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### LESSONS for SUNDAYS and HOLY-DAYS.

JULY 4th—2nd SUNDAY AFTER TRINITY.  
Morning—Judges iv. Acts xi.  
Evening—Judges v. or vi. 11. 3 John.

THURSDAY, JULY 1, 1886.

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

**DISRUPTION DEFEATED.**—The defeat of Mr. Gladstone's measure "for the better Government of Ireland," is an event the significance of which can not be overrated. That Ireland could be "better" governed by transferring the reins of power to the National League is a conception more worthy of the hallucinations of "a madman," as suggested by Mr. Spurgeon, than of the mature judgment of a statesman, and that statesman, one who has been looked up to as the enlightened defender of the rights and liberties of the people. In 1881, Mr. Gladstone himself graphically described the character of the men to whom, by his now rejected Bill, he proposed to hand over the future Government of Ireland. "Rapine," he stated, "is their first object; but rapine is not their only object. It is perfectly true that these gentlemen wish to march through rapine to disintegration and dismemberment of the Empire, and, I am sorry to say, even to the placing of different parts of the Empire in direct hostility one with the other. That is the issue in which we are engaged. Our opponents are not the people of Ireland. We are endeavoring to relieve the people of Ireland from the weight of a tyrannical yoke." Has anything occurred, since 1881, to attenuate this description of the followers and supporters of Mr. Parnell? and, we may well ask, was it a remedial measure for Ireland's wrongs, was it calculated "to relieve the people of Ireland from the weight of a tyrannical yoke," that a measure should be proposed which must necessarily have placed all legislative power in the hands of those whose "object was rapine," which would, in fact, deliver over the administration of justice to the criminal, consign the loyal to the domination of the disloyal, and

yield the law-abiding to the rule of the law-breakers? So says the English Churchman and so, indeed, say all of us who have regard for our own country, "the Empire of which we are a part, and the Catholic Church, whose very life in Ireland is menaced by the Home Rule measure proposed by Mr. Gladstone." The English Guardian says, "The danger that threatened England has been happily averted," by the rejection of the Home Rule bill. "There is no antagonism—there is rather an intimate alliance—between religion and patriotism and when the greatness, the prosperity, it may be the very existence of England is at stake, it is for us to show that we are Englishmen as well as Churchmen—nay, the better Englishmen, because we are Churchmen." All the Church papers speak in terms of thankfulness of Mr. Gladstone's defeat. That is the tone all patriots love to hear, it has a nobler ring than an appeal for the votes of Irish Romanists!

**A PICTURE OF THE PAST—THE CHURCH IN THE DEAD AGE.**—Dr. Hesse in a recent charge says: "Days of quietude, or even of boisterous popularity, are not necessarily the safest days for a Church. One cannot look back without shame to the deadness of three parts of the eighteenth and of the earlier part of the nineteenth century, when the principles of true Churchmanship were in a state of deliquium. Though not actively assailed, the Church itself was then often regarded as a convenient instrument for political purposes, or it was supposed to consist of the clergy only, who were boon companions to be toasted on public occasions with accompaniments of a character anything but spiritual. Higher things were thought little of, popularity and discipline was becoming the shadow of a shade. The irregular evangelising efforts which had been carried on during the latter half of the previous century, as they had met with no direction but rather discouragement from the Bishops, had resulted in permanent schism; and, so far as they had affected the Church, had rather touched isolated congregations than pervaded the general mass, and exhibited it as one compact animated organism. Yes, was it not thus up to no more distant date than sixty years ago? As those who loved the Church went from village to village, they found her sacred edifices neglected, and generally closed from Monday morning to Saturday evening, her services mean and spiritless, her communion scanty in number and scantily attended; her priests, gentlemen perhaps, and scholars and men of the world, and acceptable in society, but too little zealous for the souls committed to them; her laity willing to have it so, and suspicious of anything like warmth and earnestness. They visited the larger towns, and found vast populations grown up who were utterly uncared for by the few selfish persons who lounged in fancied dignity in the spacious pews of the one old small parish church. They came upon districts, formerly moorland or forest, and found them now teeming with myriads of human beings, which mining enterprise had called together, as suddenly almost as, but much more numerously than, in that scene described by the poet—

"That whistle garrisoned the glen,  
At once with full five hundred men,  
As if the yawning hill to heaven  
A subterranean host had given."

But there was no "leader" for them. They visited the Cathedrals—foretime, in intention at least, the pattern churches of the dioceses, and the destined centres of spiritual life. Even these they found wrapt in a stillness worse than death—untouched, perhaps, since the Reformation, except by bad taste, and the hands of spoilers and of time—unfinished, if that epoch had left them so—with the indentation of axes and hammers, which had rudely broken down their carved work, unremoved—their ministrations careless and perfunctory.

The Universities, too, were anything but adequate centres of religious activity, though learning might have revived there. And the Convocations were silenced. Such, until a date within my own memory, was the estimate which many formed of the exterior of the Church of England—of that Church which, as Burke said, "lifted its mitred front among princes." It was not fulfilling its duty considered merely as an inheritress of endowments. There was, people said, no life in it. It resembled those mouldering relics which are described in the vision of Ezekiel."

**THE TRUMPET CALL—THE BEGINNING OF THE REVIVAL.**—Then, however, when things seemed to be at their worst, a voice, which we may not doubt was of God, was heard in the hearts of many men, almost simultaneously. 'Be watchful, and strengthen the things which remain, and are ready to die; or rather, for so it stands in the original 'become,' what thou art not now, 'become watchful.' Those who heard that inward voice did not, for they could not, keep its import to themselves. 'They mused, the fire kindled, and at last they spake with their tongue: 'Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light.' Gradually, no doubt, for there were many adversaries, indifference, *vis inertia*, and positive hostility, which interrupted its diffusion, the sounds of that utterance went out to the remotest corners of the land. It was heard in the palace and in the cottage, in the venerable cathedral city, and in the hamlets deep in the mountains, in the mighty resorts of commerce, and in the sequestered rural districts. Parish churches emerged from their dismal gloom into decent comeliness. A neglected House of God, a mean service, a careless priest, became, year by year, more and more exceptional. Efforts were made, and were blest abundantly, in London, and in other vast accumulations of men, to overtake and to cope with the increased and ever-increasing population, and to make the Church indeed the Church of the poor. There is not now a cathedral in England which has not renewed external beauty, and, for I must for a moment anticipate, renewed internal vigour and ever-expanding usefulness. Thus the four Welsh cathedrals have almost arisen from their ashes. After three hundred and more years of neglect the cathedral of Bristol is all but completed. A cathedral is in construction for Truro, one of the new bishoprics into which those of older foundations have been subdivided. Then, not to mention others which will occur to you, there is before us St. Albans, restored thus far as the seat of a bishopric by the munificence of an individual, Lord Grimthorpe, who has intimated his intention to restore it still further—

"Till once more God's House is standing  
Firm and stately as of old."

**NONCONFORMIST POLITICS.**—One of the remarkable features, says the Churchman, of the present political situation will be found in the blind confidence reposed in Mr. Gladstone by men whose habitual boast is that they think for themselves, and call no man master. If the Home Rule Bill had been proposed by the late Lord Beaconsfield or by Lord Salisbury it would have been vehemently denounced by the very men who now attack Lord Hartington for his opposition to the bill, and on similar grounds too. We observe that some Nonconformist ministers have dared to express the opinions they share with Mr. Spurgeon in opposition to a policy the effect of which must be to put the minority in Ireland, including their own co-religionists, at the mercy of the Roman Catholic majority—a sentiment which, so far as we can understand their position, appears to be wholly consistent with the principles of liberty and equality for which they contend.

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## ON THE NEED OF SIMPLE WORDS.

IT is often a startling revelation to educated persons to discover what extraordinary misconceptions exist in the minds of the illiterate as to the meanings of words and phrases which to them seem clear and free from ambiguity. The *Church Times* has the following remarks on this topic, called forth by a proposal made by the Bishop of Lichfield, that steps be taken to set up, as it were, elementary schools of piety. "For years and years we have been urging the necessity of preaching to people in language which they can understand, and it is a fact that persons of ordinary education have no conception how many of the expressions they use are Greek to those of less than ordinary attainments. Some suppose that it is only big words that are stumbling-blocks, but it is quite possible for monosyllables to puzzle not the poor only, but persons of a station above them. Thus the *Literary Churchman* gives an instance which we think contains not only much food for reflection, but a complete justification of Bishop Maclagan's idea, if not his actual proposal.

I remember telling a worthy farmer in Somersetshire of the absurd way in which an old body in an adjoining parish had misinterpreted my text, and I should imagine misunderstood the whole drift of my sermon, preached the Sunday previous, to a gathering of volunteers. "What was the text, sir?" said my friend. "Quit you like men," I replied, and she fancied that the whole sermon was based on the precept that they were to "quick march like men!" "How foolish!" said my friend, the farmer. "Of course everyone hereabouts knows the meaning of 'quit.' 'Quit your farm,' notice to quit, and so on. What you meant was, go out of church like men, quit you like men, for in some places they makes an awful noise!"

It seems to us that this too popular ignorance of the meaning of words should be studied scientifically; in other words that an attempt should be made by persons who are really conversant with the laboring classes to tabulate erroneous ideas which the uneducated form as to the meaning of words which educated persons might think could not be misunderstood. Instances have been given in these columns of the odd manner in which children corrupt the text of hymns and catechisms; such, for example, as "The sea and all the tinamies," and that amazing version of Doddridge's Advent hymn—"He gave some brass before He burst." We may add another. Many years ago, while some school children were singing a ditty out of the old Mitre Hymn-book, which contained the lines—

In vain the watch, the seal, the guard  
Forbid the Lord to rise.

The mayor of a great municipal town whispered to us—"I remember that when I was a child I used to wonder whose watch and sea's and watch-guard were meant, and what they could possibly have had to do with it!" A list of children's blunders would be useful to teachers and catechists, but after all they are not of

much real account, for juvenile mistakes soon get corrected, but the misapprehensions of adults are likely to be permanent; and a collection containing a few scores of them would seem like a revelation to numbers of our clergy and even of our missionaries."

We can speak from personal knowledge of several instances as gross as the above. The present rector of a Church at Southsea, when a curate in Birmingham, met with a poor woman in his parish who was a bigoted Primitive Methodist. Her great cry against the Church was because the clergy were learned. The curate gently suggested that this was not a valid objection inasmuch as St. Paul was a learned man, "you know," said he, "that he was brought up at the feet of Gamaliel." The good woman snapped out this reply instantly: "What's that got to do with it, St. Paul was brought up at the feet of Gamaliel, and Gamaliel," (pronouncing it Gammerlyel) "is only a mountain near Jerusalem." The curate was of course staggered at such ignorance in one who was a daily reader of the Bible, but it opened his eyes to the fact that the most elementary Biblical truths frequently are utterly misconceived for lack of a little instruction in what not being "spiritual" knowledge, is too often neglected. We could give other like instances. In the pulpit, in visiting, in class instruction, it is highly advisable to remember how very limited is the literary knowledge of the great mass of our people, so that instruction may be given in such words, and with such explanations as will convey clear ideas to those who are being taught. Sunday school teachers who never test their work by questioning pupils as to their understanding of the meanings of words would be amazed were they to enter upon this work. They would find a field for cultivation which would repay all their labor in examining their classes on word meanings, and would find their own minds enriched by the exercise of opening out such meanings in language comprehensible by the young.

## ACTING ON PRINCIPLE.

IT is a very curious thing that people, as a rule, and an almost invariable rule, act by party or sentiment, and not by principle. The mere following the lead of this or that society or man which happens to be a society or which chances to be a man of eminence, is rotten in the extreme; it is surely mere laziness for people who have brains to make use of these experts to think for them when great matters of principle are on the carpet, although they are quite right in considering carefully their decisions. The thing that needs especially pressing upon people at the present day is the duty of honestly having a principle, and as honestly sticking to it, and this by themselves. There is surely no occasion for them to hang on to another man's coat tails and following where he leads, if they would only take the trouble to think, using, of course, every means to qualify them for arriving at a right conclusion, and being ready to acknowledge an error if they happen, either from im-

perfect knowledge of facts, or from lack of judgment, to have gone wrong.

It is, of course, as we have above indicated, quite reasonable and right for people to take advantage of the superior knowledge of others in order to help them to form a right judgment, but what we wish to impress upon them is that each person is responsible for his own opinion upon this or that matter, and that as he has been gifted by God with brains of some sort, he is bound to use them, and if he has educated those brains properly—that is, if he has acted as a Christian man and done his best with such gifts, then they will probably serve him truly, and lead him fairly right. It is with the brain as it is with the conscience, and it is with the conscience as it is with a watch. If it be well attended to and treated with delicacy and care, it will, as a rule, guide a man pretty straight. But each man ought to have a very distinct principle as the foundation of all his thoughts and actions, or else he is nowhere when any time of trial comes.

Principle must be based on knowledge. A principle which is merely the outcome of feeling is of no use at all. Mere feeling and sentiment is about the most useless power that exists. It is, no doubt, showy, and may last for a certain time, and perhaps do some good work temporarily on an emergency, but beyond this it is of very little use. There is no really lasting power in it. What is required in Church politics is something solid, based upon solid principle—not built upon the sand, but built upon a Rock, and that Rock is Christ, and His doctrine and truth. Both among High Churchmen and Low Churchmen the motive power which causes not a few of them to act is sectarianism and not principle.

Let us strike another chord, and take the question of general almsgiving. We have endeavoured to show that people are responsible for the use which they make of the brains with which they have been gifted, and the knowledge which they happen to possess.

Take, as we said, the question of almsgiving, and view it in relation to the matter of principle which we are now dealing with. As a rule, principle is entirely lost sight of in matters of so-called "charity," and sentiment is allowed to take its place. A great deal of money is given away out of sheer laziness and lack of moral courage. A person asks a friend to contribute to this or that object, and the friend simply gives his five or ten shillings, although he knows nothing about the particulars and object for which it is asked, and indeed may not have any sympathy with it. He gives the money just because it is easier to give it than to make inquiry as to how it is to be expended, and because it is more pleasant, or perhaps less unpleasant, to mulet himself of the money than to say to his friend that he had rather give the sum to something else which he knew more about, and in which he had more personal interest.

What we contend for, then, is that people who profess to be actuated by Christian principles should try to be Christians all round, and not only on Sundays in church, and in relation

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to what are generally supposed to be religious matters. Just as it is held by politicians to be necessary for a government to have a policy, so it must be equally necessary for a churchman or churchwoman to have a principle. In other words, to know the grounds of the line which they take in religious matters, instead of feebly acting in a certain line because they like this or that, or because somebody else does it. Nothing can be more worthless or hollow than this.

We are not arguing in favor of any particular school or line of thought in religious matters, but simply urging the religious duty of acting on principle as principle, and as opposed to mere brainless feeble sentiment; and this on the ground that it pleased Almighty God to put heads on to men's and women's shoulders, and to supply them with a greater or less stock of brains which would not have been given if it had not been intended by the Divine Wisdom that they should be used.—*Church Times.*

#### CLERICAL INCOMES.

IT is possible that the ordinary reader may pass over this brief paper as of no importance to himself. If these first lines should catch his eye, we will entreat the favour of a hearing. The subject in hand is by no means one which concerns the clergy alone, of whatever denomination. Doubtless, it concerns them as a class; but it concerns no less the whole body of the laity, who receive most of their religious instruction and influence from the ministers of the churches.

No one can doubt the profound influence which the clergy of any particular period exercise upon its religious life. And the importance of this consideration is not diminished by the corresponding truth that the clergy are themselves, in a great degree, the expression of the religious life of their time—no doubt in its higher forms and expressions, but still in such a way that the teacher is partially made by his age, even as he helps to make his age. We are members one of another. Each one partakes, more or less, of the life of the whole body.

If this is a true statement of the case—which will hardly be denied—then everything which affects the condition of the clergy, affects and should interest every member of the Christian Church, and, less directly, of our whole social system. An important place in this respect must be given to the subject of an adequate provision for the temporal needs of the clergy and their families.

Let some things be clearly understood at once. We are no advocates for overpaying the clergy, so as to enable them to live in luxury. Nor do we wish to see them entirely independent of their flocks. Partial endowments are good and useful; but we believe it tends to make the relations between ministers and people more living and sympathetic, that there should be the means of expressing the value which the people set upon the services of their pastor.

But these things are quite apart from the

main purport of this paper. What we have specially to note is the utterly inadequate provision which is now being made for the ministers of the Christian Church, and more particularly, it is said, in the Church of England. If this is so, the matter is very serious, very terrible.

What must be the effect of this insufficient provision? Loss of power, loss of self-respect, loss of all those high qualities, intellectual and moral, which make the ministry of divine truth of any value. Let us grant that there are men who have the spirit of heroes and martyrs, who will increase in spiritual power as their outward man is crushed or perishes. All honour to them! They are the salt of the earth.

But it will not be reasonable to expect a spirit so exalted in the majority, even of those who have consecrated themselves to the high work of ministering the Word of Life. Circumstances will help to mould them as they mould other men, and they will be better or worse, as they are helped or hindered by their surroundings.

We venture to think that the clergy, as a rule, display an amount of self-denial which would be very surprising to the ordinary layman, if he were to become acquainted with it. Granted that some of them get into debt, and that a still smaller number of these take tortuous ways of meeting or evading their responsibilities. It is easy to find fault or condemn. These men are not heroes or martyrs. But are those laymen heroic, who, amply provided with the good things of this life, make no effort to alleviate the distress of which they can hardly be unaware?

If they do not know this—if the laity are ignorant of the deep poverty of many of the clergy—they are only a degree less guilty than, if knowing it, they give no heed to it. If the gospel of Jesus Christ be true—and our argument is addressed only to those who believe it,—then they will have to answer for this to their Lord; and it will be a heavy reckoning when it comes.

A short time ago a Toronto paper did a very useful work by publishing, under the head of "Pastor's Salaries," a statement of the amounts paid to the various ministers in Toronto. The heading ran as follows:—"The Presbyterian and the Methodist bodies the most liberal, the Baptists and Congregationalists not far behind; the Episcopalians indifferently remunerated." We infer from the reports given of the incomes of the various ministers that the above summary is accurate, that the clergy of the Church of England are the worst paid of all the ministers in the city of Toronto.

The other day, the writer of these lines received from a Rural Dean of the Diocese of Toronto a few items of information respecting the incomes of the clergy in country places, which were very astonishing to the recipient of the information. A clergyman of one Church of England congregation in a town of some size (containing a population of some 4,000 or 5,000) receives \$600. Another, who has a wife and five children, receives \$800. Another, who

has a wife and seven children, and has to serve six stations, and therefore has to keep a horse and buggy, has \$720. Another, who has a wife and family, has \$600. These were not instances gathered from a large area in which there were many others better provided; they were lying side by side, and represented the ordinary provision made for the clergy of the English Church in the locality to which they belong.

Are the well-to-do laity acquainted with these facts? And, if so, do they weigh their import? Do they reflect that, while the prices of most things necessary for actual existence are rising in this country, the stipends of the clergy remain the same; that the struggle for life is becoming, day by day, more arduous and more bitter? Do they consider what must be the necessary result of these things?

Young men are refusing to enter a profession which gives them no prospect of a decent maintenance. Others are crossing the border and transferring their ministerial labours to the United States, where, it appears, there is among the laity some sense of the importance of the sacred office, and some readiness to provide for the needs of those who fill it.

Some of the laity cannot understand this at all. To them it is very shocking that there should be such care for "loaves and fishes," and so little "love of souls." Yes, it is strange, is it not?—very strange to the wearer of "purple and fine linen" that these ministers of Christ should object to wear patched garments, or to see their children without shoes?

We do not plead for a luxurious clergy. We plead for decency. And it is indecent when the laity can spend profusely upon their persons, their houses, their families, and yet can look on and see the holders of the most sacred office on earth degraded and unfitted for their exalted work.

It is difficult to speak the simple truth on such a subject without seeming to be guilty of extravagance. Let the wealthy laity of the diocese go through the list. Let them begin with the Bishop, who receives about \$4,000 a year, and has to pay all his own expenses of travelling, and has continually to put his hand in his pocket to meet calls upon his charity or his duty—let them begin here and go down through the list, and let them consider how they can satisfy their consciences on this subject, and how they will answer the Lord of the conscience.

It would appear that the other denominations, although in a better condition than the Church of England, are taking measures to wipe away the reproach of underpaying their clergy. We have no present means of following these endeavors. To whatever communion we belong, we must rejoice that all Christian teachers should be protected from that grinding penury which is destructive of self-respect, and therefore of all real moral power. Unless our teachers can freely speak to us what they believe, and unless they can have perfect liberty in studying the truth which they proclaim, their ministrations must be comparatively useless.—C. in *The Week.*

## Home & Foreign Church News

From our own Correspondents.

### DOMINION.

#### MONTREAL.

The Synod was opened on Wednesday, the 16th inst., by the usual service at Christ Church Cathedral. There was a good attendance of the clergy of the diocese, and lay members of the Synod. The Rev. T. A. Cunningham, M.A., of Aylmer, Quebec, preached from Psalm lxxxvi. 9: "In thy light we shall see light."

Rev. Canon Empson was re-elected clerical secretary; Mr. W. R. Salter, lay secretary; Mr. James Hutton, treasurer, and Messrs. G. W. Simpson and S. C. Fatt, Auditors. Dr. Davidson was appointed Church Advocate.

The Bishop in his annual charge, said:

"I have, through God's mercy, been enabled to make my usual visitation of the diocese, having visited exactly one hundred parishes, missions, and stations, exclusive of the city churches; twelve priests and eight deacons have been ordained; three churches, three burying grounds, and one font consecrated; 228 men, and 357 women, have been confirmed."

"I have received a communication from the General Secretary of the Domestic and Foreign Missionary Society, requesting me to call your attention to the needs of the diocese of Algoma, and the dioceses of the North West. I think the better way will be to read to you the paper itself, which certainly deserves your attention. At the same time I have reason to believe, that the Bishop of Algoma is dissatisfied with the working of the Board of Domestic and Foreign Missions, and I recommend early application to him for information on this point."

"The Girls' Friendly Society seems now to be fairly established, and doing good work in the diocese. I have an excellent report of the year's work from the president, which will be read to you presently, and to which I ask your attention, as I think much good may be done through this instrumentality."

The greater part of his lordship's lengthy charge related to the affairs of the Montreal Diocesan Theological College, and especially to the application recently made to the Quebec Legislature to grant the degree conferring power to the said College. The Bishop warmly defended the action taken in this matter, and appealed to the Synod for its endorsement and support. His lordship said: "The affairs of the Montreal Diocesan Theological College have recently been before the public in connection with the application made by the Governors of the College to the Quebec Legislature for power to confer degrees in divinity. I wish now, as the Bishop of Montreal, to speak to you (the representative of the Church in the diocese of Montreal), in the spirit of a father to his son, counting on your loyalty to me as your father and your Bishop to speak, that is, frankly and earnestly, but in confidence and affection, whether in full agreement on all points or not. It is necessary as a church family, that we should understand one another on a subject of common interest and importance. I desire especially to inform those amongst you, who are too young, or who have entered the diocese too recently to have personal knowledge of events which took place here between thirty and forty years ago, about matters which happened both within and without our own body, in order that we may understandingly advise together for the common good, and that you may give me your support where that support is due."

Immediately after the reading of the charge, the Dean rose and said: I beg to move the suspension of rules of order to enable me to bring in a resolution naturally arising out of his lordship's charge.

Dr. Davidson objected to a suspension of the rules of order at so early a period of the session.

The Ven. Archdeacon Lindsay seconded the motion, and it was carried by a majority. It was then moved by the Dean, and seconded by Archdeacon Lindsay:

"That it is the desire of this Synod, and in the interest of this diocese, that the power to confer on graduates of recognized Universities degrees in divinity, should be granted to the Montreal Diocesan Theological College; that this Synod approves the action of the said College in petitioning for said degree conferring power; that this Synod recommends that said petition be renewed, and that the Bishop and secretaries of this Synod be and are hereby authorized to petition the Legislature in the name of this Synod to grant to the said College the said degree conferring power."

Dr. Davidson objected to a matter of such importance being sprung upon the Synod, and moved in amendment, seconded by Rev. Canon Norman, that

that motion form the first business for to-morrow morning.

\* This was opposed, and a warm and heated discussion followed, ultimately terminating in the postponement of the matter in accordance with the amendment.

A number of Reports of Committees were then read and received.

#### ONTARIO.

BROCKVILLE.—Trinity Church.—Trinity Sunday, June 20th, was the ninth anniversary of the opening of the church, and was appropriately observed. There were celebrations at 8 and after morning prayer at 11 a.m. A choral litany at 4 p.m., and a festival service at 7 p.m. The church was beautifully decorated with flowers, the singing was excellent, and the congregation large. The annual confirmation which usually takes place about Trinity Sunday, was held this year on the 19th of May, when the largest class ever confirmed in Trinity, was presented to the Bishop, 25 males and 23 females, 48 in all. The class, however, remained under instruction for their first communion, until Trinity Sunday, when the rector admitted them to communion. Thirty-seven of the class communed at the 8 a.m. celebration, and eight others at the midday, leaving three still to be admitted. The whole number of communicants on that day was 156, of whom seventy-four received at 8 a.m., and eighty-two at midday. The rector preached at the morning service, and the Rev. G. W. G. Grout, rural dean of Leeds, gave an excellent sermon in the evening.

OTTAWA.—The twenty-fourth session of the Synod of this diocese, will be held in this city, on Tuesday, July 6th.

MABERY MISSION.—The Rev. C. E. S. Radcliffe, acknowledges, with many thanks, the following subscriptions to the building fund, per kindness of Rev. S. Macmorine, M. A., rector of Pakenham:—Rev. S. Macmorine, \$5; John Osborne, \$10; Dr. Baird, \$5; B. W. Dunnett, \$5; Charles Danlop, \$5; Wm. Sparrow, \$2; C. R. Armstrong, \$2; James F. McVetty, \$2; Alexander Holmes, \$2; Mrs. Humphrey, \$1; Thomas Armstrong, sr., \$1; William Neil, \$1; Root Armstrong, sr., \$1; Henry Carry, \$1; Robt. D. Armstrong, \$1; Alex. Murphy, \$1; Wm. Owens, \$1; Thos. Owens, \$1; George Owens, \$1; Wm. McGauley, \$1; James Storey, \$1; Richard Serson, \$1; Wm. Serson, \$1; George Frazer, \$1; Robt. Sparrow, \$1; H. Newnam, \$1; John Howo, \$1; Mrs. R. H. Mayne, \$1; George Mayne, \$1; Mrs. Andrew Scott, \$1; John Shaw, \$1; Mrs. Alan Carswell, \$1; James Cowan, \$1; Wm. Booth, \$1; Wm. Cowan, \$1; Arthur Page, \$1; Major J. O'Neil, \$1; Hampton Hilliard, \$1; David Story, \$1; Jonathan Moore, \$1; Thomas Granger, \$1; Arthur Ross, \$1; Wm. Lipton, \$1; Isaac Needham, \$1; James Timmins, \$1; George Storey, \$1; Wm. Lowe, \$1; Albert Lowe, \$1; Mrs. Michael Lowe, \$1; Mrs. Wm. Lowe, jr., \$1; Mrs. Wilson, 80 cts.; Miss Annie O'Neil, 75 cts.; Miss Louise Frazer, 50 cts.; Mr. Wm. Scott, 50 cts.; David Shaw, 50 cts.; H. Betts, 50 cts.; Mrs. John Cowan, 50 cts.; Mrs. Wm. Cowan, 50 cts.; Edward Stanley, 50 cts.; Miss Jennie Ledgerwood, 50 cts.; Henry Shaw, 50 cts.; total, \$80.05. A Friend, England, \$39; Rev. Prof. Jones, B. D., Barriefield, \$9; total, \$128.05.

ROSLIN.—A confirmation was held in St. Paul's Church, on Monday, June 7th, at 11 o'clock. Although the weather was unfavourable, it did not damp the enthusiasm of the Roslin people, who congregated almost beyond the church's capacity for holding them. The following clergy assisted in the service: Messrs. Webb and Lewis, assistants to Archdeacon Daykin; Mr. C. P. Anderson, lay reader of the parish; Rev. A. J. Geen, Belleville; Rev. S. Bennetts, the incumbent; Archdeacon Daykin, and the lord Bishop. Mr. Bennetts presented the candidates for confirmation, after which the Bishop gave a most excellent address.

It abounded in wise, loving, and charitable words, and will long be remembered on account of the previous and solemn truths it contained. The confirmation candidates in particular, cannot easily forget the fatherly admonition and godly counsel that fell from his lips. Forty-eight were confirmed, (twenty-three males and twenty-five females) a number sufficiently large to justify our heart-felt congratulations to Mr. Bennetts, especially as it is the third confirmation held during his two years labour here. At the close of the confirmation service, one hundred and four joined in that highest act of Christian worship, the holy communion, after which the congregation dispersed doubly grateful—grateful for the rain that was so much needed, and for the privilege of being able to attend the service of the apostolic right of confirmation.

#### TORONTO.

TORONTO.—St. George's.—Thursday, 18th inst., being the twenty-fifth anniversary of the wedding day of Rev. J. D. Cayley and Mrs. Cayley, the congregation of St. George's took advantage of the occasion to present them with a mark of good will. Having assembled in Mr. Elmes Henderson's beautiful grounds, where Mrs. Henderson had arranged a very enjoyable afternoon garden party, to which all members of the congregation, besides a number of friends, were invited an address was presented by the churchwardens, accompanied by gifts of considerable value. There were, also, many gifts from personal friends, and one to Mr. Cayley from the ladies of the C. W. M. A. The family of the late Bishop Strachan, gave to Mrs. Cayley the silver trowel with which the foundation stone of St. George's Church had been laid; this was formally presented to him by his lordship the present Bishop.

MEETING OF SYNOD.—The Synod of Toronto Diocese was opened by the celebration of Holy Communion in St. James' Church on the 22nd June. In the afternoon the Bishop delivered his annual address, which contained obituary notices of Rev. W. Stewart Darling, late of Holy Trinity Church, Toronto; Rev. Johnstone Vicars, and Rev. George Wodden Love, who died before he had entered on his duties at Mulmer, to which charge he had been appointed. They had lost five clergymen by removal. These were Rev. H. W. Robinson, Rev. E. A. S. Schneider, and Rev. E. T. Gurney. Rev. J. McCleary and Rev. T. B. Angell had accepted charges in the United States. The addition to their ranks numbered 18, 11 by ordination, and 7 by acceptance from other dioceses, and returned from leave of absence. The total clerical strength of the diocese was 147, being greater than any other colonial diocese except Calcutta and Madras, which were 200 and 225 respectively. He had ordained thirteen to the diaconate and three to the priesthood; had administered confirmations in 86 different places besides three private confirmations, admitting 777 males and 1,191 females, and had consecrated two churches. The Bishop delivered some words of encouragement on the progress of the Church of England in the diocese, and of refutation of correspondence in the secular press on the decadence of the Church in this diocese. It would be undignified, as well as useless, he said, to enter into a correspondence on such subjects in the papers, with anonymous correspondents, who might be enemies in disguise or monomaniacs. There was a marked progress in the Church in this diocese. It had been said that this diocese was dying out at the rate of 10,000 members a year. Such statements had brought in alarming letters from as far as Newfoundland. The Church was not supplied with sufficient funds to support existing missionary schemes, to say nothing of extending them. It was thought that there was room for six more churches in Toronto, and steps were being taken for the erection of at least two new churches. Some of the collections taken up for the Home Mission Fund were very small. One amounted to 10 cents. The total amount received from the diocese was a little over \$1,300. There must be either ignorance or absolute indifference to the claims of the fund to produce such small results. A deficit of \$2,000 this year increased the debt of the fund to over \$5,000. The Foreign Mission Fund was also referred to, and the Bishop concluded his remarks on this subject by stating that perhaps the only way to get a sufficient amount of money for holy and pious uses was to exert it. The contributions to Trinity College were referred to, and the Bishop said the claims of their Church University should be better understood and more liberally responded to. He had received no response to the appeal he had made for funds for the erection of St. Alban's the Martyr Cathedral. The reports of the Executive, Rectory Lands, and Commutation Committees were presented. The report of the Mission Board for the year ending 30th April was presented. Last year a falling off of \$2,400 in the income was reported. This year the Board had to report, not only that the lost ground had been recovered, but that there was a total increase of \$3,150. The deficiency in the Mission Fund had been increased during the year by \$2,083, though \$1,000 of this represents moneys held in account of Domestic and Foreign Missions at the closing of the last accounts since paid over. The amounts contributed through the Board of Domestic and Foreign Missions during the year were:—Domestic, \$2,351.07; Foreign, \$1,799.35, and Jews' Society, \$237.61; total, \$4,388.03. The income of the year available for Diocesan Mission Work was \$18,528.82. The grants made from the fund, including special contributions paid over, amounted to \$11,838.49. Major Foster, Ericscourt, had proposed a scheme for the establishment at various centres throughout the diocese of clergy houses, where several missionaries might be appointed in the supervision of a missionary district. It was

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proposed that the principle of Major Foster's scheme be adopted. This matter was under discussion when the hour for adjournment arrived. The matter was allowed to stand.

Rev. John Pearson and Dr. Hodgins were unanimously elected clerical and lay secretaries respectively. Mr. D. Kemp was re-elected secretary-treasurer.

The Synod was occupied on its second day in considering a scheme for establishing mission houses, where one married priest and two assistants might be placed, and have charge over a number of stations. It was decided to give this scheme a trial.

The following Standing Committees were appointed: Clergy Commutation Trust Committee—Revs. A. Sanson, E. W. Murphy, B.A., L. H. Kirby, J. P. Lewis, A. W. Spragge, B.A., T. Walker, B.A., E. H. Musson, W. C. Allen, M.A., Messrs. A. H. Campbell, W. Ince, Snelling, L.L.D., C. J. Agar, J. A. Worrell, B.C.L., H. Mortimer, E. B. Brown, E. Henderson.

Endowment of See, Rectory Lands, and Land and Investment Committee—Revs. J. Langtry, J. Carry, D.D., W. Logan, M.A., C. E. Thomson, M.A., J. H. McCallum, J. F. Sweeney, B.D.; Messrs. J. C. Kemp, T. Hodgins, Q.C., M. Crombie, M.A., J. Carter, A. Hoskins, Q.C., J. H. Mason.

Mission Board.—Lord Bishop of Toronto, Ven. The Archdeacon of York, Ven. The Archdeacon of Peterborough, Rural Deanery of Toronto, Rev. A. J. Broughall, Hon. G. W. Allan, Rev. Rural Dean Osler, Major Foster, M.A., Rev. Rural Dean Fletcher, M.A., John Cowan, Rev. Rural Dean Johnston, Capt. Blain, Rev. Rural Dean Stewart, M.A., Basil R. Rowe, Rev. Rural Dean Foster, Dr. Stephen, Rev. Rural Dean Allen, B.A., His Hon. Judge Benson, Rev. Rural Dean Beck, M.A., Herbert Hammond, Rev. Rural Dean Smithett, D.D., J. H. Delamere, Rev. I. Middleton, A. Marling, L.L.B., Rev. Septimus Jones, N. W. Hoyles, B.A.

Widows' and Orphans' Fund and Theological Students' Fund Committee.—Revs. Canon O'Meara, L.L.D., Canon Tremayne, M.A., John Davidson, M.A., A. H. Baldwin, M.A., T. C. Des Barres, M.A., Provost Body, M.A., D.C.L., J. G. Hodgins, L.L.D., J. K. Kerr, Q.C., H. Symons, C. J. Campbell, T. D. Delamere, Dr. H. C. Burritt.

General Purposes, Statistics, and Assessment Committee.—Revs. R. W. E. Greene, G. I. Taylor, M. A., J. Vicars, B.A., W. F. Swallow, P. Harding, R. H. Harris, B.A.; Messrs. G. Gillespie, C. H. Greene, E. M. Chadwick, J. W. G. Whitney, A. McLean Howard, Hon. G. W. Allan.

Sunday School, and Book and Tract Committee.—Revs. J. D. Cayley, M.A., W. C. Bradshaw, Canon Dumoulin, M.A., J. McLean Ballard, B.A., T. W. Paterson, M.A.; Messrs. C. R. W. Biggar, M.A., W. A. Brown, S. G. Wood, L.L.B., G. M. Evans, M.A., G. B. Kirkpatrick.

Audit Committee.—Revs. A. Hart, J. Roy, L.L.D., J. Scott Howard; Messrs. T. Shortiss, J. G. Macdonald, Ald. J. Pepler.

The report of the Widows' and Orphans' Fund and of the Theological Students' Fund Committee was taken up. The income of the former fund for the past year was \$5,481, an increase of \$1,033 over the previous year. The expenditure was \$5,153, including annuities to 22 widows amounting to \$4,550. There were now, 22 widows and three orphans receiving annuities from the fund. The income of the Theological Students' fund for the past year, including a balance on hand of \$1,110 on April 30th, 1885, was \$1,539; expenditure, \$587; balance to the credit of the fund, \$952. Four Divinity students were at present in the enjoyment of exhibitions from the fund, which would require an expenditure of \$720. These reports were adopted.

The following clerical delegates to the Provincial Synod were elected by ballot: Rev. J. Langtry, Rev. A. J. Broughall, Rev. Dr. Carry, Rev. C. S. J. Bethune, Trinity College School, Rev. Provost Body, Ven. Archdeacon Boddy, Rev. Canon Dumoulin, Rev. J. Pearson, Rev. Ogden P. Ford, Rev. J. D. Cayley, Rev. T. W. Allan, Rev. J. W. R. Beck.

Substitutes.—Rev. W. Logan, A. J. Fidler, Rev. W. R. Forster, Rev. S. Jones, Rev. A. H. Baldwin, Rev. I. Middleton, Rev. A. N. Spragge, Rev. A. Sanson, Rev. W. Clark, Rev. J. P. Lewis, Rev. C. S. Whitcomb, Rev. R. Harrison. The ballot for the lay delegates to the Provincial Synod was read:—Hon. G. W. Allan, William Ince, C. J. Campbell, J. H. Carter, Col. Boulton, Judge Benson, E. Foster, Clarkson Jones, A. H. Campbell, Marcellus Crombie, Captain Blain, J. A. Worrell.

Substitutes—John Cowan, Dr. Hodgins, Sheriff Jarvis, N. W. Hoyles, President Wilson, C. W. R. Biggar, M. Evans, J. Henderson, J. K. Kerr, Q.C., Dr. Snelling and J. H. Mason, W. H. Howland. There were 120 votes cast; 4 were spoiled.

The Executive committee.—The following gentlemen were elected members of the Executive Committee by ballot.

Clerical Members—Rev. John Langtry, Toronto, 109 votes; Rev. J. W. R. Beck, Rural Dean, Peterboro', 84; Rev. Dr. Carry, Port Perry, 79; Rev. G. H. Broughall, Toronto, 74; and Rev. W. Logan, Fenelon Falls, 67.

Lay Members—William Ince, 98; John Carter, 96; C. J. Campbell, 84; Hon. G. W. Allan, 73; and Marcellus Crombie, 69; all of Toronto.

The Bishop nominated the following gentlemen the Executive Committee:—The Provost of Trinity College, the Ven. Archdeacon Boddy, Rev. John Pearson, Rev. Septimus Jones, Rev. Canon O'Meara, L.L.D., Dr. Snelling, Dr. Hodgins, Hon. James Patton, C. R. W. Biggar, M. A., and A. H. Campbell.

At its third session the Synod heard a deputation from Niagara Diocese, who presented a claim for reimbursement of certain funds collected in that diocese upon which it was held that it had a moral claim. The case was ably pleaded by Rev. Canon Worrall and Messrs. Brown and Elliott. The matter was referred to a committee. A discussion arose on the itinerary plan but the proposal to adapt it was voted down decisively. It was decided to apply the \$800 now paid for rent of the Bishop's house to the See House Fund for two years, to lessen the deficit now existing of \$4,000. It was also decided to spend \$1,000 on furniture for the See House. A lively discussion took place on church music. Mr. A. H. Campbell, who seems incapable of being moved by the "concert of sweet sounds," was very anxious to punish those whom God has blessed with musical taste and susceptibilities, just as the fox whose tail had been lost, was wishful to disfigure every other fox. The Synod could not see why a divine gift should be despised because some were not endowed with it.

At the opening of the last day of Synod, the Bishop made a spirited defence of his action in regard to the division of a certain parish. Knowing beyond all cavil that he had acted strictly by the canons. A discussion took place on a motion moved by Rev. W. C. Allen, whose address was much admired, on "Proportionate giving." Dr. Wilson took occasion to disturb the Synod by very irrelevant allusions to the Mission Hall party, whose anti-Church doings, seem to be highly approved by him and his friends. The Bishop severely rebuked Dr. Wilson, with the approval of the vast body of the Synod. The election of Rural Deans topic was taken up, but led to no action. The tone of the Rev. Septimus Jones' speech in this debate was highly censurable and was generally condemned. A motion was passed that the Provincial Synod be asked to consider the expediency of authorizing the use of the Revised Version. In this discussion a most scholarly and able address was delivered by Professor Clark, of Trinity College, which was much applauded and appreciated. The Synod then passed unanimously, a resolution of sympathy with our Irish brethren in their hour of peril; condemning, also, any legislation calculated to break up Imperial unity. There was an effort made, having the protection of a certain political personage in view, to burke this discussion, but the Synod seemed to care little for him or his tactics, and stood firmly on the side of the Church of Ireland and unity. A resolution was passed favouring consultation with other religious bodies in the interests of the unity of Christ's people. The Synod after the customary complimentary votes, was closed with episcopal benediction. The meeting, without having done much business, was on the whole, happier in tone and more honourable to the Church, by the spirit of ability shown in the debates, than any Synod for some years past.

The *Mail* was especially thanked by a formal resolution of Synod for its very copious report of the proceedings. The *Globe* seems to have spent so much in giving the Presbyterian Synod and the Methodist Conference reports in full, that it hardly noticed the Synod of the Church of England in Canada. The reason may be found in the unanimous vote of Synod against Home Rule, which would have handed Ireland over to Popery.

The *Mail* thus justly eulogises Dr. Sweatman: "The Synod is fortunate in having as its president a Bishop who adds a splendid business capacity to the other qualities indispensable in the occupant of the episcopal chair. His lordship keeps the business well in hand, and follows a subject through all its intricacies, does not allow any new matters improperly introduced to cloud the question before the House, frequently recalls the Synod to the issue before it, and is in all respects a most admirable chairman."

NIAGARA.

GUESTS.—Ordinations.—On Trinity Sunday, the services in St. George's Church were of a very peculiarly interesting character. Morning prayers, including those for the Queen's accession were said at 8:30. At 11 a.m. there was a very large congregation and the Lord Bishop of Niagara, clergy and candidates having robed in the rectory, entered the large western door, the Rev. G. Harvey became the pastoral staff, and proceeded up the centre aisle singing the Trinity hymn "Holy, holy, holy," the organ and choir leading in the grand hymn. The Archdeacon then taking the

pulpit read the Bidding Prayer and gave out for a text Ephesians ii. 20 and 21st verses: "Built upon the foundations of the Apostles and Prophets, Jesus Christ Himself being the chief corner stone, &c. From the Apostle's description of the Church we learn that even in his day it was not a mere disciplined body of troops or a loose pile of stones, but, as the simile of St. Paul declares "a temple having lofty walls on a solid foundation, a building fitly framed together." The same divinely established order prevailed in the Jewish Church of old. Rigid enactments and ceremonial rights hedged in the people. For the Christian Church is a continuation of the Jewish but with infinitely more glorious privileges. The forms and ordinances of the old Dispensation were types and shadows of Christian ordinances being spiritualized by the Gospel. The Archdeacon then proceeded to show how the Church of to-day possessed in all the vital efficacy of primitive days the Apostle's doctrine and fellowship, the breaking of bread and the prayers. Having addressed the candidates on the responsibilities that devolved on them in regard to their life and conversation, the preacher dwelt on the anomia, the lawlessness of the times—the mystery of iniquity. He said that anomia had become incarnate in these latter days, both in church and especially in the English State.

To-day we have commemorated the accession to the throne of our beloved Queen, and yet to-day the grandest Empire the world ever saw is threatened with disruption, and we may, if the traitorous plotters succeed, never again be able to commemorate the Royal Sovereignty over a United Empire. The words of St. Paul are fulfilled, "Men cannot endure sound doctrine." Infidelity is abroad stalking with brazen front,

"Licentious, loud, and turbulent of tongue."

The old landmarks of the Bible are torn up by some, by others reduced to vain myths and fanciful delusions. Mutilated fragments of the sacred volume are thrust upon our public schools, having been sanctioned and approved by a Roman Catholic prelate! That church is seeking by making use of pliable politicians to regain here the power and prestige she has lost for ever, in countries hundreds of years under her sway, to climb to spiritual domination in addition to the temporal she has already achieved in this Dominion. Farther, like burning lava seething under the crust of social life, in the great cities of this continent as in Europe, anarchy, thirsting for blood and plunder, finds vent at times in the most atrocious crimes, under the names of Fenianism and Nihilism.

At the close of the sermon the ordinations took place, Mr. C. C. Kemp and Mr. R. L. Sloggett being presented by the Archdeacon as examining chaplain, and duly ordained. The Holy Communion was then celebrated.

At 3:30 about 450 Sunday school children were present in church and a choir of 40, organized by Mr. Harvey, led the singing and music which was very pleasing. The Bishop then gave a very touching address to the young folk, profitable to the adults present as well as the children.

Evening Service.—The church was attended by a large congregation, and the two newly ordained gentlemen conducted the services, while the Bishop preached an admirable and impressive sermon on the Trinity. The whole of the musical services were admirably rendered. At the close of the evening service, "God Save the Queen" was sung with great enthusiasm, the choir leading, and the bulk of the congregation joining in the loyal song.

In addition to these services there was a funeral at 1:30, and a large number of children baptised at 4:30. The Bishop was much gratified with his visit, and left for Hamilton on Monday.

NANTICOKE.—On Tuesday, June 1st, his lordship visited this mission for the purpose of laying the corner stone of the new Christ Church. The clergy who took part in the service, were the Revs. Messrs. Rural Dean Mellish, J. R. Newall and J. Seaman. After prayers had been read in the old church, the clergy, followed by his lordship, the Bishop, marched out to the corner of the foundation of the new church. After adjusting the stones, the Bishop declared it "well and truly laid." Then special prayer followed. A hymn being sung led by Mr. Jackson on the clarinet, the procession formed and marched back to the old church, where the Bishop delivered an address suitable to the occasion. He said that the process of building the church should teach Christians, that there should be but one visible Body of Christ in the world. Rural Dean Mellish followed with similar remarks, as did Rev. Mr. Newall, both of whom spoke at some length. Mr. Seaman, incumbent of Nanticoke bore the pastoral staff. His remarks were few, but pertinent.

There was a large congregation and all were especially pleased with the Bishop. Luncheon was served at the parsonage after the services were over. The new church will be completed in October, his lordship has consented to be present to open or conse-

crate it at that time. All honour to Mr. Seaman, who is working faithfully and is now seeing evidences of church life and progress.

#### ALGOMA.

**MISSIONARY WORK IN ALGOMA.**—The Rev. F. Frost, missionary, writes: Perhaps your readers would like to hear something about missionary work in this diocese. When writing on missionary work, it is difficult to know exactly what to say, or what particular phase of the work to describe. I want to give you a very short sketch for the benefit of your readers, who, a great many of them, give of their substance for the support of missions in this diocese. I am living here, on the Manitoulin Island, as missionary to the Indians, although my work is not confined to them, for the missionary must labor among all classes of people with whom he comes in contact.

There are about 150 Indians in the village of Shegindah, where I reside. It is situated on the shores of Lake Huron, on a bay called by the same name as the village. We have a church here, and a school house. A new church has lately been erected by the Indians, through the kindness of some ladies in Toronto, who raised funds for the purpose. The money was used to purchase material chiefly, the Indians doing the building at the nominal wage of 25c. per day and find their own board. It is a pretty church, and does great credit to the Indians, who, I need not say, are very proud of it, and very grateful to the ladies who so kindly worked for them. There are other stations on the island besides these, where services are held, viz: Chiguiandah, White Village, where a new church has recently been built, also at Little Current, where services have been held in the Presbyterian church, which was kindly lent for the purpose. In this village a new Anglican church is in course of building, a gentleman in England supplying the funds. We have an Indian congregation at Sucker Creek Indian Reserve. Here is a little church built by the Indians themselves. There are very good and attentive congregations always. Bad weather is no hindrance. There is a service held in each of the four stations every Sunday. But it was itinerant work chiefly that I wished to write about. Last winter several journeys were made to different white and Indian settlements, and lumber shanties on the north shore of Lake Huron. I made several journeys to La Cloche. This is a Hudson Bay fort, the headquarters of the Hudson Bay Company on Lake Huron. Here the people are firm adherents of our Church, but seldom saw a clergyman previous to my coming. I held service there at different times during last winter and the winter before, and administered holy communion.

Spanish River is another station. Here is an Indian village, where dwell some twenty members of the Church of England. I baptized a family of five people not long since. Here services are held at different times in one of the Indian houses, where the people assemble to hear God's Word. These people are always glad to have services in their own tongue, and to hear the Word of God. I remember on one occasion, it was very late at night when I arrived, and they were gone to bed. They were notified of my arrival, and all got up and came to the church.

There are several Church of England families settled on the banks of the Spanish River, who are visited from time to time. I have been as far back as the Algoma Mills branch of the C. P. R., some distance north of the river. Here I visited several houses, short services were held and eleven children baptized. The settlers here, have squatted on the land in the vicinity of the railway, and very good land it is. There are English, Scotch, French, and German settlers, some of whom belong to the Church of England. These people had not seen a clergyman before for three years. On a subsequent visit, I held service at a house near the river. There was quite a large congregation. Holy communion was administered, and one child baptized. There is a small Indian settlement situated near the mouth of the Spanish River. I held service there twice last winter and the winter before. I was there to the funeral of a young man whom I had known for many years. I paid several visits last winter to the Spanish River Mill. Here is quite a village. They have a school house in which service was held on three different occasions. A good number attended services. The place is forty miles from my home. But let us go in another direction, to the Indian village on the White Fish River. Here the Indians are all members of our Church, and have good log houses, and are tidy and respectable, though poor. Here services were held eight times during the winter. The Indians are pleased to see the missionary, every man, woman, and child turning out to the service. Holy communion administered once. The old chief of this band has since died. Let us go further down the north shore of Lake Huron. Here is a place called Collins Inlet, situated on an inlet as the name

implies, on the north shore of the Georgian Bay. Here is a saw mill and a number of houses, where the people live who work in the mill. I found these people kind and hospitable. They have a day school and Sunday school, but, until the Bishop of Algoma called last year, they had not seen a clergyman there for some years. I held service there twice during the winter. Good attentive congregations, singing good, responses hearty. We used the small service books supplied by the Bishop. We go now to the lumber shanties on the Beaverstone River. Here, about eighty men have been employed all winter, getting out board lumber for the English market. When I arrived, some had left, but still a good number assembled to hear the Word of God in the large shanty, where I held service in the evening. We slept in one of the smaller shanties, which leaked considerably, happening to be a wet night.

But come with us to another Indian village. This is Goomlin Point. Here the Indians are industrious, and the houses are of a superior class, especially some of them, and the cleanliness of the interior would put many white people to the blush. We hold service here in an Indian house. The attendance was good, service at noon and in the evening. One child was baptized. This is a short, imperfect sketch of missionary work in Algoma. I withhold particulars on account of space.

#### SASKATCHEWAN.

**EMMANUEL COLLEGE.**—The Bishop of Saskatchewan is making arrangements for carrying on the work of Indian training at Emmanuel College on a much larger scale than has hitherto been attempted. Up to this time, the Indian students have been training only for mission work, and their number has therefore been necessarily very limited. It is now proposed to train as large a number of Indians as possible, not only in the ordinary English branches, but in the elements of chemistry, especially in its application to farming or agriculture. The college possesses a very good chemical laboratory, and for the last four months lectures on chemistry have been delivered daily with experiments. The pupils are taught how plants grow—what substances in the soil and atmosphere form their food—how different kinds of crops withdraw from the soil different proportions of the same constituent—how therefore the soil becomes impoverished and in need of replenishment from manure—how especially ordinary farm manure ought to be treated as best to preserve its ammonia in full fertilizing vigour, and generally whatever relates to an intelligent cultivation of the soil.

The college possesses two hundred acres of the best farming land. A part of it is now being prepared for farming and gardening, that the pupils may have practical out door training in addition to that of the class room. Indians will be trained in this way with the view, in some cases, of their becoming intelligent farmers, and in others, acting as schoolmasters to Indian children on the reserves.

The Bishop has received a most encouraging letter from the Marquis of Lansdowne, Governor-General of Canada, in which His Excellency warmly approves of training Indian students in agricultural chemistry in the way proposed by the Bishop, and expresses his desire to be helpful to the carrying out of the plan. He also states his intention of giving prizes to the most deserving Indian pupils.

Other encouragements to the Indian work of Emmanuel College have been received during the past week. The Hon. Lawrence Clarke, of Prince Albert, has sent a draft for seven hundred dollars to the Bishop as a contribution by officers of the Hon. Hudson's Bay Company and two of the sons of the late William McKay, Esq., H. B. C. factor at Fort Pitt, for a testimonial to the memory of the deceased gentleman—the money to form a scholarship to be given to a deserving Indian student, to aid him in obtaining higher education at Emmanuel College, the scholarship to be known as the "William McKay Scholarship."

The Bishop having laid his plans for extended Indian work before T. Swanson, Esq., of Prince Albert, that gentleman at once signified his appreciation of them by promising the immediate gift of a large and valuable piece of land adjoining the college property. The Mayor of Prince Albert, Thos. McKay, Esq., has also signified his intention of being helpful to the scheme.—*Prince Albert Times.*

#### FOREIGN.

Lord Robert Montagu has been elected a vice-president of the Prayer Book Revision Society.

Dr. Boyd Carpenter, Bishop of Ripon, has been elected by the heads of houses at Oxford as Bampton Lecturer for the ensuing year. The appointment is of the value of £200.

An attempt is being made to raise the stipend to every incumbent of the Scottish Episcopal Church of a minimum of £200 a year.

Mr. Murray, of Lintrose, has intimated to Rev. Robert Richie, incumbent of St. Anne's Church, Comar Angus, Scotland, a gift of £1,000 sterling, for the purpose of purchasing a parsonage, or the erection of one on a suitable site.

The Bishop of Manchester, in speaking at the great assembly held in his honor at the Town Hall, after his enthronement, proclaimed, in the plainest way, his intention to adopt a tolerant policy in regard to non-essentials, but urged his clergy to be "law observers."

Mrs. Turner, of Liverpool, widow of the late Chas. Turner, M.P., has transferred to Trustees £20,000 for the purpose of establishing a fund for the benefit of aged and invalid incumbents of the Church of England in the Diocese of Liverpool, who may have retired. The sum to be paid to each annuitant is not to exceed £200 yearly. Such an excellent example is well worthy of emulation in other quarters.

The board of electors appointed by the Melbourne Church Assembly, to elect a Bishop for the Diocese of Melbourne, have requested the Archbishops of Canterbury and York, the Bishops of Durham and Manchester, and Bishop Perry, to co-operate in recommending a clergyman to the vacant Bishopric of Melbourne.

The Rev. Edwin Hatch, Reader in Ecclesiastical History in the University of Oxford, has been appointed Hibbert Lecturer for 1887. Mr. Hatch, who is a D.D. of the University of Edinburgh, was Bampton Lecturer at Oxford in 1880, when he chose as his subject "The Organization of the Early Christian Churches." He is rector of Purleigh, and was Grinfield Lecturer on the LXX, 1882-84.

The conference and annual meeting of the Church Association, held at Exeter Hall, were marked by something more than enthusiasm and fervor, and Lord Robert Montagu's speech at the annual meeting was both skillful in method and effective as a warning against the never-ceasing intrigues of Rome.

The new Archbishop of Armagh and Primate of all Ireland is the oldest bishop in point of consecration of the whole home episcopate of England, Ireland and Scotland, and indeed, with two exceptions, the oldest bishop in Christendom of the Anglican communion in charge of a see, having been consecrated in May, 1849. Dr. Austin, Bishop of Guiana, was consecrated in 1842; and Dr. Lee, Bishop of Delaware, in 1841.

It is said that the Paris Religious Tract Society proposes to publish a weekly sermon for the benefit of the large number of Protestants in France who are unable, either from their occupations or the lack of a pastor at their church, to take part in any public worship. This has for some years been very successfully done in Berlin and other places.

It makes us feel painfully young to read that the city of Ripon, England, will celebrate the one-thousandth anniversary of the granting of its charter in August next. One feature of the festivities on that occasion will be an open-air play, founded on the legend of the encounter between Robin Hood and the curial friar, which will be enacted on the traditional spot near Fountains Abbey. A prize is offered for the best suitable play.

The seventieth annual meeting of the American Bible Society was held in New York. The receipts of the year for general purposes, it was reported, were \$523,910 59, while the expenses were \$499,998 75. There have been 1,274,086 copies of the Scriptures printed and purchased during the year, 904,179 vols., have been issued from the Bible House, and 533,261 in foreign lands, a total of 1,437,440. The issues of the society during seventy years amount to 46,877,646 copies. During the year 60,000 homes which were without a copy of the Scriptures have been supplied.

The Bishop of Rochester, some time ago, conceived the idea of appointing a man as Special Missioner, but there was the financial difficulty to overcome. The appointments of the Canons of Rochester Cathedral are not in the gift of the Bishop. He addressed a communication to a dozen of the leading laymen of his diocese, asking if they would guarantee the amount. But before their answers arrived, he received a letter from a fellow-passenger who had accident-

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ally, if we may used the word, happened to hear him preach on board a steamer, and had been brought to a saving knowledge of Christ by means of that sermon. As a thank-offering, the exact amount required was offered, although the individual had no idea that such a sum was required.

Much attention has been drawn to the following political forecast put forth by the late Archbishop Trench, of Dublin, in his charge of 1868. He said: "We need not any eminent gift of prophecy to discern what the course of events in the next half century is likely to be; how this new ascendancy will grow and grow, how one thing after another will be yielded to it, still, in the hope that this last boon will satisfy, how its claims in the end will be impossible to grant; and then, at last, a day will come when the democracy of England, moved in party by the sufferings of the Protestants, from which they will have long wilfully hid their eyes, but far more to maintain at all costs the unity of the empire, and angry and fierce, as only a democracy can be, will turn and stand at bay. What the issue of the conflict between the strength of England and the weakness of Ireland will be it is easy to foretell; but in the course of the struggle what an Iliad of woes will be poured upon Ireland, and that day will be one to fill the most hopeful with despair, when, perhaps, some new Cromwell stands amid the smoking ruins of the civilization and prosperity of the land, to begin once more a work which is ever beginning, but which is never brought to a successful end."

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.

COLOURS FOR WHITSUNTIDE AND TRINITY.

SIR,—The articles recently published by the amiable "H. C. S." on the subject of "Sacred Colours," are very interesting as an ingenious 'study' on the subject, but of little practical use. They have a tendency to make "confusion worse confounded." The speculations of the writer seem to culminate in a perfect revel in your issue of 10th June. After impressing upon us, that yellow is the symbolical colour of the Holy Spirit, he burns his brimstone, in order to account for red being used on Whitsunday! Then we are calmly told that the Church "rejects bright violet or purple"—the Royal red! He proceeds to "dull" one violet by "the sparing introduction of yellow," (!) though in the same sentence he tells us that "as most people are aware, violet and all shades of purple are produced by the admixture of red with blue." Presently he informs us that Sarum prescribes "violet or purple" (sic!) for the week days of Advent and Lent! Then he luxuriates in the use of Green (ever by Sarum?) during Trinity season, although the Eastern and Roman Churches have no Trinity season at all! Next he proceeds to apply "more yellow" to the Advent and Lent colours, in order to produce a "quiet shade of olive green," although we had so lately been told that it was the "sparing use" of yellow that made our violet so dull! As if this were not enough, he has an eloquent passage on this same, (really, faded) "quiet olive green," as if it were the very thing to symbolize the bright green of springtide in return, and proceeds to use some red mixture to get a suitable green to symbolize the Trinity, although, according to his former reasoning, white, as the colour which combines his primary colour of red, blue, and yellow, ought to be used.

Such is the fate of a man who tries to reconcile the nonsensical modern usage of the Roman Curia, with any sensible sequence of colours. Talk of "Brain Twisters" and maddening problems generally—this passes all other twisters far.

It is an unusual relief, Mr. Editor, to come back to the plain fact, that then, as in Ascension and Easter-tide, a fair degree of unanimity on the various Uses during Whitsuntide: their use fiery red—supposed to refer to the 'fiery tongues'—and white, an apt reference to the colour of the dove, that famous symbol of the Holy Spirit. The idea that yellow is the proper colour does not seem to have occurred to them, notwithstanding "H. C. S."

As to Trinity season, whose celebration and observance is almost peculiar to the Anglican Church, we may well rest content with "suits of blue," prescribed expressly in the English Church records, and not bother ourselves with Romish white and green, 'dominicals and ferials,' and all the rest of its elaborate nonsense, or any other guess work either about what old Sarum may have used.

Yours, ANGLICANUS.

THE ARCHBISHOP OF CANTERBURY.

SIR,—I have just now glanced over the sermon preached by the Archbishop of Canterbury, in St. Brides, on behalf of the Church Missionary Society. It is published verbatim in the supplement to the Record, of May 7th, and is well worth reading by the clergy all the world over. At the time Dr. Tait died, prayers went up that we should have the right man in the right place, and I believe with many, God has heard his children. His remarks touching the leaders who have fallen within the past twelve months appear to me worth quoting, we are too apt to forget our great dead. He says: "The circumstances also under which we meet, give our hearts special reasons for thankfulness that our mission festivals are falling in the sunlight of the Resurrection. We have lost so many leaders—we should have lost them but for the Resurrection, which not only gives us forever afterwards, but affirms to us that we never do lose them at all. Not only 'shall they live though they die,' saith the Master, but they shall never die. They still 'are living unto Him.' We must speak a word of them. The strong judgment, the faithful piety, and practical, unwearied devotion of our late president," (the Earl of Chichester), "the passion for humanity, and the almost prophet-like enthusiasm of a Shaftesbury, were powers with which it is good to have been brought face to face in this Society. The learning, and the power, the exact thought and wide charity of a Trench, the beauty of spirit and penetrating influence of a Beresford, the refined, scholarly, doctrinal delicacy of a Moberly, the childlike simplicity and manful steadfastness of a Woodford, the pioneering and founding spirit of an Anderson,—these are goodly gifts and names, indeed, to have passed in one year from the visible to the invisible Holy Place. But the roll is not ended. We have, like the ancient Church, our confessors, faithful unto a death coming not by violence, but with the wearing, and weariness, and pain, with which the extremes of climate bring men down—missionaries falling upon the field; among others, Bishop Poole, whose clear insight, and large views set forth so modestly in your great meeting, as well as the devotedness and self-surrender of his whole being, marked him to enter on the difficulties and the claims of Japan. Yet, again we have those three martyr boys, whose tortured patience turned their torturer into a Christian. Above all, we have the unquenchable hopefulness and intrepidity of Bishop Hannington, sealed with prison suffering, and with death. His was one of those bright, brave spirits to which success seemed pledged. He was also that purpose which would not count death itself a bar to success. For his was that simple faith which committed both life and death to God, and then looked not back again. It falls now on us, to turn the dread check into one of those victories, which are doubly consecrated by the chieftain's blood," &c. I wish I could give you the whole of his discourse, but this would be out of place in a correspondence column. Many, many prayers ought to ascend to God, on behalf of our "most worthy father in God," for he has much to contend with in his official character just now, and is as much in the toil and heat of the day as our brothers in the various mission fields. No one who has not lived in the vicinity of Lambeth Palace, knows what are even a few of the trials of an Archbishop of Canterbury, yet in this sermon he seems to forget he has any.

I am, Sir, Yours, C. A. FRENCH.

Notes on the Bible Lessons

FOR SUNDAY SCHOOL TEACHERS, ON THE INSTITUTE LEAFLETS.

Published under authority of the Sunday School Committee of the Toronto Diocese.

Compiled from Rev. J. Watson's "Lessons on the Miracles and Parables of our Lord" and other writers.

JULY 11th, 1886.

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BIBLE LESSON.

"The Unmerciful Servant."—St. Matthew xviii. 21, 35.

Every boy and girl knows that, in learning arithmetic, the rule is first learned, and then examples are given to see whether the rule is understood. So it is with our lesson to-day. Our Lord, in the former part of this chapter, had been speaking to His Apostles, and warning them against putting a

stumbling block in other peoples way—verse 6. He then goes on (verse 15) to tell them how they should act if one of their brethren should trespass against them. This leads St. Peter to ask the question with which our lesson opens—verse 21.

(1.) A Question about Forgiveness.—Our Lord never tired of answering questions, often put with different motives, some to try and puzzle Him, or to entrap Him, but others from a sincere desire to learn. Of this kind is the present one. It is as if St. Peter said: I quite understand that I should be kind and forgiving if my brother sins against me; but, if he repents and then offends again, how often am I to go on forgiving him? He had been taught by the Jewish Rabbis to forgive three times, so he thinks he is making a most liberal suggestion by saying seven, since the law of the Gospel was love. Now see what our Lord replies—verse 22. Does this mean that he is to keep count and forgive the offender 490 times? No, there must be no limit to our forgiveness, and it must be from the heart. Then our Lord goes on to illustrate this by a parable.

(2.) A Parable about Forgiveness.—He describes a certain king who had a great retinue of 'servants,' (used in the widest sense) including officers, ministers of state, governors of provinces. One of these, by some misfortune, got heavily into his debt (verse 24), which it was utterly impossible for him to pay. The day of reckoning comes; he is declared a defaulter; the law of his country allows that he should be imprisoned or sold into slavery, but he humbles himself (verse 26), throws himself on his master's compassion, entreats him to spare him, promises impossible things if only the king will be patient. The king listens kindly to him, remits his debt, and frees him from prison—verse 27. This is a picture of ourselves and God. Who is the king? God! Who is the servant? you and I, whose sins are so great that they deserve punishment, Psalm xl., 12. Can we of ourselves pay back the debt? No, even if we never committed another sin, this would not pay the old debt. But when we realize our position what should be our cry? "Lord have mercy upon me, for Christ has paid the debt for me," St. Matt. xx. 28, 1 Tim. ii. 6, Titus ii. 14, 1 Peter i. 19, Ephes. i. 7, Heb. ix. 12, and, like the king, God is ready and willing to forgive, He waits to be gracious, Psalm lxxxvi. 5, 15; 1 John i. 9; Psalm xxxii. 5; Prov. xxviii. 13. But see what the servant in the parable did, verse 28. Hardly had he left his master's presence, when a fellow servant met him who owed him a trifling sum, equivalent to about fifteen dollars, roughly seizing him he demands payment, and because he does not receive it at once, shows no compassion, forgets utterly how good the king has been to himself, and drags him off to prison. The king hears of it, is very angry, verse 32-34, sends for the thankless servant, tells him what he thinks of his conduct, and punishes him.

(3.) A Lesson about Forgiveness. This story has a great lesson for us all, see what it is, verse 35. Nothing is easier than to say we forgive those who have injured us, but do we not all know the difficulty of forgiving from the heart. How easy it is to make excuses for ourselves, and to persuade ourselves that no one has ever been so badly treated as we have; and yet it is not the very worst treatment of others to us, only in comparison with our debt to God as the 100 pence to the 10,000 talents? And Jesus tells us that God's forgiving love is to be our pattern, nothing less. His compassion fails not, His nature and property is ever to have mercy and to forgive. "He will cast all our sins into the depth of the sea," Micah vii. 19. "Our sins and iniquities will he remember no more," Heb. viii. 12. If God is forgiving to us, what is our duty towards those who offend us? see St. Matt. vi. 14, 15. Let us stop and think of the prayer we daily offer up, "Our Father, &c., forgive us our trespasses, as &c., i.e., in the same degree, how awful does this prayer become if we are not forgiving, in such a case it can have no other meaning than forgive not me. Remember then, we must forgive because it is Christlike. This thought ever in our minds will make it easier; see what St. Paul says in Col. iii. 13; Ephes. iv. 32; also 1 John iii, 18.

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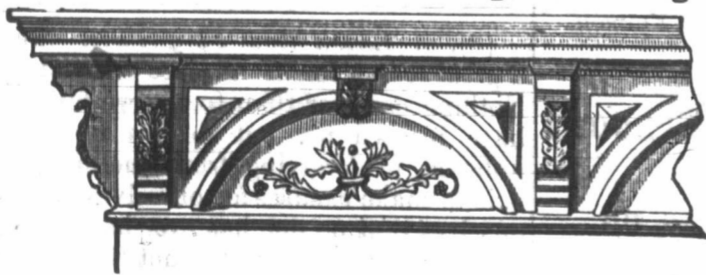
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Household quart; eight butter a pound.

Hard Sa pulverised

Suet Pud raisins, one flour, one hours.

Padding one egg th boiling mi

Cottage half a cup one teaspoon sifted flour

Tapioca in water ti tablespoon salt. Bal

Scotch pound and cup water the butter water. R quickly.

Parship a dozen le Take two or vermic pork and boil a full salt and p New Engl

Spirits able artic tained a fo and could qualities a application on the har the skin a toes it is throats, an or fits. T by just dr chests and secure fro keep ants by patting shelves. will effect if thorough in the sp furniture tained for entirely o year.

—A ce amount o in the rep buildings Church, t and other of Englan reaches th millions o and are in may argu command for specia from the ant are t

**Family Reading.**

**HINTS TO HOUSEKEEPERS.**

*Household Measures.*—One pound of flour is a quart; eighteen ounces meal a quart; one pound butter a pint; one pound of sugar a pint, ten eggs a pound.

*Hard Sauce.*—One-half cup butter to scant cup pulverised sugar; one egg, or only the white.

*Suet Pudding.*—One cup chopped suet, one cup raisins, one cup molasses, one cup milk, three cups flour, one teaspoon powder and salt. Boil three hours.

*Pudding Sauce.*—Two-thirds of a cup of sugar, one egg thoroughly beaten and one-half cup of boiling milk.

*Cottage Pudding.*—One egg, half a cup of sugar, half a cup of milk, two teaspoonfuls of cream tartar, one teaspoonful of soda, and one pint of lightly sifted flour. Serve with sauce.

*Tapioca Pudding.*—Half a cup of tapioca soaked in water till soft, one quart of milk, four eggs, one tablespoonful of butter, sugar to taste and a little salt. Bake an hour.

*Scotch Short-cake.*—Three pounds flour, one pound and a half sugar, one pound butter, one teacup water, one teaspoon baking powder. Rub the butter into the flour, then the sugar, then water. Roll out half an inch thick and bake quickly.

*Parsnip Stew.*—Clean half a dozen parsnips and a dozen large potatoes; after paring, slice both. Take two quarts of water, a half teacupful of rice or vermicelli, six or eight large slices of salted pork and boil two hours; the parsnips will need to boil a full hour and the potatoes a half hour; and salt and pepper and serve hot. This is a genuine New England spring delicacy.

*Spirits of Turpentine.*—Is one of the most valuable articles in a family, and when it has once obtained a foothold in a house it is really a necessity and could ill be dispensed with. Its medicinal qualities are very numerous: for burns it is a quick application, and gives immediate relief; for blisters on the hands it is of priceless value, searing down the skin and preventing soreness; for corns on the toes it is useful, and good for rheumatism and sore throats, and it is the quickest remedy for convulsions or fits. Then it is a sure preventive against moths; by just dropping a trifle in the bottom of drawers, chests and cupboards, it will render the garment secure from injury during the summer. It will keep ants and bugs from closets and store-rooms by putting a few drops in the corner and upon the shelves. It is sure destruction to bedbugs, and will effectually drive them away from their haunts, if thoroughly applied to the joints of the bedstead in the spring cleaning time, and injures neither furniture nor clothing. Its pungent odor is retained for a long time, and no family ought to be entirely out of a supply of it at any time of the year.

—A careful estimate has been made of the amount of money actually expended in a single year in the repair and building of Churches and other buildings used in carrying on the work of the Church, together with the endowment of Bishopsrics and other such like things in the various Dioceses of England, and it is found that the aggregate sum reaches the enormous amount of more than seven millions of dollars. These are free-will contributions, and are in no sense grants from the State. Some may argue from this and say, if the Church can command such sums from her devoted members, for special purposes, she has no need of recognition from the State or of union with it. More important are these facts, as showing that the Church

does not forget the obligations that rest upon her, and furthermore, that the accumulations of lands and buildings and endowments are the results not of a tax levy, but of the liberality and devotion of the membership of the Church itself.

**CAST A LINE FOR YOURSELF.**

A young man was listlessly watching some anglers on a bridge. He was poor and dejected. At last approaching a basket filled with wholesome looking fish, he sighed:

"If now I had these I would be happy; I could sell them at a fair price, and buy me food and lodgings."

"I will give you just as many, and just as good fish," said the owner, who had chanced to overhear his words, "if you do me a trifling favor."

"And what is that?" asked the other.

"Only to tend to this line till I come back; I wish to go on a short errand."

The proposal was gladly accepted. The old man was gone so long that the young man began to be impatient. Meanwhile the hungry fish snapped greedily at the baited hook, and the young man lost all his depression in the excitement of pulling them in, and when the owner of the line returned, he had caught a large number. Counting out from them as many as were in the basket, and presenting them to the young man, the old fisherman said:

"I fulfill my promise from the fish you have caught, to teach you whenever you see others earning what you need, to waste no time in fruitless wishing, but cast a line for yourself."

**A VACANT CHAIR.**

What an appeal is made to our hearts by the sight of a vacant chair in the family room! If it is a chair which was set apart, almost sacredly, for the use of some dear one, for the invalid whom every one loved and thought of, or for an aged father or mother, we cannot look at it without the sense of loss and the reminder of pain. Silent, empty, no longer needed, it is eloquent and pathetic, and the chord it touches is quick to vibrate responsively.

We cannot forget our beloved whom God has taken. It would be strange and unnatural were our lives to go on just as though there had come no change. But we are wrong to nurse grief, and grief only, as we think of household voices hushed in our midst and fold away the garments that are needed no more on earth. Morbid sorrow is pagan, not Christian. We do wrong to the living who continue with us when we so mourn our dead that the home grows gloomy, and the light is excluded, and our sad faces are a check upon innocent mirth. If we could but take into our hearts the full significance of that wonderful phrase, the "whole family in heaven and on earth," we shall realize that God has a right to call some of the children home to rest, while others still tarry that they may work till He is ready to summon them to His immediate presence.

There is great consolation in the thought that the vacant chair in our group is vacant by God's direct agency. His personal will has removed one who was dear as the sight of our eyes. The death, sudden, perhaps, or after long illness, was in either case an accident. It was intended of God and in His time. The absent one is absent from us, but present with the Lord. It happens, sometimes, that the simple faith of heathen converts accepts this truth, and holds it in a way not always easy to us in our fuller light and longer experience.

Miss Adele M. Fielde, in her interesting record of missionary labour in China, tells that in many instances the native Christians ask that the words "Disciple of Jesus" may be inscribed on their gravestones. Miss Fielde asked an old woman, the first in her community to embrace the new religion, how many Christians there were in her village.

"She said there were twenty, and gave the name, age, and place of residence of each. Four of the number were in heaven. I went over the

list, and said: 'Then there are sixteen women who are members of the church here.' 'Ay,' said Sui, 'there are twenty.' I remarked that I had seen twelve of the sixteen, and Sui responded, 'Ay, teacheress, you have seen twelve of the twenty.' Like Wordsworth's little maid she had her way, and always counted the sisters who were in heaven."

The best wisdom is to take up our sorrow in a spirit of cheerful, or at least submissive, acquiescence with the divine will. When its first anguish has yielded to the ministry of time, then it is well to look about and see what work we may do for the sake of the dead. Were they forward in the distribution of books and papers among God's poor? Did they look after the prisoner and the sick in hospitals? Did they try to strengthen the weak, assist the tempted, and lead back to the narrow path the feet of the wanderer?

For their sakes let us take up their work which they were doing for Jesus. And He who is their Lord still, as he is ours, will bless the work of our hands and establish it, and comfort us concerning the vacant chair.

EDWIN ALDEN & BRO., Cincinnati, O., and New York City, have just issued a very beautiful and attractive Illustrated School Catalogue containing newspaper lists, and some valuable suggestions in the direction of using illustrated advertisements. Many sample illustrations of leading colleges in various parts of the country are given with the expenses that would be entailed by using large engravings in connection with newspaper advertising. The Catalogue is quite artistic, and will be sent free on application.

**FREE THOUGHT.**

The Bishop of Peterborough in a recent sermon said:—"Let us have done, once for all, with this mere cant, for it is nothing but cant, of freethought and the fetters of the Creed." How does it come that the man who thinks there is no God is any freer in his thinking than the man who thinks there is a God?—one thinks as freely as the other. We Christians think there is a God, and we are free in thinking so. The atheist thinks there is not a God, and he is free in thinking so. There is as much freethought on the one side as on the other, and each is subject to the penalties of his thought—each must abide the consequences of his thought concerning God, just as each must abide the consequences of his thought concerning his health, his life, his business, or concerning any other fact in this life. The only difference is that the consequences of misthought or disbelief in the one case are more serious, are more lasting, than in the other, but that does not at all affect the principle that thinking wrongly concerning divine or eternal facts may hurt our souls, just as thinking wrongly of material or physical facts may hurt our bodies.

**HONOURABLE WORK.**

A short time ago an earnest and manly mechanic came home at evening from his toil. A friend was sitting with him in his house. His bright little boy ran up to him and said: "Father how black your hands are." "Yes, my son," said he, with a beautiful Christian smile on his countenance, "My hands were blackened by my toil but the money I have made with them to-day is clean." It was far better for that man to be able to say those brave and manly words than to say, "I have made a thousand dollars." Men and women, far and near! You who read this, is the money you are saving up clean. It is more important for it to be clean than to support your family in elegance. It is more important for it to be clean than for you to make large contributions to the church and be able to give your family a fine education. As the evening sun of life is setting behind the hills of time, will you be able to say, "Thank God the money I leave my children and the name I leave behind me is clean."

## JEM'S SUNDAY.

Jem Spinks is always glad when Sunday comes round. Jem likes Sundays, and wouldn't mind if there were two or three of them in the week. He wouldn't mind either if each Sunday consisted of forty-eight hours instead of twenty-four. He is glad when they come. He is sorry when they are ended.

Well done, Jem! do I hear my readers say? Wait a bit. Don't give master Jem an approving pat on the back just yet. Listen, first of all, to the why and the wherefore of Jem's approval of Sundays.

Well, Jem Spinks likes Sunday, in the first place, because he can enjoy an extra snooze. Oh, the joy to wake up on a Sunday morning, and suddenly to remember that he hasn't to go to work—that he hasn't to turn out of bed until he likes! How delicious the feeling! Is it any wonder that master Jem turns round on the other side, and goes to sleep again? and is it any wonder that after he wakes up again he should lie on his back and watch the flies upon the ceiling? No wonder at all. This is one good reason why Jem Spinks likes Sundays.

Then, in the second place, he likes Sunday because he can lounge about in his shirt sleeves. Behold him watching his cocks and hens with all the pride of a man of property! Behold him poking his fat pigs in the ribs to discover the depth of the fat! Behold him leaning on his garden railings and having a bit of chat with his neighbour Tom! That is what Sunday brings round. None of that sort of enjoyment on Monday. Hard work then. But on Sunday, hurrah for the shirt sleeves, for the cocks and hens, the pigs, and neighbour Tom!

Then, in the third place, Jem Spinks likes Sunday because he can improve his mind. It is true his only literature is the newspaper; but there is plenty of good reading in a penny newspaper, isn't there? There are murders, and suicides, and bigamies, and burglaries, and forgeries, and executions and a host of other intellectual treats. And then, after all the other choice bits have been digested, there are politics. And what about that funny column which makes you split your sides with laughing? Newspapers! Why, they're prime reading; at least, so Jem Spinks thinks.

Then, in the fourth place, he likes Sunday because he can enjoy a peep at the green fields. Green fields seem ever so much greener on a Sunday, somehow, and sweet flowers seem to smell sweeter, and it is grand to hear the church bells ringing merrily out. Church bells, Jem thinks, are best heard from a distance, because the sound is more mellowed. And so he gets away from them as far as possible.

In the fifth place, Jem likes Sunday because he can then have a bit of quiet. Children are all very well when they are in bed or out of the way. And as sure as Sunday comes round they are packed off to Sunday School. Jem admires Sunday Schools, because they enable him to get a bit of quiet on Sundays. The children get good there, no doubt, but that is a minor consideration. He gets some quiet. That is the chief reason.

In the sixth place, Jem likes Sunday because he likes his friends. His friends like to see him, and he likes to see them. And Sunday is the day for his likings to be satisfied. Never mind if he keeps them away from church, or if they keep him. He can hardly be expected to meet God in His house if he has to meet friends in his own. To have a few friends is to Jem the best part of Sunday.

I say, Jem, I'd like a word or two about this Sunday of yours.

Sunday is God's day, isn't it, Jem? It isn't yours, although you treat it as if it were. It is God's day, sure enough, and you have no right to steal it.

And what about the house of God, Jem? Churches were built for you and such as you. It is your house. It is hard lines, surely, for a man never to set foot in his own house, isn't it?

And what about the Bible, Jem? Do you ever read it? It's your Bible too, your very own. Sunday is a nice quiet day for reading the Bible. Why don't you read it? It would do you more good than a newspaper.

And what about eternity, Jem? Where are you going to spend it? You won't spend it in heaven if you go on as you are doing now. Eternity is worth thinking about.

And what about your sins, Jem? Green fields and newspapers are all very well in their way, but they won't tell you how to get your sins forgiven. The Lord Jesus who died for you is the only one who can save your soul. God help you to think about it!

And I say, Jem, what about next Sunday? Don't live like a heathen any longer. Think a bit about your soul. Shut up your newspaper, and open your Bible. Go to church morning and night. Prepare to meet your God. Flee to the Saviour of sinners, whose precious blood cleanseth from all sin.

Rev. Charles Courtenay.

## THE LAME AND THE BLIND.

The blind did bear the lame upon his back—  
The burden did direct the bearer's way:  
With mutual help they served each other's lack,  
And every one their friendly league did praise:  
The lame lent eyes, the blind did lend his feet,  
And so they safe did pass both field and street.

Some land abounds, yet hath the same her want—  
Some yields her lack, and wants the other's store:  
No man so rich but is in some thing scant—  
The great estate must not despise the poor;  
He works, and toils, and makes his shoulders bear—  
The rich, again, gives food and clothes to wear.

So without poor, the rich are like the lame;  
And without rich, the poor are like the blind.  
Let rich lend eyes—the poor his legs will frame.  
Thus should it be; for so the Lord assigned,  
Who at the first, for mutual friendship's sake,  
Not all gave one, but did this difference make.

Whereby, with trade, and intercourse, in space,  
And borrowing here, and lending there again;  
Such love, such truth, such kindness, should take place,  
That friendship with society should reign:  
The proverb saith, "One man is deemed none,  
And life is death where men do live alone."  
—Whitney.

## BREAD UPON THE WATERS.

In the church of Methley, a town near Leeds, in Yorkshire, there is an oval slab to the memory of the Rev. George Goodwin, around which there hangs a brave and noble story, and one which singularly illustrates the promise that bread (seed-corn) cast upon the waters is indeed found after many days.

The famous Mrs. Delany, who died in 1788, had a friendship with most of the celebrities of her day—John Wesley, Swift, &c.—and Mrs. Vigor. This Mrs. Vigor was the daughter of the Rev. George Goodwin, and was first married to Thomas Ward, Consul-General of Russia, in 1781. On the death of her husband she returned to England, leaving St. Petersburg in a sledge, and passing through Livonia and Courland until she reached Memel in Polish Prussia. Here, though in a very delicate and critical condition of health, she was obliged to take up her residence in a small inn full of rude soldiers.

A gentleman in whose company she had travelled went out in the afternoon to visit certain merchants to whom he had business credentials, and in the course of conversation he spoke of the situation of the English lady, and asked if there were no private rooms to be obtained for one in so lonely and unfortunate a condition.

A person present said he knew of such lodgings, and would attend to the matter at once; and about an hour afterwards Mrs. Vigor received a very polite letter from a Mr. Meyer, placing such apartments as she needed at her disposal, and urging her to take immediate possession, the sooner the better.

Accordingly her servants were instructed for her removal, and a coach having been procured, she went to the house indicated. It was found

to be spacious and stately; the best rooms were given her and she was served with an excellent supper. Nothing was said to her that night, but in the morning, at breakfast, the gentleman of the house made his appearance, and with him was a young person who seemed to be his son.

Mrs. Vigor rose, and mentioned how greatly she was obliged to him for his goodness, but at the same time told him how much she was embarrassed, as it was out of her power to make any return for these civilities.

Mr. Meyer begged of Mrs. Vigor and her friend to be easy on that head; for, says he, "All I do is a return; it is in consequence of favours received, so that your debt is cancelled before it is incurred."

As they did not understand him, he proceeded to explain his meaning.

"You must know," says he, "that I have a great esteem for the English nation in general; but I have certain obligations which enhance my regard. You see here this young man, who is my son. He was last year upon his travels in England, and passing from the north towards the capital he was taken very ill. His disorder was so violent that he was forced to take refuge wherever he could find shelter; and this was not easily procured, for his disease was the small-pox, and he was housed in a small, dirty inn, where he must have perished for want of care and accommodation.

"A gentleman of the place heard that a stranger was ill, and he was so humane as to make him a visit. When he found the nature of his disorder he ordered him to be wrapped up securely, and conveyed him in his own coach to his own house. To this gentleman's goodness, and the goodness and cares of those about him, my son owes his life, and I am indebted for my son. Hence I make it a rule that no person from England shall come to this place without meeting from me every mark of regard I can possibly show."

"Pray, sir," says Mrs. Vigor to the son, "whereabouts was it in the north of England that you met with this civility?"

"It was," says he, "at a place called Methley, near Leeds, in Yorkshire."

"And pray, sir, may I ask what was the gentleman's name?"

"His name, madam, was Goodwin."

"Sir," says Mrs. Vigor, "it is my own father!"

We may imagine Mr. Meyer's delight at this information. What was before general civility was now heightened into the warmest gratitude, and the son came up with great politeness to Mrs. Vigor, and told her he ought not to have waited for any previous discovery; he ought to have known her at once; for, said he, "No daughter can be more like to a father than you are to Mr. Goodwin."

Mr. Meyer begged of them now to be no longer under any difficulties on account of the little civilities which he might offer them; for Mrs. Vigor had a claim to everything. He sent the next day to his daughter, who was married to a person of consequence, and desired that she would come and keep Mrs. Vigor company; she accordingly came with her husband, and there was a renewal of civilities.

Mrs. Vigor remained with her friends until her health was recruited, and then passing through Hanover to Holland took shipping to England. This happened in the year 1740.

Goodwin's pedigree is poor beside those of the nobles whose crests surround his simple stone; but none of them can show an action more truly noble and chivalrous than to bear a wretched infectious stranger from a poor inn to his own house, to nurse back to health and life again. His action imitated that of the Good Samaritan. Many would have been willing to give the oil and the twopence, and leave the man in the miserable inn; but few would have done as the Rev. George Goodwin did.

We must remember, also, that as he was born in 1666, and was forty-three years old when he became rector of Methley in 1709, he was seventy-three years old when he did this deed of Christian charity in 1789.

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HOME MISSIONARIES.

"Oh mother! I should so like to be a Missionary! I wish I was old enough to be one now!" Cried Penelope.

"You may be one now, my child," answered her mother.

"Now, mother? What! go out to the heathen now?"

"There are other kinds of Missionaries than those who go to the heathen. A Missionary is a messenger for God, and such are needed at home as well as abroad. If you begin by being a Missionary at home, perhaps one day God will give you the honour of being a Missionary to the heathen."

Penelope went silently off to the nursery, saying to herself, "I must be a Missionary at home first, and then perhaps God will let me be a Missionary to the poor heathen by-and-by."

She tripped into the nursery where her little brother and sister were sitting disconsolate, for Gertrude had burnt her hand by meddling with a box of matches; and poor little Arthur could only look sadly, for he was a cripple. Nurse was upstairs dressing the smaller children, to take them out for a walk.

So Penelope looked at Gertie's sore hand, and said cheerfully, "I know what will do you good!"—and she ran and fetched a raw potato, and scraped the juicy inside on to a piece of soft rag, and tied it over the wounded place. And then she lifted Arthur out of his chair, and took him on her knee; and asked him kindly, why he looked so sad. She thought it was because Gertie was hurt; but she was wrong.

"Because—because when you came back from the Missionary meeting last night, I heard you say to nurse, 'I should like to be a Missionary;' and if you are one, and go away, what shall I do? for I shall have no one to tell me stories."

Then Penelope remembered what her mother had said; and kissing Arthur she said lovingly, "Don't cry, darling; I am not going away from you; I am going to be a Missionary at home, till I am quite grown up, and old enough to teach the heathen."

"Oh, wait for me!" cried little Arthur, "and I will come with you, and be a Missionary too."

Dear children, we must have more Missionaries at home, loving little workers in our nurseries and schoolrooms here,—if we are to have really the right kind of Missionaries to go out to the heathen in the days to come.

THE LEARNED SOCIETIES.—Through their members have testified to the great efficacy of Putman's Painless Corn Extractor. It provokes no line of demarcation, securing alike the good will of the highest and the most humble, and with strict impartiality, removing with equal celerity the corns of each. Try Putman's Corn Extractor.

CRUMBS FOR THE LITTLE ONES.

"Ho every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy and eat; yea, come, buy wine and milk without money and without price."—Isa. lv. 1.

"Ho! every one that thirsteth, come ye." Precious words of the Lord Jesus. They mean, Come now; for there is no past or future with Him, it is always time present with Him, one eternal now: come as you are, come as often as you will; wherever you may be: "If any man thirst, let him come unto Me and drink." Any, like every, includes all, each. "Come unto Me, all ye that labour" (Matt. xi. 28). Oh! what a loving, pressing invitation: "Come," when you will, for what you will; you shall never come in vain, for the supply of grace and strength in Christ can never fail. The oftener you come to the Lord Jesus, the happier you will be, and the more you will have to give out to others. Did you ever hunt out in God's Word all the passages in which He bids us "come," and the reasons why we should come? They are very many and very blessed, beginning with the invitation to Noah (Gen. vii. 1), "Come thou and all thine house into the ark," and ending with that in the last chapter of the last book in the Bible (Rev. xxii. 7), "Let him that is athirst come." But what is the use of this glorious invitation to us, if we do not accept it and come?

But there are very many who never heard it, who are longing and waiting (and in too many cases in vain), because of a lack of men or of means, or both) to hear the good news. Who can read the dying words of the poor North-West American Indian, and not be touched? Surrounded by medicine-men and their noisy crew, he summoned all his ebbing strength and begged to be heard, and these were his words: "I am dying: I am miserable: you have kept me from the light, and now I do not see which way I am going. Your way is all darkness, I cannot go in it. You have led me in the wrong way: you are all blind; I do not want you any more." God grant that having ourselves accepted His invitation, we may do all in our power to lead others to accept it too.

EMPERESS OF INDIA.—This favourite steamer is sailing with great regularity between Toronto and St. Catherines, for Niagara Falls, Buffalo, Philadelphia, New York, etc. Passengers have choice of Erie West Shore and New York Central routes,—or Hudson River steamers from Albany. Special facilities are offered for excursions of Sunday Schools or Societies, leaving Toronto in the morning. Application should be made on board to the purser, at Gedde's wharf, foot of Yonge Street. A delightful sail between Toronto and Niagara Falls via St. Catherines. See Advertisement.

THE HUMPY THING.

"I never would have made a camel that's certain" remarked a wise (?) lad, after a slight look at the ungainly beast.

"Probably not," answered the wiser father. "You would have put the same material into popguns or ponies."

"But see what an ugly thing he is; not a handsome feature about him," still urged the boy.

"Handsome is that handsome does," came back to him.

"Look at those abominable humps on his back. Why must he be disfigured in that way?"

"Does a trunk disfigure a traveller?" quietly asked the father.

"But what has that ill-looking hump to do with a trunk, I'd like to know?" continued his questioner.

"There are many more things you ought to like to know." That ill-looking hump is his trunk, which his master sees is well packed with fat before he starts on the long journey over the deserts where he can't be sure of any grass or shrubs for days and days. But there is that trunk full on his back from which the camel picnics on the weary way.

"Oh! you don't say he carries water there too!"

"No; but near by, in another trunk or bottle. He has an extra supply in his stomach. Those 'clumsy' feet are beautifully formed for travelling the desert. Scientific folks might have studied for ages without discovering and patenting such a marvel of a desert foot.

"You see no beauty in his eyelashes and queer nose, but you would after a day in the burning sun or flying sand of the desert. Why, my boy, there's no beast like that for use in his own land.

"Just see him, kneeling there for his load of one thousand or fifteen hundred pounds, and objecting as plainly as a camel can, when a little too much is put upon him. Then rising up and moving on his way in such dignified patience, on and on, hour after hour, seventy-five or one hundred miles a day. Know of a horse that could do that, my boy?"

"He is justly called the 'Ship of the Desert.'"

"'Ugly beast,' indeed!" repeated the father. "Think you Gordon called him so?"

"Gordon? Who did you say?" "General Gordon. That brave, grand man who went to Khartoum to save the garrison and people there from falling into the hands of the false prophet.

"It almost seems as if the noble camel that carried him hundreds of miles on the way, knew what General Gordon was going for; he just hurried right on without a word of complaint, till he could not move a step further; then another gladly took his place, and pushed on day and night till Charles James Gordon passed through the gates, and the city shouted for joy.

"Now can't you see some beauty in this beast?"—*The pansy.*

"PLEASE MAKE IT LIGHT."

She was a frail, sensitive child, our friend's little Grace. Even when a tiny baby she had moaned and cowered in the dark, and after she could talk, her pathetic plea, "Please, mamma, make it light!" had been a daily household phrase; and so the evening lamps were always early lighted, and the taper burned in the sleeping room.

"You'll spoil that child entirely!" cautioned a strong minded neighbour, whose home was childless. "You ought to break her of that senseless folly. Just leave her in the dark a little, and she'll soon find out there's nothing to hurt her."

But how could the tender hearted mother, who so often clasped and comforted the frightened, cowering little thing in her arms, shut her away in the dark? She could not do it; but hoped that the little one might outgrow her fear. But the heavenly Father, knowing just how many dark hours earth has in store for its dwellers, and how many shadowy places its pilgrims travel through—he, in loving kindness, called the child up into the light; and so one summer day she was slipping away from us. She did not know it the darling! But suddenly came the old piteous cry:—

"Oh, mamma, it is so dark! please, mamma, make it light for Grace!"

So dark, and there the sunbeams lay in golden bars across the carpet; but the child was far down the valley, and the poor mother was powerless to lighten it. Then all at once a happy, satisfied look came over the little wan face, and she joyously exclaimed:—

"It's all pritty and bright now, mamma, so pritty and bright!"

And then we, we were in the dark, and the child had gone to the beautiful city, "which has no need of the sun, neither of the moon to shine in it, for the Lamb is the light thereof."

THE GOURD AND THE ACORN.

A countryman was lying in the shade of an oak-tree, and looking at a gourd which was growing in a garden close by. He shook his head, and said, "Well! well! It does not seem quite right to me, that the little creeping gourd should produce such a large splendid fruit, and the large, noble oak-tree, should bring forth such a poor little one. Now, if I had made the world, the oak-tree should have made a splendid appearance, with large gourds as yellow as gold, and heavy as a hundred weight. That would, now, have been a glorious thing to see."

Scarcely had he said this, when an acorn fell down, and struck him so sharply on the nose that it bled.

"Oh, poor me!" said the man, astonished; "here I have received a sharp crack on my nose for my conceit. If this acorn had really been a gourd, my nose would have been entirely smashed."

"God, in full wisdom, the whole world design'd, And to each part its proper use assign'd."

A BOY WHO DIDN'T KNOW HE WAS HAPPY.

A little fellow went to a party. They had plenty to eat. When all were joyful he was crying. A lady said to him:—

"My little man, what's the matter!"

He bawled out, "I can't eat any more!"

"Well, then," said she, "put something in your pockets."

"I've got 'em full!"

"Well, haven't you some room in your bosom under your coat?"

"That's full, too!"

"Well! perhaps if you go out and take a walk you will get hungry and can eat some more."

"Been out!"

Then she said, "I don't see any help for you. There's nothing for you but to cry and make yourself miserable."

So she left him blubbering.

There are many little and big folks who don't know when they are happy.

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THE CHILD'S PRAYER.

A poor widow said one day to her five children, who were still dependent on her, "Dear children, I can give you nothing to eat this morning; I have no bread, no flour, not a single egg in the house. Pray, therefore, our blessed God to help us; for he is rich and mighty, and says himself, 'Call upon me in your necessity, and I will deliver you.'" Her little boy Christian, who was scarcely six years old, set off to school empty and sad enough. He came along by the church-door, which stood open; so he went in, and knelt down by the altar. As he saw nobody in the church, he prayed with a loud voice: "Blessed Father, who art in heaven, we children have nothing to eat. Our mother has no bread, and no flour—not even an egg. Send us, then, something to eat, that we and our dear mother may be saved from starvation. Yes, I pray, help us! Thou art indeed rich and mighty; Thou canst help us if Thou wilt, and Thou hast indeed promised to do so!"

So Christian prayed in his child-like simplicity, and then went on to school. But when he reached home again, he saw on the table a large loaf of bread, a dish full of flour, and a basket full of eggs. "Now, God be praised!" cried he, joyfully; "God has heard my prayer. Tell me, then, dear mother, has an angel really brought all this in at the window?"

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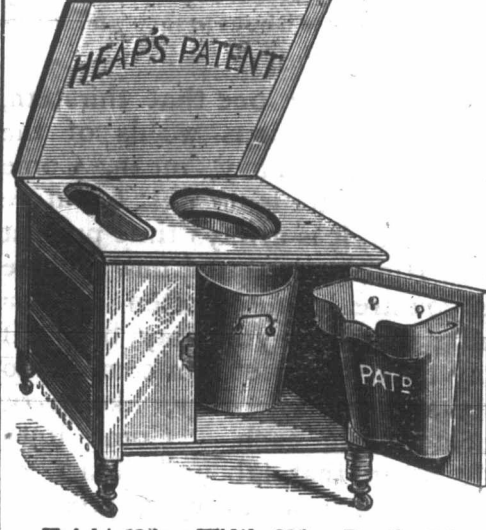
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"No, said his mother; "but God nevertheless heard your prayer. When you were praying at the altar, the steward's lady was kneeling in her private pew. You could not see her; but she had observed you, and heard your prayer. For this reason she has sent all this; she was the angel through whom God has helped us. My children, thank God all of you; be joyful, and never forget in all your life the beautiful saying,—

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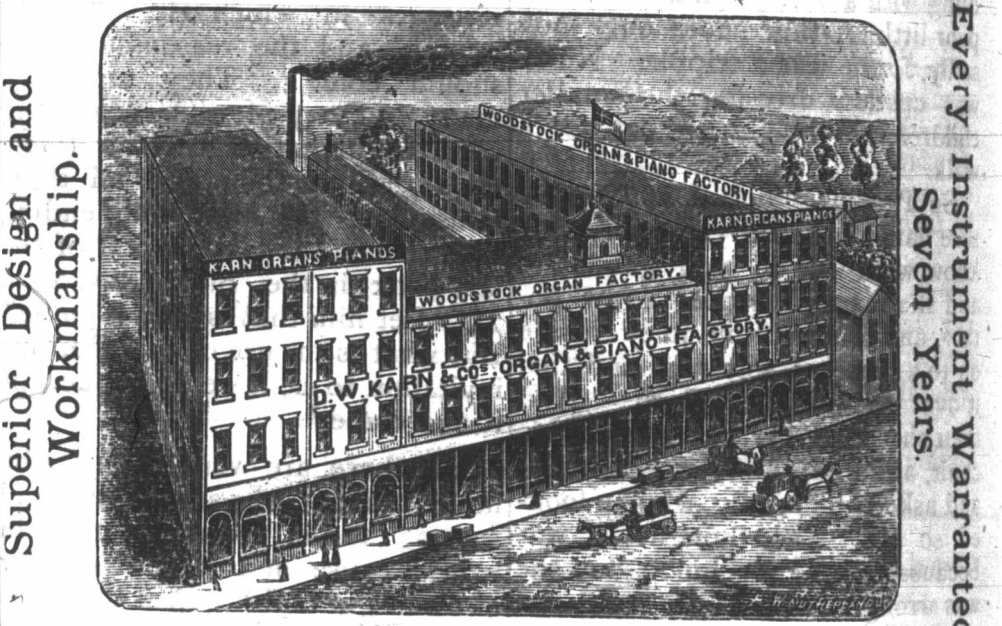
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