

Dominion Churchman.

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA

Vol. 15.]

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[No. 80.]

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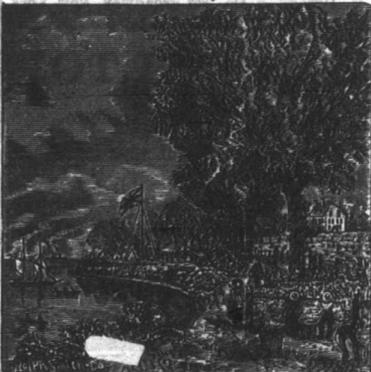
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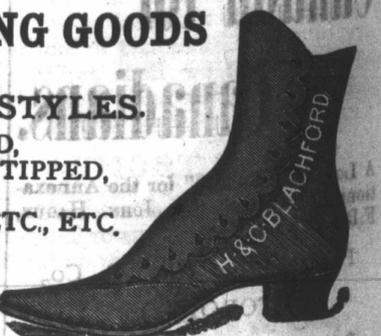
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(July 25, 1889.)



Dominion Churchman.

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LESSONS for SUNDAYS and HOLY DAYS.

July 25th.—SIXTH SUNDAY AFTER TRINITY.
Morning.—9 Sam. 1. Acts 27.
Evening.—8 Sam. 19 to v. 24; or 18 Matt. 14, 15.

THURSDAY JULY, 25, 1889.

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

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

TO CORRESPONDENTS.

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

LEAVE THEM ALONE.—Step by step the party agitators have gone down the hill that descends to the "avernus" of oblivion. At no distant date their tracts flew like poison tipped arrows causing confusion and dread through the Church. These weapons at last ceased to be shot, not because the party stock of poison was exhausted, but because the whole body of Churchmen, with the exception of a few incurable and irrepressible cranks, realized that such warfare was not only a disgraceful scandal, but utterly useless for the purpose for which it was carried on. The party leaders themselves admit their curses have proved to be blessings, that those whom they sought to ruin have prospered more and more in proportion to the vehemence of their tractarian assailants. One of these partisans is, however, too obtuse to see the folly of the party tactics. Being without occupation he illustrates that, "Satan finds some mischief still for idle hands to do." For some weeks he has been placing degraded men to distribute his offensive but ridiculous effusions to our congregations when leaving divine service. On a

recent Sunday night one of these base men struck an estimable clergyman who sought to put a stop to this tract scandal, but we are glad to see that the people gave the fellow such a practical warning that he will not be a tract distributor there again. Still our advice is, leave them alone, the man who gets up these tracts is by his friends considered not quite sane, not lunatic pronounced enough to be confined, but still hardly accountable for his actions in Church matters. He has a mania for tract distributing, and his disordered intellect is manifested in these effusions, and his utter lack of decency by the manner in which he has them scattered abroad. Let our friends take them, they are useful for fire lighting, and other domestic uses in the kitchen. But what a fall these tracts display in the fortunes of the party! It is as though great Jove had ceased to wield his thunderbolts, and been condemned to peddle fire crackers! Leave them alone then, and the great tractarian will die of silent contempt.

ARCHDEACON DENISON'S DEFINITIONS.—In a speech made by Archdeacon Denison at St. James' Hall, London, Tuesday, Nov. 19th, 1887, he said:—"There are in the Church of England, and have been since the Reformation, two sections, commonly called High Church and Low Church. What is the turning point of the division? A distinct difference of belief on the subject of the Sacraments. The first holds, as declared by the Church to be revealed in Holy Scripture, that the life of Christ in the soul is begun in and by Holy Baptism; nourished, completed, and perfected in and by Holy Communion. That these are therefore the principal means of grace; that all other means of grace flow out of Holy Baptism, and converge to, and centre in, Holy Communion. The second does not deny that the Sacraments are to be observed reverently, but assigns to them no such distinct pre-eminence, regarding them rather as seals upon the life of Christ, already begun and established in the soul by faith, than as means ordained of Christ himself for the beginning, and the nourishing, and perfecting of that life. The first then holds, as declared by the Church to be revealed in Holy Scripture—regeneration in and by Holy Baptism; the Real Presence in Holy Communion. The second holds neither the one nor the other. The first has an exalted sense of the office of the Church as the means ordained of God for the teaching and the keeping of the truth, and as having, as such, "authority in controversies of faith;" and a like sense of the office of the ministers of the Church, as having received the Holy Ghost in and by the laying on of hands; and as sent by Him to set forth by their life and doctrine the true and lively word, and rightly and duly to administer the Holy Sacraments. The second, so far as I have ever been able to understand its position, admits the authority of the Church only where it coincides with private judgment. Of these two sections the first dates from the first year of the first century of Christianity; the second dates from the sixteenth century. The first is apostolic, primitive, catholic; the second is human invention in many shapes and under many names. The first is revealed, as declared by the Church; the second is a thing of human development. The first is set out in the Liturgy, Articles, and Homilies of the Church of England, as reformed upon the primitive model before the disunion of the East and West; the second is set out in the divers and strange doctrines of Calvin, Luther, Zwingle, and others. The first is the same, "yesterday, and to-day, and for ever;" the second is ever doubtful, ever manifold, and ever changing."

THE CHURCH A HOME OF SACRED REST.—The following is from a sermon preached by the Rev. Canon Body from the words:—"As the apple among the trees of the wood, so is my Beloved among the sons. I sat down under His shadow

with great delight, and His fruit was sweet to my taste. He brought me to the banqueting house, and His banner over me was love" (Song of Solomon ii. 8, 4). Two thoughts, said the preacher, would fill their minds on the recurrence of that festival. Their thoughts would first pass to that Divine Society, the holy Catholic Church, with which St. Peter, the prince of the Apostles, was so intimately connected, and also to the anniversary of the consecration of the Church dedicated to his name. They would recognise the Catholic Church as the home of sacred rest, and the refuge for all weary ones in the wilderness of life. The houses of God in the land were the banqueting houses over which He set His banner of love. The Book of Canticles was a perplexing book to the Jews of old. It could, indeed, only be understood when read in the light of that blessed doctrine of the Incarnation and those precious sacramental truths which came therefrom. Their true Solomon, Jesus Christ, had raised even in this world His banqueting houses, houses of refuge and homes of refreshment, for all who had to bear the burden of life's weariness. And when he spoke of life's weariness, he would urge them to consider under what hard conditions men and women were living even within the very shadow of that Church in which they were then worshipping. The rays of want, passion, and temptation were ever beating upon them. How wearied and burdened were the bread-winners in some of the homes in that neighbourhood. How often were they asking that question: "What shall we eat? or, What shall we drink? or Wherewithal shall we be clothed?" And how weary such became when they had to go about their daily toil and bear that cross which made their life such a burden. With such perplexities men might even be tempted to ask "whether there was a God ruling in the world." How would those he was addressing, he would ask, live a truly moral life in such surroundings? Then came weariness, and with it the question as to whether God had left them to go on their way without home for rest? That question might have been asked years ago, but Charles Lowder had supplied an answer when he began his work of love and noble self-sacrifice in that then mission district. No; God had not left His people alone. Priest and laity had been teaching the doctrine of the brotherhood of man. If anything was to save England and the lower classes from falling into despair and practical Atheism, it would be the multiplication of such churches as theirs, where the faith was taught, where prayer was wont to be made, and where they heard the loving voice of Jesus Christ speaking to their souls. Some of them could, perhaps, look back upon the time when they were living Churchless, Christless lives. Then came the message of the Church to them in all its blessed fullness. First in the old mission chapel a light streamed upon them in the darkness, and they learned to know that God was love. His love became a living fact to them in the ministry of their clergy. The one medium for correcting the social ills of the present day was in the work of the Catholic Church among the masses.

"Your wealth, whatever it may be, little or great—the wealth you make, the wealth you spend—is treasure, corruptible or incorruptible, treasure on earth or treasure in heaven, according as it is or is not in the making and the spending, the instrument of love. The transaction across the counter by which you gain your money, is every bit as much the concern of love as the bestowal of it on your wife or your child. You can't borrow money in hell to spend in heaven. Would you feed your child on crime? The sternest law of love applies to the making of money."

THOUGH flattery blossoms like friendship, yet there is a great difference in the fruit.

A SPLIT IN THE EVANGELICAL RANKS.

SEVERAL large meetings were recently held in London, England, to organize an evangelical society for Churchmen to whom the Church Association has become obnoxious. The proceedings were noisy and some strong language was used by the seceders and those who cling to the old association.

We have predicted over and over again for many years that some such split would occur, as those who know Church life in England, apart from the newspapers, know well that there has been for over a quarter of a century, at least, a decided objection felt by the more cultured evangelicals, to the rant and violence of those whose incessant party cries made the unknowing imagine that they fairly represented the English Church evangelicals, just as a knot of agitators in Canada misrepresents so scandalously the evangelical churchmen of the Dominion. The feeling of the more scholarly members of this party found expression in the meetings to which we refer.

It is highly significant that very emphatic protests were raised at these meetings against the title "Protestant,"—these protests being made by several of the staunchest of evangelicals. In reference to this the *Church Times* says:

The newly-launched "Protestant Churchman's Alliance" seems to need a great deal of whitewashing before it can become acceptable to that portion of the Evangelical party to which, according to the *Rock*, it appeals. Our contemporary pleads for a better name to attach to the new organisation. It says:—"Unfortunately, this section (the Liberal Evangelicals) have over and over again shown their aversion to the term Protestant as commonly applied," and it goes on to predict that the term Protestant will keep a good many from joining the new society. Thus it is clear the term which once was held to be all-powerful in appealing to British Philistinism, is felt to be no longer a term to conjure with, and, on the principle that a rose will smell just as sweet under any other name, the experiment of disguising the true character of the new alliance is unblushingly advocated. The proposal is not one which is at all likely to succeed in its object, but it is a remarkable sign of the times that the Protestant party should aim at getting rid of its own distinguishing cognomen."

There are indications of an undercurrent of dissatisfaction amongst the Romanists in England. Popery in the old land has been kept within moderate bounds so as not to irritate English Romanists. But, here and there, some zealous feather-headed priests has shocked his flock by giving them a taste of Popery of the ultra Spanish or Italian type, and grave offence has been caused which has resulted in a movement to establish a branch of the Old Catholic communion.

Any scheme for Church union is woefully incomplete that leaves out of view the lamentable division between the Catholic Church of

England and those of the East. Now any movement towards a return of English Romanists to their Mother Church, the old Catholic Church of their fathers, is hindered by the prejudice created by Churchmen constantly ignoring our Catholic position and vaunting our Protestantism.

That Roman Catholics will be led to join a merely Protestant Church, in any numbers, is the wildest of chimeras. But it is not at all unlikely that there will come a time ere long when they will see, as many now do see, that the Church of Rome in England is a schismatical body, that the Church of England is the old Catholic Church of their forefathers to which their love and allegiance are rightly due. The establishment of a branch of the Old Catholic communion will be no doubt irregular, but it will certainly, we believe, lead to enquiries and discussions which will so far open the eyes of English Romanists that they will be compelled to admit the catholic claims and position of the English Church.

AN ANOMALY IN DISCIPLINE.

OUR Presbyterian friends will find it hard to reconcile the discipline administered to certain members in Galt, with their total unconcern about a member who seems to us far more to deserve their attention. The Galt members were tried before the General Assembly, found guilty, and severely though probably justly dealt with for claiming that they lived sinless lives, the possibility of which is denied by the Presbyterian faith. The member to whom we allude is a prominent public man, he is also a very prominent Presbyterian, an office bearer, Bible class teacher and so forth. This gentleman affirmed in the House of Assembly that in the schools in Wales, the Welsh language was used and taught. The statement was proved by evidence given before a Royal Commission, by private letters from distinguished Welsh scholars, and by other testimony, to be an absolute falsehood—to be without a scintilla of truth. Yet this lying assertion was repeated by the gentleman we allude to in a public speech at Toronto on the 29th June last. He also made on both occasions statements in regard to our public schools in Ontario which are wholly untrue, and concealed also, deliberately suppressed, facts which are of supreme interest and importance in considering the question dealt with by him.

Now, we ask our Presbyterian neighbors why they should discipline so severely persons whose only offence was claiming to lead innocent lives, when they take no notice whatever of a member who thus transgresses against the laws of morality? Do they think it worse for a Christian to be aiming at perfection, at a life free from sin, than for one to set common morality at defiance? Is innocence less tolerable to the Presbyterian body than lying? Or does this body grade offences according to the social position of their members, and regard a member who is a leading politician as too exalted for discipline?

THE CHURCH OF IRELAND.

THE *Irish Times*, of Dublin, for a copy of which we are indebted to Bishop McLaren, contains a long account of the proceedings of the College Theological Society, at Trinity College, Rev. J. Gwynn, D.D., presiding, November 12th. The main feature was an elaborate speech by Mr. Richard Eubank, Auditor, on "The Needs of the Irish Church." He rejoiced in the recent appointment of Dr. Salmon as Provost. He then described the Church of the New Testament as a "visible Body, which can have reports made to it of the bad or good conduct of its members; which can be summoned to receive tidings or to offer worship; which can give mission to its members, or be assessed for charitable purposes."

He showed the continuity of the present Church of Ireland from the ancient Irish Church of S. Patrick:

The early Irish Church was independent of external authority; her ecclesiastical customs were peculiar, and differed from all the Western Churches; her bishops were numerous, her missionary enterprises successful, her monastic schools famous. Irish Archbishops acted as metropolitans from the fifth to the twelfth century without the pallium, and Irish Bishops performed their functions without an oath of obedience to the Pope or recognition of his authority. From the twelfth century to the Reformation, and since, the Church of Ireland has been in full communion with her English sister. Both have a common mission to fulfil, and partake in a common responsibility to proclaim clearly and emphatically all the great facts of Christianity.

At the beginning of the century four Archbishops and eighteen Bishops governed the Irish Church. Some years since a great change took place:

Her episcopacy is now thirteen, the number of her clergy and people most seriously reduced, she has been stripped of her property and disestablished. What shall I say of her present political influence? It has been so completely broken that she can only return two members to the Legislature who could in any sense be said to directly represent her interests. Moreover, I feel bound to remind you that the only return made to the Irish Church for her enthusiastic loyalty during a recent Royal visit, was an attempt made to deprive her of her name and to dub her "Protestant Episcopal." Such is the result—the inevitable result of Erastianism and Puritanism. We have reached, I hope, the end of our disasters. Let us begin a new era—an era of reform and progress. If they were as zealous for the Church as they are for "our common Protestantism," and as watchful against the inroads of heresies and schisms as they are against "Ritualism," the Church of Ireland would have no reason to dread the future.

He then made a strong argument against the pew system, and in favor of liberal voluntary offerings, and the duty of the clergy to teach and urge this principle.

Next he argued for a reverent and stately Ritual, from the Bible, from the practice of Lutheranism itself, showing that it is not anti-Protestant:

My object in treating the question of Ritual at such length is to press on you the necessity of toleration, to beg you not to greet the revival of a more devout and expressive ritual with a sweeping condemnation, lest weaker brethren, finding you antagonistic to primitive observances, may rashly conclude that you are equally inimical to Primitive Truth. After referring to the condition of the Reformed bodies on the Continent, he said, it is, indeed, an awful warning to those who would fain construct a Christianity without a Priesthood, Liturgy, Creeds, or Sacraments, to consider the downward course of those sects which began by proclaiming their zeal for the worship of Jesus Christ, and their fear lest He should be obscured by Church ordinances. They pulled down the outworks and fortifications, and are now amazed to find the enemy pressing on the citadel. A golden opportunity was presented to the Irish Church at the last revision to enrich her Eucharistic Service by the restoration of Primitive and Catholic usages, as the Church of Scotland had done, but such a course was rendered impossible by the violence of the extreme Revisionists. What then remains to be done? We are bound to make the best of the office we have, which, reverently and properly rendered, has, even in its shortcomings, a wonderful grace and dignity, and is capable of becoming what was originally intended, the popular service. Such it was in Apostolical times. By what authority is it not so now? By the authority of an evil tradition. The popular disregard of the Holy Communion is one of the greatest evils we have to cope with, and it will be almost impossible to do so as long as the prevalent system of performing the service continues.

He then dwelt upon the sacerdotal Scriptural character of the Ministerial Office, and complained of so many clergy being willing to disparage rather than magnify their office, and utterly neglecting to give instruction on the Church, or the Ministry, or Sacraments:

A large section of the laity have so far profited by this vague system of doctrinal teaching, that on every given opportunity they desert without compunction the ministrations of their lawful pastors, and crowd to hear the exhortations of some strolling orator whose sole recommendation is, perhaps, his being a "converted" thief or retired prizefighter. Strange to relate, some clergymen are found to patronize these preachers and their meetings, thus proclaiming to the world more eloquently than words could the fallacy of their own ministry. The impression made on the Roman Catholic population is that Protestants do not know what to believe, and they identify the Church of Ireland with every ridiculous sect that calls itself Protestant, or insinuates its heresies under the pretence of Gospel simplicity. What can be more injurious to the

progress of the Irish Church than this disloyalty.

The 500,000 Dissenters of Ireland can be reconciled only by preaching the distinctive principles of the Church. He also urged getting more influence in the National School system, instead of standing aloof from it. This noble layman,—a better theologian than half the clergy—summed up his address as follows:

We want to abolish the pew system and make the houses of God free and open for daily use. We want to have the sanctuary once more beautiful, and the worship of God conducted with solemnity. We want to restore the Blessed Eucharist to its lawful position, and we will restore it. We want to see the Sacraments devoutly used and appreciated. We want our children saved from heretical and schismatic teaching. We want to supplement the popular theology with many important truths long neglected. We want the clergy to declare the whole counsel of God instead of the mutilated Gospel too often preached. Above all we want fraternity, unity, and charity, so that we may work with heart and soul in the cause of Christ, and endeavour to make our branch of the Church in reality what it is in name, "The National Church of Ireland."—*The Church Eclectic.*

WISE WORDS.

THE Archdeacon of Norfolk, in his visitation charge, deals at length with the case of the Bishop of Lincoln and that of St. Paul's reredos. He regards the latter as a matter of simple law, and thinks that "while it is hard to understand how such figures can be considered idolatrous, or how they can possibly lead to danger, beyond the exasperation which may be caused to those who lose the case, no great evil need be anticipated whatever the decision of the court may be." Archdeacon Nevill, in the following weighty words, points out that the other case is of a very different character, not merely reopening questions which, for a time at least, had by general consent been allowed to rest undisturbed, but arraigning a Bishop regarded with the deepest love and admiration on account of his personal holiness:—

"There is no question at all about sincerity of motive on either side. The Bishop conscientiously believes that he has not acted contrary to the law. The prosecutors equally conscientiously believe that the law has been broken. But each side clearly sees that deeper issues of principle are involved in the alleged charges. Beneath the question of ritual lies the larger question of doctrine. The point of the controversy has been distinctly laid down. What is attacked is the doctrine of sacramental grace expressed by the outward symbols of ritual. And the two questions at stake are these—whether the ministry of the Church of England is or is not sacerdotal, and whether the system of the Church of England is or is not sacramental. The Bishop of Lincoln maintains that the sacerdotal and the sacramental views are rightly and legally sanctioned in the

Liturgy and rubrics of the English Prayer Book. The prosecution is equally convinced that they are opposed to the principle on which the Church of England is based.

"The question has seldom, if ever, been brought to so definite an issue, but it is by no means new. From the time of the Reformation downwards, two distinct parties have existed side by side within the Church; the one holding stronger opinions with regard to the priesthood of the clergy and sacramental grace; the other inclining more closely towards the views of the Puritan section. In the time of Edward VI. and of Elizabeth, and after the Great Rebellion, and even during the last century, the same divergence of opinion might be clearly seen; and after so long a period of comprehension it cannot be wise to bring the opposite principles into strong antagonism, and possibly to exclude from the Church some who could ill be spared. The differences in doctrine which exist among us are as nothing compared with the differences between the so-called followers of St. Peter and the so-called followers of St. Paul in the early days of the Church. If you go below the strife of words and theological terms, you will find that the difference between the High Church and Low Church parties is to a great extent a question of degree—a question of more or less; not whether an authority is conferred at ordination, but what measure of authority; not whether grace is given when the holy sacraments are rightly received, but what measure of grace. On these points there is a difference, no doubt, and it exists among our laity at least as much as among the clergy. But I can hardly conceive that any sensible clergyman of either party would willingly offend his parishioners if they happen to differ in such questions from himself, and wise men would hesitate to drive from their community any earnest, God-fearing man who sees things from a different standpoint. The Church has been large enough hitherto to include such men as Simeon or Venn, as Robertson or Arnold, as Keble or Pusey; and she has a right to claim that those who accept the general spirit of her teaching should be tolerant among themselves, and should acknowledge their need of each other, and not set up a claim of exclusive infallibility. There are dangers enough around us, and enemies threaten us openly; but they will never succeed except through our own divisions. They may be successfully resisted if we are united, among ourselves in the bond of charity and peace."

SKETCHES OF TORONTO CHURCHES—THEIR HISTORY, ENDOWMENTS, PROGRESS AND WORK.

2—ST. PAUL'S, BLOOR ST.

When we look about for the next oldest foundation to that of St. James', Toronto, we are surprised (unless we happen to be of the number of "old inhabitants") to find that the neat and spruce looking little stone Church on Bloor Street—looking so new and bright, takes such high rank among Toronto Churches. The fact, however, is that this pretty building only represents a wooden building, (painted white), with spire, which was a landmark for many years in the first half of the present century on the same site, and which

afterwards was moved northward and westward to serve as the chapel of the Redeemer. What has become of the venerable old building we do not know, but it served its generation well. It seems to have been built about the time when the rectory of St. John's, York Mills, had been separated from that of St. James', Toronto, and was in reality "served" from the former Church at first, though within the precincts of the city and St. James' district—for there were no "parishes" proper in those early days other than the townships, these two terms being synonymous at first. In those days or soon afterwards the name of Saltern Givins became identified with the ministrations in this Church, and among the assistants were John Langtry, Alexander Williams, Septimus Jones—now Rectors of Toronto Churches. At the present time under Rev. T. O. Desbarres, this Church is one of the best established in Toronto with no Church, with rectory and school-house in fine shape, and practically free from debt, representing a capital of about \$30,000. They form one of the most complete Church pictures in Toronto, the grounds as well as the buildings being exceedingly pretty. The congregation numbering 400 or 500 furnish an income and expenditure for Church purposes of about \$6,000 per annum. Not many congregations in Toronto can show a better standing than venerable St. Paul's Church, four or five exceed it perhaps in annual income and expenditure—still fewer, probably, in completeness of equipment, and in freedom from those nightmares of parish clergymen—building fund debts for Church, parsonage, or schoolhouses, or the entire absence of these essentials for successful work—when the people are too poor even to contract debts!

HOW CAN WE GAUGE SUCCESS IN OUR WORK.

In common parlance, the term success—in speaking of a priest's work in a parish—is used just as it is in dealing with any other work, and is applied only to such results as are outward and visible. We hear that Mr. A. is a very good fellow, and lives a blameless and holy life, but is a failure as a parish priest. Since he went to his parish, his congregation has fallen off: his offertories are only about half what they were in the days of his predecessor, and hardly one of his parishioners can be found to speak of him with any warmth of affection. Whilst of Mr. B., who has only been in his present parish twelve months, we hear that he has done wonders. There is already a marvellous awakening of spiritual life amongst the people. He has doubled the amount of his offertories. Great numbers of young ladies and young gentlemen are offering themselves as teachers in his Sunday Schools. Bible-classes have been started, and the numbers attending them are already large. The people are all perfectly devoted to him. &c., &c.

Now if there appear to be a tone of irony in the enumeration of these details, the writer is far from intending it. We cannot, of course, all claim to be of the number of these very successful clergymen; indeed, the reason that they are so much talked of, and that the patron or bishop marks them for preferment, is that they are quite exceptional. And even if we have sometimes observed what appeared to us a certain speciousness or hollowness in the work of some of them, we certainly ought not, therefore, to indulge in a cynicism as to the worth of outward success generally, or to infer that there is nothing to be learnt from the man who at least brings outsiders within reach of God's means of grace, and calls forth in many of them some sort of aspiration after divine things.

Moreover, though we clergy, with our experience and knowledge, may be unable to listen without misgiving to the extravagant praise that enthusiastic laymen will occasionally bestow upon some particular clergyman, and though we may feel nothing more than amusement at the sudden outburst of religious fervor on the part of the fair sex in a parish to which a young priest of exceptionally attractive person has been appointed, yet we, too, just as much as the laity, are apt to measure a brother's worth by the outward and visible signs of success attending his ministrations. We probably may not do this in the same way, or gauge success by the same standard, as the laity, and moreover may differ considerably amongst ourselves as to what constitutes the best test of success; above all, we may see clearly enough, and maintain stoutly, that in our case no test can be safely relied upon as a gauge of worth, seeing that in our own very peculiar circumstances the outward success attending our efforts has been but limited; but speaking generally, and as regards our neighbour, we all have some standard by which we presume to measure his worth. Some would look most to his activity, and ask the number of his services, and what parochial organization he has, or want to know how many hours a day he spends in parochial visitation; whilst others—looking more to results—would ask what proportion of his people communicated last Easter; what amount of money is raised in his parish annually on behalf of

missions; how his people come to Church, or what proportion of them are regular (that is, weekly, fortnightly, or monthly) communicants.

Now I take it that what we do so naturally and intuitively cannot be wrong. The result may, indeed, be often misread, and unquestionably our deductions from it may be entirely false; but, if only we would be content to learn simply what the enquiry is capable of teaching us, the investigation would be not only justifiable, but very helpful. We have the highest authority for judging a tree by its fruits; and provided our tests be wisely selected, and wisely applied, we should be able to gain from it reliable indication of a very important character concerning the minister and his work. We should not learn from it the most important thing of all, whether the priest is successful in the truest sense. Our Saviour's saying, that a tree is known by its fruits, is to be qualified by those other words of His, warning us that in spiritual matters tests and gauges are beside the mark, and never to be relied upon. "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh and whither it goeth; so is everyone that is born of the spirit." Outward and visible signs of success, then, are by no means to be depended upon as indications of inward and spiritual grace, either in the shepherd or the sheep, but only as proofs of a diligent employment of certain natural gifts and talents which are invaluable in the work of the ministry when used with a single eye to God's glory, but which may be employed, and doubtless sometimes are—still with the same show of outward and visible success—with unworthy aims and to low ends, such as the advancement or glorification of self. In other words, visible success proclaims the talented architect, the masterly builder, apt in contrivances, skilled and cunning in devising expedients, diligent and patient and persevering in work. But as to the building when erected, whether it will be found of gold or silver, or of wood, hay, or stubble, we are in no position to decide. God is the Judge and the fire, which is to try every man's work of what sort it is, must be left to prove its quality.

In the meanwhile, however, it is but natural and right that those with patronage at their disposal, should look to men whose efforts have been marked by visible success when appointing to spheres of responsibility and importance. Though such success proves nothing whatever as to the man's own state of heart in God's sight, nor as to the true value of his work, yet it does prove that he has been entrusted by God with invaluable talents, and moreover that he has not hitherto been disposed to play the part of the slothful servant, and lay his gifts unused aside. If it would be rash and presumptuous to affirm that work bearing the stamp of visible success is more likely to find acceptance with God than work which the world has pronounced failure, it would be at least equally presumptuous to affirm the converse of this. Granted that no Christian ought to regard success as a hall mark attesting the genuineness of royal metal, still less ought he to look upon it as indicating the presence of alloy. The successful priest is as likely as the unsuccessful to be approved by the Master at the last, and he has the advantage over the other of having proved himself the fitter instrument for a wide sphere.

I have spoken of the successful parish priest (using the term successful still in its popular sense) as having proved himself diligent and active in the use of his talents. I should like to say another word upon this, to prevent misapprehension. I do not for one moment hold that a very active, energetic priest is, on that account, a better man in any sense than one of more lethargic temperament. I believe there is no more common mistake made, nor graver injustice done, in judging of men's characters, than in respect of this. It would hardly be too much to say that half the world (and in saying this I would distinctly include the clergy themselves) are contented to judge of the spiritual worth of a priest by his physical and mental activity. And I say, again, never was there a greater mistake made, or a more cruel injustice done. If people were content with saying that the man's energy makes him a fitter instrument in Christ's vineyard, well and good. There is no denying that. But to assume that activity is in itself, and apart from motive, something specially pleasing to God, regarded by him as being of the nature of a merit, is to make God a God of injustice. He has made men to differ as widely as the poles in respect of energy. One man is constitutionally active, even to restlessness. His nature and temperament are such that it is next to impossible for him to be still. He must be always up and doing. If he is not doing one thing he is doing another. If he were a politician, he would have a dozen questions to ask ministers every night, and would beg leave to bring in at least half a score of private bills every session. As he happens to be a parish priest, his parishioners have no rest. From beginning to end of his incumbency his parish is one seething, boiling sea of turmoil and unrest; of starting reforms and brand new organisations and guilds. Is all this superabundant energy to be accounted proof

of so much superabundant grace? It is monstrous and absurd to suppose it. Why, it has not in it anything even of moral excellence—still less of spiritual. And it may be safely affirmed that, unless it is most fully and prayerfully watched and controlled, and specially guided by the Holy Spirit, and that spirit of wisdom, which is one of His gifts, it may become—even while outsiders are full of admiration, and the priest is pluming himself upon his possession—a positive curse both to himself and his flock.

On the other hand, at the opposite extreme, we may have a man of so lethargic a temperament, and so retiring a disposition, that everything is an effort to him. He has to brace himself every day to go forth and visit his sick, or to prepare a sermon; and never, to the end of his days, does he find his duties grow any easier. To have to preside at a meeting, or to speak from a platform (things which are the very breath of his brother's nostrils) fills him with apprehension; and though he girds himself to do what presents itself as a duty, he never begins anything new in his parish without long consideration, and grave apprehension and misgiving as to his capacity for making it a success; and so he is little heard of beyond the limits of his own district; and amongst his own people is looked upon—to use a popular expression—as somewhat of a stick-in-the-mud. Are we to suppose that he is therefore a failure in the Master's sight; and that there is but little prospect for him, when the great day of reckoning arrives, of hearing his Lord's "Well done?" I am sure no one can seriously say or think so.

Of course idleness is not only a sin, but a sin utterly ruinous both to a priest's influence, and in its effects upon his own soul. It is to be feared, moreover, that what one of our bishops said at a recent Church Congress is too true, viz., that sloth has a remarkable tendency to break out, like mould, in country parsonages. All I contend for is that energy and activity have in themselves nothing whatever of merit, but only constitute a talent, for the right use of which the possessor will have to answer; and that when we hear of very great activity being manifested in a parish, and of its ministering, as it generally does, to outward success—it is by no means a guarantee that any true success is being achieved in that parish. And, on the other hand, that a lethargic temperament, whilst it certainly is of the nature of a thorn in the flesh, a messenger of Satan to buffet one, has in itself nothing of the nature of sin. It is only a cross, the right carrying of which may even bring the man upon whom it has been laid the greatest blessing.

I have tried to show that outward success, if it is worth anything at all, is only valuable as a means to an end, ought never to be mistaken for, or confounded with, that true success which is visible only to the all-seeing eye of God. This latter is, after all, only to be achieved in one way, namely, by a life of prayer, and the entire consecration of our gifts, whatever they are, to God's service. There must be, so far as is possible, an elimination of self altogether from our work. We must be not only self-denying, but self-forgetting. We must also be men of such simple and utter sincerity that our sincerity is known and read of all men. We must have, too, not only that power of sympathy which has been spoken of as a natural gift, but that deeper and truer compassion for our people in their sorrows, and in their sins, which is to be learnt only from our divine Lord, and at the foot of His Cross. If we are all this and have these, then, though visible success may never attend our efforts, true success cannot fail to attend them. It may be only for our good, and as a trial of our faith, that visible success is withheld from us. We need by no means despair on that account. How can we, with the Holy Scriptures in our hand? For, take the life of almost any one of God's greatest saints—John the Baptist, for example. What could be a more utter failure, viewed from the world's side, than his life? Great popularity, indeed, for a time, but then utter and final collapse and eclipse; and in the end an ignominious death—murdered as he was by a drunken king at the request of a profligate woman. Yet we know the Master's estimate of him, and feel no surprise that that estimate was made, not during his popularity, but after the great collapse:—"Of those born of women there hath not risen a greater than John the Baptist."

It is so too with nearly all the New Testament Saints, not excluding even St. Paul, the most outwardly successful of them. As we read the successive records, we see that there was hardly a life that had not stamped on it, viewed from the world's side, the mark of failure.

Above all, look at the life of our Blessed Lord Himself. Did it not seem to be the greatest failure of all? Certainly it was so regarded both by friend and foe. That His enemies should view it in that light is no wonder, for they had made up their minds about it from the first. But even His disciples, when they saw their Lord crucified, dead and buried, regarded His work as failure too. What they thought and felt in that dark hour is sufficiently indicated by those

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words of the two going to Emmaus—"We trusted that it had been He that should have redeemed Israel."

To the question then, "How can we gauge true success in our work?" The only answer is that we cannot gauge it at all. We have to work in faith, careful only to give the Master our very best, and to do our utmost in the little corner of His vineyard entrusted to our care, neither elated by outward success, nor depressed over much by seeming failure;

For well we know His patient love perceives Not what we do, but what we strive to do; And though the full-ripe ears be sadly few, He will accept our sheaves."

PROFESSOR SAYCE ON THE CUNEIFORM INSCRIPTIONS OF TEL EL-AMARNA.

The Victoria (Philosophical) Institute held its annual meeting at the Society of Arts House, the president, Sir George Stokes, Bart., P.R.S., in the chair. The report for the past year was read by Captain Petrie, the honorary secretary, by which it appeared that the number of members had increased to 1,300, and there has been an important advance in the practical work of the institute in investigating philosophical and scientific questions, especially any questions used by those who sought to attack religion in the name of science.

The adoption of the report was moved by Earl Nelson, and seconded by Sir Henry Barkly, G.O.B., after which it was announced that family matters, consequent upon the death of his father, prevented Professor Sayce's presence, and he had chosen the Rev. Dr. Wright to read the address. It gave a historical description of what has become known as the conquests of Amenophis III., the palace and its archives, which have only lately been discovered, and which the professor went last winter to investigate on the spot before writing the address for the Victoria Institute.

Of the tablets and inscriptions, he said: "From them we learn that in the fifteenth century before our era—a century before the Exodus—active literary intercourse was going on throughout the civilized world of Western Asia, between Babylon and Egypt and the smaller states of Palestine, of Syria, of Mesopotamia, and even of Eastern Kappadokia. And this intercourse was carried on by means of the Babylonian language, and the complicated Babylonian script. This implies that all over the civilized East there were libraries and schools where the Babylonian language and literature were taught and learned. Babylonian, in fact, was as much the language of diplomacy and cultivated society as French has been in modern times, with the difference that, whereas it does not take long to learn to read French, the cuneiform syllabary required years of hard labour and attention before it could be acquired. We can now understand the meaning of the name of the Canaanitish city which stood near Hebron, and which seems to have been one of the most important of the towns of Southern Palestine. Kirjath-Sepher, or "Book-town," must have been the seat of a famous library, consisting mainly, if not altogether, as the Tel el-Amarna tablets inform us, of clay tablets inscribed with cuneiform characters. As the city also bore the name of Debir, or "Sanctuary," we may conclude that the tablets were stored in its chief temple, like the libraries of Assyria and Babylonia. It may be that they are still lying under the soil, awaiting the day when the spade of the excavator shall restore them to the light. The literary influence of Babylonia in the age before the Israelitish conquest of Palestine explains the occurrence of the names of Babylonian deities among the inhabitants of the West. Moses died on the summit of Mount Nebo, which received its name from the Babylonian god of literature, to whom the great temple of Borsippa was dedicated; and Sinai itself, the mountain "of Sin," testifies to a worship of a Babylonian Moon-god. Sin, amid the solitudes of the desert. Moloch or Malik was Babylonian divinity like Rimmon, the Air-god, after whom more than one locality in Palestine was named; and Anat, the wife of Anu, the Sky-god, gave her name to the Palestinian Anat, as well as to Anathoth, the city of the "Anat-goddesses." From a careful reading of the tablets, Mr. Sayce came upon many ancient names and incidents known up to the present only from their appearance in the Bible. All these he carefully described, and several references of the tablets to the Hittites. In regard to another

point: "Ever since the progress of Egyptology had made it clear that Rameses II. was the Pharaoh of the Oppression, it was difficult to understand how so long an interval of time as the whole period of the 18th dynasty could lie between him and the 'new king' whose rise seems to have been followed almost immediately by the servitude and oppression of the Hebrews. The tablets of Tel el-Amarna now show that the difficulty does not exist. Up to the death of Khuen-Aten, the Semite had greater influence than the native in the land of Mizraim." Referring to those who have formed opinions as to the non-historical character of the Pentateuch, Professor Sayce said:—"The Tel el-Amarna tablets have overthrown the primary foundation on which much of this criticism has been built." Professor Sayce closed his paper with a peroration of passing eloquence as to the duty of searching for the rich libraries that must be buried beneath the sands of Syria and Palestine.

A vote of thanks was passed to Professor Sayce for his splendid address, and to Dr. Wright for reading it. This was moved by the Lord Chancellor in a speech of great interest, in which he reviewed some of the leading discoveries alluded to in the address, which he described as a perfect mine of wealth. M. Naville, the Egyptian discoverer, having expressed his admiration of the labours of Professor Sayce, a vote of thanks to the president closed the proceedings, and the members and their guests adjourned to the Museum where refreshments were served.

A Rector in Toronto diocese in forwarding his subscription says: "The stand you have taken on the Roman question in Canada is eminently satisfactory, and must show to all who read your articles that the Churchmen, and not the Puritans, are the true Anti-Romanists. The DOMINION CHURCHMAN has always spoken out for the Church and against Roman aggression, which cannot be said of the so-called Church paper that prides itself on its Protestantism."

Home & Foreign Church News.

DOMINION.

ONTARIO.

STIRLING.—The morrow of the festival of St. John Baptist, 1889, will be long remembered in our pretty little village. Some six months ago a new pastor, (the Rev. R. J. Harvey), was appointed to the charge of this parish. On the day above mentioned he had the pleasure of bringing some very hard work to a satisfactory result, viz., the presentation of some 56 or 58 candidates for the Apostolic rite of Confirmation. We attended the morning service and thoroughly enjoyed it. The candidates were reverent in their behaviour, the number of communicants large, the service congregational, the address of the Lord Bishop thoroughly well adapted for the occasion. A second confirmation service was held in the Mission Church at Rawdon in the afternoon.

TORONTO.

Toronto.—Church of the Ascension.—Last Sunday the Bishop ordained the following gentlemen after which the rector, Rev. H. G. Baldwin, preached an eloquent and earnest sermon from the text, "Take heed unto thyself and unto the doctrine," impressing upon those about to enter the ministry the necessity of keeping the important doctrines of Christianity before the people. His Lordship, the Bishop, was assisted in the subsequent ordination services by Rev. Dr. Jones, of Trinity College; Rev. A. J. Broughall, of St. Stephen's; Rev. J. Creighton of Cartwright; Rev. Mr. Godden, of Ontario diocese, and Rev. H. G. Baldwin. The candidates were presented to the Bishop by Rev. A. J. Broughall, examining chaplain, when Messrs. J. Creighton, B.A., W. Burns, O. H. P. Owen, J. K. Godden, B.A., W. W. Walsh, and G. Scott, of St. Ardane's College, Birkenhead, Eng., were admitted to the diaconate; and Rev. J. C. Miller, B.A., C. O. Owen, B.A., J. Lynch, J. M. Baldwin, B.A., J. Gillespie, E. C. Acheson, A. Cartwell, B.A., F. G. Plummer and J. W. Blackler were ordained to the priesthood. The ordination service was followed by the usual communion service in which not only the newly ordained, but also a large number of the congregation participated.

Toronto.—Bishop Strachan School Prize List.—Junior Class.—First General Proficiency, Vera Be-

thune; Second General Proficiency, Edna Bigelow; Honourable mention, Ruby Allen.

Church Catechism and Scripture.—First, Edith Jones; Second, Beatrice Edgar; Piano, Vera Bethune; drawing, Ruby Allen; Plain Needlework, Ruby Allen; Honourable mention, Lilly Allen, Vera Bethune.

Third (or Lower Intermediate) Class.—First General Proficiency, Sheila Macdougall; Second General Proficiency, Elsie Montizambert.

Church Catechism and Scripture.—First, Zita Kemp; Second, Jessie Caswell; Drawing, Sheila Macdougall; Plain Needlework, Janet Corsan; Callisthenics, Josephine Clements.

Fourth (or Upper Intermediate) Class.—First General Proficiency, Daisy Martin, Silver Cross presented by the Lady Principal; Second General Proficiency, Lillian Heaven; Third General Proficiency, Edith Smythe.

Religious Subjects.—First, Lillian Heaven; Second, Edith Smythe; Third, Mary A. M. Robertson; English Subjects, Amy Wright. Honourable mention, General Good Work, Beatrice Montizambert, Eleanor Adams.

Fifth (or Lower Senior) Class.—First General Proficiency, Helen Rolph, Silver Medal, presented by Alexander Manning, Esq.; Second General Proficiency, Magdalene King; Third General Proficiency, May Tinning.

Religious Subjects.—First, Magdalene King; Second, Kate Moore. Honourable mention, Mathematics, Margaret Sill; Reading, Maud Lally.

University Class.—First General Proficiency, Elizabeth Mason, Silver Medal, presented by His Excellency the Governor General. Second General Proficiency, Mary Davidson; Third General Proficiency, Letitia Watson; General Good Work, Ethel Hamilton.

English Literature.—First, Maud Campbell; Second, Mary Davidson.

Religious Subjects.—First, Mary Davidson. Presented by the Lord Bishop of Toronto. Second, May Caswell; Mathematics (Special Prize) Letitia Watson.

Latin.—First Class, not awarded; Second Class, Emily Moss.

Italian.—First Class, Ethel Hamilton.

French.—First Class, Ethel Gregg; Second Class, Helen Rolph; Third Class, Katie Moore; Fourth Class, Mary Holmsted. Honourable Mention, May Tinning; Muriel Wragge.

German.—First Class, Elizabeth Mason. Honourable Mention, Jane Adams; Maud Campbell. Second Class, Magdalene King. Honourable Mention, Mary Menzies. Third Class, Honourable Mention, Edith Smythe. Special Prize—German Recitation, Jane Adams.

Music (Piano).—Miss McCarroll's Class, 1st, May Caswell; 2nd, Margaret Sill. Mr. Fisher's Class, May Tinning. Mr. Marten's Class, Winifred Emerson, Miss McOutcheon's Class, Gertrude Ball. Miss Cosen's Class, May Keyes. Miss Marling's Class, Vera Bethune. Honourable Mention, Piano, Maud Oxnard, Kathleen Jellet, Clara Hollingworth, May Cumine, Ruby Allen, Jessie Brown, Lucy Rae, Bertha Leake; Improvement in Piano, Audrey Smith.

Harmony.—Presented by Arthur Fisher, Esq., Mrs. Bac. First Class, Madeline Caswell; Second Class, May Tinning.

Music, Vocal.—Presented by Miss Williams. First, Eva Clements; Second, Fannie Crombie. Honourable Mention, Singing, Maud Campbell, Jessie Brown, Florence Lingham. Presented by Miss Graham, Mabel Watson.

Drawing.—Outline from cast—First, Daisy Martin. Honourable Mention, Kate Glancy; Elma Walton; Ethel Goode; Jane Adams. Shaded from cast—Second Prize, Maud Campbell. Honourable Mention, Fannie Crombie; Ella Lingham; Beatrice Montizambert; Mabel Watson.

Needlework.—Best Darning, First Maud Lally. Presented by James Henderson, Esq. Second, Margaret Long. Presented by Mrs. Ince.

Callisthenics.—First, Eva Housman; Second, Mary Dumoulin, Olive Walton, aq.

Special Prize for Boarders.—Order and Neatness, Minnie Crouch. Presented by Mrs. Mead.

NIAGARA.

SMITHVILLE.—The ninety-fifth meeting of the Ruridical Chapter of Lincoln and Welland, was held here July 11th and 12th. The Rev. F. O. Piper met the clergy at Beamsville and Smithville, where evening song was said at 8 o'clock Thursday evening. A very powerful and thoughtful sermon was preached by Rev. E. J. Fessenden, of Chippawa, from Galatians v. 16. A synopsis of which will be given elsewhere. The Holy Communion was administered on following morning at 7 o'clock, to a goodly number of parishioners who received with the clergy. Rev. A. W. Macnab was celebrant. The morning session was occupied in a very interesting and edifying discussion of God's abasement through man to men. The resur-

reaction body—and other subjects suggested by the critical study of St. John xx. 19 to end. A hearty vote of thanks was tendered Mr. and Mrs. Piper and the ladies of St. Luke's Church for their efforts on behalf of the Chapter. In connection with this the Rural Dean commented upon the very encouraging progress in Church matters which is so manifest in the mission of Smithville and Beamsville. It was decided by the Chaplain to hand over to Mr. Piper the offertories during the session for the Clergy House debt fund. An invitation was extended by Rev. Canon Bull to the members of the chapter to attend the celebration of the Lunday's Lane Anniversary on July 25th. It was also determined by the chapter to hold a clerical picnic at Victoria Park, Niagara Falls, on Wednesday, July 31st, and the secretary was authorized to extend a cordial invitation to the clergy of the deanery and their families.

HAMILTON.—*All Saints Church.*—The Vestry has decided to build a free-seated mission church in the northwest portion of the city. This is a good missionary work, and we trust that all church people in the city will give it liberal support.

HURON.

NEW HAMBURG.—On Thursday evening of last week, the "Ladies Aid Society" of St. George's Church gave their annual garden party in Mr. J. Allchin's grounds. Fortunately the weather cleared up on Thursday morning, and the evening was very suitable. Some other attractions during the day and evening prevented some of our townspeople from joining the party. But the pretty lawns were gaily lighted and decorated, and well thronged by a large company, and we noticed visitors from Plattsville, Haysville, Tavistock, Stratford, Berlin, etc. The arrangements were very complete. The several tents were in charge of the young ladies of St. George's congregation, who were kept busy dispensing Ice Cream, Strawberries, etc.—and work-table of the Ladies' Aid was well patronized. The gross receipts between eighty and ninety dollars, though not quite so large as last year, are extremely gratifying and encouraging to the "Ladies' Aid" in their determined efforts to extinguish the debt on the Church. The town band generously gave their services, which contributed much to the success of the evening.

DURHAM.—The 4th annual convention of the Church of England Sunday School Teachers of the deanery of Grey, was held in Trinity Church on Tuesday afternoon, the 9th of July. Holy Communion was celebrated at half past one o'clock, the Rev's. W. A. Graham, B.A., of Markdale, T. A. Armstrong, of Chatsworth, and A. D. Dewdney, of Durham, taking part. Shortly after 2 o'clock the president, the Rev. A. D. Dewdney, took the chair and opened the proceedings of the convention. The following subjects were ably discussed: "the relation of the Sunday School to baptism and confirmation," introduced by a most interesting and valuable paper by Miss Anderson, of Durham, "how, and how not to teach," introduced by Mr. E. A. Goodeve, of St. James', Hanover, "the place of Church history and polity in our teaching," introduced by a very instructive paper by Miss Spragge, of St. George's, Owen Sound, and "library management," &c., introduced by an exhaustive paper by the Rev. W. A. Graham, of Markdale. All the discussions were eminently practical, and showed a strong determination to put the Church of England in this deanery in the van in Sunday School work. A spirit of intense loyalty to the Church and its work pervaded the discussions. A motion was passed recommending to the other associations in the diocese the formation of a diocesan Sunday School Teachers Association. It was decided that the next convention should be held in Markdale. The following officers were then elected: President, Rev. W. A. Graham, B.A., Markdale; Vice-President, Miss Mockler, Durham; Recording Secretary, J. H. Notter, Owen Sound; Corresponding Secretary, Mr. Biggar, Markdale. After the convention the delegates were entertained at the parsonage by the ladies of Trinity Church, and after an enjoyable and social evening returned to their various parishes.

ALGOMA.

DUNOBUROH.—Mrs. George Kelcey desires to acknowledge gratefully, a box of clothing and useful articles for distribution amongst the poorer Church people here, things much needed in their back wood homes, from Mrs. A. G. Leefe, 81 St. George's Road, Kilburn, London, England. It is with heartfelt pleasure I can now say we have regular services here every three weeks. We have been joined to the Maganetawan Mission, and the Rev. Mr. Young is our minister. We can again join in the prayers, chants, and psalms of our childhood. Praise God.

RUPERTS LAND.

Woman's Auxiliary to Missions.—The annual service of the Woman's Auxiliary to Missions in the diocese of Rupert's Land, was held in Holy Trinity Church, Winnipeg, on Tuesday, the 25th of June. The Venerable Archdeacon Hortin gave an admirable and practical address upon Woman's work in the Church, urging upon all to do their utmost, and that every daughter of the Church should become a member of the Auxiliary, that it may be said of each one at the great day, "She hath done what she could." The celebration of the Holy Communion followed, and the offertory was in aid of the general funds of the society. The annual meeting of the Woman's Auxiliary took place at No. 5 Assenaboine St., on the afternoon of the same day, when a marked increase in the interest of the work was shown by the large attendance of its members and a few others. The Very Rev. the Dean of Rupert's Land occupied the chair, and opened the meeting with the usual prayers. There were present also the Venerable Archdeacon Hortin, the Rev. H. A. Tudor, of All Saints', and the Rev. Mr. Ray, of St. George's. After a few preliminary remarks upon the work and objects of the Auxiliary by the chairman, the report of the Recording Secretary was read and adopted, also the Treasurer's statement for the past year. The Venerable Archdeacon then spoke in terms of encouragement and sympathy with the active work done by the Auxiliary, as shown by the report. He was followed by the Rev. H. A. Tudor, who, acting for the secretary, laid some correspondence before the meeting as a sample of the gratitude and appreciation shown on the part of the recipients for the aid given them by the Auxiliary in distant missions. He then described the beginning of the Church Extension Society in England, which commenced in a very small way, and which has increased till it now embraces many objects. The Auxiliary he hoped would grow in like manner, and become as valuable to the Church in this diocese. He concluded by promising his hearty sympathy and aid. The Venerable Archdeacon then spoke again most earnestly, practically, and in warm praise of the movement, strongly urging the increase of membership, and setting forth the aims and claims of the work upon every Churchwoman, as this Society is a means of uniting, at present, all the city parishes (and it is hoped that in time branches of it will be formed at other places, such as Brandon, Portage la Prairie, &c.), in the one great desire of being helpful to all those who labour in the less favored parts of the Church's vineyard.

We beg to thank Mrs. Patton, Recording Secretary, for the above interesting report.

THE CHURCH IN THE UNITED STATES.

(Letter from our New York Correspondent.)

New York, July 16th.—The revision committee in its endeavour to bring the office of Confirmation nearer the primitive use has fallen between two stools. The Low Church and the (very small) Broad Church party object to the addition of anything that shall seem to teach, subjectively or objectively, that any sacramental grace accompanies the laying on of the hand of the bishop, that it should be even hinted at in the form that the ceremony is anything more than the formal taking on his own shoulders his baptismal vows and their responsibilities on the part of the candidates. Hence they object to the insertion, after the preface and the presentation of the candidates, of the vows taken from the Acts of the Holy Apostles (Ch. viii. vv. 14-17.) as teaching the bestowal of the sevenfold gifts of the Holy Ghost in Confirmation, just as they once denied that the body became the temple of the Holy Ghost in Baptism *ex opere operato*. Much more do they rebel against the added rubric after the form at the laying on of hands:—"or else, all of them in order kneeling before the Bishop, he shall make a Cross on the forehead and lay his hands upon the head of every one severally, saying:—

"I sign thee with the sign of the Cross and I lay mine hands upon thee, in the Name of the Father, and of the Son, and of the Holy Ghost. Confirm, O Lord, this thy Child with thy heavenly grace, that he may continue Thine for ever; and daily increase," &c. But this is only a return to the days of 1549, those of that eminently Protestant young prince Edward VI., whose "First Book" modified is being so extensively followed by the committee of revision in the American Church of 1869. As the extremists on the Protestant side have canonized that King and swear by the memory and the acts of his advisers, it does seem more than inconsistent to repudiate the book so solemnly put forth by his authority, as a complete antidote to the superstitions and idolatrous worship of Rome. But consistency is not always the jewel it is affirmed to be.

On the other hand the more extreme portion of the High Church party complain that in Confirmation as

in Baptism, when the opportunity was thus afforded of using the unction, it was let slip, only to be supplied on some future occasion. And when the Prayer Book of 1549 is quoted, in which there is no rubric directing that chrism be employed by the bishop who officiates, the answer is ready, that the Church, having prescribed the unction in Holy Baptism, as may be seen in the rubrics of the Baptismal office of 1549, presupposes its continued use in Confirmation after the accustomed fashion of centuries, and does not need to repeat the direction, when in other respects the original wording of the form and the ceremony of signing the candidate with the sign of the Cross were retained. But they forget that in the Roman rubric, when the officiant signs with the Cross he uses the words, "I sign thee with the sign of the Cross, and I confirm thee with the chrism of salvation" &c., showing two distinct acts and attaching to the unction a distinct office. They forget also that there is no reason at all for believing that unction was practiced by the Apostles or their successors for many years afterwards in the administration of Confirmation. What, therefore, was good enough for the Christians of the Apostolic and sub-Apostolic times, is good enough for those of the 19th century—all the more that the validity of the Confirmation depends not on the unction but on the laying on of the bishop's hands. The only outward unction mentioned in the New Testament as of obligation is that of the sick and for that no provision is made in the Office for the Visitation of the Sick—an omission so grave as to call forth universal wonder. At the same time there are none who do not approve of the omission in the commendatory prayer used in that service of the words, "And teach us who survive. . . . bring us to life everlasting," words which have no relevancy to the case, which needlessly add to the length of the prayer at a moment when brevity is essential, and convey no instruction to those who are already being objectively taught an awful lesson as to the shortness of human life. Nor are there any who will not approve the insertion of an alternative commendatory prayer for one at the point of departure:—

"Into Thy hands, O merciful Saviour, we commend the soul of Thy servant, now departing from the body. Acknowledge, we humbly beseech Thee, a sheep of Thine own fold, a lamb of Thine own flock, a sinner of Thine own Redeeming. Receive him into the arms of Thy mercy, into the blessed rest of everlasting peace, and at the last into the glorious estate of Thy chosen saints in heaven. O most merciful Jesus, none can perish, whom Thou takest into Thy charge. Receive, we beseech Thee, Thy servant's soul in peace. Amen."

It is likewise greatly to be regretted that, while recognizing the absolute necessity of shortening the service to be used in the communion of the sick, no provision has been made for permission being granted the priest, "in the times of contagious sickness or disease, or when extreme weakness renders it expedient," not only to begin the service with the exhortation "Ye who do truly" &c., and then to go on with the confession and absolution, "Lift up your hearts" &c., through the Sanctus, immediately to the Prayer of Consecration, ending with these words, "partakers of His most Blessed Body and Blood," but also to communicate the sick person or persons often in different and widely distant houses with the reserved Sacrament. It must come to this in time. As it is, in many dioceses, the practice is openly followed, with the consent or the full knowledge of the bishops. Still the permission to shorten the service in the sick room is a great point gained, and must lead on to other concessions. Only it is not yet law, and the General Convention has to endorse the recommendation this year before it can pass into law—after another discussion by new delegates and some new bishops in 1892.

THE PROPOSED ADDITIONAL OFFICES.

Of the proposed additional "Offices" to be appended to the Prayer Book, besides those already enumerated, that styled "An Office of Intercession for Unity" to be used either before the celebration of the Holy Communion as a penitential preparation or separately at a later hour, it is to be supposed is not to be said habitually but occasionally during Lent and Advent. It is very long and, like the Compline Office, unless it is chanted throughout, will be found very tedious. It consists of an introductory sentence 1 St. Peter iii. 19, the minor Litany, the versicle "O Lord, open Thou our lips," with its responses, Gloria &c., as at the beginning of Morning and Evening Prayers, the psalms, "Ecce, quam bonum," "Latus sum," and "In convertendo," followed by the first lesson, Lamentations ii. to verse 20, the "De profundis" serving as the succeeding chant. For the second lesson may be read Revelations xxi. v. 9, or St. John xvii. to verse 24, or Ephesians iv. to verse 17, with the "Nunc Dimitte," followed by the Nicene Creed, ten versicles and responses, two long prayers, that for Unity from the Anglican Prayer Book being the first, quite a long litany, followed by the "Veni, Creator," sung kneeling, and the Apostolic benediction. When

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the Holy Communion is celebrated according to the intention of the Office, a proper collect is set down, the Epistle being taken from Ephesians iv. 1-6, or 1 Kings xviii. 30-32 (first clause), and the Gospel St. John xvii. 20-28 (first half of verse). If used only on very special occasions this Office will be found to be very impressive: if made too common it will pall upon the community. The "form of Prayer and Thanksgiving" has been so remodelled as to include not only the ordinary Thanksgiving Day but also the Fourth of July and every other day of special thanksgiving, the Holy Communion being, of course, set down as of obligation,—an obligation which, it may be observed, was little regarded last fourth of July, firecrackers and ice-cream commanding the worship of the majority. "A Form of Prayer for days of fasting appointed by the civil or ecclesiastical authority for which no service is provided in the Book of Common Prayer" is a very useful and appropriate addition. It presupposes that the ordinary or parish priest selects the proper psalms, and that the ordinary sends forth the proper prayer. If not, it prescribes that the Ash-Wednesday prayers be said after the Litany. The proper lessons are Daniel ix. v. 8-20 and St. Matthew v. ver. 17. The collect Epistle and Gospel are proper, the last two being Micah vi. 8-8 and St. Matthew vii. 24-27. A Harvest Home Office is good, including as it does besides the lessons, Deuteronomy xxvi. and Acts xiv. v. 10 a special prayer of thanksgiving, and prayer "for grace to honor God with our substance," "for a blessing on the families of the land," "for all poor, homeless and neglected folk," a proper collect, Epistle and Gospel,—5 Cor. ix. 8-11, and St. John vi. 27-35, and an offertory anthem, "The eyes of all wait upon Thee" &c. "A Penitential Office for Lent," to be used apparently once a week, brings in the seven penitential psalms to be used in their course, one every week, with the Kyrie, the Lord's Prayer, and a cento made up of parts of the minor Litany, various versicles and responses and collects, the whole office to be said kneeling, will be found an invaluable guide for the popular devotions during the "Great Forty Days," being short, pithy, and eminently devotional. In the same way missionaries and parish priests who are at a loss to compose an extra Good Friday service, say, for the Three Hours Agony, will find what they wish in that prepared by the committee. It may be used in whole or in part and fairly bristles with most appropriate points for meditation and local prayer. Litanies for missions, of the Christian life, and for a sick person, occupy several pages, as does a large and varied selection of collects to be used after Morning and Evening Prayer, after sermons and lectures—and this book evidently recognizes "preaching services" without formal offices preceding or succeeding them, a great improvement already in vogue in many churches. These prayers embrace every considerable subject and completely obviate the necessity either for extempore prayer on certain occasions, or the use of prayers from unauthorized and often dangerous and un-Catholic sources, as the officiant shall decide. They will also be found helpful in family and private devotions.

One point is peculiarly noticeable in these offices. The use of the invocation of the threefold Name is authorized, while, except, of course, in the office of Good Friday, for the early and noon hours, and for the Compline office, the celebration of the Holy Communion is taken for granted.

THE UNCTION OF THE SICK.

It is obvious from the practice of many of the clergy, who found their right on St. James v. 20, 21, that the custom of anointing the sick with prayer by the priest is becoming more and more common in the American Church. If there were no other reason for doing so, the mere fact that the so-called faith-curers are in the habit of doing so, and that they have now founded a sect one of whose principles is this unction of the sick—to whose efficacy in his own case Canon Wilberforce, of England, has born public witness, ought to be sufficient to convince churchmen to think twice about condemning what the Apostle has expressly ordered. As yet but one bishop has spoken out publicly on the subject, and that is Bishop Whitehead, of Pittsburg, Pa. He expressly endorses the rite as Catholic and, therefore, to be defended. He approves the opinion that the words of St. James forms an "unrepealed inspired rubric," and when the unction is used as "for recovery, it is a protest against Rome's Extreme Unction, and is no longer a corrupt following of the Apostles. There is no such direct precept concerning Episcopacy (adds the bishop), or the Lord's Day, or Confirmation," yet their universal observance in the Church shows the mind of the Church with regard to them. In this case, therefore, the Anglican Church alone has disused it, and that for only a few generations, and silently, not by edict." At the same time Bishop Whitehead insists that there "can be nothing compulsory about Unction of the sick only if the sick desire it, only if he send for the elders of the Church. And if the answer is made

that oil was a remedial agent only, it must be as much so now as then. It is the prayer of faith which is to be emphasized." The bishop does not see that the "necessary Episcopal consecration of the oil" is proven: he looks upon that as "more Roman than primitive," as in early days the clergy and even pious laity consecrated it. "The Gallican Church knew no such restriction" and in the East seven presbyters do so. He declines to think it an Episcopal prerogative and he says to his clergy, "Surely one who is bidden to say, 'Sanctify this water to the mystical washing of sin,' is as competent to ask God's blessing on the anointing oil." Bishop Whitehead believes this to be a "temperate, Scriptural view of the matter;" and adds, "No one has a right to insist upon anointing any man,—indeed, here the devout layman, and not at all the clergy, must lead the way." The Bishop of Pittsburg's flock in thus speaking out so plainly, is highly commended.

CHURCH NOTES.

The Trinity ordination of the diocese of New York took place in St. John's church Vania street. Fifteen candidates were ordered deacons and seven raised to the priesthood. All the priests wore the stole (white) crossed from the left shoulder, and, when ordained, had it placed over both his shoulders by the bishop. The deacons were ordered by the bishop seated in front of the altar, and after the presentation of the New Testament had his white stole taken by the bishop from his arm and placed across the left shoulder and girded before rising. The Eucharistic lights were used as is customary in all the chapels under the jurisdiction of Trinity church, the acolytes presented the elements to the bishop, who himself mixed water with the wine at the Epistle corner of the altar. He took the Eastward position throughout, and received the absolutions after the blessing, which he gave with the sign of the Cross, doing everything that in the case of the Bishop of Lincoln is considered as a breach of the Church's law. All the clergy in attendance wore white stoles. One who was present saw Bishop Potter ordered deacon in St. Andrew's church, Philadelphia. The contrast in ceremonial between the functions of that day and now was something too wonderful, and spoke eloquently of the marvellous change in opinion and the tremendous forward strides the Church has made within a single generation.

At the dedication festival of Trinity church, New York, on Ascension Day, about 150 surpliced priests, deacons, and choir men preceded the bishop of the diocese in the procession up the nave of the church. The bishop wore the "Episcopal habit" (magpie) relieved by the scarlet and pink Cambridge LL.D. hood. Behind him, preceded by a cross bearer and acolytes came the rector of the church, wearing the Eucharistic vestments and flanked by two priests as Epistoler and Gospeller. Each choir, there were four in the procession, marched preceded by its own Cross, three of them being beautifully jewelled. Bishop Potter preached the sermon, escorted to the pulpit by a mace-bearing vergier and a chaplain, and the music was Schubert's Mass in A flat.

Bishop Whitaker, of Pennsylvania, assisted by Bishop Coleman, of Delaware, has just laid the corner stone of the chantry attached to the Cripples' hospital of Birchall and All Angels, Philadelphia. In the present chapel the altar has vesper and Eucharistic lights, a crucifix, and flower vases. In the new chapel, which will cost over \$12,000, there will be a deep choir and sanctuary, the altar piece will be a painting of the Blessed Virgin and Child after Perugino.

Correspondence.

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

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

THE PUSEY FAMILY.

Sir,—It may be interesting to Churchman to hear something of the family history of so distinguished a man as the celebrated Dr. Edward B. Pusey, who had so long been a central figure in the Church of England. Miss Sarah H. Pusey, a correspondent of mine, some time ago sent me the following interesting account of her ancestors:

"Caleb Pusey, the first of the name who immigrated to America, was born in Berkshire, England, in 1651, and went to America in 1682. Caleb Pusey had no male issue, but left two daughters. He was followed to America by his two nephews in 1700. One of these,

William Pusey, married Elizabeth Bowater, "and settled in London Grove, Chester County, Pa., the other Caleb Pusey, Jr., settled in Marlborough in the same County. Both left numerous descendants, and as far as is known all persons of American birth bearing the Pusey name, may trace their origin to one or the other of these two brothers or to their uncle Caleb Pusey, through his married daughters."

"The manor and village of Pusey, situated in the hundred of Ganfield, Berkshire, lie south of London road, 12 miles from Oxford, and about five miles east of Farringdon. Here the family have resided from the time of the Danish King Canute, 50 years before the Norman Conquest. The tradition is that about the year 1016, during the bloody contest for the English crown, between the Danes under Canute and Saxons, led by Edmand Ironside, the hostile forces having manoeuvred for position, lay encamped a few miles apart, the Saxons on White Horse Hill, and the Danes at Chesbury Castle, a hamlet of Charney, when William Pusey, an officer under Canute, entered the Saxon camp in disguise, and discovered a plot there formed for a mid-night surprise, and massacre of the Danes. As a reward for this perilous service, which saved the Danish army from destruction, King Canute presented the daring officer with the manor lying contiguous to the camping ground, giving him as evidence of the transfer the horn of an ox bearing the inscription 'kyng knowde gene Wyllyam Puvte thys home to holde by thy lond.' The horn was presented by Canute to the original William Pusey, with much ceremony on the Beach of Southampton, and a plastic representation of the scene hangs in the hall of the present Pusey mansion. The old horn by the delivery of which the estate was originally granted and is still held, remains in possession of the family. It is believed to have been the drinking horn of King Canute. It is described as of dark brown or tortoise shell color, two feet in length, one foot in circumference at the large end, and two and a quarter inches at the small end. Rings of silver gilt encircle it at either end, and a broader ring or band surrounds it near the middle. To this band are affixed two legs with feet resembling those of a hound, by which the horn is supported upon a stand. It could also be used as a hunting horn. Cornage was a species of tenure in Old England, by which the grantee not only received, but bound himself to blow a horn to alarm the country on the approach of an enemy, and tradition asserts that the delivery of this old horn imposed upon its receiver a special obligation to keep a vigilant watch and blow a warning alarm against all the King's enemies. The inscription on the middle band of the horn is believed to belong to a much later age than that of Canute.

The estate thus granted by the old Danish King to William Pusey has remained in possession of the family and their descendants down to the present day. In the year 1155, the manor was held by Henry de Persye; 1307 by Richard de Pose; that Henry de Pusey was lord of the manor in 1316; Henry de Pusey 1343; William de Pusey 1377; John de Pusey in 1468; Thomas a Pyssey de Pyssey in 1597; by Philip, William, and Richard de Pyssey, in 1542, 1580, and 1655, and by Charles Pusey in 1710. At the death of Charles Pusey in 1710, the estate passed to his nephew, John Allen, who took the name of Pusey. Both Mr. John Allen and the sisters of Charles Pusey having died without issue, the estate passed to Hon. Philip Bouverie, nephew of Allen Pusey's wife, who was daughter of Sir William Bouverie, Bart. Philip Bouverie in succeeding to the estate in 1789, assumed the name of Pusey and married Lucy, widow of Sir Thomas Cave, and daughter of the 4th Earl of Harborough. He died in 1828, his son Philip succeeded him, who became a member of Parliament for Berkshire. His brother next in age was Dr. Edward B. Pusey, Canon of Christ Church, and reigins Professor of Hebrew in the University of Oxford, widely known as leader of the so-called 'Puseyite' or Anglo-Catholic movement in the Church of England. Hon. Philip Pusey married Lady Emily Herbert, daughter of the 2nd Earl of Canarvon, he died in 1855 and was succeeded by his son Sidney Edward Bouverie Pusey, the present possessor, who married a daughter of Lord William Hervey, in 1871. The Bouveries who thus succeeded to the Pusey manor are descended from Lawrence des Bouveries of the low countries, driven to England by religious persecution in the time of Queen Elizabeth."

PHILIP TOCQUE.

SKETCH OF LESSON.

6TH SUNDAY AFTER TRINITY, JULY 28TH, 1889.

The Feeding of the Four Thousand.

Passage to be read.—St. Matt. xv. 29-39.

A great crowd—have you ever been in one? Cannot distinguish any one in it—all mingled together yet how different really! If you could only know each one, his home, family, occupation, &c., his troubles, sorrows, pleasures, &c., his thoughts

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and feelings, good and bad—what strange differ-
 ences! Some things to make one glad; how much
 more to make one sad! [Illustr.—When Xerxes
 looked on his vast Persian army, he wept to think
 that none would be alive in 100 years.] Once
 there was one on earth who looked on many
 crowds, and did know all about each person in them.

To-day we see a great crowd come to Him—how
 He felt—what He did.

1. *An Infirm Crowd.* [Read vv. 29, 31.] Jesus
 in Phoenicia, whither he had gone from those who
 would have injured Him in Galilee, because His
 "hour had not yet come." He came into Deca-
 polis (S. Mark vii. 25). Some of the people had
 seen Jesus (S. Matt. iv. 25). Set also what the
 demoniac who had lived in the tombs had done in
 this country, (S. Mark v. 20.)

Up the mountain where Jesus was they bring
 their sick (v. 30). He healed them (v. 31.) Thus
 was Is. xxxv. 5, 6, fulfilled. They "glorify the
 God of Israel."

2. *A hungry crowd.* [Read vv. 32-39.] Not a
 different crowd, the same people. They remain
 with Jesus three days listening to his gracious
 words. See what Jesus says (v. 32). The Apostles
 do not forget the miracle in which he fed 5,000,
 but will not suggest that He work another miracle.
 However, see what follows (vv. 34 to 38.)

Here was a crowd with all sorts of varying needs,
 then with a great common need. Now for two
 questions:

I. *How were these needs supplied?*—By the *com-
 passion of Jesus.* Partly, see v. 32, and S. Mark viii.
 2. As crowds came up the hill He knew every
 circumstance, could read every heart, how feel it
 all. "His compassions fail not." See S. Mark vii.
 34; viii. 12.—Jesus *sighing.* But then we also feel
 compassion for needy and sinning, yet do we
 always supply the need? Why not? Have not
 the means, the power. So compassion not enough
 by itself.

By the *power of Jesus?* Partly this too. But
 sometimes we have power to help others; yet do
 we always help them? Why not? Are selfish,
 do not feel compassion. So power not enough by
 itself. Willing and also able, able and also willing,
 what a friend is the Lord Jesus.

II. *Why were these needs supplied?*—He was always
 ready to do good. But when He looked on that
 crowd He saw what was at the bottom of all their
 misery, sin; His "sighs" because the people ignor-
 ant, living without God, (Eph. ii. 12). These
 miracles might tell:

(a) Of God's power and love, that He cared even
 for these poor, untaught, despised herdsmen, shep-
 herds, &c., that "that the God of Israel" cared for
 all, Greeks, Syrians, Arabs, as well as Jews.

(b) Show what Jesus could do *spiritually.* Lame,
 walking, a picture of our rising from sin to a holy
 life. Blind, seeing, a picture of our following
 Christ who is the Light.

III. *Have we not needs likewise?*—*Earthly needs.*—
 Health, friends, employment, education, enough to
 live upon, &c.

Spiritual needs.—Pardon of sin, a new heart, the
 Holy Spirit, strength to overcome sin, &c.

IV. *Christ knows our needs.*—All of them. He looks
 down on many crowds, but He knows each one
 separately.

Has He compassion? Ps. lxxxvi. 15; Isa. lxiii.
 9; Lam. iii. 22.

Has He power? S. Matt. xxviii. 18; S. John
 xvii. 2; Heb. vii. 25.

Does He supply all our needs? Think—[reckon
 up temporal mercies]. These earthly blessings
 ought to make us thankful, loving, obedient—so
 do good to our souls too. Ought to teach us that
 as He has given us these lesser blessings, much
 more will He give us spiritual blessings, and
 "supply all our need." Phil. iv. 19.

ONLY A GRAIN OF SAND.

A man who for years carried an old and cherished
 watch about him, one day called on its maker and
 told him it was no longer useful, for it would no
 longer keep time correctly.
 "Let me examine it," said the maker, and tak-
 ing a powerful glass, he looked carefully and

steadily into the works, until he espied one grain
 of sand.

"I have it," he said; "I can get over your
 difficulty." About this moment, by some powerful
 and unseen power, the little grain, suspecting what
 was coming, cried out:—

"Let me alone; I am but a little thing; and
 take up so little room, I could not possibly injure
 the watch. Twenty or thirty of us might do
 harm; but I can not, so let me alone."

The watchmaker replied: "You must come out,
 for you will spoil my works, and all the more be-
 cause so small, and but few people can see you."

Thus it is in the home. One cross feeling, one
 hasty word, one angry look, may mar and hinder
 the running of the perfect machinery. We may go
 alone, and with God set again the time-piece; but
 if we do not trust in his keeping power, how soon
 the old enemy is on hand to thrust in again the
 little grain which will impair the works and hin-
 der the wheels, and present a false face to all who
 are around! Let us, then, look to our Saviour as
 one who is able to "keep us from falling," and
 trust him as the God who will deliver from the
 temptation and keep the home watch running
 perfectly.

SLEEP.

"So he giveth his beloved sleep."—Ps. 127:2.

He sees when their footsteps falter, when their heart
 grows weak and faint,
 He marks when their strength is failing, and listens
 to each complaint;
 He bids them rest for a season, for the pathway has
 grown too steep;
 And folded in their fair green pastures,
 He giveth his loved ones sleep.

Like weary and worn out children, that sigh for the
 daylight's close,
 He knows that they oft are longing for home and its
 sweet repose;
 So He calls them in from their labours ere the shad-
 ows around them creep,
 And silently watching o'er them,
 He giveth his loved ones sleep.

He giveth it, oh, so gently! as a mother will hush to
 rest
 The babe that she softly pillows so tenderly on her
 breast;
 Forgotten now are the trials and sorrows that made
 them weep;
 For with many a soothing promise
 He giveth his loved ones sleep.

He giveth it! friends the dearest can never this boon
 bestow;
 But he touches the drooping eyelids, and placid the
 features grow;
 Their foes may gather about them, and storms may
 round them sweep,
 But, guarding them safe from danger,
 He giveth his loved ones sleep.

All dread of the distant future, all fears that oppress
 to-day,
 Like mists, that clear in the sunlight, have noise-
 lessly passed away;
 Nor call nor clamor can rouse them from slumbers so
 pure and deep,
 For only His voice can reach them
 Who giveth His loved ones sleep.

Weep not that their toils are over, weep not that
 their race is run.
 God grant we may rest as calmly when our work, like
 theirs, is done!
 Till then we would yield with gladness our treasures
 to Him to keep,
 And rejoice in the sweet assurance,
 He giveth His loved ones sleep.
 —Golden Hours.

OLD CATHOLIC PRINCIPLES.

A writer in the *Irish Ecclesiastical Gazette* gives
 the following synopsis of the principles of the Old
 Catholics of Germany, Switzerland, Austria,
 France and Italy:

1. They accept the Holy Scriptures as the Rule of Faith.
2. They appeal to the witness of the Early Church as to the interpretation to be put upon the Holy Scriptures.

3. They receive as authoritative the Three Creeds, the Undisputed (that is the first six) Councils, and the teaching of the doctors of the Early Church, so far as they are consistent with each other.

4. They look for a restoration of the unity of the Church to an agreement among Christians on the basis of Holy Scripture interpreted, when needful, by the Primitive Church.

5. They reject the Infallibility and Supremacy of the Pope, the formulary known as the Creed of Pope Pius IV. and the authority of the Council of Trent.

6. They are gradually substituting the vernacular for Latin in their public worship; they are removing the papal rule of clerical celibacy; they are introducing communion in both kinds; they are giving up the worship of St. Mary and the saints; they have removed the compulsory character of confession.

7. They are in these and other respects following the same course taken by our Reformers in the sixteenth century, and they are in full communion with the Anglican Church.

THE INDIAN HAS BEEN REACHED.

A writer in an English journal having stated that "the average missionary settles down safely and comfortably upon the edge of civilization," and that "the wily North American Indian" is still "unreached" by missionary effort. Mr. Eugene Stock, the editorial secretary of the Church Missionary Society, replies concerning some of the agents of this society: "Let me just mention four of these 'average missionaries' to the Red Indians. (1) William Cookran labored among them for forty years, in the country now known as Manitoba. He never once came home; and he died at his post in 1865. (2) Abraham Cowley labored in the same district forty-six years, during which he paid two visits home; and he died at his post in 1887. (3) John Hordon has labored thirty-eight years on the inhospitable shores of Hudson's Bay. Just now he is in England, but he is going back shortly to finish (p.v.) his forty years at all events. (4) William Carpenter Bompas, has labored twenty-four years (with one visit home of five months) in the most northerly mission district in the world, a large part of it within the Arctic Circle. During all that time he has had literally no home, but has been constantly travelling from station to station, over an area of 2,000 miles square. All these four 'average missionaries' have slept hundreds of times in holes dug out of the snow. They have certainly transgressed the literal meaning of St. Matt. x., for they have had the 'prudent foresight' to provide themselves with gigantic Indian snow-shoes! The two former, after many years of humble service, happen to have been made archdeacons, and the two latter (also after years of humble work) happen to have been made Bishops. Whether on that account they have forfeited their claim to our sympathy, I leave others to judge. But this one thing is a fact: through their labors, and the labors of their fellow-workers, the 'wily North American Indian' has been 'reached,' and many thousands have been gathered into the Church of Christ."

A HOLIDAY FOR THE WIFE.

Give your wife a vacation. She needs one. Little cares are harder to bear than greater responsibilities, and she has many more cares than her husband, and sometimes as great responsibilities. The doctors tell us more women break down mentally than men, and they also tell us this is because they have more care to carry, and have to carry them continuously. When your work is done you can lock it up in your office and put the key in your pocket. But she never locks her work up till sleep comes and turns the key upon it. A woman's work is never done. And modern life has increased and intensified it. Cares have multiplied faster than conveniences. Life is more complex, its demands are more numerous, society more exacting. Who needs a vacation if she does not? And she cannot get it at home. The more

quiet and restful the home is to you, the more evidence that it is a care if not a burden to her. A housekeeper can no more take a vacation in her home than a merchant in his counting house. Even though her absence occasions inconvenience, give her an occasional vacation.—*Detroit Free Press.*

HINTS TO HOUSEKEEPERS

ACCIDENTS: HOW TO AVOID THEM.—1. Always look in the direction in which you are moving.

2. Never leave a car, or other public vehicle, when it is in motion.

3. Never put your head or arms out of a vehicle when it is in motion.

4. If a horse runs away with you, remain in the vehicle rather than risk the danger of jumping from it.

5. In thunder storms keep away from trees, metallic substances, doors and windows. The lower part of a house is the safer.

6. Never play with fire-arms. Always keep them beyond the reach of children.

7. Avoid charcoal fumes; they are deadly when confined in a close room.

8. Illuminating gas; be sure to turn it off. Never blow it out.

9. When gas can be smelt in an apartment always air the room well before striking a match or bringing a light.

10. When very cold, move quickly. If any part of the body is frozen, rub it with snow, and keep from the fire.

11. Change wet clothing as soon as possible.

12. Carefully avoid exposure to night air, in malarial districts.

13. If necessary to go into an old vault or well, first introduce a burning candle. If the light burns low and finally goes out, carbonic acid is present and the place is unsafe to enter. Unslacked lime will absorb the gas and purify the air.

14. Avoid walking on railroad tracks and icy sidewalks.

15. When awake, very young children should never be left alone.

16. Do not go with loose hair or flowing garments, near dangerous machinery.

17. Never touch gunpowder after dark.

18. Never fondle a strange dog.

19. Never light a fire with kerosine.

20. Fill and trim your lamps in the day-time. Never trim or fill a lighted lamp.

21. Keep matches in a closed tin box.

22. Have your horses rough shod as soon as the ground freezes.

23. When feeling dizzy or seasick, lie down.

24. Do not close the damper of your stove too early. Better waste coal than run the risk of suffocation by gas.

25. When climbing a ladder, look up and not down.

26. In railroad travelling take the centre of the car, and the middle car of the train for safety.

THE POWER OF THE WORD.

A reverend father in the Church, who travelled at one time in the interests of missions in India, attended one evening a prayer-meeting connected with a mission station at Ahmednuggur. He noticed near him a very strange-looking man, with hands deeply scarred, while across his skull were deep furrows. At the close of the meeting this man was introduced to our reverend friend, and the latter will never forget the sensation which he experienced when he held the deeply-scarred hand in his.

Our friend was told the man's history. Earlier in life this man belonged to an organized band of murderers, and lived in a great, dense gloom of heathen wickedness and superstition. One night he strayed into the mission chapel, attracted by the lights and the sweet notes of sacred song. He listened as the missionary told in clear simple language "the old, old story" of Christ's love. At the close of the meeting he waited to speak to

"This Man that you told us about can save from sin?" he asked.

"Yes," was the answer, using the words of the Book, "The blood of Jesus Christ His Son cleanse us from all sin."

"Can He save from the sin of one murder?" asked the man.

"Though your sins be as scarlet, they shall be white as snow," said the missionary, still quoting from the Book.

"Can He save from the sin of two murders?" was the next question.

Again the missionary replied, "Though your sins be as scarlet, they shall be white as snow."

The question was again and again repeated until the specified number was a large one, and with a sense of his own helplessness, the missionary again and again repeated in those strong words of Sacred Writ, "Though your sins be as scarlet, they shall be white as snow."

"Deeply stained with sin as was this man, his skull furrowed and his hands scarred by the dreadful wounds received in fearful encounters with his victims, yet he received the Word, and deeply repenting of the past, accepted this gift of a Saviour, and became a humble and sincere follower of the Lamb.

Is not this a striking instance of the power of the Gospel of Christ "unto salvation," and shall we withhold a Gospel which is capable of working such changes in the human heart and character? Who can say what we might have been had we never heard of the gracious truths of the Gospel?

RICH CHRISTIANS.

How rich is it right for a disciple of Jesus Christ to become? What amount of wealth is it consistent for him to accumulate? Doubtless it would be difficult to describe any definite limit. What might be right and proper for one person might not be so for another. A Christian in business may accumulate and retain so much as shall be needful to carry on his business to the best advantage, always making it his supreme aim to acquire means for doing a greater amount of good. But beyond this, accumulation is questionable. It is questionable whether in these days it is right and proper for a Christian to accumulate millions of unused money. The demands for that money are great and urgent. The calls for it are many and loud. The treasury of the Lord is but scantily filled, whilst it should be full to overflowing. Millions are needed where thousands and hundreds are supplied. During all the years that those millions to which we have alluded have been treasured up, they might have been going about doing good. The loss that has been thus sustained can never be known in this world. Had they been cast into the treasury of the Lord, how many missionaries, both home and foreign, might have been sent forth into the broad and needy fields of the world, and how many benevolent causes might have been aided! It becomes those Christians that have in their possession treasured wealth, seriously to inquire whether the Lord has not present need of it.—*Home Missionary.*

TO MOTHERS.

Encourage your children to come to you for answer to any question that troubles them, and above all, never make fun of their little difficulties, nor turn them into ridicule to provoke laughter. Children are extremely sensitive to ridicule, and for fear of incurring it will worry and puzzle over things which a simple explanation would set at rest at once if they had the courage to ask for it. Adults are not always aware how much children glean from the conversations which they hear when they do not appear to be listening; but they carry away some partly understood remark in their little heads which causes them considerable trouble and anxiety.

While some children grow bold and defiant under reproof, others are so timid that they fail to offer the excuse which would very much palliate the offense, and carry away the impression that they have been unfairly blamed, though they do

not know how to state it. For that reason they should not be approached with, "You told a story;" "you did that on purpose;" "you did not try to learn this lesson;" but a parent should endeavor above all things to inquire whether these things are true before the child is terrified or exasperated by the accusation. Suitable punishment for offences is always proper, but children are never injured by tenderness in dealing with them. How often they are scolded for an accident by which something of value has been broken, and the parent, conscious that it was an accident after her anger is over, inflicts no punishment. But the poor, frightened child realizes perfectly well that the scolding was undeserved, that he was not in fault, and it is no wonder that he feels wounded and hurt, and expresses no sorrow for what has occurred.

THE POWER OF YOUNG MEN.

"I write unto you young men," said the beloved disciple, "because ye are strong." In all our churches there are young men in whose lives God has stored vast possibilities of energy and influence. Their hearts are full of hope, for the world is still before them. Their eyes shine with the fire of enthusiasm, as they look away to far-off goals. In their brains are almost limitless resources of intellectual power, prophecies of genius, poetry, music, eloquence, invention, statesmanship, business. In their hands are possibilities of great achievements, noble works, brave battles for the truth and for the right, and against sin and wrong, beautiful and gentle deeds of kindness and of loving ministry. No wonder old John Tebonius was wont always to lift his cap to salute the boys and young men in his school at Eisenach. "Among these boys," he would say, are men of whom God will one day make burgomasters, chancellors, doctors, magistrates." It is marvellous power that lies concealed in the hand, brain and heart of the Christian young men of our land.

Surely one of the first duties of the Church is to develop this power for the service of Christ. There are thousands of young men in the communion of the Church whose rich possibility of strength and influence is contributing but little to the cause of Christ. They are active in business, in literature, in the world's work, in the professions, in various secular lines, but in the Church they are almost entirely idle. Their voices are not heard in the meetings. Their influence is not exerted in spiritual matters. They come and go as mere attendants on the services, but they take no part in the affairs of Christ's Kingdom.

Pastors and church officers have no higher responsibility to-day than the development of the unutilized energy of their Christian young men in the service of Christ. It is not enough to bring young men into the Church as members; they must also be trained for usefulness and led into the field of activity. Every possibility of strength should be drawn out in some line of consecrated endeavor. Christian young men themselves should feel their responsibility. They are not their own. Not a shred of their magnificent strength belongs to themselves. They are redeemed and they belong to Christ. He wants their energy devoted without reserve, without condition to his service. Power down to its very last particle is duty.—*Church of To-Day*

Writing to a young girl on her birthday, the late Dr. Robertson said:—"By being always humble you will be always young. Humility is a 'little child.' This is Christ's picture of it. But Pride is old—as old as that old Serpent the Devil. If you indulge in pride you'll make the pretty face of your soul old and wrinkled in no time. And Faith, too, is a 'little child,' and makes you, and keeps you always young; and Hope is young, and Love is young, and Joy is young, and Generosity is young. The graces are all young; but Sin is an ugly old hag. And so I hope that you will be dressed afresh to-day in the beauties of holiness, and baptized afresh into the dew of youth."

ABSURDITY OF YOUNG PEOPLE'S WISHES EXPOSED.

The present moment of enjoyment is generally all that young people think of. So long as Tommy partook of the pleasure of sliding on the ice and making up snow into various shapes he wished it always to be winter, totally regardless of either spring, summer or autumn.

The winter glided away imperceptibly and the spring followed in due time. Thomas now walked in the garden with his father and beheld with admiration the rising beauty of the various spring flowers; their perfume afforded him the highest delight, and their brilliant appearance attracted his attention.

"Oh," said Master Tommy, "that it were always spring."

His father desired him to write that wish down in his pocket-book.

The trees, which were lately only budding, were now grown into full leaf, the sure sign that spring was departing and summer hastening on apace.

Tommy one day, accompanied by his parents and two or three select acquaintances, went on a visit to a neighboring village. Their walk was delightful, affording them a prospect sometimes of corn yet green waving smoothly like a sea unruffled with the breeze, and sometimes of meadows embled with a profusion of various flowers. The lambs skipped and danced about and the colts and fillies pranced about their dams.

What was still more pleasing, this season produced for Tommy and his companions a delicious feast of strawberries, and a variety of other fruits. So pleasant a day afforded them the greatest delight, and their hearts danced in their bosoms with joy.

"Do you not think," said Tommy's father, "that summer has its delight as well as winter and spring?"

Tommy answered he wished it

might be summer all the year, when his father desired him to enter that wish in his pocket-book also.

The autumn at length arrived, and all the family went into the country to view the harvest. It happened to be one of those days that are free from clouds, and yet a gentle westerly wind kept the air cool and refreshing. The garden and orchards were loaded with fruits, and the fine plums, pears and apples which hung on the trees almost to the ground furnished the little visitors with no small amusement and pleasure.

"This season of rich abundance, Tommy," said his father, "will soon pass away, and then cold winter will succeed it."

Tommy again wished that the happy season would always continue, and that winter would not be too hasty in its approach, but leave him in possession of autumn.

Tommy's father desired him to write this in his book also, and telling him to read what he had written, soon convinced him how contradictory his wishes had been.

"My dear Tommy," said his father, "I am not displeased with you for enjoying the present moment, and thinking it the best that can happen to you; but you see how necessary it is that our wishes should not always be complied with. God knows how to govern this world better than any human being can pretend to. Had you last winter been indulged in your wish, we should have had neither spring, summer nor autumn; the earth would have been perpetually covered with snow; the beasts of the field, the fowls of the air, would either of been starved or frozen to death; and even the pleasures of sliding or making images of the snow, would soon have become tiresome to you. It is a happiness that we have it not in our power to regulate the course of nature; the wise, unerring designs of Providence, in favor of mankind, would then most probably be perverted to their inevitable ruin.—From an Old Book Printed in 1818.

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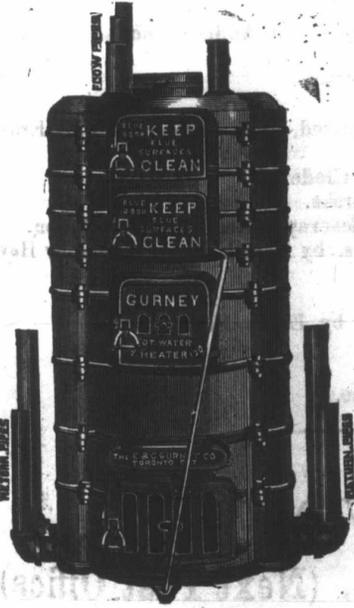
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HOME SUNSHINE.

Eight sorrowful little faces pressed against the windows, looking out at the rain. Raindrops and clouds outside and teardrops and frowns inside—it was hard to tell which was the gloomier of the two.

"Why, what is the matter?" cried Aunt Sue, coming in fresh and rosy from her walk in the rain, and looking in surprise at the sad faces.

"Why, we all wanted to play croquet," said Mabel sadly "Our new set came last night, and we wanted to use it the first thing this morning; and now it's raining, and we can't go out or do anything but have a horrid time."

"Well it is to bad if you must have a stormy day indoors as well as out," Aunt Sue answered. "Now, I should think that eight little cousins could make all the sunshine they wanted, even if it did rain and spoil their croquet party. Why wouldn't a game of blindman's buff be just as pleasant? You can have the large dining-room to play in, and move the table into the corner. There! I see some sunshiny smiles already. Now, don't let me see any more clouds on these dear little faces."

In a few moments the raindrops pattered against the windows unheeded, for the children were enjoying their game, even Fiske joined in the fun, and barked noisily.

Now, was it not far wiser to make sunshine at home than to mourn over the disappointment the rain brought?

Best cure for colds, coughs, consumptions, is the old Vegetable Pulmonary Balm. Cutler Bros. & Co., Boston. For sale in large bottles and packages.

SPEAKING TO PEOPLE.

"Who in the world is that you are speaking to?" said one young lady to her companion of the same sex and age as they walked down one of the avenues the other day.

"That man? He is the man who mends my shoes when they need it," was the reply.

"Well," said the first speaker, "I wouldn't speak to him; don't think it's nice."

"And why not?" queried the other. "He is a kind, faithful, honest, hard-working man. I never pass his window but I see him on his bench working away, and when I bow to him and give him 'Good morning,' he looks as pleased as can be. Why shouldn't I speak to him?"

"I never speak to that class of people," said the other; "they're not my kind."

"I do," was the rejoinder. "I speak to everybody I know—from Dr. Brown, our minister, to the coloured man who blacks our stoves and shakes our carpets—and I notice that the humbler the one in the social scale to whom I proffer kindly words, the more grateful is the recognition I receive in return. Christ died for them as much as he did for me, and perhaps if some of them had the opportunities my birth and rearing have given me they would be a great deal better than I. That cobbler is really quite an intelligent man. I've lent him books to read, and he likes quite a high style of reading, too."

The two girls were cousins, and they finally agreed to leave the question as

to recognising day labourers, mechanics, and tradesmen to a young lawyer of whom they had a high opinion. So the first time the three were together one of the girls asked him:

"If you met Myers, the grocer, on Broadway, would you speak to him?"

"Why, yes, certainly; why do you ask?"

"And would you speak to the man who cobbles your shoes?"

"Certainly, why not?"

"And the janitor of the building where you have your office?"

"Of course."

"And the boy that runs the elevator?"

"Certainly."

"Is there anybody you know that you don't speak to?"

"Well, yes; I don't speak to Jones, who cheated a poor widow out of her house; or to Brown, who grinds down his employees and gives them starvation wages; or to Smith, whom I know to be in private anything but the saint he seems to be in public. I speak to every honest man I know whom I chance to meet. Why do you ask?"

"Because we simply want to know," replied the young lady who had taken her friend to task for speaking to a cobbler. In fact she was ashamed to tell him that he was referee in the discussion on this point held a day or two before.

It is the privilege of nobility to be gentle and courteous to all. Kindly words hurt no one, least of all him or her who speaks them.

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