

# Dominion Churchman.

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA

Vol. 15.]

TORONTO, CANADA, THURSDAY FEB. 7, 1889.

[No. 6.]

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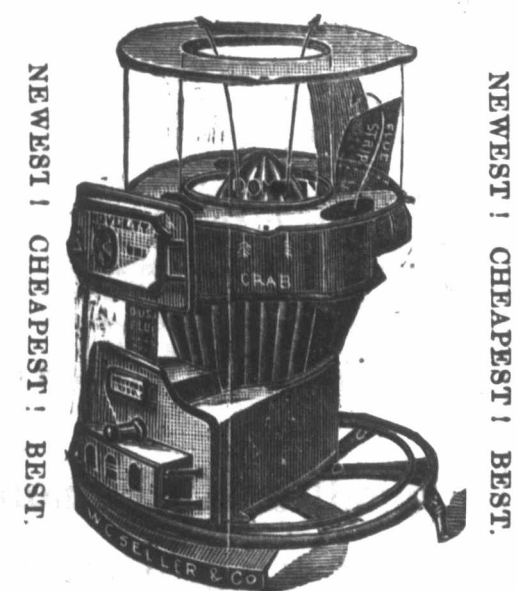
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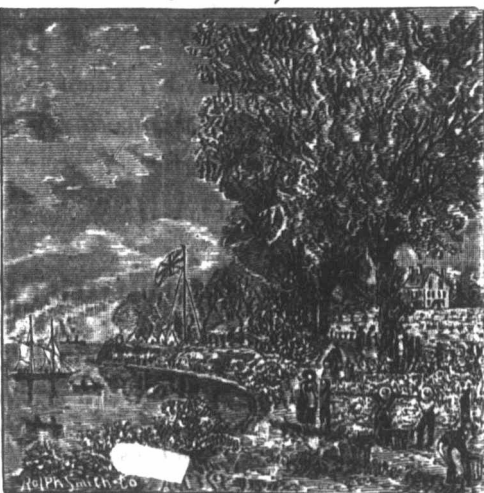
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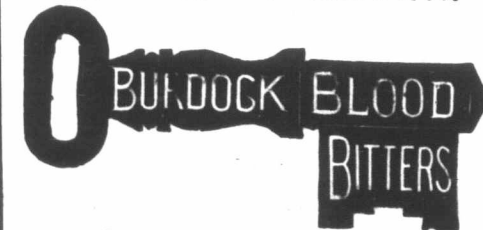
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THURSDAY, FEB. 7, 1889.

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

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

## TO CORRESPONDENTS.

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

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

A WORD TO THE SECULAR PRESS.—We took occasion last week to rebuke certain papers for discussing the supposed utterances of a clergyman before knowing his precise words, or learning the alphabet of the topic of the addresses they criticised. Two other journals have been displaying their fitness for sitting in judgment on the Church. One speaks of Canon Knox-Little as "Canon of St. Pauls, Westminster," no such church being in existence, and of the one at Westminster the Canon is not a Canon! Another says, "The Church of England was not heard of for centuries after the Church of Rome was established in England." This wonderful Baron Munchausen like statement appears in a paper, which although ultra-protestant, contained a notice the week before of a ceremony in a Roman Catholic Convent, in which account the reserved sacrament-water was called "The Presence." Yet this same paper alludes in most offensive language to Canon Knox-Little for holding views as to the presence of Christ in His Sacrament, which are diametrically opposite to those of the Papal Church. Not con-

tent with sneers at the Canon it gives a picture of a young lady at her devotions in one of the city churches in order to bring her and all other communicants into ridicule. How for it is decent for a young lady to be thus caricatured while at prayer we leave those to say who encourage such abominable outrages on privacy by the press. There are "toughs and roughs" amongst us whose sense of propriety is so much more refined than the society spy who drew this picture, that if such a caricature of their sisters appeared in a society paper, they would administer righteous chastisement upon the man or woman guilty of such indecency. But we live in strange times! What can we expect when persons of both sexes sell the names of their fellow guests at a party at so much a line, and add a puffing description of the supper they ate, and of the dresses of their favorites. That in Toronto is encouraged by what is called "Society." No wonder then that the Temple of God is outraged by these spys sketching a lady in church to raise a laugh!

THE NEW DENOMINATION.—For some time after the Salvation Army appeared, hopes were entertained that it would go no further than such evangelistic workers would, in so far as in this sense it was successful, prove helpful to the church. We confess to having been sceptical about this from the first. The Rock which has always been friendly to the S. A. says, "When there is a public reception of the seven thousandth officer, it is absurd to speak of the Salvation Army in terms other than as a new and additional religious denomination. This denomination, too, must by the Church of England be counted as Nonconformist, the more so as its members, like the Quakers, reject the sacraments. Probably their rescue work is proportionately equivalent to that of other bodies, neither more nor less. They may not unnaturally claim more, but in more senses than one they blow their own trumpet. We regret, however, that they should not be as careful as we could wish them to be in such matters as republishing Canon Isaac Taylor's attack on the Church Missionary Society."

The issue by General Booth of this damaging attack on the C. M. S. will open the eyes of those churchmen who have given their sympathy to the army of tambourines and drums.

ANECDOTE OF BISHOP WILBERFORCE.—The Dean of Manchester relates the following incident: At the deanery at Canterbury the night before the enthronement of Archbishop Tait, Wilberforce and Stanley were both there, and many others. The unique ceremonies of the morrow were discussed. The question of a final blessing by the Archbishop of the people in the nave, who would see nothing of the service in the choir, was raised. By this time the Bishop and the Dean of Westminster had joined the Dean of Canterbury, who was debating the point with some of his juniors. "Bless me, even me also, O my Father," cried Stanley, with an arch look at Wilberforce. "Oh, yes! of course; pleading for Esau, as usual," said the Bishop, "and wanting to make him out as good as Jacob, and better too." With Stanley's advocacy and Wilberforce's opposition, the plan failed; and it was reserved for Archbishop Benson to bless, first the congregation in the choir, and then, coming out to the great steps, to bless the crowd in the nave also. But then Stanley took the group into counsel. "Look here," he said to Dean Alford, holding up the printed programme, "you have got no place for me to see the Archbishop seated in Augustine's chair! I came on purpose, and I will see it." "Oh, no!" said Wilberforce. "Only the Bishops are to go into the transept with him, and we can't have you amongst us—yet," with a quick glance round. Stanley persisted (and, in fact, carried his point next day), till at last Wilberforce, with a face

bubbling over with fun, broke in, "Look here, my dear Dean, I'll tell you what. You just go round by the aisle and slip into the chair first, and then Tait can sit upon you at once. He'll have to do it before long, depend upon it."

GOOD ADVICE TO YOUNG PREACHERS.—The best way to prepare for extempore preaching is to write the sermon out at first in the ordinary way, with just a very few breaks in it at points where the subject is thoroughly familiar to the writer. Then just where the break occurs a few key words should be written down, giving the heads of the matter which may be inserted at these points without the help of the M.S. They should be so managed that if the preacher finds himself nervous and likely to stammer or blunder, he may go on straight to the next written portion of his sermon without making any break at all. When practice has accustomed him to fill up the blanks effectually, then their number may be gradually increased, and the bulk of the full written sermon be proportionately decreased, till at last it is possible to dispense with the M.S. altogether. Good diction can be learnt only by much reading of good writers, and by remembering the simple rule of not using a word of two syllables where a word of one will do.

So advises the *Church Times*. One of the best platform speakers in England, advised us "always write your speech, and put it in two places, yes, said he, two places, put it into your head and into your pocket." He told us that he always carried the M.S. of his speeches, so that if taken sick, with headache, &c., he could be quite safe from a break down.

NOTE ON THE HOLY EUCHARIST.—The same journal replies to an enquirer as follows: You would do well to read Wilberforce on the Holy Eucharist, which deals with most of the questions you raise. The Catholic doctrine is that the Eucharistic Presence is spiritual and delocalised, but that it is more than a mere grace or influence emanating from the Divine Humanity. This latter view, which is technically called Virtualism, is so obvious and simple that, if true, it would have abundant early testimony in its favour, but there is absolutely no ancient Liturgy, and no ancient patristic language about the Eucharist, which supports it. And you must remember that from the very nature of the case we cannot expect to comprehend and solve all questions relating to this mystery."

INEBRIETY A DISEASE.—Dr. Norman Kerr presided recently at a meeting of the Society for the Study of Inebriety, at which Dr. James Stewart, of Clifton, read a paper upon "Inebriety among the Higher and Educated classes." The conclusions to which the lecturer came were: 1. That inebriety must be treated as physical disease, no matter to what class the patient belonged, but especially if he or she be of the higher classes socially. 2. It was absolutely necessary that treatment, to be successful, should commence with the total and absolute cutting off of all intoxicating beverages. 3. Hope of permanent recovery ought not to be held out unless the patient would submit himself absolutely to treatment for a twelvemonth at the least. 4. It ought to be impressed upon the friends of the patient that the after treatment of the case depended greatly on their unselfishness, the wife, or husband, as the case might be, to become a total abstainer some months before the discharge of the patient, and all alcoholic beverages to be permanently banished from the house in which he or she is to live after leaving the home.

It is only by labour that thought can be made healthy, and only by thought that labour can be made happy, and the two cannot be separated with impunity.—*Ruskin*.



## THE OFFICES OF THE CHURCH.

BY THE REV. G. J. LOW, M.A.

THE Article by G. V. in a recent issue, on Baptism and Sponsors, advocating a shortened form of the Baptismal Office and its adaptation to circumstances, deserves our serious attention. Its sentiments will surely find an echo in most clerical hearts. It contains "wholesome doctrine and necessary for these times:" for in these times adaptation is necessary in order to conserve. Conservative of her doctrines and formularies the Church must be; but there is a conservatism that defeats its own ends. The fruitfulness of a tree is conserved not by letting it severally alone, but occasional and judicious pruning.

If, with regard to the Prayer Book, this sentiment is felt in England, as G. V. shews, much more do we feel it in this country with its varied conditions. In fact so generally is it felt that "the rubrics are broken" constantly. It cannot be otherwise. "Innovations" are made whereby the letter of the Law may indeed be broken, while its spirit is all the more preserved. We wonder that our Fathers in God, the Bishops of this ecclesiastical Province do not issue an "Order in Council" suggesting some little changes, or allowing some which are already practiced. Let us instance a few.

1. The Baptismal Office may well be shortened, as G. V. urges, by making all the didactic and hortatory passages optional. The Office would be liturgically improved by having less preaching in it, and having it mainly consist of worship pure and simple.

2. Indeed a general Order, to cover the whole ground, might well be issued, rendering optional the recital of all such lectures wherever they occur; e.g., in the Daily Offices, ("Dearly Beloved Brethren") or in the Eucharistic, or Baptismal, or any other. Our Reformers did most wisely in those days of homiletical want to intersperse them in the services: but in these days of abundant, not to say excessive, preaching, these sermonettes are very often needless breaks in the worship of the faithful.

3. In the Confirmation Office a change is sadly needed in the wording of the question which the Bishop puts to the candidates. In almost every Confirmation Class to-day there are some converts from the sects, or persons who were baptized as adults, and who in consequence had no "Godfathers and Godmothers." To all such the Bishop's question as it now stands savours of unreality: which is a pity at that solemn time. The formula in the American Prayer Book remedies this; but even it might be improved upon.

4. At the funeral of the late Bishop Fuller of Niagara, the Lord's Prayer and the closing collects were said in the Church, and as little as possibly was left to be said at the grave. This is a common sense reform; and with such a precedent I suppose we can all follow suit now. In need I am free to confess I have done it for years. In most of our Canadian parishes the Cemetery is miles away from the Church,

On funeral occasions the Church is often crowded, while but a handful of people, it may be, will accompany the remains the whole way to the grave. It seems wrong to dismiss the large assembly in the "House of Prayer" without a word of prayer—which one must do to be strictly "rubrical;"—while the recitation of all those prayers at the grave becomes the most formal of forms if the weather be very cold, or hot, or wet, or stormy. Why could not their Lordships officially sanction this modification.

5. I will be second to none in loyalty to our Gracious Queen. But anything may be overdone: and in this matter I submit the service "doth protest too much," as Shakespeare says. Why could not we be allowed to drop the prayer which comes before the Collect for the Day in the Eucharistic Office? We have already prayed for the Queen in the suffrage in Matins, and again in the Litany (if that has been used), and we shall pray for her again in the Prayer for the Church Militant. The recurrence of Her Majesty's name, in huge capitals, gives the Liturgy a needlessly Erastian aspect.

6. "That it may please Thee to endue the Lords of the Council and all the Nobility." (Litany) This phrase is an archaism even in England, and in this country it is a perfect fossil. What do the people pray for when they use these words—*what* "Lords" and *what* "Council?" Why could not our Fathers in God order us to substitute the words: "Endue the Governor General, the Council of this Dominion and all in Authority?"

7. On occasions where it is desirable to shorten the service, why could we not be allowed to close the Matins with the *Benedictus* using it (or the *Fubilate*) as the "Introit?" Some city churches indeed make Matins and Eucharist separate services with an interval of time before the latter. That is all well enough for them, but not practicable nor desirable for the great majority of our parishes. Such curtailment would omit what is immediately duplicated in the Ante-Communion, viz., the Lord's Prayer, the Creed, and the Collect for the Day. To be sure we should miss the Collect which thanks God for having "safely brought us to the beginning of this day:" but, considering that by the time these words are reached it is usually high noon, I don't know that the "eternal fitness of things would suffer thereby."

All these little changes would remove incongruities in our services, and make them more elastic, more appropriate, more appreciable, by those outside our fold as well as by those within; and yet would not sacrifice a hair's breadth of principle or of doctrine. Many of them are already made by various clergymen, and a word from the bench of Bishops would warrant them. To use a seeming paradox, let their Lordships, by authorizing these "prunings" contribute to the "enrichment" of our Liturgy.

SILENCE never shows itself to so great an advantage as when it is made the reply to calumny and defamation.

## A QUESTION FOR OUR BISHOPS.

THE following letter has been received by us and we deem it our duty to give it all possible prominence,

To the Editor DOMINION CHURCHMAN.

SIR,—The Sunday before Epiphany Sunday, a Pastoral from the Bishop was read in all the Churches calling for a collection on Epiphany Sunday for Foreign Missions. Under that pastoral all monies collected on that Sunday should, I presume, be forwarded to the Mission Board, and distributed by them. What right then has the Revd. Mr. Armitage to apply to any Rector for that collection for the benefit of the Rev. J. Cooper Robinson, Japan Fund? I see by the *Evangelical Churchman* that St. John's, Port Hope collection on that day, \$25.50, was remitted to him for the benefit of that Fund. Application was made by him to the Rector of St. James', Orillia, for the collection there on that Sunday which was promptly refused by the peoples' Churchwarden. When collections are called for for certain missions, as in this case, has the Rector or Churchwardens any right to dispose of that collection to suit themselves? If so, the people of St. James' will have to be informed in future for which mission their money is to go before they will contribute. It was a lucky thing that the peoples' Churchwarden is not a Wycliffite, otherwise our collection, some \$35, would have found its way to Japan.

When collections are called for by the Bishop for any Mission Fund, all monies so collected should be handed to the Mission Board, and not be at the call of any private persons for any particular fund. Your views on this matter will be thankfully received by your subscribers in Orillia. Yours, etc.,

ONE OF THEM.

Orillia, Jan. 26th, 1889.

Our views are simply those which any honorable person must, as such, necessarily hold.

To utilise an Episcopal Pastoral for the furtherance of any private and party scheme, not contemplated by the Bishop, when sending out such Pastoral, is nothing but an act of scandalous dishonesty such as in the secular sphere would bring the guilty person into serious disgrace, probably under a Police Court sentence. *That an act of shame is made honorable when done to help a religious party*, we know to be the accepted teaching of the leaders of the party in question. The consciences of Church people generally, however, are not so debauched or seduced by party passion.

But the question is put imperatively by this letter,—What do the Bishops of the Church in Canada think of a party clique setting their authority thus at defiance, ignoring the order of the Domestic and Foreign Missionary Society, and using a Bishop's Pastoral for their private advantage?

The position taken by the concoctors of this scheme shows them to be so utterly out of harmony with the Church of England, as to be wofully out of place ministering at her altars, or teaching her children, as much so as to make Messrs. Parnell, Davitt, O'Brien and other Home Rule leaders the rulers of the British Empire. Pray, to whom do our Church buildings belong? To the Church, or to any clique that temporarily controls the pulpit? Men who cannot sink their trumpety individualities in the main stream of Church order, whose

idiosyncratic guides and not Churchmen. Church officials for carrying out their demands they demonstrate their hearts controlled by the above. The above of those whose whose policies wish to be those who a of decency, above moral of Missions obedience or tricks? The of Japan wh

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idiosyncracies they regard as their supreme guides and governors, are Congregationalists, not Churchmen. But in using Church edifices, Church offices, Church prestige, Church funds, for carrying out their nonconformist notions, they demonstrate that their "inner parts," their hearts and their consciences are not controlled by Christian principles.

The above letter demands also the attention of those who give their sympathy to the party whose policy it exposes. "Do you, we ask, wish to be drawn into like condemnation with those who act thus in contempt of order, and of decency, and honor?" Is party to you above morality? Do you think God's work of Missions can be served by dishonor, disobedience of lawful authority, by underhand tricks? There are others besides the heathens of Japan who need instruction in the Gospel!

#### RELIGION IN TRADE.

WHAT is meant by "Religion" in Trade? The word "Religion" has acquired in English a much wider meaning than once it had. It is a rare word in the Bible, and it does not occur in the Old Testament. S. Paul speaks of "the Jews' Religion;" S. James defines compassionate activity as being "religion pure and undefiled;" proselytes who attend to the external ceremonies of Judaism are called "religious." Religion meant a cult and a doctrine. It is in this sense that Lucretius uttered his famous exclamation,

"Tantum religio putuit suadere melorum;"  
and in this sense that Milton speaks of  
"Gay religions full of pomp and gold."

I should prefer the expression "righteousness in trade," or "Christian sincerity as showing itself in trade."

It is, of course, obvious that there is nothing in trade which is in any way inconsistent with the principles of a Christian. The Gospel was not in the least intended to be subversive of the ordinary bases of human society, or of the organisation which is necessary for the interchange of the things which life required. The Jews were originally an agricultural people, and were unfavourable to commerce. At first "Merchant" and "Canaanite" were with them almost synonymous words. This accounts for the general absence of trade regulations from the Mosaic legislation. But partly in the days of Solomon, and still more after the Exile, the Jews engaged more and more in merchandise. It is in the Proverbs that we find the chief Scriptural references to the Ethics of Trade. The rules of Solomon are, "a false balance is abomination to the Lord, but a just weight is His delight." Prov. xi. 1. "A just balance and scales are the Lord's, all the weights of the bag are His work." Prov. xvi. 11, Comp. xx. 10. These are, however, only a repetition of that fundamental condition of trade—inflexible honesty—which is insisted upon even in the Pentateuch. "Ye shall do no unrighteousness. . . in measure, in weight, just balances, just weights, a just ephah, a just hin shall ye

have: I am the Lord your God." Lev. xix. 35-37; Deut. xxv. 13-15. And this is the old law of Venice which Mr. Ruskin discovered with such special delight carved on a public place as the rule which was for ever to guide her merchants. It was upon obedience to that rule that Venice founded her commercial supremacy and her splendid power.

Trade involves the duty of the buyer no less than of the seller. When men are mean or dishonest their only object will be to over-reach each other. It was so in Solomon's day's. "'It is naught, it is' naught,' saith the buyer, but when he has gone his way then he boasteth;"—in other words he first of all successfully cheapens below its real value the thing for which he has bargained, and then brags of his discreditable sharpness.

The desire to over-reach one's brother-man seems to be innate in a certain order of minds, and has always led to a shocking amount of demoralisation, due in some measure to the inherent greed of selfishness, but rising in part from the struggle for life and the intensity of competition. The buyer and the seller mutually corrupt each other. Both alike deem it of the first importance "to buy in the cheapest market and sell in the dearest." Both alike are tempted to pay exclusive consideration to their own interests. If we are to introduce "Religion" into trade, it can only be by regarding the laws of perfect fairness as of supremely higher importance than our own advantage. It is astonishing, as some one has said, "how much goodness goodness makes;" it is no less astonishing how all forms of greed and dishonesty tend ever to increase and multiply. Trade will never be as pure and honourable as it might be till the grace of God in human hearts has got the better of that determination to get more than our due, which is so often and so earnestly denounced in the Gospels and Epistles of the New Testament.

Take the case of "bad debts." All debt involves dishonesty, and if the debtor has any conscience it involves also the misery and degradation which spring from loss of self-respect. Of the extreme baseness exhibited in the conduct of people of rank and fashion, who order things for which they have no certain or immediate means of payment, and who are thus guilty of a direct fraud which is hardly distinguishable from theft, it should be needless to speak. No honest, no Christian man or woman could act in such a way. But it is a very common thing for titled and wealthy ladies to keep tradesmen waiting for months and even for years, and to express extreme resentment and threaten to withdraw their custom and recommendation if they are asked for payment. Such unfairness is simply shameful.

In this matter millions of buyers have shown, and constantly show, a wanton cruelty. A rich man will order something of a poor man which he could, without any difficulty, pay for at once. Instead of that he keeps the poor man waiting for long periods in much anxiety and distress of mind. The rule laid down by the fine and stern moralist of the Book of Pro-

verbs is this: "Say not to thy neighbour go and come again and to-morrow I will repay thee, when thou hast it by thee." If this rule had been even approximately kept, trade would have been preserved from terrible ruin and corruption. But if buyers are too selfish to do their duty, tradesmen should lay aside their jealousies, and protect themselves by unselfish co-operation. There is no reason whatever why the credit system should not be ended to-morrow. By creating "bad debts," it has not only ruined thousands of tradesmen financially, but has also ruined them morally by leading them in their turn into dishonesty. It has been their constant temptation—natural yet unjust—to make the honest pay for the neglect of the dishonest, and to burden upright customers in order to recoup themselves for the bad dealing of delinquents. The complaints of tradesmen against "the Stores" have been loud and bitter, yet they themselves deal with "the Stores," and the immense pecuniary success of those institutions has not been imperilled for a moment by their stringent and invariable rule of immediate payment. Such a rule can involve no difficulty for honourable purchasers, nor have they been deterred by it from thronging to the Stores in such multitudes as to insure the immediate success of that large and important experiment.

If tradesmen would co-operate to enforce the same rule as universally obligatory on buyers, they would not only protect themselves from fraud, robbery and oppression, but would lay an axe to the root of one great branching stem of the upas which too often casts a baleful shadow over retail commerce.

Another curse of trade is adulteration, scamped and imperfect work in manufacture, the deception by appearances, the sale of goods which pretend to be one thing and are another. There was a time when the name of England stood high throughout the world for the production of goods on which the purchaser could rely. But the insane desire for over-cheapness on the one hand, and for excessive gains on the other, has unquestionably weakened this prestige. The markets of the world have been flooded with cheap, showy, and untrustworthy goods, got up for the purposes of immediate sale and immediate gain, with no reference to the credit of the country, or even of the selling firm. Such expedients can only end in national ruin.

To give but one single illustration. How enormous, how disgraceful, in some instances how accursed, is the amount of adulteration practised in the liquor trade! That trade, owing to its immense area and enormous capital, may unhappily be regarded as representative. The papers constantly record the conviction of entire batches of publicans for selling adulterated beer. But this is only a fraction, and the least important fraction of the fraud which is practised, and of what the full exposure would occupy many pages. Suffice it to mention that the writer of an elaborate book on the History of Wine declares that, owing to the universality of adulteration, the taste of



pure natural wine is scarcely ever known to many English palates, and that in many wines there is not a drop of the pure juice of the grape. And as for spirits, the story of the adulteration of brandy, rum and whiskey has been revealed over and over again in the organs of "the trade," and the President of a Liquor Defence Association has told us that on some sorts of spirits the wholesale distiller gets a profit of six hundred per cent.

Another, and a very deadly evil, due to the selfish greed which tempts both the seller and the buyer, unless they determine to act up to the Christian ideal, is to secure cheapness at the cost of the unhappy workmen. There is no worse crime against the solidarity and brotherhood of man than to grind the faces of the poor. It was the crime which awoke the most indignant remonstrances of the Hebrew Prophets, and which calls forth the burning denunciation of S. James. For a tradesman of any kind—be he shirtmaker, or tailor, or bookbinder, or paperseller,—to pay starvation wages to his workmen, can never be excusable. There must be something rotten in the condition of any society in which such oppression is defended as a necessity. The accounts recently published of the horror and iniquity of the sweaters' dens have touched the national conscience. But there always will be sweaters' dens, with all their concomitant shame and misery, so long as men care for gain more than they care for God.

"There among the gloomy alleys Progress halts with weary feet,  
Crime and hunger cast our maidens by the thousand on the street;  
There the master scrimps the haggard seamstress of her daily bread,  
There a single sordid attic holds the living and the dead,  
There the mouldering fire of fever creeps across the rotted floor  
And the crowded couch of incest is the warrens of the poor."

I will only touch on one point more. The spirit of covetousness may enshrine itself amid the complicated network of trade organisation or of professional etiquette. Many an action may be perfectly legal, yet it will hardly stand the scorching of God's "probatory fire" if it be not also perfectly equitable. There are trades, and there are professions, where the whole mode of action may pass muster as conventionally correct, and yet in which a truly honourable and high-minded man will not be content with himself unless he escapes the average. Again I can only give a passing illustration. Many authors are diffident about themselves, and are wholly ignorant of what is the real cost of paper, printing, and advertising. A publisher who offers to an author perhaps a mere fraction of what he knows that the book is likely to fetch; who represents himself as running serious risk when he runs no risk; who charges against the author large sums for advertising which practically costs him nothing; who takes advantage of all sorts of conventions of sale; who, availing himself of the writer's self-distrust and simplicity, offers him a bargain which he knows to be only seemingly fair; who is content to make colossal gains, dependent on a

bargain drawn up in a way which he knows, but which the author does not know, to be wholly inequitable; who having made out of the book a profit perhaps a hundred times greater than the pittance doled to the writer, leaves him to struggle with poverty, and makes to him no acknowledgment of an abnormal success:—such a publisher may be quite within his legal rights, but he will have but a callous conscience if, in the hour of death and the day of judgment, he can still regard with complacency the methods by which he has enriched himself. He may indeed maintain to the last that he has been not only just, but magnanimous; for in this life there is in the hearts of most men so indefinite capacity for self-deception. But the time shall come when all men shall see how hideous are the true features of "Covetousness, lady of competition and of deadly care, idol above the altars of ignoble victory, builder of streets in the cities of ignoble peace."

There are two standards of righteousness in trade—the standard of Mammon and the standard of Christ. As long as a man adopts the standard of mammon, his goods may increase, but it remains eternally true that he who maketh haste to be rich shall not be innocent. He who adopts the standard of Christ will quite as probably grow rich also, but there will be no shame and no sorrow with his riches. But if he dies a poor man in his integrity, he will still be happy, for even in this life his reward will be a hundredfold more blessed.—F. W. FARRAR, in *Literary Churchman*.

#### TRIAL OF THE BISHOP OF LINCOLN.

REGARDING the national Church of England as a great organisation, embracing many types of Christian thought and action, we believe it would serve the cause of true religion much better to recognise a system of give and take where the fundamental truths of revealed religion are not at stake. In the seething world of sin and infidelity that rises round our churches in large centres, the Church Association would find a far more noble sphere for its operations. We are bound to say that, as far as our knowledge extends, it is the so-called "Ritualists" who have attempted most bravely and successfully to contend against these evils in the slums of our great cities, and who have shown most self-denial in their Christian and philanthropic efforts.

We are glad to find so noble-hearted and evangelical a Bishop as Dr. Thorold taking the same view of the impending prosecution of his brother Bishop:

The impending trial of one of the holiest and most beloved of English Bishops for ritual offences is an event which it is impossible to contemplate without mingled feelings. Whether it will bring the peace which all who love the Lord's Jerusalem desire, or whether it will stir an implacable and protracted war, is known only to God. Two points in the question, however, strike me as very curious. The one, which is certain, is that the school of English Churchmen, commonly, and I think reasonably, credited with an almost vehement prejudice against purely Church tribunals, should have deliberately consented to revive a purely ecclesiastical court, which has very seldom sat since the Reformation (cautious lawyers profess to know very little about it indeed), to give judgment on a matter which they presumably hold to be vital to doctrine and order. The other, only a contingency, is the strange irony of events which a turn of the

wheel of time would eventually bring about if the decision of this revived tribunal were finally to rule in a sense opposite to the well-known principles and convictions of the promoters of the suit; and if those who claim for themselves the important position of defenders of the Reformation settlement should prove the actual though unintentional instruments of vindicating, at least, the lawfulness of revived and evidently cherished ceremonies which they have honestly and uncompromisingly deplored.

These words of the Bishop of Rochester appear in his annual address to the clergy and laity. We are quite in accord with the remark of the *Record* of last week. Our contemporary says:—"The vast majority—not only of Evangelicals, but of all loyal Churchmen, High and Low—sick of prosecutions, and sad at heart that an English Bishop should have provoked their revival, stand aloof, silent but not inattentive witnesses of the darkest storm and the gravest struggle which a half century full of storm and struggle has brought to the Church of England.

We want men both as bishops and clergy, who will lift the whole Church into a higher level, and place these matters over which the present bitter litigation is about to commence in the category of *adiaphora*, in comparison with the weightier matters of love and truth and good will towards men. In the face of the repeated charges against the Church of England of Romanising, the strange fact remains that the Roman communion in England is shrinking year by year. The statistics for 1888 show a remarkable falling off, and the schismatics would be nowhere were it not for the Irish immigrants.—*Irish Ecclesiastical Gazette*.

#### BOOK NOTICES.

TORONTO CALLED BACK, from 1888 to 1847 and Queen's Jubilee. Published by William Briggs, Toronto.

This handsome volume is as its title quaintly sets forth a retrospective sketch of the history of Toronto for some forty to fifty years. The author, Mr. C. O. Taylor, having been settled therein many years, like most residents of Toronto is very enthusiastic in his admiration of that noble city. His work will give to the outer world an admirable account of the early life and the marvellous development of Toronto. It is adorned with engravings of the principal public buildings, such as Trinity College, Toronto University, St. James' Church, commonly called "The Cathedral," the Custom House, and Osgoode Hall, all of which are worthy to be in honor as adornments of an European city. He gives also pictures of a large number of edifices of no mean character built by the Presbyterian, Methodist and other religious bodies, also drawings of mercantile houses, and portraits of public men. Mr. Taylor recently received the thanks of the Queen, the Prince of Wales, the Dowager Empress of Germany, for presentation copies of "Toronto Called Back." It has been highly spoken of by a large number of distinguished persons, and been everywhere received by those interested in Toronto or in Canada with flattering commendation. The Corporation of Toronto subscribed for 800 copies for distribution amongst the great libraries of the world. Mr. Taylor has issued a book that besides the deep interest of its contents, is a highly attractive volume for the table, and the loyal and patriotic tone of it is expressed with good judgment, as well as good taste by the Royal Arms, forming the leading adornment of the binding. We hope Mr. Taylor will find ample reward for his enterprise by a large sale of his interesting and valuable contribution to Canadian history.

*The Christian Doctrine of God.* By Professor J. S. Candlish, D.D. (T. and T. Clark, 1888, 1/6). It seems a somewhat daring thing to attempt the treatment of a theme so vast as the Christian Doctrine of God in a small volume of 150 pages. Yet Dr. Candlish has made this attempt with a very large measure of success, and has produced a "Handbook for Bible Classes," that may very use-



fully be taken as the outline of discourses by a teacher or preacher. The first deals with what the author calls the "Presupposition of the Kingdom of God," or what we used to call the subject of Natural Theology; treating of the doctrines of Creation and Providence, and the Attributes of God manifested in Creation and Providence. The second is on the Main Revelation of the Kingdom of God—God as Holy Love, a conception which is compared with other notions. Under this the author deals with Moral Attributes of God, and God's plan of the Universe. In the third part we have the doctrine of the Trinity discussed as the "Corollary from the Kingdom of God." And here the work of the Holy Trinity in the plan of Redemption is described and the relations of the Christian doctrine to those of other systems examined. Of course there is no room for much reference to the work of others; but a great deal more is done in this way than could reasonably have been expected. Views offered to those here advocated and briefly noticed and refuted. Good references to other works are given in foot notes. As an instance of the way in which the subject has been brought up to the present day, we may mention that Dr. Candlish discusses the theory of Divine presence advocated by Dr. Martineau in his "Study of Religion" lately reviewed in these columns.

#### THE PRINCE AND THE MARTYR.

"The Prince of Wales caused the grave of Charles I. to be opened the other day, restored the jewels, that had been taken from it, and having closed it again, knelt by it in silent prayer."

Unlock the shrine, where peacefully has slept  
All through the centuries gone, the mangled form  
Of England's martyr'd King! O vile usurper,  
Delirious with success, with power mad!  
The Lord's Anointed, thy unhallowed hands  
Have mutilated, marr'd and spoiled!  
The fury pitiless, and the tearless eye,  
And gaze unflinching, saw the axe to fall.  
The son of Monarch's past, the sire of future Kings,  
The high-soul'd Churchman, thoughtful, gentle, kind,  
Rolls from the hideous block, a quivering, bleeding  
corpse.

In Windsor's noble fane, the faithful few,  
Who, through those awful hours, had firmly stood  
A fearless band, around their rightful liege,  
The ruined temple of the King they loved,  
To rest has layed; with mute and mournful prayer  
That Heaven soon, with pity, might look down,  
In kind relief, on Britain's hapless plight.

Time: the adjuster of the weak and wronged,  
In phantoms of succession, passes by,  
The regicide, his frantic course, has run;  
And justice, once again, the balance fair upholds,  
And wrong, and blight, and curse from off the royal  
name,  
Of Charles,—martyred Monarch,—disappear.

Beside the opened tomb.—O, who his thoughts can  
paint?—  
Within that Chapel proud: The Heir to Britain's  
throne  
In silence kneels, the treasures of the grave,  
Memorials once put there, by hands now cold—  
Again are laid within the voiceless shrine,  
With deep and reverend awe, the careful loving  
hands

Again the kindred earth to earth replace,  
And Charles Stuart, the noblest of his line,  
Sleeps, till Incorruption claims her long-quiet  
sway.

And this tangled, puzzling maze of human deeds,  
Unravell'd by the hand of God alone,  
Shall stand, as clear as day, before our clear'd  
sight.

Toronto, Jan. 22nd, 1889.

J. H. McCollum.

#### ONTARIO.

A clergyman of this Diocese, in forwarding \$2.00 for two new subscribers, writes: Let me congratulate you on the present tone of your paper, there is an independent and fearless ring about it. The literature of the Canadian Church, was formerly much hampered by the timidity and namby pambyism of its press, care used to be taken to insert nothing that was not commonplace.

## Home & Foreign Church News.

From our own Correspondents.

### DOMINION.

#### MONTREAL.

MONTREAL.—Death of Rev. Canon Belcher.—A good man has been taken from active religious work in Montreal by the death of Rev. Samuel Belcher, rector of Grace church, honorary canon of Christ Church Cathedral, and secretary and bursar of the Diocesan Theological college. Mr. Belcher, who has been ill but a short time, was one of the oldest ministers in continuous charge of a parish in the city, having been appointed the first minister of Grace Church eighteen years ago. Before that he had served in the Diocese of Huron for some time after his coming to Canada, twenty-five years ago. He was born in London, England. His illness was a brief one. He had often expressed the wish that when death came it would find him in harness, and he was gratified. His work had weakened his health, and though urged by his congregation and friends to take a rest he steadily declined. A week ago last Sunday he was seized with a severe chill while in his study, but persisted in going to the church and conducting the service. This aggravated his illness, and on his return home he was forced to take to his bed. At first he showed symptoms of pneumonia; with these were complications of rheumatism and neuralgia, producing great weakness and resulting in his death. Mr. Belcher leaves a family of one son and two daughters, one of the latter married and residing in California.

The annual meeting of the Montreal Diocesan Sunday-School Association was held in the Synod Hall last week, Bishop Bond presided. Amongst those present were the Bishop of Huron, the Rev. Dr. Norton, the Rev. J. H. Edgecombe, Mr. L. H. Davidson, Mr. N. R. Mudge and Mr. R. H. Buchanan.

Mr. Buchanan read the fourth annual report, which gave very many valuable hints to teachers in their dealings with pupils.

The officers for 1889 are:—President, the Lord Bishop of Montreal; clerical vice-president the very Rev. the Dean; lay vice-president, Dr. Davidson; treasurer, Mr. Mudge; and secretary, Mr. Buchanan.

The treasurer's statement showed that the year had been started with \$12.26 on hand; \$29.76 was received from all sources, while expenses amounted to \$30.80, leaving \$11.22 balance on hand for the year.

After some remarks by Mr. Parnell and the Rev. Mr. Edgecombe, Bishop Baldwin gave an address. It was not the function of the Sunday-school teacher to make philosophers of his pupils—the public schools could do that,—nor philanthropists, but to teach them to be children, sons and daughters of the living God. The power of sympathy must be taught the children. The theory of evolution killed human sympathy. Nothing but confusion rested on the thought that they and the heathen of Africa were but descended from baboons, but when it was thought that we and they are made of one blood, and that we are the debtors, then can be taught the greatness of human—of divine sympathy.

The thanks of the audience were conveyed to the speakers by the Bishop. The meeting closed with the benediction.

#### ONTARIO.

AMHERST ISLAND.—We regret to have to announce that the Rev. Wm. Roberts, received a very severe kick from his horse the other day while leading him to water, which will lay him up for several weeks.

TAMWORTH.—The Rev. J. R. Serson, M.A., has been invited to take charge of the important parish of Deseronto, as the Rev. Thos. Stanton's assistant, but no small inducement will be needed to draw him away from his present charge, where he has done good work, and is much beloved, and to which he is much attached.

WELLINGTON.—A very successful missionary meeting was held in this village on Tuesday evening, 22nd January. The congregation being large, the service hearty, and the collection good. The service was conducted by the incumbent, Rev. W. H. Smythe, who is doing a good work here. After the service addresses were delivered by the Rev. J. K. McMorin, of Kingston, and Rev. A. L. Geen, of Belleville. The

energy of the Incumbent of this parish, who is a man far advanced in years, might be copied to advantage by many a younger clergyman.

ODESSA.—The congregations in Rev. Mr. Quartermaine's mission, showing their appreciation of his services, lately presented him with the following address.

REV. AND DEAR SIR,—Please find as given below the names of a few of your many friends, who wish you to accept this set of harness, whip, and bells, and balance in cash as a slight token of esteem in which you are held in this community, by the members of all denominations, (it is signed by 57 people), on behalf of these friends allow us to wish you and Mrs. Quartermaine A Very Happy New Year. Robert Bennett, Thos. Milsop, and J. A. Timmerman.

SOUTH MARCH.—The several congregations, under the incumbency of the Rev. Walter H. Stiles, have of late been more than active in good works in anticipation of the marriage of their esteemed pastor to Miss Ellie Code, daughter of Mr. A. Code, of Ottawa. This happy event took place at Christ Church, Ottawa, on Wednesday, the 16th inst., the Venerable Archdeacon Lauder, assisted by the Rev. T. J. Stiles, brother of the groom, officiating. In the afternoon the newly married couple, accompanied by a number of Ottawa friends, drove out to the rectory, and upon their arrival they were received by a number of the parishioners. The rectory, having recently undergone a thorough renovation, looked most inviting, and to add to the appearance of hospitality surrounding it, the kindly thoughtfulness of the parishioners had provided a most sumptuous wedding dinner. Nor did their kind attention end there. A look at the quantity of wood in the newly erected woodshed, the quantity of hay and oats in the stable, and the provisions in the larder, coupled with the favourable impression already formed by association with those of the parishioners, were proof convincing that the lot of the esteemed pastor and his bride had certainly fallen in pleasant places. Still further surprise was in store for him, for just as the feast was ended one of the young ladies of the congregation, Miss Street, advanced, and on behalf of the several congregations, presented Mr. Stiles with an address and a purse of seventy dollars. The Rector, on behalf of Mrs. Stiles and himself thanked those present, and through them the absent ones, again and again, for their kindness and thoughtful consideration. He trusted that God would take each and all of them into his holy keeping, and that his ministry among them might be abundantly blessed throughout the coming years.

PEMBROKE AND PARTS ADJACENT.—The past year has been one of cheering progress to this parish. The Rector, Archdeacon Daykin, is a most energetic parish worker, and already the fruits of his labour is making itself seen. On Christmas Day there were at the early celebration 37, and 63 at the 11 o'clock, being largely in excess of last year. The offertory was nearly forty dollars. A new parsonage has been built, together with very superior stabling and other out-buildings, these latter on a new lot in rear of rectory. From the Parochial Magazine lately established in this parish, and localized the neighbouring missions as the organ of the County Clerical Union, many items of interest which evidence the vigour of Church life, may be culled. The township of Alice, which for many years has been attached to Pembroke, with its neat little Church "in the wilderness," erected through the indefatigable efforts of a former rector, Rural Dean Nesbitt, has been detached therefrom and added to the new mission about to be created at Petawawa. On Sunday after Epiphany, Archdeacon Daykin and Rev. Mr. Bliss, of Mattawa, conjointly conducted the service at Alice, the former introducing Mr. Bliss, and handing the Church over to his pastoral care. At Mattawa the peoples' warden recently presented Mr. Bliss with a numerously signed petition, expressing the hope that the division of the mission would not result in his removal, and recording their appreciation of his great zeal and labours, and the obstacles he had overcome in his pioneer work. One sentence from Mr. Bliss's reply may well be quoted. "To leave a work I had myself begun, amid which I see many evidences of the guiding, sustaining hand of God in blessing my labours; to leave the dear little sanctuaries wherein we have so often met and joined together in holy worship, and before whose altars I have so often stood to plead 'the one true, pure, immortal sacrifice'; to leave those among whom my personal intercourse has been such as to lead me to prize their love and friendship, many whom I know to be striving to walk worthy of their vocation, to be godly men and women, boys and girls, to do this, one must indeed be actuated by strong motives, and that motive with me is best expressed in one word, duty." The reply concludes by saying that there will not be any change for several months, the additional work being provid-



ed for by engagements of another assistant. In the mission of Beachburg Mr. Anderson, who was recently advanced to priests orders, reports very gratifying Christmas services. At one of his celebrations he was rejoiced to see thirty-five communicants out of a congregation of forty-seven. The progress in this mission, too, has been so great that the Bishop is about to divide it and create a new centre at Cobden, Mr. Anderson retaining the Beachburg section, where he has in view the erection this year of a new Church at Westmeath. Mr. Young, the energetic Incumbent of Renfrew, reports very encouragingly of the mission work he has taken up at Calabogie. A site for a parsonage is about to be purchased. The services are held in a hall, and are well attended, Mr. Johnstone, lay reader, is doing efficient service for Mr. Young at these outlying points. Rev. Mr. Smitheman, Stafford Mission, is to be congratulated on the possession of another Church, having recently purchased from the Methodist body their place of worship, which has been abandoned for a few years. The praiseworthy exertions of Mr. Thomas Clarke led to the requisite sum of one hundred and fifty dollars being subscribed, and the building was formally opened a short time since, the sermon being preached by Rev. Mr. Anderson. The establishment of a local magazine has met with considerable success in this northern part of the county. It would be better still could each family be induced to take a Church paper weekly. Perhaps the former will pave the way for the latter.

#### TORONTO.

**TORONTO.**—*Toronto College of Music.*—A highly successful afternoon concert was given in the College Music Hall on Saturday last, by some of the pupils of Mr. Torrington, Mr. Doward, and Mr. Vogt. The programme was a rich one, embracing vocal, piano and organ music by such composers as Bach, Beethoven, Handel, Schubert, Chopin, Mozart and others, and was rendered in a manner highly satisfactory to both the pupils and their masters. Similar concerts are given every fortnight, by pupils from the all grades, and are intended to give the pupils the valuable experience and self-reliance which can only be gained from frequent appearance in public, and already good results may be noticed.

**COBOCONK.**—The new parsonage at Cobocook, erected in the latter part of the summer, has lately been completed, and is now occupied. The members of this Church are grateful to the friends of the Rev. A. B. Chafee, M.A., Incumbent, who resides in Toronto, for their kind donations. Mr. Ham, churchwarden, who has had the sole oversight of its erection, is deserving of much credit, and is to be highly complimented on the success of his undertaking.

*Missionary Meeting.*—A successful missionary meeting was held in Christ Church, Cobocook, on the evening of the 18th of January, the deputation consisted of the Rev. Rural Dean Allen, of Millbrook, and Rev. Mr. Marsh, of Lindsay.

#### NIAGARA.

**DUNNVILLE.**—This vacant parish has been filled by the appointment of the Rev. T. Motherwell, B.A., curate at Grimsby. Mr. Motherwell is a moderate churchman, and has done excellent work both at Grimsby and Loweville.

**FORT ERIE.**—The Rev. P. W. Smith has been appointed rector of this parish, vice the Rev. Canon Arnold, B.A., retired.

**BERTIE.**—The Rev. W. J. Pigott, late curate in charge at Fort Erie, has been appointed to Bertie and two other stations in the same township.

**GUELPH.**—It is expected that a new parish will be set apart here before long. There are two active men here, Archdeacon Dixon and his curate; but it is felt by not a few within as well as outside the parish that there is ample room for a second parish.

**HAMILTON.**—The curate in charge of Christ Church has resigned and will remove from the parish about Easter. No attempt has yet been made by the Vestry to appoint a successor. It will not be an easy matter to secure the services of a good all-round man such as they now have. Dr. Mockridge has worked faithfully for eight years; but lost cast with his people during the past few months on account of the stand taken on prohibition and free pews.

*Church Conference.*—The bishop of the diocese held a conference of the clergy and two prominent laymen from each parish within the Hamilton deanery a few

evenings since at the Cathedral school-house. It was called (1) for the purpose of considering whether the church could not be extended by setting apart new parishes within the deanery. (2) To consider the present state of our diocesan funds.

This was the last of the series held by the bishop in the diocese. At the previous conferences much good work was done, and all went away feeling that the bishop was taking the proper steps to recover the ground lost by the Church in past years.

The representatives of two city parishes came to this last conference to throw obstacles in the way by raising the ritualistic cry, and charging the Bishop with making vacancies for the purpose of importing ritualists, and bringing in, and even ordaining men of inferior education. His Lordship ruled the discussion of such matters out of order. The meeting was a stormy one and accomplished, it is feared, but very little for the Church. Since then, the secular papers have announced that a "Church of England Defence Association" has been formed on the lines of the old Church Association of Toronto, for the purpose, no doubt, of injuring the various diocesan funds and making things generally unpleasant in the diocese.

*Missionary Meetings.*—The missionary meetings have nearly all been held. The weather was unfavorable and the collections were much below the last two years. The house to house collections will no doubt make up the deficiency.

St. Mark's mission was filled with children on Saturday afternoon last, the occasion being the first annual treat the scholars of the S. M. M. Sewing School.

Through the kind efforts of Miss Henrietta Munroe, Sec-Treas., Mrs. Whitley, and the Misses Knox, Irvine, Izzard and Burns, the children to the number of fifty-five sat down to well-filled tables, and tea, cake, &c., disappeared in a short space of time, until every child had satisfied their appetites; oranges and candies were afterwards handed to each child in equal shares. Hymns were sung, and the Rev. Canon Sutherland, with a few well chosen words, closed the meeting, everyone departing well pleased with their afternoon's enjoyment.

**MOREFIELD.**—The Rev. A. Bonny begs to acknowledge with sincere thanks the receipt of \$12 from the Women's Auxillary of St. George's Church, St. Catharines, in aid of the debt on Christ Church, Drayton.

**LINCOLN AND WELLAND.**—*Missionary Deputation No. 1.*—The Rev. Canon Worrell, of Oakville, and the Rev. P. T. Mignot, of Arthur, started on the missionary work allotted to them by the Bishop of Niagara on Tuesday, January 15th. The first place visited was St. John's Church, Bertie, where a few people had assembled to hear the deputation and to engage in the solemn prayers of our beloved Church. On the following day, in company with the rector of Fort Erie, and the incumbent of Bertie, the Deputation visited Buffalo, where a pleasant and profitable day was spent in viewing the ruins of the Cathedral, which is at the present time being rebuilt on more modern plans.

A very bright meeting was held at Fort Erie on the same evening, and a splendid collection given for the diocese of Algoma. On the Thursday morning we were welcomed at Port Colborne by the Rev. R. and Mrs. Cordner, and a well-attended meeting took place the same evening in the beautiful church at Port Colborne. The following day we drove to Marshville from Wainfleet station, but the roads were so terribly rough that we were in great danger of being thrown out of the carriage; but the deputation were amply repaid by finding a very large and attentive congregation who responded most liberally to their appeal. On the Saturday we travelled to Thorold and were most hospitably entertained by John McDonagh, Esq., one of the most prominent and enterprising citizens of Thorold.

On the second Sunday after the Epiphany, no less than four meetings were held in Thorold and vicinity, all of which were very well attended, and the collections nearly doubled the amount of the preceding year.

The following day the deputation were again on the road, travelling toward that charming spot, Niagara Falls, South, where they were kindly received by the Rev. Canon Bull, who showed them all the places of interest, including that ever memorable spot "Lundy's Lane," where many of our brave Canadians fell in defending their country against the intrigues of the Americans.

A splendid meeting was held in the Drummondville Church, as well as in the Stamford Church on the following evening. The next day through the kindness of Canon Bull we were driven to Chippewa, where we had the most successful meeting on the tour. This ended one of the most pleasant and enjoyable missionary journey's, which will live long in the memories of Deputation No. 1.

#### HURON.

**RURAL DEANERY OF NORFOLK.**—The Rural-Decanal Chapter of Norfolk was held at Courtland, January 15th. The Rev. J. R. Newell was re-elected Secretary. The statistics of the Deanery were presented, and were very satisfactory. In some cases the increase in contributions to the various diocesan calls is most encouraging. The Rural Dean informed the Chapter that he had received a communication from the Bishop empowering him to appoint delegates to attend the various Missionary meetings. Heretofore these meetings have been unsatisfactory, because no one had authority to make due arrangements for them; but now matters are as they should be. After considerable discussion on various matters the Chapter concluded its sitting, to meet at Simcoe next May.

**GALT.**—The Rector having made arrangements for a special course of Sermons and Lectures, to be delivered monthly—from January to May, has issued a very neat programme card, and sent the same to every parishioner. The course was auspiciously commenced by the Reverend Professor Clark, M.A. of Trinity College, Toronto; who lectured on Friday evening, 16th inst, on "Our Life Work and How to do it," and preached two very powerful and impressive sermons on the Sunday following. An audience of over 200 assembled in the School room to hear the eloquent lecturer, who for over an hour held the undivided attention of his hearers. The lecture was replete with information and practical advice, and delivered in his own unique way, produced a profound impression, and will long be remembered by the parishioners of Galt. Well would it be if in every parish such laudable efforts were as enthusiastically encouraged, instead of resorting to all kinds of questionable methods to amuse and entertain. The sermons on Sunday, 20th, which were delivered without notes of any kind, gave evidence of ripe scholarship and Christian culture, and were characterized by remarkable simplicity, and accompanied with the unction of the Holy Ghost. In listening to the burning words of the preacher, one could almost imagine himself sitting at the feet of the zealous Bishop of Hippo—the Sainly Augustine, who has in the scholarly professor of Toronto,—so devoted a disciple. The effect of both lecture and sermons has already been most beneficial, and will no doubt "bring forth fruit after many days."—*Laus Deo.*

**LONDON, JAN. 21st.**—The Canadian Church Union delivered another of its course of addresses on the history of the Church of England last month in the Synod Hall. Considering the other attractions offered to the public on the same evening, the attendance was very fair. The address, which was compiled by Mr. W. J. Imlach from two lectures of the series prepared by the Society for the Promotion of Christian Knowledge, treated briefly of the history of the Anglo-Catholic Church from its establishment by the early missionaries until the era of the Norman conquest, from which point her struggles for the maintenance of her former independence were related in greater detail. Views of the various cathedrals and other ecclesiastical buildings, notable as being the scenes of many interesting events narrated in the address, were displayed with the help of Mr. M. Kershaw's excellent magic lantern. All present were greatly pleased with Mr. Imlach's exposition of his subject.

**LONDON SOUTH.**—About a month ago, the Rev. Canon Davis made an appeal to his congregation to wipe out the debt on the parsonage, which amounted to \$400. The congregation heartily responded, and now they have one of the handsomest rectories in the Diocese entirely free from debt. Besides this, \$700 of the debt on the Church has been wiped off, and an immediate effort will be made to liquidate the remainder. On Sunday last, the collections, morning and evening, were in aid of the Foreign Mission Society, when \$160 were collected. The Rev. Canon Davis preached in the morning, Rev. Mr. Wright in the evening.

The Bishop of Huron held an ordination in Christ Church, city, last week, when the following gentlemen were ordained:—Deacons: Mr. H. Bray, of Huron College, and Mr. T. B. Moore, of Ireland, Presbyters; Rev. T. A. Wright, of Gorrie, Ont.; and Rev. A. Murphy, of Forest, Ont. The Bishop preached a forcible sermon from Zech. 4th chapter 7th verse, earnestly exhorting the candidates to preach Christ among the people. The candidates were presented by the Venerable Archdeacon Marsh, the Rector, Rev. Canon Smith, assisting in the services. A large congregation witnessed the solemn services which were impressive throughout. The newly ordained men preached in the evening as follows: T. A. Wright, in St. James' Church, London South; Rev. A. Murphy, in the Memorial Church; Rev. H. Bray in St. George's



Church, London West; Rev. W. Connor, of Dresden, preached in Christ Church in the evening.

ALGOMA.

The Eastern District Convocation assembled at Huntsville, on January 8th, 9th, and 10th. There were present:—Right Rev. E. Sullivan, D.D., D.C.L., Bishop of Algoma; Rev. Rural Dean Lloyd, Huntsville; Rev. Rural Dean Ohowne, B.D., Rosseau; Rev. James Boydell, M.A., Bracebridge; Rev. G. H. Gaviller, Parry Sound; Rev. A. J. Young, Magnetawan; Rev. W. T. Noble, Gravenhurst; Rev. H. A. Burden, Uffington; Mr. L. Sinclair, Catechist; Ilfracombe; Rev. Mr. A. H. Allman, Port Sydney; Rev. Eustace A. Vesey, Sec. Con., Burk's Falls.

1st Day.—Holy Communion at 8 a.m.; 9.30. Convocation opened with prayer. The Bishop then delivered his address, alluding in opening to the objects of the gathering, viz. More frequent opportunity for consultation among the clergy on matters affecting the welfare of the diocese, and also a large degree of social and religious fellowship. He then glanced at the large question of the recent Lambeth Conference touching on the interest attaching to its "personal" as representing the wide spread diffusion of the Church of England, and also in somewhat more of detail on one or two of the subjects debated, more especially that of "Home Reunion," with regard to which while thankfully recognising the many tokens of promise, he was not sanguine as to an early re-union especially in view of the non-appearance as yet, of any indication of a spirit of concession on the part of the other "religious bodies." It was a question of 'give or take,' but the giving was to be altogether on our side, and the taking on the other. Still, the movement was the working of the Divine Spirit, and might be brought about in ways wholly unexpected. Allusion was also made to the formation of a Mission Board by the Convocation of Canterbury, and the increased interest taken by the Church at home in the welfare of her children in the Colonies. Passing to diocesan matters, the Bishop touched briefly on nearly all the questions that had been selected for discussion, such as the "Co-operation of the laity," "the formation of a Diocesan Library," "Sunday School Government and Discipline," "Helps and Hindrances peculiar to Missionary Work in Algoma, etc., etc."

With regard to (1), more special emphasis was laid on the functions of lay-readers as

- (a) Widening out the area of a clergyman's work, by enabling him to occupy ground that must otherwise be left untilled.
- (b) Finding scope for religious desires and aspirations in the minds of laymen by giving them something to do.
- (c) Setting an example to the listless and indifferent
- (d) and holding congregations fast in their allegiance that otherwise would inevitably drift away.

On the other hand there were many difficulties, such as scantiness of proper material, the effect of social, personal, and political prejudices; reluctance on the part of good men to expose themselves to their neighbours petty cavillings, the pressure of hard, constant work, the unwillingness of some congregations to be "put off" with lay readers, etc., etc. The propriety of public and authoritative induction was pointed out, and possibly also, their admission to the District Convocation. With reference to a 'Diocesan Circulating Library' the Bishop stated that nearly 1000 vols. were already secured for this purpose, by donations from publishing firms and individuals in England. A movement is also on foot in Brockville, for the extension of the idea to the Dioceses of Ontario and Algoma in common, and contributions coming in towards the payment of the necessary 'Book Postage.' The difficult question of Sunday School management was also dwelt upon, and emphasis laid on the absolute necessity for the future of the Church, of distinctive teaching on sound Prayer Book lines. Without this the Church may as well close her Sunday Schools, and save herself present trouble by turning her children over to the care of other religious bodies. In cases where it was impossible to secure properly qualified teachers, the Bishop urged the expediency of a return to the Church's method of public catechising by the clergyman, as provided in the Rubric immediately following the Catechism. This would familiarise the children with an intelligent knowledge not only of Scripture Truth, but also of the Church's methods and observances, besides restoring them to their proper place as an integral part of the congregation, and it would also establish a direct personal relation between them and the clergyman, which does not now exist. The difficulties attendant on missionary work were then sketched out, such as inadequate stipends, scattered mission fields, involving a large expenditure of time and strength in "journeyings oft," the oppressive consciousness of work unavoidably left undone, lack of

religious sympathy and fellowship, want of needed co-operation on the part of the laity, the petty tyranny of unreasonable men and women in parish matters, and lastly the pressure and contact of non-conformity, producing as it does, unholy strifes and rivalries, and perpetuating the melancholy spectacle of a Church torn asunder into contending factions, which He meant to be 'One.' Over against all this must be set God's promise, Christ's sympathy, and the prayers and substantial gifts of hosts of friends in England and in Canada, especially the Church Women on both sides the sea who have sent their offerings in such lavish abundance. The Bishop closed his address with the fervent prayer and hope, that the same Divine Spirit who 'presided in the councils of the Apostles' might be with us, giving us a 'right judgment in all things.'

I. The first subject for consideration was, "Lay Co-operation in Church Work." After considerable discussion the Bishop was requested to appoint a committee to draw up a scheme providing for the better qualification and training of the laity, with a view to their assisting in Church work.

- 1. That a Church Institute be established for this Diocese to encourage the laity to pursue set course of study.
- 2. That the Bishop draw up such rules as he may consider necessary for the government of such Institute.
- 3. Text Books to be appointed by the Bishop assisted by the Rural Deans.
- 4. Board of examiners to be appointed by the Bishop from time to time.
- 5. So far as practicable Lay Readers and Sunday School teachers be drawn from the graduates of such Institute.

II. The establishment of a Diocesan Circulating Library. The need of this was very strongly felt by all the clergy present, and the Bishop was requested to appoint a committee to take the necessary steps towards establishing such a library.

III. Sunday School Government and Discipline. Resolved that a committee be appointed to draw up, and submit to the next Tri-ennial Conference, a code of rules for the management of Sunday Schools, and to consider the desirability of adopting for the year 1889-90, one of the courses of lessons published by the Church of England Sunday School Institute.

IV. Helps and Hindrances peculiar to Missionary Work in Algoma. Amongst the helps in addition to those mentioned by the Bishop in his opening address it was remarked that in Algoma, no opposition was offered to the preaching of the Gospel, that at all points the Missionary met with an open door. The hindrances were felt to be many and inseparable from work in a new and scantily populated country. The most important of these were alluded to by the Bishop, who spoke from his personal experience of the people and the country. He referred to the case of Jacob, and remarked that often hindrances became helps, and that while man is crying out in despair "All these things are against me," God is leading him silently and quietly for his own good and His glory. Let us lift up all our difficulties into the higher ground, seeking for the presence of the Holy Spirit in our work, and go forward in faith, taking for our motto, "Hitherto hath the Lord helped us." In the evening a Missionary Meeting was held in the Church Hall at which the Bishop gave an interesting description of the area and work of the diocese. Several of the clergy gave brief addresses.

2nd Day.—After Morning Prayer at 9 o'clock Convocation was continued by the discussion of

V. The Algoma Missionary News. Resolved.—The Rev. E. F. Wilson having intimated to the Diocesan Conference that until their next meeting he was willing to retain the editorship, and considering the work to which he is devoted is happily extending, and must therefore increasingly absorb his time and attention, this E. D. C. suggests to the next Diocesan Conference that the A. M. N. be moved to Parry Sound as a more central position, and that the Rev. G. H. Gaviller be the editor—also that the clergy of this E. D. C. desire to record their thankful sense of Mr. Wilson's labours in the past.

VI. Better development of the internal financial resources of the Diocese. Resolved, that it is expedient in the interests of liberality on the part of the people and their spiritual welfare, that the clergy endeavour to impress upon their respective congregations, the duty of contributing to the utmost of their ability towards the income of their respective missions, both as a duty and a privilege, with a view to the extension of Christ's kingdom and the advancement of their own Church. After evensong the Bishop and Mrs. Sullivan gave a reception in the Church Hall, affording the Huntsville congregation an opportunity of becoming better acquainted with the clergy and their work. The enjoyment of the evening was added to by various songs, part-songs and recitations by members of the choir and others. Addresses of an humorous character were given by the Bishop and

clergy, and a most pleasant evening long to be remembered in Huntsville was brought to a close with the Benediction.

3rd Day.—The last day of the Convocation was spent as a "Quiet Day," being devoted to topics directly connected with the religious and devotional life. It began with Holy Communion at 8 a.m. in All Saints' Church. The Bishop officiating, assisted by Revs. J. Boydell and E. A. Vesey. At 9.30, the clergy re-assembled, and the proceedings opened with an address by the Bishop, in which he dealt mainly with the question of the beginning and continuance of the Spiritual life—attaching special importance to the distinction to be drawn between "justification" and "sanctification," the former being the 'terminus a quo' of the conscious practical Christian life—the latter in its completeness the 'terminus ad quem.' One is a judicial sentence of acquittal pronounced by God over every penitent believing soul—the other is slow gradual process, susceptible of fluctuations; the one is imputed, the other is wrought. The one affects our standing before God—the other represents the measure of our victory over the power of sin, and of our conformity to Christ's image. The means of this Sanctification are simply all the appointed "means of grace," not public worship only or the Divinely Instituted Sacrament of the Body and Blood, but with these all other channels through which God in His Sovereignty sees fit to work, such as secret prayer, private self-examination, Christian fellowship, the devout contemplation of Christ's character and constraining love—nay, the very furnace through all these and other channels, the current of Divine Grace reaches every thirsty soul that waits to receive it. Carefully to be distinguished from the "Means of Grace," is the Agency Employed. This is ever and exclusively the operation of the Holy Spirit. Old and New Testaments, alike testify to this fact. Christ was careful enough to accredit the Holy Ghost as His Representative before leaving the earth. "Power" would come to the Apostles only after the Holy Ghost had come upon them. And the story of their "Acts" which some one has called the 'Acts of the Holy Ghost,' is one long illustration of this fact. Their saintly lives, prevailing prayers, faithful labours, and martyr deaths all attest it. "They were filled with the Holy Ghost." The Church's life to-day is dwarfed and stunted for lack of this power. Individual Christians cry out "My leanness, My leanness." Simply because while knowing the Holy Ghost, in Song and Sermon, Creed and Gloria, and Ascription, they practically ignore His functions in their daily religious life.

We mourn over our half-slain sins and our poor and scanty successes in our ministerial work, simply because we lean on "Arms of flesh," and forget it is "Not by might, nor by power, but by my Spirit saith the Lord," that conquests are to be won for Christ. For lack of it, the stream remains a scanty rill, instead of swelling to the dimensions of a river, deep and wide, full to overflowing. The sense of duty remains, but the joy of privilege has evaporated. The message is delivered, but the ring is gone out of it. The function is discharged, but it is void of life and power. Work, supposed to be for Christ, becomes mere taskwork, and 'duty' sinks to the level of drudgery. For all this the remedy lies in a new infusion of the power of the Holy Ghost, and hence we must be more frequently "Alone with God." 'A Gift' says Goethe 'shapes itself in stillness, a character in the world's tumult.' We need, therefore, like the disciples to "come apart and rest ourselves" periodically from the distractions even of duty. The gift of Spiritual power is, largely, the child of solitude. The more this is cultivated, the more Christ's servants will be filled with the Masters Spirit, and the more they will be fitted for His work, until at last they hear his approving "Well done." The remainder of the day was spent in considering the following subjects. 1. "Faith, its nature and utility." 2. "Devotional study of the Bible." 3. Prayer, its nature and utility." 4. "What to preach and how." Upon which several interesting and instructive papers were read and discussed. The day closed with Evensong and sermon by Rev. James Boydell, M.A., Bracebridge, from 1 Cor. 3rd Chap., 11th and following verses. The visiting clergy were most hospitably entertained by members of the congregation and others.

ASPDIN.—We are sorry to hear the Rev. Wm. Crompton met with a serious accident just before Christmas. It appears he went rather hastily up stairs, and as he reached the top his heart seemed to stand still and he fell down. Luckily his arm caught in the banisters when he had fallen half way down or it might have been much more serious. As it was both feet were badly sprained, as he has been a great sufferer all life through being born a cripple this has increased the pain so as to make it almost unbearable. This painful accident has not prevented the Rev. Mr. Crompton from giving his people their regular services.

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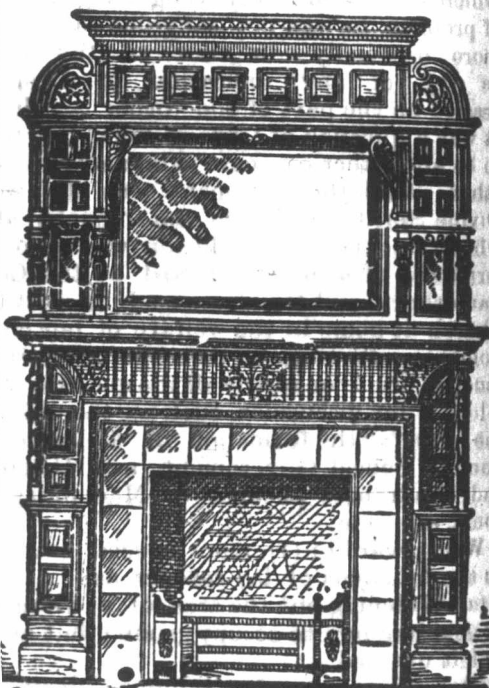


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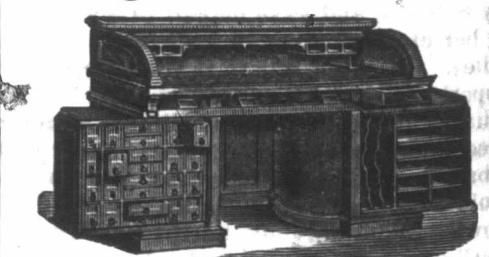
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**THE LIN**

Sir,—Although I is not directly into bishop, we cannot less it must have school of thought v how far-reaching what its influence union or division, in our great Anglic Christian, be his without much sorrow such a man, as Bi for all the qualities of a saint of G by accusers, such solicitor, a foreman any circumstances exhibition and an believing world. the whole business seems that the Archbishop of Can both Palace. Ma exceedingly grave "prayer being ma God." Yes, and as well as most right or wrong, m and anxiety. For great Bishop of o him aright, and b the Church we ma may keep "His ( His true religion, upon the hope of be defended by B lons coincidence, set for the whole of the 5th Sunday Lambeth trial of chance, or not ra vidence? No pr or the occasion. men and Churchy and evening until

Sir,—I trust I you in this impo better words to e Irish Ecclesiastica of Rochester, qu which I would as came to hand, (p readers everyw thoughtful men are not partisans, its peace and pro tions as to part for the present. "O pray for the

Napanee Rectory  
January 29,

**SKET**  
5TH SUNDAY A

Passage  
Our Lord's mi shall see Him ch not great people ning of the Chri throughout the v members, but it of which we rea flowing down to ships and many babbling spring Church.

1. S. John and John the Baptist his disciples, tw Baptist points o followed Him w that day. They the Christ, not l (S. John vi. 68; John the Evang 2. Simon Pete



Correspondence.

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

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

THE LINCOLN PROSECUTION.

SIR,—Although our "Church of England in Canada" is not directly interested in the trial of an English bishop, we cannot be indifferent spectators. More or less it must have its concern for us all to whatever school of thought we belong. For (1), no one can tell how far-reaching will be the results of this trial, what its influence will be, for peace or strife, for union or division, for perhaps a fresh fearful schism, in our great Anglican Communion. And (2), no good Christian, be his opinions what they may, can see without much sorrow of heart and the deepest regret, such a man, as Bishop King, esteemed and beloved for all the qualities which adorn the highest character of a saint of God, put on his trial as a law-breaker by accusers, such as "salesman, and auctioneer, a solicitor, a foreman, and a parish gardener." Under any circumstances must this be a very distressing exhibition and an occasion of scandal before the unbelieving world. Of which ever side we must confess the whole business is humiliating and deplorable. It seems that the case comes on for trial before the Archbishop of Canterbury, on February 12, at Lambeth Palace. May I suggest that this is one of those exceedingly grave occasions, which calls for prayer, "prayer being made without ceasing of the Church unto God." Yes, and "for him," for one of our holiest as well as most learned prelates, to whom, be he right or wrong, must this procedure bring much pain and anxiety. For Him we may surely pray, that the great Bishop of our souls may support him and guide him aright, and bring good out of the evil; while for the Church we may pray, that He, the Church's Head, may keep "His Church and household continually in His true religion, and that they who do bear only upon the hope of His heavenly grace may evermore be defended by His mighty power." What a marvelous coincidence, that this should be the very prayer set for the whole Anglican Communion in the week of the 5th Sunday after Epiphany—the week of the Lambeth trial of Bishop King. Can we call this a chance, or not rather the direction of the divine providence? No prayer can be more suited to the time or the occasion. I hope all devout thoughtful Churchmen and Churchwomen will say that prayer morning and evening until the result of the trial is known.

SIR,—I trust I need not apologize for troubling you in this important matter, for myself, I have no better words to express what I feel than those of the Irish Ecclesiastical Gazette, and the evangelical Bishop of Rochester, quoted in the leading article, part of which I would ask you to print. This article just came to hand, (published January 18), will let your readers everywhere see what are the opinions of thoughtful men both in England and Ireland who are not partisans, and who love Christ and His Church, its peace and progress, above all individual predilections as to particular forms and ceremonials. But for the present, let us all hear the divine injunction, "O pray for the peace of Jerusalem." Yours,

T. BEDFORD JONES, L.L.D., Archdeacon of Kingston.

Napacoe Rectory, January 29, 1889.

SKETCH OF LESSON.

5TH SUNDAY AFTER EPIPHANY, FEB. 10TH, 1889.

The First Disciples.

Passage to be read.—St. John i. 37-51.

Our Lord's ministry was now about to begin. We shall see Him choosing His first followers. They are not great people but humble men. This the beginning of the Christian Church which now extends throughout the whole world until we can not count its members, but it has grown from the small beginning of which we read to-day. Just so the great river flowing down to the sea, bearing on its waters large ships and many in number, began from the little bubbling spring. See the first five members of the Church.

1. S. John and S. Andrew. (Read vv. 35-40.) S. John the Baptist stood beside the Jordan with two of his disciples, two fishermen of Galilee. To them the Baptist points out Jesus as "the Lamb of God." They followed Him with eager steps, and staid with Him that day. They were convinced that He was Jesus the Christ, not by miracles but by His blessed words. (S. John vi. 68; vii. 46.) These two disciples were S. John the Evangelist, and S. Andrew.

2. Simon Peter. (Read vv. 41, 42.) Filled with joy

these two desired to tell others. Close by was Simon. His brother Andrew first brought him to Jesus. Jesus saluted him by a new name "Cephas, which is by interpretation, a stone," a name which was to be his when he had become steadfast like Jesus (Heb. xiii. 8), and fit to be a "foundation stone" (Eph. ii. 20) of the Church, the nucleus of which was that day formed.

3. S. Philip. (Read vv. 43, 44.) This disciple was found by our Lord himself. Not unknown to Andrew and Peter (v. 44.)

4. Nathanael. Read vv. 45-51.) S. Philip had a friend—perhaps had often talked with him of the coming Messiah. S. Philip came to him and said "We have found Him," &c. (v. 45.) Nathanael could scarcely credit the statement (v. 46), but S. Philip quietly answers "come and see."

Jesus saw the doubter coming to Him. He knew the man's purity of life, and now proclaimed it

Think of Nathanael's astonishment, at (1) hearing his character described, (v. 47), and, (2) finding that the Stranger's eye had watched his movements (v. 48.) He feels as David did (Ps. cxxxix. 18.) His whole heart bows in adoration. He acknowledges Jesus as the Divine King of Israel, called to see the Son of Joseph (v. 45) he sees the Son of God (v. 49)

Jesus rewards his faith (vv. 50, 51.) He shall see the Son of Man to be the true was of access to God, the Man whom he had just confessed as Son of God.

These were the First Disciples, the nucleus of the Christian Church.

The Church growing now, the missionaries of the Cross in sunny Africa or the icy polar regions doing the same work now which Jesus Himself began on the banks of the Jordan. Jesus began, and through His missionaries is continuing to build up His Church. Every one baptized with water in the name of the Trinity, is a member of the Church; but alas; all are not true Churchmen, true disciples.

Are we true disciples of Christ?—Do we, like S. John and S. Andrew, come to the Lamb of God? Do we seek, like Simon, to become stones in the great building of Christ's Church? Who can make us so? (Eph. ii. 22.) Do we, like S. Philip, obey Christ's call? Do we, like S. Andrew and S. Philip, bring others to Christ? Do we influence those at home? Do we, like Nathanael, Confess Christ as our King.

Remember, Christ knows us. We cannot deceive Him. (S. Matt. ix. 4; xi. 25; Rev. ii. 23.)

[Illustration:—French General confined in a dungeon—in the wall a small hole—through it a sentinel watched him perpetually. The thought of that eye, ever on him, the most oppressive of all his sufferings.]

He desires to see in us "no guile" (Ps. ii. 6), [Comp. Ps. xxxii. 2; 1 S. Pet. ii. 1.] Can we adopt S. Peter's words (S. John xxi. 17?) Pray—"Almighty God, unto Whom all hearts be open," etc. [Communion Office, Collect for Purity.]

OBEDIENCE.

It is the obedience of the heart that pleases God. Outward form means but little to Him. We may obey in the letter and still lose many blessings promised to true obedience. Love only obeys truly. A servant may obey her mistress in every particular, and yet displease her thoroughly by the manner in which she carries out her commands, showing a rebellious spirit. Loving obedience is not bondage, but freedom. The rewards of obedience, like the conditions of faith, are not arbitrary; they come out of the nature of things. God commands only what is for our good. A mother lays certain obligations on her child, not from a wish to enforce an arbitrary authority, nor to secure an arbitrary submission to her will, but because the obligation or restriction imposed regards the best welfare of her child. This is true of every command of God; they are given "that it may be well with us and with our children." May we take upon us the gentle yoke of Jesus and learn of Him that to obey is the highest wisdom and the purest joy.

TRUTH IS TOUGH.

Does not Mr. Bryant say that "Truth will get well if she is run over by a locomotive, while error dies of lockjaw if she scratches her finger." The truth about Dr. Pierce's Pleasant Pellets will be found hard to suppress. All who take them find them gentle in their action but true in their work. Don't be afraid of mercury or anything harmful in them. They are purely vegetable and perfectly harmless. No use of taking the large, repulsive, nauseous pills. These Pellets (Little Liver Pills) are scarcely larger than mustard seeds. They cure Sick Headache, Bilious Headache, Dizziness, Constipation, Indigestion, and Bilious Attacks; 25 cents a vial, by Druggists.

AN EXAMPLE IN HUMILITY.

Thomas of Aquino was by far the greatest man of his age, of noble birth, of ancient lineage, of fine appearance, the most consummate theologian, supreme in learning and goodness, the friend of popes and kings. In position he was but a humble monk. One day at Bologna, a stranger arriving, asked the prior for some one to help him get provisions, and carry his basket. "Tell the first brother you meet," said the prior. St. Thomas was walking in meditation in the cloister, and not knowing him, the stranger said, "Your prior bids you follow me." Without a word the great teacher—the angel of the schools, as he was called by the affection of his admirers—bowed his head, took the basket, and followed. But he was suffering from lameness, and since he was unable to keep up, the stranger rated him soundly as a lazy, good-for-nothing fellow, who ought to show more zeal in religious obedience.

The saint meekly bore the unjust reproaches, and answered never a word. "Do you know whom you are speaking to, and treating in this rude way?" said the indignant citizens who witnessed the scene. "That is brother Thomas of Aquino." "Brother Thomas of Aquino!" said the stranger in amazement; and, immediately throwing himself on his knees, he begged to be forgiven. "Nay," said St. Thomas, "it is I who should ask forgiveness, since I have not been so active as I should have been." And this humility, so rare in little men, was the chief characteristic of this truly great man.

Once again when he was addressing a vast congregation in one of the chief churches of Paris, an insolent intruder beckoned to him to stop, and aimed at him an abusive harangue. The saint waited until he had ended, and then, without a word of anger or resentment, calmly continued his discourse. From that disciplined and noble heart all pride had been expelled. "Give me, O Lord"—such was his daily prayer—"Give me, O Lord, a noble heart which no earthly affection can drag down!"—Farrar's Everyday Christianity.

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

IF.

The following is said to have been written by Irving:—Preaching a sermon is a very peculiar business. If it is read, people say it is not the preacher's own. If it is recited, they say it is got up by rote. If it is premeditated, they say he told us all he knew. If it is extempore, they say it is no more than a babble. If it is got up in the essay form, they say it is confusion confounded. If it is methodical, they say it is nothing but bald divisions. If it is finely composed, they say the style is too ornate. If it is intended to arouse, they say the language is too violent. If it is full of illustrations, they say it is far too shallow. If it has none, they say it is too heavy. If it is practical, they try to pass it off to somebody else. If it is doctrinal, they say they get no good. If it contains scriptural quotations, they say they could read them at home. If it has none, they say the preacher is not acquainted with his Bible. If it is original, it is too deep. If it is orthodox, people say it is the old thing over again. If it is earnest, they say the preacher is a raving revivalist. If it is calm, they say the man's heart is not in his work. If it is controversial, they say the preacher is dogmatic. If it is free from controversial allusions, they say he is not up to the spirit and ideas of the



age. If he denounces sin, they say it is too strong and unfit for polite ears. If it is liberal, they say it has no point and not worth listening to. If it is easily understood, they say he is courting the applause of the poor. If it is packed with thought, they say the poor are neglected. If it is long, they say they like short sermons. If it is short, they say they like long discourses. If it speaks to the heart, they say the preacher is too personal. If it doesn't they say he preaches over our heads. If it is accompanied with gestures, they say he is affectations and sensational. If it is not, they declare the preacher to be as stiff as a poker. Verily, the pleasures of modern preachers are many and great!

#### THE WORST MASTER IN THE WORLD.

The Arabs have a fable from which we may learn a lesson.

Once upon a time a miller, shortly after he had lain down for an afternoon's nap, was startled by a camel's nose being thrust in at the door of his house.

"It is very cold outside," said the camel; "I only wish to get my nose in." The miller was an easy kind of man, and so the nose was let in.

"The wind is very sharp," sighed the camel; "pray allow me to get my neck inside." This request was also allowed, and very soon the neck was thrust in.

"How fast the rain begins to fall! I shall get wet through: will you let me place my shoulders under cover?" This, too, was granted; and so the camel asked for a little and a little more, until he had pushed his whole body inside the house.

The miller soon began to be put to much trouble by the rude companion he had got in his room, which was not large enough for both, and, as the rain was over, civilly asked him to depart.

"If you do not like it, you may leave," saucily replied the beast; "as for myself, I know I am well off, and shall stay where I am."

This is a very good story; we hope the Arabs are all the wiser and better for it; but cannot we turn it to some good account? We will try to do so.

There is a camel knocking at the heart of us all, young and old, seeking to be let in; its name is Sin. It comes silently and craftily, and knocks. "Let me in,"—only a very little part at first. So in comes the nose, and it is not long before it gets entire possession. Sin perhaps offers itself as a servant, but soon becomes the master, and the master grows into the tyrant, and all who come under its power are its slaves. It places them in fetters, some in silken bonds, others in chains of gold, and others in fetters of iron; yet they are all held equally fast, and those who wear them are led captive at its will.

#### BROTHERS AND SISTERS AT HOME.

Brothers and sisters are each other's natural keepers. If they faithfully fulfilled their duties in this regard, life would show fewer wrecks. They ought to shield each other; they ought to be to each other inspiration toward all that is noble and beautiful.

There is a most blessed angel-ministry which sisters may render to their brothers. Next to his mother, there is no one who can do so much to help a young man to live nobly, truly and purely as his sister. Let me try to tell young girls how they can be their brothers' guardian-angels. Show them in your lives at home the perfect grace and beauty of a true, noble, lofty womanhood. Strive to realize all that is delicate, pure, tender and sacred in the divine ideal of a woman. Show them in yourselves such perfect loveliness that they will turn away ever after from anything that is unlovely. Make virtue so attractive to them that they will always be repelled by anything unvirtuous. Let them see in you such purity of soul, such sweetness of spirit, such divine sanctity, that wherever they go your influence will hang over them like an ægis of defence.

But if you are not to your brothers such patterns of true womanhood, if you do not fill their

souls with such visions of purity and loveliness, what help can you hope to be to them in their temptations? If you are deceitful, if you are selfish, if you violate the proprieties of modesty and true refinement, if you are frivolous and trifling, if you care only for pleasure, if you are heartless and careless—do not deceive yourselves with the vain hope that in any high sense you can be your brothers' guardians in their danger. You may advise, you may implore with tears, when they begin to yield, but your entreaties will avail little, because your own life has been such as to forfeit and destroy your influence over them for good.

Let every sister take an honest pride in her brother. Throw around him the sacred influence of your purity and love. Help to build him up in noble manhood. Keep him always in your prayers. Interest yourself in his life, and with all the wealth of your sisterly affection strive to lead him to the bravest, truest and best things.

There is another side to this duty: brothers should also be their sisters' guardians. Every true young man knows what gallantry is and what it requires of him. He must be to every woman a loyal knight, ready to defend, to shield from insult—if need be, to risk life in her behalf. But to whom ought a young man to show his first and highest gallantry if not to his sisters? Can a young man be a gentleman, and yet treat his own sisters with less deference than he shows to other young ladies?

Besides, a brother should seek to shield his sister from evil influence. Every young man knows other young men. He knows those whose lives are impure, those who drink, those whose characters are not good. Can he be a true brother and allow such young men to be the companions of his pure and gentle sister? Can he allow her to lean on the arms of such men, looking up in their faces with confiding trust? Can he see a friendship growing between his sister and such men, and say nothing to warn the innocent girl?

Brothers should seek the good of their sisters in every way. They should not torment them. That is the way some big brothers treat their younger sisters; they tease them incessantly, sometimes almost worrying the life out of them. Surely this is not brotherly. Sisters have tender feelings. A poet said he would not enter on his list of friends.

"Though graced with manners and fine sense  
(Yet wanting sensibility), the man  
Who needlessly sets foot upon a worm."

Girls are a thousand times better than worms, and certainly a great, strong brother ought never to put his heavy foot upon his sister's tender feelings. Be manly to her. Do not tease nor torment her by your raillery. Do not think yourself so much wiser than your sister. If you really are, show it in your refinement, your delicate attentions to her, your chivalric treatment of her.

Thus brothers and sisters should live together in the home, not in mere cold unity only, but in tender love, mutually patient, thoughtful, kindly and helpful. They should do their part always in making the home happiness and sweetness complete. They should cultivate among themselves close and tender friendships. They should bear one another's burdens, and so fulfil the law of Christ.

#### ARRESTED 131 TIMES.

Not long ago a man was before a New York judge, who asserted that he had been arrested 131 times. We believe there is one disturber of society who has broken this record. We refer to the insidious disease consumption, which, when taken in time, is always arrested by the use of Dr. Pierce's Golden Medical Discovery. It has an unparalleled record as a cure for coughs, colds, and all forms of pulmonary diseases. It is a reliable tonic and blood-purifier, to be found at every drug store, and should be kept in every house.

I CANNOT think that man amiable, or even innocent, who, after the placidity and refreshment of a night's rest, can awake only to his resentments. He must forget the Being who sheds this balmy blessing over our shattered, perhaps perverted senses, and who enjoins the forgiveness of all injuries before "the sun goes down upon our wrath."—*De Vere*.

#### SURFACE MANNERS.

There is sometimes among the people we know a curious difference between the seeming and the real. Effusive manners, and showy, gushing style, often blind us at first to the real character of the lady behind the veil. The cordial woman who makes her guests so welcome, who is so attractive socially, is oftentimes the one with whom no servant can stay, and whose home is the very hot-bed of contentious dispute. Her husband dreads to thwart her lest her temper should get beyond control. Her children dread, but neither love nor respect her. Outwardly she is usually, however, quite in the fashion. She makes many new acquaintances, and is much sought after for her social qualities. She is usually scheming and ambitious within, but this is always hidden behind a mask of seeming social and philanthropic intent. She is very ready in surface sympathy, and will give help when called upon to do so, but never quietly and unostentatiously, and without letting her right hand know what her left hand doeth. And as soon as she becomes sufficiently familiar with any person, her true nature asserts itself in advice, fault-finding, insolence, interference, and general self assertiveness. When such people become really known, they are dreaded and avoided. If their social position is such that they cannot be wholly snubbed and dropped, they are tolerated for the sake of their relatives, but never loved and confided in. Those who know them best love them least, and praise them most equivocally.

On the other hand a really unapproachable old bear, ill-mannered, surly, and a decidedly objectionable member of society, so far as outward sauciness goes, may oftentimes prove to have a heart as soft as the lining of the chestnut burr. Many poor will, testify to his kindness and generosity, but his deeds are wholly done in the dark.

Quiet manners cover deceitful actions, and sometimes the thoughtless and heedless seemingly are, at heart, true as steel.

It is only the experienced readers of character, those whom a long and intimate acquaintance with the world have made wise and wary, who really understand this deceitfulness of surface manner, or else the rare and gifted few who intuitively take in character at a glance, as it were, by instinct. The latter are not often deceived by any outward seeming. Others, less gifted, naturally have to learn by sharp and not always pleasant contact with their fellows, that manners are a convenient cloak to be worn, like charity's to cover a multitude of sins and shortcomings, or yet to cover real worth from the prying eyes of the multitude.

In the forming of character, the young oftentimes have no harder task than the repression or cultivation of surface manners. To succeed in life, the petulant, and ambitious, and rampant spirit must be curbed. A little must be nipped here and pinched there, until the process of civilizing has curbed down the natural to some degree of sauciness. Acts become habits; and habits mould character. It is this educating process of guarding and watching our acts which makes the "manner of the man." And although we consider it a sophism to say the "manners maketh the man," they certainly do reveal the manner of the soul beneath, as well as conceal the processes of thought and springs of purposes to any but the argus-eyed.

Catarrh is a common disease, so common that snuffing and "hawking" reach you at every turn. Your foot slips in its nasty discharge, in the omnibus or in church, and its stench disgusts at the lecture or concert. The proprietors of Dr. Sage's Catarrh Remedy offer \$500 reward for a case of Catarrh which they cannot cure. Remedy sold by druggist, at 50 cents.

A TACIT but almost total change has been operated in the feelings and sentiments of the public, principally occasioned, doubtless, by the great ascendancy acquired by literature—that tree of knowledge of good and evil—which, amidst the richest and most wholesome fruit, bears others, fair in show, and sweet to the taste, but having the properties of the most deadly poison.—*Scott's Life of Napoleon*.

There is, perhaps, a difficult for us exact truth. A large part of the unconsciously would relate, essentially different even when we

For instance, it is a notorious witness even exactly alike, same scene, anxious to give it

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NOTHING IS all copular in their marvellous tending and beautif torturing, disfigur disease of the ski hair.

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Children's Department.

BE EXACT.

There is, perhaps, no one thing more difficult for us to do than to tell the exact truth. Imagination forms so large a part of the mind, that it almost unconsciously colours the incidents we would relate, and makes them seem essentially different from the reality, even when we mean to be truthful.

For instance, in testifying in court, it is a notorious fact that no two witnesses ever give their testimony exactly alike, when describing the same scene, and conscientiously anxious to give it just as it happened.

This, I think, is largely due to the fact that when young we do not learn to observe accurately; the three year old baby sees something he cannot understand; and give his own ideas of the incident, when, instead of correcting him, and teaching him exactly what has happened, we laugh at his cunning use of words and odd ways of seeing things, and let it go.

So, little by little, the habit of inaccuracy is formed, until we hardly attempt to give an exact relation of anything, thinking if we get within certain limits of truthfulness that we are doing very well.

A man, celebrated for his accuracy, said that he owed this quality to the following circumstance; he had a sister who was blind, and the love between them was so sincere and perfect that he tried his best to be eyes for her. So, every evening as the family gathered about the fire, he recalled every pretty scene or interesting incident of the day, for her benefit, and his feelings of tender pity for her infirmity made him feel that he must present these pictures with absolute fidelity, that she might see them with her minds eye, as he had with his bodily organ.

So he taught himself accuracy, until his description of any event was looked upon as almost photographic in its sincerity, and this quality made him both successful and famous in his business relations.

It is a quality we all might cultivate to great advantage. Most important is it to train our eyes to see, our ears to hear, and our tongue to tell, the exact and simple truth.

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NOTHING IS KNOWN TO SCIENCE AT all comparable to the CUTICURA REMEDIES in their marvellous properties for cleansing, purifying and beautifying the skin, and in curing torturing, disfiguring itching, scaly and pimply diseases of the skin, scalp and blood, with loss of hair. 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. Sold everywhere. Price, CUTICURA, 75c.; RESOLVENT, \$1.50; SOAP, 35c. Prepared by the POTTER DRUG AND CHEMICAL CO., Boston, Mass. Send for "How to Cure Skin Diseases."

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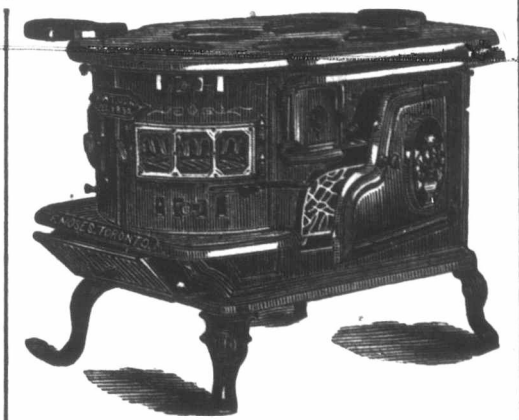
GRAHAME.—On Thursday, January 31st, at Oakville, Ont. Henrietta B. Grahame, the beloved wife of the Rev. W. E. Grahame, late pastor of Thorold, and second daughter of the late Rev. Prebendary Caswell, of Figbaldan, England.

THE BOYS WE NEED.

Here's to the boy who's not afraid To do his share of work; Who never is by toil dismayed, And never tries to shirk. The boy whose heart is brave to meet All lions in the way; Who's not discouraged by defeat, But tries another day. The boy who always means to do The very best he can; Who always keeps the right in view, And aims to be a man. Such boys as these will grow to be The men whose hands will guide The future of our land; and we Shall speak their names with pride. All honor to the boy who is A man at heart, I say; Whose legend on his shield is this, "Right always wins the day." —Golden Days.

MIRACULOUS — "My miraculous cure was that I suffered from kidney disease for about two years, was off work all that time. A friend told me of B.B.B., I tried it and am happy to say that I was cured by two bottles." Wm. Tier, St. Marys, Ont.

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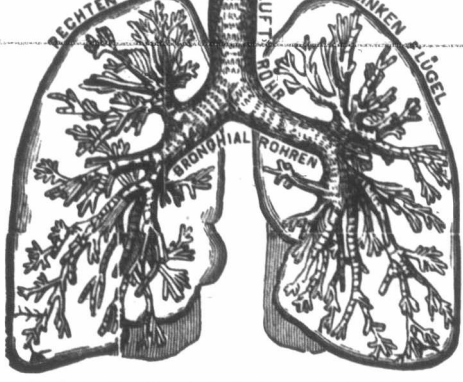
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FROM "LITTLE SUSIE'S SIX TEACHERS."

BY MRS. PRENTISS.

"Susy you were a good little girl at church this morning."

"How could I be naughty, mamma?"

"Oh! in a great many ways. One child could disturb fifty people."

"What could it do?"

"It could keep getting up and down on its seat. It could keep asking if service was almost done. It could turn over the leaves of the hymn-book and rattle them. It could gape, and yawn, and fidget. Or it might turn round and look right into other people's faces in a rude way."

Susy had seen children do all these things. Mr. Ought whispered that she had done some of them herself.

"Mamma," said she, "it is hard to sit still."

"I know it is, and that is one reason why it is good for you to go to church. You know you must sit still, and try to learn to do it. And it is well to learn to do hard things."

"What for do little children go to church?" asked Susy. "They don't know what the minister says."

"No, I know they don't understand much. But there are a good many reasons why they should go to church, even then. I cannot explain them all to such a girl as you are. But one reason is this. If they always go when they are children, they will be likely to go when they are grown up. Besides, nobody goes to hear what the minister says. We go to worship God. Even little Susy can please and honor Him by just sitting still in His house, and making no noise. And some of the blessing He has for the grown people, He showers down on the little ones who are brought there to get it."

Susy smiled. "I'll sit still, and maybe He'll shower some on me," said she.

"You needn't say maybe," said Faith. "You may say, He certainly will."

LITTLE SOMI.

A little girl of about twelve years old, Little Somi, read in the village school in the wild, tiger-haunted village of Bejjikarada, in the Telugu country, South India, where the high hills shut out the sun till eight o'clock in the morning, and the villagers all shut up the gate of the high fence which encloses each house as soon as the sun goes down in the cold weather. She was an apt pupil, and soon learned to read a little, and to sing many hymns. She asked two years ago for baptism, and was very grieved when she was told she was two young, as her father and mother were heathen, and cared not even to come to prayers. Last year we came again, and when the candidates for baptism were being examined, little Somi came and answered best of all; but still, though her father in the meantime had been often at prayers, and could, in the words of the teacher, 'talk like a catechist,' he did not want to be a Christian; so poor Somi was told to wait and pray for her father and mother. We went on to villages beyond, and came back after a fortnight. Mr. Cain, with fever on him, went straight to bed, and we had hardly got unpacked when Somi's old father came and said, 'I want to be baptised.' He was told to come after-

wards, and when he came he answered so well, and told us that God had spoken to him, telling him to arise and be baptized. We were rather surprised, when he was told to ask God for His Holy Spirit to keep him true, at his kneeling down there and then, and praying for the Holy Spirit. Mr. Cain was able to get up from his bed and baptize them the following day; and need I say that Somi's delight knew no bounds,—her prayer answered, and she and hers admitted into Christ's Church. Children, pray that God may keep them in His paths; for only those who have lived among heathen can realize, even a little, the terrible temptations which beset those newly brought to Christ; and as Somi's prayer was answered, so may yours be, and may we and they finally attain God's everlasting kingdom."

Best cure for colds, cough, consumptions, is the old Vegetable Pulmonary Balsam. Cutler Bros. & Co., Boston. For \$1 a large bottle sent prepaid.

A LITTLE PEACE-MAKER.

Only a few days ago a mother and her daughter, on their way from Philadelphia to Omaha, were changing trains at one of the passenger stations. Suddenly the girl caught sight of her father, a San Franciscan, on his return journey from New York. He had parted from his wife six years ago an account of some domestic infelicity. She called his name. "Oh, papa! There's papa!" and ran to him. He clasped her in his arms. But her work as peace-maker was only begun. "Now, come over to mamma," she continued eagerly—"Do speak to mamma. She has cried so much and has told me often how good papa always was." That appeal was irresistible. The husband and father looked at the wife and mother; he stepped quickly to her, they clasped hands, and the unlooked-for reconciliation was an accomplished fact. The west bound train bore away a reunited family. It was a scene to make angels sing for joy.

FEBRUARY.

The first month of the new year is gone, and here we are at the beginning of February, the last winter month! According to our new way of looking at things, we ought rather to say thirty days have gone, for you remember, children, we were to live this year by the day—that is, take a fresh start each day, instead of one for the month or year. If we could see you, we should like to ask how the plan is working. Perhaps some of you may write us about it. We should be so glad if you would.

It is pretty hard, you may be thinking, even to live right for one day. Yes, it is very hard for some people, almost impossible, while it seems easy for others. Haven't you noticed this yourself? Some seem to do right almost without effort; it is natural to them. Then, there are others who are always going wrong, even though they try to do right. They are always getting into trouble of one kind or another, both at school and at home. Can you think what makes the difference between them?

Jesus tells us what it is. He says if the tree is good inside, the fruit will be good; if it is bad inside, the fruit

will be bad. By this He shows us that to do right our heart must be right. There is no use trying to do right if we have an unclean heart within us. We must ask Him for a new one. Otherwise, though for a time, perhaps, we may think we are improving, and may make our friends think so, yet the bad heart inside will soon show itself. So, that if you do feel that there is just no use in trying, go to the dear Saviour, and ask Him what is wrong. He will certainly show you, and if it is your unclean heart that is the trouble, He will give you a clean one, and will come into it Himself and live there, and make it as easy for you to do right as it has been easy for you to do wrong.—*Parish Visitor.*

SLIPPERY PATHS.

This time of year you see boys with run and shout sliding along our sidewalks. It seems a very harmless pastime, and the boys, you may be sure, are only doing it for fun; and yet sad consequences sometimes follow, for the paths made thus so treacherously smooth betray many an unway walker into dangerous falls.

There is very common among young folks another bit of fun which also makes paths slippery, and in this case their own feet are the first to fall; this is the habit of making light of wrongdoing.

"Oh, I know you had to be carried to bed last night," says some girl to a young man who has been to an evening entertainment. She does not really think so; she is only poking a little fun at him.

Alas! Without putting it into words, that lad feels that if a nice good girl can speak so smilingly of getting drunk it cannot be such a vile thing after all, and so the path becomes slippery under his feet, and the danger of falling greater.

"Now, Fan, you know that's a story; why can't you learn to speak the truth?" This is playfully meant by the one girl, and playfully taken by the other, and yet—ah, yet!—clear-eyed Truth is less devoutly followed by those who thus take her name in vain.

And what is the result of speaking in this jocular way of our great enemy, the devil, as "the old gentleman," "the man from below," and so on?

Just this—that is rife amongst even Bible-reading people a secret, profound disbelief in any such being as the devil, and so, young readers, catching you on this slippery path of indifference toward him, he lures you to dreadful falls.

"Be ye therefore followers of God as dear children, and let there not be named among you filthiness, nor foolish talking, nor jesting, which are not convenient. Let no man deceive you with vain words."—*Selected.*

A GREAT SUFFERER.—That person who is afflicted with rheumatism is a great sufferer and greatly to be pitied if they cannot procure Hagyard's Yellow Oil. This remedy is a certain cure, not only for rheumatism but for all external aches and internal pains.

IN BETTER HUMOUR NOW.—"My son, aged eleven, was cured of an eruptive humour that covered his head and face with sores, by two bottles of Burdock Blood Bitters and Pills," testifies Mrs. Mary Fulford, of Port Hope, Ont.

EXPRESSIONS TO AVOID.

The lists of phrases and expressions to be avoided by young ladies of Wellesley College includes the following:

"I guess so," for I suppose so, or I think so.

"Fix things," for arrange things, or prepare things.

The use of "ride" and "drive" interchangeably.

"Real good" or "real nice" for very good or really nice.

"I have studied some," for studied some what, or "I have not studied any," for not studied at all.

"Not as I know," for not that I know.

"Try an experiment," for make an experiment.

"Had rather," for would rather, and "had better," for would better.

MOTHER'S, SPEAK LOW!

I know some houses, well built, and handsomely furnished, where it is not pleasant to be even a visitor. Sharp, angry tones resound through them from morning till night; and the influence is as contagious as measles, and much more to be dreaded in a household. The children catch it and it lasts for life, an incurable disease. A friend has such a neighbor within hearing of her house when doors and windows were open, and even Poll Parrot has caught the tune and delights in screaming and scolding, until she has been sent into the country to improve her habits. Children catch cross words quicker than parrots. Where mother sets the example you will scarcely hear a pleasant word among the children in their plays with each other. Yet the discipline of such a family is always weak and irregular. The children expect just so much scolding before they do anything they are bid; while those in many a home where the low, firm tone of the mother, or a decided look of her steady eye is law, never think of disobedience either in or out of her sight.

O mothers, it is worth a great deal to cultivate that "excellent thing in a woman," a low, sweet voice. If you are ever so much tired of the mischievous or wilful pranks of the little one, speak low. It will be a great help to you to even try to be patient and cheerful, if you cannot wholly succeed. Anger makes you wretched and your children also. Impatient, angry tones never did the heart any good, but evil. You cannot have the excuse for them that they lighten your burdens any; they make them only ten times heavier. For your own, as well as your children's sake, learn to speak low. They will remember that tone when your head is under the willows. So, too, would they remember a harsh and angry voice. Which legacy will you leave to your children?

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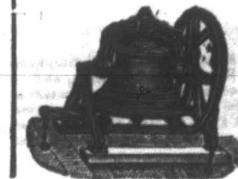
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