

# Canadian Churchman

AND DOMINION CHURCHMAN.

A Church of England Weekly Family Newspaper.

Vol. 17.]

TORONTO CANADA, THURSDAY, JULY 9, 1891.

[No. 28.]

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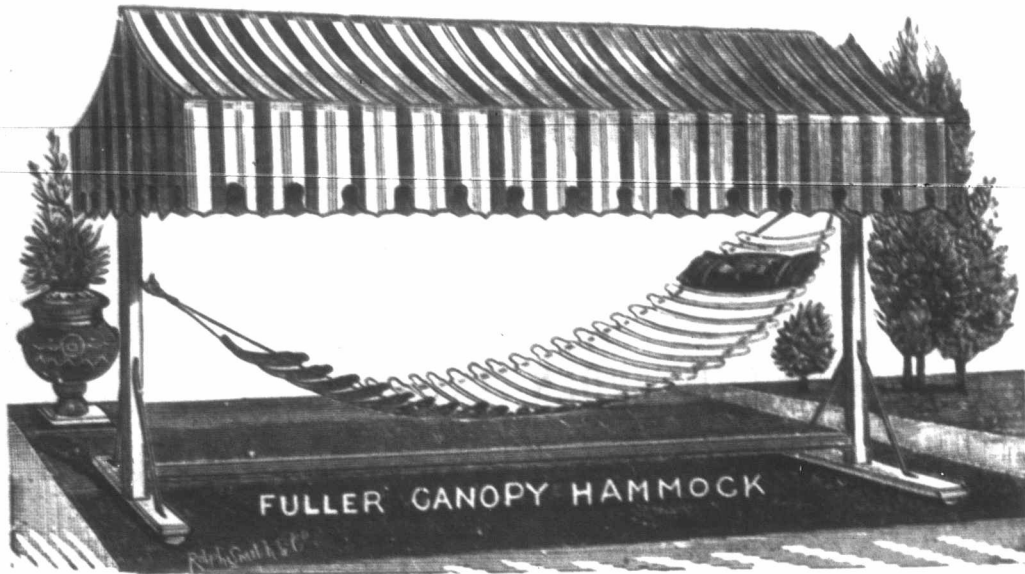
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# Canadian Churchman.

TORONTO, THURSDAY, JULY 9th, 1891.

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LONDON MORE POPULOUS THAN IRELAND.—POOR Ireland has lost nearly half a million during the past 10 years, while the English metropolis boasts more than five and a half millions—nearly a million more than the whole present population of the sister island. Indeed the great towns everywhere are absorbing the rural population.

TO TAKE HIS OWN MEDICINE.—In reference to the part played by the Prince in the Baccarat affair, the *Church Times* says, "Altogether it is a very sorry business, and the best reparation the Prince can make is to sign a document in the presence of the Primate of all England and the Prime Minister, promising never again to play at cards, or gamble or bet."

INTOLERANT FREETHINKERS.—The phrase seems a paradox, and yet it describes a truth in relation to the Anarchists and Freethinkers of Paris, who organized a demonstration against the consecration of the new (Roman Catholic) Basilica of the Sacred Heart, erected as an act of reparation for recent historical scenes of violence against Christianity.

THE ANTI-SEMITIC AGITATION has taken a very serious and tangible form in the Austrian Reichstrath in the shape of a Bill against alien immigration, similar to that in the United States recently. It seems certain that England will have to take some similar step for self-protection, though such a step there will probably be tempered largely by merciful consideration.

ONE THOUSAND CHORISTERS.—This was about the number of the united choirs in St. Paul's Cathedral on the occasion of the 21st anniversary service of the Gregorian Choral Association.

There were about 10,000 people present. There were also a large number of instrumental accompanists besides the organist. The solid body of prayer and praise was "exceeding magnificent."

MORPHINOMANIACS are said to be produced not so much by the pure drug itself as by the fiendish so-called cures which are so widely advertised by quacks. In New York there is a loud call (so says the *Journal of Nervous and Mental Diseases*) for the suppression of these quacks by the vigorous interference of the law. The qualified practitioners alone should deal with all such cases.

AN IRISH CHOIR SERVICE.—Not to be behind their London rivals, the Churchmen of Dublin recently had a united service in St. Patrick's Cathedral with 700 choristers. There were 3,000 people present. The Dean of the Chapel Royal preached, and referred to the parson and clerk duet survivals as being "fossils of the palaeozoic period." Ireland moves—at least in Church matters.

THE QUEEN AND DISESTABLISHMENT.—We are beginning to get at some of the secret history of the Irish Church troubles—so puzzling and mysterious at the time—through the publication of the "Life of Archbishop Tait." It seems that the Queen gave the Archbishop a strong hint that the Lords would have to bow to the will of the country as expressed in the House of Commons on this subject.

FEMME SOLE AND COUVERTE.—It seems a grave question of expediency how far women should, in exceptional cases, use their inalienable rights to act as Churchwardens, &c. Indeed it is only part of the general question of the best sphere for women's work. In exceptional cases, a queen or prophetess, or a Churchwarden, seems all right; but as a general rule the thing would work very awkwardly.

WOMEN'S RIGHTS IN CHURCH.—It is curious to note that the Synods of Huron and Montreal have taken opposite courses in regard to the admission of women to the Vestry and electoral privileges of the Church. The fact is, however, that women possess these privileges naturally and inherently, so that it requires express legislation to dispossess them. In England, no one has ever questioned or denied these rights.

GETTING WORSE.—It was calculated in 1880, out of a population of 50 millions in the United States, the proportion of convicts to the population was 709 per million. In 1890 the proportion had risen to 722 per million, and yet people tell us that secular schools are the thing, and that religion is not wanted in the schools at all. Oh, that incomparable school system! It is treason to doubt its perfection.

POOR ANDORRA.—Among the Pyrenees on the borders of France and Spain is a tiny republican state, only 200 square miles in extent, whose people have been accustomed to rejoice in their poverty as the safeguard of their freedom. Their president has the munificent income of \$1 per month. This is to be the new scene of the gambling mania hitherto centred at Monte Carlo. The Prince of Monaco has married money, and is glad to shut down on the Casino Company.

THE JUDICIAL COMMITTEE is really only what its name implies, an advisory committee or board whose duty it is to review the decisions of courts on appeal to the Queen, and report to Her Majesty the chief points of the cases with judgments thereon, and their own opinion as to any errors in the said judgments which may have escaped notice. On their report, the Queen takes action as she thinks proper, as Fount of Justice.

THE UNIAT GREEKS, or Greek Catholics united to the Roman Communion, have retained most of their Oriental privileges, such as the use of the Liturgy of St. Basil, marriage of their priests, baptism by immersion, leavened bread in the eucharist, communion in both kinds, incense at every mass, the use of a closed screen or *Iconostasis* before the altar, the prothesis or side-altar of preparation, disuse of musical instruments, &c.

"MAKE ME DIE."—Such is the plaintive cry of the poor little child-wives of India (of whom Emma Ryder tells us in the *Home-Maker*), who present a sickening spectacle of premature abuse by masculine brutality in their horribly deformed bodies. It is quite time that protection should be extended to children all over the world to a far more liberal extent than, for instance, the present Canadian limit of consent, 14 years of age.

THE GREATNESS OF SIR JOHN MACDONALD.—An excellent article in *London Times* very truly says, "In these days of Greater Britain, a great colonial statesman fills an important place in history. Few foreign potentates are such important persons as he. His Cabinet administers tracts of territory by the side of which most of the kingdoms of Europe are mere patches. His colony can throw a foreign industry into consternation by raising the tariff by a few dollars."

NOVA SCOTIA'S "CHURCH REVIEW."—Rev. Mr. Haslam, formerly Professor in Trinity College, Toronto, now rector of Lunenburg, publishes a very enterprising little sheet, entitled as above. The reading matter is very good. Among the articles we notice ours on "Lay Co-operation"—selected but not credited. We regret to notice, however, an inclination to deal with heresy in the modern popular, but unscriptural and latitudinarian *easy way*.

UPSIDE DOWN.—A curious instance of cart before the horse style is quoted from Phillips Brooks' last book, "The Light of the World, &c." He says, "The Church is too much a clergyman's Church. The people are the Church. The power and responsibility reside in them. They have the real apostolical succession." This is the sort of thing—that suits Boston. As long as a thing is new and startling (as most untruths are), so much the better.

THE HOLY COAT OF TREVES will be the centre of one of those periodical sensations in which the Vatican delights to indulge (when money is wanted) on rare occasions. This supposed sacred vestment (the seamless robe of Christ) is a great stand-by at such times. The lucky town possessing this curious relic (said to have been recovered by the Empress Constantine in the 4th century) will reap a rich harvest from the myriads of pilgrims and their offerings.

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**THE COST OF TRANSLATION TO AN ARCHBISHOP.**—Very exaggerated statements have been circulated about the enormous fees exacted by various officials from Dr. Magee in the course of his transfer from Peterborough to York. It was said to be £7,000 in all. It now appears that it was only £400, and that not for red-tape officials, but expenses of furniture, &c. The rumour, however, was enough excuse for some to attack the Church.

**SCARCITY OF PARSONS.**—The report is abroad that the ordinations this year on Trinity Sunday, in England, show a decrease of nearly 100 as compared with last year. The average is only about 15 per diocese, for 81 dioceses. This decay among the laity of the zeal for saving souls deserves to be noted, watched, and if possible corrected. The root of the matter is the want of liberality in religious offerings. They make livings into starvings, and then shrink from them in horror.

**ST. AUGUSTINE'S COLLEGE AND THE UNIVERSITY OF WINDSOR, NOVA SCOTIA.**—The Board of Governors of this University have adopted the suggestions recommended a few weeks ago by a correspondent in these columns, and St. Augustine's men can now enjoy at Windsor the same status accorded by the University of Durham. Full particulars will be published in the University calendar for next term. King's College, Windsor, is the oldest Church university of the Dominion and possesses a Royal Charter from George III., dated 1802. The hoods worn by graduates are identical with those of the University of Oxford.

#### OBITER DICTA.

(THINGS SAID BY THE WAY.)

Statements made and approved in court are so called when they form no essential part of the "Reasons for Judgment," but lead up to a decision towards which they usually contribute some degree of corroboration. They are like particles of gold-dust thrown off in the course of manufacture, and adding some additional lustre to the occasion, as well as capable of giving additional value to that which is done, serving, meantime, too, as illustrations of the character of the work. It may even be said that—deprived of these dicta in the course of usage—the coinage or manufacture would deteriorate in intrinsic value, though still stamped and hall-marked by authority. In fact the line between *obiter dicta* and *res judicata* is a faint and varying one. The appeal case of *Read v. the Bishop of Lincoln*, now before the Privy Council Judicial Committee, seems, from the report in the *Guardian* (a marvel of *verbatim accuracy*) to be particularly rich in such material, and to promise a large fund of useful information to those who follow it.

#### THE ASSISTANCE OF AN OPPONENT

is a privilege the absence of which Sir Horace Davy (for the prosecution) pathetically laments, but the members of the committee—notably the Lord Chancellor, Lord Herschell, and Archbishop-elect MacLagan—rather humorously at times consent to fill the gap for the Bishop of Lincoln. The learned counsel sometimes gave way to a feeling that the bishop gets too much of this kind of consideration, and that the absence of an opponent is almost too well atoned for by the keen and trenchant criticisms of the learned board of her Majesty's advisors. As a rule, perhaps, the defendant gains more than he loses by his conspicuous absence; as, in most other cases, the sympathy of the court inclines rather to his side, and fair play

is called most persistently. In one case Sir Horace is startled by being

#### QUOTED AGAINST HIMSELF

because the Lord Chancellor happened to remember a very learned argument of Sir Horace in another court on the question of what constituted a labourer in the time of Queen Elizabeth, although the learned counsel in this case was trying hard to get ruled out the great mass of contemporaneous evidence which Archbishop Benson had made use of in his court in order to show the meaning of Liturgical arrangements introduced or approved by Cranmer and Cosin. Sir Horace pleads *ad-misericordiam* that he had done a great many irregular things in his time, but now might be assumed as older and wiser.

#### "NEW LIGHT"

was an expression used by Lord Cairns in a former Privy Council finding, as a reason for re-hearing a case when new material for judgment had been discovered. Of this admission of Lord Cairns, the Archbishop had made full use, to the extent of practically ignoring and setting aside former Ritual decisions of the Privy Council on the ground that all the necessary evidence for a correct judgment had not been put before them. The Archbishop educed from his vast stores of Liturgical learning, ancient and modern, an array of material with which the clever lawyer finds himself overwhelmed.

#### "WINE."

The committee seems to have spent some days on the question as to whether a mixture (Krama, in Greek) of wine with a little water was called, and could be properly called, by the simple term wine after all. At last they managed to get down to the idea that after all it is a question of the strength of the wine, or the tempering of its alcoholic potency by the presence of more or less aqueous fluid, without altering its essential nature in the least degree or imparting any foreign ingredient whatever. So the usage of a mixed cup seems at last to have been put on a solid basis of common sense.

#### FALSE QUANTITIES AND ABLATIVES ABSOLUTE

afforded room for a good deal of by-play of scholastic learning on the part of the Lord Chancellor and the Bishop of St. David's. The former gave utterance to the "not"—in regard to a quotation from a Latin "Consecration Service" rubric—"the number of absolutes do not, to my mind, absolutely convince as to what is meant." The question was whether "*effundit admistaque aqua*" implied mixing at the time or previously at any time. Lord Hatherly came in for some rather caustic remarks on all sides because of the want of lucidity in his judgments, based largely on garbled quotations, &c.

#### "THE LENGTH OF THE CHANCELLOR'S FOOT"

was quoted as a saying indicating the uncertainty of the decisions of courts with varying *personnels*. "It depends," said Sir Horace Davy, "on the particular lords who constitute a particular committee," whether a question should be re-opened by some succeeding committee or court on the ground of inadequate argument or mistaken consideration. So, it becomes clear, that judges are at liberty to examine the reasons of former decisions of the same or other courts, and "if they found themselves forced to dissent from the reasons, then to decide upon their own views of the law." Lord Esher remarked: "I cannot believe that the House of Lords or any other human beings are obliged to go on deciding nonsense because

they have been misled into deciding nonsense once. I am a rebel to that!"

#### A CONTEXT OF 1,500 YEARS

—a very remarkable context—is what the Bishop of Lichfield urged as existing in the continuous Catholic tradition of a mixed cup from the days of the Apostles till those of the Reformers. Sir Horace had been arguing that "wine" must mean *wine only*, unless the context of the passage showed that water had been previously mixed with what was afterwards still called wine. Dr. MacLagan therefore suggested that the usage of the Church for 1,500 years had something to do with the meaning of the term "wine" in our liturgy.

#### CLASPING THE HANDS IN PRAYER

was noted by the Lord Chancellor as a ceremonial act, and admitted by Sir Horace Davy to be a "ceremony, as much as making the sign of the cross in the benediction." This is bad news for some pious Protestants! It was even questioned whether one could pray at all without *some* such ceremony, even if the hands hung by the sides passively. Then how about "turning up the eyes" and other concomitants of pious prayer. Is that unlawful ceremony? In the words of Sir Horace, "I am sure I do not know how that is!" It is *reductio ad*.

#### UNFIT FOR DUTY.

Not many years ago one of the most frightful railway accidents—a literal and horrible *holocaust*—which ever occurred in Canada was proven to have been originally due to the sleepiness of an overworked conductor. The company has had to pay handsomely for all the lives then lost, and yet any mere money payment only deals with the superficial discomforts and consequences. Nothing can ever replace adequately the husbands, brothers and sons who were removed in one fell swoop from the side of their dependent families and friends. Yet this is only a simple example of

#### A COMMON ERROR,

may we not call it a crime? If a man, knowing the approach of an important duty for which he is bound to provide, deliberately unfits himself for the due performance of that duty, does he not slight a solemn obligation, and become guilty of criminal negligence as to its performance? We make no reference to cases (exceptional) in which the duty is not foreseen, or in which the stress of present employment cannot be avoided. We refer to cases for which it is possible to provide.

#### THE LORD'S DAY

cannot be said to be unforeseen, and ordinarily there can be no great difficulty in preparing and providing for the performance of its special appropriate religious duties: yet large masses of the population are totally unfitted—by their previous degree of toil and labour, or pleasure and amusement, as the case may be—for the right observance of the sacred period of holy rest. Mere physical rest—doing nothing—does not begin to fill the obligation. The body is only one side of the human being. Mind, heart, soul, spirit, all cry out for consideration—for such usage as will afford them relief and refreshment from the strain of six days' fatigue.

#### MANY OTHER DUTIES,

both sacred and domestic, call as loudly for consideration. The rush and hurry of business, the excitements of speculation, the greedy search for gold, the impetuous pursuit of personal gratification—these are things which are always now-a-days interfering with the performance of the



demands of religion, charity and purity. Most men spend so much money, time and energy on selfish pursuits of one kind and another, that they have little or no money, time, or energy left for those pursuits which connect them in unselfish union and communion with other beings than themselves.

#### THE SACRED FAMILY CIRCLE—HOME

is in dire danger and distress on this continent from just this sort of treatment—criminal neglect. In some parts of the world there lingers still the sweet aroma of home life; but what is there to represent it on this side of the Atlantic? Anglo-Saxon enterprise bids fair to improve home life and social amenities from off the face of this fair earth. The claim of wife, children, brothers and sisters, near (if not dear) friends and relatives, are pushed aside rudely, or treated only with feverish impatience by the devotee of business or selfish pleasure—two things which are, after all, essentially the same—for they have the root of their power of attraction in the one and the same principle, namely, personal gratification. It is full time to cry halt to this habit of overlooking the claims of coming duties, so that (when they come) we are too impecunious or too tired or too sleepy or too something to do what we ought to do, and do it well.

#### SOCIETIES—DIOCESAN AND GENERAL.

No one can look over the pages of that noble record of contemporary activity in the Church of England—the Church Year Book for 1891—without being struck by almost incredible numbers of "Diocesan Building Societies" and other similar organizations. To open the pages devoted to any particular diocese is like looking into the complicating whizzing and buzzing machinery of a great manufactory. The array of "wheels within wheels," of straps and thongs and other appliances, produces at first a dazzling and puzzling sensation to the casual spectator. Then comes the second-thought reflection and conclusion that the Church of which this is a working section is

#### VERY MUCH ALIVE.

There can be no doubt about that. To step into such a diocese and lay one's hand upon some part of the complicated mechanism is to feel a thrill of interest and life. It is to feel impelled the next moment to take some part in it all. Such is the magnetism of activity and energy. Very likely "second thought" gives way presently to what one may call third thought, and experience begins to whisper that there is too much machinery, or that at least it occupies a space too confined. It might—some of it—be more effective if extended to other scenes. This reflection is no doubt true in a great many cases; and when one turns to other portions of the portly volume, he finds abundant confirmation in the existence of

#### GENERAL SOCIETIES.

These show the consciousness—and it is evidently a growing consciousness—that the weakness of the Church in some dioceses should be generously reinforced by her superabundant force and power in other places. The former may be many, the latter few; but the duty and benefit of those who have more than they need, contributing to the relief of those who have less than they need is so plain that the question of "many or few" does not occur on either side, except to stimulate those who are able to help at all to greater exertion in helping. Gradually we find the circle widening, "England" becomes "England and Wales,"

"England and Wales" becomes "Great Britain and Ireland;" presently "the Colonies," and then the heathen world is at last included.

#### CHURCH EXTENSION

in fact has practically no proper limit, except that of the world's circumference itself. This is as it should be. The intense self-help struggles of colonial life hide much of this sentiment and experience from our view. We are too fond and too apt at taking care of number one. The wants of outsiders are forgotten or ignored, more or less consciously. We are comparatively slow in any movement for Church work beyond our accustomed sphere of experience and personal activity.

#### PAROCHIAL NARROWNESS

is a very good thing—to a limited extent. It ensures the energetic concentration of zeal upon a definite local requirement to be met. But it very soon becomes a grave evil, cramping our energies, curtailing our exertions, lessening our sympathies. It is a good thing when some outside event pierces this armour of "insular" selfishness, and compels us to think about "outsiders." Too often, once our sympathy begins to move under this sudden reaction, it leaps too far at first—India, Africa, China, Japan—anywhere but home. Between these two extremes lies the wise course—the happy medium. It is well for those who resolve at last to go outside, to take their first exercise in the next door parish, some other part of the same city or town. Then Church extension becomes natural, thorough and wholesome to all concerned.

#### THE LAND OF PERPETUAL SNOW.

Mr. E. M. Skagen reads a paper before the St. Andrew's Brotherhood, at Winnipeg, on the Norwegian Christians and their customs.

At the regular meeting of the All Saints' Branch of the Brotherhood of St. Andrew, on Monday evening, the 22nd June, in the school house of All Saints' Church, Winnipeg, an interesting paper on the Evangelical Lutheran Church of Norway and some of its customs was read by Mr. E. M. Skagen, a native of Norway, who is now a licensed Reader and a candidate for holy orders in the Anglican Church, and labouring under the auspices of the church amongst his fellow countrymen who have emigrated to Manitoba. Mr. Skagen's command of English is admirable, considering that he knew nothing of the language when he left his native land some three years ago, and he was listened to with great pleasure and interest by those present, both during the reading of his paper and in his good natured answers to the subsequent demands which were made upon him for additional information on various points, a hearty vote of thanks being tendered to him before the meeting terminated.

Mr. Skagen's paper was as follows: "It is with the reign of Olaf, the Saint-king of Norway, at the close of the 10th century, that Christianity became a factor in the history of the land of everlasting snow. The story of Norway's conversion is not one of saintly preachers appealing to the inborn feelings of the heathen and pleading the love of a crucified Saviour, causing thus a change of heart with all the attendant happy and peaceful experiences which we sometimes find set forth in mission periodicals now-a-days. I venture the assertion that the Gospel presented in that ideal manner, would never have brought the hardy worshippers of Voden and Thor to bow their heads in reverence before the symbol of the Atonement. But the faith which enlisted the noble devotions of a Father Damien gave us a King Olaf also, and it was only a religion which could make its believers heroes of this kind that the light-haired Vikings could possibly appreciate and embrace. Thus in bringing the sword and battle-axe to bear on the heathenism of Norway, King Olaf simply preached in a language "understood by the people," but as the history of the 10th and subsequent five centuries has nothing to do with our

present purpose, it suffices to say that, after a long struggle in which the iron rather than the golden rule had been in activity, the Catholic Church found firm footing among the rocks and mountains of Norway. Although the bishops and priests who assisted in bringing about this result had come from England, the ecclesiastical province of Scandinavia was made subject to the Archbishop of Bremen. If on my own responsibility I may venture an explanation for this, it was because the Holy Father was aware of those national elements in the British and Irish Churches which were not favourable, to say the least, to the enforcement of certain doctrines and uses peculiar to the Church of Rome. And it may be that if Norway had retained the ecclesiastical relation to Canterbury that it came to have with Bremen, the Norwegian Church would have been Anglican rather than Roman before, and Anglican rather than Lutheran after the Reformation. But leaving that as problematical, we will pass on to what is called the Norwegian Church to-day. The constitution of Norway provides that the religion of the kingdom is and shall be evangelical Lutheran. Thus the question which confronts the theologian in deciding about any doctrine or ceremony of that religious body is not whether the thing is orthodox and catholic, but whether it is evangelical and Lutheran.

Now, I want to guard myself at the outset against the charge of any partiality toward Lutheranism, or against it, because, as a member of the Holy Catholic Church, I bind myself to accept no man-madeism, be it Puritanism, Lutheranism, or even Protestant Episcopalianism; but to those who delight in being called names of this kind, although perhaps they even profess the Catholic faith, it might well be suggested, that in Protestantizing the Church they should go no further than has been done in those places where Protestantism is established by law, and that in "evangelizing" our Catholic Church on negative lines, they should be content with doing so to the extent only that it has been done in those countries where the national ecclesiastical fabric is identified by the very name of evangelical. Before entering upon the subject of Norwegian Ritual, however, it is necessary that we assure ourselves that the law which makes the national religious body of Norway Evangelical Lutheran, is not a dead letter, for in church matters we are so accustomed to a confusion of names and misnomers that the mere name warrants but very little. (Thus when we know that the Italian Mission in England is spoken of even by professed Churchmen as the Catholic Church, while the Anglican suffers himself to be called Episcopalian or even Protestant, we can understand how something similar might be the case with the Christian Establishment of Norway). But we can easily prove that in this case the name is not a misnomer. It is true that the Reformation took place by a royal decree without very much agitation among the laity, but if the change was not a violent, it was nevertheless a radical one. A thorough training of the people in the principles of the new gospel was inaugurated, and the apostolic ministry gradually gave way for one of Bergen-hagian origin, so that when the constitution, to which I refer, was drawn up in the year 1814, those laymen knew what they were doing when they laid down as one of the corner-stones of the young independent kingdom that its religion should be evangelical and Lutheran. Another evidence that the Norwegians have remained true to Lutheranism may be deduced from the hymn book now almost universally in use in Norway. I have carefully examined this work, known as the psalm-book of Landstad, and I find that of its 684 hymns, 208 are of German, 264 of Danish, 85 of Norwegian, 25 of Latin, 12 of Swedish, and 2 of English authorship, while of the origin of the remaining 38 no trace could be found. Again, as to age, the 19th century has produced only 95, the 18th 124, the 17th 253, the 16th 91, with 8 scattered through the preceding centuries, the dates of the others being unknown. Now when we know that nearly all the hymns of German and Danish origin of the 16th, 17th, and 18th centuries were written by champions of Evangelical Lutheranism, and that nearly all the war songs of the German Reforma-



tion are contained in this work, and if we believe that a people's songs exercise a greater influence on the national character than its laws, we can have no doubts as to the truly evangelical nature of religious thought among the Norwegians. Add to this that every child before confirmation is required to learn a catechism containing 602 questions and answers, each answer sustained by two or three passages from Scripture; that this is Luther's catechism enlarged upon and explained by able Danish theologians, and I hope that I have said enough to convince you that the very name of the Roman Bishop is abhorred by this people, whose national pride is the genuineness of their Protestantism. Having thus, as I hope, assured you that we are dealing with nothing less than staunch Protestants, I shall invite you to follow me to church on a bright and cheerful Sabbath morning in one of those beautiful valleys in which tourists from all parts delight to roam during the summer months.

It is ten o'clock, and the bells in the neighbouring lofty church tower will soon announce the "High Mass," which will be sung at half-past ten. Yes, verily, these evangelicals sing "High Mass," this, and all the following terms which we shall use in connection with the service, being the literal translation of the words used in all their prayer-books and missals. The expression Mass does not necessarily imply celebration of the Sacrament, however, but generally means the chanting and parts of the liturgy—what in this country is sometimes called the Ante-Communion. As the first sound of the church bells breaks the silence of the sacred morning, the men who are standing about the church or farther away, wherever the beautiful notes can reach, uncover their heads. None of us being members of the Church Association, we need not reprove these rustic evangelicals as being guilty of the "Pope's enormities" by so doing.

To the poetic ear of the Norwegian the majestic sound of the old bells conveys the call, "Come, come, come," and it is as he remembers the words of our Lord, "Come to me all ye that travail and are heavy laden and I will refresh you," that he, accepting the invitation, raises his hat in thankful acknowledgment. While now the priest, vested as yet only in the rich black gown, and wearing Elizabethan frills, measures with grave and dignified steps the distance from the rectory to the sacristy of the church, and while he pauses there in private prayer, the bells ring a second time, and we enter the church, which is a large light building erected but a few years ago. I bring you to this particular edifice because I wish to show you a modern evangelical place of worship. Everything inside looks bright and cheerful. Two objects, however, which at once meet the eye date back some centuries, and have been removed from the old parish church, built in the 12th century, but now too small for the needs of a growing population. These are the Ship and the Crucifix. The ship is an artistic model of a 16th century liner suspended by a long rope from the roof about in the centre of the nave. What the symbolism of it is I cannot now state, but similar ships or models more or less elaborately made are found in various country churches, and are, I presume, intended to teach something about the Church as being the ark of safety. I might say in passing that rude pictures of sailing vessels have been found on Christian tombstones in the Catacombs. But if the meaning of the ship is rather obscure, the large wooden crucifix which is placed over the centre of the entrance to the chancel speaks to us in a language which we all understand. And why should it not continue to preach in this new and spacious structure to the rising generation of same old and unchangeable lesson which during centuries past it has conveyed to those whose remains now rest beneath the wild flowers in the shade of the ancient oaks surrounding the old deserted temple? The reredos in this church is a very stately one in white and gold, measuring about 18 or 20 feet in height and surmounted by a cross. The altar cloth is white, the sequence of colours not being observed in Norway. The altar piece, painted by one of the Norwegian masters of continental renown, represents our Saviour in the act of quieting the disturbed waves of the Galilean

sea. I will only add that the parish is one in which an awakening on truly evangelistic lines has been going on for years, and that the two wardens who have their places in the chancel, and who will presently light the candles and assist the priest in putting on the altar vestments, are lay preachers, and we are now ready for the service. The priest enters within the altar rails from the north side and kneels facing eastward, a little to the left or north from the midst of the altar, while the clerk, standing at the entrance to the chancel, reads the opening prayer, which begins:—"Lord, I have come into this Thy holy house." The opening prayer ended, a short hymn is sung. There is no giving out of hymns, the numbers being announced by movable letters on boards in several places in the church. The positions of the clergyman hereafter described are fixed by the rubrics, so that there is no confusion of "uses." The priest, facing the congregation, says:—"Let us humble our hearts before God and confess our sins." Whereafter he turns to the altar and says the confession of sins which ends with the well known words of the publican's prayer in the temple. This ended, the choir, which has its place in the gallery in the west end, sings a verse of the Litany, during the singing of which the priest, assisted by one of the wardens, puts on the surplice or alb which has hitherto remained on the altar. The priest then begins the Gloria in Excelsis, which is responded to by the choir. The usual Dominus Vobiscum, with responses, is then sung, after which follows the Collect for the day. While the Epistle and Gospel are read and the responses sung, the people stand; the priest, still facing the congregation, then says:—"Let us profess our holy faith," and turning to the altar recites the Apostolic Creed. Instead of "holy Catholic Church," the Norwegian creed has the words "Common Christian Church," an "emendation" inherited from the German reformers.

The creed being read, the priest leaves the alb on the altar and retires to the sacristy while a hymn is being sung.

Until a few years ago the gospel for the day was the only sermon text used, but two new series of texts have now been introduced, so that the gospel is read from the altar only during the years in which the new series are used, but every third year the gospel is read from the pulpit also. After the sermon the common Church prayer is read and followed by prayers for the sick and for those for whom banns of matrimony have been published. The people then rise while the Lord's prayer and the minor benediction are said. At this, and at the final benediction, the priest makes the sign of the Cross with his right hand. When baptisms have taken place, and after the singing of another hymn, the priest returns to the altar, the candles are lighted, and when the communicants are gathered in the chancel, the priest, now vested in alb and chasuble, reads the exhortation, in which the right and worthy receiving of the Holy Sacrament is explained and enjoined. The Lord's Prayer and the words of institution are sung. The elements are elevated at the proper places in the words of consecration, and at the words "Drink ye all of this," the priest turns to the people, holding the chalice in his hand. In distributing the elements, he says to each communicant, "This is the true body of Jesus," and, "This is the true blood of Jesus." Those who have communicated remain kneeling until the distribution is ended, and the priest then turning to the communicants, says, "The crucified and again risen Christ, Jesus who who has now given you His holy body and blood, by which He has made a full satisfaction for all your sins, He strengthen and keep you thereby in the true faith unto life everlasting. Peace be with you." This is repeated to each set of communicants. The bread used is wafer, sometimes with a crucifix stamped on it. The people take neither the bread nor the chalice into their hands.

It remains to be said that no theory as to the nature of the presence of Christ can be derived from the words of the Liturgy, although the fact is expressly and strongly stated, but the authorized catechism teaches that the true and real substance of Christ's body and blood is received with, in and under the bread and wine. Hymns and prayers now follow, and the priest having replaced

the alb and chasuble on the altar, gives the Mosaic benediction and kneels while the clerk reads the final prayers, and the service is declared ended, or "rung out" by a nine-fold toll on the bell.

What we have now witnessed is an evangelical High Mass, with celebration. Communion is, however, not frequent, and the term High Mass may be applied to the morning service without the celebration.

The liturgy directs that if the priest is an indifferent singer, or cannot sing at all, the parts to be sung are to be read by him.

Lastly, let me say that although Norway has saved from the wreck of the former church some marks of Catholic faith, and a good many of those practices which only after a long and patient struggle can be restored to our communion, we cannot look upon the religious organization of that country as a Catholic Church, while yet the name of a married monk figures as its official designation, and its bishops derive their authority from the hands of a deposed German presbyter, but it is to be hoped that if the High Church revival which is now making way in those northern fjords succeeds, and if the clergy of Norway can be made to realize the awkwardness of their position, the name of a sect will be dismissed, an Apostolic ministry obtained, and then, but not till then, may we speak of such a thing as the Church of Norway.

## Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

### QUEBEC.

LENNOXVILLE.—*Bishop's College.*—On Wednesday, June 24th, St. John the Baptist's Day, the usual early celebration of the Holy Eucharist was held in St. George's church, the Rev. Dr. Allnatt acting as celebrant. On Wednesday afternoon the corporation held a business session. The office of Bursar, vacant by the resignation of E. Chapman, M.A., was conferred on R. H. Tylee, Esq., who has been assisting Mr. Chapman for several years. Mr. Chapman, now venerable in years, though as willing to work, and as generous and cheerful as ever, is unable to fulfil the increasing duties of the office; he will retain the less onerous but equally honorable office of University Registrar, and retires as Bursar Emeritus. The corporation accepted the resignation of the Rev. Principal Adams, D.C.L., as rector of the school. The Principal still retains certain duties and powers in connection with the school, as the corporation wish to retain and emphasize the substantial unity of the whole institute, consisting of college and school, but the school will be worked as a separate department by the head master. The Principal will still be the Principal of the whole institution, as we said in these columns on June 25th, "Dr. Adams, the Principal, as head of the whole institution, will continue to watch over its interests and report on its condition." The present sub-rector, H. J. H. Petry, Esq., M.A., an *alumnus* of both school and college, and for the past 9 years an assistant master, has been appointed head master of the school. Dr. Adams came out from England in 1885 and found 62 boys in the school; at present there are 105. That the educational standard is well kept up is illustrated by the fact that G. Cory, one of the 4th form, has recently passed into the Royal Military College fourth in the examination, and this with scarcely any special preparation. In Quebec (his native city) Mr. Petry's appointment is hailed with great satisfaction. On Thursday, the 25th, there was an early celebration with the Principal as celebrant. At 9 a.m. the Alma Mater Society met for business. The President, Hon. G. B. Baker, M. P., was re-elected; Rev. J. Hepburn and John Hamilton, Esq., were elected Vice-Presidents, and W. Morris, Esq., Secretary. At 10.45 a.m. the annual convocation service was held in St. George's Church. Prayers were intoned by Rev. A. J. Balfour, M.A., St. Peter's Church, Quebec, and Rev. A. H. Robertson, L.S.T.; Canon Robinson, M.A., Sherbrooke, P.Q., and Canon Thornloe, M.A., Sherbrooke, read the lessons; the Lord Bishop concluded the service. The sermon was preached by the Principal at a short notice, consequent on the inability through domestic affliction of the Rev. R. D. Mills, Cowansville, to fulfil his engagement. The choir and clergy robed in St. George's school house, and walked in procession to the church, singing a processional hymn. At 2.30 p.m. the corner stone of the new school was laid. A short form of service



was read by the Lord Bishop, who proceeded to "well and truly lay" the stone in a workmanlike manner. The usual business of convocation was proceeded with. Honour degrees of B.A. in theology were conferred on Messrs. E. R. Wilson and N. M. Bayne; B.A. (option) on Messrs. R. C. S. Kaulbach and J. J. R. Norwood (son of the rector of Shigawake, P.Q.) A number of successful candidates for A.A. were presented to the chancellor and received certificates. The Chancellor gave an able and full review of the past year with its vicissitudes. The Lord Bishop gave one of his practical addresses, which teachers and students alike might equally benefit by, urging the necessity of thoroughness instead of discursiveness in study. The Principal's report embodied the substance of the examiners' reports. He feelingly alluded to the accidental death by drowning of Harold Young, a student. He stated that the College was sending out men this year of whom any College in the Empire might be proud. The success of the Rev. W. P. Yates, B.A., appointed Lecturer in logic and preparatory subjects, was referred to, and the highest anticipations were indulged in concerning the appointment of Dr. Allnatt to the charge of the divinity work. In the evening a conversazione was held in the hall. Mrs. Lomas received the boys on Wednesday at home, and in the evening Mrs. Adams held an "At Home." The very Rev. Dean Norman, who has been seriously ill at String's Hospital, Montreal, has so far recovered as to be able to return to his home in Quebec.

The Rev. Prof. Watkins sailed on Tuesday last by the Beaver Line for England, to spend the holidays among his friends.

*Compton Ladies' College.*—The closing exercises of this useful institution were held on Wednesday, June 17, at 7.30 p.m. Rev. G. H. Parker, M.A., presided, and with him on the platform were Ven. Archdeacon Roe, Rev. Canon Foster, M.A., and Jas. A. Cochrane, Esq., a member of the Corporation. The proceedings were opened by the pupils, who came into the room in military order, keeping time to the strains of a march played by Miss Prince, the Lady Principal. After the chairman had welcomed, in the name of the Corporation, the visitors, a splendid musical program was executed by the pupils. The Lady Principal presented her report, which showed everything to be most satisfactory and harmonious. The prizes were distributed by the chairman, after which Miss Jennie Dunn, on behalf of the pupils, presented Miss Prince, the Principal, with a flattering address and a well filled purse. Miss Prince made a suitable reply, in which she expressed the hope that during her absence in Germany, she would hear of the continued and increased prosperity of the college. Archdeacon Roe then addressed those present on the work of the college, past and present, and hoped it would continue to prosper as it had done. To show how the college had got on, he read the following brief financial statement:

The total receipts were in 1887—	\$2,774.17.
" " " " 1888—	\$3,130.99.
" " " " 1889—	\$4,748.46.
" " " " 1890—	\$6,305.45.

Refreshments were then served from 10 till 12 p.m., and the young people tripped the light fantastic till 1 a.m., when an extremely pleasant evening was brought to a close at Compton Ladies' College.

*LAKE ST. JOHN.*—On Thursday, July 2nd, an event of much importance to Churchmen in this diocese and in Canada in general, will take place at Pointe Bleue, when the new church for the Indians there will be consecrated by His Lordship the Bishop of Quebec. The chief points in the history of the mission are: about 100 Indians are members of the Anglo-Catholic Church, having come from the northern parts of the diocese, Moosonee, about 30 years ago. When Mr. Cummings went to Pointe Bleue as agent of the Hudson Bay Co., he found these people there. Mrs. Cummings assembled them at the post every Sunday for morning service for a few years. Two years ago the Rev. H. C. Stuart, M.A., Rector of Three Rivers, visited them, prepared a class of 17 for confirmation, and has visited them once a month since, although only a few Indians remain at the post the year round. The new church, designed by Mr. H. Stansley of Quebec, is a very beautiful piece of work, seating from 150 to 200 persons. The bulk of the money required for the work has been raised by the Rev. Mr. Stuart, by subscriptions.

#### ONTARIO.

*DUNROBIN.*—Our Rector, the Rev. W. H. Stiles, sailed for England on July 1st, to visit his mother who is in failing health. The prayers and good wishes of his people go with him.

#### TORONTO.

*The Work of S. S. J. D.*—It has been remarked that the work of the Sisters of St. John the Divine is limited to the hospital in Major street, and it is scarcely fair such an impression should exist, so it is proposed to give a short account of what they really are doing. Passing over, then, that grand work—one of the noblest Christian women can undertake—with all it has accomplished, the embroidery room will first engage our attention. This department has been in existence since the organization of the community, ever an active centre of industry and ability, and continually sending out the most beautiful and artistic work. Orders have been filled from many of the city churches, from adjacent towns and from other dioceses, for altar frontals, altar linen, stoles, surplices, cassocks, etc. The next undertaking was St. George's Home or Home for the Aged, opened about five years ago and given into the sisters' charge. It has accommodation for 12 or 13 and is always full, but a larger building is needed with room for an infirmary, and again, there are many old people applying for admission, so it is earnestly hoped an effort will be made to provide a more suitable home. This one is partly attached to St. George's parish, but the Government and the city council have each allowed it a grant. The sisters also do a great deal of mission work. They visit the poor and sick, comforting those who mourn, feeding the hungry, clothing the ragged and bringing young children to baptism. Dinners are frequently sent out to those who need them, and no poor man is allowed to go hungry from their doors. Then they visit on application whenever they can be of service, if at all possible to do so, whether it be to nurse soldiers wounded in the field of battle in the North-West, or to minister to the poorest in our city streets.

Last autumn they opened an industrial room in the Mission Hall in Phoebe street, and mothers' meetings and children's sewing and singing classes were held there all winter. These have been very successful, there being the names of 40 mothers on the books, with an average attendance of 30, and 75 children enrolled, with weekly attendance of 45. The Fuel and Clothing Club has been worked to great advantage among the mothers, and a Blanket Club as well. Mothers' meetings, conducted by the sisters, were held in the schoolroom of St. Stephen's church during the winter months. Then, for the past two years, children's sewing and singing classes have been very well attended in the mission room of the mother house, on Major street, and a Sunday school also. Through the kindness of friends a Christmas tree was given on Christmas Day, 1890, to both these classes. Boxes and parcels are put up from time to time and sent to special cases of distress in Muskoka and elsewhere. So it can be readily understood that the sisters can make use of anything.

A new and important branch has been opened lately in the mission house situated on Johnson avenue, in the new parish of St. Cyprian. The building is of two storeys, the ground floor being the sisters' residence, and the upper one, the full width of the house, opens by wide folding doors to the sisters' chapel, leaving a mission room capable of seating one hundred people. Here mothers' meetings and children's sewing and singing classes are already established, so far increasing every week. There is also a free dispensary for the poor open daily a great boon in that far north-west part of the city.

The dedication of this house was on May 8, 1891, at 11 a. m. Quite a number of friends gathered for the occasion, quite filling the mission room. The bishop of the diocese read an appropriate dedicatory service, which was followed by a celebration of the Holy Communion. The officiating clergy were: The Lord Bishop; the Rev. Dr. Bethune, warden; the Rev. J. C. Roper, chaplain; and the Rev. C. Shortt in charge of the new parish. There is a celebration of Holy Communion on Sunday, at 8 a. m., and a mission service on Wednesday, at 8 p. m. The sisters also have a Sunday school a 3 p. m. This is but a brief summary of the work carried on by the Sisters of St. John the Divine, but it suffices to show it is not confined to the hospital on Major street.—Mrs. HARDING.

*St. Mary Magdalene.*—A highly interesting lecture was given to a select audience in this tasteful little church on Manning and Ulster avenues, last Tuesday by Rev. D. J. Caswell, of Brantford. The subject was novel—the meaning of the outward sign of all church ornaments and symbols of the Christian faith. It was really an object lesson on the plan of manuals for Sunday-school teachers which the lecturer will forthwith publish. The rector, Rev. Charles Darling, presided, and on behalf of the audience conveyed their thanks to Mr. Caswell.

*CANNINGTON.*—The Annual Masonic Service was held in All Saints' Church on Tuesday, June 28th. A large body of Masons attended from adjacent lodges, filling the centre of the building, where the

services were conducted, at request, by the Chaplain, Rev. John Vicars. He read for lessons, 2 Chron. ii., and 1 Cor. iii., alluding to the work of both dispensations, in the one case under Solomon, erecting a material fabric, emblematic of the spiritual temple of which the master builder was Paul the Apostle. Under primeval dispensation, the Masonic order maintained the simpler truths of religion, weaving around them a magnificent system. In the new economy, the tendency was to substitute religious views for moral practice, and who would not prefer a morality without religion to a religion without morality, offensive alike to God and man. The Mason was bound to observe all laws, physical, moral, whether revealed by science or contained in the Written Word, and thereby tended to restrain the fanaticism of the age, which defied the natural and moral laws under pretext of religious devotion. The address, which was listened to with rapt attention, was closed by an allusion to our initiation into the world as a preparation for higher mysteries in an everlasting mansion.

*Ordination Service.*—At St. James' cathedral on Sunday the following gentlemen were ordained by the Bishop of Toronto: as deacons—Rev. W. M. Loucks, B.A., appointed curate at Peterboro'; Rev. G. F. Hibbard, B.A., curate at St. Mark's, Port Hope; Rev. Mr. Sheppard, rector of Coldwater; Rev. Mr. Heathcote, rector of King; Rev. H. C. Dixon, curate at Church of Ascension; and Rev. H. V. Thompson, B. A., and Rev. Mr. McCann have not yet been appointed. As priests—Rev. F. W. Kennedy, rector of Bolton, Rev. T. A. Kuhring, curate church of Redeemer, Toronto; and Rev. Shields Boyd, B.A.

*St. Simon.*—The Rev. Mr. Oliver, curate of this church, concluded a series of three sermons on the Prodigal Son, Sunday, June 28. He handled his subject in a masterly manner and drew golden lessons from that imperishable story. St. Simon is rapidly gaining celebrity on account of its bright and beautiful services, its surpliced choir ranking among the best trained and most perfect in Ontario. The congregation is very select, and everything pertaining to this quaint, out-of-the-way little edifice is very churchly.

#### HURON.

*Confirmations.*—During the week beginning June 21st the Bishop of Huron visited a number of parishes in the county of Brant. A large number were confirmed in Brantford, where the Rev. A. K. Griffin is doing an excellent work for the Church. The Bishop spent two days on the Indian Reserve, confirming thirty young people in the churches of St. Paul and St. John. He was the guest of the Rev. D. J. Caswell, B. D., at Kanyenga Rectory, and after a pleasant visit next went on to Onondaga Mission and spent Sunday at Mrs. Elliot's, at Tuscarora Parsonage, and confirmed a number of candidates who had been prepared by the Rev. G. M. Cox. The next place visited was Mount Pleasant, where the Rev. J. P. Curran is doing good work. The Bishop went on to Paris the same day and confirmed a number of candidates at the evening service, prepared by the Rev. A. Brown, B. A. The next day the Bishop returned to London.

*St. Mary's.*—In preaching recently upon "Some Thoughts from the Life and Death of Sir John Macdonald," the rector said, "I also gather from his worship at St. Alban's church a lesson of toleration and of love. In a Church of England that is commonly known as 'high,' both Sir John and his wife found a service just adapted to the needs of their souls. At the holy table of our adorable Lord they partook of the emblem of His broken body and out-poured blood. The ritual is not quite what we have here. You or I might not desire it or need it. Yet to them it appeared to be a necessity. I hate the terms 'high' and 'low.' The devil is striving to mar Christ's work, and to set those of the same household of faith against each other."

A garden party was held a few days since by the Women's Aid Society of St. James' church, in the beautiful grounds of W. & J. Hutton. There are but few grounds so lovely. Eighteen and a half acres of fine trees, of well-kept lawn and handsome flowers, with a conservatory of choice flowers, forms one of the most attractive grounds in Western Ontario. The grounds were lit by the electric light. Proceeds over \$73.

Mrs. F. S. Hill has presented St. James' church with two handsome chalices.

A branch of the King's Daughters and Sons has been formed in connection with St. James' church. Mrs. Davis, of New York, corresponding secretary of the order, gave an address in the church lately, which was thronged. There are thirty-nine members, one of whom, Mrs. F. S. Hill, is the oldest member in Canada. Mrs. W. J. Taylor, wife of the Rector, is president.



**POINT EDWARD.**—The Masonic Fraternity of Bismark Lodge, No. 419, Point Edward, and visiting brethren from Sarnia, Port Huron and Fort Gratiot, celebrated the anniversary of St. John the Baptist by attending divine service in St. Paul's church. The service was conducted and sermon preached by Rev. Bro. Wm. Stout, incumbent of the parish. The service was participated in by the brethren and congregation with deep earnestness, and the discourse listened to with rapt attention, and for its depth of thought and practical utility was pronounced by even the older brethren to be one of the ablest they had ever heard. The large number of the brethren present was very gratifying. On the following day the W. M. called on the Rev. Bro. Stout and presented him with a substantial and liberal recognition of their kindly esteem, accompanied with a resolution of their appreciation, tendered by the lodge, for his services on the occasion.

**BERLIN.**—The Rev. John Downie has recovered from his attack of bronchitis. It is probable that the addition to St. John's, forming virtually a new church, will be proceeded with this summer.

Miss Louise Edwards, who for nearly three years has been a most faithful teacher in the mission Sunday school in Waterloo, was, on the eve of her departure for Vancouver, where her parents are settling, presented by the S. S. children with a gold bracelet, together with an address referring in high, but not too high, terms to her valuable services as teacher and organist, and her many acts of kindness to the scholars. Miss Edwards will be very much missed in the Sunday School, and carries with her the best wishes of all.

#### RUPERT'S LAND.

**WINNIPEG.**—The Women's Auxiliary held their annual meeting in Holy Trinity school house on June 23rd. The sermon was preached by the very Rev. Dean Grisdale from the 4th chapter, 3rd verse, of St. Paul's Epistle to the Philippians, "Help those women which laboured with me in the Gospel." The Dean spoke most forcibly of woman's capabilities, influence and mission in the Church. After the sermon followed the Holy Communion; about 60 members of the Auxiliary remained for the Blessed Sacrament; Archdeacon Fortin and the Rev. S. McMorine, Portage la Prairie, assisted the Dean in the service. Speeches, bearing chiefly on Indian work, were made by the Rev. W. Burman, of St. Paul's Industrial School, Archdeacon Fortin, and the Rev. S. McMorine. Very interesting and satisfactory reports were read by the corresponding and recording secretaries. The following are the new officers elected for 1891: President, Mrs. Grisdale; 1st Vice-President, Mrs. Fortin; 2nd Vice-President, Mrs. Thos. Clark; Recording Secretary, Mrs. A. F. Patton; Treasurer, Mrs. H. T. Leslie. The Executive Committee of the diocese have appointed the Rev. H. T. Leslie, B.A., Immigrant Chaplain, Secretary *pro tem.*, vice Dean Grisdale resigned.

**All Saints' Church.**—The Rev. H. A. Tudor and family are leaving for Ottawa shortly for a few weeks vacation. A most successful mission in All Saints' Church, conducted by the Rev. H. Wesley, of St. Chads, Everton, has just been brought to a close.

**Holy Trinity Church.**—The Rev. J. W. B. Page has resigned the curacy of this church; he will proceed to England in a few days with his family. We understand that the Rev. W. Yates, of the Montreal Theological College, is coming to assist at Trinity Church during the summer vacation. The Rev. B. C. Davidson Houston, vicar of St. John's, Sandmont, Dublin, preached in Holy Trinity on June 14th. Mr. D. Houston brought out a large party of immigrants to Manitoba.

**St. Andrew's.**—The Rev. J. K. Matheson, B.A., of St. John's College, was inducted into this church by the bishop on Sunday last. The Rev. B. McKenzie, who had temporary charge during the winter, is leaving for Touchwood Hills, his new field of labour.

Rev. Mr. Scott, of St. Luke's Mission, Fort Vermillion, in the Peace River district, is visiting friends at St. Andrew's, having arrived there the other day from the north. Mr. Scott brought down his two children to attend St. John's school. He left home on May 12th, travelling in the five weeks about 1,750 miles. Mr. Scott says the climate of the Peace River district is much similar to that of Manitoba, "minus the blizzards." The soil is well adapted for the cultivation of grain, which has been grown with much success. In proof of this statement, Rev. Mr. Scott has with him several excellent samples of wheat grown in the far north, a small quantity of which has been left at the *Free Press*

office, where it can be seen. The Peace River country is described as park-like in appearance; good prairie, dotted with small bluffs. Hay is plentiful, and cattle thrive well there, although stabling is necessary for a good portion of the year. Rev. Mr. Scott returns north to resume his mission work about September 1st. On his way home he will attend a meeting of the synod at Lesser Slave Lake.

**HEADINGLY.**—The Rev. A. E. Cowley has left for San Francisco on business in connection with the C. M. S. During his absence, Mr. Williamson, a student of Wycliffe College, will take charge of this parish.

**SHAFTESBURY HOME.**—Capt. Brooks, manager of the Feltham Industrial school, Middlesex, England, will arrive in a few days with a large number of boys to be placed with farmers in Manitoba and the North-West. The lads will remain a short time in Shaftesbury Home before being placed out. This Home was only started last year, and is supported by the Children's Aid Society of London, England. The Rev. H. T. Leslie is manager.

### British and Foreign.

The sum of £18,000 has been raised in response to Bishop Maclagan's 'quinquennial appeal' for £20,000 in connection with the Lichfield Diocesan Church Extension Society.

A new altar table has just been placed in St. Paul's Cathedral, the gift of Mrs. Ambrose, sister of the late Dr. Liddon. It is made of ebony, with three medallions of brass.

It is reported from Warsaw that the Government is making every effort to reduce the number of Roman Catholic churches and convents, especially in the south-western provinces near the Austrian frontier.

The annual meeting of the E. C. U. was held on Tuesday afternoon at Prince's Hall, under the presidency of Viscount Halifax. The report stated that the number of communicants who had joined the Union during the past twelve months was 4,032, of whom 232 were clergymen, and the total number on the books was 32,975. The report, after some discussion, was adopted.

A site has been purchased in Boston, at a cost of £6,000, for the erection of a church, dedicated to St. Augustine, for the colored people under the care of the Evangelist Fathers.

The first section of the Jaffa and Jerusalem Railway, viz., up to Ramleh, was opened for traffic on Sunday week.

The appeal for funds in aid of the saving of the historic tower of St. Michan's Church, Dublin, has been generously responded to. The building is one of the most famous landmarks of old Dublin, and if it were suffered to fall into ruin it would be a great reproach to the citizens of Dublin.

At a recent meeting of the executive of the Church of England Temperance Society, the Bishop of London was unanimously appointed chairman in the place of Rev. Canon Ellison, resigned. His Lordship signified his acceptance of the post, but, owing to the impossibility of regular attendance at committee meetings, requested the appointment of a deputy chairman, and Bishop Barry was unanimously elected to that office.

The Duke of Newcastle has transferred his right of presentation to the living of Worktop to the Canons of the Society known as Cowley St. John, who are at present engaged in building the first wing of the new college at Worktop for the education of middle class boys. The living of Worktop is worth £360 a year, and the extra grant of £100 to the Vicar for conducting services at Clumber has been withdrawn since the Duke appointed a resident chaplain.

**CHICAGO.**—*Ascension.*—An anonymous friend of the parish has just given a check for \$2,000 towards paying off the debt on the church. In a quiet unobtrusive way the Church of the Ascension is doing a good work on the north side of the city. Both the rector, the Rev. E. A. Larrabee, and the assistant, the Rev. R. R. Upjohn, have made for themselves hosts of friends by their hard and self-denying labors.

**OXFORD AND THE WOMEN OF INDIA.**—Lady Dufferin's great movement for supplying female medical aid to the women of India is to be specially recognized and honored in Oxford. Recently the Vice-Chancellor of the University, with the Doctors, Proctors, and Heads of Houses, received Lady Dufferin at the Divinity school, where a procession of the Sheldonian Theatre was formed. The mayor of Oxford and the aldermen, in their robes, took part in the procession. A host of distinguished people were present.

**ST. CUTHBERT'S, EARL'S COURT.**—During the last twelve months between twenty and thirty, chiefly ladies, of the congregation of the above church, have been engaged under the tuition of Mr. Kuchemann of Bedford Park, in carving a series of diaper patterns for the enrichment of the aisle walls. The portion completed around the two windows next the Lady Chapel has now been fixed, and promises to add greatly to the appearance of the interior when the whole series is finished. This is believed to be the first recorded instance of ladies having carved any part of the stone work in a sacred edifice, and it is hoped others may be induced to join in the work, as much remains yet to be done.

The general ecclesiastical tendency of the Anglican Church in America being in an altitudinous direction, we do not hear of prosecutions for extravagance of ritual. But orthodox churchmen are very active in bringing to book latitudinarian clergymen. The result of the MacQueary case was eminently satisfactory, and offers a hopeful precedent in the action taken against the Rev. R. Hebert Newton, who, it is said, had denied the doctrines of the Incarnation and Resurrection. Bishop Potter, of New York, has made prompt reply to the presentment which has been made to him, and announces his intention to take up the matter.—*The Lock.*

A singular experiment recently took place in Palestine to test the accuracy of Dr. Colenso's statement that the people of Israel assembled in the valley between Mount Ebal and Mount Gerizim could not hear the curses and blessings delivered from the heights above them. A party, it appears, was travelling in the neighbourhood of these mountains, and two Scotchmen ascended Mount Ebal and two Welshmen Mount Gerizim, while the rest of the party remained in the valley. One of the Scotchmen read the curses, and from the opposite mountain a Welshman read the blessings. Both were easily heard below, where the party added the amens. Both readers were perched upon natural platforms near the summits.

On Sunday, at St. Margaret's, Westminster, Archdeacon Farrar, preaching to a crowded congregation, said that at an annual expense of £600,000, 78,000 in-patients and 1,158,000 out-patients were treated at the hospitals and dispensaries, and more than 6,000 beds were daily occupied by the sick and injured. It was said that there were 1,088 different forms of disease to which the human frame was liable. When they thought of the helplessness of childhood, the liability to accident and sickness, and hereditary infirmities—when they remembered that the air was rife with the germs of disease, and that often the water was tainted with pestilence—the wonder was that they lived so long and enjoyed such good health. For the sick, the helpless, the diseased, the injured, he pleaded that morning to all true Christians to give liberally, not with measured charity, but with open hands and grateful hearts.

**SYDNEY.**—The Diocesan Synod of Bathurst has met during the past week. The Bishop (Dr. Cambridge), in his address, said that since the foundation of the diocese in 1870 its nineteen clergymen had increased to forty, while the population of 50,000 had become 100,000. But it must be remembered that many of these clergy have to cover a very large area in the case of a comparatively small but very widely scattered flock. The bishop himself speaks of having already travelled 5,000 miles, exclusive of railway journeys, in the confirmation of 1,458 candidates. With respect to the election of future Primates, the bishop inclines to the senior bishop of each province becoming the Metropolitan, simply by virtue of his seniority, and the senior Metropolitan becoming the Primate.

It is with much pleasure that we chronicle the following instance of brotherly unity. St. Paul's Church, New Orleans, was lately destroyed by fire. Immediately afterwards the Presiding Elder of the St. Charles Avenue Methodist Church in that city wrote a letter, placing his church at the disposal of the congregation of St. Paul's, "to use it in your own way, as though it were your own." His letter was of an exceptionally cordial tone and character.



He said, "We expect you to take full possession of our church next Sunday, and use it all the time you want. . . . The entire morning will be yours. The church is at your disposal any day or night during the week. All these arrangements can continue for any length of time you desire." One thing only was expressly stipulated, that no proposal to pay any rent should be made. The offer was accepted in as frank a spirit as it was made. The minister of the St. Charles Avenue Methodist Church has shown delicate tact in offering help in time of need, which is good and pleasant to tell of.

True to the traditions of the Vicars of Leeds, Dr. Gott, Dean of Worcester, has been raised to the episcopal bench. He will succeed Bishop Wilkinson at Truro. Twenty-nine years' work as a parochial clergyman, and five years as Dean of a cathedral, certainly ought to prepare a man, if anything can, for ruling over a diocese such as Truro, where pastoral qualities are especially demanded. These qualities the Dean of Worcester is universally believed to possess. He is a strong Churchman, as his little book, *Parish Priest of the Town*, amply testifies, and the appointment will generally be recognised as a good one. Dr. Gott is the fifth Vicar of Leeds, who in the present century has been promoted to high office in the Church. Dr. Hook was made Dean of Chichester, Dr. Atlay is the present Bishop of Hereford, Dr. Woodford was appointed to the See of Ely, Dr. Jayne is now Bishop of Chester, and now Dr. Gott goes to Truro. This is a goodly record, and the present Vicar of Leeds (Dr. Talbot) will in all probability presently follow in the same path as his predecessors.

Everyone interested in the archaeology of Palestine will regret to learn that the famous "Siloam inscription" has been cut out of its place in the rock tunnel and carried away. It was broken in removal, and the fragments are reported to have been sold to a Greek of Jerusalem. On receiving this intelligence the Executive Committee of the Exploration Fund forwarded to Hamdi Bey a resolution expressing their regret, and the hope that immediate steps will be taken to secure the fragments. Fortunately, an accurate copy of this inscription has been made and published by the Fund. The occurrence shows how valuable the work done by the Fund has been in preserving records of monuments which are in daily danger of being destroyed. The Rev. W. Ewing, of Tiberias, reports that the gateway of the small synagogue at Kefr Birim has disappeared, but that the stone bearing an inscription has been preserved.

No one has done more than the late Mr. Peabody properly to house the respectable poor of London, and thus to help them to become comparatively refined in their habits and homes. The twenty-sixth annual report of the trustees of the Peabody Fund, which has just been issued, shows that 11,275 rooms, in which 20,462 persons reside, have been provided; the average rent of each room is a trifle over 2s. per week. Mr. Peabody's gifts amounted to half a million of money, and to this sum the trustees have added by way of rent and interest, nearly an additional three-quarters of a million. Usually the healthiness of such dwellings is better than that of London generally, but the epidemic of last spring made the death rate of last year rather more than the average. The work, large as it is, is but the veriest particle of what has to be done to raise the toilers of our cities, and to send fresh light into their poor homes.

### 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.

N. B.—If any one has a good thought, or a Christian sentiment, or has facts, or deductions from facts, useful to the Church, and to Churchmen, we would solicit their statement in brief and concise letters in this department.

### Public Schools of England.

SIR,—The following figures are the average attendance in the public schools of England (elementary) for year ending August 31st, 1890: Church schools, 1,680,596; board schools, 1,457,358; British, &c., 254,878; Roman Catholic, 198,285; Wesleyan, 181,805; total, 3,717,917. Board schools are equivalent to our "public schools," and the others to our "separate schools."

Voluntary contributions are: Church schools, £589,640, £7,600 increase; British, &c., £79,723, £3,400 decrease; Wesleyan, £17,253, £62 increase; Roman Catholic, £70,911, £3,500 increase.

M.

### The Cottage Hospital for Springfield Mines.

SIR,—I very gratefully acknowledge the receipt of a particularly valuable gift of thirteen pair of blankets from the Church Women's Mission Aid, of Toronto, obtained for us through the kind offices of Rev. Dr. Sweeny. Cottage Hospital work appeals strongly to the sympathies of the daughters of the Church, and in this instance the response has been very cheering. We need a large supply of towels, and also about thirty counterpanes. There may be many ladies who would consider it a privilege to contribute these articles in the name of Him who said that "Inasmuch as ye do it unto the least of these My brethren, ye do it unto Me."

I also thankfully acknowledge the receipt of \$21.49, an offertory from the Church of Epiphany, Parkdale, Ont., per Rev. B. Bryan. Total from Canada, \$767.93. Amount required, \$4,000. We evidently shall not be able to begin the building this year, unless some kind friends send in very generous gifts.

W. CHAS. WILSON.

Springhill Mines, N. S., June 25th.

### Cardiff and Monmouth Mission.

SIR,—About the beginning of March last, you were kind enough to insert an appeal from me for the recovery of a sum of money, viz., \$785 spent out of my savings upon my mission for its permanent benefit. The sum so spent procured ground for a new church, Sunday school, parsonage, stable and necessary outbuildings, all of which had to be obtained to place my labours on a firm foundation.

The appeal was issued on the advice of the Mission Board, backed by a warmly appreciative letter from the Bishop. In response I received the sum of \$1 (one dollar) from "M.R.," although my appeal was inserted in two Church papers.

I then had the appeal reprinted from the *Evangelical Churchman* and sent out about 120 copies, one to each of the "W. A." branches of the diocese, and the rest to friends and prominent Churchmen. The result was as follows: W. A.'s—Cobourg, \$8; Cobourg (D. & F.), \$10; Bowmanville, \$11; Brampton, \$3; total, \$32. Messrs. Lockie, \$5; Beverley Jones, \$1; F. W. Kingston, \$10; W. T. Boyd, \$10; Jenkins, \$1; Thos. Hodgins, \$5; S. B. Kirkpatrick, \$2; J. W. G. Witney, \$10; E. T. Carter, \$2; Mrs. Bradley, \$2.20; Mr. Worrall, \$5; total, \$53.20. St. Mark's, Parkdale, offertory, \$20.20; total, \$106. Balance to be recovered, \$679.60.

I once more appeal to friends of "Missions," as I am totally unable to bear this loss. I appeal not only to the sympathy, but to the honour of Canadian Churchmen, not to permit me to return to England without this money, which has produced results for which I have been thanked by the Bishop, the Mission Board, and the Colonial and Continental Church Society, which sent me out to this post.

I am sorry to tell my friends that my dear wife's nervous system has been completely shattered by the many difficulties encountered in our backwoods' mission work. Away from home, away from friends, from medical advice and the means of obtaining suitable nourishment, she has at length succumbed, after three years and a half bravely fighting alongside her husband. How is it that the hearts of our people seem only to beat in loving sympathy for heathens, while their own flesh and blood lie neglected at their doors?

The doctor, to whom at great expense I have taken my wife, says, "take her to England as soon as possible, or at all events where she can be among friends, and have what is necessary." But how is this to be done if our friends neglect to refund me the—after all—small sum of money spent for the good of the Church, a sum, however, which means everything to me?

I am not lacking in faith. I still believe that the bread cast upon the waters will return if only our friends are made acquainted with our needs. About such the Lord Bishop knows fully. Help can either be sent to him to be forwarded to me, or direct to the Parsonage, Essonville. My case is urgent; may God lead you to give as your hearts prompt.

ARTHUR E. WHATHAM,

Essonville, Ont., June 30th, 1891. Missionary.

### The Chief Sin Left Out.

SIR,—The Committee of the Presbyterian General Assembly, appointed to report on the State of Religion, submitted a series of questions to the various Presbyteries of the Church; got the answers; and reported to the Assembly lately held at Kingston. One of the questions so submitted was this: "What are the prevailing evils in your community, and how do they affect the life of the Church?" In the answers, *Intemperance* stands first. Then comes *Indifference*; then *Mammonism*. After these, Sabbath-breaking, profane swearing, gambling, dancing, euchre parties, horse-racing, politics, denominational rivalry, &c.

I suppose most candid people will admit that these

evils, except perhaps dancing. I have no desire to find fault with the list as to what it contains; but I think it omits one or two deadly and very general evils. These are *Theft*, in two forms; theft of cash and theft of character. I suppose that were I to affirm that these two deadly crimes are daily committed everywhere, I should raise a storm of indignation from Halifax to Vancouver. Let the tempest howl. In every community there are men who will over-reach and defraud when they see a safe opportunity. And what is that but theft? And in this respect society grows worse every day. This kind of theft takes on a thousand forms; is also in diametric opposition to genuine religion.

Then there is tongue-theft, the petty larceny of character. How comes it that this sin so generally goes scot-free at the hands of the popular preacher? Were I asked to graduate crimes and iniquities, as to their heinousness, I am not quite sure that the slanderer would not take precedence of the murderer! Why? Because the one robs a man of his natural life; the other robs his life of *its* life. Which is the greater crime? There is no sin against men more injurious than this; and therefore none more hateful to a God of Love. Drunkenness is sensual; detraction is devilish. Is there a village in Canada free from this deadly evil? If so, I should like to end my days there. If any Presbytery has such a spot within its limits, it owns an Eden easily convertible into a Christian Mecca, towards which tens of thousands of the slander-scathed would gladly go on annual pilgrimage. The slaughtering of intemperance are vast; the butcheries of idle or venomous tongues are simply inconceivable. I am quite sure that a good half of all the human misery in so-called Christian communities, is caused by the human tongue "set on fire of hell."

The truth is, the pulpit voice needs retuning; the current code of morals had better shake off its human additions, and come back to Sinai and that other mountain. The very soul of morality is *Love*; the essence of Christ's religion is *sacrifice*. The land called in the celestial geography selfishness, is the outermost but one in God's empire; that one is Gehenna. The cheat and the slanderer live out there. Perfect selfishness would be perfect sin; they have that in the *Pit*. Universal and utter unselfishness means Paradise.

There is no use in cutting off the heads of thistles. The formidable list of moral disorders has but one remedy—the spirit of *love*. When each man, the world over, aims at his neighbor's good quite as much as at his own, all those evils shall vanish. I fear that day is far off. The god of the age is hard cash. The crowning sin is theft—of reputations. The first thing Satan did on earth was to slander God. His name is *Slanderer*. In the new code drunkenness stands first, and it is a foolish, debasing, brutish vice. But it stops at the swine. Gets no lower. Slander is fiendish. It germinates in the *Pit*. Its root is not so much in human nature as in the *fiend's* nature. And its hot breath smites us everywhere. Why did the Presbyteries leave it off the list? If the clerical energy wasted on weeds-tops were expended on digging out the *root*, would not the harvest be better than it is?

J. M.

### Our Indians.

SIR,—Few people know with how much eagerness I scan each issue of our Church papers and magazines to find anything favourable in regard to our work among the Indians. The Indians always seem to me here in Canada to be left out in the cold, so few seem to take any real interest in them. Over and over again have I longed that we had a Bishop Whipple or a Bishop Hare to champion the Indian cause, as they have over in the States. It was with feelings therefore both of surprise and pleasure that I read Bishop Anson's letter in your issue of June 11th. The Bishop just strikes the key note that I with my unmusical ear have been trying to strike for years past. Let our Canadian Missionary Society become a true missionary society with a distinct two-fold object—(1) the conversion and Christian training of heathen Indians, (2) the caring for and helping of our poor backwoods settlers. There would be, I believe, an immense reversion of feeling in favour of our so-called Domestic and Foreign Mission Society if only it would adopt a clear, unmistakable missionary name and undertake a clear unmistakable missionary work such as the Bishop has defined. The C.M.S. has commenced withdrawing 1-20th of its annual grant to our Indian missions in the North-west year by year. I am glad it is doing so. It is not the work of England but the work of Canada to support our Indian missions. I have been urging and urging that the Canadian Sunday schools throughout the Dominion should make our Indian missions, and especially the training of the Indian children, their own specific work. Each diocese, as the bishop says, has its own mission fund for the support of its own diocesan work,—and when people are asked to contribute



money over and above what they give to the mission fund, it should be, I think, plainly and distinctly stated for what their money is required, otherwise they will not give. Surely there would be infinitely more interest aroused and the funds of the society would be infinitely increased, if instead of so much confusion being left on the mind about Domestic this and Foreign that and about paying back complimentary sums to the English Societies, it were put fairly and squarely before our Church people that the Missionary Society of Canada has but two great objects before it, (1) the conversion and training the heathen Indians, (2) the support of missions among the backwoods settlers.

In regard to my own work among the Indian children, my Shingwauk and Wawanosh Homes here in Algoma, my Homes at Elkhorn, and my prospective Homes at Medicine Hat, I may say I am just waiting the opportunity to remove the reproach and stigma which at present seems to rest upon them on account of their independent character, by handing them over to such a society the moment it is prepared to undertake them. It seems to me that events are at present shaping themselves under Almighty God's providence for the taking of some such course. The burden of my Homes for the Indian children has become too heavy for me, the responsibility too great. Our funds, instead of increasing with my increased work, are at present decreasing. My scheme for carrying on Homes for Indian children in three different dioceses, with a local advisory committee at each point, I fear will scarcely work so long as all the responsibility of providing suitable employees, gathering in the pupils, and meeting the expenses, rests with myself. It is too much to expect that the Church at large will have such confidence in an individual as to place in his hands funds sufficient for carrying on so extensive a work; and, for myself, I do not wish it. I am prepared, ready, anxious to give over the whole of my work for Indian children to the Missionary Society of Canada, if it will accept it and make provision for carrying it on. I would take this opportunity of urging that the Board of Domestic and Foreign Missions will prepare itself to take action in this matter when it meets again in October. Let it undertake the entire responsibility of these Homes for Indian children—both mine and any others in the North-west that would wish to place themselves at the same time under its fostering care.

I have made this *bona fide* offer now here openly in the Church papers. I see no probability of being able to carry on my work on its present lines through another winter unless our funds are very largely augmented. So far as I can see, it must be one of three things. Either, (1) the Canadian Missionary Society must take over these Indian Homes. Or, (2) more funds must be placed in my hands to enable me to carry on the work. Or, (3) the Homes must be closed. I hope it will not be the last; I am not at all anxious for the second; nothing I believe could be better both for the Indian cause and for the Church at large than for our Missionary Society to take upon its own shoulders the responsibility and maintenance of this and all other Indian work.

Will not others who with me really care for our poor Indians, make it a special subject of prayer to Almighty God that at the next meeting of the Society in October there may be a great change made not only in the name, but in the spirit and work of our Missionary Society, and that the Indian work which has been so long neglected may be brought to that place in the forefront which surely it has the right to occupy?

EDWARD F. WILSON.

Shingwauk Home, June 14th, 1890.

## Notes and Queries.

SIR.—What is the Scotch Church in Canada?

SCOT.

*Ans.*—It is non-existent. The title is sometimes used, partly in ignorance, and partly in the desire to make controversial capital out of a name. Its only possible equivalent is Presbyterianism, but in Scotland there are at least three strains to this line, and the three ecclesiastical bodies are barely on speaking terms. Each has its own short history, but none of them dates farther back than 1690, when William III. found the heads of Presbyterianism more readily compliant than the Bishops, and adopted its assistance and polity as a convenient move on the political checker-board. Thus its establishment in Scotland was on no religious basis, but wholly and boldly Erastian. Feeling that in union is strength, the three chief Presbyterian bodies of Scotland have come together here under the one legal designation of The Presbyterian Church in Canada, and this possibly sends commissioners or representatives to all the three General Assemblies that meet annually in Edinburgh.

## Sunday School Lesson.

7th Sunday after Trinity. July 12, 1891.

THE COMMUNION OFFICE.

We are now come to the most solemn service of the Church. The Office, or Order, for the Administration of the Lord's Supper, or Holy Communion. It is called "The Lord's Supper," because it was instituted by our Blessed Lord at the Passover Supper, celebrated by Him the eve before His crucifixion. (S. Matt. xxvi. 20, 26-28; St. Mark xiv. 14, 17, 22-24; St. Luke xxii. 13, 19, 20; 1 Cor. xi. 23-26.) It is called the Holy Communion because in this holy rite we are united with our Blessed Lord (1 Cor. x. 16), and also with our fellow Christians (1 Cor. x. 17.)

Great controversies have raged for many ages past, and still rage amongst Christians, as to doctrines connected with the Holy Communion. It is neither right nor expedient to enter upon such questions here. Rather let us seek those things that "make for peace."

First, then, as to those facts connected with this service which are admitted by all Christians, with but few and insignificant exceptions. There is no doubt, or at least no reasonable doubt, that our Blessed Lord has commanded it to be observed. Disobedience was the first sin, and it is a sin that still prevents a good many Christians from doing as Christ has commanded them, when He said "Do this in remembrance of me." It will not be a very satisfactory excuse to offer for our disobedience, "that we entertained very orthodox opinions about the doctrine of the Holy Communion," while habitually neglecting to fulfil our Lord's plain command.

2. It is intended as a bond of union between both our Blessed Lord and ourselves, and also between us and our brethren. How wrong therefore it must be to make any differences of opinion as to questions of doctrine concerning the Holy Communion an occasion of bitterness, wrath or unkindness, towards our fellow Christians. For the Church of England, the Holy Communion is celebrated in all our congregations in the same words. In some congregations there may be some differences of ceremonial or more or less singing than in others; in some, hymns may be sung and in others not; but notwithstanding this the service is essentially the same in all, and the private opinions of those who compose the congregations cannot alter it.

3. All who devoutly participate in this Holy Communion, must partake of the same benefits which our Lord intended to confer on His faithful disciples. He will hardly suffer even our misbeliefs, or misappreciation of these benefits, nor our want of understanding how or in what manner they are conferred, to prevent us from receiving them. The Catechism tells us that the benefits conferred are "the strengthening and refreshing of our souls."

4. As to the objects of the Holy Communion. Our Lord has commanded it to be observed "in remembrance of Him." It is, therefore, a solemn memorial of Him. (See *Prayer of Consecration*, "Did institute, etc.") And St. Paul also declares that it is a showing forth of our Lord's death until He come, *i. e.*, until His second coming in great majesty (1 Cor. xi. 26.) It is shown forth before God the Father" (See *Prayer of Consecration*, "Who made there," etc.), and it is also shown forth before men. His all sufficient sacrifice is pleaded before the Father, and men are at the same time reminded of the Atonement our Lord has made upon the cross.

5. St. Paul also declares that it is the Communion of His Body and Blood, *i. e.*, a means whereby we who partake of the Sacrament are brought into union with His most precious Body and Blood, 1 Cor. x. 16; or as the Prayer of Consecration expresses it, we are made "partakers of His most Blessed Body and Blood," and also by reason of our being partakers of the same sacramental food we are also brought into union with each other (1 Cor. x. 17). Under the old Mosaic dispensation they who offered sacrifices, in some instances partook of the sacrifice (Lev. vii. 6, 15.) So it would seem that in the Holy Communion our Blessed Lord is pleased to make us partakers of the all sufficient sacrifice which He has offered once for all, for our redemption. We may not be able to understand how He does this, but it is not necessary that we should.

6. We have the fact that this Holy service has been continuously observed in the Church ever since Apostolic times (see Acts. ii. 42, where it is called "the breaking of bread"), and it is to be continuously observed in the Church until our Lord's second coming to judge the world.

When the murderers of Bishop Patteson laid his body in a canoe, and placed a palm in his dead hands, they little knew they were showing forth one of the most beautiful truths of our faith: that through suffering and death, the kingdom of peace and life is won.

## Family Reading.

Seventh Sunday After Trinity.

UPRIGHTNESS.

"A soldier can be known by his firm, regular step, and by his upright bearing."

Do you remember this sentence in our last reading? Well, I believe we shall see that a Christian soldier is known also by his "upright bearing," or "uprightness," whichever you like to call it.

A good many people are, we hope, honest and trustworthy. But for absolute uprightness we want a Christian. For instance, let us think for a few minutes of this one thing—the keeping of promises.

Now promises may be made either about little things or great. They may be about serious and important matters, or very trivial ones. They may be about things that have to do with your whole life, or may be about things that only matter for a single day. Well, that makes but little difference as to the principle concerned—a promise is always a promise, and it ought to be kept.

Yes, a promise is something sacred; I don't think it is too much to say that. Now let us see what sort of promises are easy to keep, and what sort of promises are *not* easy to keep. For the ones that are not easy to keep are the trial, are not they? Ah! it takes a Christian to keep those, as we shall see.

Suppose an uncle of yours said to you one day, that if you would go to his house on such an afternoon he would give you a present. You eagerly promise to do as he asks; and you find it remarkably easy to keep that promise, do you not? But suppose you made another sort of promise, to take a book to a poor lame man a mile off on one particular evening. Suppose it came on to rain, and a capital indoor game was beginning just as it was time to set off; well, it would be rather hard to you to keep that promise, wouldn't it? But that is just the test. A soldier of Christ will keep a promise he has made because he loves uprightness, because he won't go back from his word, even if he has to give up something pleasant in order to keep it.

Take another instance.

Suppose you are asked to a friend's house on such a day, and you accept the invitation. Now accepting an invitation always means making a promise, doesn't it? Well, then, it might happen that after you had promised your friend you are asked to join in a very pleasant excursion on the very same day. You very much prefer the excursion to the quiet party at your friend's house; you call it in your own mind a "slow affair" as the other tempting note lies open before you. Now what is to be done?

Two courses he open to you. One is to break your first engagement, and accept the pleasant excursion. "It's easily done," you say to yourself. "They won't mind. I really can't lose such a delightful chance just because I promised—" Here you stop short, for that word "promise" is suggestive. A promise must be kept, not broken. Once made, it can't be unmade. You have said you will go to your friend's on Thursday; well then, be resolute, and keep your promise. Never mind losing something pleasant, although no doubt it is a little hard. A promise made is to be kept at all hazards. And you find yourself able to do it, thank God, because you belong to Christ.

Perhaps you say that keeping a promise about an invitation doesn't seem to have much to do with God. But why should it not? If you are strictly upright about the things of the world, you will be strictly upright about the things of God. *God cares whether you do right or wrong about the smallest matter.* "He that is faithful in that which is least, is faithful also in much."

Here is another instance.

William Brown is looking out for a clerkship in an office. He hears of one that is vacant, offers himself, and is engaged. Now being "engaged," or "making an engagement," means that master and man exchange promises. The master promises so much money. William Brown promises his services. But promises, as we have seen, are not always kept. Almost as soon as he has left the office he hears that another post is vacant, better



paid, and more desirable in every way. He knows that he could easily get it, for, as it happens, the employer is a connection of his own. Now the post he has taken is not quite so good as he feels he deserves. Yet it is such a drawback to be out of employment that he was fain to accept it. What is he to do?

Again there are two courses open. The promise may be kept, or it may be broken. Which will he do? Will he be strictly upright, and keep the engagement once made? or will he slip out of it? Alas! he chooses the latter. He says to himself, "Oh, I must take the best thing, of course. I'll make some excuse to get off the other. I'll say my friends don't quite approve of it, or something of that sort." So he breaks his promise, and softens it down with an invented excuse (a lie in plain language), and is rather pleased with himself for having done it. And perhaps the world would approve of what he has done, so you see I am right in saying that it takes a Christian to be absolutely upright, to keep a promise when it is to his worldly disadvantage.

Yet even the world values a man who keeps his promises, who, if he says he will do a thing, does it; who, if he promises to meet you at such a time, does meet you, even if he has to pass through fire and water (as the saying is) to keep his engagement!

A man of that sort is like a solid rock, on which you can depend. But a promise-breaker is like a broken reed.

There are some verses in the 15th Psalm which may be a help to you:—

"Lord, who shall dwell in thy tabernacle, or who shall rest upon thy holy hill? . . . . He that sweareth unto his neighbour and disappointeth him not, though it were to his own hindrance."

#### Courage.

Wounded! I know it, my brother,  
The sword hath pierced thy heart;  
Courage! in silent endurance  
Play thou the hero's part.

Make no sad plaint or moaning,  
Smile as in days before;  
Wrap thy mantle around thee,  
Cover the bleeding sore.

Fight! yea, fight with God-weapons,  
Give blow to blow—but smile;  
Head up! step out! march steady!  
Tramping along the life-mile.

Brother, the road thou'rt treading  
Thy Captain himself trod;  
Shrink not, if His order come ringing,  
"Forward! the City for God!"

Flinch not, though comrades be falling,  
Though loudly death-drums beat;  
The buglers of God are sounding  
"Forward! and no retreat."

Pledged to follow thy Captain,  
Through good report or ill;  
With a cheer, take the post set thee,  
Rejoice to do His will.

Rejoice, if He think thee worthy  
To front the fiercest foe;  
And wrap thy cloak around thee,  
Thy wound let no man know.

—A. H. Begbie.

#### Men Who Mean Business.

The servants of God mean business. They do not play at preaching, but they plead with men. They do not talk for talking's sake, but they persuade for Jesus' sake. They are not sent into the world to tickle men's ears, nor to make a display of elocution, nor to quote poetry. Their's is an errand of life or death to human souls. They have something to say which so presses upon them that they must say it. "Woe is unto me if I preach not the gospel!" They burn with an inward fire, for the word of the Lord is as fire in their bones, consuming them. The truth presses them into its service, and they cannot escape from it. If, indeed, they be the servants of God, they must speak the things which they have seen and heard. The servants of God have no feathers in their caps, but burdens on their hearts.

#### Joy in the Lord.

If I could take you with me to my home, you would think it a luxurious one. My house is nicely furnished. I have carpets and curtains, arm-chairs and sofas, pictures on the wall, and much that is ornamental as well as useful; and the food that is on my table is abundant. You would say, with all this I ought to be a happy man, and I do from my heart thank God for all His goodness to me. I am indeed a happy man, but I do not think my furniture and food have much to do with it. Every day I rise with a sweet consciousness that God loves me and cares for me, and I know I love Him. He has pardoned all my many sins for Christ's sake, and I look forward to the future with no dread. His Spirit, which dwells in me, reveals to me that all this blessed peace is only the beginning of joy which is to last throughout eternity. But supposing it were possible for some one to convince me that this happiness was altogether a delusion on my part, and had no foundation in truth; that there was no God, no future; that in reality everything happened to us by chance; that we drift about the world for a little while and then disappear. Supposing, I say, I could be convinced of this, my sofas and arm-chairs would give me little repose, my food would often remain on the table untasted, I should wake in the morning with the feeling that it was scarcely worth while to get up—there was so little to live for. The sun might rise or might not; it would be all dark to me. You see, my friends, I could not honestly advise you to do what some of you say you wish to do, live without God in the world, when all the time for myself my heart is crying out, "For without Thee I cannot live."

It is often a pleasure to me to remember that the costly things in my house, which you can by no possibility share with me, are not the things out of which my happiness is made. Were they necessary to my happiness, I should often look round with a sigh and wonder why they are given to so few. Had I to leave all to-morrow and take to the humblest of homes, I should carry all my joy with me. I rejoice that, in my own life, what exceeds in value all other things is what I share in common with you; it is within your reach as well as mine. My most earnest desire and prayer for you is that in this hall, in your own hearts, in your own homes, Christ may reveal himself to you, satisfying, as I know He only can, every desire of your hungry hearts.—Lord Cairns.

#### Talking too Much.

Many a person talks too much, and finds when too late that silence would have been golden. The Mongols have a story on this wise:

Two geese, when about to start southward on their autumn migration, were entreated by a frog to take him with them. On the geese expressing their willingness to do so, if a means of conveyance could be devised, the frog produced a stalk of strong grass, got the two geese to take it, one by each end, while he clung to it by his mouth in the middle.

In this manner the three were making the journey successfully, when they were noticed from below by some men, who loudly expressed their admiration of the device, and wondered who had been clever enough to discover it. The frog opened his mouth to say "It was I," lost his hold, fell to the earth, and was dashed to pieces.

Do not let pride induce you to speak when safety requires you to be silent.

#### An Engineer Taught by an Insect.

It has been said that the operations of the spider suggested the art of spinning and weaving to man. That may be doubtful, but it is quite certain that to a hint from an insect was due the invention of a machine instrumental in accomplishing one of the most stupendous works of modern times—the excavation of the Thames tunnel. Mark Isambard Brunel, the great engineer, was standing one day, about three-quarters of a century ago, in a ship-yard, watching the movements of an animal known as the *Teredo Navalis*—in English, the

naval wood worm—when a brilliant thought suddenly occurred to him. He saw that this creature bored its way into the piece of wood upon which it was operating by means of an extraordinary mechanical apparatus. Looking at the animal attentively through a microscope, he found that it was covered in front with a pair of valvular shells; that with its foot as a purchase, it communicated a rotary motion and a forward impulse to the valve, which, acting upon the wood like a gimlet, penetrated its substance; and that as the particles of wood were loosened, they passed through a fissure in the foot, and thence through the body of the borer to its mouth, where they were expelled. "Here," said Brunel to himself, "is the sort of thing I want. Can I reproduce it in an artificial form?" He forthwith set to work, and the final result of his labors, after many failures, was the famous boring shield, with which the Thames tunnel was excavated. This story was told by Brunel himself, and there is no reason to doubt its truth. The keen observer can draw useful lessons from the humblest of the works of God.

#### Igjennem nat og Trængsel.

Through night and trouble thronging,  
Our souls, their pilgrim way,  
March on with hope and longing  
To seek the realms of day.

Bright through the midnight glowing,  
A radiance fills the sky,  
To brother, brother showing,  
And all the path on high.

Our night that glory brightens,  
And beauty ever gives!  
One Hope our pathway lightens;  
The God of comfort lives!

One heart of love is burning  
In each cross-bearer's breast!  
One God our souls discerning!  
One Faith, one Hope, one Rest!

One shout from thousand voices!  
One Spirit in us cries!  
One peace each heart rejoices!  
One Saviour grace supplies!

One longing expectation!  
One Father here and there!  
One way from tribulation!  
One life in Christ we share!

Through night and wintry weather  
Our glorious pilgrim throng  
To Golgotha together  
Move on with prayer and song!

O'er death and grave victorious,  
With songs of praise we rise  
To seek a Kingdom glorious,  
Our Saviour's Paradise!

—J. Anketell.

#### The Dark Forest.

Once upon a time through a strange country there rode some goodly knights, and their path lay through a deep wood where tangled briars grew very thick and tore the flesh of them that lost their way therein, and the leaves of the trees that grew in the wood were very dark and thick, so that no ray of light came through the branches to lighten the gloom and sadness.

And as they passed through this dark wood, one knight of those that rode, missing his comrades, wandered far away, and returned to them no more, and they, sorely grieving, rode on without him, mourning him as one dead.

Now when they reached the fair castle toward which they had been journeying, they stayed there many days and made merry, and one night, as they sat in cheerful ease around the logs that burned in the great hall, and drank a loving measure, there came the comrade they had lost and greeted them. His clothes were ragged like a beggar's, and many sad wounds were in his flesh, but upon his face there shone a great radiance of deep joy. And they questioned him, asking him what had befallen him; and he told them how in the dark wood he had lost his way, and had wan-



lered many days and nights, till torn and bleeding he had laid him down to die.

Then, when he was nigh unto death, lo! through the savage gloom there came a stately maiden and took him by the hand and led him on through devious paths unknown to any man until upon the darkness of the wood there dawned a light unto which the light of day was but as a little lamp unto the sun! And in that wondrous light, our way-worn knight saw, as in a dream, a vision, and so glorious, so fair, the vision seemed, that of his bleeding wounds he thought no more, but stood, as one entranced, whose joy is deep as the sea, whereof no man can tell the depth.

And the vision faded, but the knight, kneeling upon the ground, thanked the good saint who into that sad wood had strayed his steps, so he had seen the vision that there lay hid.

And the name of the dark forest was Sorrow, but of the vision that the good knight saw therein we may not speak or tell.—*Jerome K. Jerome.*

#### The Hereafter.

Many people spend much time and make themselves unhappy in speculating as to where they shall be and what shall be their condition after death. Perhaps the following passages of Scripture may help them:

"This day shalt thou be with me in Paradise"—"The Paradise of God." The Holy Ghost says of Stephen, "He looked up into Heaven and saw the glory of God: And Jesus standing on the right hand of God: And he said, Behold I see the heavens opened and the Son of Man standing on the right hand of God." Stephen's dying words were: "Lord Jesus, receive my spirit." "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens." "I go to prepare a place for you." "I will receive you to Myself." "That where I am there you may be also." These and many other passages assure us that when Christians depart this life they will go to be with their Lord, and where Jesus is there will be Heaven. What more need the believer know?—*Parish Visitor.*

#### "What is That in Thine Hand?"

It is not uncommon to hear people say what good things they would like to do, and, indeed, would do, if only they had the means to do them with. If, for instance, they were rich, or richer; had more social influence, occupied more prominent places among their fellowmen, or were in some way differently circumstanced or situated from what they actually are. This or that is good, they admit, this or that is actually important, a thing that ought to be done, a change that ought to be made, a great deliverance that ought to be wrought, or a great reformation that ought to be effected; but they themselves, they say, are not fitted for it, they have not the means, the weapons, the tools to work with, the wisdom, the learning, the strength, are not the people to do it.

Well, that may be true. Different persons have, of course, different qualifications, different opportunities and different talents, and some persons can work at a given task much more effectively than others; and yet, while that is true, is it not also true—a truth which in the Bible is especially taught—that what men have and are, no matter how poor and weak and inadequate it seems to be, can, when used with faith in God, accomplish more than they think? Is not that the principle, the very thing which the Bible is meant to illustrate, which makes the Bible so different, or one of the things which makes the Bible so different from all other books, which has made the religion of the Bible such a unique phenomenon in the history of mankind? What you need, it has said to men, with a voice different from all other voices, to do great work for God in the world—and this makes it a voice for all people—is not some greater instrument than what you have already, some greater gift of genius, some greater natural endowment or circumstantial equipment,—do not wait for that, what you have is enough—the shepherd rod of a Moses, the trumpet horn of a Joshua, the scarlet thread of a Rahab, the hammer

and nail of a Jael, the sling and stone of a David, the barley loaves and fishes of the lad in the Gospel story, the one little talent which you possess of wisdom, skill, experience, sympathy, beauty, power. Do not despise and neglect it because it is poor and weak, or wrap it up and bury it, and be afraid to exert it, but with faith in God go use it, looking to, and trusting in God to multiply and bless it. You cannot tell beforehand what He will do with it, what great results He can accomplish by it, therefore, take it and go, that shepherd's rod, that sling and stone, that one little talent which you possess, the thing you have in hand, with faith in God go, use it.—*Rev. David H. Greer, D.D.*

#### Remember.

Remember, when the Dawn sets open wide  
Her bright enchanted palace to the sun;  
Remember, when the Night, the pensive-eyed,  
Comes dreaming under veils all silver-spun;  
When thy bosom beats high with a pleasure supreme,  
When the twilight allures thee to brood and to dream:  
Hark! the forest profound  
Has a voice in its sound—  
"Remember!"

Remember me, when fate has drawn our ways  
Afar; forevermore afar apart;  
When sorrow, exile, and the flight of days  
Have withered like a flower this breaking heart.  
O forget not our parting, my love and its tears!  
Love laughs at the malice of space and of years!  
While my bosom shall beat  
Will its pulses repeat—  
"Remember!"

Remember me, when, nevermore distressed,  
This heart of mine shall slumber in the tomb;  
Remember, when above its house of rest  
Softly a solitary flower shall bloom.  
Thou wilt see me no more, but my spirit shall be,  
Like a sister beloved, forever with thee.  
When the midnight is nigh  
Thou shalt hear a voice sigh—  
"Remember!"

—*Temple Bar.*

#### Hints to Housekeepers

**DRAWN-BUTTER FOR BAKED FISH**—One pint hot water; one half cup butter; two tablespoonfuls flour; one half teaspoonful salt; one half salt-spoonful white pepper; two tablespoonfuls lemon-juice; a few grains cayenne, and two tablespoonfuls chopped olives. Put half the butter in a smooth saucepan. Be careful not to let it become brown: when melted, add the dry flour and mix well. Add the hot water, a little at a time, and stir rapidly as it thickens. When perfectly smooth add the remainder of the butter in small pieces, and stir until it is all absorbed. Add the salt and pepper, or, better still, mix them with the flour before cooking it with the butter, for sometimes it is impossible to mix the pepper smoothly into the hot sauce. When carefully made this sauce should be free from lumps; but if not smooth, strain it before serving, and then add the olives and lemon-juice. Chopped pickles may be used in place of olives. A little acid of some kind is an improvement to all fish sauces.

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**POTATOES AU GRATIN**—One quart cold boiled potatoes; three tablespoonfuls butter; one pint milk; two tablespoonfuls flour; one half teaspoonful salt; one salt-spoonful pepper; dash of cayenne; two tablespoonfuls grated cheese; one half cup fine cracker crumbs, and one teaspoonful chopped parsley. Cut the potatoes in half-inch dice. Heat the milk. Melt the butter in a smooth saucepan, take out one tablespoonful of it and moisten the cracker crumbs. To the butter left in the pan add the flour mixed with the salt and pepper. When well blended, add the milk, a little at a time, stirring thoroughly. When smooth, add the cheese. Put half the potatoes in a baking-dish, suitable for serving, then a layer of sauce, then

the remainder of the potatoes and sauce, and cover with the buttered crumbs. Bake in a quick oven about ten minutes, or until brown.

**BERRY CHARLOTTE**—Stew one quart, either strawberries, blueberries or black raspberries, in one pint of water. Squeeze through cheese-cloth, letting all but the seeds go through, then sweeten to taste, and heat again. Fill a bowl or oval mold with soft stale bread, crumbled finely. Pour the boiling fruit over the bread, moistening each layer of crumbs, and using as many as the liquor will admit. Press each layer down, that all the crumbs may be equally moistened. Set in a cold place—on the ice, if possible—and when ready to serve turn out on a pretty dish and serve with cream. Anything more simple, easily made and delicious, for a hot summer day can hardly be found. It is particularly suitable for those to whom the small seeds in these fruits are objectionable.

**IT SAVED HIS LIFE.**—Gentlemen,—I can recommend Dr. Fowler's Extract of Wild Strawberry, for it saved my life. We have used it in our family when required ever since, and it never fails to cure all summer complaints.—*FRANCIS WALSH, Dalkeith, Ont.*

**HALIBUT BAKED WITH MILK**—Select for this dish a thick slice from just below where the fish was split in dressing it. Any part may be used, but this cut gives the best shaped slices. Clean the fish, dip the dark skin into a pan of boiling water and scrape it until white. Rub well with salt and pepper. Put it into a clean baking-pan, a little larger than the fish, and pour milk over it till half-an-inch deep. Bake a four-pound fish about an hour. Cook slowly at first, basting often with the milk, and add more milk if it all cooks away before the fish has browned. When the flesh will separate easily from the bone the fish is done. Remove the bones and skin and arrange the fish carefully on the platter in the original form. Pour a drawn butter-sauce around it, or over it, if you prefer. Garnish it with parsley and slices of hard-boiled eggs. The milk keeps the fish moist, is a wholesome substitute for pork, and gives the fish a rich brown color, which always adds much to the attractiveness of a baked fish. Cod, haddock, cusk, and bass are delicious when baked in this way, and some prefer this method for salmon, bluefish and mackerel. The milk is not to be used after cooking any oily fish in it, but with the dry, white fish; if there be any left in the pan after the last basting, it may be poured over the fish.

**UNBEARABLE PAIN.**—Dear Sirs,—I suffered for three days very severely from summer complaint, and could get no relief, but kept getting worse till the pain was almost unbearable, and I was very weak. After everything else had failed I tried Dr. Fowler's Extract of Wild Strawberry. The first dose gave relief, and it did not fail to cure me.—*Wm. T. GLYNN, Wilfred, Ont.*

**SPINACH**—Pick over, trim off the decayed leaves and roots, then wash thoroughly, lifting the spinach from the pan of water into another, that the sand may be left in the water, and changing water until it is clear. Put the spinach in a large kettle without water. Place it on the stove where it will heat slowly until the juice is drawn out, then let it boil until tender. Drain and chop fine. For half a peck of spinach add one large tablespoonful of butter, half a teaspoonful of salt, a dash of pepper, and sufficient cream to moisten it. If you have no cream make a little thickening the same as for drawn-butter. Heat the spinach again, then mold it in small cups and turn out on a platter; rub the yolk of a hard-boiled egg over the whole and serve at once. Spinach is nearly all water, and less of the potash salts—its most valuable constituent—is lost when cooked in its own juices than when cooked in a large quantity of water.

**CRISPED CRACKERS**—Split the common butter crackers and spread thinly with butter. Put them, buttered side up, into a pan and color quickly in a hot oven. They should be just a delicate golden-brown, and will scorch easily, so look at them often.



### Children's Department.

#### A Neglected Duty.

We talk much about the duties of parents to children. We want to reverse the question and say a word as to the duties of children to parents.

The first duty which a child owes to his parents is the happy acceptance of the favours which a parent gives. The father and mother love more than the child loves. God has so made the parent and child that the parent's love is stronger than the child's. The parent, therefore, finds great joy in giving to the child. Some insects willingly lay up food for offspring which they shall never see. They do this by an unconscious impulse. But the parent joyfully labours and sacrifices for son or daughter. In their turn son and daughter should as joyfully accept these favours. Life they thus accept. All helpfulness they should thus accept. The son or the daughter is despising father or mother when their gifts are refused.

A second duty which the child owes to the parent is obedience. The parent has the right to command. Of course the command should be based upon the right and the true. Because the reason of the parent is superior to the reason of the child, because the experience of the parent is broader than the experience of the child, it becomes the duty of the child to obey. To obey the command of a parent is a stepping-stone to the obedience of the command of God Himself. Disobedience to the command of a parent is to foster that self-indulgence which destroys the vigour of manhood and womanhood. Obedience to the command of the parent develops that self-restraint which is the cause of noble vigour in manly and womanly character.

The third duty children owe parents is that of appreciation. Common is the remark that children do not appreciate their parents until they become

parents themselves. True is the remark as it is common. But each child should do all that is possible to regard with full regard the endeavours of his parents. When you, dear reader, stand by the grave of your father and hear the thud of the sod upon the coffin-lid, you will know as you have never known before that he has been a far better father to you than you thought. When at last you stand by the casket of her who in pain gave you life, and your lips kiss those white lips that never before refused their kiss of love to you, and when upon the silver hair your fingers linger for the last time, you will know that your mother has been a good mother to you. Appreciate your mother and your father while they are with you.

#### The Mail-Cart.

Jolly little mail-cart,  
Painted red and grey.  
How I like to drive you,  
All the blithesome day;  
Stuart on the front seat,  
Jenny up behind,  
None can overtake us,  
Flying like the wind.  
This is how we frisk it,  
This is how we run,  
Up and down the roadway,  
In the healthful sun;  
Tottie on the front seat,  
Conny up behind,  
While our steeds are flying,  
Lightsome as the wind.

Now we run to London,  
Now we stop at Bray,  
Leaving joyous letters  
All along the way;  
Good folks smile and greet us,  
Pleased to see our glee,  
Driving on the mail-cart  
For her Majesty.  
This is how we frisk it,  
This is how we run,  
Up and down the roadway,  
In the healthful sun;  
Freddy on the front seat,  
Mary up behind,  
None can overtake us,  
Flying like the wind.

Ours are steeds of mettle,  
And they seldom fail,  
Or on hill or valley  
Carrying the mail;  
But when roads are heavy,  
Then we always find  
Bright and willing helpers,  
Pushing on behind.  
This is how we frisk it,  
This is how we run,  
Up and down the roadway,  
In the healthful sun;  
Siddy on the front seat,  
Alec up behind,  
While our steeds are flying,  
Lightsome as the wind.

HENRY JOHNSTON.

#### Fair and Honest in Play.

Ida and Susie were swinging.  
"Now we'll take forty swings apiece," said Ida.

"Yes," said Susie.  
"One, two, three; up goes she," sung Susie.

"O that isn't the way to count," said Ida. "You must count straight."  
But Susie kept up such a merry little chirp with her laugh and song, that Ida soon saw that she would do very little counting.

"Now it's forty, as nearly as I can count with the chattering you make," said Ida.

So Susie slipped out and Ida took her place in the swing. Susie was the younger, and I dare say she could not count forty very easily. Ida counted for herself as Susie swung her.

"It's more than forty, but Susie

doesn't know it," said Ida to herself. "I'll let her keep on."

But better thoughts soon came to the little girl.

"It is cheating," she said. "Susie can't count, but God can: He knows it is cheating." She sprang from the swing.

"Get in, you dear little thing," she said to Susie. "You've swung me more than forty, and now I'll give you a good long swing."

#### Before Starting

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#### The Great Master.

"I am my own master!" cried a young man proudly, when a friend tried to persuade him from an enterprise which he had on hand: "I am my own master!"

"Did you ever consider what a responsible post that is?" asked the friend.

"Responsibility—is it?"

"A master must lay out the work he wants done, and see that it is done right. He should try to secure the best ends by the best means. He must keep on the lookout against obstacles and accidents, and watch that everything goes straight, else he will fail."

"Well!"

"To be master of yourself you have your conscience to keep clear, your heart to cultivate, your temper to govern, your will to direct, and your judgment to instruct. You are master over a hard lot, and if you don't master them, they will master you."

"That is so," answered the young man.

"Now, I could undertake no such thing," said his friend; "I should fail sure, if I did. Saul wanted to be his own master, and failed. Herod did. Judas did. No man is fit for it. One man is master, even Christ. I work under God's direction. When He is master, all goes right."—Dr. Bacon.

#### Obedience.

Josepha was not in a very good humor that Sunday, though it was her birthday, her tenth birthday.

In the first place, a Sunday birthday was a dull sort of thing, she thought; and then baby Fritz had been so sick that mamma had not a chance to get any little present for her. It was true that was only put off—the present was to come—but still Josepha felt out of sorts; and when mamma called her to get her Bible verses, she broke out in a reluctant pout, and grumbled out that it was a hard case she couldn't have any fun at all on her birthday, not even a holiday from Bible verses. Mamma at once shut the Bible, and laid it on the table.

"I can't let you learn your verses while you are in a bad humor, daughter," she said, "so I will preach you a sermon instead. 'Once there was a little boy who used to beg his father every morning to keep him away from

### Sometimes Naughty! Sometimes Nice!



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the bees; but instead of helping his father to keep him, he went straight out and played with their hives, and of course they stung him again."

"Well, what next?" asked the little listener.

"That's all," said mamma.

"All? Why I don't call that a sermon."

"Yes, it's a sermon," answered mamma, "but it is a short one, and it has my daughter for a text."

"Now, mamma, you know I never do anything like that!" exclaimed Josepha.

"I think I can show you that you do something very much like that every morning. When you are repeating the Lord's Prayer, what do you say after 'Thy kingdom come'?"

"Thy will be done on earth as it is in heaven," repeated the little girl, briskly.

"That is, you ask God to make you do His will just as the angels do it. How do you suppose the angels do God's will?"

"I don't know," said the listener, slowly.

"Of course we don't know exactly, but of some things we may feel confident; I am sure they do it promptly; I am sure they do it cheerfully; I am sure they do it perfectly."

"The angels know just what God's will is, but I don't," answered Josepha, who felt as if she needed to defend herself.

Her mother pointed to an illustrated text on the nursery wall: "Children, obey your parents."

There was a long, quiet time then, in which mamma drew her little girl to her knee and kissed her tenderly.

"I won't give any verses to-day," she said, gently, "but I will give you this little sermon to learn by heart. Every time you say, 'Thy will be done on earth as it is in heaven,' remember that you are asking God to make you do what you are told—promptly, cheerfully, perfectly. And then you must help the Lord to answer this prayer."

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**Alice's Swing.**

It was a lovely October day—such a relief after a long rainy week! "I'm going out to my swing, mamma," said Alice. "I s'pect its most a month since I was there."

"Not quite so long as that," said her mamma, smiling, as she tied on her little daughter's cap and kissed the sweet lips; "but I think you will enjoy your swing all the more because you have not been in it for a week."

Alice skipped away and was soon swinging gayly. "O, you dear, old swing!" she said, "how glad I am to get into your lap again! I am going to stay here until dinner-time."

By-and bye her attention was attracted by a very ragged little girl, who came slowly up the road and presently stopped and peeped in through the fence.

"O, let me get in just a moment!" said the little girl.

"Do you love to swing?" Alice asked.

"I don't know," answered the child, shaking her head. "I never did."

"Never was in a swing!" exclaimed Alice; and then she slipped to the ground, and walking out into the road took the little stranger's hand, and, leading her into the garden, showed her how to climb into the swing. Then pushing her several times, she sat down in a garden chair and watched her.

"Shall I get out now?" asked the child.

Alice wanted her swing very much. She had not had it for a whole week, you remember; but then she thought of the little girl with no swing.

"No," she answered, smiling at her. "You shall stay in it till dinner-time."

And when dinner-time came, she ran to the house and brought her some bread and a nice slice of cake; and, after watching her down the road, she went into the house and told her mamma about her morning. "I wanted my swing, oh, very much, mamma, but after awhile I just loved to let the little girl have it."

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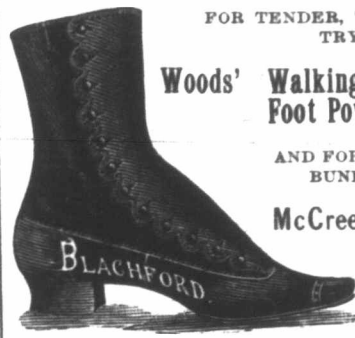
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