cathedral, Quebec, at which the Rev. Rowland J. Fothergill, Curate of St. Peter's Church, Sherbrooke, was advanced to the priesthood. Most of the clergy of the vicinity were present at the service.

Confirmations.—On Tuesday evening, 11th inst., His Lordship confirmed a class of 11 girls and 2 boys, in Trinity Church. On Wednesday morning, at 10.30 a. m., this impressive service was held in St. Matthew's Church, when 19 females and 15 males received the rite. The service was bright, and was attended by a good congregation. His Lordship was accompanied by the Very Rev. the Dean, and besides the Rectors and Curates there were present, the Rev's A. J. Balfour, M.A., and R. J. Fothergill. The Bishop delivered a very able and instructive address to the candidates, among whom were several adults, after which the Rector and Junior Curate received them, one by one, and escorted them from the entrance to the chancel to the front of the altar, where His Lordship was seated, and, after they had been confirmed, back again. In the evening at 8 o'clock, a service was held in the Cathedral, when quite a number of the clergy were present, and 17 candidates were confirmed. The remaining confirmations in the city will be held after the return of his Lordship.

Picnic.—The annual Sunday School Picnic, of Trinity Church, took place on Thursday, the 18th,

*Principles of the Cathedral System, p. 115.

†Principles of the Cathedral System Int., p. 18.

to St. Catherines, P.Q., by the Quebec and Lake St. John Railway.

The children of St. Matthew's Church Sunday School will be treated to their annual picnic at St. Joseph de Levis, on the 18th, the party going by the Island boat.

LENOXVILLE.—The annual meeting of the convocation of Bishop's College, for the conferring of degrees in the faculties of Divinity, Arts, and Law, will be held in the College on Thursday, June 27th, at 2.30 p.m. The meeting for the transaction of business will take place on the previous day at 8 p.m.

MONTREAL.

MONTREAL.—It is much to be desired, that the missionary appeals, made at Ascensiontide and Epiphany, by the Church, be faithfully brought before the laity. At the Centenary Missionary Conference held in London, England, last summer, at which your correspondent was a delegate, this very point was one of the matters insisted on. The very force of objections against the stereotyped missionary meeting is only to be overcome, by educating the people on the importance of world-wide work in the missionary field. The first fruits from the mission of St. Henry, although of only one dollar and thirty two cents—if multiplied, by like small sums from a dozen, or a score, or a hundred, other mission services would support one or two native teachers among the heathen! An occasional Sunday evening or week-day evening service might be well devoted to the subject of missionary work. The report of the sub-committee of the city clergy of the Church of England in Montreal to the Lord Bishop of the Diocese, and to the city clergy, on the subject of the recent Provincial Legislation in reference to the Jesuit body shows that "it is scarcely possible, in their judgment, to over-estimate the far-reaching importance of its results, present and prospective, to the Church of England in Canada, and also to the whole Protestant community of every name and denomination throughout the land, of recent provincial legislation in reference to the Jesuit body, and of the refusal of the Dominion Government to disallow that legislation." The report disclaims any intention of trenching upon the rights of "their Roman Catholic brethren in Canada," but adds, "your committee do most solemnly and earnestly protest as an invasion of these rights, against the action, both of the Quebec Parliament, in its whole recent Jesuit legislation, and also of the Dominion Government, in allowing that legislation." Then follow the reasons, among which are: First, because it "violates the oath of supremacy of the 1st of Elizabeth, which has been accepted by the Church of England, and is emphasized in the 87th of her 39 articles, and which articles, solemnly sworn to by all Her Ministers, are to the following effect:—The Queen's Majesty hath the chief power in this realm of England and other of her dominions, unto whom the chief government of all the estates of this realm, whether they be ecclesiastical or civil, in all causes doth appertain, and is not, nor ought to be, subject to any foreign jurisdiction; and further that "the Bishop of Rome hath no jurisdiction in this realm of England." The rest of the pronouncement of the committee is in the same spirit of dignified protest.

ONTARIO.

BROCKVILLE.—In response to the general invitation extended by the Mayor to the citizens of Brockville, to attend a public meeting in Victoria Hall, last week, to publicly give expression to the esteem in which the Rev. E. P. Crawford is held in the community, the hall was well filled by townspeople. Shortly after 8 o'clock the meeting was called to order by His Worship the Mayor. Seated upon the platform with him were Canon Mulock, Rev. F. L. Stephenson, Dyson Hague, Harding, John F. Wood, M.P., Judge McDonald, W. C. Austin, E. A. McGannon, M.D., and Rev. E. P. Crawford. After a blessing had been asked by Canon Mulock, the Mayor in a brief speech announced his reasons

for calling the meeting. He felt that the occasion demanded that such a meeting should be held, as Mr. Crawford for a number of years had been one of Brockville's best citizens, and the loss the town was about to suffer was so severe that some public expression of regret at his departure should be given. He then called upon His Honor Judge McDonald to read the address which had been prepared.

The Judge prefaced the reading of the address by a few well timed and appropriate remarks. It was a happy moment for him to bear his tribute of respect to a man whom he thoroughly knew. He realized that he, with the town at large, would feel much more keenly the great loss sustained after he had gone to his new sphere of usefulness. After the address was read he believed that those who knew him best would heartily endorse every sentiment which it contained. He had no doubt that during the past fourteen years Mr. Crawford had passed through many moments of despondency. While sad that he is leaving he will no doubt rejoice that throughout the years that are gone he has so labored in his beloved calling as to merit the esteem and appreciation of all classes as is evidenced by the assemblage here to-night.

To the Rev. E. P. Crawford, Clerk in Holy Orders:

We your fellow citizens of the town of Brockville, now in public meeting assembled, desire to express our great esteem for you and our deep sense of the loss which our community in general will sustain by your departure from amongst us.

Apart from your association with Brockville in your youthful days you have now for a continuous period of about fourteen years gone in and out amongst us, and have during that time by your pure life—by your works of love—and by your willing help in matters of general public concern won a place in our hearts which you will retain long after you have ceased to be one of us. It is our earnest wish that your life in your new home shall continue to be a truly useful one, and we pray Him whose servant you are to richly bestow upon you and your wife all manner of blessings and happiness.

Signed at Brockville this 10th day of June, A.D.; 1889, in behalf of the citizens by D. Derbyshire, Mayor; E. A. McGannon, M.D.; W. C. Austin, John F. Wood, M.P., John M. Gill, R. H. Smart, G. T. Fulford, Geo. H. Weatherhead, H. S. McDonald, Judge C. C.

The address was engrossed by Mr. O. H. Breese, penman of the Brockville Business College, and as usually is the case with his work, was very handsomely executed. It was also suitably framed.

W. C. Austin then in a neat but brief speech, on behalf of the citizens of the town, and as a memento of their good will and esteem, presented Mr. Crawford with a purse of \$200 in gold.

Mr. Crawford on rising to reply was greeted with prolonged applause. He felt it would be a very difficult matter under the circumstances to give expression to his feelings in adequate terms, and he requested the audience to pardon him if what he said was not couched in the most suitable language. It was not often given to a man during his life time to hear such expressions of esteem as he had just listened to. He would not have been so much surprised had his own congregation given him some expression of their esteem and good will, but that the citizens of Brockville as a whole, men and women of every denomination, should do him the honor of publicly demonstrating their kind sentiments towards him he never even anticipated. In going from Brockville, he felt that he was leaving the home of his birth, the home of his boyhood, the home of his past, present and future. Although he did not expect to live here in the future, yet he would ever retain kind recollections of the town and its citizens, and would ever regard it as a place endeared to him by many sacred memories.

In doing what he had in the past he had tried to live always among them as a Christian should live always among his fellow beings, and on all occasions he had endeavored to exercise to all that degree of charity which would be worthy of an humble disciple of so noble a Master. The remembrance of this night's proceedings would be one of the brightest spots in his memory. The knowledge that this demonstration comes not only from those among whom he had labored and from those to whom he had ministered, but also from strangers, was evidence that the expressions were genuine.

In conclusion he wished the citizens of the town all manner of prosperity in the future, and thanked them again and again for their presentation.

Mr. John F. Wood, M.P., in a brief but nicely worded address contributed his token of respect towards the rev. gentleman. He commenced his own career in Brockville about the same period that Mr. Crawford assumed the rectorship of Trinity. Fortunately for himself he had been favored with Mr. Crawford's friendship, and he had profited very much therefrom. Not alone among his own congregation has he practiced the religion of Christ, but by his unostentatious charity, which he has so liberally given

to all the needy; he has practiced the religion of humanity outside his own congregation. In his intercourse with Mr. Crawford he had always found him void of prejudice on any question which concerned the public weal. He was ever found ready to extend a helping hand to those in want. If a man's work is to be measured by what he has accomplished then his reputation will continue to be known amongst us long after he has taken his departure. He concluded his address by assuring Mr. Crawford that as he felt proud because of his citizenship in such a town as Brockville, Brockville felt prouder by far to be able to call him a citizen.

Short addresses were afterwards delivered by E. A. McGannon, M.D., Revs. Hague, Stephenson, and Harding, after which Mr. Crawford pronounced the benediction.

BROCKVILLE.—St. Paul's.—On Tuesday evening, the 11th June, the Apostolic rite of Confirmation was administered in this Church by the Right Rev. Dr. Lewis, Lord Bishop of the Diocese. There were present, besides the Bishop, the Rev. Rural Dean Grant, of Lyn, Rev. Canon Mulock, now of Montreal, Rev. F. L. Stephenson, rector of St. Peter's, Brockville, the Rev. Sterne Tighe, rector of Lansdowne, and the Rev. Dyson Hague, rector of the Church. Mr. Hague presented forty seven persons for the laying on of hands. The address of the Bishop to those about to be confirmed was solemn and practical. There was a large congregation present. His Lordship, who has recently returned from England, appears to be in the enjoyment of good health.

TAMWORTH.—The Rev. J. R. Serson's efforts to erect a Church in Marlbank, one of his outstations, have been attended with success, and the opening services were held in it on Thursday, June 6th. The clergy present on the occasion were the Ven. T. B. Jones, the Rev. Rural Dean Loucks, the Rev. J. W. Forster, the Rev. T. Austin Smith, the Rev. A. L. Geen, and the Incumbent, Messrs. Loucks, Forster, and Geen, conducted divine service, which consisted of Morning prayer. The Ven. Archdeacon then preached a most appropriate and impressive sermon from the text "Worship the Lord in the beauty of holiness." The Holy Communion followed, at which the Archdeacon was celebrant. Upwards of seventy communicants received the sacraments. The Incumbent expressed his gratification at the completion of the work. He thanked those who had assisted him in it. It is hardly necessary to say that the Church was filled to overflowing with the congregation, and many were unable to gain admittance. The new Church is of frame painted white, it is of gothic design—tastefully finished outside and inside. The principal parts are the nave, chancel, vestry, and South porch. The windows are pointed, glazed with figured and coloured glass. The chancel window is a triplet and is filled with stained glass of beautiful design. After divine service the concourse adjourned to the grove close by where tables had been prepared by the members of the congregation and friends for dinner. There was a beautiful supply of all good things—enough and to spare. Speeches followed the dinner, when all the clergy present had their say. Between each speech the organ played, and hymns were sung. The weather was lovely, and the occasion was a most enjoyable one throughout. It will long be remembered by those who participated in it. The proceedings were brought to a close by singing the National Anthem, and three lusty cheers for their excellent pastor. We congratulate those chiefly concerned in the success of the celebration. We hope both pastor and congregation will long be spared to enjoy the result of their labours and liberality. We hear the Church is all but out of debt.

TORONTO.

TORONTO.—Diocesan Synod.—The annual meeting of the Synod of the Diocese of Toronto opened on the 11th inst. Holy Communion was celebrated in St. James' Cathedral after which the delegates assembled in the school rooms. There was a very large attendance.

The Bishop's address will be read with interest. At 11.30 the Lord Bishop of Toronto took the chair. There were with him on the platform Archdeacon Body, provost of Trinity College; Dr. Snelling, registrar of the diocese; Dr. Hodgins and Rev. John Pearson, honorable secretaries of synod. The meeting was opened with prayers.

The following were granted the privilege of the floor: Rev. Messrs. J. F. Kitt, London; E. K. Douglas, London; O. K. Lee, Niagara; R. Ashton, Huron; H. J. Bonne, Calgary; E. C. Saunders, Huron; J. J. Hill, Huron; Chas. O'Meara, Huron; and H. B. Tremayne.

Rev. John Pearson was elected clerical secretary, and Rev. Dr. Hodgins, lay secretary for the current year.

Secretary-treasurer Mr. David Kemp, was re-elected. *The Bishop's Address.*—Bishop Sweetman then delivered his address. In opening he dealt with the progress of the diocese during the ten years since he had entered on the duties of the episcopate. He recalled with sorrow the gaps caused in the ranks of the working clergy during the past year by the deaths of Rev. Ford, Rev. Canon O'Meara and Rev. Canon Stennett. Four of the clergy have left the diocese: the Revs. W. G. Aston, to return to England; A. W. Daniel, to Prince Edward Island; H. P. Hobson, to Vancouver, and F. M. Webster, to the Diocese of Quebec.

I have to report the admission into the diocese of fourteen accessions to our staff. Ten of these have been by ordination, viz.: The Revs. E. C. Acheson, of Wycliffe College, to the curacy of All Saints, Toronto; J. W. Blaekler, of Trinity College, to the curacy of St. Matthew's, Toronto; A. Carswell, of Trinity College, to the mission of Cannington and Beaverton; John Gillespie to the curacy of the Church of the Redeemer, Toronto; J. O. Miller, of Wycliffe College, to the curacy of St. Paul's, Toronto; Cecil C. Owen, of Wycliffe College, to the curacy of St. Peter's, Toronto; F. G. Plummer, of Trinity College, to the curacy of St. Matthias, Toronto; C. H. Shutt, of Trinity College, to the mission of Coldwater, and J. C. Swallow, of Trinity College, not yet appointed. The following have been received from other dioceses:

The Revs. A. J. Greer, from the diocese of Niagara to the parish of Bradford; John Lindsay, returned to the diocese, to the mission of Craighurst and Vespra; A. Osborne, from Algoma to the parish of Grace church, Markham; Lennox I. Smith, from Niagara to the curacy of St. Thomas, Toronto, and O. Tremayne to the curacy of the parish of Etobicoke.

Two clergymen have entered and left the diocese during the year—the Rev. J. B. Mead, who has been assistant at St. Luke's, Toronto, and Rev. J. K. Powell, at St. James' cathedral.

Our present staff, therefore, stands as follows:
 Engaged in parochial work..... 180
 Engaged in tuition or chaplaincies..... 11
 Retired and on leave..... 15

Total..... 166
 The following changes have taken place in the parochial charges of the clergy:

The Rev. R. H. Harris, from Brighton to Weston; C. E. Sills, from North Essa to Brighton; R. W. E. Greene, to the parish of Orillia; W. H. French, from Coldwater to Omemece; A. Hart, from Grace church, Markham, to the new parish of Dovercourt; C. E. Kenrick, from St. Stephen's, Toronto, to assist in Peterboro'; J. C. Davidson, from Colborne, to assist in St. John's, Peterboro'; J. Davidson, from Uxbridge to Colborne; W. S. Westney, from Pickering to Uxbridge; W. E. Carrol, from Malmur West to Alliston; A. W. Spragge, from Newmarket to Cobourg; John Farncomb, from Lakefield to Newmarket; George Warren, from Ashburnham to Lakefield; J. C. Roper, from the Keble professorship at Trinity College, to be acting rector of St. Thomas, Toronto; R. C. Caswall, to assist at St. Bartholomew's, Toronto.

The Rev. H. B. Owen has left the mission of Creemore; the Rev. John Roy has gone on a leave of absence to the United States; the Revs. Rural Dean Stewart, of Orillia, and John Vicars, of Cannington, have retired from active service; the Rev. John Carry has been elected to be Rural Dean of East York in place of the Rev. John Fletcher, resigned, and the Rev. Philip Harding to be Rural Dean of Haliburton in the place of the Rev. W. T. Smithett, deceased.

During the year I have held two ordinations, in which I ordained ten to the diaconate and advanced seven to the priesthood. My confirmations have numbered 73, of which two have been private, and the candidates confirmed 1,654, viz., 639 males and 1,015 females.

I have consecrated three churches—St. Alban's, West Mono; St. John's, Tecumseth, and Trinity church, Bond Head, and the churchyard of St. John's, Norway. I have also opened two new churches—the Epiphany and St. Augustine's, both in Toronto, and have baptized three infants.

In the course of my episcopal duties I have delivered 183 sermons and addresses, and have administered the holy communion 43 times.

The Bishop then made a vigorous protest against the neglect of certain clergymen to supply statistics, and the unreliable character of figures sent by others.

In making up the figures which I present to you, as the result of another year's work, I have, as usual, filled in the blanks which occur in the returns, wherever practicable, from the returns of last year. They furnish the following comparisons:

No. of services held—	1889.	1888.
Sundays.....	15,875	14,136
Week days.....	10,878	9,092
Average attendance—		
Mornings.....	18,223	18,617
Evenings.....	19,123	17,959

Holy Communion—		
No. of public celebrations.....	4,246	3,748
Communicants average attendance...	4,178	3,956
Communicants on Easter day.....	8,984	8,808
Total No. of communicants.....	14,787	14,320
Baptisms.....	4,219	3,098
Marriages.....	851	808
Burials.....	1,171	1,019
Sunday schools—		
No. of schools.....	172	172
Teachers.....	1,885	2,085
Scholars.....	19,240	18,285
Average attendance.....	12,628	14,988
School libraries.....	112	109
No. of volumes.....	27,357	22,317

Voluntary contributions—		
	1889.	1888.
Clergy stipends.....	\$73,086 20	\$66,841 92
Parochial.....	83,927 06	94,978 48
Extra parochial.....	24,112 84	26,292 90

The second of these items of contributions, as I have stated, is entirely unreliable; the last scarcely less so.

I think it will be interesting to give these particulars with reference to the Rural Deanery of Toronto alone. They are as follows:

Number of services held—		
	1889.	1888.
Sundays.....	5,206	4,198
Week days.....	6,877	5,838
Average attendance—		
Mornings.....	10,047	9,774
Evenings.....	10,478	9,688

Holy Communion—		
Number of public celebrations.....	2,100	1,654
Average attendance.....	1,228	1,296
Communicants on Easter Day.....	5,208	4,868
Total number of communicants.....	7,360	6,698
Baptisms.....	1,780	1,728

Sunday Schools—		
	1889.	1888.
Number of schools.....	89	86
Teachers.....	954	956
Scholars.....	10,415	9,589
Average attendance.....	6,976	7,065

Voluntary contributions—		
	1889.	1888.
Clergy stipends.....	\$38,629 29	\$35,823 90
Parochial.....	58,906 54	64,558 88
Extra parochial.....	13,847 51	16,068 84

During the year the sum of \$7,781.68 has been contributed by 104 Sunday schools. Of this amount \$5,580.77 has been contributed in the deanery of Toronto by 34 schools.

There has been no falling off in the progress of church building, which has marked recent years. I have to report eight new churches either completed or sufficiently advanced for temporary use since the last meeting of synod. Of these, St. Augustine's, Toronto, the Epiphany, Toronto, St. John's, Castlemore, St. John's, Emily, and St. Margaret's, West Hill, are completed, the first two being new additions to our list, the other three replacing former churches. St. Mary Magdalen, Toronto, is only commenced, but the portion built is in full use as the church of a newly-erected parish, of which the Rev. Charles Darling is the rector. St. Nathaniel, Deer Lake, and Christ church, Essonville, are two new churches in course of erection in the backwoods mission of Cardiff and Monmouth, through the energy of the Rev. A. E. Whatham, the missionary in charge. They will be opened in the autumn. In addition to these new buildings, St. Anne's church, Toronto, has been greatly enlarged and improved.

One of the most striking evidences of church progress in the diocese is the number of churches built in those ten years: these total up to no less than 75; 17 rebuilt and 48 new churches in places where no church previously existed. Besides these new churches, several churches have been enlarged to double their former capacity. I have also consecrated 32 churches, which indicates the extinction of a considerable amount of church debt. The number of churches now existing in the diocese is 212 against 163 at the commencement of my episcopate.

There is, however, another gauge of our real strength and advance as a church which you will regard as of far more vital importance, I mean our communicants' roll. The earliest date at which I can arrive at accurate figures on this point is 1881. In that year the country parishes returned 6,882 communicants; this year they return 7,377, an increase of nearly 1,000 or 16 per cent; only 16 parishes in the city gave the number of communicants in 1881; they amounted to 2,427. Filling in the blanks from subsequent returns, this total is raised to 3,540 in 1881. The numbers returned for this year add up to 7,360, an increase of 3,780. 1881 was the year of the last census, since then the population of Toronto has doubled; it is satisfactory to know that at the same time the number of communicant members of our church has more than doubled.

The Bishop entered at length into the affairs of the Mission Fund which shows a large falling off last year, but the debt has been reduced \$882. He praised

the generosity of a deceased Churchman, Mr. Talbot, who left \$4000 to Trinity College and \$8000 to the Mission Fund. The gifts to the Domestic and Foreign Mission Society were stated to be from Toronto \$4708 to domestic and \$4180 to foreign missions. The decay of the C.E.T.S. was regretted. The Bishop closed by a reference to the Jesuit Estates Bill, saying:

"I am quite sure that neither the clergy nor myself have any kind of hesitation or fall short one whit of any Protestants in Ontario, in the intensity of indignant feeling, on the general question of Jesuit incorporation and Roman Catholic aggression. A resolution is to be submitted to you on this subject, which will give us all the opportunity of delivering ourselves on a matter that so closely touches our civil liberty, as well as our religious convictions."

I greatly deplore that the conference called by the Citizens' Committee to take action on this question should, unfortunately, be coincident with our session of synod, thus debarring our clergy and lay representatives from taking part in it."

A suggestion was made that this being the Jubilee year of the Diocese, some steps should be taken to commemorate it.

At the afternoon session letters were presented all favoring the union of the Church in Canada. The Bishop closed his address by calling attention to the Children's League, and also to the Church School for Boys, Toronto.

The Synod decided to distribute the Rectory Funds regardless of all the claims of equality and justice, each parish to receive the same, the rich as much as the very poorest. This is practically a present to lay Churchmen of between \$12000 and \$15000 a year—as is evident from the Toronto figures above, which show that last year the gifts to Church objects fell off \$14000 in Toronto city! That is, the laity got the larger parts of the Rectory Funds.

The first day of Synod was closed by a service at Holy Trinity where Rev. J. F. Kitt preached to a large congregation. His text was "And they were all of one accord in one place." He dealt with the union of the Church, arguing that it must spring from a spirit of sympathy and love.

Second Day.—The Synod appointed a Committee to devise ways and means for commemorating the Jubilee of the diocese—Archdeacon Boddy, Convenor.

The Mission Board Report showed that the debt was reduced from \$1472 to \$882. Other figures were given in the Bishop's address.

The Rev. Rural Dean Langtry made an earnest appeal to the Synod to take up a more aggressive policy in opening new missions. It was decided to discuss this at a later hour.

The following committees were appointed:
Clergy Commutation Trust.—Rev. A. Sanson, Rev. W. Logan, M.A., Rev. T. Walker, B. A., Rev. E. H. Mussen, M.A., Rev. T. Paterson, M.A., Rev. L. H. Kirby, Rev. W. W. C. Allen, M.A., Rev. R. W. Greene, A. H. Campbell, W. Ince, J. A. Worrell, C. J. Agar, G. F. Harman, Herbert Mortimer, Geo. Mussen.

Endowment of See, Rectory Lands, and Land and Investment Committee.—Rev. Canon H. B. Osler, Rev. J. Langtry, Rev. J. Carry, Rev. Canon Tremayne, Rev. Septimus Jones, Rev. A. W. Spragge, His Honor Judge Scott, T. Hodgins, J. C. Kemp, P. H. Drayton, J. H. Mason, O. Blatchford.

Mission Board.—The Lord Bishop, the Van the Archdeacons of York and Peterborough, Rev. Rural Deans J. Langtry, Osler, Carry, Swallow, Stewart, Kirby, Ball, Allen, Beck, P. Harding, J. D. Cayley, Messrs. J. W. G. Whitney, A. Hoskin, J. Cowan, Judge Scott, B. R. Rowe, W. A. Hamilton, Hon. G. W. Allan, His Hon. Judge Benson, His Honor Judge Weller, J. H. Delamere, N. W. Hoyles.

Widows' and Orphans'.—Rev. A. J. Broughall, Rev. C. E. Thomson, Rev. J. Creighton, Rev. A. H. Baldwin, Rev. T. C. Des Barres, Rev. Provost Body, J. Hodgins, C. J. Campbell, H. C. Burritt, M.D.; Geo. M. Evans, M.A.; A. R. Boswell, C. S. Greene.

General Purposes.—Rev. W. E. Cooper, Rev. I. Middleton, Rev. J. Davidson, Rev. J. Pearson, H. F. Burges, Rev. H. G. Baldwin, A. McL. Howard, A. B. Lambe, Major Forster, Ald Gillespie, Barlow Cumberland, T. M. Hammond.

Audit Committee.—Rev. A. Hart, Rev. W. S. Westney, Rev. J. Scott Howard, J. R. Roaf, Edward Burch, A. H. Lightbourne.

Superannuation Committee.—Rev. Rural Deans Langtry and Allen, Rev. S. Jones, Rev. T. W. Paterson, Rev. Canon Dumoulin, Rev. W. C. Bradshaw; Alderman Verral, Wm. Ince, Clarkson Jones, C. J. Blomfield, Alan Macdougall, C. E. A. H. Campbell.

The Rev. A. H. Baldwin read the Widows' and Orphans' Fund report. There is now a balance in hand of \$122, but the collections for last year were \$59 below expenditure.

Evening Meeting.—The Rev. Rural Deans Langtry, Allen and Carry made earnest speeches on the need of more active, united, effort to extend the mission work of the Church. Testimony was given as to the good work done by students. Mr. Dymond urged

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more personal devotion of the clergy to such missions as were conducted by laymen—a very good suggestion.

Garden Party at the See House.—The members of the Synod enjoyed a reception at the See House and took much interest in the progress of the Cathedral.

DOVERCOURT.—St. Marys.—The new church buildings for this parish, corner of Bloor street and Delaware avenue, will be opened on Sunday next, 28rd June. Services, 8 a.m., Holy Communion; 11 a.m., preacher, the Ven. Archdeacon Body, M.A.; 3 p.m., children's service, addresses by Rev. B. Bryan and other gentlemen; 7 p.m., preacher, the Rev. Rural Dean Langtry, M.A. Offertories at all services for the building fund.

NIAGARA.

HAMILTON.—St. Mark's Mission.—A donation of \$5 towards the funds of the mission is gratefully acknowledged. The sewing school children have been enabled since the opening of the sewing school to pay all interest due up to the 18th March last, being the sum of \$36. Well done. A small sum was also collected for the object of starting a poor fund, which is very much needed in the parish.

ELORA.—Tuesday, 11th, being the festival of St. Barnabas, an ordination was held by the Bishop of Niagara, when the Rev. H. A. Bowden was ordained to the priesthood. There was an early service at 8 a.m., and the service of ordination commenced at 11 a.m. The Rev. Rural Dean Belt preached an excellent practical sermon on the clergy, and their claims and responsibilities, taking for a text, Numbers 17 chapter, 5th, 6th and 7th verses. The candidate was then presented by the Ven. Archdeacon Dixon, examining chaplain. There were present in addition to the incumbent the Rev. T. Smith, the Rev. Joseph Fennell, of Georgetown; J. Morton, of Fergus; Marsden, of Erin; A. Bonny, of Moorefield; P. Mignot, of Arthur; C. Soudamore, of Grand Valley, etc., with a good congregation of the laity. The singing was particularly good, reflecting great credit on all concerned. At the close of the ordination there was a celebration of the Holy Communion, at which the clergy and a considerable number of the laity were partakers. In the evening at 8 there was a confirmation, and several candidates received the apostolic rite. The Bishop addressed them with much force and earnestness. There was a large attendance of the laity, as well as clergy.

The Rev. A. Bonny has been appointed to Palmerston, and Rev. G. B. A. Cooke to Acton.

Mr. Bowden is about to pay a visit to his friends at Canterbury. The Rev. H. G. Moore, of Topleytown, is removing to a parish in Chicago.

WEST FLAMORO.—On Thursday evening, 18th inst., the Rev. W. Beaven opened his handsome grounds for the use of his parishioners and their friends at a garden party, which proved highly successful.

STRABANE.—A church is being erected here under the supervision of Rev. W. R. Blachford, the missionary in charge.

HAMILTON.—St. Marks.—A parlor concert, proceeds of which are to be devoted to the adornment of the grounds about the church, was held on Tuesday, 18th, at the residence of Mr. John Bailie.

It is hoped that very soon work on the extension of St. Mark's Church by addition of a chancel, will be commenced. Funds are being now raised by subscription for this object.

Church of the Ascension.—Rev. P. Crawford will enter upon his duties as rector here at the end of the present month. He will be cordially welcomed in this city by the bishop, clergy and laity.

Christ Church Cathedral.—A united Evensong for the children of the city Sunday Schools will be sung here on Sunday 28rd in the afternoon. It is hoped that Rev. Prof. Clark, Trinity College, who will be occupying the cathedral pulpit in the morning, will address the children.

Church of St. Matthew.—Mr. John Mockridge, who when Dr. Mockridge removed to Windsor, N. S., remained in Hamilton to continue his voluntary work of organist in this church, goes at the end of the month to Muskoka and thence to join the family at Windsor.

OAKVILLE.—St. Jude's Church.—The Rev. Canon Worrell is to be congratulated on the freedom of this handsome parish church from debt. It is to be therefore consecrated by the Bishop of the diocese on the 1st Sunday after Trinity. Rev. C. E. Whitcombe, of Hamilton, has been asked to preach on the occasion.

STONY CREEK BATTLE FIELD.—A very large and enthusiastic gathering was lately held under the auspices of the Canadian Historic Society on the site of the Battle of Stony Creek, which was fought in the memorable year of 1812. It is hoped to rescue from what has bid fair to become perfect oblivion the intensely interesting events of that war as it affected Canada. The first tangible steps for commemoration will be the erection of a suitable monument to mark for all time the site, and to commemorate the heroes of the battle. It is time that we begin more generously to inscribe the history of Canada on lasting monuments.

HURON.

LONDON.—A special meeting of the W.A.M.A. was held at Bishopstowe on 6th June. His Lordship the Bishop presided, and the meeting was largely attended. Miss Campbell, a lady missionary from China, addressed the meeting, and gave an account of the missionary efforts of Mr. Hudson Taylor, who some years ago went to China as a missionary, after having completed his medical studies. Miss Campbell stated that she had met with wonderful success both as regards workers and money. The workers have been volunteers from the ranks of life, and the money for the mission which has flowed in freely, has as Miss Campbell said, been unsolicited and sent in direct answer to prayer. The workers are of various Protestant denominations, and include some members of the Church of England. The address was listened to with much interest. Constance Whitehead, Rec. Sec. W.A.M.A.

THE CHURCH IN THE UNITED STATES.

(Letter from our New York Correspondent.)

NEW YORK, June 10th.—The advent of the heated term is beginning to tell upon Churchmen and churches. All over the United States, wherever there are Church colleges and schools, the note of preparation for the summer commencements is being heard. Hardworked priests are casting about for the means to snatch a short breathing spell away from their parishes. The fashionable city rector has long since either made his arrangements for providing a substitute during his three months' vacation, or, with his restry, has invented some plausible reason for closing his church altogether and leaving his poorer sheep shepherdless for some ninety days. The insertion of a new window, the building of a new altar or reredos, the repainting or decoration of the church, any such excuse is eagerly seized upon as sufficiently valid for putting an end to even the accustomed two services on a Sunday—never more during any week, and dismissing Sunday School, teachers, pupils and all, while he and his wife do the grand tour in Europe, or take their ease at Saratoga, or Newport, or camping, shooting, or fishing in the Adirondacks, the Alleghanies, or the White Mountains. Now, none would grudge a good and fairly earned vacation to the clergy. But why should they close their churches in their absence? All New York does not leave the city, while countless thousands of country visitors crowd into the metropolis during the summer. For such adequate religious facilities should be afforded, but too often are not provided in the up-town districts, while, owing to the absence of the accustomed pastor and the consequent abandonment of the possibilities of receiving them, many a soul dies uncommunicated and uninvited, and many a child, without being baptized. The Romanists are wise in their generation and leave no church without a resident priest. In New York the evil is gradually being cured. Trinity, and its chapels, Grace, the Church of the Ascension, St. George's, and others do not close their doors, and in these, at all events, the stayer at home and the stranger will always find a good, hearty service, at least on Sundays, at some a weekly celebration, even a daily celebration, as at the churches of St. Ignatius, St. Mary the Virgin, and the Holy Cross. At the watering places, the sea bathing and mountain resorts, the Church is now thoroughly alive, and arrangements are made by which her services can be secured with out difficulty, as well by the poor waifs and strays, for whom the richer parishes in the cities provide seaside and country homes, as by such of the richer members of the community as do not leave their God behind them in the city for three months.

THE DIOCESAN CONVENTION.

Except the diocese of New York, which holds its convention at the end of September, nearly all the

diocesan conventions have been held, and the delegates elected to the General Convention. In some the proceedings have been purely routine. In others, as in South Carolina and Virginia, distinct pronouncements have been made against the recognition of the colored clergy as the equals of their white brethren—a sad evidence of the force of prejudice. It is noticeable in this connection that this feeling has been manifested chiefly in what are considered Low Church dioceses. Florida and Georgia, whose clergy are all more or less of what is looked upon as belonging to the High Church school of thought, have evinced no such antipathy to the colored clergymen or lay delegates. In fact, Florida has sent a negro layman as one of its representatives at the General Convention, who may possibly have to sit alongside of the South Carolina white delegates. It is true that South Carolina has admitted, ungraciously and grudgingly enough, the Rev. Mr. Pollard, the rector of a colored church in Charleston—the bone of contention throughout. But for the future it will not be so, there is every indication that the Colored Commission appointed by the General Convention of 1886 will recommend that the African Churchmen be formed into a separate jurisdiction, with an Episcopate—it is to be hoped white—of its own.

SOME "CONVENTIONALITIES."

The Virginia Churchmen to a man have resolved that the name of the Church shall not be changed. "Protestant Episcopal" it was called first in Maryland: "Protestant Episcopal" it gradually became styled throughout the United States: "Protestant Episcopal" it has continued to be dubbed, however incongruously for generations. Wherefore, argue the conservative Virginians, "Protestant Episcopal" it shall remain to all time. Such, however, will not be the case in the end—though the end is not just yet. The question of the change of name will be more thoroughly threshed out at the General Convention than ever before, and the public mind will be gradually educated up to the necessity of the Church being known by a definite and intelligible title that shall distinguish her from the Papal Church on the one hand, and the various sects on the other. Georgia at its recent Convention, if rightly reported, has made its bishop autocratic by not only granting him the veto on every canon and resolution passed by the diocesan convention, which thus becomes simply his advisory committee, but also giving him the right to reject any rector called by the vestry to a vacant parish. There is much to be said in favor of this last power being vested in the bishop of the diocese, as it is simply monstrous that a corporation of laymen, all amenable to error and all susceptible of wire-pulling, should be allowed to call any man, even a deacon or a pet candidate for orders from anywhere, and that the bishop should be obliged to give him institution, if only his papers are in order. As to the other point, it seems to give the bishop too much power and to be capable of being greatly abused.

WHAT THE CHURCH IS DOING FOR THE MASSES.

When comparisons are made between the Church and the blatant infidelity of Ingersoll or the rampant revolutionism of socialism, the mouth of all such iniquity is at once stopped. While Ingersoll never opens his lips to abuse Christianity without being paid—and handsomely for it, the lay Churchman, ever on the look out for some way of spreading the Kingdom of Christ, in serving the Sunday School or toiling in the mission room, the lecture hall, or the guild, in the slums of the great cities, and at far distant out-posts in the forest or prairie, and devoting, without money and without price, all his energies to raising the poor, the wretched, the ignorant, and the sinner from the mire of their misery while the socialist and the communist—the anti-povertyite and the adherent of Henry George, are inveighing against the rich—not without being paid a handsome consideration for so doing, for Churchmen, like the Vanderbilts, the Astors, the Arnolds, the Constables, the Townsends, and other millionaires are building and endowing new churches, establishing free libraries, working men's institutes, missions in the worst parts of the city, erecting—as Mr. Astor has just erected—cancer and other hospitals, or providing, as Mr. R. H. L. Townsend has just erected at Bellevue Hospital, chapels and reading-rooms for the spiritual, moral, and social welfare and bettering of those whom God has not equally blessed with this world's goods. Whilst the infidel and the upholders of the rights-of-man-folk rail for hire against those whom they are pleased to style plutocrats and capitalists, the latter keep silence, and let their glorious deeds of benevolence speak for them. And while, in fairness to those who are not Churchmen, it would be impossible to shut one's eyes to the noble works of humanity and philanthropy wrought by those of our brethren, who, though not outwardly with us, are nevertheless not against us, yet in New York, Philadelphia, Chicago, Baltimore, St. Louis, and other greater or less cities, it will be found that, while in

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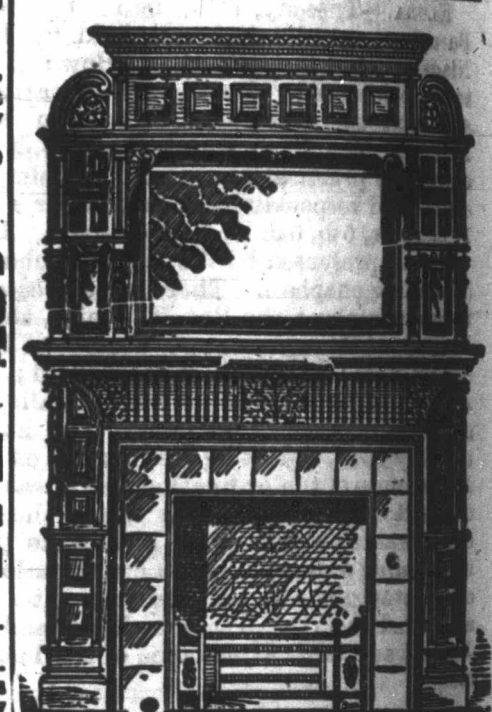
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proportion to their means. Churchmen are never behind their fellow citizens in the corporal work of mercy, they are, as a rule, in proportion to their numbers, wealth, and opportunities, far ahead of them. As for the Roman Catholics, they are away behind. Yet it is the Roman Catholic population that fills our hospitals, refuges and reformatories for girls and women, our alms and workhouses, and our prisons, and on whom the greatest proportion of these benevolencies are lavished. They go on the principle of grabbing all they can filch away from "heretics,"—whose money, at all events, is as good as that of the "faithful,"—and is much more easily coaxed out of them. "Spoil the Egyptian" is their motto. In like manner, while few, if any movements for the social and moral improvement of the Roman Catholic masses—or any members of the masses come from the adherents of the Pope, it is the Church that opens up for their multitudinous fallen women, those shelters where, under the humanizing and refining influence of the Sisters of St. John the Baptist or St. Mary, they can be saved from self-destruction and put in the way of leading Christian lives for the future. Investigation will likewise show that the first to introduce a system of rendering their employes more comfortable while at work, of shortening their hours of labour by early closing or the Saturday half-holiday, and of paying them higher wages, have been Churchmen, and that the last to fall in with any such philanthropic schemes have been the Roman Catholics, Presbyterians, and Methodists. Such facts speak for themselves and lead men to reason that there must be something more than merely human in a society that is the mother of such abounding love to its fellow-men of whatever or of no creed.

ADDITIONS TO THE CHURCH.

This it happens that year by year sees sensible additions to the ranks of the Church from bodies outside. Only the other day a distinguished Methodist minister, Rev. John E. Cookman, pastor of the 29th Street Methodist place of worship in this city, quite suddenly gave in his resignation to the authorities of his denomination, and announced his conversion to the Church, in which he hopes to take Holy Orders. This step took his congregation and his fellow ministers completely by surprise, nor has he vouchsafed to afford them any reason for his secession, save that his mother was a Churchwoman, and that entering the Church seemed to him "like going home." He will find ample room for his undoubted talents and preaching powers in the ministry of the Church. His is by no means a singular case. In fact a careful record kept during ten or twelve years shows that nearly thirty ministers of the denominations are on an average yearly received into the Church's ministry. Their conversions produce a sensible effect upon the non-ministerial members of the sects whence they come to us, and induce many of these also to follow their good example. The Congregationalist body probably affords the most converts, then the Presbyterians and Roman Catholic. The slowest to conform seems to be the Methodist. But then rebellious and disobedient children are always the last to return to their mother and acknowledge their sin.

A FEW PECULIARITIES.

In a country like this, comprising a population made up of all nationalities and belonging to every phase of religious opinions, it is not surprising if even within the Church peculiar people and peculiar methods are occasionally to be found, though to the Church's credit throughout America these cranks are few and far between. One is certainly to be found in California, the rector of quite a fashionable church in a fashionable city of that State, who is notorious for his sensational eccentricities. An instance of this occurred the other day at a wedding in his church, the bridal party being met at the porch by the clergyman and his sixteen vested choir who sang the "Bridal Chorus" from "Lohengrin." During the ceremony a quartet sang "Believe me if all those endearing young charms" and "Call me thine own." Another in New York city, the Rev. Heber Newton, whose craving after notoriety, if even by martyrdom, is so studiously ignored by Bishop Potter, dispensed two Sundays ago with the usual afternoon sermon, and instead put forward a piano teacher of the city to lecture on "The finding of Christ through Art; or Richard Wagner as a theologian." In the course of his talk this piano teacher canonized his hero, and deified that lawless animal passion of which the Wagnerian conception of love, placing it on an equal platform with the Christian ideal. In his own words, "the Spirit of Christianity and music alike is love." That same Sunday Morning Dr. Newton in discoursing on the book of Jonah, described it as a "religious novel—a fiction founded on fact." He went on to state that the "whole story of the fish might be left out, and the main thread of the narrative would continue without any interruption." But, in that case, where are the "facts," on which the "fiction" is founded? Dr. Newton, however, has a soul above all

such trifles, nor does he hesitate to pass over in contemptuous silence Christ's allusion to the whale, or the constant reproduction of the story in the Catechisms. He looks upon the book as "one of the earliest voices of liberal Judaism"—"a sort of precursor by 'Robert Elsmere,'" as was not inaptly remarked the other day. Among other eccentricities of some priests of the American Church may be reckoned "Union Services." One was recently reported from Andover, where "Protestant Churches held a union service on April 30 in the Episcopal Church." The Prayers were read by the rector, the Lesson by a Congregationalist minister, addresses—very gushing—being delivered by another Baptist and another Congregationalist preacher. The religious reporter, was, of course, present and remarks:—"The fitness that the religious service of such an anniversary (the centennial) should be made a union service, and should be held in an Episcopal Church, since the services one hundred years ago were Episcopal, was enjoyably recognized by the large congregation present." Conceive George Washington, that staunch Churchman, a hundred years ago allowing such a fortuitous concurrence of religious fragments to meet to take a talk before him in St. Paul's church. To the credit of the American Church such "Union Services" are of the rarest, and when they do take place, it will be found, as a rule, that their getters-up are not the old-fashioned Low Churchmen,—who object to them on principle, but the so-called Broad Churchmen,—whose breadth ceases when any one dares to speak in their presence of definite dogmatic principles, High or Low.

ANSLEM.

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

SKETCH OF LESSON.

1st SUNDAY AFTER TRINITY JUNE 23RD, 1889.

The Twelve Apostles.

Passage to be read.—St. Mark iii. 6-19

In the first verse of our lesson we see that our Lord was now in danger. His enemies began to plot His destruction. They sent down into Galilee some Scribes from Jerusalem, (v. 22) who with the Pharisees and some of Herod's courtiers or noblemen formed an unholy alliance; hating each other they yet united in conspiring against Jesus. But "His hour not yet come," so He leaves Capernaum and goes down to the Lake shore. (v. vii) multitudes of people following Him.

I. *The Sheep without a Shepherd.*—The people don't want Him killed. He is their benefactor. Many whom He had healed of their diseases, and many who wanted healing were crowding round Him, so He enters a small ship (v. 9) in order that He may address the people from thence, and give them some medicine for their soul's disease. What did Jesus think and feel as He looked at them? (See S. Matt. ix. 36.) He thought not of what His enemies were doing to Him, but of what they were not doing to them. He felt compassion for them. It was this which brought the Good Shepherd down from heaven, (S. John x. 11). He came to seek and to save that which was lost, (S. Matt. xviii. 11-13) But even these crowds are few compared to His other sheep scattered abroad (S. John x. 16.) What will He do for them?

II. *The Shepherds appointed for the Sheep.*—Up among the hills to a solitary place Jesus withdraws, only His own followers with Him. He is about to appoint shepherds for the sheep, all of them "disciples," i.e., learners under discipline. Some He will choose to be more than that—"Apostles," i.e., men sent forth, missionaries. How does He prepare for it (See S. Luke, vi. 12, 13.) Think of our great exemplar spending the night in prayer, and think of how little time we, who need to pray in a way He could never need, devote to it. Surely

this should teach us a solemn lesson. Now see whom He chooses. Not great men, rich or learned, lest it should be thought that the spread of the gospel was caused by these things. No! the chief of them was a common fisherman, and they were all from the lower ranks of life. Four lists given of the twelve apostles (S. Mat. x. 1-4; S. Mark, iii. 16-19; S. Luke vi. 14-16; Acts 1, 13). With a number of the names we are already familiar, we may notice that S. Peter's name stands at the head of all four, and Judas Iscariot at the end of the first three. What was their commission? (verses 14, 15). Notice how they were to be trained for the work, "to be with Him." (of. Acts. 1, 21-22.) Observe, too, that they were to practice what they had learned, (S. Mark vi. 7.) What should be the result of their work? They must not expect better treatment than their Master, (S. Matt. x. 24, 25. Compare 2 Tim. iii. 12.)

We also are like sheep in Christ's sight; called in Psalm c, "sheep of His pasture." What do we confess every Sunday? (See *Genl. Conf.*) Of. (Psalm cxix. 176; Isaiah liii. 6; 1 S. Peter ii. 25). But Christ sends shepherds to look after the sheep. What was S. Peter told to do (S. John xxi. 15-17)? And when S. Peter wrote to other ministers, he told them the same things (1 S. Peter v. 1-5). God's ministers called Pastors or Shepherds. Sunday-school teachers, too, are under shepherds to feed the lambs. Do we realize this sufficiently?

A CHRISTIAN BUFFER.

Did you ever notice the way in which a train of railroad cars is fastened together? At the end of each car is a bolt which slides in and out a little way, to which is hooked another bolt just like it on the next car. When the engineer backs and the two cars come together, they do not strike with a bump, jolting the passengers out of their seats, but the two fastenings meet, each slides in a few inches, breaking the force of the blow, and the two cars come together easily and gently. These slides are called "buffers," because they buff each other and save the cars from many a bump.

Now, do you know that every person can carry with him a buffer, which would help him to avoid hard hits with other people? The buffer is kindness. A kind word spoken gently even in answer to an unkind one, a kind action seeking the good of another, above all, a kind heart full of love, will make us all friendly, and fill the world with its sunshine.

You remember how Joseph went out of his prison to become a prince. If he had moped and sulked in Potiphar's house, as he had reason for doing, or had he sat down in his prison cross and snappish, do you suppose he would ever have risen to greatness? No; with all his ability, but for his kindness and cheerful, helpful spirit you and I would never have heard of his name. Kindness will often succeed where eminent ability will fail.

BE SOBER, BE VIGILANT; FOR YOUR ADVERSARY, THE DEVIL, WALKETH ABOUT.

"He who does not see the wiles and artifices of the enemy, only beats the air, and the devil is not afraid of him."

An eminent servant of God in our own day has repeatedly said, "I have an increasing fear of Satan, and feel an increasing need, as God is using me in his service, of keeping closer and closer to Him who alone can keep me from Satan's power."

He ever aims to draw away and use to God's dishonour, those who have been brought nearest to Christ. He went right among the twelve to find one to betray Him, and another to deny Him; and so when God is using us we should be doubly on guard.

And let the young Christian remember whence come the evil thoughts that often dart through the mind—sometimes when he is engaged in the most holy exercises—and let him not be unduly cast down because of these evil suggestions. He who tempted our Lord is permitted to tempt us. We are not held responsible for wicked thoughts unless

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the evil thought is harbored, and cherished in the breast, and the sinful suggestions welcomed and delighted in. As an old writer has said, "We cannot hinder the birds flying over us, and sometimes unawares lighting upon our heads; but we can hinder them building nests in our hair;" and so, although we cannot hinder Satan suggesting the most awful, blaspheming, vile, and unbelieving thoughts to enter our minds, we can hinder their entrance into our hearts by the simple cry to Jesus and the turning of the mind to Him. "Look into Me and be ye saved," is a precious promise to plead when thus assaulted. "Resist the devil," in the Name of Jesus, and he will flee from you."—*Life, Warfare and Victory.*

RULES FOR PEACEFUL LIVING.

Rules written out by a sweet and gentle lady who spent her life in doing good:

1. Complain only to God. "As for me, is my complaint to man" (Job xxi, 4)?
2. Avoid self-justification. Go and tell Jesus. "When he was accused . . . he answered nothing" (Matt. xxvii, 12).
3. Seek not favor with men, but the favor of God only. "Fear thou God" (Eccl. v, 7).
4. Avoid all expressions of morbid feeling. Only pray. "Avoid it, pass not by it, turn from it and pass away" (Prov. iv, 15).
5. Avoid argument or any uncalled for expression of opposing opinion. Pray instead. "The servant of the Lord must not strive" (Tim. 2, 24).
6. Avoid saying or doing anything which would make another uncomfortable. Pray instead. "Be ye harmless as doves" (Matt. x, 16).
7. Say, do or think nothing for display. If tempted pray. "Not to think of himself more highly than he ought to think" (Romans 12, 8).
8. Beware of detraction. If tempted, pray. "Walk in love" (Eph. v, 2).
9. Beware of guile. If tempted, pray. "Neither was guile found in his mouth" (1 Peter ii, 22).
10. Take all things as they come. Pray to the Lord of all. "All these things" (Isa. xlv, 7).
11. Labor not to bear the burden of to-morrow. Only pray. "Wait on the Lord and he shall save thee" (Prov. xx, 22).
12. Leave the past with Jesus—"For he shall save his people from their sins" (Matt. 1, 21).

THE PEACE OF GOD.

BY CANON KINGSLEY.

The peace of God is rare among us. Some say that it is rarer than it was. I know not how that may be, but I see all manner of causes around us which should make it rare. We live faster than our forefathers. We hurry, we bustle, we travel, we are eager for daily, almost hourly news from every quarter, as if the world could not get on without us, and we are eager to know a hundred facts which merely satisfy the curiosity of the moment; as if the great God could not take excellent care of us all meanwhile.

We are eager, too, to get money, and get more money still, piercing ourselves through too often, as the Apostle warned us, with many sorrows, and falling into foolish and hurtful lusts, which drown men in destruction and perdition. We are luxurious, more and more fond of show, more apt to live up to our incomes, and probably a little beyond, more and more craving for this or that gew-gaw, especially in dress and ornament, which, as our neighbor has, we must have too, or we shall be envious. Nay, so strong has this temper of rivalry, of allowing no superiors, grown in us, that we have made nowadays a god of what used to be considered the basest of all vices—the vice of envy—and dignify it with the names of equality and independence. Men in this temper of mind cannot be at peace.

They are not content; they cannot be content. But with what are they not content? This is a question worth asking. For there is a discontent, as I have told ere now, which is noble, manful, heroic and divine, just as there is a dis-

content which is base, mean, unmanly, earthly, sometimes devilish.

There is a discontent which is certain, sooner or later, to bring with it the peace of God. There is a discontent which drives the peace of God away forever and a day. And the peace-bringing discontent, is to be discontented with *ourselves* which very few are. And the mean peace-destroying discontent, is to be discontented with the things around us as too many are.

Now, my friends, I cannot see into your hearts, and I ought not to see; for if I saw I should be tempted to judge; and if I judged I should most certainly judge rashly, shallowly, and altogether wrong. Therefore, examine yourselves, and judge yourselves in this matter. Ask yourselves, each, "Am I at peace?" And if not, then apply to yourselves the rule of old Epictetus, the heroic slave, who, heathen though he was, sought God and the peace of God, and found them, doubt it not, long ago. Ask yourself with Epictetus, "Am I discontented with things which are in my power, or with things which are not in my power?" That is, discontented with myself, or with things which are not myself. Am I discontented with myself, or with things about me and outside of me?

WHO MAY HELP MISSIONS.

Be sure that in some way *all* may help. Help may be direct or indirect. By direct help I mean going ourselves to the mission field. This need not be as clergymen; laymen and women may be most true missionaries. A Christian teacher or schoolmaster, a Christian doctor, a Christian tradesman, a Christian mechanic, a Christian nurse—all these may be true and direct evangelists.

The supply of missionary candidates will depend, I believe, very largely on truer consideration of the First and the Fifth Commandments. Parents give their children to the army and navy, or to the services of diplomacy or commerce; why should they hesitate to give them to the service of the King of kings? We need truer conceptions of the object and value of life, and a more deliberate way of dealing with our present lives as a small part of a commenced eternity.

Let our children be made more familiar with the heroes of the mission field. Let mission work have a natural place in the family devotions. Let the Day of Intercession be a day of interest to the whole household. Let opportunities be given to every family to contribute to the support of mission work. Let boxes be provided for the children, in all the schools. Let district visitors endeavor to invite every family to join in the blessed work of giving. Let the clergy and laity who have the opportunity, give time to study the reports and other information from the mission field.—*The Bishop of Lincoln.*

A MOTHER'S COUNSEL.

The great men of the world have generally owed much to the character and training of their mothers. If we go back to their childhood, we see there the maternal influences which form the aims and habits of their future life.

Bayard, the flower of the French knighthood, the soldier without fear or reproach, never forgot the parting words of his mother when he left home to become the page of a nobleman. She said to him with all the tenderness of a loving heart:

"My boy, serve God first. Pray to him night and morning. Be kind and charitable to all. Beware of flatterers, and never be one yourself. Avoid envy, hatred, and lying, as vices unworthy of a Christian; and never neglect to comfort widows and orphans."

When Bayard was foremost in battle, confessedly the bravest warrior on the field, or when, in his own great thirst, he was giving water to a dying enemy, he was only carrying out his mother's counsel, and striving to be worthy of her name. The memory of a mother's love is a talisman against temptation, and a stimulus to a good life.

HINTS TO HOUSEKEEPERS.

RIBBON CAKE.—One cup of sugar, three-fourths cup of butter, two cups of flour, three teaspoonfuls of baking powder, whites of five eggs, mixed. Take from this mixture a large tablespoon of batter, to this add one-half cup chopped citron, one-half cup molasses, two teaspoonfuls of cinnamon, one-half teaspoonful of cloves, one wine-glass of brandy. Bake in layers like jelly cake with frosting between one layer of the light batter and one of the dark. Place a pan of water in the stove while baking to keep the cake soft.

CARROT PUDDING.—One-half pound bread crumbs, four ounces of chopped suet, one-fourth pound stoned raisons, three fourths pound carrots, three ounces sugar, three eggs, milk, one fourth of a nutmeg. Boil carrots until tender, mash into a pulp, add rest of ingredients, moisten with enough milk to make a light dough. If boiled put the mixture into a well buttered basin, plunge into boiling water and boil two and one-half hours. Make pudding sauce if baked, put into a well greased tin dish, bake one hour, turn into a dish and strew sifted sugar over and serve.

PLUM PUDDING.—Two pounds of raisons, weighed after stoning and cutting them, one pound beef suet chopped fine, one pound of crackers, eight eggs, two nutmegs, one-fourth pound of sugar, one tablespoonful of cinnamon, one pint of milk, one teaspoonful of cloves, salt. Put the eggs (beaten very light) into half the milk and beat both together. Stir the crackers in gradually then the other ingredients and lastly the remainder of the milk. If too thin add a little more cracker. Steam six hours. Sauce for the above pudding: A pound and a half of sugar, one-fourth of a cup of butter, yolk of one egg. Rub together well and add the beaten white of egg. Add one cup boiling water and flavor to taste.

FRIED OMELET.—Beat separately the whites and yolks of six eggs. Add to the yolks a tablespoonful of milk for each egg, a scant teaspoon of salt, a dash of pepper, and if liked two or three tablespoonfuls of grated cheese. Stir the whites lightly into the beaten yolks and turn the whole into a hot skillet into which has been melted (care being taken not to let it brown) a tablespoonful of butter. During the frying move the skillet to and fro, shaking it gently, and if bubbles form prick them. When the omelet is nicely browned on the bottom, set it in the oven an instant to dry the top; then fold it over with a cake turner, and serve at once in a hot platter. If cheese is used, an extra tablespoonful may be sprinkled over the top before folding the omelet in half.

GLAZED FRUIT and nuts are a very pretty dessert dish and especially pleasing to children. Oranges are the favorite fruit for this purpose, and they are first peeled or quartered, or separated into sections without breaking the thin inner skin. A porcelain-lined kettle may be used in place of the copper boiler directed in the following recipe, and a pound and a half of loaf sugar is a convenient quantity. Miss Corson says: Put the sugar into a copper sugar boiler, with three gills of cold water, and bring it slowly to a boil. As often as the sugar boils up lift the boiler an instant to check the boiling, and when it falls wipe the sugar from the sides with a clean wet cloth. Have a bowl of cold water by the fire, and when the sugar boils up in large air bubbles, dip a little stick into it and then quickly in the cold water; if the sugar crackles and breaks away easily from the stick, it has boiled to the proper point. The moment the proper point is reached take the boiler from the fire and glaze the fruit. Have each nut and piece of fruit stuck on a thin skewer; dip the fruit into the sugar and lay the sugar on a sieve so that the fruit hangs over the edge and no two pieces touch. The sugar will harden quickly, and the fruit may be laid on a dish till wanted for use. Grapes may be held by the stem and moved about in the sugar. A clear day should be chosen because dampness softens the sugar.

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A BRAVE LITTLE DUTCH BOY.

The country of Holland, in Europe, is almost surrounded by sea. To be sure there is nothing strange in that, for all islands are entirely surrounded by sea. But Holland is a low country, and if the people had not built high banks to keep the water off, whenever there was a storm or a very high tide, it would wash right over the whole land, and sweep away all the houses and drown the people. The Holland folks built the banks many years ago. They are called dykes. They are not only high, but so thick through, there is room for a broad street on top. Trees are planted along these streets, and it is a pleasant and airy place to walk.—Men are chosen whose business it is to watch these dykes, and see that the water, which is always trying to break through, never does. It is necessary to be very watchful, for if there comes a break ever so small, it must be stopped at once, or it will grow bigger and bigger, and it would take but a few hours to bring on a dreadful flood.

And even the smallest Dutch child knows the danger of being careless about the dykes. One evening a little boy in the city of Haarlem, was on his way home. He walked fast, for it was getting late. It was a quiet part of the city, and there was no one but himself on the street. Everything was quiet, so quiet that presently he heard a soft gurgling sound like that of running water. Ah, Hans knew in a moment what that meant; it meant that somewhere the sea had made a little road through the dykes. He stopped and look carefully and eagerly, and very soon he found it—a tiny stream that rippled and ran as though it meant not the least bit of harm to anybody or to anything.

But Hans knew better than that, and the first thing he did was to look about for something to stop it. He could find nothing. What should he do? Should he run into the city and call a watchman? But before he could get one, the little stream might become a great river. He looked up and down the empty street. "Well, there's one thing I can do," said Hans to himself, and he went up to the great dyke and put one of his fingers into the hole. It just filled it. "Isn't that lucky?" thought Hans. "And now I'll stay here till somebody comes." And he did.

The twilight passed, and the night came on; the stars shone out one after another; by and by the moon came out in the east; very slowly the hours went by; it seemed to little Hans that never had there been so long a night. Once he saw a man walking along on the dyke, but too far off for his voice to reach him. He grew tired and cold, but he did not give up. He thought of the stories he had heard of the damage done by floods in times past, when the dykes had given away. He thought of the little brothers and sisters at home, and of other happy homes that might be swept away should he leave his post. And so he bravely staid by, though it seemed to him sometimes that he should drop down, he was so tired. Every once in a while he would call out, and early in the morning a watchman heard him and hastened to the spot. And it was not long, you may be sure, before others came and the little break was

stopped, and Hans was carried to his home.

The Dutch are a brave people, and have fought many battles in the past to save their country from its enemies. But among them all there was never a braver hero than this little boy, who through the long hours of that lonely night, saved the great city from the sea.—*Pamela McArthur Cole, in Our Little Men and Women.*

PLAIN TALK TO BOYS.

A boy's position in a commercial house is usually at the foot of the ladder. His duties are plain, his place insignificant, and his salary is small.

He is expected to familiarize himself with the business, and as he becomes more intelligent in regard to it, he is advanced to a more responsible position.

His first duty, then, is to work. He must cultivate, day by day, habits of fidelity, accuracy, neatness and despatch, and these habits will tell in his favor as surely as the world revolves. Though he may work unnoticed and uncommended for months, such conduct always meets its reward. I once knew a boy who was clerk in a large mercantile house, which employed as entry clerks, shipping clerks, buyers, bookkeepers and salesmen, eighty young men, besides a small army of porters and truckmen; and this boy of seventeen felt that amid such a crowd as this he was lost to notice, and that any efforts he might make would be quite unregarded.

Nevertheless he did his duty; every morning at eight o'clock he was promptly in his place, and every power he possessed was brought to bear upon his work.

After he had been there a year, he had occasion to ask a week's absence during the busy season.

"That," was the response, "is an unusual request, and one which is somewhat inconvenient for us to grant; but for the purpose of showing you that we appreciate the efforts you have made since you have been with us, we take pleasure in giving you the leave of absence for which you now ask."

"I didn't think," said the boy, when he came home that night and related his success "that they knew a thing about me, but it seems they have watched me ever since I have been with them."

They had, indeed watched him, and had selected him for advancement, for shortly after he was promoted to a position of trust with appropriate increase of salary.

It must be sooner or later, for there is nearly always a demand for excellent work.

A boy who means to build up for himself a successful business, will find

it a long and difficult task, even if he brings to bear efforts of body and mind; but he who thinks to win without doing his very best, will find himself a loser in the race.

The more, boys, be honest in work as well as in word.

WHICH IS WORSE?

A little girl came running in from her play one morning, and going up to her mamma, said:

"Which is worse, mamma, to tell a lie or to steal?"

The mother replied that both were so bad that she couldn't tell which was worse.

"Well," said the little one, I've been thinking a good deal about it, and I think it's worse to lie than to steal. If you steal a thing, you can take it back, unless you've eaten it; and if you have eaten it you can pay for it. But"—and there was a look of awe in the little face—"a lie is forever."

What do you think about it?—Selected.

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WHO WINS?

Listen to this, dears. I heard a story the other day about an old Indian who had borrowed some tobacco from a white man. After he had got to his wigwam he found some money rolled up in the tobacco, and at first was quite delighted to get it, thinking only of how many pounds of tobacco it could be exchanged for. But during the night the Indian grew restless and could not sleep; the thought of the money began to trouble him, and he could not make up his mind that it belonged to him. So the next morning he rose bright and early, and came and asked for the "white man." Upon his appearance the Indian said: "I found some money in the tobacco you gave me."

"Why didn't you keep it?" asked the white man.

"Because," said the Indian, pointing to his breast, "I've got two men here. One man says: 'It is not mine; give it back to the owner.' Then the other man says: 'No, no; give it back; it is not yours;' and the other says: 'Yes, yes; it is yours keep it.' So I don't know what to do, and the two men inside keep talking all night, and they so trouble me, I bring the money back, and now I feel good."

Dear children, these "two men inside" are Temptation and Conscience, and they are within you just the same as they were within the old Indian. The bad man is Temptation, the good man Conscience, and they are talking together all the time for and against your duty, and prompting you to right or wrong. Who wins?—Selected.

—Do not judge your life from moment to moment; wait until the ulterior purposes are disclosed; wait until the unsuspected uses are revealed; wait until the great plan which you are working out lies clear and complete before you.

HOW GIRLS CAN MAKE THEMSELVES AGREEABLE.

Little girls who wish to be agreeable must remember that as a rule it is ill-bred to act in a sullen or churlish manner, to say spiteful things, to ridicule the aged or deformed, to talk and laugh so loudly as to attract notice in public, to be petulant, to find fault with a gift, and to complain about the weather, or anything else unavoidable that happens to be particularly disagreeable.

Girls, try always to be natural, to forget self, to be gracious toward every one, to cultivate an amiable disposition, and try to add to the happiness of others. If possible, learn to walk in an easy and graceful manner, without mincing or taking steps too long. Learn to use your hands, and do not sit in company with your arms tightly folded, as though they were not intended for use. Conversation requires gestures at times. If asked to sing or play, comply at once, if in your power to do so. Be scrupulously neat in dress, and see that your room is always in order. Avoid all such disagreeable habits as picking the nose, ears or teeth in company, biting or trimming the nails, yawning and appearing bored when any one—particularly an old person—is speaking. Never interrupt any one because he is telling you a tiresome story. You can bear the infliction much better than he can endure the wound his vanity will receive.

Always acknowledge an acquaintance, if worthy of your respect, no matter where he is, or however shabby his clothes may be. The young girl or boy who has a polite bow, a smile and a pleasant word for every one, will be blessed with many friends. Above all, learn to be true-hearted and sincere.

A silly, fickle-minded person, with no opinions and principles worth defending or retaining, is at best a worthless member of society, and one who will never have much influence for good. He may attain the mere outward polishing of manner, but his mind and soul will never shine. Such politeness may make a fop, or a "dude," or a "dudine," but it will never make true gentleman or lady.

Will you young readers strive to attain the courtesy that begins at the heart's core and not at the lips? It is worth trying.

—It is almost always when things are all blocked up and impossible that a happening comes. It has to. A deadlock cannot last any more than a vacuum. If you are sure you are looking and ready, that is all you need. God is turning the world round all the time.



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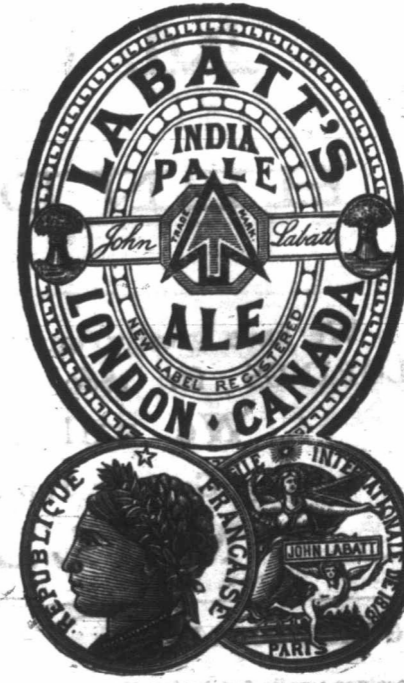
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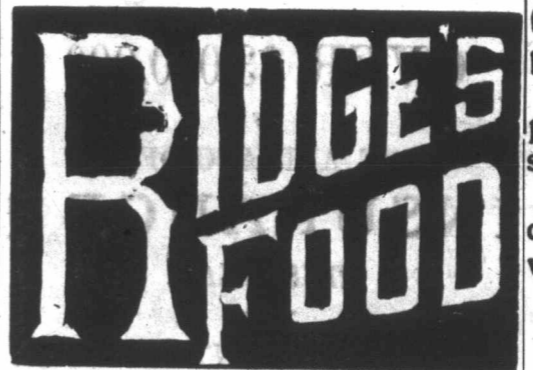
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