

# Dominion Churchman.

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA.

Vol. 18.]

TORONTO, CANADA, THURSDAY SEPT. 1, 1887.

[No. 85.]

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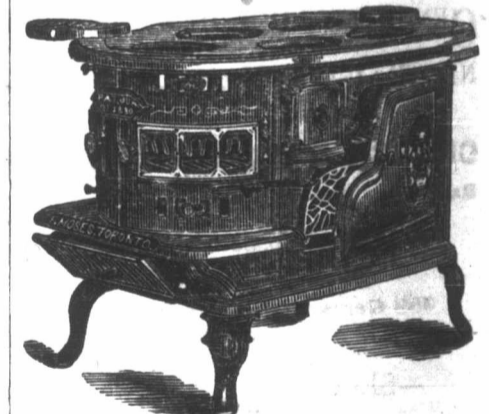
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THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA.

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## LESSONS for SUNDAYS and HOLY-DAYS.

September 4th.—THIRTEENTH SUNDAY AFTER TRINITY.  
Morning.—2 Kings v. 1 Corinthians xiv. 29.  
Evening.—2 Kings vi. 24; or vii. Mark vi 30.

THURSDAY, AUG. 25, 1887.

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

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

**MISSION CONQUESTS**—On June 15th, at Nottingham, Lord Newark presided over an S.P.G. Conference. Canon Hole, in the course of an eloquent speech, said:—"Seventy years ago, I quote from a statement published in India in the *Indian Watchman*, the fires of Suttee were publicly blazing in the Presidency towns of Madras, Bombay, and Calcutta, and all over India, the fires of Suttee, upon which the screaming and struggling widow, in many a case herself a mere child, was bound to the dead body of her husband, and with him burnt to ashes. Seventy years ago infants were publicly thrown into the Ganges, as sacrifices to the goddess of the river. Seventy years ago young men and maidens, decked with flowers, were slain in Hindu temples before the hideous idol Kali, or hacked to pieces as Meras, that their quivering flesh might propitiate the god of the soil. Seventy years ago the cars of Juggernaut were crushing hundreds of human victims annually beneath their wheels. Seventy years ago lepers were buried alive, devotees publicly starved themselves to death, children brought their parents to the banks of the holy Ganges and hastened their deaths by filling their mouths with its sand and the water. For these scenes, which disgraced India seventy years ago, we may now look in vain. Every one of these changes for the better is due directly or indirectly to missionary enterprise and the spirit of Christianity. Christian missionaries, and those who supported them, denounced these tremendous evils. Branded as fanatics and satirised as fools, they

ceased not until one by one these hideous hallucinations were suppressed."

**INTERCESSION DAY FOR MISSIONS.**—Intercession Day generally observed, (says a writer in *Church Bells*), with solemn Celebrations public and private, with bright missionary teaching to the young, and with a hearty evening service (for which, I trust, a better form of prayer may some day be authoritatively drawn up than the tame and spiritless compositions which too often do duty), would be a testimony to the power of our Lord's missionary work that must tell even on the outside world. Above all, it would serve as a 'Sursum corda' to the faithful, lifting up their hearts to that Throne within the Veil, where—

'Though the world's foul and limitless transgression  
Grows with its growing, with its birth began,  
Raiseth He arms of endless intercession,  
Jesus, divinest where He most is Man'

On a prominent peak among the Craven dales there stands a brilliant and gigantic Cross. It bears five clusters of lenses or bright mirrors, to represent the five glorious scars of our redemption. And as it flashes high and far in the rays of the westering sun, its teaching (so its custodian is careful to explain) is, not the past work of our blessed Lord, but the present: not the Crucifixion, but the Intercession. Christ in glory pleading for our sinful world, that its judgment may be delayed till the witness has been delivered to the heathen and the remnant of the saved completed. That flaming Cross is, indeed, an impressive symbol, visible for miles and miles. But what a spectacle, and how far more widely powerful—seen of angels and men—would be that of our English Church at home and throughout her colonies and mission out-posts, if she would but rise to her vocation and join her Lord, on one day at least, with one universal cry, 'Thy Kingdom come!' And every parish may do something to 'lift up her hands that hang down and her feeble knees'; that so, while the battlerages in the valley the victory may be won upon the mount, and that day hastened when the Sign of the Son of Man (perhaps this same glorious Cross) shall appear in Heaven—no longer 'In hac vince,' but 'In hac victum est.'

**DISSENT LEADS TO INFIDELITY.**—Mr. Spurgeon is saddened at the increase of infidel teaching from Nonconformist pulpits. In the August number of his magazine he says, 'The case is mournful. Certain ministers are making Infidels. Avowed Atheists are not a tenth as dangerous as those preachers who scatter doubt and stab at faith. A plain man told us the other day that two ministers had derided him because he thought we should pray for rain. A gracious woman bemoaned in my presence that a precious promise in Isaiah, which had comforted her, had been declared by her minister to be uninspired. It is a common thing to hear working men excuse their wickedness by the statement that there is no hell—"the parson says so." Meeting-houses are empty. The places which the Gospel filled the new nonsense has emptied, and will keep empty.' This authoritative statement, coupled with recent movements in the Training Colleges of various dissenting bodies, is worthy of notice. Another point in Mr. Spurgeon's 'Lamentation' is the admission that the more spiritual of the dissenters who are leaving their respective chapels are coming over to the Church of England, and he openly testifies that the Church is growing in numbers and influence. As he attributes the decay of spirituality among his friends to the diminution in the number of prayer-meetings, and as the influx of Nonconformists to the Church is coincident with the growth in the number of churches with daily service and weekly communion, we may fairly and gratefully assume that those who are accepting full communion with the Church find in her offices exactly that which they need for their edification and for the strengthening of their spiritual life.

**CHURCHMEN TOO SUPERBILIOUS**—A dissenting minister, writing in the *St. John's Magazine*, speaks out against the supercilious tone adopted by Churchmen in speaking to and of nonconformists. He says: "The best policy of the Church is to cease from those things which provoke animosity and to vanquish enemies by reconciling them. Let Church people of all ranks be taught to put away the narrowness of bigotry, the ignorance of prejudice, and the insolence of pride."

On this Lord Nelson remarks:

I fear we must confess there is a great deal of these three things about unproved, if not considered by many a mark of zealous Churchmanship: but it is not Christianity, and Christianity alone can beget that love and sympathy for all which is its fundamental characteristic. The bitter hostility of dissenters against the Church is distinctly traceable to our unchristian behaviour towards them.

It is not caused by Christian doctrine, for the disposition of men's minds in our day is distinctly latitudinarian. The cause is not Episcopal government. Some of the leaders even among the Independents are feeling their way to what the late Dr. Binney called "a mild form of Episcopacy." It is not our use of liturgical forms of worship . . . for, as a matter of fact, liturgical forms are in frequent use among dissenters; and so enshrined in the hearts of English people are the forms contained in the Book of Common Prayer, that after trying other forms dissenters come back to the oldest Book of Prayer, saying as David said of a certain sword, "There is none like that: give it me."

Again:—

The Church of England ought to live on still as a good thing well loved, but whenever did superciliousness and dislike, or coldness and contempt, beget love? Yet these are, as a rule, all that the Church of England bestows upon dissenters.

In regard to our separated brethren, Lord Nelson adds:

"We should approach them in 'the spirit which seeks to save men, to bestow the best gifts, and to promote a spirit of Christian unity.' We cannot acknowledge the *bodies*, which by separating from us have broken unity, to be true branches of the Church Catholic, but we can accept all who have been baptized in the Threefold Name as fellow-Christians, and looking on them as such make easy their return and receive them with all the sympathy and tenderness of a Mother's love."

**POPULAR THEOLOGY IMMORAL.**—In a sermon at his cathedral, on the afternoon of Easter Day, the Bishop of Peterborough said the popular idea was that Christ came to save people from Hell. He came for no such purpose, but to save us from our sins. His Lordship continued:—"The common notion is this—There are two places in the other world, one called Heaven and one Hell; I have no very great liking or desire for the first of these, but I have very great dread of the other, and I would be very glad indeed to go to Heaven when I die, and not to go to Hell when I die, and the Lord Jesus Christ has come into this world to make it easy for me to go into Heaven in some way or other, and save me from Hell, and if I only go to Him one of these days, and say I am very sorry for my sins, He will put me into Heaven." I put it to you whether that is not the common idea of the salvation of our Lord Jesus Christ. Now, in the first place, any such salvation would be distinctly immoral—it would be immoral for God to make bad men happy, and, what is more, it would be impossible. Men make their own happiness and unhappiness, sin makes a hell wherever it is, and righteousness makes a heaven, and the two have little to do with outward circumstances."

The Article in our last issue "What meant thou by the Church; was accidentally omitted to be credited to the *Guardian*, (London).

## MURDER WILL OUT.\*

THE Phoenix Park murders were planned by most astute villains, men of education, men with a genius for conspiracy, men inordinately gifted with every satanic capacity for leading a life of crime while appearing to be engaged in honorable pursuits, men able to affect innocence while coolly were concealing their blood marks. Yet not only the actual doers of that infernal deed found out, but their instigators and companions in guilt are at length being exposed. And what an exposure! Here in Canada we have branches of the society responsible for that murder. The blood money was partly provided by Canadian citizens, the knives used were partly paid for by Canadian money, the funds used to shelter the assassins from justice and their reward came in part from Canada, the honors paid to the murderers were approved by Canadians, and the mouthpiece of the conspirators who publicly applauded one of the helpers in this deed, was lately given a reception by Canadians such as reward national benefactors. Some member of the Irish murder party has evidently given the *London Times* documents and information revealing their secrets. The letter signed by Mr. Parnell of which fac-similes have appeared in so many papers, connects him with this horror, yet Mr. Parnell, although challenged day after day to disprove the genuineness of the letter, shrinks from the only ordeal that could prove his innocence. Evidence is published by the *Times* that gives damning confirmation to the charge of his being "in" with the murderers of Lord Fred. Cavendish and Mr. Burke. The Irish Land League and the National League claim to be working on constitutional lines and to be independent of each other. A circular letter is published, issued by the former society, signed *Frank Byrne*, earnestly begging "that nothing be done or said which would enable the government to establish a connection between the Land League and the National League." He asks for all remittances to be sent to England, and not to Ireland, to throw the government off their scent. It turns out that up to 1882 \$1,250,000 had been sent from America and Canada to pay the wages of and to purchase fire arms for the assassins who shoot their neighbours by moonlight. Other equally "patriotic" purposes were also helped by funds, such as providing dynamite by which the Treasurer of the Land League said "the chief cities of England will be laid in ashes." Mr. Parnell is proved to have been actively working with these dynamite and murder organizations, one of their Minute books has been delivered up which demonstrates his connection with the fiendish gangs. The men who were hanged for the Phoenix Park murders and Mr. Parnell were members of the committee who issued an address to the people of Ireland, showing his personal intimacy with these fiends. But a more conclusive piece of evidence is the fact

(\*Parnellism and Crime—reprinted from *The Times*. Price one penny). Published at *The Times* office, London, England.

that Frank Byrne's office was the very same room occupied by Mr. Parnell's private secretary, Mr. H. Campbell. This room was also used as a place of rendezvous by the Parnellite Members of Parliament. To this very room the knives used to stab Lord Fred. Cavendish and Mr. Burke were sent, and in this room they were stored for some days as were also other weapons proved to have been in possession of the murderers. Before these knives came into the office of Mr. Parnell's secretary they were intrusted to a Fenian shoemaker in Bethnal Green, who boasts of having made leather sheaths for them, and so prepared their handles that the hands of their wielders would not slip. A testimonial was presented to this shoemaker for his services at a meeting presided over by Mr. Biggar, M. P., one of Mr. Parnell's active friends. The chief speech of this occasion, glorifying the cobbler who had helped in providing the knives, and rendering a blow by them the more deadly, was made by Mr. Davitt, whom certain prominent Canadians recently welcomed and honored! From the room of Mr. Parnell's secretary and friends these knives were carried to Dublin by Mrs. Frank Byrne, to whose memory the Romanists of Dublin have raised a monument to commemorate her assistance in the Phoenix Park murders. To clench the case against Mr. Parnell it is demonstrated that he sent Frank Byrne, secretary of the Parnellite party, a sum of money for the avowed purpose of enabling him to flee from Dublin when the police had been informed of his guilt as one of the plotters of the Phoenix Park murders. No doubt Mr. Parnell felt bound to shield the man he had led into this hellish crime. Well may Mr. John Bright say, "The recent revelations in the *Times* newspaper must have confirmed the fears and anxieties of the people of Ulster, and have increased their dread of being subjected to the rule of Mr. Parnell and his agents and followers in Ireland and in the House of Commons." What are we to think of the ultra-Protestants in Canada, of one ultra-Protestant Church of England paper particularly, that so far pandered and so far yet panders to political Romanist allies, as to advocate the abandonment of the Protestants of Ireland to men on whom rests the stain of blood, to whom, were justice done, would be meted out the same punishment as befell the companions of Byrne, whom they bribed and assisted to assassinate Lord Fred. Cavendish and Mr. Burke? Canadian Fenians of the Land League naturally object to the Coercion Bill, for they know themselves to have shared in the guilt of the Phoenix Park murders, by encouraging the criminal conspiracy which led up naturally to that atrocity, by rewarding the assassins, by providing funds to buy knives and other weapons for the enterprise, by associating with and helping to honor one of the perpetrators, and by acknowledging as their leader the man who was too cowardly to be seen in the business, but who is now demonstrated to have had the knives of the murderers stored in his office, and who sent funds to enable the chief murderer to escape from the

gallows. Murder will out and Mr. Parnell's stain of blood will become a fouler red as Time clears the vision of coming generations.

## A MEDIÆVAL CHURCH.

ONE of the handsomest ecclesiastic buildings erected of late years by private munificence, owes its existence to Mr. Richard Peacock, M. P., for Gorton, near Manchester. A biography of Mr. Peacock will be found in the *Library Magazine* for June, which is well worth more than the cost of the entire number. Born in a Methodist household he became a leading member of that community; having acquired wealth by manufacturing locomotives he determined he says, "on the erection of a building as a token of thanksgiving to Almighty God."

It is not, however, to Mr. Peacock but to the building he has erected to which we now draw attention. It is in the gothic style, the main entrance is through the tower, the lower part forms the porch, while above there is a ringing-chamber and belfry, containing a peal of light bells. The tower is of an elaborate character, and finishes with a graceful spire rising to the height of 150 feet from the ground. The edifice consists of a nave 77 feet long and 21 wide, north and south aisles 70½ ft. long and 10½ wide, and a chancel 25 feet long and 19 feet wide. The windows are of stained glass, it seats 450 persons, and its cost was \$60,000. Such a building is no novelty in England, there are hundreds of churches of this type. But the point we make is as follows: "A contemporary condemned the plans of the Toronto Cathedral which are exceedingly alike those of the above church in the leading features, on the ground that such plans are those of a mediæval church," and it asserted that churches built in this style "are not suited for Protestant worship," but are evidence of a design to introduce the Romanist ritual. Now here is a building planned with a chancel, with aisles, with "painted" windows, (which the Puritans abhorred), and all the common features of a "mediæval Church."

Pray, then, what is this building, and for what is it intended? It is a Unitarian Chapel! It was specially built for Unitarian worship! *i.e.* for a form of service of the ultra-Protestant type. Mr. Peacock was a Methodist but has turned Unitarian, and he has erected what according to our contemporary is "a mediæval church," which is called "Unitarian Chapel," in which to worship God in the society of his family and neighbours. The cry then, against St. Alban's, which is very similar in design to this dissenting chapel, in light of such a fact, becomes ludicrous.

## CHURCH EMIGRATION SOCIETY.

WE have had the pleasure of a call from the Rev. Canon Cooper, Honorary Secretary of the Church Emigration Society, who has arrived in charge of a number of emigrants. The Society has taken wise and

business-like precautions against the organisation being abused by a class of persons unfit for colonial life. All those desirous of emigrating under the Society's auspices must furnish satisfactory proof of sobriety, honesty and industry, as well as of being free from any disease or habits prejudicial to active work. The certificates giving evidence of these qualifications are required to be attested by the clergyman of the parish the intending emigrant resides in. It is not intended to help skilled mechanics to emigrate or to add any form of labour to a glutted market. Especial care we are glad to see is taken to ensure that all the girls and young women who are sent out shall be of irreproachable character, so that no anxiety need be felt by those desirous of giving them a place in their households, in this respect. We regard this feature in the C. E. S. work as especially commendable. Canada does not wish to be made a Reformatory or Magdalen Asylum or Refuge for the destitute for the Old Country. Those who send to our shores persons of any class whose characters are soiled, are doing Canada a grievous wrong which we have every right to resent and to protect ourselves against, however inhospitable it may seem to the old land that sends us its offscourings. We were glad to find the Hon. Sec. fully alive to this, and in other respects entertaining highly intelligent views as to the true scope and sphere of a Church Emigration Society. Domestic and farm laborers who will go at once to farm work, are those chiefly assisted, and the Society does an admirable service to the colonies in watching over the shipment of such persons, and keeping them under protective and guiding oversight until they are settled. Doubtless the hearts of emigrants are much cheered by this kindly care, and they are encouraged to enter more readily upon their new conditions of life hopefully by the touch of a guiding and helping hand. As the larger bulk of emigrants are Church people, it is especially desirable that they be shepherded in this trying crisis of their lives and not left to drift away or into loose ways as those are so apt to do who are made to feel the loneliness of strangers in a strange land. The Society has our most cordial good wishes, and we beg our clergy to follow up the especial work of the Church Emigration Society, by promptly taking over to their care those who enter their parishes under its benign and Churchly auspices.

#### THE METHODIST SOCIETY.

THERE is a grave charge against the Methodist society, which we have had to bring before, and cannot but bring again. It is, that whereas Methodism was in its beginning a witness for righteousness, a bold and sustained effort to reform an ungodly generation, though often grievously wrong in its methods, it has long ceased to be a healthy factor in the religious life of the nation. Now, all this is a matter which should engage the most serious attention of Conference. It should

ask itself not merely why Methodism is making no way in the country, but rather receding; it should ask the more weighty question, Why does Methodism do so little good where it is found?

Of course, one part of the answer lies in the fatal mistake of setting up an emotional standard and test of religion. The Wesleyan doctrine of sensible conversion has only the slenderest basis of fact to go upon. There are to be found certain cases where it is possible for people to know correctly and state accurately the circumstances of their conversion, the cause and date of their amendment. But they are not the rule, and a system which insists that they must and shall be the rule necessarily conflicts with the facts both of nature and of grace, and compels unreality, if not hypocrisy, in all that large majority of its subjects who are obliged to declare that they have passed through an experience which it is morally certain they never have done. That they have not passed through it is evident from the simple fact that if the Methodist theory were true, the ordinary and average Wesleyan Methodist would be a recognisable saint, a person of unquestionable holiness of life, contrasting notably with the members of other systems around. But the plain truth is that no such superiority is visible, and that Wesleyans, whatever they may say in their private gatherings, would not have the courage to challenge public opinion on this head, as ancient Christian apologists challenged it, when they claimed for Christians freedom from the vices which deformed that degraded heathen society, and pointed out how they had made better citizens out of converted malefactors than were reared by the best education given by pagan philosophy to the most promising pupils. Nay, more, wherever the doctrine of sensible conversion is pushed to its logical conclusion, a result follows like that of the false teaching as to Christian Baptism which cropped up sometimes in ancient times, and had to be promptly repressed; namely, that as baptism cleared off all sins, committed by the unbaptized, it was expedient not to be baptized till one's death-bed, so as to have as long a fling as possible, and yet make all safe at the end. Similarly the doctrine of sensible conversion not only may be, but we are credibly assured is, expounded thus: that all misconduct committed by those who have not passed through this experience is unimportant, since whatever they do till they have passed through it must be evil, and the fact of passing through it clears off all guilt attaching to previous evil conduct. The consequence is a very low moral standard amongst those who accept this profoundly false and anti-Christian theory; while there is at least a section of Methodist teachers who carry their Antinomianism further, and allege that the truly converted are free from legal obligations, and can do as they please. Even in the more respectable and orthodox forms of Methodism there lurks the deadly taint of Luther's doctrine of justification, the fruitful parent of immorality and unbelief, which must be purged

out before healthy religion is possible. But apart from all this, the main issue, which explains the moral failure of Methodism, is that a religious communion can thrive and be useful only in proportion as it is true to its own fundamental principles and primary intention. We have more than once pointed out how utterly the Church of England breaks down and fails wherever and whenever it is worked by Low or Broad Church principles, how it is ignominiously beaten by Rome and by the sects, as in Ireland, in Australia and in Canada; whereas when the Catholic side is made the prominent one, it makes great strides and great conversions, as in the United States, and in England since the Oxford movement has begun to dominate it. Similarly, a sect, so long as it keeps to its theory and principles, faulty as they may be, is quite capable of doing good in its degree, as Presbyterianism has undoubtedly done in Scotland, for with all the inevitable drawbacks of an erroneous theology, there is no question that Presbyterianism has been a better moral guide in Scotland than Romanism has in Ireland.—*Church Times.*

#### HARVEST FESTIVALS.

THERE are very few villages now where Harvest Home is made the excuse for drunkenness, as was the case generally a few years ago, or if there are any it is those in which the harvest festival has not yet taken root. The observance in town communities, where it seems to be quite as popular as in the country, is, perhaps, something of a formality. It has the look of it at first sight, one must allow. People whose whole lives are passed "in the populous city pent" cannot realise the importance of a fruitful harvest like the rustic who watches the growth day by day, of "first the blade, then the ear, then the full corn in the ear." It does not follow, however, that a harvest festival in towns is a meaningless or a useless observance. Not to make the obvious remark that the dweller in crowded streets has real cause to be thankful for a plentiful harvest, though his interest in the result is less direct than that of the son of the soil, there is an educative influence in a well ordered harvest festival in town which in poor districts is invaluable. None but those who have mixed a good deal with the London poor can measure the depths of their ignorance as to all that goes on outside the world of bricks and mortar in which they live. It may be incredible, but it is true, that there are thousands who have never seen a cornfield, who have not the remotest conception of what it is like, and whose first idea of the raw material of their daily bread has been gathered from the harvest festival decorations of their parish church. In districts where the very poor form the majority of the population the harvest festival is often the great day of the year. Many will go to church then who never go at any other time, and, perhaps, the symbolism of the decorations may do them almost as much good as the sermon. Protests have been made, not without cause, perhaps,

against the conversion of the Church into a horticultural show, but, from the point of view of the worshipper to whom the field of nature is an unknown world, there is something to be said in excuse for even an elaborate display of flowers, fruit and vegetables. Such exhibitions help the dull imagination, and so speak to minds which can, perhaps, not be reached by the outward ear.

But the harvest festival would be terribly incomplete without the harvest hymns. The anthem, which commonly forms part of the service in parish churches, as well as "in quires and places where they sing," may be listened to with respect and admiration, but it is the hymns in which they can themselves join that are specially dear to a harvest festival congregation. Such pieces would have been looked for in vain in the older church hymnals, compiled before the keeping of the festival had become a recognised custom. But who is not now familiar with the strains of Dean Alford's processional hymn, "Come, ye thankful people, come," sung, as it usually is, and always ought to be, to Sir George Elvey's tune called St. George, in "Hymns Ancient and Modern"? Hardly less a favorite is the translation of the German Chorale, "Wir Pflügen,"—"We plough the fields and scatter," the stirring refrain of which never fails to rouse the vocal energies of a congregation to the utmost of their powers.

The hymns are all the more important from the fact that the Church of England has not yet put forth any authorised service for a harvest thanksgiving, though the desirability of doing so has often been discussed. The observance has not at present even the authority of a "black letter" saint's day. In the American Church, provision has been made for this obvious want, and in due time we may expect to have a duly appointed service in England. In the meantime the harvest festival will continue to be celebrated in country and in town. The custom has taken too deep a hold upon popular favour to be allowed to drop for want of the formal sanction of authority.—*London Globe.*

#### WHY I AM A CHURCHMAN.

The Church of England is endeared to me because to her we chiefly owe the civilisation of England, the development of its resources, and the foundation of its social life.

It was the Church which by her monastic institutions, in these early days of their primitive simplicity, purity, and ardent Christian zeal, performed incalculably valuable works for the good of the country.

It was the Church's monastic brotherhoods that cleared the forests, cultivated the barren heaths, drained the swamps, constructed dykes, erected farm houses, made extensive tracts of country fruitful, and caused, as it were, the wilderness to rejoice and blossom as the rose.

It was the monastic institutions, as centres of social life, erecting their religious houses in lonely places, that drew around them in fixed settlements of abode, in hamlets and villages, the hitherto wandering populations of our Anglo-Saxon forefathers.

It was the monastic institutions of the Church that employed labour, taught the people habits of industry, thrift, order, method, and obedience, that made them good citizens, and that showed them how religion and business could be and were combined in the union which existed between habits of prayer and labor which they enjoined, and which all their members were bound to observe.

It was the monastic institutions of the Church that were the industrious food producers of the country; that were the great storehouses of grain and other

products of the soil; that were the safe depositaries of moveable valuables; the educators of the people, the dispensers of alms to the poor, medicine to the sick, and hospitality to the wayfarer. In fact at one time almost the whole social life of England, with all its various aspects, was centred in the religious institutions of the Church, scattered as they were by a kind of network throughout the length and breadth of the land.

The Church of England is endeared to me because of the services which she has rendered in securing for the masses of the people the embodiment of the principles of justice, equity, and liberty in the constitution, and in the laws of England.

The Church from her earliest days stood up for the cause of the middle and lower classes of the people, who formed the vast majority of her members. Whatever men might be, or however they might differ in their worldly positions and conditions, within her fold, and as members of her communion spiritually and ecclesiastically before God, she regarded all and treated all as on an equality. In Baptism, Confirmation, and at the Holy Communion, she could recognise no difference between the king and his subject, and the lord or thane and his serf or slave. All were equal. Great as were the chasms of caste and social divisions which separated men in the world from each other, within her sanctuaries, and as members of her fold, these chasms were bridged over. The rich and the poor met together, acknowledging that the Lord was the Master of them all.

By the laws of sanctuary the Church interposed between the weak and the strong, the accused and his accuser, and threw her shield of protection over all who sought her intervention in their distress till their cause was lawfully tried.

By her teaching and influence she caused the administrators of the laws to temper justice with mercy. She stood as a moderator and protector between the weak and the strong. She liberated and caused to be liberated the serf and the slave, and caused the principle of Christian brotherhood, which bound the slave and his master together in bonds of Christian faith and fellowship, to predominate over the mere relationship which hitherto existed between them.

The Church in fact may truly be said to be the founder of the great middle classes of England. She found the heathen Anglo-Saxon people of England divided into castes, with almost hopeless chasms between them which only the Gospel and the influences of the Church could span and bridge over.

The king, the earl, the thane, freeman, and serf or slave, moved each in a groove of life of his own, having little in common with each other.

The Church preached, taught, enforced, and herself practiced the true principles of a true spiritual commonalty and ecclesiastical democracy.

Not only did she declare all men equal in her fellowship, but she boldly opened the doors of all her monasteries alike to the poorest and the most down-trodden, as well as the richest and most noble in the land.

Her ecclesiastical offices were accessible to all alike who were religiously and educationally qualified to fill them.

The liberated serf or slave might become, and did frequently become, monk, abbot, deacon, priest, or bishop, as well as and on equal terms with the son of a king or noble.

So great was the elevation of the condition of the people affected by the teaching agency and influence of the Church, that from the humblest classes of the people sprang priests and bishops of the Church, who ministered at her altars to kings and nobles, and guided them and counselled them, not only in matters religious and ecclesiastical, but also in the weighty affairs of State.

The Church, by the great advantages of education which she offered to all classes of the people alike, opened the gates of social advancement to all whose laudable ambition it was to rise from lowest estate to positions of usefulness and honour, and by her fundamental principles she insisted that no man's humble estate by birth should be a bar against his filling an ecclesiastical or other office if he were otherwise by natural ability, education, and moral character qualified for the same. The recognising and acting on this great principle by the Church was really, startling as it may appear, at the found of the formation and growth of the great democracy of the middle classes of England.

As to the service which the Church rendered to the cause of the personal freedom and constitutional liberty of the English people, it would be difficult perfectly to merely enumerate them, and almost impossible adequately to describe them.

From her very foundation until the time of Magna Charta her life was one prolonged struggle, with only short intervals of rest from the strife, with tyrannical kings and oppressive barons in defending her own rights and liberties and rights and liberties of the Eng-

lish people, against the frequent aggressions made upon them.

On whichever side was the cause of liberty against tyranny, oppression, and wrong, on that side the Church arrayed her powerful auxiliary forces. Now she sided with the barons struggling for their liberties and the liberties of their dependents against a despotic king, again she might be seen on the side of the king against oppressive barons, and again she might be seen espousing the cause of the down-trodden classes of the people as against both. The document of priceless value to the English people as the written foundation of their liberties, Magna Charta, stands out in history as the imperishable monument of the Church's services to liberty rendered through her great Archbishop Stephen Langton. Take the services which the Church has rendered to liberty out of the constitution and history of England and there would be no England at all such as she is now, and indeed it may be truly said that the whole condition of the civilised world and its peoples would be altogether altered.

The Church of England is endeared to me because she only as an ecclesiastical body has a history interwoven with all the religious past of England, and with all that is great and noble in the life of the English people.

The Church of England may truly be called the Church of our fathers, and the Church of our remotest Christian ancestors.

They were cradled in her fold, taught in her schools, and their religious characters were formed in her fellowship and communion. They knew nothing of the Gospel of Christ, of the sacraments, of the religious life of faith, and of the hope of eternal life, but through her ministrations.

She for long centuries was the only religious body in the land. For hundreds of years no Christians in England thought of establishing separate religious communities, with ministries and sacraments independent of her.

The Church of England for nearly 1,000 years was the only religious body as a Church in the land through which all classes of Englishmen, from the king upon his throne to the poorest peasant in cottage, expressed their corporate religious life and offered their public worship to Almighty God.

There have been no great and noble events which have happened, or deeds which have been done in the life of the English people which have not directly or indirectly been the outcome of the lessons of truth which they learnt from their Mother Church, and of the religious influence which she exercised upon them, and of the high and sacred ambitions with which she inspired them.

The history of the Church and the history of the nation alike abound with records of noble, daring deeds, heroic acts of self-sacrifice and endurance, and brilliant achievements at home and abroad, by sea and land, amongst all classes of society, and in every department of life, which have been the result of the Church's teaching and religious training.

Let any one read the history of the Church from the days of her foundation till the present time, and let him read the history of the nation side by side with that of the Church, and he will see how the life of the Church and the life of the nation are inseparably intertwined, blended and mingled together in one, so that all that is good and noble in the life of the nation is seen to originate and flow out of the life of the Church.—*The Rev. Thos. Moore, M.A.*

#### GUILD INSTRUCTIONS.

##### No. I.

The word Guild is of Danish or German extraction, and signified a feast in the first instance, and then it came to be applied to the persons who met together for the purpose of feasting, or supping in one another's company. Hence it denotes a society, a corporation, a confraternity, a number of persons following the same trade or handicraft, who met together as often as they could for mutual edification and enjoyment, and for the advance of mutual interests. The City of London is to this day famous for its Guilds, and there are few old towns in England where there is not a Guild Hall to be found, or a Guild Street, or a Guild Tavern. It is well to mention this to show that the word Guild is itself quite harmless, and need not frighten anybody, as it has nothing to do with the Pope of Rome, or, in fact, with any religious party or any religious person. It simply means a society of company meeting together for mutual edification and support, and that is what we hope our Guild will do.

A Guild, of course, is only a society of human institution, and is totally different from a Church. None of us can set up a Church as we can a Guild, though some people seem to think they can. It is true that a number of men may, and do, combine to form a religious society upon the basis of agreeing in certain opinions, and appointing ministers to teach those doctrines to them, and to lead their devotions. But

this is not a Church. You may call it a religious community if you like, or a religious association, or a guild, or what not; and if made within the Church, and under the Church's laws and orders, it may be made very valuable. But societies for moral and devotional purposes, of whatever kind and by whomsoever established, are not churches. What then, you ask, is a Church, and how does it differ from a Guild on a larger scale, or any association of religious people, such as, in fact, do call themselves Churches in some instances, in spite of their having no authority for so doing? Perhaps, then, the most suitable subject for the first consideration of our Guild is to ask and answer the question, 'What is a Church?' or rather, as we believe that there is only one Church, 'What is the Church?'

The New Testament, which the Apostles wrote for the use of the Church which they founded, tells us plainly what that Church was for which the New Testament Scriptures were written. St. Paul tell us it is 'the Household of God' (Eph. ii. 19). In another place he calls it 'the Family of God' (Eph. iii. 15). Take the first three Gospels, and there our Lord's own favourite name for it is 'the Kingdom,' into which His ministers were to go on baptizing all nations unto the end of the world. Take St. John's Gospel, there it is 'the Vine,' whose branches draw their life from the stem, which is Christ. Take St. Paul again, and it is a living body, a living unity, a Being filled with the Spirit of God; one Being, of which you and I are parts, not the same part, but different parts, each having a different office in it, so that of all the millions of men and women, members of the Church, that have ever been, no one is merely a repetition of another, but as the different members of the body have different offices, so each separate soul is a different and individual member of this great organization, the Body of Christ. The passages just quoted are enough—though there are many more if it were necessary to multiply them—to show that there is such a thing on earth as an organized Body of men, a Body which God makes a distinct from any other body of men as one family is distinct from another family; as distinct as one kingdom or nation is distinct from any other kingdom or nation; as distinct as one tree is from any other tree. The very fact that you belong to a certain family means that there are other families which you do not belong to. The very fact that you belong to the kingdom of England means that you are not a Frenchman, or a German, or a Russian. Now all these descriptions in Holy Scripture agree in another remarkable particular. I mean that they all point to the fact that those who belong to the Body called the Church do not form one body in the same sense as when men choose to form themselves into a society or organization. A dozen people may agree to live under one roof, but they are not one family for all that. They may agree perfectly well together; they may be one in purpose, in principles, and in spirit; they may even agree better than the members of some families do; but they are not a family, and they cannot make themselves into brothers and sisters. Fifty boughs of a tree may be stuck together, but they will only be an imitation tree after all. So men cannot make themselves into a Church. God made the Church. It is His family. Christ was the First-born thereof. Christ in His rising again from the dead was the First-born and the Head of the Christian Church. You cannot make yourself a member of that Church. God alone can do that. It must be His act, not yours. The teaching of Holy Scripture then is, that there is such a thing as a family of God on earth, distinct from human families or nations, joined to God and springing from God. It is a family or nation of one blood, because otherwise it would not be one family, as all members of a family must derive their being from one source, or else it is not one family even among men.

From all this it is evident what the Church is not. The Church is not merely a name for a number of persons holding similar opinions. A foreigner to our own land may have opinions more like those which prevail in England than those which are current in his own country, but that does not make him an Englishman. To be an Englishman you must be born such; or, if a foreigner desires the same privileges as an Englishman, he must be naturalized, as we say, and in being naturalized he renounces his former nationality precisely as the Christian renounces the world, the flesh, and the devil, the triple bond which held him to his natural state. As children of the first Adam that triple bond held us. Baptized into the Second Adam, and naturalized into the Kingdom of God, we renounce the former precisely as in human things a man renounces his former nationality, and gives up the advantages he had in it before he is received into his new nation. Merely to hold the same opinions as an Englishman will not make him one. It is the same with the Church. Holding Christian opinions does not make us Christians. God alone can do that. It needs a new birth into a new family, under new laws, and with new hopes, new duties, new feelings, new affections. A man cannot join him-

self to the Church, but must be joined thereto by the act of God, giving him a new life-blood, a real Divine life working in him and making him a living, growing member of the family whose Head is God? And what is that life-blood which makes us one with one another and with God. It is God the Holy Ghost, God the Life-giver, and therefore we call our new birth into God's family a birth of the Holy Ghost, of water and the Spirit, because it is a spiritual birth from God. So we call it 'regeneration,' 'spiritual regeneration,' because it is the act of the Spirit of God coming into us as the vital force of our new life in that family of God of which Christ is the First-born.—*Church Bells.*

### Home & Foreign Church News.

From our own Correspondents.

#### DOMINION.

##### ONTARIO.

LAKE TALLON.—The congregation of St Margaret's church at this place, held their first picnic on Wednesday, the 17th. It had been long looked forward to and more than realised our most sanguine expectations. Churchwarden Pennel was on hand at an early hour, and with the willing assistance of several of the congregation, had the tables and platform erected in good time, one of our people having hauled the lumber the day previous. It was quite a busy scene, teams and men at work in the early morn logging and underbrushing before the arrival of the picnickers. The morning train brought Mr. and Mrs. Bliss, Mr. Creswick (assistant), the Rev. G. Gillmor, of North Bay, and several lady visitors from Mattawa. The visitors were met at the station with a hearty welcome from the large gathering on the platform. The first thing done on reaching the grounds was to hoist the flag—a large Union Jack, after which all assembled in the church till it could hold no more. Flowers for the altar were provided in abundance. The service, short Matins, was very bright, the singing being very hearty, a marked feature in this congregation, notwithstanding we have no organ. Two children were presented for baptism. The service concluded, all adjourned to the grounds where the welcome call to dinner soon sounded. The bountifully supplied table would have done credit to many a country congregation in old settled parishes. Everyone did well and the result was eminently satisfactory. Over 100 stood up to dinner. This over, the sports began and the several prizes were keenly contested. The dancing platform was extensively patronized all the afternoon. Tea was served at five o'clock, and at seven the day's recreation terminated by the departure of the clergy and visitors to the train, many of the people accompanying them to the station. Thus our first social gathering as a congregation passed off most agreeably, and augurs well for future efforts in this direction. Our Church is being extended by the addition of vestry and missionary's sleeping room, and timber has also been taken out for the erection of a shed for teams.

We have pleasure in drawing the attention of our readers to the advertisement of the Rev. W. Forsythe, who is well known in Ontario and other parts of Canada as a diligent and faithful parish priest, whose ability, piety and devotion to his work, has thrown new life into every parish with which he has been connected. He was preacher before the Synod of Ontario in 1885. We should think that a parish would be fortunate who had such a pastor, and we may add, such a pastor's wife as Mrs. Forsythe, who is indefatigable in labours of love among the sick and poor, and wherever she has resided, has won golden opinions.

#### FOREIGN.

A non-Christian banker at Sendai, Japan, has given \$10,000 for a thoroughly Christian school in that city.

Miss Tristram, a daughter of the Rev. Canon Tristram, has offered her services to the Church Missionary Society, for work in Japan. She will start immediately.

The great work of restoring the south transept of St. Alban's Cathedral, undertaken at the sole cost of Lord Grimthorpe, is rapidly approaching completion.

Bishop Ellicott states that since Victoria ascended the throne 2,000 new churches have been erected in

England, and 8,000 restored, entailing altogether an expenditure of \$150,000,000.

Of the 27,000 inhabitants of the Samoan Islands it is stated that 7,000 are church members and 3,000 are candidates for membership. There are 200 native ministers.

S. Paul's Church, Onslow Square, London, made special contributions of £2,600 after the February simultaneous missionary meetings, which sum is to be applied to the maintenance of lady missionaries in east Africa.

The Bishop of St. Asaph has just issued a notice, in which he enjoins churchwardens to allow no person to shut their pews against any parishioner, or to fancy that they have any claim to more sittings than they can occupy in pew appropriated churches.

The second synod of the clergy of the diocese of Lichfield was held in the Cathedral on Tuesday, July 12th. In the course of his address the Bishop expressed his belief that the Church of England was in a healthier condition, and that its prospects were brighter, than had been the case any time these past fifty years.

There were 584 candidates at the recent Trinity Ordination, of whom 262 were ordained deacons and 272 priests, and 886 of the candidates, or upwards of 62 per cent. were graduates of Oxford or Cambridge. The percentage is somewhat larger than usual and helps to recover the fall observable at the Lent Ordinations.

In India the number of Protestant Church members increased from 52,000 in 1871, to 113,000 in 1881. during this decade the number of boys in mission schools increased from 66,000 to 117,000; while the number of women and girls rose from 81,000 to 66,000.

Rock Point, Vt., is to have a new Church school for girls. The fund for this purpose now amounts to \$62,000, and it is proposed to erect a building for accommodating 75 girls. The fund for the girls' school is made up of \$20,000 given by Mr. John P. Howard, and of \$40,000 received from various sources, including subscriptions. Some \$14,000 of this latter sum is made up of the fund originally set apart by Bishop Hopkins for a girls' school at Rock Point.

The Society for the Propagation of the Gospel has at present on its list 572 clergy, of whom 123 are native, 151 Europeans ordained missionaries to the heathen, and 298 colonial clergymen. 176 of these are in North America. There are besides 4,000 catechists and lay teachers, and agents of the ladies association.

S. Matthew's, Red Hill, celebrated its coming of age a few days ago. The church, schools and vicarage have been built under the unceasing labors of the Rev. Henry Brass, A.M. The congregations are great and the church ought to be enlarged. It was stated at the meetings in connection with this commemoration that within the 21 years more than \$40,000 had been raised within this new parish.

ALABAMA.—The journal of the 66th annual council of the Diocese of Alabama, Bishop Wilmer, reports: Presbyters, 24; deacons, 5; candidates for priest's orders, 3; lay-readers, 19; deaconesses, 7; baptisms, 489; confirmations, 286; marriages, 108; burials, 248; churchings, 7; communicants, 4,652; Sunday school teachers, etc., 846; pupils, 2,414; income, aggregate, \$62,946.49.

The Bishop of Jamaica writes:—Though often depressed by current difficulties, yet when we take a broad view of the facts and compare the present with the past of twenty-one, fourteen, or seven years ago, we see abundant cause for gratitude to Almighty God for the prosperity He has granted to His Church in this diocese; and we have good grounds for believing that the growth has not been only in numbers and material things. The Rev. S. W. Warren, vicar of Holy Trinity, Lambeth, is invited to visit the island at the close of the year for six months' parochial mission work.

Bishop Coxe, while maintaining his own distinctive position, has some interesting ideas on the possibilities of Christian Unity. The Methodists, in his opinion, are next of kin to the Episcopal Church. "I have always felt," he says, "that God, who for wise purposes, permitted the separation, will, in His own

time and way, heal the division of Judah and Ephraim." And then he reminds his own Church that unity does not mean absorption. The Moravians are also near the Episcopal Church; and even the Congregationalists might, in the opinion of the good bishop, be "reconstructed." As for the Baptists, he reminds them that immersion is the preferred form of baptism in the Episcopal prayer Book. He discusses also the possibility of a union of the Episcopal Church with the Presbyterians and Roman Catholics.

Bishop Welles, in his address before the 41st Annual Council of the Diocese of Wisconsin (now Milwaukee) makes the following remarks upon Church unity:—"I hope there may be, among Christians of every denomination, an increase of that charitable feeling which has been so largely developed among ourselves. That would be a real gain, and would doubtless contribute to greater gain in other forms in the future. But I confess I do not see any practical avenue open, as yet, to the organic commingling of forces. The problem is in God's hands, and in His own time He will solve it." He is undoubtedly right in the former assumption. We hope and trust that his reasonable doubts, as expressed in the latter, may not be so well grounded.

The Archdeaconry of Fairfield, Connecticut, has adopted a new method of meeting its diocesan apportionment of \$2,578.70. It has assessed the various parishes within the archdeaconry on the basis of salaries paid to their respective rectors. The apportionments were made at the rate of 6 per cent. on all salaries of \$1,000 and under; 7 per cent. on all between \$1,200 and \$1,500; and 8 per cent. on all of \$1,500 and upward.

PENNSYLVANIA.—The journal of the 103rd convention reports:—Presbyters, 216; deacons, 6; candidates for Holy Orders, 18; number of parishes in union with convention, 123; churches, 121; chapels, 80; Sunday-school buildings, 68; parsonages, 68; cemeteries, 50; baptisms, 8,918; confirmations, 2,186; marriages, 698; burials, 2,456; communicants, 82,200; Bible classes—teachers, 176; scholars, 4,782; Sunday-school teachers, 2,780; scholars, 29,687; parish schools—teachers, 29; scholars, 1,081; aggregate income, \$828,274.55.

In a recent address of the Bishop of Ossory, Ireland, he said:—

"When it was proposed to have a treaty of amity and commerce between England and Madagascar, a draft of the treaty was sent out, and on opening it these memorable words were found written on the margin—'Queen Victoria asks as a personal favor to herself that the Queen of Madagascar will allow no persecution of Christians.' And when the treaty came back, there was found incorporated in it this response—'In accordance with the wish of Queen Victoria the Queen of Madagascar engages that there shall be no persecution of the Christians in Madagascar.' The bishop tells us again, when the Prince of Wales visited India, two missionary bishops, namely, Caldwell and Sergeant, appointed under the Queen's mandate to preside over purely native pastors and congregations in Tinnevely, 'with 50 of their native clergy and 7,000 of their people, met him at Maniachi and presented him with a Bible and Prayer Book in the sweet Tamil language.'"

In 1837 the first Brahmin was converted. Henry Martyn was wont to say that if ever a Brahmin was converted, the age of miracles would be restored. Since he uttered these words ten Brahmins have entered the Christian ministry.

Passing over several portions of the mission field reviewed by the bishop we come to an interesting paragraph referring to New Zealand:—

"In 1837, Marsden, its devoted apostle, paid his last visit to its shores. At his first visit it was so cannibal and savage that no ship captain could be found adventurous enough to bring him there, so he had to purchase a brig at his own expense, and land with only a single companion. Look at it to-day—a precious gem in the British Crown, with its native Church, its three missionary bishops, its 27 native pastors, its native church councils, and notwithstanding past wars and defections, its 80,000 Christian natives: cannibalism unknown, heathenism well nigh extinct, and such a state of social progress attained as led Carl Ritter, the great geographer, to call it the standing miracle of the age. When its native inhabitants of New Zealand heard of the death of the Prince Consort, they drew up an address to the widowed Queen, which strongly reminds one of Veda hymnology. We make an extract:—'We have just heard the crash of the huge headed forest tree, which has untimely fallen, ere it had attained its full growth and greatness. This is our lament. Yes, the pillar which did support your palace has been borne to the skies.

Oh, the beloved, who used to stand in the very prow of the war canoe, inciting all others to noble deeds! Yes, in thy lifetime thou wast great, and now thou hast departed to the place where even all the mighty must go at last. Where, O physicians, was the power of your remedies? What, O priests, avail ed your prayers? For I have lost my love, no more to revisit this world." This was the land of which Captain Cook wrote: "Let no one ever touch upon this savage and inhospitable shore."

A WORD OF CAUTION AND SUGGESTION.—Addressing the Lichfield Diocesan Synod of Clergy the Bishop of Lichfield said:—

"I fear I shall scarcely carry you with me in the remarks I have to make, but I feel bound to speak as experience has taught me. No one more highly values than I do the stateliness and beauty of divine service as it is presented to us in our great cathedrals. But I am not without fear that we may be going a little too far in this direction in some of our humbler village churches and in our mission rooms. I confess that I am sometimes a little disquieted by the amount of music which I find in such places of worship. I am inclined to doubt whether it is altogether suited to the circumstances and capacity of the laboring poor. I can well believe that they enjoy its brightness, and that some of them at least appreciate its beauty. But the great question for us to ask is surely this. Can they really join in it with intelligence and sympathy as an act of worship? No doubt they may be truly worshippers even in some parts of the service where their lips are silent. Their hearts may follow the music as they follow the prayers. But there is this great difference. The prayers are familiar to them from their childhood, and easily within the reach of their understanding. Not so the music of our choral services or of our anthems. If the service were only occasionally of this kind it would be of less importance; but I greatly doubt whether it can be desirable that all their acts of worship should be of this character. There is this also to be borne in mind. In former days, when the Psalms were said, and not sung, the poor man was able to take his part in them, and, through long years of use, the words not only became familiar to him, but were imbedded in his memory. Then in the watches of the night, on the bed of sickness or on the bed of death, the well known words came readily to mind, and often rose to his lips as a comfort to him in his hour of need. I fear it is not so now. He scarce can hear the words in the chanted service, and he does not utter them with his own lips. They cannot be to him what they were to his fathers in days gone by, and thus he suffers real spiritual loss. If even some of the Psalms were said and others sung, perhaps one at any service where there were two or three, the service might lose a little in brightness, but it would gain in power and help and comfort at least to the laboring poor. Of course the Psalms were meant to be sung, and they ought to be, where all are sufficiently educated for the purpose, but I plead for my poorer and less educated, brothers and sisters, as I feel sure that many of them would plead for themselves. To my own mind there is something very striking and beautiful in the sound of many voices repeating in their natural tones those beautiful Psalms, especially where the verses are alternated not by the priest and the people, but by the congregation in two divisions, one on either side of the church. As I said before, I scarcely hope that many of you in these days will feel disposed to adopt my suggestions, but I feel it right to submit for your consideration the principles which they involve."

## Correspondence.

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

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

### DO NOT FORGET THE POOR MISSIONARIES.

SIR.—It is a matter of congratulation to this diocese that the vexed question of the St James' Rectory case has been settled for all time, and certainly every right thinking person, lay and clerical, ought to rejoice that justice has been done and that a sad disgrace has been removed from the Church. No person who is any way familiar with the case from beginning to end but will surely admit that the Rectors of Toronto only received their just rights and that they richly merited those rights. But now as they (the Rectors), are in possession of what they are entitled to it is to be hoped that they will not forget their less fortunate brethren of the country, but that as the division of the surplus will materially improve

and augment their stipends they will be found willing to relinquish their claims upon other funds of the diocese upon which they have hitherto had a claim, and that whilst they are receiving very good salaries they will not forget the poor missionaries and their very poor salaries. Yours truly,  
Garden Hill, Ang. 19th, 1887. R. A. ROONEY.

### AN ADDRESS TO THE WOMEN OF CANADA.

SIR.—I am afraid some of your readers will think me a lunatic. They will say I am writing, writing, writing. So I am. I cannot help this one letter this time. A few days ago, I was reading a New York paper, and I see it asserted herein, (on the authority of two leading medical men), that eighty per cent. of the men in the old country are immoral. Now, sir, I am an old country man. I have been in most of the large towns of the United Kingdom, and I think I can safely say, that if eighty per cent. is too high, yet the greater part of the men I have come in contact with have had a tendency to treat the subject "virtue" in a very off hand manner. I fear we cannot boast ourselves much better in Canada and the United States. Doctors, lawyers, clergymen, men of business, army and navy men; in fact, all classes and all creeds are becoming every day more and more loose in their morals. It is time for some fanatic or other to take the matter up. I am now among Indians where the man is generally "good-for-nothing," and the woman not much better than a cat. In the name of our common Christianity; in the name of the sisters, wives and little children of the world, will you allow me, a bachelor missionary, to ask this question—whither are we going? Are we going to have a "hell" here before we seek one beyond the grave? If not it is high time we pulled up and asked ourselves,—the women most of all—where is all this to end. On one other occasion I found myself compelled to draw attention to this subject, and I now ask the Metropolitan and Bishops of the Church of England in Canada, either to close up their missions at once, or make this the subject of their most earnest consideration in the next Provincial Synods. If our morality goes, I am inclined to think that with it goes our life. Marriage to-day in Canada and United States is little thought of as it should be, and every effort is made to make the way thereto as "hard," and as "easy" as possible. It is made "hard" because of the "labor" question: it is made too, "easy," because of the non-religious character of so many marriage celebrations. When I read a few days since, of a girl throwing herself from High-Gate Archway, as a last escape from "prostitution for bread," I thought the best thing we could do is either to throw our Christianity altogether overboard, and so very soon rid the world of a good part of its population by war and revolution, or the time has come to make our "churches," "altars," and "crosses," &c., something more than a way to sin. Until the "penitent-bench," the rite of "confirmation," and the acceptance of the "token" be symbolical of a pure thought for a pure woman, there is no use in paying us missionaries our salaries. No sir. We men are bad; we know it, and we must have the co-operation of the other sex in the matter of turning over a new leaf, and until then they arise as mothers and daughters in Israel to demand not "bustles and giggaws," but a holy admiration out of a mind trained to look on women as the something akin to the virgin-mother of old, I can see no room for a profession of Christianity. We are worse than some heathen ourselves, and it seems to me the devil has an especial place in the heart of many professing Christ. This is an age of adultery and adulteration. Even the priestly robes are not always free from it. The cry of innocent womanhood is no longer heard. It is the loud coarse chatter of the "libertine" and the "victim" that greets the moon at even, and not the purity of youth's affection on the threshold of life. When will the Church be true to her God and her Christ. Let her "ministers" now determine to stand shoulder to shoulder in this matter, or let us as a body join "Bradlaugh and Ingersoll." To me there is nothing else for us. Oh that we had in Canada a "Miss Hall" or a "Mrs. Menzies." These are the sort of beings I should like to address on this topic, but the former is in Heaven, and the latter has the "girls" of Liverpool in her hands. I ask not what denomination you belong to, Oh women—if you will only try to be pure and help us men to be pure too. If you do not take the matter up, believe me, the day is not far distant—when you cannot take it up. It will have passed out of your hand. I am, yours,  
Algoma. G. A. FRANCO.

### ALGOMA W. & O. FUND.

SIR.—In acknowledging the receipt from me of the sum of \$1670.52, the first instalment of donations to the Jubilee Widows' and Orphans' Fund of Algoma, kindly entrusted to my care, Mr. A. H. Campbell, writes:

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### Family Reading.

—The following lines were suggested by the painful worldliness exhibited by a part of the Provincial Synod of 1883 in the discussion of the question of marriage with a deceased wife's sister. But as this worldliness has received full expression in the extraordinary scheme of some English Church Liberals headed by Canon Freemantle, the lines are not without pertinency at the present time;—

#### THE CHURCH OF THE FUTURE.

Catholic.

The Church of the future! what visions arise  
On our tranced souls and our waking eyes!  
In proportions vast and in glowing hues  
The fabric springs as we dumbly muse.

To the eye of faith its foundations shine  
With the precious stones of apostles line;  
Its strength unshaken, to the ages known,  
As the Christ is for aye its corner-stone.

The glory of God and the Lamb's own Light  
Are the sacred lamps that dispel its night;  
Each living stone is a crystal true  
Which the unborn radiance streams through and through.

Come down is the city of God to the earth  
In the flushing bloom of celestial birth;  
Her truth shines forth in the liquid sky,  
And her beauty dazzles each aching eye.

From her presence slinks each thing of sin,  
But the good and pure are gathered within;  
No word is muttered, no weapon is framed,  
Which falls not back on her foes all shamed.

In her strength, the dread of the powers of ill,  
While her love and truth on the poor distil,  
Of Eternal God, the One, Holy, and Strong,  
The expression true for which now we long.

Liberal.

Yet another view, to a faith less keen,  
Is beheld by some in a watery sheen;  
Still a fabric vast, with no stones deep laid,  
But expansive mist o'er the earth displayed.

On its waving walls no apostle's hand  
E'er uplifted in measure the Temple's wand;  
Nor by plummet of Truth arose its towers—  
All too easy prey of earth's hostile powers.

Its capacious halls, full of odorous airs,  
Have no place for the awful Truth's deep cares:  
No memento of martyrs in marble wrought  
Dares intrude on the devotee's light thought.

No heroic souls of the days of old  
Keep their memories green in the service held  
In the Broad Church shrines, nor in awful song  
Sweeps the Psalm of Faith its bright aisles along.

'Tis no vision of Truth, to no heaven-sent seer;  
'Tis a dream of earth sent with devil's leer;  
For the Broad and the faithless fabric must  
The more surely and utterly sink in dust.

The Respectable.

Yet again the ideal smug unrolls,  
Neither vast nor sublime, of grovelling souls:  
'Tis evolved from within, from the earthly heart,  
And high heaven disdains in it lot or part.

No prophetic light nor millennial hope  
Falls on eye or on heart within its scope:  
The Unknown no responsive chord awakes,  
The Divine no insatiable thirst e'er slakes.

The luxurious pew designed for ease,  
The respectable air that's sure to please,  
The considerate care to calculate  
The less or more for the circling plate.

The relaxing chant for the rich and gay,  
With never a spot for the poor to pray:—  
All too plainly tell the despairing soul  
That not here, not here, can they heal his dole.

The mellifluous pulpiter arrayed  
In the sweetest linen that ever was made,  
In the back-ground far keeps each word of woe  
That could move the deep fount of tears to flow.

If they flow, it must be æsthetic wise,  
Sentimental, and not in penance guise;  
And the well-paid slave from the ears polite  
Must unlovely words chase away outright.

Thus a primrose path they dare consecrate  
For the rugged way of the Cross and straight,  
And they call it peace, and secure they dwell,  
When 'tis only the decent way to hell!

Oh, how long, Lord Christ, shall the faithful few  
Be oppressed and shamed by the idol crew!  
Oh, this ancient wrong, oh this work of pain,  
Break for aye! take Thy crowns, and for ever reign!  
A COUNTRY DELEGATE.  
Festival of St. Michael and all Angels, 1888.

#### PROGRESS.

Surely, as the years pass on, they ought to have made us better, more useful, more worthy. We may have been disappointed in our lofty ideas of what ought to be done, but we may have gained more clear and practical notions of what can be done. We may have lost in enthusiasm and yet gained in earnestness. We may have lost in sensibility, yet gained in charity, activity and power. We may be able to do far less, and yet what we do may be far better done. And our very griefs and disappointments—have they been useless to us? Surely not. We shall have gained instead of lost by them if the Spirit of God has been working in us. Our sorrows will have wrought in us patience, our patience experience, and that experience hope—hope that he who has led us thus far will lead us farther still, that he who has taught us in former days precious lessons—not only by sore temptations but most sacred joys—will teach us in the days to come fresh lessons by temptations, which we shall be more able to endure; and by joys which, though unlike those of old times, are no less sacred, but sent as lessons to our souls by him from whom all good gifts come. Out of God's boundless bosom, the fount of life, we came, through selfish, stormy youth, and contrite tears—just not too late; through manhood, not altogether useless; through slow and chill old age, we return whence we came, to the bosom of God once more—to go forth again, it may be, with fresh knowledge and fresh powers, to nobler work. Amen—  
—Charles Kingsley.

#### INFLUENCES THAT PRODUCE BAD CHILDREN.

There are thousands of anxious parents because their children develop bad traits of character. The pastor meets many a mother who tells the story with tears and many a father who is grieved and angry over the disgrace; and the question is often asked: Why is it? It is a very difficult question for the pastor to answer, because the cause rests really on the parents' shoulders. Where it does not, it is an exceptional case. There is a general principle that can be applied to individual instances, viz: Troubles grow, and when they are felt in their intensity, there is a history back of them, that shows whence they came. And when we see a bad youth—boy or girl—we naturally look back to see whence came the godless character. Generally you will find it was developed in homes where the parents neglect their Christian duties—mean to do right, it may be, but fail to do it—in homes, where the child has not the strong helpful example of a father and a mother, whose lives are controlled and directed by Christian principles—in homes where the father never gathers his children together for family prayer, where God's blessing is not invoked on the daily bread and where all the conversation is of the worldly sort; where Sunday finds the father lounging about as though he had no God to worship and the mother preparing good things for somebody's appetite. In such homes, children are compelled to look outside for all the good influences that are to protect them against the manifold temptations which the world presents to make them bad. The very source from whence the Christian training would naturally come is a failure; and if the child happens outside to form evil associations instead of good, the natural result is—sin and disgrace.

"I have, also, the following sums to credit of the Algoma W. & O. Fund, since 25th of May last. I do not know if they are all Jubilee offerings, but I suppose they are. St. Philip's Church, Toronto, \$51.88; Church of Redeemer, \$112.12; Cards, \$104.75; Mrs. Merrick, \$5; St. James' Church, Orillia, \$14.00; John S. Scarlett, Esq., North Bay, Nipissing, \$5.00. Woman's Auxiliary, per Mrs. Skae, Toronto, as follows:—St. John's, Port Hope, \$64.80; Christ Church, Scarborough, \$22.10; St. Stephen's, Vaughan, \$18.00; Church of Ascension, Jubilee offering of mission helpers for W. & O. Fund, also per cards, \$15. Total, \$487.10.

It would help our work materially if friends would be so good, as to specify whether or no, they intend their donations for the Special Fund, with which we churchwomen of the Dominion hope to set our seal of loyalty to our Queen and love to the brethren, in this most memorable year of Jubilee. To this date the Diocese of Quebec has gathered \$452.26; the Diocese of Ontario, \$548; the Diocese of Huron, \$571.67. Friends in Niagara and Montreal are working heartily, and when they let us into the secret of their success in the good cause, we shall each know where we stand in our ranks of loving rivalry. The announcement of each new proof of zeal and interest acts as a spur to fresh efforts, and that is why, sir, we would ask our friends to give us every such encouragement in their power. Thanking you again for your many proofs of sympathy in opening your columns so ungrudgingly. I remain, faithfully yours,  
H. A. BOOMER.

### SKETCH OF LESSON.

18TH SUNDAY AFTER TRINITY. SEPT. 4TH, 1887.  
Israel in Egypt and the Wilderness.

Passages to be read.—Deut. xvi. 1, 2, 9, 10, 18-17.

In former lessons we have learned about some of the "shadows of good things to come" which God gave to Israel—the Tabernacle or meeting place—the Ark, or sign of His presence—the High Priest to present them before Him—and the daily Sacrifice to show how their sins were to be put away by the death of another.

While they remained in the Wilderness, they had these things always near at hand. But they were not always to stay there; so God arranged how they were to carry on His worship when settled in Canaan. They must offer their sacrifices in one place; and God appointed certain times in each year when all the men and boys should appear before Him and "keep the feast" of rejoicing.

There were three such great festivals:  
I. *The Feast of the Passover* (Deut. xvi. 1-6).—We read about this on Easter Day. You remember how it was to be kept, and for what reason. The month *Abib* was set apart for its observance, because in that month God had brought Israel out of Egypt. On the tenth day, a lamb was to be taken for each household. On the fourteenth day the lamb was killed and the Passover kept. Unleavened bread was to be eaten seven days, and many sacrifices were to be offered, (Numb. xxviii. 19-24). On the day after the Sabbath, the first sheaf of the harvest was offered to God, and they were reminded that it was God who had brought them out of Egypt and give them freedom and peace. Then they went back to their homes to reap their crops; and fifty days later, when the harvest was over, they met again to keep—

II. *The Feast of Pentecost*, (Deut. xvi. 9-12).—When they assembled before God this time, they brought another offering. With the usual sacrifices they presented two loaves, the first fruits of their harvest. This would remind them of God's continual goodness and loving care in preserving them and giving them "the kindly fruits of the earth in due season." They would think of the former Egyptian bondage, and their hearts would rejoice at their present freedom, while of their abundance they would gladly assist the fatherless, the widows and the poor, (Deut. xvi. 11, Lev. xxiii. 22). When they returned home, there were the fruits to be gathered in, and when this work was finished they came once more to keep—

III. *The Feast of Tabernacles*, (Deut. xvi. 13-15).—This was the most joyful of all their feasts. It was observed for eight days, during which time the people dwelt in arbours or booths made of green boughs, (Lev. xxiii. 43). This reminded them of the time when they toiled under the burning Egyptian sun, and also of those long and weary years spent in tents in the wilderness. This feast was also called the "Feast of In-gathering;" and at this time also, the poor and the needy were to be remembered, (Deut. xvi. 14).

—Much of the learning of the day is morbid and much of the religion is bilious. We want first of all, a clean heart, and next a strong stomach.

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That power is the Church and the Christian home combined. Give a child the Christian home, with Christian parents who fulfil their Christian duties, are regular in their worship of God, and earnest in Church work, and the home training will be the power, which with the help of the Church, will resist the encroachments of evil from whatever source they come.

We can not, however, ignore the terrible troubles and anxieties that parents are bringing upon themselves every day through their own careless regard for the Christian life. And if these lines are read by some grieved father and weeping mother, we ask them, in the tenderest sympathy, to correct the source of the evil, and to give to their dear ones a strong example of what a life ought to be, that when, perchance, they meet with evil enticements abroad, they may have as a power for resistance a character which has been nurtured under the eye and care of Godly parents. If we have no other incentive to a Godly life, our natural love for our children alone should make us feel the responsibility and rouse every power of our being, to faithfully meet it.—S. Mark's Gleanings

THE MOTHER.

A babe doth rest upon her breast  
It is her latest bloom;  
A hidden bud she cherisheth,  
That soon to light will come.

And lovely is the open flower,  
Freshly sweet and fair;  
And wondrous is the forming bud,  
Warm shrouded from the air.

Dear as to Eve the stainless blooms  
Of Eden's central tree,  
Are, mother! to thy heart the babes  
That blossom forth from thee.

The clustering valley-lillies white  
Have soft broad leaves above;  
And safely grow the innocents,  
Shielded by mother's love.

SOME CHURCH CLOCKS.

We have, however, some masterpieces upon which we may, nevertheless plume ourselves. Those who have heard Great Peter of York announce that midnight has come, are not likely to forget the deep and thrilling resonance that fills the air and booms over the silent city. This bell weighs 12½ tons, and cost £2,000. It was second to none in this kingdom till Big Ben was set up at Westminster to stand sentinel-like over the mighty Thames. Great Tom O'Lincoln is another bell of great reputation. It was recast in 1836, and on its return from the Whitechapel foundry it was welcomed home by a procession of clergy, gentry and citizens, with banners flying and bands playing, at the south entrance to the city. It is six ft. high, and nearly seven ft. in diameter, and weighs five tons and eight cwt. Its tone is also of an extraordinary fulness, richness and sweetness, especially when heard in the dead of the night. And in the north transept of Wells Cathedral there is a clock in which there is sufficient eccentric mechanism to enable a small figure of a man to step forward periodically and proclaim the time.

It must be allowed that church clocks in country towns are very considerable additions to the general convenience of the inhabitants. Some of them set up in the seventeenth century are furnished with curious devices, which have gradually got out of order, as in the case of the Church of St. Martin-le-Grand, York, which had the figure of a naval officer on the top of it in the act of taking a solar observation, who used to move and follow the course of the sun. Most of them are attached to the bells and chime the hours. Stamford, which we may almost look upon as a legacy from Queen Elizabeth's Lord Bursleigh, is rich in the matter of church clocks, and over all the Elizabethan houses with their bay

windows, and dormers, and sunny gardens full of pear trees and bees, and over the wide river and low-lying meadows by the side of it, passes a wave of silvery sound every quarter of an hour that is delightful to hear. On Uffington church, in the same neighbourhood, the clock face has the semblance of a hatchment. This church has a somewhat remarkable appearance otherwise, also, on account of its long lengths of embattled parapets and low roofs. The tower is capped with a very lofty crocketed octagonal spire, with flying buttresses, and on the string course of the third stage is fixed the dial in question. Farther north, about seven miles out of Newcastle, is the pleasant village of Ponteland. Situated beyond the influence of the smoke of the numerous works along the Tyne, it is very green and leafy. The chief hostelry is an addition to an old fortified tower, with archways, mullioned windows, and turrets, and is a fair specimen of ancient Border architecture. The vicarage house stands in well-wooded grounds where there are the remains of another pele tower. The church is on a large scale and has a tower, like many others in this contested part of the country, that could afford protection to many refugees when occasion required it to do so. Within this valiant old tower is a clock, and on the face of a large dial, six ft. across, it shows the time of day like an admonition to all who care to look up to it. The greater number of small churches in rural districts, however, have to content themselves with mural sundials. These are generally placed on the porch, and are often enriched with a motto setting forth the fleetness of time. In old times, it may be added, sundials were more in request than they are in the present day. We learn from an inquiry made in the reign of Louis IX., that they were sometimes placed in the highways in France in the 13th century.—The Quiver.

THE BETTER WAY.

Who serves his country best?  
Not he who, for a brief and stormy space,  
Leads forth her armies to the fierce affray.  
Short is the time of turmoil and unrest,  
Long years of peace succeed it and replace;  
There is a better way.

Who serves his country best?  
Not he who guides her senates in debate,  
And makes the laws which are her prop and stay;  
Not he who wears the poets purple vest,  
And sings her songs of love and grief and fate;  
There is a better way.

He serves his country best  
Who joins the tide that lifts her nobly on;  
For speech has myriad tongues for every day,  
And song but one, and law within the breast  
Is stronger than the graven law on stone;  
There is a better way.

He serves his country best  
Who lives pure life and doth righteous deed,  
And walks straight paths, however others stray,  
And leaves his sons as uttermost bequest  
A stainless record which all men may read;  
This is the better way.

No drop but serves the slowly lifting tide,  
No dew but has an errand to some flower.  
No smallest star but sheds some helpful ray,  
And man by man, each giving to the rest,  
Make the firm bulwark of the country's power;  
There is no better way.

—Susan Coolidge

A HOLY LIFE.

"A holy life is made up of a number of small things. Little words, not eloquent speeches or sermons; little deeds, not one great heroic act of martyrdom, make up the true Christian life. The little, constant sunbeam, not the lightning; the waters of Siloam 'that go softly' in the meek mission of refreshment, not the 'waters of the river, great and many,' rushing down in noisy torrents, are the true symbols of a holy life. The avoidance of little evils, little sins, little inconsistencies, little weaknesses, little follies, indiscretions and imprudences, little foibles, little indulgences of the flesh, go far to make up, at least, the negative beauty of a holy life."

THE DEAR DEPARTED.

The dear departed linger round  
Our memory as we dream;  
The churchyard turf is hallowed ground,  
Our tears, Love's sacred stream.  
Who hath not felt the parting hour?  
And who hath seen death near  
Some blessed one, dying like a flower,  
And never shed a tear?

The dear departed! Each one lives  
In memory's golden shrine;  
All mute eternal, each one gives  
Some hope in things divine.  
Is there a home, a village cot,  
Without one vacant chair?  
Ah! is there, can there, be a spot,  
That death hath not made dear?

EASTER SERVICES IN THE DIOCESE OF NEW WESTMINSTER.

The New Westminster Diocesan Chronicle for May gives a record of well attended services in various churches during Holy Week and Easter. At Yale, twelve Indians were amongst the twenty-seven communicants. At Lytton on Good Friday, the Stations of the Cross were observed from 12 to 3.30, when about 75 Indians accompanied Mr. Edwards round the church while he explained the pictures on the walls. They sang a verse of Rock of Ages, and repeated the Lord's Prayer at each station, in their own language. On Easter Eve, after the church had been thoroughly cleaned, it was decorated with wreaths of evergreens, yellow balls and butter cups, the only obtainable flowers. On Easter Day, Matins was the first service, followed by preparation for Holy Communion. There were thirty eight Indians and four white communicants, the offerings amounting to sixteen dollars. Five adults were baptized on Easter Eve and five infants on Easter Day. At the Easter Vestry meeting two Indians were chosen as churchwardens, and two others as sidesmen for the ensuing year.

At Maple Ridge, they had to wait for their Easter Festival till Low Sunday, the Vicar being at another church—All Saints' Trenants, for Easter Day.

"Very many of the sweetest joys of Christian hearts are songs which have been learned in the bitterness of trial. It is said of a little bird that he will never learn to sing the song his master will have him sing while it is light in his cage. He learns a snatch of every song he hears, but will not learn a full, separate melody of his own. And the master covers the cage and makes it dark all about the bird, and then he listens and learns the one song that is taught him, until his heart is full of it. Then, ever after, he sings the song in the light. With many of us it is as with the bird. The Master has a song he wants to teach to us, but we learn only a strain of it, a note here and there, while we catch up snatches of the world's song and sing them with it. Then he comes and makes it dark about us till we learn the sweet melody he would teach us. Many of the loveliest songs of peace and trust sung by God's children in this world they have been taught in the darkened chamber of sorrow."

Lord Erskine had the following unique form of replying to begging letters: "Sir, I feel honored by your applications, and I beg to subscribe—here the recipient had to turn over the leaf—"myself, your very obedient servant."

A skeptical young collegian confronted an old Quaker with the statement that he did not believe in the Bible. The Quaker said: "Does thee believe in France?" "Yes; for, though I have not seen it, I have seen others that have. Besides, there is plenty of corroborative proof that such a country does exist." "Then thee will not believe in anything thee or others have not seen?" "No; to be sure I won't." "Did thee ever see thine own brains?" "No." "Ever see anybody that did?" "No." "Dost thee believe thee has any?" The young man left.

## HINTS TO HOUSEKEEPERS.

**EGG LEMONADE.**—Break an egg into a tumbler; rub two lumps of sugar on the rind of a fine lemon; put the sugar into the tumbler, squeeze the lemon into it with a squeezer and half fill the tumbler with ice broken small; fill up with water and with a shaker shake the whole vigorously a few seconds, then grate a little nutmeg over the top. If you have no shaker beat the egg with a fork.

Simple lemonade is greatly improved by rubbing the peel with sugar. When made for patients recovering from fever a far more grateful drink than strong lemonade is made by using one lemon to a quart of water, with one lump of sugar rubbed on the peel; sweeten very little. This, given in teaspoonfuls when the mouth and tongue are parched, is inexpressibly refreshing.

**COLD WATER TEA OR RUSSIAN TEA.**—This is usually made by steeping tea in boiling water in the usual way and setting it in ice. This gives the astringency that is pleasant when hot with cream, but to many tastes very unpleasant when cold. The better way to make it is easier in hot weather and so made iced tea is a positive luxury. Four hours before you require the tea for use (or over night if you choose) put four teaspoonfuls of tea into a pitcher, pour on it a quart of cold water, cover and set in the ice-box. It does not sound as if good tea could be made with cold water, but this is the perfection of cold tea—fragrant without the least bitterness, and of a beautiful amber clearness. Sweeten as any other tea. With a little lemon juice and a slice of lemon floating in each glass this makes the fashionable "Russian Tea."

**EFFERVESCENT SODA WATER AT HOME.**—One may long for a glass of soda or be delighted to offer one to our heated and weary friends, but it is quite too much to go to the druggist for it with the sun high and the thermometer in the nineties, more impossible yet to regale our visitors. And yet nothing is more possible and less expensive than to have the thing always at hand. In Paris, when syphons were first introduced, iced "syphon water" was the thing to have in the house. I often wonder that so little use is made of them in this sodawater-loving country except under a doctor's directions. Half a dozen syphons of plain soda cost 90 cents, perhaps less in large cities, and if you are known to your druggist you will not be charged for the loan of the syphons. Keep them on ice and you have your sodawater ready. Make and keep bottled a few simple syrups. Vanilla syrup, coffee syrup, ginger syrup—and you can have flavored soda at a moment's notice. In fruit season half fill the glass with fresh fruit syrup and sugar, fill up from the syphon, and you have a drink for the gods.

**SODA MILK.**—This is an excellent nourishing drink in hot weather, and will remain on the most delicate stomach when anything but koumiss would be rejected, and is simply soda from the syphon and milk.

## A STONE FOR BREAD.

A sermon that is fit to be preached will furnish food for the hearer. The people will not go away from the house of God hungry, feeling that they have not been fed. They go there, or should go there, desiring the sincere milk of the Word, that they may grow thereby. Nor should the preacher disappoint them in this regard. If they are not fed and profited, it should be their fault and not his. Read the Sermon on the Mount. It is a sermon abounding in sound instruction, adapted to the needs and the capacities of all, the humblest and the highest.

It is to be lamented that not all preachers of the Word follow the example of the great Teacher in this regard. Some preach learned and brilliant sermons, but in them is precious little of Gospel. They furnish no food for souls that hunger for the bread of life. We recently read such a sermon, preached by a minister occupying an important evangelical pulpit in one of our great cities. It

was with profound grief that we perused it. It was learned, no doubt; but we question whether there was a person that listened to it who derived any spiritual benefit from it. It did not seem possible, if there was any wheat in the sermon it seemed as but a few grains, hidden in the midst of a great body of chaff. We pity the congregation, if such were a fair specimen of their bill of fare from Sabbath to Sabbath. It seemed to us like giving the people a stone for bread.

The same day that we read this sermon we read another by a distinguished preacher of the same city, and we thanked God that He had set such a sound Gospel preacher in so eminent a place. It is a solemn thing to be a preacher of the Gospel, and especially so where hundreds and thousands are to be fed. They should be fed with living bread.—N. Y. Observer.

## GOD'S WAY IS BEST.

This blessed truth I long have known,  
So soothing in its hopeful tone,  
Whate'er our trials, cares and woes,  
Our Father's mercy freely flows,  
That on His bosom we may rest,  
For God is good, "His way is best."

Trouble without and grief within  
Are the sure heritage of sin;  
And e'en affection's voice may die,  
In the last quivering, gasping sigh;  
But what though death our soul's distress,  
'T were better thus, "God's way is best."

Misfortune's dark and bitter blight  
May fall upon us like the night;  
Our souls with anguish may be torn  
When we are called o'er friends to mourn,  
But what assurance doubly blest,  
To feel that all "God's ways are best."

Yes, glorious thought, in yonder sky  
Are joys supreme that never die;  
That when our earthly course is run,  
We'll live in regions of the sun,  
And there upon the Saviour's breast  
We'll sing for aye, "God's way is best."

## GIVING WITHOUT MONEY.

The poor give more than the rich. This proposition holds good, as a general principle. Money is by no means the only thing to give in this world; neither do large gifts necessarily contribute more to the happiness of the receiver than the small gifts.

Go into any country community and converse with the people. Ask who ministers most to their happiness. You will very likely be told of some venerated clergyman, whose salary has never been more than enough to support him; or of some poor widow, who goes from house to house, like a ministering angel, whenever sorrow and suffering demand consolation or relief.

It is astonishing how much one without money may give! A kind word, a helping hand—the warm sympathy that rejoices with those that do rejoice and weeps with those who weep!

No man is so poor, no woman is so poor, as not to be able to contribute largely to the happiness of those around them.

## GEMS OF THOUGHT.

A good conscience is better than two witnesses—it will consume your grief as the sun desolves ice. It is a spring when you are thirsty—a staff when you are weary—a screen when the sun burns—a pillar of death.

In the affairs of life, activity is to be preferred to dignity, and practical energy and despatch to premeditated composure and reserve.

Pride is an extravagant opinion of our own worthiness; vanity is an inordinate desire that others should have that opinion.

The violet grows low and covers itself with its own tears, and of all flowers yields the sweetest fragrance. Such is humility.

Your disposition will be suitable to that which you must frequently think on; for the soul is, as it were, tinged with the colour and complexion of its own thoughts.

Do not express your opinion too freely and decidedly when it differs from those around you, merely for the sake of saying what "I think," when no good will be done.

If you can give to the fainting soul at your door a cup of water from the well of truth, it shall flash back on you the radiance of Heaven. As you save, so shall you be saved.

A man that has no virtue in himself never enveth virtue in others; for men's minds will ever feed upon others' evil; and who wanteth the one will prey upon the other.

How many spend their whole lives drifting! It is so much easier floating with the tide than rowing against it—to go down the stream of popular opinion than in opposition to it!

Never chide your husband before company, nor prattle abroad of mishaps at home. What passes between two people is much easier made up before than after it has taken air.

Kindness is the music of good will to men, and on the harp the smallest fingers may play Heaven's sweetest tunes on earth.

## RELIEF OF SEA SICKNESS.

In spite of the fact that much has been written on the subject, people still continue to suffer from sea sickness, which proves the unreliability of our therapeutic resources. Therefore the following experience of Dr. T. M. Kendall, who has recently had 200 cases under his charge, may prove interesting:

Many people, as soon as sea sickness commences, have recourse to oranges, lemons, etc. Now oranges are very much to be avoided on account of their bilious tendency, and even the juice of a lemon should only be allowed in cases of extreme nausea.

Champagne, too, is a very common remedy, and without doubt, in many cases does good; but this appears to be chiefly due to its exhilarating effects, as, if it be discontinued, the result is bad, and a great amount of prostration follows.

Creosote is a very old but still very good remedy, and, in cases accompanied by great prostration, is very useful; but if given in the early stages of sea sickness, it is often followed by very bad results, and even increases the nausea.

Bicarbonate of soda is useful in slight cases, as it relieves nausea, and checks the frequent eructations which often follow attacks of sea sickness; but, in severe cases, it is absolutely useless, and, in fact, it very often prolongs the retching.

A very good remedy in the earlier stages of sea sickness is a teaspoonful of Worcester sauce. How this acts I cannot say; but it, without doubt, relieves the symptoms, and renders the patient easier. Its action is probably of a stimulant nature.

Hydrocyanic acid is of very little service, and most acid mixtures are to be avoided, except that perhaps, for drinking purposes, when it is best to acidulate the water with a small quantity of hydrochloric acid.

Of all the drugs used, I found the most effectual was bromide of sodium. When bromide of sodium is given in doses of ten grains three times a day, the attacks entirely subside, the appetite improves, and the patient is able to walk about with comfort.

In all cases of sea sickness, it is very desirable that the patient should take sufficient food, so that at all times the stomach may be comfortably full, for by this means over-straining during fits of retching is prevented, and the amount of nausea diminished. The practice of taking small pieces of dry biscuit is not of much use; as, although the biscuit is retained by the stomach, yet the amount taken is never sufficient to comfortably fill the stomach. Soups, milk puddings, and sweets are to be avoided, as they increase the desire to be sick, and are followed by sickening eructations. Fat bacon is easily borne, and does much good, if only the patient can conquer his aversion to it. When taken in moderate quantity, it acts like a charm, and is followed by very good results.

Childrens' Department.

A FATHER'S ADVICE TO HIS SON.

Never do anything through strife or envy, or emulation, or vain glory. Never do anything in order to excel other people, but in order to please God, and because it is His will that you should do everything in the best manner that you can. For if it is once a pleasure to you to excel other people, it will by degrees be a pleasure to you to see other people not so good as yourself. Banish therefore every thought of pride and distinction, and accustom yourself to rejoice in all the excellencies and perfections of your fellow-creatures, and be as glad to see any of their good actions as your own. For as God is as well pleased with their well-doing as with yours, so you ought to desire that everything that is wise, and holy, and good, may be performed in as high a manner by other people as by yourself. Let this therefore be your only motive to all good actions, to do everything in as perfect a manner as you can, for this only reason, because it is pleasing to God, who writes all your actions in a book. When I am dead, my son, you will be master of all my estate, which will be a great deal more than the necessities of one family require. Therefore as you are to be charitable to the souls of men, and wish them the same happiness with you in heaven, so be charitable to their bodies, and endeavour to make them as happy as you upon earth. As God has created all things for the common good of all men, so let that part of them which is fallen to your share be employed, as God would have all employed, for the common good of all. Do good, my son, first of all to those that most deserve it, but remember to do good to all. The greatest sinners receive daily instances of God's goodness toward them; He nourisheth and preserves them that they may repent and return to Him; do you therefore imitate God and think no one too bad to receive your relief and kindness, when you see that He wants it. -William Law.



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A CHILD LED HIM.

In a recent report from one of the Sunday School missionaries, we find the following: "A most remarkable instance of early conversion and christian faithfulness has come under my observation. A family had moved from the East into one of our Dakota towns two years ago; and, as is so common here, family worship, and other christian duties were neglected. The father of the family finally came to admit returning thanks at meals. His little daughter, then only six years of age, observing the neglect, said: "Wait, papa, I will ask a blessing;" and from that time continued to do so for two years, when the father could hold out no longer, and came out publicly confessing his neglect, repented, and returned to a better life, attributing his return to the faithfulness of his little daughter, who now, though only eight years old, has also joined the Church of Christ.



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A FACT WORTH REMEMBERING.—Mr. Jas. Binnie, of Toronto, states that his little baby when three months old, was so bad with summer complaint that under doctor's treatment her life was despaired of. Four doses of Dr. Fowler's Extract of Wild Strawberry cured her, she is now fat and hearty.



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SEALED TENDERS addressed to the undersigned, and endorsed "Tender for Steam Heating Apparatus, Infantry School, London, Ont." will be received at this office until 12th SEPTEMBER next, for the erection and completion of a STEAM HEATING APPARATUS AT THE Infantry School, London, Ont.

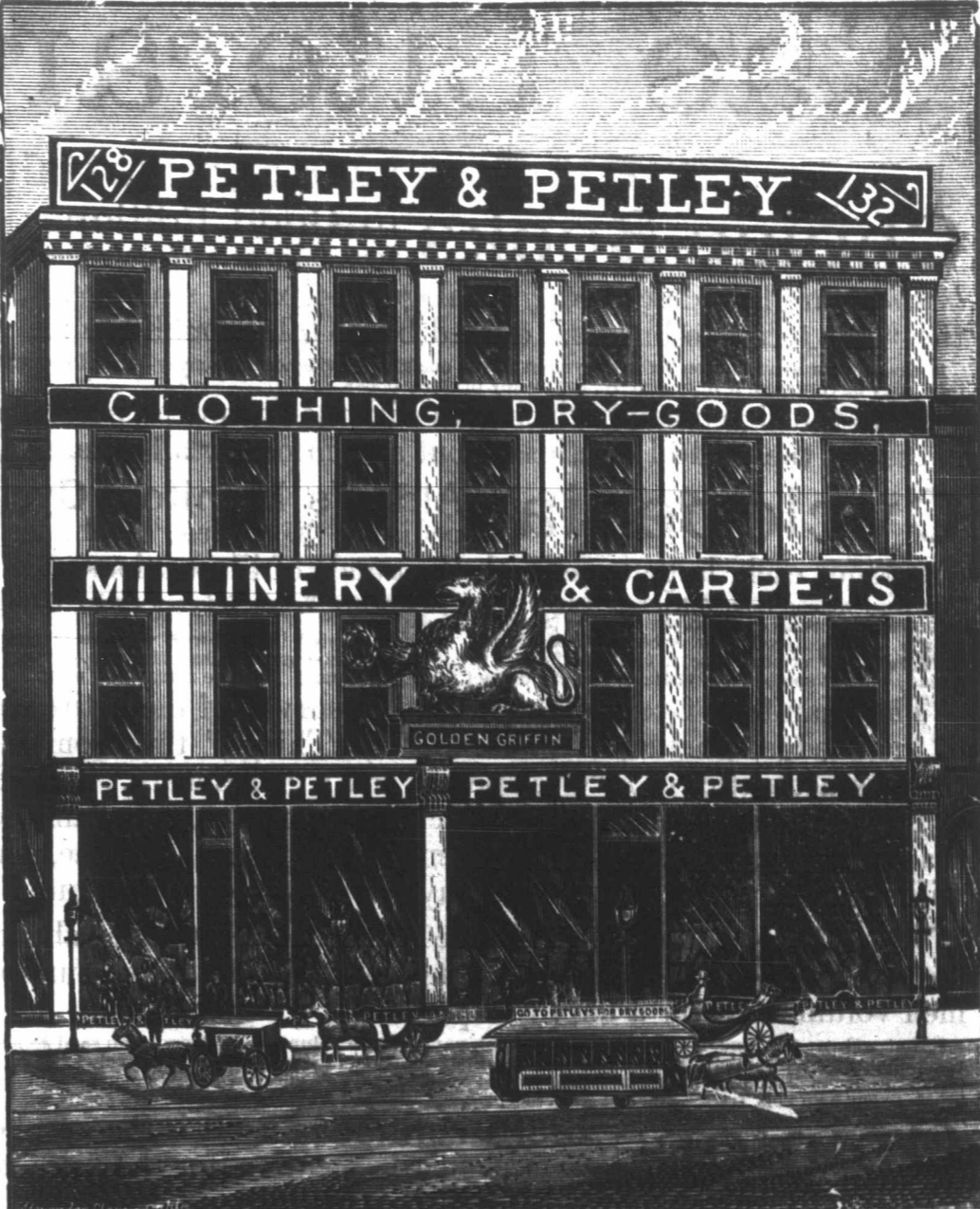
Plans and Specifications can be seen at the Department of Public Works, Ottawa, and at the office of Messrs. Durand and Moore, Architects, London, Ont., on and after MONDAY, 22nd inst.

Person tendering are notified that tenders will not be considered unless made on the printed forms supplied, and signed with their actual signatures.

Each tender must be accompanied by an accepted bank cheque made payable to the order of the Honorable the Minister of Public Works, equal to five per cent. of the amount of the tender, which will be forfeited if the party declines to enter into a contract when called upon to do so, or if he fails to complete the work contracted for. If the tender is not accepted the cheque will be returned.

The Department does not bind itself to accept the lowest or any tender. By order, A. GOBEIL, Secretary.

Department of Public Works, Ottawa, 19th August, 1887.



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