

[Oct. 18, 1888,

# Dominion Churchman.

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA

Vol. 14.]

TORONTO, CANADA, THURSDAY OCT. 25, 1888.

[No. 48.

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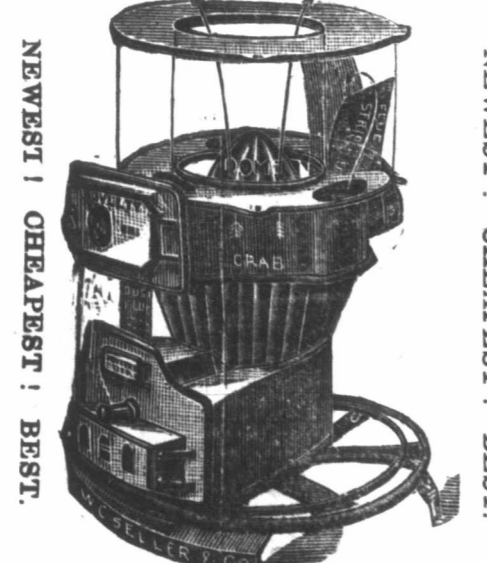
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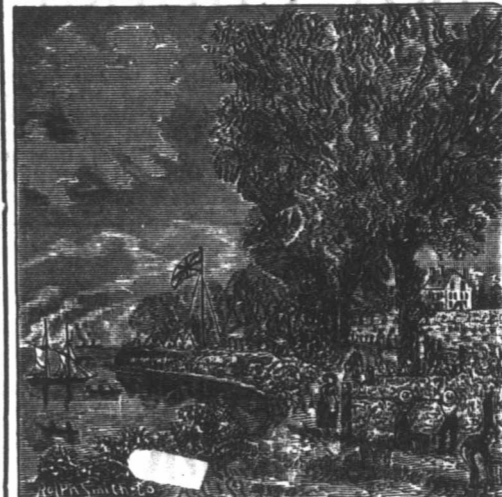
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Oct. 25, 1888.

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# Dominion Churchman.

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA.

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The "*Dominion Churchman*" is the organ of the Church of England in Canada, and is an excellent medium for advertising—being a family paper, and by far the most extensively circulated Church journal in the Dominion.

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FRANKLIN BAKER, Advertising Manager.

## LESSONS for SUNDAYS and HOLY DAYS.

Oct. 29th, TWENTY-SECOND SUNDAY AFTER TRINITY.  
Morning.—Daniel vi. 1 Timothy v.  
Evening.—Daniel vii. 9; or xii. Luke xix. 28

THURSDAY, OCT. 25, 1888.

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

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

## TO CORRESPONDENTS.

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

A SUGGESTIVE NAME.—An Irish paper tells us that Earl Fitzwilliam is spending money in enlarging "Shillelagh Church, Co. Wicklow." When the grand bouleversement, or general upsetting and toppling-over of all the churches, comes to pass, and the new church of the future is being erected, which is not to be "sacerdotal, nor mechanic, but organic," whatever all that means, which we do not presume to understand, there will be such an outbreak of notions about this, that, and the other, and such a glorious absence of any ruling authority, that Donnybrook fair will be as nothing to the scene. As the new church, if ever it is got beyond the architect's office, will require a name, we beg to suggest—"Shillelagh Church." This brand new concern would draw into it those choice spirits who roam about, stick in hand, cracking the crowns of every unfortunate wight, bishop, priest, or layman, who dares to tread on the tail of the party coat, or wear it of a cut differing from the Shillelaghites, or who are so dull of intellect as to be unable to see that a Priest of the Church of England can do his duty as a priest without being a "sacerdotalist!" It is pleasant to read of one landlord in Ireland, doing his duty, indeed had all Irish landlords in past years copied the Fitz-

williams, there would have been no chance for Parnellism to stain that beautiful land with agrarian crimes.

THE PURGATORY CELEBRATION.—The recent Pope's Jubilee was made a grand display of masses for souls in purgatory, that shameless fraud as all intelligent Romanists think. The Rock says truly enough: "The gate of Purgatory is wide." True, only "just men" can enter, but that is a generic term, including (practically) all Roman Catholics. We rise from a study of the subject with this distinct impression, that all men are "just" who, whatever their past life and present impenitent state, make a deed of gift to "the Church," or send at the last moment for a priest, or whose friends subscribe for masses for their souls; and that after all it is only Protestants and other malicious heretics who are cut off from a share in the advantages of Purgatory. It is "a pleasant fiction," said Bishop Latimer, "and so profitable to the feigners of it, that no emperor hath gotten more by taxes and tollages of them that are alive, than those the very and right begotten sons of the world got by dead men's tributes and gifts." The whole subject is, however, one that bristles with difficulties. By what occult power does the "Holy Father" know who is in Purgatory and who has escaped from it? Among the millions of souls confined in that place of corporeal fire, how can he make it known that one individual has been ransomed, and how can the friends of the departed be sure that no terrible mistake has been made? How about the poor and friendless—when will they be delivered? If a soul is placed in purgatory for purification from the stains of earth, is it just and right to the soul and to the spotless citizens of heaven that the cleansing should be curtailed? If the knowledge of this doctrine be so beneficial, why did not the Apostles teach it? Why did the Church of Rome herself so long delay to stamp it with her seal? The whole theory and dogma is pernicious and degrading, it is opposed to Scripture, to "catholic" teaching, to reason; it is a blasphemous imputation on the truth, justice, and mercy of God, as revealed in the Holy Scriptures. It was a dream born of the night of heathendom, and it would have died before the ever-brightening rays of the Light of the World, had not a corrupt Church seen in it a source of wealth and an anodyne for uneasy consciences."

TOLERATION.—I plead for a larger sympathy and a larger toleration, and a freer recognition of all that is good. Until you obliterate the nature of man, or make him the mere slave of a system, there must be differences. Let us gladly recognise the sacred freedom of intellectual conviction. Let us hold what we believe to be the truth, not hesitatingly, coldly, feebly, but earnestly and with all our hearts, only let us hold it in love. Large-mindedness is a Christian virtue, and thus we must acknowledge that the love of Christ and work in the name of Christ is greater than all ecclesiastical symbols. Let all who are working for Christ, even if they follow not with you, receive your hearty sympathy and co-operation. Do not keep them aloof as if they were heathen men and publicans. God, perhaps, has revealed something to them which He has not revealed to you. They may be nearer to Christ than you are, though they are Nonconformists, and you orthodox Churchmen. And whether they think with you or not, whether they worship with you or not let your prayer for them be that, sharing with you the love of a common Father and the grace of a common Saviour, they and you may be one even as the Father and Son are one. So you shall help forward the fulfilment of this divine prayer, and enter at last into the perfect and consummated unity of all those who, having washed their robes and made them white in the blood of the Lamb, shall hereafter join in the same worship and the same work in His eternal and glorious kingdom.—The Dean of Peterborough.

CHURCH REFORM IN EUROPE.—The Conference of Bishops was attended by guests from several European Churches that have been parted from the communion of Rome. Alluding to the society for aiding those Spanish Catholics who are rebelling against the Papal tyranny, Bishop Plunket in a recent address said "it was by no means the object of the Society (as some would represent) to send out missionaries to convert the Spanish people from the errors of Romanism, but to aid and encourage those who were seeking to reform themselves." Lord Plunket went on to say—

It was a significant fact, that coincident with the Anglican Commission in its strength there was a wonderful craving for reform in Austria, Italy, Germany, Spain, and Portugal. All those countries seemed to be turning to the Anglican Communion, expecting it to build up the work of Reformation on its model. The Anglican Conference of Bishops had responded to its appeal with no uncertain voice, and they held out their arms full of sympathy to those who were hungering and thirsting for relief from the Church of Rome. It would be a grand proof of the recuperative power of the Church of Christ to see a church built on the site where the martyrs of the sixteenth century perished at the stake, and in that church the pastors of the Reformed Church would spread the Gospel of Christ."

THE O.M.S. REPORT.—The native Christian adherents of the Society number upwards of 185,538, and the communicants are 47,581, or about twenty-five per cent. of the whole. There are 4,270 missionaries, native pastors, and Christian schoolmasters working for the Society, of whom 261 are English clergymen, 40 are English laymen, and 82 lady workers. The baptisms last year amounted to 9,748, which includes both adult and infant baptisms, and the number of scholars under Christian instruction amounts to 77,451. Of the £221,381, the total receipts from all sources, the missionary boxes alone brought in £16,217, and the collections and subscriptions of the juvenile associations realized £8,220, and the sales of their work brought in £1,041, or a total of £4,261. As the great bulk of the money collected by means of missionary boxes is raised through the medium of children, we may put down £80,000 as the contribution of young people towards the cause of the Church Missionary Society. This shows that the rising generation is being educated to take an interest in the welfare of foreign missions. It would increase the interest taken by young people in the annual report, if a brief epitome of the work done by them were given separately and in connected form, say, at the end of the volume, instead of being scattered about in various parts of it as at present. Missionary boxes and juvenile associations provide nearly one-seventh of the whole revenue of the Society.

THE WIDOW OF PARNELL'S VICTIM.—Lady Frederick Cavendish sailed last week from Southampton in the *Athenian* to join her brother, the Hon. and Rev. Albert V. Lyttelton, at Kimberly, South Africa, where he is working among the gold diggers. On the eve of her departure it was announced that Lady Frederick Cavendish is the donor of the 10,000*l.* which was contributed anonymously some time ago to the Bristol Bishopric Fund. It is to us indescribably revolting that men in Canada are subscribing money to keep Mr. Parnell and his crew of moonlighters and women slayers from full exposure. The Rev. Dr. Pott's saw in Ireland, this summer, a boy who for buying a pair of boots in a boycotted store was nearly murdered on the public street by Mr. Parnell's supporters.

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## CHURCH THOUGHTS BY A LAYMAN.

## THE PRIEST'S DILEMMA.

THE word "Sacerdotal" is no such profound mystery as those fancy who use it to alarm ignorant laymen, as naughty boys use a turnip lantern. They fancy that when this word is used in their party screeds that the jaity shiver in their shoes. We rather believe that a quiet laugh passes round as such speakers assume that their audiences are too ignorant to know the meaning of so very common a word, which everybody of ordinary intelligence knows means simply, of, or belonging to a priest, or the priestly office. There is nothing alarming in the word except the superstition imported into it by party speakers. There cannot possibly be priests without sacerdotal functions, or belongings, or duties, of some kind. That lay Christians are priests involves their discharge of priestly obligations, hence a lay priesthood, were that the sole ministry, could not be actively engaged without sacerdotalism. The very act of intercessory prayer, one man for another, is a "Sacerdotal" act, it is a distinct coming of one man between another man and his Maker.

The passage, "There is one Mediator between God and man—the Man Christ Jesus," is turned into an absolute falsehood, and a foolish one as well, when interpreted to mean that no one save Christ has any authority to stand between one soul and God as a mediator and intercessor. St. Paul in almost every Epistle tells the early converts that he constantly exercises the sacerdotal functions of mediator and intercessor on their behalf. This was the Apostle's notion about "one man coming between a soul and its Maker," which we hear denounced on certain platforms as unscriptural!

Regard also one title of our Saviour. He is the "High Priest" of His Church, not, mark, the *sole* Priest. This title implies that there are priests of a lower degree, it involves too the discharge by Christ of sacerdotal functions, so that sacerdotalism, that thing we are told that is so worthy of contempt, is manifested in Heaven. There is no little blasphemy then in speaking of priestly functions so scornfully.

We were told with much hopeful exultation a few days ago by a Priest of the Church, that the Church of the future would be wholly free from the sacerdotal element. It is manifest that such a Church will not have a High Priest as its head, therefore will have no relation to Christ—which seems, in other respects, quite certain, for even Christ cannot be head of His own Body and head of one manufactured by men!

Some few who denounce sacerdotalism are themselves priests of the English Church. They may wriggle as much as they can to escape this dilemma, but it is a position out of which no verbal contortions can lift them one hair's breadth. They, of their own free will, applied to the Church for authority to serve in

its ministry as priests. They were familiar with the great distinction drawn between deacons and priests. They voluntarily, under circumstances of peculiar solemnity, took on themselves the vows and obligations of the priesthood, they have discharged since such duties as the Church does not suffer any one who is not a priest to discharge. If they regard themselves as not priests, their acting the part of priests in divine service, according to the order of the Church, is a wicked fraud upon the Church whose priestly functions they are discharging. This is plain but most just language. Whoever stands before the congregation to do the priest's office, who, while so engaged, regards himself as no priest at all, but only a sham one, must be so dead to all sense of honour that the very worldliest of men would shrink from such shame.

What would be the general judgment on one who sought and secured military rank, who then discharged the duties and took the pay of an officer in the army, and while so commissioned taught the privates that his rank was a mere delusion? Or what the judgment on one who entered the legal profession, took office as a Judge, and then launched his sneers at the other officials and the machinery of the law? Such men would be covered with public contempt. Are then the ministers of Christ to be honoured who have less honour, less common decency, than the world demands in secular officials?

It is high time religion was relieved from the scandal of language being adopted and professions made by men to get a clerical position, who take Orders as Priests, preferment as Priests, rank and honours as Priests, duties and functions as Priests, and yet all the while are denying that any such office as they have been ordained to exists at all! One would suppose that if it were suggested to a truly religious person, that he might be tempted to act such a part, he would reply, "Is thy servant a dog that he should do this thing? As a priest he necessarily does those acts that are priestly, that is, sacerdotal, if he regards those acts as valid, as the true acts of a priest, he is a believer in and practiser of—sacerdotalism. If he regards, however, the priestly office as a mockery, he, out of his own mouth, stands convicted of imposture.

We ask then any priest who fulminates against the sacerdotal feature of the Church he serves, or rather shames, to reflect upon his position. We press home to him these questions: "If you are not a priest why do you still take rank in the priestly order of the Church? Why do you perform the priest's office, especially in Holy Communion? Why do you allow the congregation to pay you honour and give you privileges as a priest? And, if you are a priest, as you are if so ordained, why do you scornfully sneer at "Sacerdotalism," seeing that the thing you treat so contemptuously is the outward and visible sign of that authority, and that office, and that life to which you have been ordained by the Church of Christ?"

## THE LEGAL DOCTRINE OF INTENTION.

THE case of the convict Buckley who was tried at Toronto Fall Assizes for murder, but punished only for manslaughter, has excited unusual interest owing to the first sentence upon him being cancelled, and a new one passed extending the term of his imprisonment from five to fifteen years. This man one day about noon, early in the summer, had some disagreement with his paramour, whom he struck to the floor with a chair, then kicked her to death. The poor creature, wicked as was her life, had a noble woman's heart, for when the brute was kicking her, she exclaimed, "O! Tom, don't hurt me, I love you so." This reminds us of the creature, ugly and venomous, still having a precious jewel in its head. The woman, it is said, was drunk, but her dying words were those of pathetic self-control and womanly patience, under fearful provocation. When the slayer of this victim was tried, the doctrine was laid down that the distinction between murder and manslaughter consisted in the presence or absence of an intention to kill. On this legal distinction the plea was raised that Buckley had no intention to kill the woman, therefore was not her murderer. The jury, whose common sense seems to have been wandering, brought in a verdict based on this doctrine of intention, a verdict which, in plain English, reads thus:—"We find that Thomas Buckley struck a violent blow at Bertha Robinson which felled her, then he kicked her in spite of her pleadings for mercy, and by those kicks she died, but we think he had no criminal intentions, the woman's death was an accident, he did not commit murder, but only manslaughter." The question we desire to draw attention to is this,—How could the judge or jury know this criminal's intention in killing that woman? For ought they know he may have been intending to murder her at the first opportunity, they knew no more of his intentions than they know of what the man in the Moon thinks! The legal doctrine of intention as interpreted at the Buckley trial is downright nonsense, it has no semblance of reason in it. We can only judge of a man's intentions by his deeds, and, we submit, that a prolonged attack by a man on a woman, begun in a fury of angry, and culminating in so brutal an assault as kicking her to death, in spite of her pleading for mercy, seems to us a demonstration of a murderous intention. This, in any man, would be so, but when this assault was made by one who had before sought to take human life, who for fifteen years had led a life of crime, it does seem to us, and we have the vast mass of the community with us on this view, that Thomas Buckley *murdered* his victim under circumstances of especial atrocity. But it is, we believe, sound law, at least we heard an English Judge so rule, that if one man while engaged in a felonious act kills another, he is guilty of murder. Now Buckley was surely engaged in a felonious act while smashing a chair over a woman's skull, and while prostrate kicking her?



There was nothing *accidental* about this act leading in slaughter, it was the *natural, inevitable result of a criminal deed* of the most brutal kind we ever read of. However, the jury we suppose, thought kicking a woman a not especially culpable act, and so one of the most cruel, dastardly murders ever committed is ranked along with the crime which a man may commit by sheer accident, loss of memory, or nervous excitement! A switchman sleeping at his post, overcome by excessively long hours, or a druggist, worried perhaps by some domestic trouble, may in a second's lack of care, commit manslaughter, these two men without a trace of evil intention are judged to have committed the very same crime as Buckley, who first knocked his victim down by a chair, and then kicked her to death! That is law, but it is not justice.

Another point this case imperatively forces upon the public attention. The murderer Buckley is only 26 years of age, yet he had 29 convictions recorded against him! Twice he has been convicted of felony and sent to the penitentiary. Yet this human wild beast who had literally prowled about seeking his prey for fifteen years, never having done a day's work except in prison, was never interfered with by the police, but known to be living on crime, was given full leave and license to carry on his calling as a thief! That it seems is also "according to law," but it is a gross outrage on the liberty and rights of innocent citizens for the police to pay no regard to men whom they know to be professional robbers, and whose calling they could destroy if they were so directed by the authorities. As we have said before, the law is becoming more and more a terror chiefly to those who do well, and the end will be that unless more respect is paid to public safety and less maudlin respect shown to criminals, that Judge Lynch will very soon be called upon to deal with those whose profession is to make war on society.

#### KANT.\*

DR. WATSON has, in our judgment, done a most useful, almost a necessary, work, in preparing his volume of selections from Kant, and he has done it about as well as any one could do it. Whatever people may think of the German philosophies in general, or of the philosophy of Kant in particular, at least every days experience is making it clearer that no one can deal, in a competent manner, with the subject of modern thought, unless he begins with Kant. And this for various reasons. It is not merely that Kant is the starting point in the great current of thought which was guided onward by Fichte, Schelling, and Hegel; but he was the origin of various other tendencies and schools—it is enough to mention the not unimportant name of Schopenhauer; and moreover there is no considerable school or thinker that does not show traces of his influence. Even the Scottish School, in the presence of Sir William Hamilton, was almost

\*Selections from Kant, by Prof. John Watson, LL.D.

revolutionized by the influence of Kant; and so was the philosophy of France in the teaching of Cousin.

Now, Kant has hitherto been studied chiefly in two ways. One class of students have been contented to learn his doctrines through historians and expositions. No one has a right to blame them. We learn most things in this way. But a student will hardly gain a knowledge of Kant's way of thinking in this manner, nor will he so readily understand the subsequent development of philosophic thought under his successors.

On the other hand, the study of the original works of Kant in their entirety involves an amount of labour which will ordinarily be undergone only by those who are professionals or experts. And, moreover, it must be said that Kant suffers less than most authors from the curtailment of his writings. Professor Max Muller, the latest translator of the Critique of Pure Reason, speaks of the style of Kant as being easy; and this may be so in the view of so distinguished a linguist. But ordinary readers will hardly come to this conclusion. Besides which, it is often found that Kant's first statement of his argument is not only adequate, but much clearer than his subsequent application of it. It is, therefore, a great gain to have had the principle portions not only of his greatest work, just named, but also parts of the Metaphysic of Ethics, the Critique of Practical Reason, and the Critique of Judgment made accessible to students in this manner.

As regards the translation, Professor Watson has availed himself of the labours of his predecessors; and has adopted those English equivalents for German terms which are now sanctioned by common use. He has also had the advantage of having his work revised by Professor E. Caird, of Glasgow, who is second to no one as a Kantian Scholar. We think that the translator has shown practical judgment in the selections which he has made from the first and second editions of the Critique of Pure Reason, which differ considerably as many of our readers will know.

We are informed that an earlier and less perfect form of this volume has, for some time, been in use in American Colleges: we cannot doubt, that in its new and improved form, it will soon be used wherever the philosophy of Kant is studied.

#### THE BISHOP OF MANCHESTER'S ADDRESS AT THE CHURCH CONGRESS.

THE following is a brief abstract of the President's Address:—

The President said they had been frequently told of late that Church Congresses had had their day. But if they abandoned them, could they be sure that all their more important functions would be adequately discharged by existing organizations? For his part he could not think so. Certainly no Diocesan Conference could express the opinion or represent the feeling of the Church of England. If anything could supersede the Church Congress it must

be the newly-appointed House of Laymen. But not to dwell on the fact that there was as yet no House of Laymen in the Province of York, he believed that the necessary relation of such a body with Convocation incapacitated it from undertaking the special work of a Church Congress. The proper office of Convocation was the making of laws. The matter of primary importance in our time was not so much the course of political and ecclesiastical legislation, as the creation of a reasonable and righteous public opinion. Real influence would be exerted in the future, not so much by those who made laws, as by those who created the public opinion which finds expression in those laws. It seems to him that Church Congresses, which were purely deliberative bodies, might well pass lightly over the minor questions of Church politics, questions of property, privilege, discipline, and the like, leaving them to be carefully debated and determined by Parliament and Convocation. But when the question was a large one, one that concerned the essentials of their faith, or the dearest interests of their life, then he thought that in the first place, and for some time, it might be more safely and profitably debated by a purely deliberative body like the Church Congress. It had been the wisdom of the Subjects Committee of the present Congress that they had given prominence to subjects of such universal interest as present difficulties to thought, which required conscientious care in treatment. It was the opinion of some, he knew, that the duty of forming public opinion upon religious questions might be more effectually performed by the press than by any conference whatever. He did not deny that the press had its place, and that a most important one, in the discharge of this necessary function. But however effective the press might be as a public teacher, it was not, in this capacity, without its obvious defects; and seeing that it was the natural tendency of a Congress to favor the growth among its members of a judicial temper and mutual consideration, he must maintain that, whatever its shortcomings, it had some advantages over even the press as an instrument for the creation of enlightened public opinion. Supposing, however, it be granted that when great religious questions were to be debated, the Church Congress by its constitution was specially adapted for taking them in hand, it might still be doubted whether there were any such questions at the present day which were ripe for consideration. He would endeavour to show, by taking two specimens of the subjects, that they had been called together to discuss what were called 'burning questions,' questions which pressed for immediate theoretic, if not for immediate practical solution. There was the question how far it might be wise and right for the clergy to make known the well-established results of biblical criticism in their ordinary teaching. No doubt this was a very grave question, for it was impossible to speak freely of the results of the most reverent criticism without calling in question certain views of biblical inspiration. The question to be considered was whether the time had not



come for an open and truthful, if cautious and considerate, declaration of the true state of the case. He had a very strong opinion on this subject, but as it was about to be discussed he would say no more than that it was one of those questions of present urgency and far-reaching issues which were specially within the province of a Church Congress. Another great fact which, owing to its difficulty and urgency, needed careful and repeated consideration, was the present increase of crippling poverty in civilized Europe, side by side with the growth of wealth and luxury. This was said to be a poor man's question, and, no doubt, in one sense, it was. If, however, it be meant that this was exclusively a poor man's question, he must demur to such a statement. Not only did the spread of destitution create and intensify a discontent which threatened the very existence of civilized society, but its effects darkened for every sensitive man the whole heaven of social life. The more truly Christian a man was, the more he regarded his fellow-men with the eternal love of Christ, the more would he suffer at the sight of this intolerable misery, and the more earnestly would he strive to find a remedy for it. He thanked God that men could not leave this question alone, that it was being stirred to-day not only by men of questionable character and motives, but also by some of the wisest of our economists and the noblest of our politicians. But here again the difficulties which they had to encounter were well nigh overwhelming. How should they relieve distress without encouraging idleness? How should they secure a more reasonable distribution of wealth without breaking the springs of energy and self-denial? How should they enlist the help of the State without destroying the freedom and independence of the individual? How should they arrest the reckless multiplication of feeble and vicious paupers without compromising the purity of the home? How should they apply the loftiest counsels of Christian perfection to a society which was permeated by mean and selfish passions? Look in what direction they would they found gigantic difficulties confronting them, and seemingly barring the way to a better and happier future. They must not dare, however, to give way to despair or even to indifference. Just because it was so large and difficult, just because it involved issues so vast and awful, they should think and think again upon it, taking counsel with our best and wisest as to the course which, under God's blessing, would lead us to deliverance. It was precisely upon such questions as those that we had to seek and find the way upon which practical effort, public and private, could most safely and hopefully advance. And in devoting themselves to the consideration of topics of this scope and magnitude, they would more effectually loosen the grip of many of our minor difficulties, than by any direct attack upon them. Why were they quarrelling to-day about the precise definition of our Master's presence in the Eucharist? Why did they find their inevitable longing for reunion with their Protestant brethren crossed and baffled

by the stiffness of a narrow dogmatism? Just because the study of the larger needs of our time and aspects of their faith had not sufficiently enlarged and spiritualised their conception of the kingdom of God, and shown them in doing this the eternal value of the things in which they were agreed, and the comparative insignificance of those upon which they differed. It was especially, then, to the consideration of those greater questions upon which the Church had so wisely left them so large a liberty of thought, that he now invited them. Their discussion was of no temporary use or interest. They had their place, and that a foremost one, among those great movements of thought or feeling which were carrying us forward irresistibly to a clearer understanding of the simple spirituality of our Lord's teaching.

#### MUMBLING AND GABBLING.

We have frequently, in these columns, censured the evil practice of some clergymen in so reciting the choir offices and so celebrating the Holy Eucharist that, whether by reason of the speed or the indistinctness of their utterance, it is quite impossible, even for persons close to them, and familiar with the matter they are reciting, to catch a single word clearly. And of course where the congregation contains any uneducated persons, they are completely shut out from intelligent share in the office by such conduct on the officiant's part.

That it is an unerring proof of ignorance and folly in the offender may be always taken for granted. Its bad manners, its irreverence, its stupidity, all brand it as indefensible. Bad manners, in that, while certain parts of every office are addressed to those present, their convenience is contemptuously disregarded, and they receive none of the deference and attention to which their position, as being in a sense the officiant's guests for the time, entitles them. Irreverence, in that sacred names and things are treated in a fashion which would not be ventured upon by the offender if he were at court, speaking to the Queen, or even in the society of persons much his social superiors. He would no more dare to mumble or gabble in their company, when having occasion to speak with them, than he would think of performing his toilet at their dinner table or in their drawing-room; for he knows full well that he would be pronouncing his own sentence of banishment from civilized intercourse. Stupidity, in that he never stops to think that the reason why he is instructed to say and read certain matters aloud is that those present may hear them, and that hearing alone without understanding is a totally useless process. He does recognize this law when uttering his own words, in sermon or address, he disregards it when uttering the Church's, or even God's words.

Now, when this gross abuse is inquired into, and physical defects cannot be pleaded in excuse, a little investigation will come at the probable cause, which is that blockheads who are guilty of it, are wilfully guilty, because they think it a fine thing to imitate everything Roman, and both gabbling and mumbling are only too common in Roman Catholic churches.

This proves only that they are not much more honest than they are sensible. When all is said and done, the English Church is not the Roman Church. True, they have a great deal in common, but there are marked lines of difference also, and it is simply not honest to disregard such lines, when one is receiving pay and position, not on a tacit understanding that he will observe them, but on his own personal promise and oath so to do. Now, one of these distinctions is that, whereas the Roman Church enjoins that Mass shall be said in Latin, except in the few places where it is said by special concession in Greek, Illyrian, and one or two other dialects, and the vernacular tongue is absolutely prohibited in all other cases; contrariwise, the Church of England requires that the choir offices and the Mass shall be said in English. The Roman officiant, knowing that the great bulk of his congregation will not understand him one whit the better, however distinct his utterance may be, is naturally tempted to perform the rite in the way least inconvenient to himself, and involving the least fatigue. The theory of his Church does not require that those present at Mass should necessarily hear the celebrant at all, or even see him, in order to satisfy a requirement binding them to attend Mass, but no such notion as this has ever been received here.

Apart from these considerations, there is another question which the offenders we are criticizing never think of asking themselves: "Why should the average Roman priest be a pattern to imitate? Is there reason to assume that he is a safe guide even in matters concerning the usages of his Church? It should be remembered that the great majority of Roman Catholic priests everywhere are of peasant or equally humble origin, and that heredity goes for a very great deal in affecting the degree of intelligence and receptivity possessed by anyone. And the training given in Roman Catholic seminaries to candidates for ordination is of necessity brought down to the level of the average student; it is narrow, meagre, and calculated to blunt the higher mental faculties rather than to sharpen and enlarge them, though, for its special purpose of inciviveness within its limits, it is shrewdly planned. But the result is that the half-baked article turned out in hundreds and thousands from these seminaries is most unlikely to be a trustworthy guide upon questions affecting the real dignity and orderliness of public worship, any more than he would be a safe guide on some tough point of ecclesiastical scholarship.

And now we come to the main issue, viewing the matter from the Roman standpoint, as formally laid down. This gabbling and mumbling is not merely without sanction in the Roman system, it is formally prohibited as sinful, it is a direct breach of the obligations imposed upon the Latin clergy.

For three things are most plainly laid down in their rubrics: (1) that by far the greater part of Mass must be said in a clear, distinct voice; (2) that the intention of such distinctness is that the congregation may hear with understanding; and (3) that, even when certain prayers are to be said "secretly," the celebrant must not gabble nor mumble them, but must say them as distinctly and accurately as the remainder, though in a very much lower key.

It is thus clear that the Anglican celebrant who gabbles or mumbles is not, as he fondly thinks, complying with the regulations of the Church of Rome, but directly contradicting and violating them, and is doing much the same, when copying certain Roman hedge priests in their mode of performing Divine worship, as if he were to take 'Arry of the music halls as his pattern for the observances of good society. —Church Times.

#### BISHOP COXE ON THE LATE BISHOP OF MICHIGAN.

Bishop Coxe, writing from Spa, pays the following tribute to the late Bishop Harris:—

"A London journal gives me the overwhelming news of the decease of the Bishop of Michigan at the Langham Hotel. On Sunday evening, the 12th inst., when last I called on him, his physician considered his case by no means hopeless, and cherished the idea that by favor of a strong constitution and comparative youth, under the divin blessing he might be spared to usefulness in his high vocation. He had been struck by a paralysis, which appeared only a slight attack while officiating in the pulpit during the Lambeth Conference; after a painful pause he recovered himself, however, and concluded his sermon. The American bishops at the conference, who received this intelligence with anxiety and profound regret, honored me with the duty of assuring him of their sympathy and affection; but expressed also their strong conviction that he would soon recover and be spared to the Church. In this conviction, which I was glad to communicate to an afflicted daughter who had accompanied him to England, I fully shared. He was yet 'in the forties,' and was possessed of the vigor of youth, sustaining a frame of manly proportions, and adorned with a head of comely dignity, which indicated the intellectual and moral perfections of his character. Among our younger bishops none had more rapidly risen to the highest rank in confidence and love of the American Church. He was the founder of an institution in connection with the (State) University of Michigan, which gave new ideas to his brethren of what might be done to supplement the 'godless' condition of education in our State schools and colleges. Aided by the munificence of Governor Baldwin and his equally generous wife, with others he established a guild-house at the seat of the university for such students as were commended by their parents to his Episcopal care. Here they were provided with books, and with amusements also, and with Christian instructions as stated times. To enlarge its benefits he also founded the Baldwin lectureship, providing for annual lectures by experienced divines, defending and sustaining the Christian creeds. This course last winter was ably supported by the instructive eloquence of Professor Clark, of Trinity College, Toronto; for Bishop Harris was resolved from the outset to enlist in its behalf the services of eminent Anglican divines from every part of the widespread communion represented so recently at Lambeth. Last winter the excellent bishop



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attended a conference of American Christians at Washington, where I had the advantage of listening to his fervid exposition of Christian unity and his able exposure of the sin and folly of our unhappy divisions. It produced a profound impression among our sectarian brethren, and when he passed the limits of time allotted to speakers and was warned by the bell, the whole house—fifteen hundred persons were present—rang with acclamations desiring him to continue. Frequently I have seen references to this speech in enlightened periodicals sustained by Presbyterians and Independents, commending alike its argument and its spirit of divine love to all Christians. The loss of such a man just at this time to the American Church and to the American people seems indeed deplorable. But the Head of the Church is wise in all His ways and holy in all His works."

**Home & Foreign Church News.**

*From our own Correspondents.*

**DOMINION.**

**QUEBEC.**

**DITCHFIELD.**—It is in contemplation to build a small church at this place for members of the Church of England in the neighbourhood. The locality is a poor one and will require help from fellow churchmen in other districts. Ven. Dr. Roe will be glad to receive subscriptions.

**MONTREAL.**

**MONTREAL.**—There was a good attendance at the monthly meeting of the Diocesan S. S. Association in the Synod Hall on Monday evening, 15th inst. When two papers were read:—The very Rev. the Dean's being,—"The Teacher's Home Study and Preparation" and a paper on "Progressive Teaching" by Mr. H. H. Curtis. Taking for granted the high spiritual aims of the teacher, the Dean began, by urging the need of personal Prayer for a blessing on the individual work of the teacher, and the importance of his realising the promises of the Bible in relation thereto. 1. The Dean advised a teacher to master one book of the Bible, as a whole, when a series of lessons occur therefrom, in the S. S. scheme: as an illustration, I Samuel was named. Let the teacher master it, in its general outlines and object, try to get a general knowledge of the whole: thus, follow the life and ministry of Samuel, and the rise of the kingdom of Israel. Trace out its geography. Know about the "nations round about." Also, learn the characters of the leading men such as David, Saul, &c. If you would do as much for Shakespeare, why do less for the Bible? 2. Study, with the object of teaching the lesson and nothing else; one or two good references recommended rather than many, to elucidate the lesson. 3. Never regard preparation as proper unless you can draw from the passages one or two practical lessons, which will do you good, and if so, others will most likely get good too. The latter portion of the Dean's remarks referred to the Catechism and the Collects. Suitable words of thanks to the Dean were offered by Canon Ellegood and Dr. Davidson. A valuable paper followed by Mr. Curtis, which was much appreciated. In conclusion, the Dean expressed his satisfaction, that a growing interest was being shown in the meeting, by an increasing attendance.

A frequent cause of dislike to the catechism, and of failure in teaching it, observed the Dean, arises from the teacher's failing to grasp the object and scope of the catechism. Get the object of it into your head: viz., to teach the child that he is God's child, that, as a Father, He loves him; as a Saviour, he dies for him; and as a Divine Comforter, the Holy Ghost lives to help him. The catechism contains the very essence of the Gospel! In teaching it, all the round of a Christian's duty is brought before the child, viz., prayer, Bible-reading, the commandments, and the use of the sacraments. Preparation for confirmation—as it was pointed out by one of the speakers—being the final aim of the Church, as the object of teaching the catechism. In connection with teaching the Collects, the Dean referred to the blessed influence of the Christian year—filling up for us, as it does, from Christmas to Christmas again the whole life and doctrine of the Lord Jesus Christ. Hence the Collects are prayers suitable to our wants, setting forth, as they do, the complete and finished work of Christ: their use, consequently, gives a fundamental reason why God should hear them. In summing up the Dean admitted that it was no easy task in one hour to give each subject its due share, the tendency being to allow the Bible lesson to overlap the time of the others. To avoid which, teachers were advised to

prepare thoroughly and to condense the teaching, so that the collects and catechism might not be neglected.

**ONTARIO.**

**OTTAWA.**—The Rev. Mr. Pentreath, of Winnipeg, preaching in Christ Church, on Sunday evening, October 7th, referred to the large amounts annually expended in Missionary work of the sectarian denominations, and contrasted them with the paltry sums set aside for the same purpose by the Church of England. He hoped to see next year a change in the proportions.

*Another strange contrast sadly reflecting on Ontario.*—An Ottawa Methodist preacher just returned from a visit to Winnipeg, assured his hearers that they could always tell in Manitoba by there being coppers in the plates whether there were any Ontario people present! Quite likely Mr. Pentreath could corroborate this testimony.

**BEAR BROOK.**—Sunday, 2nd September, was truly a red letter day for this parish. At 10.30 a.m. was held in the parish church, beautifully decorated for the occasion, a Harvest Thanksgiving service. The little church was filled to the doors with worshippers who listened with delight to an able sermon by the Revd. Mr. Gresson, of Metcalf. A large number remained to the Holy Communion, and a goodly offertory collection was taken up, and the hard working pastor's heart was cheered by the evident tokens of encouragement which his eyes beheld. At Canaan, an out station, in the afternoon at 8 o'clock, another Thanksgiving service was held, which in some respects was even more heart-cheering than that in the morning. The little church of St. Paul, but recently completed, presented an appearance that could not but startle any one familiar with Canaan and its residents in old times, and unaware of the changes which in a Church point of view have taken place. A finished and beautiful church prettily painted outside, and nicely stained and varnished within—furnished with almost everything required for the reverent celebration of Divine service,—Organ, Altar, Desk, Lectern,—all as neat and rich looking, even to the chancel carpet, as in most city churches, and the whole paid for, or nearly so. But the best has yet to be told. The edifice was thronged with worshippers, not less, it is thought, than 200 being inside, while half as many more unable to enter stood about the doors and windows and derived thus what benefit they could from the service going on within. The parish Priest, Rev. M. Taylor, was assisted in the service by the Revd. Messrs. Gresson, of Metcalf, Brown, of Navan, and Rural Dean Baker, Rector of Bath, the latter of whom being the preacher on the occasion, took the opportunity to express his amazement at the transformation that that portion of the parish of Bearbrook had undergone since his resignation, and to compliment both Priest and people thereupon. The offertory reached the sum of \$15, which itself speaks volumes for the good work going on.

**TORONTO.**

**St. James'.**—The regular weekly meeting of the St. James' Y. M. A. was held last week. A reading was given by S. White and a debate held, entitled, "That retaliation would be beneficial to Canada," the patron, Rev. Canon Dumoulin, in the chair. The debate was decided in favor of the affirmative. A pleasant evening was spent.

**St. Anne.**—The Army have been holding a ten days mission in the schoolhouse in connection with this church, presided over by Capt. Hoskins, of the Church Army. Valuable assistance has been rendered by the clergy and lay helpers of the church. Mrs. Hoskins conducted the meetings for women and they both have been wonderfully successful.

**Grace Church.**—The Harvest Home services which were commenced on Sunday morning were brought to a most successful termination Wednesday evening by a grand social and musical festival. The programme consisted of solos and choral selections by the Misses Thring and Tinning, Mrs. Carey and Messrs. Tims and Thring, assisted by the church choir. The singers were accompanied by the church organist and Claxton's Orchestra, which also played selections during the evening. The school-room was crowded to suffocation, and the festival was in every particular a most gratifying success.

**St. Matthew's Church** has a debt of \$1400. To defray this a bazaar was held in the school room last week. There were five stalls under the care of the ladies who provided the most tempting refreshments. The

building was crowded. At the concert in the evening an excellent programme of vocal and instrumental music was rendered. Mr. Collins led the choir and Miss E. Russell presided at the piano.

**St. Luke's.**—A choral festival and dedication was held in this church last Wednesday evening. The music was led by combined choirs and was excellent. The sermon was preached by the Rev. H. G. Moore, B.D., of the diocese of Niagara, from the text:—"In this place shall I give peace, saith the Lord of Hosts." The chancel of the church was nicely decorated with flowers.

**Toronto Churches.**—Sunday last, the 21st Oct., was devoted, in some of the churches in Toronto, to the Diocesan Sunday School Union. At Holy Trinity a children's harvest festival was held. The decorations of altar and chancel were exceedingly well arranged and appropriate. During morning service, as part of the offertory, a representative of each class in the Sunday School presented flowers, which were placed on the altar, and will be sent to the General Hospital. The services were largely attended, indeed this church is always crowded at the evening service. The Rev. Dr. Carry preaches at Holy Trinity to-morrow night, the 25th.

**OSHAWA.**—Mr. John Cowan, who has always shown himself a liberal friend of Trinity University, has made a donation of \$50 a year to the funds of St. Hilda's College.

**PETERBORO'.**—Much sympathy is felt for the rector, Rev. J. W. Beck, on account of his continued illness; his physician has advised him he will not be able to take his duties for six months. The churchwardens have conferred with Mr. Beck in reference to the appointment of a curate.

**NIAGARA.**

**MOUNT FOREST AND NORTH ARTHUR.**—The Revd. Reginald Radcliffe, Rector of St. Paul's, has just accepted a unanimous call to the Rectorship of All Saints church, East Saginaw, Michigan. All Saints church and congregation has only been formed for two years—the church holds 600, has a surplice choir of over 40 strong, and 8 Guilds in full working order. Upon Mr. Radcliffe's people at Mount Forest hearing of their Rector's intention to go away, the following resolution was unanimously carried by a standing vote at a recent vestry meeting. Moved by Mr. W. C. Perry, seconded by Mr. Thomas Wood, "That this meeting having received the resignation of our beloved pastor, the Rev. R. S. Radcliffe, desires to express their sorrow and regret that circumstances have arisen that he has deemed it in the interests to transfer his labors to another field, and we also desire to assure him of our entire confidence and deep appreciation of his untiring zeal and interest in everything pertaining to the welfare of this parish and community at large, and we earnestly pray that God will abundantly bless him personally and all his efforts for the welfare of souls committed to his charge in what ever part of the vineyard he may be called to labor.

**CHIPPAWA.**—The ninety-second meeting of the Ruri-decanal Chapter of Lincoln and Welland, was held in Trinity Parish, October 8th and 9th. At evensong on Monday, the Rev. Robert Cordner, of Port Colborne, was the preacher. On the following morning, the Holy Eucharist was celebrated at 8 o'clock. The morning session was spent in a very profitable study of St. John's Gospel, 19th chapter to 28th verse. The afternoon session was occupied in an animated discussion of the Lambeth Encyclical. The first resolution on the subject of Intemperance being specially considered and commented upon. There were present, Very Rev. Dean Geddes, Rural Dean Gribble, Canons Bull and Houston, Revs. Fessenden, Cordner, Motherwell, and Macnab, (secretary).

**COLBECK.**—Sunday, October 7th, was a red letter day in the history of this backwoods Mission, when the church of St. Clement the martyr, was consecrated by the Lord Bishop of Niagara. At 10 a.m., the hour for the service to begin, the church was crowded to the doors. The incumbent, the Rev. P. T. Mignot and his two churchwardens, met the Bishop at the west door, when Mr. Jas. Tyner read the petition to his Lordship praying that the church be consecrated. After the Bishop had accepted it, the procession moved towards the Altar repeating the xxiv Psalm. After the prayer of dedication had been offered, intercessions for those who shall be baptized, confirmed, and married in the Church, for hearers, communicants, almsgivers, and all who worship, and the pronouncing of the benediction closed the first part of the service.



Then followed Matins, which was said by the incumbent, after which the Bishop proceeded with the ante-Communion. The Bishop preached the sermon taking for his text Exodus iii. 5 and was a most eloquent discourse, showing the necessity for having all churches set apart and duly consecrated to the great giver of all. The highest Christian act of worship, the Holy Eucharist, followed the sermon, when a large number came forward to receive the Body and Blood of their Lord. At the afternoon service, which was the Harvest Festival, the church was literally packed, many having to go away. Special hymns, Psalms and Lessons were used. The Bishop again occupied the pulpit, the text being St. Mark iv. 26-29. The sermon was a masterly one, and the Bishop asked that the alms should be ample according as God had dealt plentifully. At 7 p.m. the second evensong was said, when another large congregation was present. The sermon was preached by the incumbent from the text Jer. viii. 20. The church was handsomely decorated with the emblems of the harvest, from the luscious grapes to the root which is dug from the soil. Taste of no mean order was displayed in the arrangements, and the willing hands which had accomplished the decorations, having found plenty of material at their disposal, the result was a beautifying of an already beautiful sanctuary. The chancel with all its furniture was the principal object of adornment, but the minor places were not forgotten, all coming in for a share and equal taste being displayed. The Altar was adorned for the first time by a white frontal with a handsome deep crimson super-frontal. On the table were two brass vases with choice flowers, and two with wheat, on either side of the brass altar cross. The collections for the day amounted to \$18.84. May much blessing attend the ministrations of the Word and Sacraments in St. Clement's Church, Colbeck.

**BOWLING GREEN.**—The Rev. P. T. Mignot, missionary at Bowling Green, has had an important Crown Rectory offered him in the Channel Islands, but, after careful consideration and acting on the advice of the Lord Bishop of Niagara, has decided to remain in the Canadian Mission Field.

**SALTFLY.**—On Sunday, Oct. 14, the new church of St. George's was opened for divine service. Morning prayer was said at 10.30 by the Rev. H. G. Moore, missionary in charge, and the sermon was preached by the Rev. Thos. Smith, of Elora. In spite of the threatening weather and bad roads a large congregation were assembled. At 8 o'clock the church was crowded for the litany service, when the Rev. C. E. Whitcombe preached a beautiful sermon on "Christian Worship." Again at evensong the church packed to the doors, when the Rev. F. E. Howitt, of Stony Creek, preached. The singing throughout the day was effective and congregational, the choir being reinforced for the occasion by the choirs of Christ Church, Woodburn; and St. George's, Rymal. The offertory amounted to \$85. On Wednesday, Oct. 17th, the ladies of the congregation gave an entertainment in the old building, which will soon be used as a parochial hall, to raise money to purchase stones and lamps for the new church. It was very successful; the receipts of the evening amounting to \$55.

#### HURON.

Rev. W. B. Rally, for several years a resident of Ridgetown, is about removing to Wardsville, where he will assist Rev. Mr. Lowe in his labors. The Rev. gentleman's many friends will regret his removal from Ridgetown.

**NEW HAMBURG.**—The church in this district has lost a loyal supporter in the death of Mr. R. Campbell, who died suddenly at the residence of his nephew, Major Campbell, in East Zorra, on Sunday afternoon. He was eighty-six years of age and had resided nearly forty years in this neighbourhood. He was formerly an officer in H. M. 17th Lancers, and afterwards attached to the 14th Light Dragoons, had served in India, and travelled extensively in different parts of the world. In every respect the deceased was a fine specimen of a British Soldier. His remains are interred in the churchyard of St. James, Huron Road.

**LONDON.**—The Bishop sails from Liverpool on Thursday of this week.

**WOODSTOCK.**—The Rev. J. C. Farthing, of new St. Paul's, has returned after his brief visit to England.

#### ALGOMA.

**Missionary work in Algoma.**—The Bishop of Algoma arrived at Sheguiandah on Tuesday, 2nd October, and

on the following day started in a sail boat to visit the Indian Mission at White Fish River. (I may mention that the sail boat used by his Lordship is the one given to the Sheguiandah mission by the children of the Grace church Sunday school, Toronto.) It was a very cold day, and the wind light and for the most part unfavorable, so progress was comparatively slow, but towards evening it improved slightly, and the last part of the journey was made with a freshening breeze that was nearly astern. The Indians were very glad to see their Bishop, and to show their regard they put up a tent for his accommodation, covering the floor with mats, and building a fire in front to make it look pleasanter, for the evening was cold; when having placed the rugs inside we made ourselves as comfortable as circumstances would permit. Preparations for Divine service were made in the largest of the Indian cabins, mats were laid on the floor, seats were placed in position, and when all was completed quite a congregation of Indians assembled to worship with their Bishop. In fact every person in the village came to church, except one old woman who was too old and feeble to come out at night. The service commenced with singing, then followed the evening prayer, then an address from his Lordship about the necessity for the new birth (John iii.) The sermon was full of illustrations, simple and effective, explaining and impressing, the teaching contained in the text. The Indians listened with devout attention to the words of their Bishop. Mr. Frost, from Sheguiandah interpreting. After service we retired to the tent. It was a cold night, and towards morning a rather heavy rain came on; the Bishop's pillow happening to be near the canvas, the rain came through upon or rather under his Lordship's head; still in spite of some unpleasantnesses we managed to get some sleep. In the morning the rain came down harder than ever, so that we were compelled to stay till it was over, although we had intended to resume our journey along the North Shore at an early hour in the morning. After dinner the rain abated, so we started on our way, but head winds prevented us, we stood upon a rocky islet to deliberate, and decided to return to Sheguiandah lest we should be too late for Sunday services on the Manitoulin. We resume our trip on Monday, D.V.

#### FOREIGN.

The ringing of the curfew bell has been resumed at Stratford-on-Avon, the same bell being used as tolled at the funeral of Shakespeare.

The purchase of John Wesley's old chapel as a church for the Seven Dials, London, has been completed. A small adjoining house has been adapted as a dwelling for the missionary clergyman and as a Sunday-school.

The vicar of Great Yarmouth has presented the Missions to Seamen flag to two skippers of North Sea Mission smacks in the presence of his congregation. Each captain was asked if he would take the flag and use it for the honor and glory of God, and replied, "I will," and whilst a hymn was being sung the flags were carried on poles to the west end of the church.

The Rev. Francis Pigou, the eloquent vicar of Halifax, has been appointed to succeed the late Dean Burgoon at Chichester. Dr. Pigou is well known in America as a missionary.

The Very Rev. Edward Meyrick Goulburn, D.D., who was appointed Dean of Norwich, 1866, has resigned. Dr. Goulburn's name is dear to many devout Churchmen in America who cherish his writings.

The Churchmen of the diocese of Manchester have presented Bishop Moorhouse with a pastoral staff.

The little Episcopal church, dedicated to St. Columba, which has just been consecrated on the Island of Islay, commemorates a remarkable incident in ecclesiastical history. Thirteen centuries ago St. Columba, a refugee from the barbarism of Ireland, settled with his monks in Islay, and erected a monastery and a chapel. From the tower of the latter he one day descried the coast of Ireland and deeming it to be an evil omen, he removed to Iona. Nothing remains of the original monastery, though the chapel at Iona is known to all tourists.

The Church of the transfiguration, New York, the Rev. Dr. Houghton, rector, celebrated its fortieth anniversary October 7th, and the rector preached the sermon. It is proposed to increase the endowment fund of the parish from \$35,000 to \$60,000. It was also on that day the seventh anniversary of the introduction of the vested choir into the parish, and the eighth anniversary of the establishment of the daily

communion. An individual sends in an annual check of \$1,000 for the maintenance of the music, but \$3,000 more is required for the purpose.

A writer in the Saturday Review says of the new Bishop of Oxford: Although translations from one suffragan see to another are happily no longer common, the removal of Bishop Stubbs from Chester to Oxford is amply justified by its peculiar fitness. The demands that in these days are made upon a bishop's time and strength, leave comparatively little opportunity for literary work. But Bishop Stubbs is not another man, and while performing his Episcopal duties at Chester with vigor and success, he has not broken off his historical labors. It will be a gain to him to be near the Bodleian, and everything that makes it easier for him to pursue his researches is a gain to every student of history. More than this, it is of the highest advantage to the Church of England that he should be enabled to carry on work that has already done much to illustrate her historical position, her place in the development of the nation, the rights of her clergy, and the principles on which ecclesiastical jurisdiction should be modelled and administered. The wisdom and authority which he has exhibited whenever he has taken part in the affairs of the province of York will give additional dignity and weight to the proceedings of the upper house of the Convocation of the Southern Province. He will be warmly welcomed at Oxford, for he is in thorough sympathy with all that is best in the life of the university, where he has many friends, and certainly not a single enemy. Nor will his welcome be less warm from the diocese at large. He has shown during his residence at Chester that he is no less excellent as a bishop than he is as a scholar. He has forwarded by generous donations, by valuable counsel, and by kindly co-operation, every scheme that seemed likely to promote the spiritual, moral or social welfare of the inhabitants of Cheshire. His power of influencing younger men, which had already been apparent both in Oxford and in his northern diocese, will find scope at Ouddeston, while the special character of his churchmanship, his respect for catholic antiquity, combined with a manly, true piety, will be acceptable to the Oxford clergy. People have by this time found out that, in spite of his gentle manner and studious tastes, the bishop is not a man to be trifled with, and that he is not only sure to be right about all matters of ecclesiastical discipline, but that he has the power of making troublesome persons appear and feel—if they are capable of understanding sarcasm—exceedingly ridiculous. If the peace of a diocese can be secured by the Bishop, Oxford will be safe from strife under his rule, and happily for him—for he is a lover of peace—and it is of all dioceses, perhaps, the least likely to cause anxiety to its bishop on that score.

The munificent bequests made by Mr. George J. Keating will interest all philanthropists in his native city, Halifax. He has left one hundred thousand dollars to St. Paul's Church, San Diego; the largest sum ever given in California or Nova Scotia to any Church work, in one sum by one donor; and another bequest of one hundred thousand dollars to establish a hospital for the sick and injured without regard to race or creed. Mr. Keating is a son of Mr. W. H. Keating, a well known Churchman of Halifax.

The San Diego Sun thus referred to Mr. Keating's gifts: "In San Diego the memory of Geo. J. Keating will remain for ever green. His munificent bequests, \$100,000 to St. Paul's Church, and \$100,000 for the founding of a Hospital in San Diego, in which the sick and injured without regard to race or creed may be cared for, will be imperishable. A nobler gift, or a more timely one than the latter could not have been made. The whole of the will of this enterprising citizen breathes the spirit of liberality and broad benevolence; characteristics which so endeared him to the hearts of those who knew him best."

#### Correspondence.

All Letters containing personal allusions will appear on the signature of the writer.

We do not hold ourselves responsible for the opinions of our correspondents.

#### "NOTHING SUCCEEDS LIKE SUCCESS."

SIR,—That nothing succeeds like success is a false maxim. It is only partially true. Failure is very often the direct path to success in the very object we are seeking. The fact is, nothing has ever succeeded in the world like failure. Men fail in one business to find another for which they are better suited. Men are fitted by failure in their affairs to accomplish personal success. Here are a few instances of failure being a success: An intimate companion of my youth



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sw says of the new insulations from one y no longer common, m Chester to Oxford ar fitness. The de ide upon a bishop's atively little opport- top Stubbs is not as his Episcopal duties e, he has not broken e a gain to him to be that makes it easier is a gain to every is, it is of the high- f England that he k that has already orical position, her ation, the rights of which ecclesiastical and administered. e he has exhibited e affairs of the pro- dighity and weight- ouse of the Convo- He will be warmly thorough sympathy e of the university, ertainly not a single less warm from the luring his residence dent as a bishop than ded by generous do- by kindly co-oper- kely to promote the- if the inhabitants of- ing younger men, oth in Oxford and in- cope at Oudleston, churchmanship, his- bined with a manly, the Oxford clergy. ut that, in spite of ates, the bishop is that he is not only of ecclesiastical dic- of making trouble- they are capable of- ngly ridiculous. If red by the Bishop, under his rule, and of peace—and it is tely to cause anxiety

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entered into mercantile business, but he had no liking for that pursuit and abandoned it. He next went into Canada, bought a farm, and commenced farming in the village of Compton, in the eastern townships of Lower Canada, where he continued two years, but had to give up farming as a failure. He next spent a year as tutor to a gentleman in the State of Alabama. His next move was to the West Indies, where he spent two years studying the birds of Jamaica; after which he returned to England and became a writer of books for the Society for the Promotion of Christian Knowledge. I believe he has written some thirty or forty volumes, with about a dozen titles of honour to his name. Well versed in literature and art, skilled in drawing, printing and etching, a good singer. He made all the drawings and paintings for his books, most of them from nature. He has a son equally clever as himself. A niece of mine paid a most delightful visit to him at his English home last summer. The person of whom I speak is Philip Henry Gosse, the great English naturalist, whose writings are well-known among English speaking people throughout the world. I knew a young man, a poor fisherman, he had received a good education, I urged him repeatedly to give up fishing and do something else. He began writing editorials for a newspaper, went into politics, became a Member of Parliament, had Hon. attached to his name, retired from politics, and took a Government appointment with a salary of \$6,000 a year. I knew a commercial clerk, quite a philosopher, but a clerkship was not to his taste. He became a successful journalist in Boston, U.S. I know another clerk who gave up clerking—wrote a poem and obtained the prize which was offered for it. He studied theology and became a prominent minister of the Church of England in a city where he still resides. I knew another clerk who resigned his position, migrated, and became a Bishop of the Church of England. I knew a young man who commenced business as a merchant, but he had no love for buying and selling and getting gain, and, therefore, gave it up. He had a very defective education, having only received the mere rudiments of learning—such as reading, writing, and arithmetic. He was from a boy a great reader. After his failure as a merchant, he began to officiate as lay reader and preacher. He began to read upon theology, and notwithstanding that he did not know English grammar and could not conjugate a verb, and unacquainted with the classical literature of Greece and Rome, yet he was well versed in the English classics, and passed a most credible examination in theology by the learned Professors of a College, was ordained a minister of the Episcopal Church, and became an assistant to a Bishop. Elihu Burritt learned the trade of blacksmith, but failed in that business. He then turned his attention to journalism. I was personally and intimately acquainted with him, having assisted several months on a paper which he started called the *Christian Citizen*, and taken part with him at great public meetings. After some years he gave up the paper and became American Consul in one of the cities in England. He wrote several books, was a great lecturer, and was a member of nearly all the learned societies. Mr. Burritt informed me that he understood twenty languages, and could speak eight or ten of them. I was personally acquainted with John Tilley, a poor fisherman, who taught himself to read and write at twenty-six years of age. The first time I entered Mr. Tilley's house I observed a piece of mechanism—he said it was something on which he was experimenting, on hydrostatic principles. He made himself familiar with Homer's Iliad, in the Greek. He found pleasure and profit too, in scientific and learned pursuits. He gave up fishing. He was the first man to commence brick-making, and preserving salmon in tins in Newfoundland. This "horny headed son of toil" rose from obscurity to eminence, as a man of science and learning. Three years ago I met his daughter, Mrs. Bremner, at London, Ont., where I spent a pleasant evening with her at her son's residence. Her three sons are assistant editors on the "London Free Press," and the "Daily Advertiser." I knew another fisherman, John Sooper, who fished until he was over forty years of age. He then studied medicine, taught himself surgery, performed some difficult operations by cutting off legs, cancers, &c., and became a most successful medical practitioner, was a great book-worm, I have heard him quote nearly the whole of Milton's "Paradise Lost" from memory. I knew a carpenter who became a most eloquent Methodist minister and filled some of the most important stations in the gift of the Conference to bestow. He afterwards entered the Church of England, and is now the rector of an important parish. Take our own ex-Premier, Mr. McKenzie, who left the business of stone-mason to find another for which he was better fitted, and in which he could do nobler work. Men are wrought by failure as by a sculptor's chisel, out of hard blocks into personal success—like Hugh Miller. I could give many more cases which came under my own personal observation, where failure has resulted in personal success.

When I was a youth I remember reading how Daniel O'Connell used to twit Sir Edward Sugden, who was then Chancellor of Ireland, with being the son of a barber. At the Cambridge election, which he lost, he was assailed while speaking with a cry "Off, off you barber's son," Sugden said at once—"The difference between the person who thus assails one and myself, is simply this: Had he been born the son of a barber, he would have remained in the same condition all his life, I was born one, and have risen from that humble sphere."

The apparent failure of Christianity in the first age of the Church was the lifting up of the standard of the Cross. Christianity has been represented as a lamp lighted in the dungeon of the world. Immediately beneath the lamp was light, but all beyond in the outer circles was darkness. The club of persecution smashed the lamp, but scattered the burning oil everywhere, so that the whole dungeon became illuminated. Thus by apparent failure the light of Christianity was diffused abroad, "they that were scattered abroad went everywhere, preaching the Word." The success of Christ's mission and of our salvation, was only "finished" by apparent failure, when between two thieves, He bowed himself and gave up the ghost. October 14th. PHILIP TOCQUE.

### SKETCH OF LESSON.

22ND SUNDAY AFTER TRINITY. OCT. 28TH, 1888

The Two Deaths—Samuel.

Passage to be read.—1 Samuel xxv. 1-18.

There is nothing more common than life. It is seen everywhere, in earth, air, and sea. The microscope shows it in a drop of water, or handful of dry dust. But there is one thing which is quite as common as life, and that is death. Every living thing must die. The great thing in life is to prepare for death. We should all so live that our friends may miss us when we are gone. We find in to-day's lesson two very different deaths, coming as the close of two lives as different from one another as possible.

I. *A Death Unlamented.*—No death is more sad than one where there are no mourners. Let us see why there were no lamentations when Nabal died.

David had already been in the wilderness of Paran which was near to Maon, when Nabal lived (chap. xxiii. 26, 27). At Carmel, which was some distance away, a very festive season (Compare our Harvest Festivals, with so much to do and so much rejoicing). They were shearing the sheep of Nabal, who was a very rich man. (Riches in those days did not mean having "plenty of money," but money's worth, in flocks, herds, &c., as Abraham and Lot). Nabal was rich, but "a churl, and evil in his doings"—a good-for-nothing, violent, bad-tempered man, and a drunken sot into the bargain: a man capable of making life disagreeable to everybody about him. His wife was different. "A woman of good understanding." She was as wise and prudent as he was foolish and headstrong. "Nabal" means "fool."

David sends a very polite message to Nabal (v. 5-8), and asks for food for his men. It was not an unusual request; and, under the circumstances, a very reasonable one. But Nabal replies only with insults, calling David a man who had broken away from his master. David was naturally very angry when his messengers returned, and set out to punish Nabal, vowing speedy and deadly vengeance. He meets a woman and her servants with a long train of asses, bearing loaves, figs, &c. It is Abigail, Nabal's wife. She had heard of her husband's rudeness, which was the more inexcusable because David's men, so far from doing him harm, had actually protected his flocks (vv. 14-17). Abigail seeks to appease David's wrath, and makes it a matter of conscience that he should not be guilty of bloodshed. David willingly grants her request, and thanks her for turning him from his intended vengeance.

On Abigail's return, she found her husband "very drunken." (Drink has made many a home unhappy, and probably it was not the first time Abigail had found him in that condition). When he was sober again in the morning, his wife told him of his narrow escape. He became moody and silent. But there was none of that "godly sorrow which worketh repentance." God smote him (perhaps with paralysis), and after lingering ten days he died. We hear of no word of lamentation. He was not worthy of it.

II. *A Death much Lamented.*—A death-bed is always a very solemn thing, but not always sad. The lives of God's saints often have very peaceful endings, like a beautiful sunset after a bright summer's day. Death to a true disciple is like falling asleep to wake again in the freshness of life renewed.

We have only a short notice of Samuel's death. But what a noble life his had been! He was honoured by God, and beloved by the people. They could not do enough to show their grief. (As in our own time, when a great man dies, the shops are closed, and a long procession follows the bier). So all Israel

honoured the memory of Samuel when they buried him at Ramah.

### THE CLUSTER OF STARS TO WHICH OUR SUN BELONGS.

"The *Uranometria Nova* of Argelander gave the positions of the lucid stars of the northern sky, and it has been supplemented by the *Uranometria Argentina* of Dr. Gould, which covers the southern sky. With the stellar statistics of the whole sky before him Dr. Gould was in a position to draw some extremely interesting conclusions with respect to the arrangement of the brighter stars in space, and to the situation of our solar system in relation to them. The outline of his reasoning can be given here, but the numerical evidence upon which his conclusions are founded must be omitted. In the first place, it is fairly proved that in general the stars that are visible to the naked eye (the lucid stars) are distributed at approximately equal distances one from another, and that on the average they are of approximately equal brilliancy. If we make a table of the number of stars of each separate magnitude in the whole sky we shall find that there are proportionately many more of the brighter ones (from first to fourth magnitudes) than of the fainter (from fourth to seventh magnitudes). That is, there is an 'unfailing and systematic excess of the observed number of the brighter stars.' We cannot suppose, taking one star with another, that the differences between their apparent brightness arises simply from real difference in size, but we must conclude that the stars from the first to fourth magnitudes (some 500) are really nearer to us than the fainter stars. It therefore follows that these brighter stars form a system whose separation from that of those of the fainter stars is marked by the change of relative numerical frequency.

"What, then, is the shape of this system? and have we any independent proof of its existence? Sir John Herschel and Dr. Gould have pointed out that there is in the sky a belt of brighter stars which is very nearly a great circle of the sphere. This belt is plainly marked, and it is inclined about 80° to the Milky Way, which it crosses near Cassiopea and the Southern Cross. Taking all the stars down to 4.0 magnitude Dr. Gould shows that they are more symmetrically arranged with reference to this belt than they are with reference to the Milky Way. In fact, the belt has 264 stars on one side of it and 268 on the other, while the corresponding numbers for the Milky Way are 245 and 282. From this and other reasons it is concluded that this belt contains brighter stars because it contains the nearest stars, and that this set of nearer and brighter stars is distinctively the cluster to which our sun belongs. Leaving out the brighter stars which may be accidentally projected among the true stars belonging to this cluster, Dr. Gould concludes that our sun belongs to a cluster of about 400 stars; that it lies in the principal plane of the cluster (since the 'belt of bright stars is a great, not a small circle); and that this solar cluster is independent of the vast congeries of stars which we call the Milky Way.

"We know that the sun is moving in space. It becomes a question whether this motion is one common to the solar cluster and to the sun, or only the motion of the sun in the solar cluster. The motion has been determined on the supposition that the sun is moving and that its motion is not systematically shared by the stars which Dr. Gould assigns to the solar cluster. But a very important research will be to investigate the solar motion without employing these 400 stars as data."—Professor Edward S. Holden in the *September Century*.

### THE POWER OF INK.

"A small drop of ink, falling, like dew, upon a thought, proclaims that which makes thousands, perhaps millions, think," wrote Byron. The inspiration of his pen might give the dusky fluid such a far-reaching power, and we wish we were possessed of such an inspiration, that we might through a like medium, bring into such extended notice the matchless virtues of Dr. Pierce's Pleasant Purgative Pellets, those tiny, sugar-coated granules which contain in a concentrated form, the active principles of vegetable extracts that Dame Nature designed especially to promote a healthy action of the liver, stomach and bowels.



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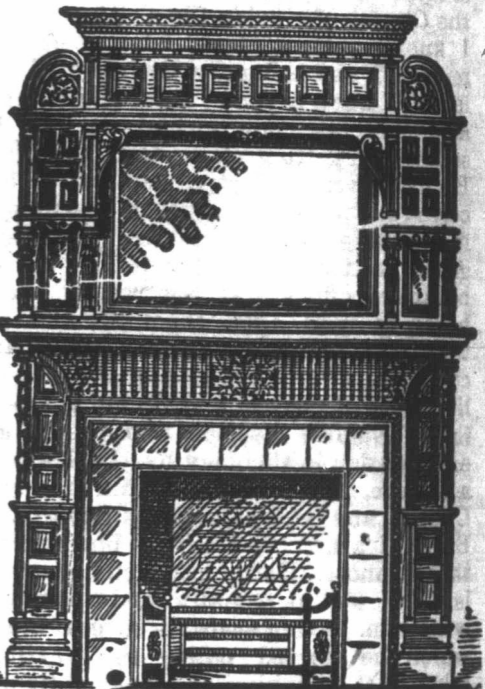
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WHAT OF THAT?

Tired! Well, what of that! Didst fancy life was spent on beds of ease, Fluttering the rose leaves scattered by the breeze? Come, rouse thee, work while it is called To-day! Coward, arise! go forth upon thy way!

Lonely! And what of that? Some must be lonely! 'tis not given to all To feel a heart responsive rise and fall, To blend another life into its own. Work may be done in loneliness. Work on.

Dark! Well, what of that? Didst fondly dream the sun would never set? Dost fear to lose thy way? Take courage yet! Learn thou to walk by faith and not by sight; Thy steps will guided be, and guided right.

Hard! Well, what of that? Didst fancy life one summer holiday, With lessons none to learn, and nought but play? Go, get thee to thy task? Conquer or die! It must be learned! Learn it, then, patiently.

No help? Nay, 'tis not so! Though human help be far, thy God is nigh, Who feeds the ravens, hears His children's cry. He's near thee, wheresoe'er thy footsteps roam, And He will guide thee, light thee, help thee Home.

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that you cannot afford to neglect that catarrh? Don't you know that it may lead to consumption, to insanity, to death? Don't you know that it can be easily cured? Don't you know that while the one thousand and one nostrums you have tried have utterly failed that Dr. Sage's Catarrh Remedy is a certain cure? It has stood the test of years, and there are hundreds of thousands of grateful men and women in all parts of the country who can testify to its efficacy. All druggists.

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THE PARSONS ROUND.

'Why, Mrs. Manley,' said I to one of our mothers as they were streaming out of their meeting, 'you have not brought those babies of yours to be baptized yet!' 'No, Sir: you see I've got no proper clothes for them, and the times are so hard. But I will bring them, for I think it is only right to give them a fair start in life.' 'Yes,' said one of the women standing by, 'it's right, and it's my belief it brings a blessing on them.' 'Ah! good woman,' said I, 'that is the right way to speak. It brings a blessing on them. It is a great deal more than giving them a fair start, it

is making them members of Christ and inheritors of the kingdom of Heaven. It brings a blessing because it is done in our Lord's name, and at His command. Let us remember this in our daily life; when we are going to do anything let us think if it is such a thing as He would have told us to do, and if we have any doubt about it leave it alone. If we would have our life blessed, that is to say, happy, honest, and prosperous, let it be lived to His honour and glory, let everything be done in His name. Would we have things go smoothly with us all day, our work come easy to our hands, our tempers keep unruffled, let us not forget our morning prayers. Are we to be temperate at our meals, and is our food to do us good, let us say a grace before each meal and a word or two of thanksgiving afterwards. Is our sleep to be such as to make us more vigorous wake, let us not forget our evening prayers. And so good afternoon to you both.'

Just before last Christmas I went to see a good woman, Mrs. Chessman, a regular attendant at our mission-church for the last year, and whom, for some time, I had been wishing to see at Holy Communion.

'Don't you think you can come on Christmas Day, Mrs. Chessman?'

'Well, Sir, I don't know. I know I ought to come, and I know you have been trying to get us all to come ever so long. Many a time when we've come out of the Iron church I've said, "He's given us another rub about it." I can't say, Sir. I do wish I had gone when I was confirmed, fifteen years ago; but you see, the woman I was confirmed with, she hung back, and so I did not go.'

Well, Christmas Day came, and I was delighted to see Mrs. Chessman present at the Sacrament. A week or so afterwards I looked in at Mrs. Chessman's and said how pleased I had been to see her on Christmas morning.

'Yes, Sir,' said she; 'you see it was my husband—the men don't understand these things.'

'Let us hope your husband will before long,' I interposed.

'I'm sure I hope so, Sir. Well, as I was going to say, last Easter, when I wanted to come, and the Scripture-reader had been in asking me, I told my husband, and he said, "What is the good of bothering about Holy Communion? it is not for such poor people as us. You can go to church if you like, but I won't have that." So I was quite frightened to speak to him about it again. However, soon after you were gone, the last time you were here, he came in to his tea, and while we were having it, my daughter there, Charlotte—she is sharp though she is so small—told him all you had been speaking about; so I plucked up courage and said, "I should like to go, Jem," and he said never a word. So that was how it was managed.'

'And now that you have come once I hope that you will be able to come quite regularly.'

'Yes, Sir, that I will.'

We have all of us heard many excuses for not coming to the Holy Communion, and many objections to it, but never, I think, such a strange, such a sad one as this,—'It is not for poor people like us.' For whom should this, the lively expression of love unto death, this, the memorial of humility even unto the Cross, be unless for the poor?

The week before last I was visiting a very old and respectable woman, a native of Devonshire, who by some chance or other had got into a house not at all respectable. However, the old lady keeps herself to herself, and the rooms are cheap; and more than this: 'If,' says she, 'I moved, like enough I should get into quite as bad, if not worse company. There is no knowing what you are going into in this neighbourhood.'

Knowing the district well, I am obliged to admit that this is only too true, and I inquired how Mrs. Thringham, the landlady, was getting on.

'Oh,' replied Mrs. Cause, 'she is getting on very well; the house is full of lodgers, such as they are, but she manages to make them pay. She is well off as far as this world is concerned, and she says that she has no fear of the next, though she is nearly as old as I am.'

'She has no fear of death?' said I, inquiringly, for Mrs. Thringham's past and present life is known to me, and a sad record it is.

'Yes, Sir, so she says. I'll tell you how it came about. We were in the washhouse together one day, and I was tired, and I said, "I am getting to be a very old woman, and I shall not live much longer; but I am afraid to die." "Oh!" said Mrs. Thringham, "I am not a bit afraid to die; I have been a confessor these twenty years." "A confessor of what?" I cried. "Well," she said, "I don't exactly know; but I have been a confessor these twenty years, and I have no fear of death." Oh! Sir, it did seem awful to hear her say that, when we all know what she lets go on in this house, and what has been going on these years and years. So I could not help saying, "Ah! Mrs. Thringham, we may shut the doors and draw down the blinds, but God will see through."'

Now this good, simple, old woman's sermon, delivered in the washhouse, seems to me to be better than many of the sermons that are heard in church. It is very short, it is very pithy, it is almost picturesque—if not poetic, it is most undeniably true, and it applies to all. For are we not, all of us, ever too ready to shut the doors of conscience, to draw down the blinds of lip-worship and self-flattery, and to forget that the eye of God sees through all? Wm. DUNCLEBY, M.A.

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BISHOP BECKWITH ON MISSIONS.

The eloquent Bishop of Georgia touches a chord which will find response in the breast of every earnest man, when in his last address to his Convention he says:

Our people should be taught, for the sake of their own salvation and their influence upon others, to worship God with their substance, with their souls and bodies; that, as the Church is His Holy Temple, they come there to meet Him, not to criticise a preacher or be thrilled by solos and duets. They should be taught that as the Blessed Master died for them, so He died for all men; that human effort and human influence are among His chief agencies in carrying to others the good news of their redemption, and, therefore, upon their efforts depends in large measure the success of the Church's mission to the world. They should be taught that he who giveth to the poor lendeth to the Lord, and that God has given to His people this loving promise: "Honor the Lord with thy substance, and with the first-fruits of all thine increase; so shall thy barns be filled with plenty and thy presses shall burst out with new wine." The Church should be loved by us because she is God's agent—His witness. He has Himself called her His body, and in her keeping are the oracles of God. Her mission on earth is to preach the Gospel to every creature, and there is no greater duty, no higher privilege, than to bless our fellow-men by giving liberally as God has prospered us, that earnest men may carry His messages of peace and His promises of mercy to a world perishing in wickedness and sin.

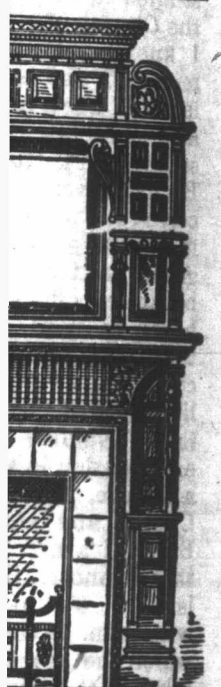
IRREVERENCE IN CHURCHES.

The Bishop of Peterborough, on the occasion of an official visit to the cathedral of his diocese, thus rebuked the too common irreverence shown in churches and cathedrals. He said:—

"I wish distinctly to point out to those whom it may concern, the very obvious consideration which does not seem to have occurred to their minds, that a church is not a music hall, nor a theatre, but is a house of God, a place devoted to the worship of God, and that if it were what some of them seem to think it is—a music hall or a theatre, they would be required even in a music hall or a theatre to conduct themselves quietly and properly. There are those—and I presume they

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must be those who so conduct themselves—who are of opinion that there is no more sanctity in a church than in any other building, and such persons are in the habit of saying, when questioned as to their conduct, that they can see no holiness in stone, lime, and mortar. Undoubtedly there is no holiness in stone, lime, and mortar, but there is a holiness in the purpose to which these materials are devoted; and when such things, even material as they are, are set apart and solemnly consecrated forever to the service of Almighty God, when in a material fabric so constructed there is conducted daily the worship of God, and the most solemn rites are there performed, and the Divine presence there specially promised and realized, there is a holiness in the place. There is no holiness in paper, and ink, and letters, and yet when you put these together you sometimes call the book so put together the Holy Bible, and you so call it because the material things of which it is composed are set apart for holy and sacred uses, and those who profane churches would hardly, I hope, profane Bibles, and put them and their contents to vile and unholy uses. And yet the one is quite as holy as the other; each are holy with a relative but a real holiness, because they are consecrated to holy uses, and I should grieve to think that this cathedral, which ought to be the school of reverence and devotion in this diocese, should at any time, and on any occasion, become a school and example of irreverence and indevotion. I can hardly account for the fact of the increase, (and there is an increase) of irreverence and indevotion on the part of the large mixed gatherings that from time to time come here, except, perhaps, in this way that there are certain influences at work on the juvenile population of our large cities, which of late years have not tended to reverence in religion. When the holiest names and the holiest things in religion are mixed up with profane and irreverent ejaculations, and are sung about our streets in irreverent fashion, and when holy things are placed side by side with low and vulgar jesting and words of slang, the effect upon the minds of those who frequent such gatherings cannot tend to reverence. Whether in that or any other way irreverence has been generated, it certainly exists, and I should think myself wanting in my duty, as Christ's chief minister amongst you, if I did not distinctly point out the existence of it, and the evil and the sin and the shame of it, and if I did not express an earnest hope that these words of remonstrance and exhortation may not be wasted, and that for very shame's sake, and for the credit of your city, if for no other and no better reason, we shall see less—I trust we may hereafter see none at all—of the irreverence that has on some occasions disgraced this place of worship."

#### POOR WIDOW BEDOTT!

She tried to write love poetry to the deacon, and could frame only—

"Affliction sore  
Long time I bore."

Had the lone creature used Dr. Pierce's Favorite Prescription—the sure remedy for the weaknesses and peculiar ailments of her sex—she might have secured the deacon's favor by the cheerful character of her verses.

#### REVERENCE—THE RUBRIC.

"Put off thy shoes from off thy feet, for the place where thou standest is holy ground." These words were spoken to Moses, when he approached the burning bush to hear God speak to him. They teach us also how we ought to draw near to God. Going into His house of prayer is "drawing near" to Him. We ought to go with humble hearts and reverent steps. "Thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place: with him also who is of a contrite and humble spirit." Surely we ought to humble ourselves, to cast away all proud thoughts, thinking only of God's exceeding Majesty, and of His great condescension in permitting us to approach Him. We must have humble hearts, but that is not all. Going to church is an outward act, it is for "public wor-

ship;" our bodies are concerned in it as well as our souls. We must be reverent in body as well as humble in spirit. The outward and the inward must go together; in worship, as in everything else, what we do is the proof or expression of what we feel. Let us then not despise the outward part of worship. God made our bodies, Christ has redeemed them, the Holy Spirit sanctifies them; it is therefore a "reasonable service" to let them be engaged in our devotions.

From the moment that we step over the threshold of the church, let us try to realise God's presence, and to show that we do, by every step, and look, and movement. God taketh account of these things. He "hateth" a "proud look." Then, when we have reverently moved to our places, and have, so to speak, put ourselves in God's presence, we are ready to join in the service our church has appointed for our use. Will you now open your Prayer Book with me, and look over the order for morning prayer. In doing this we are at once reminded of the importance our church places on the outward part of worship. You see at the beginning of the service and frequently throughout it, some words in small print. These are not part of the service, they are not to be read aloud, but give directions to ministers and people telling them exactly what they are to do. These parts are called "rubrics" because they are often printed in "red" letters. They must be carefully read and attended to. We learn from them when to stand and when to kneel; when the minister is to speak alone, and when the people are to join or to respond. It is true that many church-goers neglect to follow these directions. We see some who (without the excuse of old age or infirmity) sit down when they ought to stand or kneel, and whose lips are closed and silent when they ought to be showing forth God's praise.

Let us never follow this bad example. Consider what such negligence really means. Why, nothing less than this, that such persons are either too proud or too lazy to worship God! It is an insult to His Majesty to come into the assembly where He meets His people, and not to take the trouble to behave there with reverence. If we wish to obtain a blessing we must do our parts with all our hearts. God hates half-hearted, lukewarm service. And besides we shall never really understand and enjoy the service until we join heartily in it ourselves.

We must not sit down at any of those parts in which we are addressing God. When we speak to Him in prayer we are to kneel; when in praise or thanksgiving we are to stand. This is what our church has appointed for every member of the congregation. If we neglect to do it we are treating God with less reverence than we show to our fellow creatures.

"Let us have grace whereby we may serve God acceptably—with reverence and godly fear."

#### THE OFFERTORY.

It is very strange, with the clear, positive teaching of the prayer book before them, that so many of our people forget that giving to God is made a part of our worship. Taking up a collection in a hat, or a cigar-box, and then carelessly laying it down in the handiest place—the pulpit steps, or holy table—is not much like an offering of alms and oblations to the Divine Majesty, as reads our liturgy. So distinctly does the church intend us to regard this as an act of worship, that she expressly commands not only the wardens to bring the alms basin "reverently" to the priest, but that he shall "humbly present" the same "before the Lord" (reads the parent rubric) before he "places it upon the holy table." \* \* \* The full priesthood of the laity, their own obligation and privilege as "priests unto God" (Rev. i: 6; 1 S. Pet. ii: 5), are not fully met until they have offered unto the Lord in His most holy place something of their substance. The minister who urges this upon them is not "begging for a collection." (!) Let all such terms be laid aside. Give to Him who gives you everything, what you can on every Lord's Day. Let the church be your treasury for Christ. And especially let it often be the medium of your thankfulness to Almighty

God for some benefit or mercy. If your business has been more than usually good, give to God a token upon the altar. If you have recovered from sickness, do as the office for visitation of the sick implies you will do—"go to God's house to offer Him an oblation with great gladness"—make a special offering for your recovery. Or if that dear child, or friend, has been spared in answer to your prayers, do not forget it at the next offertory, or any other great mercy that may bless you.—*Selected.*

#### "MANY SHALL BE PURIFIED, AND MADE WHITE AND TRIED."

Within this leaf, to every eye  
So little worth, doth hidden lie  
Most rare and subtle fragrant  
Would'st thou its secret strength unbind?  
Crush it, and thou shalt perfume find,  
Sweet as Arabia's spicy wind.

In this dull stone, so poor and bare  
Of shape and lustre; patient care  
Will find for thee a jewel rare.  
But first must skilful hands essay,  
With file and flint to clear away  
The film which hides its fire from day.

This leaf, this stone; it is thy heart,  
It must be crushed by pain and smart;  
It must be cleansed by sorrow's art—  
Ere it will yield a fragrance sweet,  
Ere it will shine a jewel meet  
To lay before thy dear Lord's feet.  
GEORGE WITHER.

#### CURE FOR SLANDER.

The following very homely but singularly instructive lesson is by St. Philip Neri:—

A lady presented herself to him one day, accusing herself to be given to slander.

"Do you frequently fall into this fault?" inquired the saint.

"Yes, father, very often," replied the patient.

"My dear child," said the saint, "your fault is great, but mercy is still greater. For your penance do as follows: Go to the nearest market, purchase a chicken just killed and well covered with feathers; you will then walk to a certain distance, plucking the bird as you go along; your walk finished, you will return to me."

Great was the astonishment of the lady in receiving so strange a penance, but silencing all human reasoning, she replied:

"I will obey, father, I will obey."

Accordingly she repaired to the market, bought the fowl, and set out on her journey, plucking it as she went along, as she had been ordered. In a short time she returned, anxious to tell of her exactness in accomplishing her penance, and desirous of receiving some explanation of one so singular.

"Ah," said the saint, "you have been very faithful to the first part and you will be cured. Retrace your steps, pass through all the places you have already traversed and gather up one by one all the feathers you have scattered."

"But, father," exclaimed the poor woman, "that is impossible. I cast the feathers carelessly on every side: the wind carried them in different directions; how can I now recover them?"

"Well, my child," replied the saint, so it is with your words of slander. Like the feathers which the wind scattered, they have been wafted in many directions; call them back if you can. Go, and sin no more."

#### THANK GOD FOR OUR EYE-SIGHT.

A young lady who had been blind from her birth, had a successful operation performed, and her blindness was cured. On a pure, bright morning the window blinds were thrown open, and she was allowed to look out, for the first time in her life, upon the wonders which God has made. Tears of joy gushed from her eyes which had so long been sightless, and she exclaimed, "Oh, wonderful, wonderful! Heaven surely cannot surpass this." How thankful we should be for the gift of sight!



Children's Department.

THE SHEPHERD-BOY.

A light-hearted shepherd-boy was keeping sheep one bright spring-morning in a flowery valley between wooded hills, and he sang and jumped for joy. The Prince of that country, who happened to be hunting in the district, saw him, and calling him up, said, "What makes you so merry, my little fellow?"

The boy, who did not know it was the Prince, replied, "Why should I not be merry? Our most gracious Prince himself is not richer than I am."

"Indeed!" said the Prince; "let me hear then, directly, how much you have."

The boy replied, "The sun in the bright blue sky shines as smilingly for me as for the Prince, and hill and valley look as beautifully green and blooming for me as for him. My two hands I would not part with for a hundred thousand crowns, and I would not sell my eyes for all the pearls in the Prince's treasure-chamber. Over and above this, I have all I want; for I do not want anything more than I have. I have sufficient food every day, and have clothes to dress myself tidily with; and every year I receive as much money for my trouble and work as I find necessary. And can you say that the Prince has more?"

The good Prince laughed, and, making himself known, said, "You are quite right my good lad; and you can now say that the Prince himself perfectly agrees with you. Only continue in the same happy spirit."

"Contentment still can joy and riches bring, And make the peasant equal with the king!"

RHEUMATIC PAINS.—Require no description, since, with rare exception, all at some time have experienced their twinges. Rheumatism is not easily dislodged, only the most powerfully penetrating remedies reach to its very foundations. The most successful treatment known, and it is now frequently resorted to by medical men, is the application of that now famous remedy for pain—Polson's Nerviline. It is safe to say that nothing yet discovered has afforded equal satisfaction to the suffering. A trial can be made at a small cost, as sample bottles of Nerviline can be had at the drug stores for 10 cents, large bottles 25 cents.



How to Cure Skin & Scalp Diseases with the CUTICURA REMEDIES.

THE MOST DISTRESSING FORMS OF SKIN and scalp diseases, with loss of hair from infancy to old age, are speedily, economically and permanently cured by the CUTICURA REMEDIES, when all other remedies and methods fail. CUTICURA, the great Skin Cure, and CUTICURA SOAP, an exquisite Skin Beautifier, prepared from it, externally, and CUTICURA RESOLVENT, the new Blood Purifier, internally, cure every form of skin and blood disease, from pimples to scrofula.

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Sault Ste. Marie Canal.

NOTICE TO CONTRACTORS.

THE WORKS for the construction of the canal, above mentioned, advertised to be let on the 23rd of October next, are unavoidably postponed to the following dates:

Tenders will be received until Wednesday 7th day of November next. Plans and specifications will be ready for examination at this office and at Sault Ste. Marie on and after

Wednesday the 24th of October next By Order, A. P. BRADLEY, Secretary.

Department of Railway & Canals, Ottawa, 27th September, 1888.

OPIMUM. Habit. The Dr. J. L. Stephens there is but one Remedy never fails, and no sure cure for the We have cured more than 10,000 cases. No other treatment ever cured one case. NO PAY TILL CURED. Remember this, and write to the J. L. Stephens Co., Lebanon, Ohio.

PAPERS ON THE Work and Progress of the—Church of England.

INTRODUCTORY PAPERS:—No. 1. TESTIMONIES OF OUTSIDERS. Now ready \$1.00 per 100, 8 pages.

IN PREPARATION:—No. 2. TESTIMONIES OF THE BISHOPS. No. 3. " " STATESMEN AND OTHERS. No. 4. TESTIMONIES OF THE SECULAR PAPERS.

These papers may be had from the Rev. Arthur C. Wagborne, New Harbour, Newfoundland, or from Mrs. Rouse S.P.O.K. Depot, St. John's Newfoundland. Profits for Parsonage Fund.

IMPORTANT TO WORKING MEN.—Artizans, mechanics and laboring men are liable to sudden accidents and injuries, as well as painful cords, stiff joints and lameness. To all thus troubled we would recommend Hagyard's Yellow Oil, the handy and reliable pain cure for outward or internal use.

ON THE PLATFORM.—Public speakers and singers are often troubled with sore throat and hoarseness, and are liable to severe bronchial attacks, which might be prevented and cured by the use of Hagyard's Pectoral Balsam—the best throat and lung remedy in use.

PRAISEWORTHY.—"Last summer I was entirely laid up with liver complaint. A friend advised me to use Burdock Blood Bitters; I did so, and four bottles cured me. I cannot praise this remedy too much." John H. Rivers, Orr Lake, Ont.

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DR. FOWLER'S

EXT. OF WILD STRAWBERRY CURES CHOLERA COLIC and CRAMPS DIARRHCEA DYSENTERY

AND ALL SUMMER COMPLAINTS AND FLUXES OF THE BOWELS IT IS SAFE AND RELIABLE FOR CHILDREN OR ADULTS.

ST. LAWRENCE CANALS (GALOPS DIVISION.)

NOTICE TO CONTRACTORS.

Sealed tenders addressed to the undersigned, and endorsed "Tender for St. Lawrence Canals," will be received at this office until the arrival of the eastern and western mails on Tuesday, the 30th day of October, inst., for the construction of two locks, and the deepening and enlargement of the upper entrance of the Galops Canal.

A map of the locality, together with plans and specifications, will be ready for examination at this office, and at the Lock Keeper's house, Galops, on and after Tuesday, the 16th day of October, instant, where forms of tender may be obtained by contractors on personal application.

In the case of firms there must be attached the actual signatures of the full name, the nature of the occupation and residence of each member of the same, and further, a Bank Deposit Receipt for the sum of \$6,000 must accompany the tender for the works.

The respective Deposit Receipts—cheques will not be accepted—must be endorsed over to the Minister of Railways and Canals, and will be forfeited if the party tendering declines entering into contract for the works at the rates and on the terms stated in the offer submitted. The deposit receipts thus sent in will be returned to the respective parties whose tenders are not accepted.

The Department does not, however, bind itself to accept the lowest or any tender.

By order, A. P. BRADLEY, Secretary.

Department of Railways and Canals, Ottawa, 11th October, 1888.



(Liquid.)

Note.—This favorite medicine is put up in oval bottles holding three ounces each, with the name blown in the glass, and the name of the inventor, S. R. Campbell, in red ink across the face of the label. Beware of imitations, refuse all substitutes, and you will not be disappointed.

Campbell's Cathartic Compound Cures Chronic Constipation, Costiveness, and all Complaints

arising from a disordered state of the Liver, Stomach and Bowels, such as Dyspepsia or Indigestion, Bilious Affections, Headache, Heartburn, Acidity of the Stomach, Rheumatism, Loss of Appetite, Gravel, Nervous Debility, Nausea, or Vomiting, &c., &c.

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Vertical text on the left edge of the page, partially cut off.



## THE EASE OF HABIT.

On a visit to the mills where the banknote paper is made for the use of the government, one is struck with astonishment with the skill and swiftness with which the sheets are counted. A recent visitor thus describes the operation:

"I saw one girl whose motions resembled those of a machine in their accuracy and lightning-like rapidity. My eye could not follow the monotonous, flashing movement of her fingers; yet so delicate and unerring was her touch, that every imperfect sheet was instantly detected and dropped." The narrator says that he discovered in this girl an old schoolmate, "whose fingers two years ago were as clumsy as my own."

The government employ women in the Treasury Department in separating the charred fragments and cinders of bank-notes accidentally destroyed by fire, so that their denominations and numbers may be discovered. A visitor watched one of these experts float a mass apparently of black soot on the water, and divide it with fine, light touch, until it took shape and meaning to her keen glance.

"My eyes," she said, in answer to his expression of amazement, "are no sharper than your own. The skill lies only in habit."

School-boys in their groping efforts to plan and forecast their future, are apt to compare themselves, untrained and crude as they are, with men long skilled in their trade and profession, and to grow hopeless with the contrast.

The student of book-keeping despairs as he watches the accountant, reckon a line of figures with at swift, upward glance, and the tyro with the pen loses courage as he sees the old editor dash off a column of forcible argument in vivid English, the words coming unsummoned when needed. How can they compete with such ability as this? They forget that these men began with steps as hesitating and unable as their own. They make no allowance for the staunch, unfailing ally, ease of habit, which comes to every patient worker.

## THE FIRST SIGHT OF THE BLIND.

An old negro woman in Pennsylvania who was born blind, late in life received her sight by the removal of the cataract. When the bandage was first removed, the patient started violently, and cried out with fear, and for a moment was quite nervous, from the effects of the shock. For the first time in her life she looked upon the earth.

The first thing she noticed was a flock of sparrows. In relating her experience to a reporter she said that she thought they were teacups; although strange to say, a few moments afterwards she readily distinguished a watch which was shown her. It is supposed that this recognition was owing to the fact that she heard its ticking. The blaze from the lamp excited the most lively surprise in her mind. She had no idea what it was, and when it was brought near her wanted to pick it up. When night approached upon the day when she first used her eyes, she was in a fright,

fearing she was losing the sight which she had so wonderfully found after a lifetime of darkness.

## TEA AND ITS MANUFACTURE.

The tea plant is an evergreen shrub, with very hard, glossy, and delicately-serrated leaves of a rich dark-green colour, resembling the foliage of the laurustinus. In winter and spring it produces a profusion of single white flowers, something like dog-roses. Large quantities of the young plants are annually propagated from seeds gathered in the autumn. In the spring they are sown, and the seedlings when a year old are planted out in rows three or four feet apart. The height of a plant at the age of twelve months is from three to six feet. In order not to check the growth it is not interfered with for two or three years, when it becomes well established; and then in gathering great care is necessary in selecting the lardiest plants, which are least likely to suffer from the loss of their leaves. There are generally two gatherings in the year: the first in spring, when the buds and young leaves are plucked, forming the higher class of tea; and again in the autumn, forming the second quality. The leaves are placed in baskets as they are gathered, and are frequently turned over by the hand so as to prevent the lower leaves from fermenting, which spoils the whole plucking. The process of manufacture is different according to the various kinds of tea to be produced. If Pekoe tea is being prepared, the leaves are placed in sieves, and finally over charcoal fires, and packed whilst warm to prevent the aroma escaping. The manufacture of ordinary green tea is somewhat different; the leaf is gathered separately, and the leaves as soon as gathered are placed in a deep iron pan heated by fire, and then rolled and tossed until perfectly soft. They are removed from the pan and given over to rollers, who roll them under their hands on a table covered with a mat. In the manufacture of black tea much more time is occupied. In the manufacture of green tea speed is necessary to preserve the colour of the leaf; while for black the opposite course is required. After the leaf has been weighed it is tossed about, and then put on shelves to desiccate; this continues for some time, and as soon as the leaf begins to turn up at the sides is rolled by hand, a process which it twice undergoes: it is then placed in the pans for 'firing,' which is performed in a similar manner to that described in the manufacture of green tea; the difference being that the pans employed for the black tea are shallow, and placed over the stove at an angle, while for green tea the pans are deep, and placed horizontally over the stove. After the leaves have been roasted they undergo rolling again, and are put aside to dry, and are again roasted, the heat of the stove being lowered; the leaves are then lightly strewed over sieves which are exposed to the action of a charcoal fire, which is the last process except the sorting, which is done by means of sieves of different sizes. As the tea is sorted it is packed in the boxes so well known to European commerce and awaits its final destination in the hands of the consumer.

## HARRY'S DRIVING.

When Harry was in the country, his great delight was to see the big dog "Nep" harnessed to a small waggon, and carrying things to the neighbors. One day, he asked if he might drive Nep. Mrs. Gray was sending some milk and other things to the country store.

"I'm afraid you will not make Nep mind," said she. But Harry promised to be careful. So he took the reins, and he and the dog started. Now, which do you think is the most forgetful, a boy, or a dog? When they were in the path through the woods, a saucy Bob-White called out to them. Nep did not pay much attention. He knew all about "Bob-White." But Harry said "Whoa, Nep!" The dog stood still; and "Bob-White!" sounded clearly again.

"Oh, I must see that fellow! You stand still, here, Nep!" said Harry speaking very sternly to the dog. And Nep did as he was told, until he caught sight of two, long ears in the grass, a little way ahead. Ah! a rabbit! thought Nep; and he forgot all about the wagon behind him, and started to get poor Bunny! Then what a rattling and breaking time there was! Harry heard it, and screamed "Whoa." Mrs. Gray heard it, for she had followed a little way, to see if all went right. The hired man heard it; and ran out to see what was the matter. Why, the matter was, that Harry had forgotten his promise to be careful! And can any one expect a dog to be more careful than a boy? Yes; very often, they are so. But this dog saw a rabbit; and I think we can excuse him. Harry was the one who did wrong.—*Shepherd's Arms.*

## BERTHA'S TABLE AT THE FAIR.

"Children have very fancy names now-a-days—think of that little Smith girl being Gladys Smith!"

"Ridiculous!"

"And instead of Kate and Susan and Mary, we have Laura and Flora and Estelle, and all sorts of fine titles."

"What difference does it make?"

"Just this, that I won't have Gladys Smith at my table."

"Girls! girls!" called Mrs. Vane, from another room.

"What is it mother?"

"Don't let prejudice govern you."

"But, mother, everybody will laugh at that little red-headed Gladys. Her father is a butcher, too!"

"No matter; we all have to eat meat. What would we do without butchers?"

"I don't know," sulked Bertha; "but I don't want to have Charlie making all sorts of fun of us, and he will get up rymes on Gladys. If she were plain Kitty Smith he wouldn't think of it."

"It is the decorative age," laughed Mrs. Vane.

"I won't, I won't, I won't have her at my table," repeated Bertha, in a whisper to her friend, Edith Edwards.

But Bertha was not to have her own way. The tables were all arranged.

Three little girls to each of those where fancy articles were sold, and four for the flowers.

Bertha had been appointed to the

flowers, but the older girls had decided to sell those as they better knew their value.

The fair day came. Many kind hands and hearts had been at work, but Bertha's table looked bare.

She saw in a minute that it did not compare with the others.

Fairs have their shady side like everything else.

Bertha was full of envy and disappointment.

She could not even help shedding a few tears, and the worst of it was Edith did not sympathize with her.

Why not?

Because Edith knew that Bertha had made a mistake in refusing to have Gladys Smith with them. She happened to know more about Gladys than Bertha did, and she told her so. "Shall I speak to Gladys?"

"I don't care what you do," was Bertha's cross answer. "Fairs are all horrid."

A whispered consultation between Edith and Gladys resulted in this. Gladys having a taste for sketching in water colors had made a perfect pile of cunning little bits of pictures with ribbons to hang them by, and when Edith told them how bare their table was, the generous child came and hung them all over the empty spaces. Yes, and she added lots of little fern baskets and twisted chairs made of roots, and many ingenious toys which only she could make.

Bertha was never more ashamed of herself in her life, though she couldn't tell Gladys of her folly. She made Charlie promise to be as polite as she determined to be, and that ended the nonsense about names.

"Fairs are quite nice when you can make so much money for Daisy Wards, aren't they?" said Bertha to Edith.

"Yes, and when you can come across any one so kind and obliging as Gladys Smith!"

## FLO'S DISOBEDIENCE.

Flo lived in the country. The warm days of Summer were gone; so that mamma told her little girl not to swing in the hammock any more, but to run about. The day before Flo's birthday, mamma was busy making nice things for the little party. Flo went out to play. "Oh, dolly! how nice it would be to have a swing!" she said. The sunshine seemed so bright; and she thought mamma did not know how very warm it was. She was in the hammock, in another minute, swinging, with dolly in her arms. The wind blew about her tossing her curls; but she did not notice, because she was thinking of her party. In the middle of that night, Flo had the croup; and papa went for the doctor; and mamma lost all her rest, while she held the disobedient little girl in her arms, and put on the hot cloths, as the doctor said.

"How did my darling take cold?" mamma said kissing the hot face.

"I'm not a darling, I'm a bad little girl!" whispered Flo. "I sat in the hammock, ever so long!" She could not speak much. But she saw how sorry mamma was. All that long bright birthday, Flo had to stay in bed; and there was not any party, after all!



[Oct. 25, 1888.

Oct. 25, 1888]

# PIANOS

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der girls had decid- they better knew  
ne.  
ids and hearts had Bertha's table look-  
note that it did not others.  
r shady side like  
of envy and dis-  
en help shedding a e worst of it was athize with her.  
knew that Bertha ke in refusing to with them. She more about Gladys and she told her so. Gladys?  
hat you do," was wer. "Fairs are  
sultation between resulted in this. ste for sketching d made a perfect le bits of pictures ng them by, and sm how bare their ous child came and the empty spaces. lots of little fern d chairs made of genious toys which  
more ashamed of ough she couldn't folly. She made be as polite as she nd that ended the les.  
nice when you money for Daisy?" said Bertha to  
in you can come kind and obliging  
BEDIENCE.  
e country. The ner were gone; so er little girl not to ck any more, but day before Flo's was busy making little party. Flo h, dolly! how nice swing!" she said. ad so bright; and a did not know as. She was in the er minute, swing- r arms. The wind ing her curls; but because she was ty. In the middle d the croup; and ctor; and mamma hile she held the l in her arms, and hs, as the doctor  
urling take cold?" the hot face.  
ling. I, m a bad d Flo. I sat in o long!" She could but she saw how l. All that long lo had to stay in ot any party, after



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