

# Dominion Churchman.

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA

Vol. 15.]

TORONTO, CANADA, THURSDAY AUG. 1, 1889.

[No. 81.]

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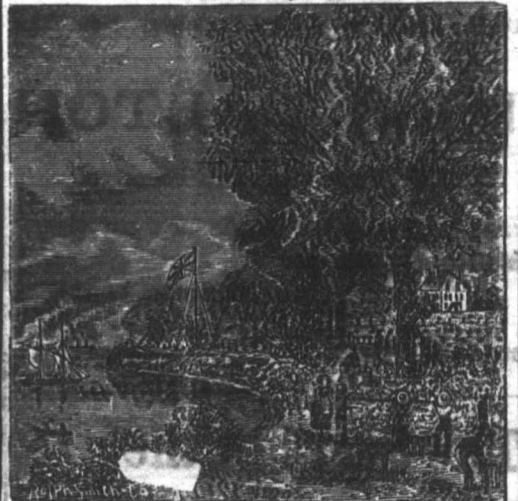
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## LESSONS FOR SUNDAYS AND HOLY DAYS.

Aug. 4th.—SEVENTH SUNDAY AFTER TRINITY.

Morning.—1 Chron. 21. 1. omans 4.  
Evening.—1 Chron. 22; or 28 to v. 21. Matt. 18, 21 to 19. 3.

THURSDAY AUG. 1, 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.

THE CHURCH TIMES ON SUNDAY CARS.—It is impossible to withhold sympathy from the employees of tramway companies, in their efforts to win for themselves a release from the slavery to which they are practically reduced. Sixteen hours' work every day is clearly more than any man ought to give, even in return for adequate remuneration. But the whole question of the hours of labour is one which no amount of legislation will ever solve, and we believe Mr. Bradlaugh is quite right in his contention that the matter must be left for settlement by combined pressure on the part of the men exerted against those employers who manifestly disregard the commonest claims of humanity. The tramway companies, but not they alone, are great offenders in this respect, and being corporations without souls, the matter to them is one of mere pounds, shillings, and pence. It is here that the responsibility of the travelling public, which provides the dividends, comes in, especially of the Sunday travelling public. The directors pretend that the demand for their cars on Sundays comes chiefly from people who utilize them to go to and

from their several places of worship. The statement is undoubtedly a pretext, for the numbers of those who make use of the tramway cars for this purpose are infinitesimal compared with those who use them for their Sunday "outing." There must, under existing conditions, be a certain amount of Sunday travelling, but for all that there might be a great deal less than there is, and if those who ease their conscience by giving a tract to the conductor as they pass into a car, would go further and walk to church, they would probably make little difference in the traffic returns for the day, but they would take from the directors the opportunity of attempting to shift the blame of the Sunday labour of their men to the shoulders of church-going people.

KEEP THE RECORD.—In several English Churches a tablet is kept in the vestry on which are inscribed the names of the Rectors from the earliest times. It would be a good custom for our Canadian Churches to adopt this practice. We are making history just as valuable for our successors as the men of preceding centuries, and it will be very interesting for succeeding generations to see who were the clergy in charge of our parish churches in past days.

A CASE OF VIVISECTION.—We beg special attention to a sermon by Canon Norton, of Montreal, in our issue of the 18th July, on party spirit and party tactics in the Church. The sermon was a piece of literary vivisection, performed with all the coolness and skill of a practised anatomist. How the party leaders felt on reading it we cannot realise, having never been subjected to a knife so keen as that used by the eloquent and high-minded preacher. Taking a general survey of the Church we cannot but feel some disposition to pity the men who have so long lived upon the excitement of strife. They are like fish drawn out of the water, for the very element in which the partisan revelled has changed or is changing, so that his sources of vitality are fast becoming sources of destruction. The Church owes Dr. Norton a debt of gratitude for his outspoken discourse.

THE HAPPY FAMILY SCOLDED.—The Rock talks thus plainly to its friends, who, as we showed in an article of last week, are split into two sections who are at open war.

Ritualists can abuse each other roundly, as vehemently, in short, as other Christians do. In their organs in the press there are at times delicious morsels of censure against their own brethren. We light occasionally upon curiosities of literature of this order, and we have more than once culled for our readers choice specimens. Those whose pride is the use of Sarnum can elevate contemptuous nostrils against those whose proclivity is towards the Roman use. One calendar for worship is derided and sneered at by the admirers of another calendar. Ladies of fashion could not be more contemptuous about the bonnets and dresses of their rivals than are the congregations of more than one church which we could name towards the worshippers at another church, although to our uninitiated gaze the vestments and the posturing in each would look identical. Yet notwithstanding all this the Ritualists are well drilled, and they discern exactly the line at which they must hold their steps, and they rally peremptorily at the trumpet call when summoned to war against what they regard as the common foe. We would that they should in this respect teach our Evangelical brethren a lesson. For when our Evangelical brethren come together everyone "hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation," and we must confess it is not edifying. There was a stinging irony in the Dean of Durham's allusion to us at the annual meeting of the E.C.U., when he said to his friends there, "Let them be firm and uni-

ted; let them not follow the example of the other 'happy family' elsewhere," an appeal which was received by the audience with shouts of laughter. We expose ourselves to such derision, and, however humiliating it be to us, we had better understand that it is so, and learn even from an opponent.

NOISE VERSUS ENTHUSIASM.—When General Booth says (in the North American Review) that enthusiasm is good for the enthusiast, valuable in its influence on the crowd, and necessary to perseverance in hard work, most people will be inclined to agree with him. But when he says, "No enthusiasm allowed here" is the motto of most Churches, he makes an assertion which he will find it very difficult to prove. If he turn to the Church of England he is confronted with the inexorable logic of facts, as shown in the brilliant yet solid work of the last thirty years, not to mention all that was accomplished in bygone days. If he means another branch of the Catholic Church, the Church of Rome can show an equally good record in the shape of enthusiasts. If he looks even to the various sects outside the Salvation Army, there has been no lack of enthusiasts to adorn their annals. It will be sufficient here to mention only the numerous sisterhoods, the devoted priests, the various brotherhoods (conspicuous amongst whom are the Cowley Fathers), the munificent and earnest laymen in connexion with the first-named; while as to the second, all the world is now ringing with the name of Father Damien, the earnest Roman Catholic, as it was ringing a few years ago with the name of David Livingstone, the earnest Nonconformist. How many of these quiet enthusiasts, besides the two last-named, have laid down their lives for the good of their fellow men it would be impossible to enumerate here, and how many are still prepared to risk them the records of the Central African mission alone afford sorrowful yet triumphant proof.

While, however, it is impossible to allow General Booth's cool assumption of the exclusive monopoly of religious enthusiasm for his sect, or to agree with the absurd manner in which his followers show their zeal, it would be equally foolish to condemn all outward manifestations of religious feeling. And in connexion with this subject it will not be out of place to make a few remarks on the want of warmth which is sometimes so painfully observable in the public services of the Church. In this there is decidedly room for improvement. Under this category may be mentioned the want of warmth in welcoming strangers, the soulless reading (!) of the Lessons, the inarticulate and perfunctory mumbling of the sublime words of the Church's Offices, the slovenly rendering of the music, and the feeble way in which, as a consequence, the congregation take part in it, and other matters which prevail in some of our places of worship.

DANGERS OF UNSETTLING FAITH.—If we remember rightly there is a warning given by a distinguished living divine in one of his sermons against proselytising, as it is dangerous to upset long cherished beliefs. He compares this process to taking up a plant by the root and transplanting it. Now a plant may be poor of its kind, but alive, but uproot it, change its soil, and it dies. It is sad, but undeniable that many who leave the Church of Rome go over to theism. Several such cases have occurred this year. The latest is that of a Mr. Matthew, of Bath. This clergyman was, until quite recently, a vehement controversialist, of much talent, he was a zealot in seeking perverts to Rome. His mind seems to have become unsettled by controversy, and he has now thrown off not only the Papacy, but all faith in Christianity. We beg our party zealots to think this over, as they are doing infinite mischief by their efforts to disturb and harass the minds of our people by polemical tracts and other devices of strife.

## OUR NEXT ISSUE AUGUST 22nd.

In consequence of taking our Annual Holiday, our next issue will be the 22nd of August.

## SUNDAY STREET CARS.

There is an agitation afoot in Toronto to have the public cars run on Sundays. Without going into the question in its religious bearings, we simply affirm that on the whole we believe such a change not likely to enhance the comfort, happiness, or well-being of the artisan or laboring classes, in whose interests this Sunday traffic is desired. It is a very poor argument to say that because a certain number of rich men drive to Church on Sundays, therefor poor men ought to have public conveyances provided for them to use from early morn to late at night on this day of rest.

The analogy drawn between a coachman in private service and a street car driver or conductor, is not remarkable for honesty. Were any gentleman to demand his coachman to be on the box from 6 a.m. to 10 or 11 p.m. on Sundays, as the carmen would have to be, the demand would be met by a blunt refusal—but then no gentleman could ask such outrageous hours of service, as the public would demand from car drivers were the cars to run on Sundays. The public has no soul, no conscience and no heart. The drivers and conductors of Sunday cars would be the unpitied victims of this inhuman abstraction. The less said then about private carriages being used on Sunday the better, for as an argument for public cars these vehicles are wholly outside the question, that is, unless the cars are restricted to the same very limited service as the private carriage, which is about one hour consumed in a trip to and from morning service. The rich man's-carriage argument does not go far enough—or too far. If those with light purses must be provided on Sundays with similar facilities to those enjoyed by the rich, then we must open all the Saloons on Sundays, because the wealthy have a cellar of wine to add to their enjoyment on Sunday. Do working men, do those who desire street cars on Sundays, wish to be put, by having Saloons open on Sundays, on a level in point of convenience with the owner of a wine cellar? We believe that Sunday streets cars would inevitably lead to Sunday Saloons—as they have done elsewhere.

The cars could not be put on the streets on another day without compelling a large body of men to work on that day, in most cases greatly to their dislike, and much to the annoyance and discomfort of many wives and families. Working men, we are satisfied, have no desire to tyrannise over their fellows who would, by Sunday car traffic, be compelled to work the greater part of a day on which others are resting. The car servants are now in a pitiable condition as to their hours of labor, they are abominably overworked in this respect, and to deprive them of Sunday would be a cruel oppression. To give these men another

day "off" would be no equivalent for Sunday—that day is consecrated to rest, to family life, to social re-unions, to public worship, it is a general holiday, and no other day provides the same privileges and enjoyments. Let our people have parks and open spaces conveniently placed, with decent domestic surroundings, and they will not be anxious to be running up and down on street cars, depriving other men and families of the privileges and blessedness of the Lord's Day rest.

The *Church Times* has some pertinent remarks on this topic which will be found on the first page.

## THE CHURCH AT HOME.

Just as abroad the demands upon the Church were never greater nor the prospects of her extension brighter, so at home the summons to evangelize the teeming millions of the old country grows more urgent upon her year by year; and to the latter call, as to the former, she replies with keener activity and with fresh and fresh exertions of her strength. The work of Foreign Missions has often seemed to answer the most fully to the literal injunction to the Apostles—"Go ye forth;" but the following words are express—it is to "every creature" that the Gospel is to be preached; this is the essence of the charge. It took a long time for people to learn that, even with a vigorous branch of the Church Catholic long planted in England, there were heathen in our midst to whom the message of life must be carried with all the evangelistic fervour, with all the holy violence that is by some considered only in place in outlandish regions, in the dark continents, and among quite uncivilized men. Now it is impossible not to see, just as it was once hard to see, that the old organization of the Church, which has done such excellent work of old, and is still so full of vigour and promise, is not sufficient to cope with all the exigencies of these times, even in respect of the mother country. The tending of the old familiar folds is one thing. To form new ones to meet the growing requirements of an age of swift change and of rapid increase in the numbers of the people is another; and the last is as incumbent as the first.

In the last fifty years the population of England has increased from 16,000,000 to 26,000,000, and it is only necessary to go back for a period which in the history of a nation cannot be called long to reach a time when the people of this land numbered not much more than the number contained by the London of to-day. The crowded life of the great cities of the present age is a new and peculiar feature in the problem. The increase in numbers merely, great as it is, is no measure of the increase of the difficulties that attend the work of caring for their spiritual state. Many painful events have made it very plain that nowhere is there greater moral and religious destitution than among great herded masses of the artisan poor, that no places are more inaccessible to the twin spirits of religion and civilization than

the crowded purlieus of a great city, that nowhere is it so possible to lead a life essentially heathen, and free from all Christian influence, as in those dreary wide-spread tracts of sombre sameness where the toilers dwell. The people at our gates are often the farthest from us. To an intense consciousness of this the English Church has long since awoke; she will not have it said that while she is lavish in her devotion to the task of carrying Christianity into distant lands, and to strange nations, there is a whole people about her precincts here at home, sitting in great darkness, and not even looking for the light. Here, then, is the sphere for a display of the Church's missionary energies. It is worth noticing that the movement which has stirred the English Communion in these days has not been, as some people appear to suppose, a self-centred and self-regarding one. It has not consisted merely in efforts to build up the waste places in the wall of the old spiritual Jerusalem. It has been a complete and not a one-sided renewal, of life. The age has seen the revival, intense in its fervor, of Anglicanism at home, and its extension in a not unlike state of vigour, throughout the Colonial world and the dependencies of the British Crown. Foreign missions have grown and flourished. Lastly, Home Missions—missions in an especial and painful sense—have challenged the Church's loyalty, and in no instance have her children responded to the call with greater readiness or more enthusiasm than in the case of this new-formed sphere of missionary labour.

And the results are good. The Primate is not given to exaggeration, and it is he who tells us that there was nothing new to say about the Home Missions of the Church "except to report constantly new progress, constantly new expansion." Nor is this a work that people may excuse themselves for not seeing. It is before their eyes. It needs only to be continued and extended: and even the most ordinary professor of Christianity, whatever he may think or say of foreign missions, will not deny the efficacy of this work, for in its success or failure are involved the fortunes not merely of religion generally, or of the faith itself, but of civilization, of morality, of good government, of political progress; while for the believer himself this work will have a special grace and attraction: it gives to the Christian laymen the opportunity of putting his own earnestness to the proof, and in East London he may learn, as many have learnt or are learning, to realize more intensely the Christian life. Contact with such work reacts. It reacts upon the Church and upon the members individually. If, as it has been said, the work of spreading abroad the Faith among the nations is, as it were, the Confessional of the Churches: may not this be the case equally when the mission work which is putting a Church to her trial is work close at her hand, and when the Church to be tried is an old, long-established, spiritual Communion, used in her home life to walk in the old ways, and therefore not likely perhaps to respond easily and without losing her balance to tremendous

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changes in the world around her? A Church which reissues from this ordeal with enhanced strength and with rekindled hopes, which is zealous to do penance for her negligences in the past with redoubled efforts in the present and in the future—such a Church need not fear to meet any dangers which may threaten her from any quarter. Whether as against politicians who would disestablish her or against religious bodies which make light of her utility or her claims, she will be able fearlessly to assert her place and her calling.—*Church Times.*

THE WANTS OF MANKIND A WITNESS FOR CHRIST.

THERE is something more considerable and urgent than even the wishes of mankind, namely its wants. Now, the first, and most pressing, I do not say the greatest, want of mankind is the victory over physical and material evil. Pain, sickness, accident, death are universally felt to be essentially evil; there may be elements of good under certain conditions mixed with them, but no one doubts that they are evils. It is impossible not to desire their alleviation, removal, extinction, but there is not the smallest ground for supposing they will ever be removed. Let the strides of science be never so continuous, never so gigantic, it is hopeless to eliminate disease. Cholera and scarlet fever still reign supreme in their terror-stricken and disastrous domains, even if small-pox has found an antagonist to dispute its sovereignty, but the most sanguine of the votaries of medical skill must decline to predict the time when disease shall have vanished at his touch, or at least must fail to gain any credence in doing so; and great and beneficent as are the triumphs of mechanical invention and its victories over material drawbacks, it is obviously impossible to banish accident from the category of physical evils. These things must always leave a vast area of unsupplied want in human nature, nor is it conceivable that human nature will ever be otherwise, for in that case it would cease to be human nature. The want, then, is not less permanent than real; it is inherent and characteristic. Is there any hope capable of dealing with this want? Christ when he was on earth was largely occupied with works of healing, which undoubtedly in individual cases adequately met the want, and those who accept His works in their literal significance cannot doubt that they were typical instances fraught with infinite promise for the race. But if so, then there is reasonable and valid hope that in the kingdom of God this want shall be fully dealt with.

But there is a greater want in mankind than that of the removal of physical and material evil, and that is the want of a remedy for moral evil. Great as are the physical wants and miseries of our race, there can be no question that they are largely due to and incalculably increased by the presence and prevalence of moral evil. Think of the annals of crime and the terrible witness they bear to the existence

of some radical defect in our nature that it is impossible to get rid of or to mend! And crime is but the index that points to the motion of the unseen works and mechanism within, and registers its character and its degree. The cause of crime is the taint of the nature. And in all ages this has been felt, and in every nation. The conscience of mankind pleads guilty to the charge of sin, as is evidenced by the ten thousand ways in which men have endeavoured to deal with sin, but always without adequate effect. I believe it to be characteristic of the Gospel alone as a system of religion, that it comes with the distinct promise and proclamation of the remission of sin; not framing a network of prescriptions whereby the forgiveness of sin may with difficulty be secured, but boldly declaring and venturing to affirm that sin is forgiven. Now if this is the distinctive mark of the Gospel among the religions of mankind, it presents, at all events, a very significant feature, and offers to supply a most pertinacious and oppressive want as nothing else has ever promised to do. It challenges, therefore, our approval, not upon its own merits, as a proposed remedy about which there can be no doubt, but rather upon its credentials and the degree of authority with which it appears to come. At least it is only too plain that human nature is defective and sinful, and stands in need of the kind of remedy which the Gospel of Christ offers to give.

Doubtless this fact alone is no proof that the Gospel of Christ is able to give it; but there are these two points to be born in mind. First, that confessedly there is nothing else capable of dealing with this matter of sin, if the Gospel be not; for to say that sin is a necessary evil, or that it is part of the entire constitution of things, is simply to give up the contest, and not to conquer; and, secondly, not only is there a large body of persons who persist in maintaining that the Gospel has done everything for them, but also it is surely self-evident that after all there is a vast amount of good in action, effort and influence that is legitimately and directly traceable to the Gospel, and to nothing else. And if the professed triumph of the Gospel is its power over sin, we may thereby discern in the fitness of its adaptation to the felt wants of man in the matter of sin a very sufficient indication of its real and intrinsic character; and so the wants of mankind in this respect become a source of very strong testimony to the character of that which professes to deal with and supply them.—*Rev. Professor Stanley Leathes, D.D.*

FASHIONABLE IMMODESTY.

At least, I suppose it is fashionable in some degree, otherwise we should not find the 'fast,' i.e., the fashionably immodest, girl tolerated in society. She is not liked; the young men hate her fastness and her slang, and despise herself, even while they bandy insolence with her.

How lovely a thing is a quiet-mannered, modest, merry, and sensible English maiden! The hateful idea of attracting men to run after

her does not enter her mind; and for that very reason, and because of her quiet modesty, she is sought by young men. They will 'lark' with the fast girl; they will choose the quiet, modest maiden for a wife. They do not really hold that the qualifications which are most to be desired for the future companion of our life, and mother of our children, is, to be considered as 'great fun,' and to be handy in chaff and slang, in her maiden days. To allow liberties to be taken, and to take liberties with young men, is not the way to win their respect. It is an injury done to them by those whose influence should, and might, be so helpful to the mind and character of the grosser sex. Chivalry dies in the atmosphere of the fast girl's vulgarity and coarseness. Delicacy and refinement sicken and wither in the sirocco of her breath. Brutality in the germ is fostered by her behaviour.

See how this comes about. To the young man, modest at first, and diffident in female society, a fair maiden is as a goddess, aye, and even 'every goose a swan.' He is in the age of poetry; his heroines are all that is sweet, tender, delicate—in one word, womanly. His very shyness comes from depth of reverence. It is good for him to feel thus. 'Whatsoever things,' in him, 'are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, these things are fostered in him by the awe with which the sweet severity of pure maidenhood strikes upon the inexperienced youth. He will be on his best behaviour; he will cultivate courtesy, chivalry, delicacy of manner, selflessness, generosity of heart, in the presence of this strong, weak creature.

Then she pours upon him a douche of chaff, of familiarity, of mere rudeness, of vulgarity, of slang!

Conceive the revulsion! Consider the harm she has done to her own sex, in his estimation, and to himself! Where are his splendid, his high-flown ideas? Where his deep reverence and awe of the simple majesty of Maidenhood? Toads crawl on the marble of his palace in the air; the slug's slime is on the lillies of the garden of his poetic soul; the angels of his heart's heaven are seen to be but on the level of barmaids and ballet-girls. It may be, an irreparable injury done to the impressionable human soul. Early reverence for woman has much of religious reverence in it, and love and belief in woman is the forerunner, in many a young heart, of love and belief in God. With her fashionable Billingsgate, her rude ways, her unwomanly chaff and laugh, the fast girl cruelly disillusiones the simple soul. Whatsoever high and holy feeling there was in his heart, it may be, irretrievably injured. Yes, Dagon, in falling, has dented and crushed in the Ark of God! Dagon! Aye, a Divinity he thought it. But it is a monstrosity, humanity linked with a monster.

These be strong words, does any one say? They are not strong enough; and, truly, strong words are needful for the times.

A lovely and a wholesome thing is a true English girl. She wins respect wherever she

goes, and respect is soon allied with love. So natural, so charming, the choicest specimen of the choicest thing in this beautiful, sad world. A thing to cheer and to comfort, a ray of brightest sunlight which glorifies all that it rests upon, a thing of beauty, which is, in truth, a joy for ever.

Alas! the change when we see an affected creature, lisping æsthetic drivel, 'quite too too,' &c., or, even worse, aping the man! She swaggers, she throws one thigh over the other as she sits, and, with impudent face, bandies chaff with 'the men'; she dons the sporting cap, the coat, the whole habit of the male—ominous of her assuming the garment which we do not mention, if she succeeds in deluding some weaker specimen of the stronger sex to link his destiny with hers. In the worst cases she will pollute her cherry lips and balmy breath with a cigarette; probably she stops short of oaths.

But the feminine girl dresses femininely. And, even in feminine dress she keeps the *modest mean* of 'the fashion.' Her hat or bonnet does not rake the sky; she is content with being the sweet thing, Girl, and aims not at emulating the tall thing, Poplar. She *must* (for she is human) in *some* degree disturb and rearrange, with the evil thing, heel, God's balance for the body; but she does not insert leathern stilts under her own pretty heel; far less will she crush the vital parts of her shapely body to attain the ugliness of a wasp-like waist (wilful waist, making, indeed, woeful want—of breath and health). Therefore her nose retains its pristine hue, and approaches not the hue of that of the drunkard. She is modest in her evening dress, avoiding the style of the life models at the Royal Academy of Arts. In a word, she is a modest, piquant, natural, charming English girl, 'a little rose-bud,' set, it may be, with wilful thorns, but with the sweet moss of delicacy and becoming reserve gracing the open petals.

—I. R. V. in *Church Bells*.

#### THE PETRINE CLAIMS.

ONE of the most able works on this branch of our controversy with Rome, by Dr. Littledale, thus sums up the whole argument, which presents against the Romanists an impregnable position.

To sum up: The points successively raised, and (it is submitted) proved, in the foregoing enquiry are as follows:—

1. That the claim to teach and rule the Church Universal, as of privilege, in virtue of a special inheritance from St. Peter, made on behalf of the Popes of Rome, does not satisfy any one of the seven conditions required by Roman Canon law in all cases of privilege.

For (a) No document constituting them such heirs, and annexing the privilege to the inheritance is producible, or so much as thought to have ever existed.

(b) The document alleged as conferring this privilege upon St. Peter himself is not certain and manifest in wording for this purpose, but obscure and enigmatic; so as to have been diversely interpreted from the earliest to the latest time since its promulgation.

(c) When strictly and literally construed, it contains no express gift of either teaching or ruling authority; which accordingly cannot be read into it.

(d) It is exclusively personal in wording, and is therefore limited to St. Peter singly.

(e) It contains no clause contemplating or empowering its extension to any other person than St. Peter.

(f) The interpretation actually put upon it by Ultramontanes denies, interferes with, and encroaches upon the rights and privileges of all other Patriarchs, Metropolitans, and Bishops of the Church universal.

(g) It has been habitually exercised with excess and abuse, and has thus been long since forfeited, assuming that it ever existed.

2. Holy Scripture, construed as a legal document tendered in evidence of the Petrine claims, not only fails to corroborate, but directly contradicts them.

3. The liturgies, as evidence of the mind of the whole church, and remounting to remote antiquity, recognize no supreme authority as vesting in St. Peter himself, not to say any persons claiming to inherit from him.

4. The great majority of the eminent Fathers of the Church interpret the three great Petrine texts in St. Matthew xvi., St. Luke xxii., and St. John xxi., in a sense contrary to the Ultramontane gloss; and thus make the gloss untenable by Roman Catholics, who are bound to interpret Scripture only "according to the unanimous consent of the Fathers."

5. The Canons and Decrees of the undisputed General Councils of the Church, and those of a large number of provincial and other local councils down to the middle of the 15th century are wholly incompatible with any belief in the Petrine claims having been currently received throughout the Church.

6. The Acts (as distinguished from the formulated decrees) of the Councils, those of many Popes, and of many eminent Fathers, are incapable of being reconciled with the Petrine claims.

7. No trustworthy or even probable evidence is adducible for the fact that St. Peter was ever Bishop of Rome.

8. Not only is a case for the Petrine privilege destroyed, but the breaks in the chain of prescription are so numerous and serious as to make it impossible to establish the Petrine claims on that basis.

9. Even if there ever had been a Petrine succession, with devolution of the Petrine privilege in the see of Rome, it has been entirely annulled and voided by demonstrable and incurable flaws, so that no valid pope has sat for more than four centuries, or can be secured in the future by any now existing machinery in the Church of Rome.

#### UNITY OUT OF CHAOS.

We have endeavoured to show that the Ancient Church of England (pruned and cleansed—not cut down and replanted—at the Reformation) is not one of divers 'denominations,' but the true offshoot of Christ's Church Catholic, planted in the far distant years in England, and having taken root there, until its roots were established, and its branches filled the land. And this in protest against the disloyalty of

English Churchmen, who would class the grand historic Church of their baptism, with the many sects, some of yesterday, and the oldest of some 800 years ago. Then, further, we proceeded to reduce to absurdity the foolish fallacy, continually put forward in justification of such traitorous conduct, that all 'phases of belief' being equally indifferent, that all unite as one army against the common foe. No other idea save this, that the varying opinions of many minds are of equal value with the Faith once for all delivered unto the saints—no other idea save this can at all explain the possibility of this wild fallacy ever being seriously entertained. Supposing, however, the false premises to be granted, that the Faith is only one among many opinions, it was, we hope, conclusively shown that the conclusion could not be accepted, viz., 'Therefore, bodies of men holding opinions diverse, contending, irreconcilable, antagonistic, may march as one army against the enemy.' It was, we think, demonstrated convincingly that unity there could not be in chaos.

Yet unity is desirable, is desired. We who are members of the 'Home Reunion Society' do thus give proof our desire, and of the yearning of our hearts towards our brethren, for since we speak against them we do earnestly remember them still, and our heart is troubled for them. And *Church Bells* (in whose weekly peal this present bell is taking part) hath in each number a chime-page sacred to sweet unity. Alarms our Bell will and *must* ring; direct they must toll; as joy-bells they peal forth on occasion; with church-going chimes they make constant music for the hearers; but never more sweetly do they come and go upon the heart than when they ring out the peal calling brethren to unity, ever with a haunting echo in their refrain of a Name which seems in this thing also to urge 'every man to do his duty.'

Ring out the old, ring in the new;  
Ring, happy bells, across the snow;  
The year is going, let him go;  
Ring out the false, ring in the true!

The year is gone when these words appear in print. May the 'jangling and the wrangling' of bells not yet 'all in sweet accord,' of 'sweet bells jangled out of tune and harsh,' indeed go with the year. But to get the peal into sweet accord we must take for our motto the last line of Tennyson's famous stanza:—

'Ring out the false; ring in the true!'

False unity; mischievous fallacies; the seductive voice which cries, 'Peace, peace, when there is no peace; the weak expediency which would run up a temporary wall daubed with untamped mortar, but useless in the shock of trial—ring them out! Ring out the false! Yes; but with what consequences upon this seemingly harsh act? 'Ring out the false, ring in the true!'

You have heard the bells, before the ringing, jangling and jargoning in the tower—uneasy and perplexed; now, a pause; now, one troubled clang; then, further jangling. No music in this; no unity—how can there be unity in chaos! But there is a control over the confusion; a master mind over-ruling all. The ringers are steady with a purpose; seeming harshness and dissonance there must be in the preparation, in the transition-time—the transition of time from the bells hanging idle and dusty in the tower to their waking up to life—seeming harshness and jangling, until lo! a hush, a quiet moment; the bells are poised, each on the stay. Each ringer takes his stand, grasps his rope, and the word is given. Clear in the melody, completely in harmony, the delicious cadence falls upon the listening world—harmony out of discord, melody out of confusion, unity out of chaos!

'Peace and good will; good will and peace;  
Peace and good will; to all mankind!'

Aye, to brush away the cobwebs of mock unity is to prepare the way for the strong links of the true. And true unity is not to be had by agreeing to be dis-united. No, it is to be had by seeking the old paths, by going back to old ways; by resuming the watchword of Evangelical truth, together with Apostolical order!

The Church of England has both. Let earnest men—the more noble-hearted among those who differ from us—bring this to the test. Let them study the formularies of the Church of their fathers, and let them compare these with that which was done and that which was taught in the earliest and purest times. But this is, really, what had been already done for us by the fathers and the martyrs of the Reformation. One great object of the Home Reunion Society is to place before Nonconformists the true and very teaching of the maligned, misunderstood Church of England. How many, among even their pastors and teachers, have taken honest pains to arrive at this? How many among them have studied so much as Harold Brown on the Articles?—not to speak of Pearson, and Hooker, and Waterland, and Bull? Have sticklers for Baptism by immersion read the English

Church baptismal service? Have objectors to the word 'regeneration' in connexion with baptism, taken the trouble to sever their interpretation of the word from that of the Church in her teaching? Aye, first, 'Ring out the false!'—the misunderstandings ignorant, and the misinterpretations malicious; and then, 'Ring in the true!'

Let not those for whom we yearn stubbornly determine to bend and bind Truth to their side. Let them rather be of those wise who, if needs be, will determine to 'cut prejudices against the grain' and choose to be on the side of Truth.

May we not say to them, 'In returning and confidence shall be your rest, your strength?' By return to the mother's sheltering wings, from which they have strayed, singly, or by two and threes, over wilds, where they may lose their way and starve; wilds where hawks hover and weasels watch; by return to her wings can unity alone be obtained, and safety with it. The 'downward grade' will else slope more and more towards the Avernus of error. The confusion will else become worse and worse confounded. Unity in chaos there cannot be. For unity out of chaos let us pray!—L. R. V. in Church Bells.

**A FEW IMPORTANT FACTS AND STRONG PROBABILITIES IN CHURCH HISTORY.**

The Lord Jesus declared (St. Matt. xxiv. 14) that 'this Gospel of the Kingdom shall be preached in all the world, for a witness unto all nations,' and then shall 'the end come.' Many consider that our Saviour, in the primary intention of the words, signified by the term 'all the world' the entire Roman Empire; and by the term 'the end' the fall or end of Jerusalem and the Church and the State of the Jews. And this probably is correct. If so, then our Saviour assures us that before A.D. 70 the Church existed here in Great Britain; because Great Britain, or at least what we now call England, was part of the Roman Empire. If this is the primary meaning of the words, then it is certain, from Christ's own words, that the Church was in England on or before A.D. 70. There are strong reasons to believe that the Church existed here during the first century. Thus:—

1. Bran the blessed, father of Caractacus, was hostage in Rome for seven years, learned Christianity there, and returned home about A.D. 58.
2. It is quite possible that during the years between St. Paul's first and his final imprisonment at Rome, he may have visited England.
3. Claudia (2 Tim. iv. 21), who married Pudens at Rome, almost certainly became one other means of bringing the Gospel to her native country, England.
4. Some writers state that the Gospel was preached in Britain before it was preached in the then heathen city of Rome.
5. The writings of men of high authority suggest that the Church was in existence in England very early and during the first century. It cannot be proven at what date the Church was set up, or by whom. No one knows how it first reached many places in the world. But the Church almost certainly existed in England before A.D. 70; and was probably introduced into different parts of Britain by different people, possibly by all or some only of those above mentioned, and by many others.
6. It is probable that many of the traditions and stories that have come down from early ages, touching the introduction of the Gospel, or Church or Kingdom of God, into this country, have been exaggerated in details; and that men have made statements which cannot now be proven. Nevertheless, it is almost certain that many, if not all, of those traditions and stories are 'founded on fact.'
7. It is quite clear that the Church had extended greatly into Britain when, in the year 308, under the persecution ordered by the Emperor Diocletian, St. Alban was put to death at the place which bears his name.
8. The Church continued in Britain, sometimes putting forth some energy and extending itself; but, according to Gildas (who died A.D. 470), too readily becoming careless and worldly.
9. The Saxons invaded and conquered Britain after the Romans withdrew from Britain, which they did finally in A.D. 426. The Saxons were relentlessly cruel and daring. They were idolaters, and the Church was fearfully injured by them. Rapine and destruction appear to have marked their progress wherever they conquered. It is, however, in accordance with the genius of true Christianity that some few should be faithful; and although the ravages of the Saxon hosts were scathing, it seems probable that amongst the conquered Britons who became prisoners and slaves, many an 'unknown martyr,' like Antipas, would maintain the Church amidst every ordeal.
10. For the most part, however, the Britons were driven into Wales, and along the west coast called Strathclyde; but it is plain that the Church continued, and probably would have ultimately converted the Saxon conquerors, when the feeling of opposition

natural in conquerors to the vanquished had faded away.

11. As it was the Church was maintained with much vigor and purity in Cornwall, Wales, and Strathclyde; and there are proofs of its missionary spirit, which would have doubtless led to its endeavor to act upon the Saxon invader, whenever the Saxon would listen to British teaching.

12. Before this occurred, or was likely to occur, except only in a few instances, the Church in Ireland and the Church in the North Country were full of zealous activity to effect the conversion of the new inhabitants of Great Britain. Then came also St. Augustin from Rome (about A.D. 596). It should be remembered that at that time Rome had not gone aside from the faith, as she has since gone aside, until she has, of late years, decreed monstrous errors as dogmas to be believed. Nor would the fact of a branch of the Church sending forth missionaries to an island whose inhabitants were all heathen, and becoming the means of the conversion of those heathen, oblige the converts to adopt any errors which the missionaries might teach, because they also taught the truth. These converts or their successors would be doing what was right, if, in after years, they saw any errors in the teaching given by the missionaries and renounced them.

13. But in England the Saxon heathen were taught with much success by the Christians of the northern parts and of Ireland, as well as by Augustin; and the old British Church was ready to bring her influence to bear, only that the conquerors would not as yet permit it.

14. And, indeed, the teaching of Augustin differed little, as to doctrines or matters of any essential importance, from those other portions of the Catholic Church already existing in these islands. The differences were chiefly (what must seem now to many trifling and unimportant) as to the time of observing Easter, and concerning the way of baptizing, and of the tonsure. On these points, indeed, the ancient British Church ultimately yielded, whether wisely or unwisely, whether for good or for evil, it may be difficult to determine.

The Church became in after years more solid and more active; adopting, too, still later on, many of the errors which gradually developed themselves in the Church of Rome—often, indeed, showing much disquietude concerning these errors; and ultimately, after a fight extending through many years, throwing those errors over, and not making the blunder too frequent on the Continent, of, as it were, starting a new Church with a new constitution, but happily cleansing herself of all the errors of Romanism, and adhering strictly, closely, and with resolute determination, to the old Catholic and Apostolic faith in its fulness and purity.

God grant that she may continue faithful and true to this only sure and honest course of action.—G. V. in Church Bells.

**THE ETHICS OF THE TURF.**

We cannot forbear largely quoting from a remarkable article under the above title in this month's *Contemporary Review*, by Mr. James Runciman. It is the most conclusive indictment against the immorality of racing as at present conducted which has ever been drawn up, and it was from the pen of a man who believes in racing, betting, and legitimate bookmaking; therefore it is not the verdict of an outsider. He pictures the turf as "a vast engine of national demoralization" by which "the life-blood of Britain is tainted." "The bookmakers are usually publicans, barbers, or tobacconists; that is to say, the smaller fry of bookmakers, for there are professionals, three or four of whom turn over "on the average about half a million each per annum. One firm who bet on commission receive an average of five thousand pounds per day to invest." "One well-known bookmaker coolly announced last year that he had written off 800,000. of bad debts." "A strange, hard, pitiless crew are these same bookmakers." Mr. Runciman dissects with sharpest scalpel the diseased tissue of our social life. The plague-spot of gambling has entered into the vitals of British society, depraving and corrupting it everywhere. Men who have never seen a race, who know nothing of the points of a horse, who could not recognize the famous racers if they did see them, "are rotting away their souls and destroying the remnant of their manhood, over a game which they play blindfold." "The fair human soul no longer shines through those shifty, deceitful eyes; the men have somehow sunk from the level of their race." The affairs of their country are nothing to them; poetry, art, and all beautiful things are contemptible in their eyes. They dwell in an obscure twilight of the mind, and their relaxation, when the serious business of betting is put aside for awhile, mostly lie in the direction of sheer bawdry and abomination." He speaks of this condition and says "the portentous symptom of pu-

tridity is always in evidence." "The disease of their minds is made manifest by their manner of speech; they throw out verbal pustules, which tell of the rank corruption which has overtaken their nature." "There is one peer of the realm—a hereditary legislator, and a patron of many Church livings—who is famous for his skill in the use of certain kinds of vocables. In five minutes he can make you feel as if you had tumbled into one of Swedenborg's loathsome hells; he can make the most eloquent of turf thieves feel envious, and he can make you awe-stricken as you see how far and long God bears with man."

Of race meetings generally we read this: "Go to any suburban race meeting (I don't care where you pick,) and you will fancy that hell's tattered demagogues have got holiday." "Here is a queer kind of world which has suddenly arisen! Faith and trust are banished; real honesty is unknown; purity is less than a name; manliness means no more than a certain readiness to use the fists." "Everyone knows that the ground is palpitating with corruption." There came lately upon the turf a young simpleton with a ready fortune of a quarter of a million, and in nine months they had "rocked" him of every penny and he was posted as a defaulter for 1,400. Jockeys are now petted, and one upon his honey-moon was admitted into the royal box at the theatre.

"And what is the life history of the jockey? A tiny boy is bound apprentice, and submitted to the discipline of the training stable; he goes through the long routine of morning gallops, trials, and so forth, and when he begins to show signs of aptitude he is put up to ride for his master in public. If he is a born horseman, like Archer or Robinson, he may make his mark long before his indentures are returned to him, and he is at once surrounded by a horde of flatterers who do their best to spoil him. There is no cult so distinguished by slavishness, by gush, by lavishness as jockey-worship, and a boy needs to have a strong head and sound, careful advisers, if he is to escape becoming positively insufferable. When the lad Robinson won the St. Leger, after his horse had been left at the post, he was made recipient of the most frantic and silly toadyism that the mind can conceive; the clever trainer to whom he was apprenticed received 1,500. for transferring the little fellow's services, and he is now a celebrity who probably earns a great deal more than Professor Owen or Mr. Walter Besant. The tiny boy who won the Cassarewitch on Don Juan received 1,000. after the race, and it must be remembered that this child had not left school. Mr. Herbert Spencer has not earned 1,000. by the works that have altered the course of modern thought." "Income tax has been paid on 9,000. a-year by a jockey not over six and twenty years old, and another paid on 10,000. The stories about pulling horses, deceiving the handicapper, bribing the jockeys, and dodging the fools who abound, constitute in detail a horrible photograph of turf life. We have but room for one that has become notorious: "A noble lord ordered a miserable jockey to pull a horse so that the animal might lose a race; the exalted guide of youth was found out, and deservedly packed off the turf; but it was by an accident that the stewards were able to catch him. That legislator had funny notions of the duty which he owed to boyhood; he asked his poor satellite to play the scoundrel, and he only did what scores do who are not found out."

**Home & Foreign Church News.**

From our own Correspondents.

**DOMINION. MONTREAL.**

MONTREAL.—Synod notes and reports having been fairly before us recently, your correspondent trusts that ere the last echo dies, a word or two on the Cathedral Synod Service may yet be of some interest. The grand reverberating Amen! Amen! Amen! rolled through the church from choir and organ with wonderful pathos after the admirable sermon by Canon Mills—John 17, v. 19—"And for their sakes I sanctify myself." Then, too, at the opening of the service, only one Psalm was read, and being the 18th morning, the one chosen was the 90th, reminding the congregation of the young and the old among the clergy and laity, who, during the foregoing year, had passed away. The past Synod, is the more notable, as it brings the Diocese to the eve of our good Bishop's jubilee of ordination, hence the suggestion, that in future, the Bishop's address be delivered "ex cathedra" in the Church comes opportunely. May His Lordship be spared to deliver many a Synod address in this

Cathedral Church! Perhaps the assertion that Synods have rather outlived their usefulness should not pass quite unchallenged. One good suggestion in addition to the foregoing, was, that the Synod sermon should in future be in the evening, instead of the morning, so that business men might be able to attend. Another suggestion, which in our opinion well deserves a trial, was that the reading of the Rural Deans' reports should also be in the evening during Synod week, because they contain in fact a summary of the work done in the Diocese during the foregoing year. Yet another practical suggestion was that something be done by way of qualifying Lay Delegates to become more thoroughly prepared for the discharge of their really important duties, and that they should not be allowed to withdraw till the end of the session.

**ONTARIO.**

EGANVILLE.—The picnic held by the congregation of St. John's Church on Dominion Day was a pronounced success. Utmost order prevailed throughout the day, the people worked with a will and the net proceeds amounted to \$225. This sum has been already applied to reducing the debt on Church shed and hall; balance still due \$238. Preparations are being made for the erection of two more churches in this mission—one at Isamore, 25 miles distant from the centre, and one at Lake Dore, 6 1/2 miles out. Ten years ago, when the present incumbent took charge, the mission also included the present mission of Rockingham, and the two-thirds of the Cobden mission, enough yet remains to give employment to two active men.

PETAWAWA.—A very handsome stone and marble baptismal font has recently been placed in the church of All Saints, here. It is the gift of the Children's Church Missionary Guild, Ottawa, per Miss Reiffenstein, and will be a lasting memorial of the revived life in the Church by which the young and tender ones of Christ's flock are led to give offerings in time, labour or money for His work in our mission fields. Very great pleasure has been expressed here at receiving so beautiful a gift, and much gratitude to Miss Reiffenstein and the children.

**NIAGARA.**

MOUNT FOREST.—During the last two weeks Church work has been going steadily ahead in this parish. Three garden-parties or receptions were tendered to the Rev. Reginald S. Radcliffe, Rector of East Saginaw, Michigan, one at Mrs. Orr's charming residence at Mount Forest; one at Farewell, at Mr. Hugh Morrison's residence; and one at the Tighe settlement—it is needless to say that they were all a success, the gross receipts reaching the handsome figure of \$119; and that the presence of Mr. Radcliffe amongst his old flock was a treat that they all thoroughly appreciated. During his short visit the Rev. R. S. Radcliffe preached both in town and country to overflowing congregations; we are glad to state that he is enjoying excellent health and spirits, and is full of earnest helpfulness with regard to his great work in the United States for God.

**ALGOMA.**

THESSALON.—The Right Rev'd the Lord Bishop of Algoma preached an eloquent sermon to a large and appreciative congregation in the Church of the Redeemer here, on Sunday evening, June 30, taking for his text Galatians vi. 7th verse. The church was crowded to the doors, many having to go away, not being able to obtain admission. Five candidates were presented to His Lordship for confirmation by the Incumbent, Rev. P. G. Robinson. The new church built last summer is a neat and pretty little building, and is generally well filled. The Rev. P. G. Robinson, who has lately been admitted to Deacon's orders, has had charge of the congregation since last October, and is very popular with the people. He is a hard and faithful worker, and is ably seconded in all his undertakings and work for the church by his wife, Mrs. Robinson, who is an enthusiastic and energetic worker. The church unfortunately labours under the disadvantage of having a debt upon it of \$485, which should be paid off this summer, in order that the church may be consecrated. Will some kind friends lend us a helping hand in getting this debt paid off? There is a Sunday school in connection with the church, and a Bible class of eighteen members, under Mrs. Kennedy, who is an able teacher. Please address all contributions and communications, which will be gratefully acknowledged, either to the Incumbent, Rev. P. G. Robinson, or to the Churchwardens, Messrs. W. L. Nichols and S. A. Marks, Thessalon,

Ont. The Incumbent of the Church of the Redeemer, Rev. P. G. Robinson, gratefully acknowledges the receipt of some books for the Sunday school library, given to Mrs. Robinson, in Toronto, by Messrs. Rowell & Hutchison, the Willard Tract Society, and Wm. Gooderham, Esq.

**THE CHURCH IN THE UNITED STATES.**

(Letter from our New York Correspondent.)

NEW YORK, July 24th.—The various changes and additions advocated in the report concerning liturgical revision sink into comparative insignificance when set alongside those which are proposed for the Holy Communion Office. With one exception these are very good—so good and so much in the line of restoration to ancient models as to cause considerable doubt whether they will be adopted by the Conventions. One thing entirely in their favor is the fact that they have the approval of the Bishop of New York, who, if any one, fairly represents the metropolitan diocese and in his own person embodies the sentiments of the Church within his jurisdiction. And when to his name is added that of a fellow Broad Churchman, well known in New York and one who as rector of Calvary Church, was a power in the community, Bishop Thompson, of Mississippi, it may well be argued that the "broad" element in the Church which has not lapsed into latitudinarianism and into agreement with the heresies of those of that wing who would fain abolish Moses and the Prophets, is content to accept the provisions of the report in their integrity. To these names add that of the Chairman, the Bishop of Albany with his excessively conservative ideas on Church reform, and that of the progressive Bishop of Pittsburgh, the Bishop of New Hampshire serving as a most respectable representative of the via media school, High and Dry, and the report should command something more than a mere respectful hearing from the House of Bishops. The strongest opposition and the most formidable will come from the framers of the defunct "Book Annexed," and their devoted adherents. Of these, Dr. Huntingdon, of Grace Church in this city, commands quite a following clerical and lay, chiefly the latter, and as he was on the former committee and had more than a finger in the "Book Annexed" pie he and his will assuredly be heard from. In like manner Dr. Phillips Brooks of Trinity church, Boston, the apostle of the Unitarians, who is anxious to eliminate all distinctively sacerdotal and sacramental teaching from the Prayer Book, will bring his heavy artillery to bear upon the Eucharistic Office; and, put it as you like, his name is a tower of strength. Undoubtedly, also, the extreme Low Churchmen will lead a phalanx, however thin the line may be, of opposition that will command respectful hearing in the House of Deputies, while the extreme High Churchmen to a man, joined by quite a number of their brethren who are doctrinally as high, but in ritual are not up to their level, will join their forces in opposing that additional rubric which allows of that irreverent stampede which ensues in nine churches out of ten at the conclusion of the Prayer for the Church Militant. In the debates which will ventilate the whole matter of liturgical revision some tubs must be thrown out to appease the Protestant whale, while some sops must likewise be tossed to placate the ritualistic Cerberus. But the "stampede rubric" will pass, if every other suggestion goes by the board.

Of another thing we may also rest assured that with quite a multitude of the deputies the ideas of such liturgiologists as Drs. Gold, Hart, Egar, and Scope will go for naught. It is unfortunately too true that Americans have, as a rule, but the slightest reverence for antiquity. They look upon it, as scientists do on a dodo, only with much less respect, a dodo being of some scientific value, while the rust of antiquity is had in honor only by obscurantists, by old fogies, fossils, whose opinions are altogether out of date, mummies whose suggestions are those of a bygone, even of a foreign regime. American progress demands American ideas. America is a nation *sui generis*: her Church, therefore, must stand out as altogether American, with a liturgy that shall be altogether national. Those holding these views belong to the iconoclastic wing in Church and State,—men who wish their new brooms would make a clean sweep of anything that has not been printed at the very latest since 1776. And there will be plenty of them in the Convention of 1889, and their leader will be the Rev. Phillips Brooks, D.D., rector of Trinity church Boston, as already mentioned. Fortunately, however, while the Rev. Dr. Davies, Bishop elect of Michigan, one of the committee, will add the weight of his to those of the other bishops on the committee, his successor in the House of Deputies will be on the side of the revisionists in the House of Deputies, and will be able to influence no few.

SOME OF THE CHANGES IN THE LITURGY.

While the committee has not even hinted at, far less

restored the old introls of the First Prayer Book of Edward VI. (1549); it has said nothing against their being used, as they are used instead of an introl hymn before the celebration as the celebrant and ministers enter the chancel. But it has provided for the omission of the Decalogue and suffrages—provided they be said once on each Sunday, when there are two or more celebrations of the Holy Communion. When that is the case the Kyrie eleison of the ancient liturgies may be sung, as was appointed by the book of 1549. The Gloria in Excelsis has not been restored to the place it held in 1549, immediately after the Kyrie, but still remains as in the present office, where it so fittingly does duty as a hymn of thanksgiving for the reception of the Holy Communion, the permission to substitute an appropriate psalm or hymn in its stead during Lent and Advent or on fasting days being still granted. After the Gospel shall be said or sung "Thanks be to Thee, O Lord," while just before the offertory the priest shall say, "Let us make our offerings to the Lord with reverence and godly fear." The word "militant" shall be omitted in the succeeding invitation to pray for the "whole state of Christ's Church." The form as it at present stands, while an improvement on the restrictive Anglican formula "Christ Church militant here on earth," still suggests the idea that in the Paradise of God the faithful departed have still some fighting to do, instead of being at rest. The proposed form clearly conveys the doctrine that the Church on earth and the Church in Paradise enjoy "mystic sweet communion" and naturally help each other by their prayers. If it does not mean this, it means nothing at all, and the alteration is unnecessary. That the revisers intend it shall teach this doctrine is proved by the substitution of the following after the words "any other adversity" in the same prayer:—

"And we also bless Thy holy Name, for all Thy servants, who, having finished their course in faith, do now rest from their labors. And we yield unto Thee most high praise and hearty thanks for the wonderful grace and virtue declared in all Thy saints, who have been the choice vessels of Thy grace and the lights of the world in their several generations; most humbly beseeching Thee to give us grace to follow the example of their steadfastness in Thy Faith, and obedience to Thy holy commandments, that, at the day of the general resurrection, we, and all they who are of the mystical body of Thy Son, may be set on His right hand and hear His most joyful voice: Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world," &c.

After this the deluge—in the shape of the rubric:—"Here the priest shall pause for a space, in order that such as are so minded may withdraw." In defence of this, and in opposition to the argument that this rubric will go far to create a breach between the Anglican Church and the Church in America, one bishop, a member of the committee assures me that such a rubric is contemplated by the Upper House of Convocation in England, and he thinks it will be approved by both the English Convocations. It is also urged that as people will go out after the prayer for the Church Militant, and that many, not baptized or not members of the Church would be compelled to go out then, according to primitive custom it is better to have the exodus brought about decently and in order, so as to avoid the irreverence accompanying the present practice. But there is no doubt that the rubric is aimed at non-communicating attendance, which is very much on the increase in the Church, and that instead of educating the people to go out, it would be the correct way and the more Catholic to teach them that attendance at the whole Liturgy is the primitive and divinely ordered practice of Christendom. This teaching is now becoming more and more the rule, it seems very inconsistent, therefore, that a rubric contradicting it should be inserted by the Church in General Convention assembled. Over this rubric, as well as over the last, "There shall be no celebration of the Lord's Supper, except there be some to communicate with the priest," a hard battle will be fought. But even should the last be carried it cannot be observed, as no priest celebrating where only two or three are assembled, or indeed when only one person is present, will stop to ask if any and how many,—for the word "some" is very indefinite—intend to communicate with him. All that can be affected by the rubric is to prevent the priest unaccompanied by a server, from beginning a solitary celebration—a thing which is never done now, with no rubric, except that of common sense, to forbid it.

A very proper change is the provision that the proper preface for Ascension-tide shall be used for nine days after, as is also that which prescribes that the Prayer of Humble Access shall be removed to a place immediately before the administration and after the rubric, "Here may (better let stand as now shall) be sang a hymn. This is another alteration dictated by common sense, as such a prayer for the next reception of the Body and Blood of Christ has no meaning be-

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fore the consecration, when as yet Christ's Body and Blood are not yet present. Fitting also is the change in the Prayer of Consecration of "we and all others who shall be partakers" &c., into "whatsoever (in this Church or any other, in this communion or any other) shall be partakers." But why not move the Consecration and Absolution to their 1549 place after the Consecration Prayer? These comprise all the changes in and additions to the Liturgy. How many shall pass the ordeal of sifting in October next, and how many shall be adopted as the deliberate choice of the Church in 1892, he would be a bold man who should attempt to prophesy.

SOME CHURCH JOTTINGS.

The Archbishop of Dublin, Lord Plunket, will visit the United States towards the end of September and will be present at the sittings of the General Convention, where, as in his tour through the States, he will plead before American Churchmen the cause of Church reform in Spain. With our experience as would be reformers of the Roman Church in Mexico, and the knowledge of the principles of Senor Cabrera, the bishop-elect of the reformed congregations in Spain, and with what is called Church reform in Cuba in evidence before us, the Archbishop must not expect very much sympathy.

The alumni of Trinity College, Hartford, Conn., have just participated in the delights of a mutual camping out gathering at Mount Gretna, Pennsylvania. Their host was Mr. Robert H. Coleman of the clan of 1877, a millionaire iron man of the district, as princely in his charities as he is in his wealth. To accommodate the party nearly 800 in number, he built a camp, approached by a narrow gauge railroad with its rolling stock specially built for the occasion and carried up by wonderful engineering skill to the lofty summit of "Governor Dick." Every tent was beautifully fitted up, floored, and lighted, gas lamps were lit in the "streets" between the rows of tents; special trains were run on the Sunday to Lebanon—for the campers only, and Bishop Rubison, the assistant bishop brought over to preach to them. In the numbers present were the most potent, grave and reverent signors of the faculty, President Smith, Bishop Coleman, of Delaware, priests, lawyers, doctors, editors, merchants, newly made B.A.'s, and beardless undergraduates. All met on common terms of equality and for a week had a grand time.

Bishop Bedell, the venerable prelate of Ohio, who has not only virtually resigned his see on account of age and infirmities, but has also returned to the diocese the episcopal income paid him for the first half year of 1889, is living in the Dakota Flats, Central Park, this city. He is wheeled about in a wheel chair, but enjoys a vigorous intellect in spite of his years and the inroads which paralysis has made in his constitution and frame.

Of 122 churches in the diocese of Central New York, 55 have been built and 40 consecrated by Bishop Huntington, who last year confirmed no less than 1,128 candidates, many of them converts from the sects, and several of them ex-sectarian ministers.

The comparatively poor parish of Christ Church, Elizabeth, N.J., during the ten years incumbency of the present rector, the Rev. H. H. Oberly, has contributed for all purposes \$87,780.10. During the same period there have been held 10,529 services including daily Matins and evensong, which during the 35 years' existence of the Church have never been omitted. Over 1,000 communions have been annually made during the last five years, 964 persons have been baptized, and 291 confirmed. The clergy—two in number—have paid over 5,000 visits and the district visitors over 15,000. A mission chapel has been built, a new organ has been put in, and a proper chamber built for it. Except a trifling debt on the mission chapel the church and its property are absolutely unencumbered. Many a much richer congregation makes a much poorer showing.

SKETCH OF LESSON.

7TH SUNDAY AFTER TRINITY, AUG. 4TH, 1889.

The Transfiguration.

Passage to be read.—St. Luke ix. 28-36.

Often we see the disciples perplexed and downcast by the mysterious sayings of Jesus, often we find them wondering at the marvels both His words and works showed them, and often very naturally we find them putting their own worldly construction upon those marvels, to convey to their unenlightened minds some measure of the truth about His sacred Person and His precious work for man. We have in the lesson to-day another scene of wonder, more words of

mystery, and yet an incident which, however full of deep spiritual instruction, was one calculated to encourage at least the favored three—Peter, James and John.

Perhaps towards evening, which would account for the sleepiness of the disciples (v. 22). Jesus and His three followers climb up a steep mountain side to a lonely place, far from the haunts of men (S. Mark ix. 2); they reach the level, all is dark and still, and while they rest, He, a little distance off, prays (v. 28).

But suddenly they awake; a bright and dazzling light shines about them, a glorious contrast to the darkness of a short while before. No wonder they were amazed. Let us consider

I. WHAT THEY SAW.—i. *The Glory of Jesus.*—He was transfigured. His face had become bright as the sun. The very fashion of his countenance was altered, and his raiment was white and glistening as the light (S. Matt. xvii. 2). How this must have astonished them. They had known Him as the Carpenter of Nazareth—one they could speak to, walk with, and eat with, and perhaps feel no deep awe at his presence; but how was He now changed? Like what they knew not, for such glory they had never seen before. It must be heavenly—the glory of the King of Heaven, whom, as such, as yet they knew not.

ii. *The companions of Jesus.*—But besides their glorified Master, they saw two other figures there, and both of them also glorious (v. 31). One was the great Lawgiver Moses, and the other was the great Prophet Elijah—the greatest men the disciples had read of in Holy Scripture. Both had fasted miraculously, as Jesus had (Deut. ix. 9; 1 Kings xix. 8); both had wondrous visions of God (Exod. xxxiii. 18-23; 1 Kings xix. 11-13); both had passed out of life mysteriously (Deut. xxxiv. 5-6; 2 Kings ii. 11); and both had now come from heaven to talk with Jesus. How their appearance would add to whatever ideas the disciples already had about their Master's greatness!

II. WHAT THEY HEARD.—i. *The Conversation.*—The appearance was a real one, the disciples not only saw—they also heard. A conversation was taking place about His death, as about a thing planned out, designed by God, and to be carried out at Jerusalem—the very place where they expected Him to reign as king—what could it all mean? But now, as Moses and Elijah are about to depart, Peter speaks. To his mind it is all glorious, he wonders why they should go—he wishes to prolong the happiness—he would make three booths, and so hold, as it were, that bright scene to earth. But that could not be. This is not home of final abiding glory, a glorious shining cloud cornered them and upon the ears of the wondering apostles falls something more wondrous yet.

ii. *The Father's Voice.*—What says it? What it said at the baptism of Jesus. "This is my beloved Son." It is God telling them who this humble and despised Galilean is. How well-pleased He is in Him, and how, though right to hear Moses and the Prophets, they must, now that He has come, hear Him. What wonder that the disciples when they heard that voice could have no more. Humanity falls prostrate, stricken with terror before such awful mysteries (S. Matt. xvii. 6), and can only be reassured when the mysteries are past and the voice—the gentle voice of His Human and Divine Saviour finds, bids it, with the outstretched hand of help—to "arise and be not afraid" (S. Matt. xvii. 7).

From this great event these three disciples would learn at least three things:

- 1st. What the real glory of Jesus had been and should be.
  - 2nd. What His relation was to the Law and the Prophets—these not against but with Him, and He superior to them.
  - 3rd. The necessity of His death.
- And these three disciples being eye witnesses of His Majesty were to proclaim these facts, and thus further the interests of the work He came on earth to do.

IF I COULD ONLY KNOW.

"Casting all your care upon him; for he careth for you." 1 Peter v., 7.

If I could only surely know  
That all these things that tire me so  
Were noticed by my Lord—  
The pang that cuts me like a knife,  
The noise, the weariness the strife—  
What peace it would afford!

I wonder if He really shares  
In all these little human cares,  
This mighty King of Kings;  
If he who guides through boundless space  
Each blazing planet in its place,  
Can have the condescending grace  
To mind these petty things!

It seems to me, if sure of this,  
Blent with each ill would come such bliss  
That I might covet pain,  
And deem whatever brought to me  
The loving thought of Deity,  
And sense of Christ's sweet sympathy,  
Not loss, but richest gain.

Dear Lord, my heart shall no more doubt  
That thou dost compass me about  
With sympathy divine,  
The love for me, One crucified,  
Is not the love to leave my side,  
But waiteth ever to divide  
Each smallest care of mine.

A STRANGE BUT TRUE STORY.

A wealthy farmer, who cultivated some thousands of acres, had by his benevolence endeared himself greatly to his large staff of labourers. He had occasion to leave the country in which his property was situated, for some years, but before doing so, he gave his people clearly to understand that he wished the whole of the cultivated land to be kept in hand, and all the unreclaimed moor and marsh lands to be enclosed and drained and brought into cultivation; that even the hills were to be terraced, and the poor mountain pastures manured, so that no single corner of the estate should remain neglected and barren. Ample resources were left for the execution of these works, and there were sufficient hands to have accomplished the whole within the first few years of the proprietor's absence.

He was detained in the country to which he had been called. Those whom he left children were men and women when he came back, and so the number of his tenantry and labourers was vastly multiplied. Was the task he had given them to do accomplished? Alas! no. Bog and moor and mountain waste were only wilder and more desolate than ever. Fine rich virgin soil by thousands of acres was bearing only briars and thistles. Meadow after meadow was utterly barren for want of culture. Nay, by far the larger part of the farm seemed never to have been visited by his servants.

Had they been idle? Some had. But large numbers had been industrious enough. They had expended a vast amount of labour, and skilled labour, too, but they had bestowed it all on the park immediately around the house. This had been cultivated to such a pitch of perfection that the workmen had scores of times quarrelled with each other because the operations of one interfered with those of his neighbour.

And a vast amount of labour had been lost, in sowing the very same patch, for instance, with corn fifty times over in one season, so that the seed never had time to germinate and grow and bear fruit; in caring for the forest trees, as if they had been tender saplings; in manuring soils already too fat, and watering pastures already too wet.

The farmer was positively astonished at the misplaced ingenuity with which labour and seed and manure, skill and time and strength, had been wasted for no result. The very same amount of toil and capital, expended according to his directions, would have brought the whole demesne into culture, and yielded a noble revenue. But season after season had rolled away in sad succession, leaving those unbounded acres of various, but all reclaimable soils, barren and useless; and as to the park, it would have been far more productive and perfect had it been relieved of the extraordinary and unaccountable amount of energy expended on it.

Why did these labourers act so absurdly? Did they wish to labour in vain? On the contrary! They were for ever craving for fruit, coveting good crops, longing for great results.

Did they not wish to carry out the farmer's views about his property? Well, they seemed to have that desire, for they were always reading the directions he wrote, and said continually to each other,—"You know we have to bring the whole property into order." But they did not do it.

Some few tried, and ploughed up a little plot here and there, and sowed corn and other crops. Perhaps these failed, and so the rest got discour-

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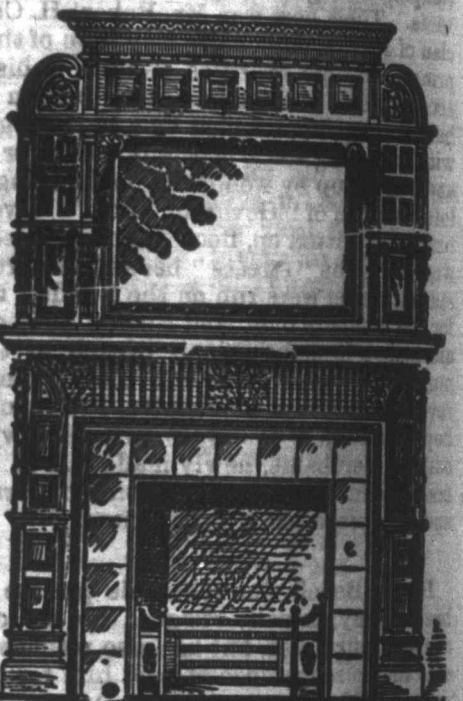


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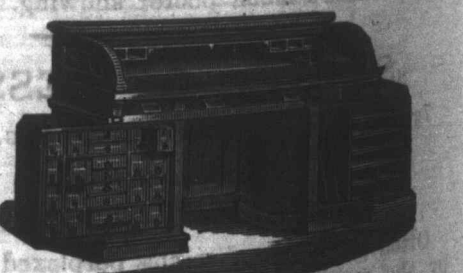
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aged? Oh, no; they saw the yield was magnificent; far richer in proportion than they got themselves. They clearly perceived that, but yet they failed to follow a good example. Nay—when the labours of a few in some distant valley had resulted in a crop they were all unable to gather in by themselves, the others would not even go and help them to bring home the sheaves! They preferred watching for weeds among the roses, in the overcrowded garden, and counting the blades of grass in the park, and the leaves on the trees.

Then they were fools surely, not wise men. Traitors, not true servants to their Lord?  
"Ah! I can't tell! You must ask Him that! I only know their Master said, "Go ye into all the world, and preach the Gospel to every creature," and that 1,800 years afterwards they had not even mentioned that their was a Gospel to one-half of the world.

HYMN TO THE HOLY SPIRIT.

Gracious Spirit, Heavenly Guardian,  
Lift we now our hymns of praise  
To Thine honour, Who dost guide us  
Safely through our earthly days:  
Gracious Spirit, to Thy glory  
Grateful anthems now we sing,  
Who through paths of earth dost lead us  
To the Palace of our King.

Holy Spirit, Sanctifier,  
Deign within us aye to be:  
Grace to use Thy grace, O grant us,  
That we yield ourselves to Thee:  
When Thou callest, that we answer,  
When Thou leadest, that we go  
Swiftly on the way Thou pointest,  
Treading where Thy light shall show.

Blessed Spirit, bary, with us,  
Thy continual guidance give,  
That by Thee in all things governed,  
Guided lives we aye may live:  
So upon our journey lead us,  
Till at length we have attained,  
Through Thy sure protection o'er us,  
Where the final goal is gained.

E. M. D.

THOUGHTS ON THE LORD'S PRAYER.

There are a number of beautiful prayers in our venerable book of Common Prayer. Common Prayer! The very words reveal their character. All people, nations, and tongues may use them, so fully do they express the needs of all.

But there is one prayer more simple, yet more grand, expressive, and comprehensive than any others, and also more frequently repeated. Repeated—yes—is it as often prayed? Do our hearts really ascend to the throne of Grace when we offer that petition which we first learned at a mother's knee?

"Our Father,"—what a loving, tender, relationship—how restful the scene of such a possession.

"Which art in Heaven." Always, ever there, waiting to be gracious. And, though "dwelling in the high and holy place, with him also that is of a contrite and humble spirit."

"Hallowed be Thy Name." Let us pause here. What a fearful thought, that even as these words pass our lips we may be actually dishonouring that Name. How frequent a transgression of the third Commandment there may be with regard to this.

"Thy kingdom come." Our share in the hastening of it—how much? One life made happier each day? One "little one" suffered to enter the kingdom?

"Thy will be done in earth, As it is in heaven." Does sin reign within? Is self supreme? Do pride and wilfulness gain the mastery? If so, is it thus His will is done? Are these things so in heaven?

"Give us this day our daily bread." Food for the body—yes, for the soul and spirit also. For the body we seem to have more faith to expect an answer. But that spiritual food, the "Very Bread" sent down from heaven, are we in earnest in our desire for that—are we frequent in our reception of it?

"And forgive us our trespasses, As we forgive them that trespass against us." How dare we nourish an unforgiving spirit, when every day, every hour, we need ourselves the precious gift of pardon! and, "not until seven times, but until seventy times seven" must our forbearance extend.

"And lead us not into temptation." Do we never rush wilfully into it? Do we study, in a spirit of prayer, what really are temptations to us, and, when known, do we avoid them?

"But deliver us from evil." He Who taught His loved ones these words, and Who Himself prayed them for us (S. John xvii. 15, 20), gave His precious life for the fulfilment of the same. Oh, the comfort of it! "Who gave Himself for our sins, that He might deliver us from this present evil world." But yet again the sadness of the question—Do our lives testify to this deliverance?

Then the glorious conclusion, the full beauty and truth of which we shall never understand until, in His kingdom above, we shall join in the blissful, unending worship of the "power and the glory" which "is for ever and ever."

Let us then reverence this prayer of our Lord's own inimitable teaching; using it more humbly, more earnestly, with a deeper, fuller appreciation, with a clearer understanding of all it embraces—not only in our public utterances, but also in the secret chamber, when the door is shut, and we pray to our Father in secret.

"And thy Father which seeth in secret shall reward thee openly."—Penny Post.

VULGARITY.

No one needs to be told that there is now in the world, as there always has been, a downright hatred of God and of religion. Those who, in their ignorance or fancied wisdom, persuade themselves into unbelief, hate to see the proofs of God's power, in spite of all they can say or do. Those who kick against the pricks of conscience, hate to feel that God has them still in His hands, and that they cannot get rid of the shame of treating His love with ingratitude. Men forget their self-respect and their good manners in the eagerness of their irreverence. Clever people, who are honest in all other dealings, use against religion weapons which they must know are stupid and untrue. Refined people are coarse and rude. The fact needs to be pointed out that, to those who fear and love God, He is a real person, and that what is said or done against Him is an insult to them of the worst kind.

A clergyman at a sea-side hotel was finishing his breakfast, when some men came into the coffee-room. At sight of him one of them began to talk at him in a loud voice, speaking of the Persons of the Holy Trinity in a very coarse way. The clergyman knew what was meant, but left the room as soon as he had finished his meal. The next morning he was sent for by a friend, who was waiting in another public room. While he was talking with him, the offender of the day before came in, and at once began the same kind of talk. About twenty men were present, who watched the clergyman to see how he stood it. He waited for a pause, and then, looking at the blasphemer, said, "Pardon me, but don't you think you should remember that in a mixed company like this, there are likely to be some who feel respect, to use no stronger word, for the Person whose Name you use so freely."

"What is that you say?" was the reply. The clergyman calmly repeated his words. The man went on, "If you come into a public room you must stand this sort of thing." The clergyman then said, "I have been a good deal in public rooms, and I have always understood that everyone was bound to respect the company—even if he had no respect for himself." He then quietly walked out, and told the manager that he or the other must leave the hotel. The choice was quickly made, and the blasphemer had to pay his bill and go at once for being offensive to the other visitors. He was a man of large fortune who had moved in "high society," and was naturally very wroth. It is to be hoped that the lesson did him good.

There is no use in appealing on religious grounds to those who have no religion. It is right to let peo-

ple see that profanity is vulgar. And those who believe in God and reverence Him, are bound to stand up for His honour. They must, of course do this wisely, and take care not to cast pearls before swine, or in any way shew themselves unworthy of the cause they uphold. No right-minded man would let his parents, or his friends, be evil spoken of, or insulted, without protest. If we claim God as a Friend and Father, we must be loyally true to Him, and be ready to take His part against the world.

WHOSE FAULT IS IT?

Whose fault is it that there are so many disobedient children? Obedience is the first law of human duties, and the first and only commandment with promise.

The child when put into his parents' arms knows nothing, wills nothing. It is like a lump of soft plaster, to be shaped as the parent chooses. God's command to the parent is to train the child in the way it should go. He must take the first step. He is expected to be wise to discern the right course for his little one, and then with a firm hand, not to be relaxed by selfish desire, foolish indulgence, love of ease, or lack of patience, to guide the child into it.

If the natural, inborn will resist at first, firmness, gentleness, and grace will gain the day, and the babe will soon learn that its highest duty and pleasure lie in docility and subordination. This one point secured—that the child's will must ever run parallel with and not athwart the parents'—the mainpoint of a happy and successful life is gained.

The usual and first trouble is on the parent's side. If he fails to teach that his will is the one to be respected and yielded to, the child soon sets up his own. He is a little animal guided by instinct to be developed by circumstances around him. When old to discern right from wrong, if he has been left unrestrained, the mischief is done, the will is set, and his whole life is to bear the impress of those early years.

Parents having the right theory, and purposing to train their child aright, lose the opportunity by not commencing soon enough. They wait until the child is old enough to be reasoned with; they postpone and dally until the child has gotten the upper hand. Then, alas! how sad the consequences! a misguided perhaps a wrecked life on one side; grief and a broken heart on the other.

We think in the great day when the Judge shall weigh both parent and child in His just balances, that the parent will be held accountable for many a ruined young soul. It will be useless to say:

"My son, my daughter, would not do as I wished, would have their own way." How will the question be answered, Why did you not teach your child to obey without questioning or hesitation?

Looked at in this light, how stupendous and solemn are the obligations and responsibilities resting upon parents! Do the children go astray? Do they refuse to come under parental control? Whose fault is it?

A SAVIOUR'S LOVE TO YOU.

Oh, yes, whoever you are, wherever you are, Jesus Christ loves you. Is not this good news?

Perhaps you have had but few to love you and care for you all your life long. It may be, you have even thought that, in all the wide world, there is not one who will shed a single tear for you when you come to be laid in the grave. If such is the case, surely you will receive as glad tidings the news that the Lord of glory himself, the best and tenderest of all beings, cares for you, loves you, and is sending you messages of love.

Lonely sufferer on the highway of life, rejoice with exceeding joy that there is one at least to whom it is no matter of indifference whether you are happy or miserable, whether you live or die—whether you are saved for heaven or lost eternally.

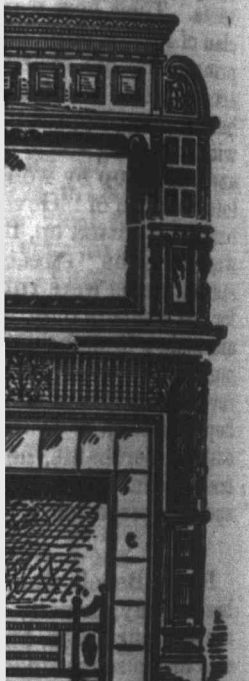
You must not think of this tenderest of friends as of one far, far away in the sky. Jesus is at your very side! The eye of Jesus is on you now.

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While you may be wondering is it all true, whether this glorious Friend really loves you, and really came to seek and save you, he is gazing on you with tenderness, and longing that you should come unto him for rest to your weary soul.

Jesus loves you; this is the good news for you to-day; and let it sink down deep into your poor heart, that it may soon "shout aloud for joy."

But perhaps you are ready to cry out, "My sins! my sins!" If this is your cry, remember that "the blood of Jesus Christ cleanseth us from all sin," and also remember that he loves you in spite of your sins, though he cannot save you unless you are willing to give them up.

This is indeed the good news—Jesus loves you in spite of your sins; and he offers now to deliver you from the power of sin and make you holy.

His power and grace are enough even for you! There are things that even God cannot do, and this is one of them: He cannot save a soul from hell unless that soul is willing to part from sin.

And while we talk about the love of Jesus for poor sinners, we would also tell you about his hatred of sin; and while we speak of his love unto the uttermost, we would also remember his justice and his truth.

#### A MOTHER'S CARE.

I do not think that I could bear  
My daily weight of woman's care,  
If it were not for this:  
That Jesus seemeth always near,  
Unseen, but whispering in my ear  
Some tender word of love and cheer,  
To fill my soul with bliss!

There are so many trivial cares  
That no one knows and no one shares  
Too small for me to tell;  
Things e'en my husband cannot see,  
Nor his dear love uplift from me,  
Each hour's unnamed perplexity  
That mothers know so well.

The failure of some household scheme,  
The ending of some pleasant dream,  
Deep hidden in my breast;  
The weariness of children's noise,  
The yearning for that subtle poise  
That turneth duties into joys,  
And giveth inner rest.

These secret things, however small,  
Are known to Jesus, each and all,  
And this thought brings me peace,  
I do not need to say one word,  
He knows what thought my heart hath stirred  
And by Divine caress my Lord  
Makes all its throbbings cease.

And then upon His loving breast  
My weary head is laid at rest  
In speechless ecstasy!  
Until it seemeth all in vain  
That care, fatigue, or mortal pain  
Should hope to drive me forth again  
From such felicity.

#### RESPONSIBILITY FOR BELIEF.

It is often said that a man is not responsible for his religious beliefs, because they are not under his control. The answer to this is, that a man's beliefs are under his control in the same sense that his actions are; but the converse of the proposition is equally true; that his conduct will shape his belief. Nothing is more common than for men to make their convictions bend to their practices. Instead of making their convictions square with the law of God, they stretch the law to conform to their inclination.

Here is a young man, for example, who has been piously brought up. Among other duties he has been taught to remember the Lord's Day to keep it holy, to abstain upon that day from secular pursuits, and dedicate its hours to God and the soul. Through the influences of wrong associations, or irreligious surroundings, he is led to disregard the strict observance of the day. First, secular employments are permitted to encroach upon a part of the day. Then, attendance at Church becomes irregular, and perhaps ceases altogether. A sense of the sacredness of the day is worn off, and it is either

devoted to business or recreation. Finally the conviction is reached that the Fourth Commandment has been repealed; that there is no obligation to set apart one day in seven for religion, and that the observance of Sunday as a day of rest and worship is obsolete.

#### A DOLL IN A COFFIN 1800 YEARS.

In the course of some excavations at Rome for some new law courts which are to be erected, two sarcophagi have been discovered. One of them proved to be of great interest. In it was the skeleton of a girl, and around her were her ornaments, pieces of the linen which had wrapped her, falling rapidly to dust, broken myrtle leaves brown with time, evidently the wreath with which she had been crowned in death, the myrtle emblematic of her youth. On the bones of the fingers were four rings, one of these the double betrothal ring of plain gold, another with the name of the betrothed, "Filetus," engraved on it. A large and most exquisite amethyst brooch in Etruscan setting of the finest work, carved amber pins, and a gold necklet with small white pendants, were lying about. But what is most strange, as being almost unique, a doll of oak wood beautifully carved, the joints articulated so that legs and arms and hands move on sockets, the hands and feet daintily cut with small and delicate nails, the features and the hair carved out in the most minute and careful way, the latter waving low on the forehead and bound with a fillet. From these remains and from a touching sculpture on the sarcophagus, we can (says a correspondent of *The Guardian*) tell the story of Tryphaena Creperia, for so her name is given, with nothing more to identify her. It is known that when girls were betrothed in early times, their dolls were presented as an offering to Venus, so this young girl had doubtless been betrothed to Filetus, who had presented her with the double ring, and with one on which was engraved his name, when fatal illness overtook her on the very threshold of life. In the carved stonework of the coffin, Tryphaena is represented lying on a low bed, trying to raise herself on her left arm to speak to her disconsolate father, who stands leaning on the bedstead, his head bowed with grief. The mother sits on the bed, her head covered, weeping. Such is the parting, and the ornaments which were to have been for the bridal of their child are laid by loving hands in her tomb, where she has slept unknown for nearly eighteen centuries.

#### HOW THE HEATHEN GIVE.

The Rev. Dr. Scudder, so long a missionary in India, wrote: "The offerings made by the heathen to support their idolatry, are far greater than those which are made by Christians to honor their Divine Master." The Rev. J. L. Douglass writes from Burmah: "The people spend thousands of dollars for pagodas, only tens for their own homes."

A correspondent in China of the *Mission Field*, the organ of the Society for the Propagation of the Gospel, says: "The extent of idolatry is something fearful, and custom has welded it tight together with all the intents and purposes, thoughts and actions of the Chinese. Everywhere we are confronted by this gigantic evil. From the palace down to the beggar's mud hut, over 350,000,000 souls of them are enslaved by idolatry. Every family poorly fed and poorly clad, every family richly fed and richly clad, all have their idols in their homes, which are their chief concern, which must be fed, worshipped and guarded.

"Idolatry is an enormous expense to these people already stricken in poverty. Besides all the money that is spent on temples and shrines, fortunes are wasted by burning make-believe money, miniature paper houses, horses, men and women, trunks, band-boxes, and furniture, and also by providing provisions for the poor departed souls in the other world. Twenty thousand dollars are spent, in a certain month of the year, on one temple alone in the Canton province. The sum spent for idolatry throughout the empire in a year is estimated to be the magnificent sum of \$800,000,000 at the very lowest. Mark such liberality! . . .

"Such is the problem the Church has to solve

in China. To remove all these false gods, to break loose the 'shackles,' to tear down these strongholds of Satan, to drive away all this black darkness, and here establish the Kingdom of God—here, instead of idol temples on every hill-top and in every valley, build temples of the living God, where this people shall sing the Redeemer's praise."

#### AFTER MANY DAYS.

Some years ago a party of English hunters in the far West, descending a thickly wooded mountain, came suddenly upon a glimpse of an Indian camp, in the valley. A strange unearthly sound ascended from the camp, which on drawing nearer, proved to be an attempt at singing. About thirty in all, men, women and children, were around a leader, who, to the surprise of the party, was found to be leading them in religious service. They were singing "Book of Ages." The settlement was an isolated one. They had no connection with any other tribes. For fifteen years no missionary had been among these people, and yet for all these years this daily religious service had been kept up. Fifteen years before a Methodist missionary had been there for a short time, and had taught them about God. And this was the result! For three weeks this party staid with these Indians, and for the first time in their travels left all their property exposed and unwatched. Nothing was taken. On leaving, the chief asked them if they had lost anything, and on being answered in the negative, said simply, "We love the same Jesus that you do."

One of the joys of the great reaping time will be the ingathering of such unlooked-for harvests.

#### KEEP YOUR OWN COUNSEL.

Keep your troubles to yourself, and do not publish them abroad. Especially avoid making them known to strangers, who know nothing of you, and who, of course, feel no interest in your affairs. Whatever troubles or difficulties you have, communicating them to others will not remove them. Sometimes it is proper, in case of doubt and perplexity, when a person hesitates as to the course he should pursue, to privately and in confidence consult a true and tried friend, on whose judgment he can rely, and who will regard the confidence reposed in him as a sacred trust. This you may sometimes do prudently and profitably. But do not make a confidant of every one. A man who cannot keep his own secrets, cannot expect others to keep them for him. And, then, the publication of our troubles, instead of relieving them, very often make them worse. It is a comfort to know that there is one friend to whom we may take our most secret trouble, to whom we may make known our every sorrow, and who can comfort us in our deepest affliction, and who has promised to guide us by his counsel. Instead of pouring our complaints into the ears of men, let us go to our heavenly friend and cast our burden and care on him.

#### SAFETY IN TRUTH TELLING.

We are safe in our talk only as we say the thing that is in our thought. It is he only that keeps always to the truth who is distressed by no fear of subsequent disclosures. The sharpest cross-examination is welcomed by the honest witness. The deceiver has no chance anywhere. He who prevaricates touches the spring of a hidden trap whose pitiless jaws fly up in the least expected moment, and seize and hold fast their despised and helpless victim. He, on the contrary, whose "yea is yea and his nay, nay," goes forth with open brow and unfeared heart, needing no hiding place. The universe is his home, and in any part of it he is safe.

It may cost us trouble to tell the truth, but our only real trouble will then be the trouble, in the beginning, or making up our minds to tell it.—It may be easier to equivocate, but there remains for us then the reproofs of conscience, the loss of self esteem and the weakness of fear.

THE BROKEN PANE.

Harry Bently was playing in front of Mr Moss's door, when he unfortunately threw a stone and broke a large window. Looking with dismay at the shattered pane, he exclaimed in terror, "Oh, what shall I do? Papa will punish me, and Mr. Moss will probably put me in jail."

Then a sudden thought arose: "Perhaps he could run away and never be blamed for the accident," and he was about to act on this thought, when another and a better one presented itself, "Papa always tells me to be honest. And that would not be honest. Someone else would be blamed, and that would be very unfair. Oh, dear, how dreadful it is!" and with that, Harry rushed up the neighbour's steps and gave the bell so violent a pull that the maid of the kitchen came running out to see what was the matter.

"Is Mr. Moss at home?" asked Harry, looking flushed and guilty.

"Yes, and he is that!" answered Bridget, leading the boy into her master's presence, and then returned to her work.

"Oh, Mr. Moss," cried poor Harry, "I have broken one of your front windows. Please don't tell my father and I will work and pay for it!"

Mr. Moss was a kind man, and saw at once that the boy before him had conquered a strong temptation in confessing himself to be the author of the mischief; therefore he laid a soothing hand upon his head and said, "Don't be alarmed, Harry, my boy, but tell how the accident occurred?"

"I—just—threw—a—stone—and—it—hit—the—window—and—I—didn't—mean—to!" sobbed the frightened child.

"I believe you, my boy, don't cry. You need not pay for the window. I am pleased to know that my small neighbor, whom I have scarcely ever noticed, is so honest. I think this accident may make us friends."

Harry smiling through his tears, said once more, "But I want to pay for the window, Mr. Moss. Papa always expects me to pay him when I

carelessly break anything of his, and he will expect me to pay you."

"Well, my little man, that pane of glass is worth a dollar including the setting, and if you come down to my store for four afternoons this week, after school is over, I will allow you twenty-five cents each time for running errands for me, and as it is a busy week, I shall be glad of the help."

"I shall be only too happy if papa is willing," replied the relieved boy.

After a little further conversation, Harry returned to his home and obtained the ready consent of his papa to work out his debt, which he did.

Harry's parents were poor, but Mr. Moss had ample means. In his kind heart the gentleman resolved to befriend his noble little neighbour all in his power.

Therefore, from Harry's honesty sprang forth the most unexpected fruit. A new suit of clothes came first, and after this numberless gifts, such as the boy and his parents could both appreciate and enjoy, and Harry realized that right doing brings a rich reward.

We may not always reap a reward in this world's goods for honesty and truthfulness, but we will gain the Lord's blessing. We can never gain anything by wrong doing, for the "face of the Lord is against them that do evil." Therefore, children, be like Harry, honest and truthful, even when it requires great bravery to be so.

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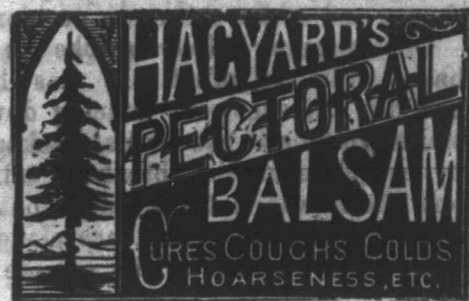
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## AN ERRAND FOR GOD.

Helen stood on the doorstep with a very tiny basket in her hand, when her father drove up and said:

"I am glad you are all ready to go out, dear. I came to take you to Mrs. Lee's park to see the new deer."

"O, thank you, papa; but I can't go just this time. The deer will keep, and we can go to-morrow. I have a very particular errand to do now," said the little girl.

"What is it, dear?" asked the father.

"O, it is to carry this somewhere," and she held up the small basket.

Her father smiled and asked: "Who is the errand for, dear?"

"For my own self, papa; but—O, no; I guess not—it's a little errand for God, papa."

"Well, I will not hinder you, my little dear," said the good father, tenderly. "Can I help you any?"

"No, sir. I was going to carry my big orange, that I saved from the desert, to old Peter."

"Is old Peter sick?"

"No, I hope not; but he never has anything nice, and he's good and thankful. Big folks give him only cold meat and broken bread, and I thought an orange would look so beautiful and make him so happy. Don't you think poor well folks ought to be comforted sometimes, as well as the poor sick folks, papa?"

"Yes, my dear; and I think we too often forget them until sickness or starvation come. You are right; this is a little errand for God. Get into the buggy, and I will drive you to old Peter's and wait till you have done the errand, and then show you the deer. Have you a pin, Helen?"

"Yes, papa; here is one."

"Well, here is a five dollar bill for you to fix on the skin of the orange. This will pay old Peter's rent for four weeks and perhaps this will be a little errand for God, too," said the father.

Little Helen, who had taught a wise man a wise lesson, looked very happy as her fingers fixed the fresh bill on the orange.

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## NELLY'S OBJECT LESSON.

Old fashioned houses are sometimes very handsome, but this was not the case with the one in which Nellie Wilbur lived. It was a comfortable home, nevertheless, but Nellie grumbled because it was not painted olive-green, and had no tower or bay-windows. Nelly's discontent was spoiling her own life, and making every one unhappy about her.

She shared the room of her one sister, for there were six children in the Wilbur family, and the brown house had no spare bedroom.

"I wish I had a room of my own!" fretted Nelly. "One like Treasy Edgerton's, with lace-pillow-shams, and a blue satin pin cushion."

One morning Nelly awoke in a happy frame of mind. It was her birthday and she went dancing down stairs thinking to see several packages by her plate on the breakfast table, but there was nothing there but a shallow paper box. Her face clouded until she saw a card on the outside of

the box, which read "To Nelly, from her loving friends."

"Oh," she cried, "it must be perfectly splendid!"

She could hardly wait for her father to say grace before she was tugging at the strong twine. When she had torn off the wrapper, and lifted the cover, she saw only a little white ruffled apron, such as she wore to school every day.

She was very angry, and crying out, "I think you are all just as mean as you can be!" rushed from the room.

Oh, how grieved her father and mother and sisters and brothers looked!

Nelly stayed in the next room until her father had gone to the store and the boys were off to play. Then her mother called her to come and pick up the apron she had thrown on the floor. As she obeyed sulkily, a small key fell from the pocket, and tied to the key by a blue ribbon was a bit of paper on which was written.

"Little maid with eyes so blue  
I, a secret hold for you."

Nelly went slowly up the stairs. "Whatever it is, it's spoiled now," she said.

Suddenly she espied a blue ribbon on the knob of a door which opened into a large store-room. There was a new lock on the door, and Nelly found that her little key turned it. She stopped a moment with a great lump in her throat, then slowly opened the door and drew her hand across her eyes, instead of familiar cobwebs there were pretty cheese-cloth curtains at the sunny window. There was white matting and a bright rug on the floor. There was a set of ash furniture, a few pictures, a book-shelf, a low rocker, and even a lace pillow-sham and the blue satin pin-cushion. Nelly sat down on the floor and cried for an hour. To think she had called them all mean!

Toward noon there was a knock at the door, and Mrs. Wilbur came in and took the sobbing, humbled child in her arms. "Oh, mamma!" she said, "I hope I'll never grumble again."

"There is only one cure, Nelly. To believe that God withholds no good thing from his children. When you find fault with your surroundings you find fault with your Heavenly Father, Who is always doing the best thing for you, even if you don't see it at the time."



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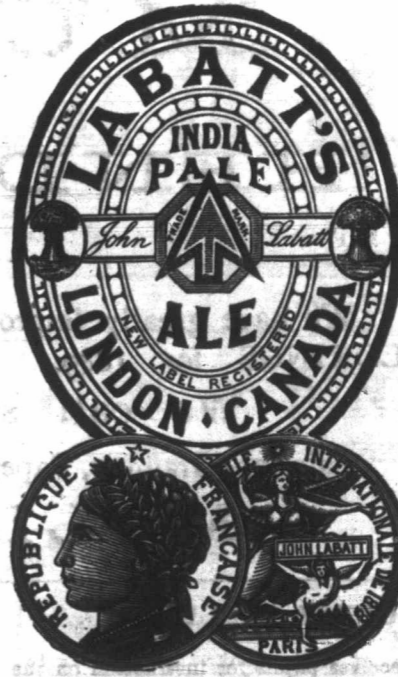
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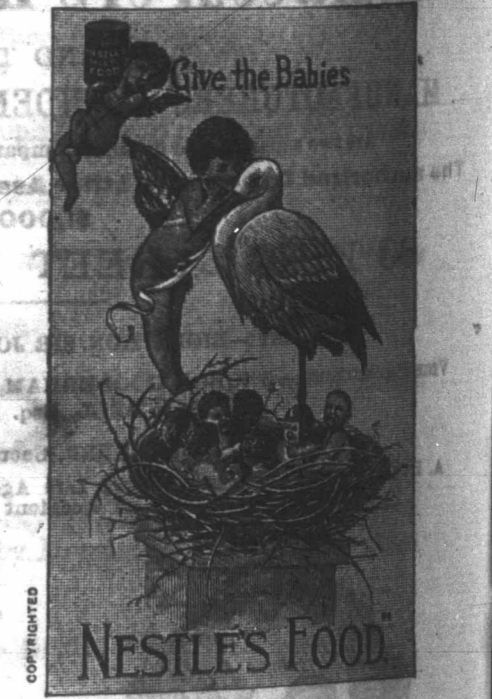
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