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VOL. 16.]

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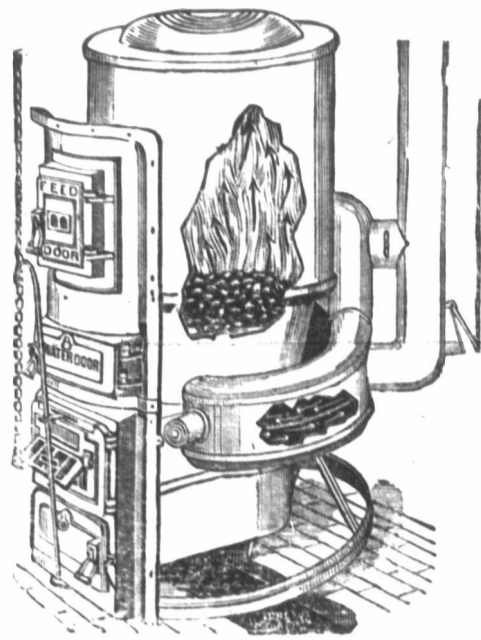
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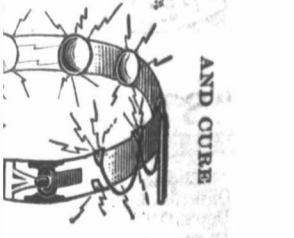
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Lessons for Sundays and Holy Days.

October 12.—19 SUNDAY AFTER TRINITY.

Morning.—Ezek. 14. Colos. 1. 21 to 2. 8.

Evening.—Ezek. 18; or 24. 15. Luke 10. 17.

MANUAL LABOUR.—We have, on various occasions, pointed out the manifold evil which is coming to our modern society through the dislike of manual work which seems to be invading every class in the community. We are glad to see that Mr. Gladstone has been raising his voice against this folly, and the English newspapers have taken up their parable on the same side. It will be well, says one of them, if Mr. Gladstone's words disabuse parents of their silly prejudices against manual occupations. The secret which has transformed pecunious sons of genteel families into wealthy Canadian and American landowners is that when they crossed the ocean they dispensed with their fine notions, and were not ashamed to be their own labourers. Ladies, who would not soil their pretty fingers in the old country, milked the cows and cooked the dinner in the new. They discovered that the life was both healthier and happier, whilst eventually it was more remunerative. We ridicule the caste feeling of the Hindu, and are ourselves as abject slaves of social ideas. One reason why the British farmer is so much poorer than his fathers were, is that he must hunt, and his daughters must play lawn tennis, where their forefathers and foremothers worked on the farm and made such butter and cheese as the markets rarely see now. As to the mania for making every lad a clerk, it is folly beyond measure.

LUX MUNDI.—The great success of this volume has been checkered by the protests of various dissentients from the opinions of some of the writers. In consequence of attacks from the pulpit and the press, the editor, in a previous edition, put forth an apology or defence; and now, again, in the tenth edition we have a fresh preface. It may be interesting to our readers to know what is therein said on the results of New Testament criticism. Our New Testament documents, the editor remarks, have passed through a critical sifting and analysis of the most trenchant and thorough sort in the fifty years that lie behind us. From such sifting

we are learning much about the process through which they took their present shape. But in all that is material we feel that this critical investigation has only re-assured us in asserting the historical truth of the records on which our Christian faith rests. This re-assurance has been both as to the substance and as to the quality of the original apostolic testimony to Christ. As to its substance, because the critical investigation justifies us in the confident assertion, more confident as the investigation has been more thorough than ever before, that the Christ of our four Gospels; the Christ with His Divine claim and miraculous life-giving power; the Christ raised from the dead the third day and glorified at God's right hand; the Christ Who is the Son of God incarnate—is the original Jesus of Nazareth, as they beheld Him and bore witness who had been educated in closest intercourse with Him. We are assured also as to the quality of the apostolic testimony. In some ages testimony has been careless, so careless, so clouded with superstition and credulity, as to be practically valueless. But in the Apostles we have men who knew thoroughly the value of testimony and what depended upon it, who bore witness to what they had seen, and in all cases, save in the exceptional case of S. Paul, to what they had seen over a prolonged period of years; whose conviction about Christ had been gradually formed in spite of much "slowness of heart."

LUX MUNDI AND THE AUTHORITY OF OUR LORD.—Our readers are aware that Mr. Gore's article on *Lux Mundi* gave serious disquiet to the late Canon Liddon, who gave expression to his disapproval from the pulpit of S. Paul's. Mr. Gore has already offered explanations; and, in the preface to the tenth edition of the books, he has the following remarks: I wish to express my sincere regret that I should have written so briefly in my essay as to lay myself open to be misunderstood to suggest our Lord's fallibility as a teacher. I trust that the passage as it has stood since the fourth edition, will be at least recognized as plain in its meaning and theologically innocent. I must ask leave to defer to another occasion the fuller discussion of this important subject in connection with the doctrine of the Person of Christ. Meanwhile, I would suggest that the longer one thinks of it, the more apparent it will become that any hypothesis as to the origin of any one book of the Old Testament, which is consistent with a belief in its inspiration, must be consistent also with our Lord's having given it His authorization. If His Spirit could inspire it, He, in that Spirit, could give it His recognition—His recognition, that is to say, in regard to its spiritual function and character. Thus, as we scan carefully our Lord's use of the Old Testament books, we are surely struck with the fact that nothing in His use of them depends upon questions of authorship or date; He appeals to them in that spiritual aspect which abides through all changes of literary theory, their testimony to the Christ; "Search the Scriptures . . . they are they which testify of Me."

THE REVENUES OF THE CHURCH OF ENGLAND.—The most erroneous statements are often made respecting the endowments of the Church of England. The Parliamentary return of the revenues of the Church, moved for by the late Lord Addington in 1887, has just been published, and a Church

contemporary thus sums up the return, so far as it is complete. The sum total of the returns are:

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Ecclesiastical Commission.....	1,247,825
	£1,572,131

"If (continues our contemporary) the amounts appropriated to the bishops seems unreasonably large, it must be remembered that the gross incomes given are subject to heavy deductions for necessary expenses. To credit the bishops with their nominal incomes is very much like reckoning a commercial income by the returns instead of by the profits. Here are a few of the items which must in all fairness be deducted from episcopal revenues: Travelling and law expenses, private chaplains, hospitality, entertainment of ordinands, state and ecclesiastical fees, donations to Church work. We happen to know of one prelate at least who has had to practice the strictest economy, not even keeping a pony-carriage, in order to make both ends meet on a nominal income of £4,000 a year, and who has said that he was poorer as a bishop than he had been in his previous occupation. If a few bishops could be induced to publish balance sheets of income and expenditure, we think less would be said in future about the amount of their stipends. Knowing something of the expenses attached to all ecclesiastical dignities, we believe that at least half a million should be deducted for expenses from the above gross total."

CARLYLE ON THE HOUSE OF COMMONS.—References have been made, in this paper and elsewhere, to the late Mr. Carlyle's contemptuous remarks to Lord Wolseley on the English House of Commons. It may be satisfactory to our readers to have a trustworthy account of what he actually said, obtained from Lord Wolseley by Mr. Stead, editor of the *Review of Reviews*, in which publication it appears. Lord Wolseley was speaking to the Chelsea seer of the future of England. "And what," he asked, "do you think of the House of Commons?" He replied gruffly: "I think it is a place in which there are 600 talking asses." When Lord Wolseley rose to go, Mr. Carlyle said: "I am old, and you are a young man. You may live to see the day when that talking shop down there will be shut up, and who knows but that you may be the man to go down and turn the key?" The allusion, of course, was to the locking of the door of the House by Oliver Cromwell; and who dares to say that such a thing is impossible in the future?

CONFESSION IN THE ENGLISH CHURCH.—It is probable that private confession never actually ceased in the English Church. Even in the Lutheran Church it has been practised, especially in times of religious revival. But it is only since the beginning of the Oxford movement that the practice has been wide spread or anything like systematic in the English Church. The greatest objection which has been urged to its use, and rightly urged, was the danger of its being made compulsory. On this subject it may be interesting to have the opinions of Drs. Pusey and Liddon, expressed some years ago to a clergyman, by whom they have recently been made

public. Dr. Pusey, writing on this subject, and on that of attendance at Roman Catholic churches, from Christ Church, on August 19, 1878, said: "An English clergyman would do very unjustifiably if he ventured to tell communicants that he would rather they (the communicants) did not go to communion unless they had first been to private confession. I hope that such a case (which I fear from your letter must have happened) is very insulated. Such things make it impossible to defend the new school as a body. It is beyond Roman doctrine. For even the Romans do not confess of necessity before each communion. There are hundreds of thousands of pious English communicants who never felt any occasion for confession, and God only can tell who is nearest to Him—those who use it or those who do not. I cannot conceive how any English clergyman can say such things. It is quite wrong for any member of the Church of England to worship in Roman churches in England." The late Dr. Lid- don, writing on the same date, said:—"The Church of England offers the relief of confession before communion to those whose consciences tell them they need it. This gives no authority to the clergy for insisting on confession as a necessity before communion. If a clergyman expresses a wish that people would use confession, it does not necessarily follow, I suppose, that he says they must use it. Everything, indeed, turns upon the exact language which is employed; but the line between the offer of confession, if felt to be needed, and the compulsory enforcement of it, is plain enough. The latter is a system of the Roman Church; but a clergyman may say that he thinks confession a good thing before communion without saying that it is a *sine qua non*. It is, as I have said, a question of the terms employed. Certainly I do think it schismatical to join Roman Catholic worship in England. It is impossible to do so without denying by implication that the English bishops have a true jurisdiction from Christ our Lord; I think the existence of the R.C. worship is a contradiction of that claim."

THE BENWELL MURDER.

It would be something of a relief if we could feel that the vast amount of money and ink spent over the most shocking murder of young Benwell had proceeded from any other cause than the gratifying of a morbid curiosity. But however this may be, it is the business of the journalist to point the moral of these startling events which arrest in an unusual degree the public attention.

The papers have been ringing the changes on human depravity and capital punishment; and if ever the existence of the one and the necessity for the other could be demonstrated, it would be done by the facts elicited in the trial of Birchall.

In the first place, however, it may be remarked that there is, in the present instance, no doubt of the justice of the verdict. As far as we know, there is not a single voice raised in protest against it. The jury were unanimous, the summing up of the judge showed clearly, as was inevitable, what he thought of the evidence and the defence. It is said that the prisoner admits that no different inference could have been drawn from the evidence.

The barest outline of the facts suffices to bring conviction of the guilt of the condemned man. He had deceived his companion and was waiting to rob him of his money. He professed to have gone no further than Niagara Falls on the 17th of February; and it is certain that he went fur-

ther, and in the company of his victim. He had possession of Benwell's keys, which, he said, had been sent to him from London; but he had no letter to attest his assertion. Even if he had not been seen at Eastwood, he might, on such grounds as these, have been required to clear himself by showing where he was throughout the day, February 17. But not only could he give no evidence of being in any other part of the country; credible witnesses swore that they saw him travelling between Eastwood and Niagara Falls, and one spoke to him at the Eastwood station.

It was a terrible crime, conceived with a cold, diabolical indifference seldom shown by any criminal, old or young. And the chances, at first, were greatly in favour of the culprit. The body might have lain where it was left for many days before it had been found. But for the cigar case, with the name of the victim, his identity might never have been discovered, or discovered too late for the evidences to be brought to bear on the murderer. Of course, he committed indiscretions of word and deed; yet he had taken his precautions with a horrible coolness; and the deliberate manner in which he removed the name from every article of clothing demonstrated the cold-blooded apathy with which the whole work was consummated.

How shall we account for such utter, callous recklessness, persisted in through the whole trial, during the uttering of the sentence of death, and after his doom had been spoken? The heart is deceitful above all things and desperately wicked. When the will of man becomes the slave of the devilish passion of selfishness, there is no possibility of computing the lengths to which it will go. Doubtless, something of the criminal's apparent apathy is to be set down to constitution and training.

Although there are some few persons who will, even here, take up the cry against capital punishment, there is no one who will question the propriety of its being inflicted on this man, if it is ever to be inflicted. There is indeed a question with many as to whether life-long imprisonment is not a more fearful punishment than death; whilst the thought of death is more deterrent to the evil doer. A common argument against capital punishment is the alleged danger of cutting off a criminal in his guilt and impenitence; but here again it is urged quite as plausibly that the shock of the near approach of death may have a greater effect upon a hardened evil doer than a long confinement in prison. It is useless to argue questions like these in view of any particular case. Unless a man is to escape the gallows because he is what is called a "gentleman," there can be no plea for Birchall.

And the moral? It is the eternal moral, that evil yielded to grows and increases until it works its complete work in one form or another. And what we have all to learn is not so much that even murder may be the end of indulged avarice or worldliness; but that there may be moral states, unknown to others or perhaps to ourselves, which may be as bad as that which comes out in murder.

One thing should be added. It is high time that the interviewing of the condemned man should cease. We have had enough of Birchall's sketches and breakfasts and other doings. It might be of interest to the public to know that on the night of his condemnation, within half an hour of his going to bed, he was sleeping soundly, because it is part of the astonishing history which reveals the strange character of the man. But it can serve no good purpose to record the number

of mutton chops he eats at breakfast and the like; and it is to be hoped that the authorities will put an end to this kind of thing.

MUSIC IN WORSHIP.

(SECOND ARTICLE.)

The discussion of the kind of worship most suitable for our ordinary congregations is bearing fruit in many ways. Since the publication of our former article on the subject we learn that an association has been formed in England, called the "Church Congregational Music Association," for the express purpose of discouraging the sacred concert style of service which is getting too widely introduced. The secretary of this society Mr. Edward Griffith, writes to an English paper, setting forth the aims of the society; and some of his remarks seem to us so good that we reproduce them here.

We seek, he says, in the first place, to abolish the practice of intoning on any note higher than E—certainly for the congregation, if not for the minister—and, by the use of Responses as simple and devotional as possible, to secure the "full voice of the congregation." In all chanting, the chants we issue have low recitation notes, rarely, if ever, above B, and in style they are both solid, simple, melodious, and devotional. Our clergy and organists do not go to work in this important work in a systematic and hearty manner. If, as Dr. Allon tells me, his congregation can be brought together weekly for practice in a psalmody class—for the practice, let me add, of oratorios, &c., why should our parochial machinery fail to do likewise? I will give one hint for perfect success. Let the vicar request the organist to make it his business to find out every man, woman, and child in the possession of a singing voice. Make special arrangements for the supply of music used in the services (good, solid, and simple) to every one of these, being regular worshippers. This is the secret of good and effectual congregational practices. An organist who values his reputation should make friends of the whole congregation, and not depend upon spasmodic efforts with a chancel choir.

Our incomparable Liturgy is rarely heard as it is designed. Once only, in a church of North London, did I hear the mighty voice of a couple of thousand people sing the hymns and chants without the aid of a choir, the organ only leading, and never will the thrilling effect be effaced from my memory. Asking the honoured vicar how this was brought about, he tersely said, "I have an organist whose heart is in his work, and whose art is shown in leading the congregation." Bishop Stillingfleet said that "a dumb congregation is a disgrace to any parish," but, admitting this, if all the music in use was simple and congregational, I unhesitatingly assert that the prevailing ornate compositions effectually make us "all dumb dogs," and not till there is a steady and judicious reform in Church music will any effectual rendering of the services by a congregation be possible. Arch-deacon Farrar says, "The spirit of professionalism in a choir is the ruin of the spirit of devotion in a congregation."

Can we be surprised that in the most important service in our Liturgy—the office of Holy Communion—many earnest and devout members of our Church go to the opposite extreme and banish music altogether? "If anything," says an earnest layman, "could help to restore the Eucharistic office to its pristine dignity, surely it would be the grand out-burst of praise from all communicants,

[October 9th, 1890.

breakfast and the like; the authorities will put

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ind of worship most congregations is bearing the publication of which we learn that and in England, called "Music Association," discouraging the sacred which is getting too widely of this society Mr. in English paper, set society; and some of od that we reproduce

first place, to abolish any note higher than vocation, if not for the Responses as simple, to secure the "full In all chanting, the citation notes, rarely, if they are both solid, votional. Our clergy work in this important arty manner. If, as vocation can be brought e in a psalmody class dd, of oratorios, &c., machinery fail to do int for perfect success. anist to make it his un, woman, and child g voice. Make special of music used in the mple) to every one of pper. This is the ngregational practices. is reputation should ongregation, and not orts with a chancel

is rarely heard as it a church of North ty voice of a couple hymns and chants e organ only leading, ffect be effaced from honoured vicar how ersely said, "I have his work, and whose ngregation." Bishop nb congregation is a admitting this, if all congregational, I un-revailing ornate com- is "all dumb dogs," and judicious reform ffectual rendering of n be possible. Arch- rit of professionalism spirit of devotion in a

n the most important e office of Holy Com- l devout members of e extreme and banish ring," says an earnest tore the Eucharistic urely it would be the n all communicants,

thereby giving to the only Divinely-instituted office a brightness and reality which can never be realized by mere listeners." This is truth, and can only be attained by the simple unisonal settings of those parts of this great office which are designed to be said or sung—not by the injudicious performances of Mozart's Twelfth Mass, &c., as advertised by some of our musical clergy for the purpose of gratifying the sensuous appetites of concert goers, and filling their churches by means of sensationalism. Those of your readers who believe that whatever is not clearly consistent with the simplicity of the Prayer-book must be held to be a violation of its spirit, will feel that the very artistic and elaborate music now used is, to put it mildly, injudicious, impolitic in the long run, if not an absolute pandering to sensationalism. We want—and it is an immediate and crying want—our Church composers to study more how to comply with the intention of our Reformed Prayer-book in its broad and liberal designs for congregational prayer and praise.

Let our clergy, in the interest of their congregations, exercise, where needed, their undoubted authority as supreme directors of all that concerns the service and its ideal interpretation—that by the people only. If this is to be done at the expense of the loss of any ambitious choir, be it so, and begin at once with the people. In such a case the gain to the church would infinitely exceed the loss of any choir, simply by rousing the apathetic and imparting a spirit of reality into the services which is far from observable in the majority of our churches. If perilous times for our beloved Church are in the near future, the strengthening from within is the surest defence, and nothing can prove more irresistible to the attacks of the enemy than a genuine enthusiasm and love for our glorious Liturgy, held next in reverence to the Bible itself, encouraged by the privilege of a hearty participation in our services of prayer and praise. For this object, our association is formed, and, although young, is making itself known both at home and abroad. We are, however, much in want of the active support and sympathy of the clergy; they only can bring about the grand desired result by the gentle but firm use of their undoubted authority. Many of them shelter themselves behind their ignorance of music, and so leave everything to the organist, with the usual results: but surely they must know if they have that "disgrace to a parish"—"a dumb congregation." Is it not a good and encouraging sign to find that the laity are taking an active interest in our work? And one more word, which I have found to be very important to inquirers—we are of no party in the Church.

With the substance of all this we are in thorough agreement. Here and there we might express ourselves somewhat differently; but in general we not only agree with the writer, but regard his statements as of the greatest importance. This is no slight question touching only the accidents of religion, it strikes down to the very foundations. If worship, if public worship is to cease religion will not tarry long behind.

TRINITY UNIVERSITY DIVINITY DEGREES.

It is well known to many of our readers that University of Trinity College, some time ago, at the request of some of the Australian bishops, held, and have continued to hold, examination in Australia for the degrees of B.D. and D.D. It would appear that some of the enemies of the University in Australia or in Canada (alas!) have

taken occasion from the dispute concerning the musical degrees in England to make what we must call an unfair and unworthy attack upon Trinity in the *Melbourne Argus*. It may be interesting to our readers to read part of the defence as given by the *Melbourne Church of England Messenger*.

Out of justice to the institution so ungenerously assailed, and to Bishop Moorhouse's arrangements for placing the Toronto Divinity Degree within reach of Australian students, we propose, briefly, to clear up certain points in which Trinity College, Toronto, has been misrepresented by the *Argus* in the recent controversy. To begin with, Trinity College is not a college calling itself a university, and conferring undeserved degrees upon unqualified persons, nor is it, again, a theological institution, like Knox College, to which the *Argus* compared it, with power from the provincial legislature to grant one degree in one subject, but a university with a Royal Charter, able to grant all degrees in at least five faculties.

A Church university it unquestionably is, and in that fact lies at once the explanation of the interest we ourselves take in it, and of the bitter jealousy at the hands of other denominations of which it is the mark. That it belongs to only one section of the Church, as the *Argus* insinuates, is disproved by the composition of its governing body, which consists of the Corporation, including all the five bishops of the old Diocese of Toronto, and a Council, two-thirds of the members of which are appointed by the same bishops, either by individual nomination or collective election. Its degrees have certainly the merit, as we must regard it, of being inexpensive. It must, we should say, have surprised others besides us to find the *Argus* appraising university distinctions by their money cost. If that rule is to be followed, the Canterbury degrees, instead of being lowest in esteem, ought to take top rank, for the fees paid for them are the heaviest of all. The number in residence at Trinity College, we admit, is small, but what has that to do with the standing of the university? How many resident students, we should like to know, does Adelaide or Melbourne, or, for that matter, London, count? The number of undergraduates is more to the point, and that is considerable—over 400—or, if we omit the students in music, 320.

The *Argus* declines to accept Canon Chalmers' testimony that the Divinity Examinations are severe. Well—Canon Vance and Dr. Wilson are no novices in university examinations, and may be trusted to report accurately as to the standard required from candidates, and they are perfectly satisfied with the examination papers, and are of opinion that no clergyman, even though a Master of Arts, unless he has made theology a special study, need hope to pass the preliminary for the Toronto B.D. on less than two years' hard study. We wish to repeat what we have said on former occasions, that we set store by these degrees only because we find in them the inducement which our young men need to make them apply themselves to the study of systematic Divinity. We are jealous for the science of Theology that it should not be neglected for pursuits that bring more immediate repute and lead to academic rewards. We are jealous for the Church in these colonies that it should be served by a learned ministry as well as a godly one. We are hopeless of attracting any large number of men to the study of Divinity unless we can offer them a degree, or of getting them a Divinity Degree except through a University in connection with the Church. All this talk about a Theological Faculty at our Melbourne University,

or of a Board of all sects to examine in Divinity, is wild nonsense, as none should better know than those who utter it. A committee of the General Synod, appointed for the purpose, have been trying for five years in all possible directions, and can find no nearer road to Theology Degrees for the clergy than that obtained for us five years ago by Bishop Moorhouse, through the local examinations to be held annually in Melbourne, by Trinity College, Toronto.

SOME LITURGICAL STUDIES.

BY REV. DR. GAMMACK, EAST TORONTO.

No. 15.

For a very obvious reason we must confine ourselves to the rubrical and ceremonial side of the Consecration Prayer, and this may be summed up in the familiar idea of the *Manual Acts*. The Sarum and the Roman Missals are at this point loaded with directions, which to us would seem to be burdensome, and no doubt it was one of the objects before Cranmer and his fellow reformers to simplify this service and make it more easily joined in and understood by the people. "The Order of the Communion" of 1548 was only for the distribution of the elements already consecrated according to the former rites, and we can but guess at a reason for this arrangement. By 1549 the questions at issue were more matured, and we then see the Priest at the front of the altar arranging the bread upon the corporal (corporas), the wine and water placed in the chalice, and himself put in order for the Eucharistic service. Twice he crosses "these Thy gifts and creatures of bread and wine" at the Invocation, and at the words of Institution "Here the Priest must take the bread into his hands," "Here the Priest shall take the cup into his hands." There is no direction for breaking the bread either now or afterwards, although the solemn fraction has always been regarded as an important part of the ceremonial action: a later rubric gives instructions as to the form, quality, and size of the bread, that it may be divided "in divers pieces . . . in two pieces at the least or more, by the discretion of the minister, and so distributed." But in 1552 the rubrics of the *Manual Acts* were not inserted, and the clergy were left to their own discretion until the last revision, when the present rubrics were adopted and a greater uniformity ensured. The Communion Office is begun by "the Priest standing at the north-side of the table," but there is a noticeable change of position, "When the Priest, standing before the table, hath so ordered the bread and wine that he may with the more readiness and decency break the bread before the people, and take the cup into his hands, he shall say the Prayer of Consecration, as followeth." This was taken from the Scotch Office of 1637 and slightly transformed, perhaps simplified: it is also in the present Scotch Office, though with a minute exchange in the order, and is in the American Office as in the English. The only difference in the rubrics of 1637 and 1662 is, that in the former the position of the Holy Table is to be such that at the consecration he may with more ease and decency (that is, comeliness) use both his hands, while in the latter the leading idea of the rubric is for the proper placing of the bread and wine for the employment of both the Priest's hands. The difference may not be great and it is hard to say in how far there was any purpose in it, but the rubric may have been thus slightly altered in order to meet the cavil that had been used, though not

with much success, against Laud by the Scottish commissioners. The "standing before the table" seems to dominate all the clauses of the rubric, and there is no apparent apology either for the moving round to the front of the altar for arranging the elements and then moving round the corner again for the Consecration Prayer, or for the corner-wise position, where the right shoulder catches the high party and the left does not offend the low, and the parson is acknowledged generally to be very safe and moderate, without the balance of the weather cock to face up to every breeze. The Non-jurors' Office has no rubric on the subject. The more special directions for the Manual Acts were resumed in 1687 from the Office of 1549, and replaced by the last revisers with a slightly greater fulness, but one that was very significant and appropriate. The Office of 1687 directed the Priest "to take the paten in his hand," and "to take the chalice in his hand, and lay his hand upon so much, be it in chalice or flagons, as he intends to consecrate." The English rubrics are more explicit as to the Priests taking "the paten into his hands. . . . And here to break the bread. . . . And here to lay his hand upon the bread. . . . Here he is to take the cup into his hand. . . . And here to lay his hand upon every vessel (be it chalice or flagon) in which there is any wine to be consecrated." These five Manual Acts are now the Anglican norm, accepted in all our Offices except the Non-jurors' Office of 1718, where the rubrics are simple: "Here the Priest shall lay his hand upon the bread. . . . And here upon every vessel (be it chalice or flagon) in which there is any wine and water." There is, in conclusion, a rubric in the Office of 1549 that speaks of the times where the Priest is directed to consecrate "without any elevation or showing the Sacrament to the people." The elevation for objects of adoration and worship had been one of the customs to which the people were used as a consequence of belief in transubstantiation, but when this doctrine was specifically denied, then the practice that was based on it must follow. Had the Reformers taken time to consider the sacrificial aspect of the service as well as the sacramental, and given its due force to "do this" as part of the eucharistic action, they would have worded the rubric differently. The words of Institution are curiously composite, and are used with considerable freedom as to form and order in the several Offices, although as a whole they are regarded as essential to a valid consecration.

A VARIOUS READING.

BY REV. DR. CARRY.

"As we have borne the image of the earthly, we shall also bear the image of the heavenly, 1 Cor. xv. 49. Opposite this in the Revised Version we have the marginal note: "Many ancient authorities read *let us also bear.*" Most readers would naturally infer from this that there was a good deal of support for the margin, but nothing equal to the authorities in favour of the text; and in such a case they would naturally acquiesce in the reading they were accustomed to. But what is suggested by the margin does not represent the facts at all; and this is one ground of my insuperable objection to the R.V.—the unaccountable unfairness of this and many similar notes. When I say that the four great critical editors of the Greek text, viz., Lachmann, Tischendorf, Tregelles, Westcott and Hort, all put the marginal reading in the text, I have said enough to condemn the marginal note. Let me try and present the case

intelligibly in this paper for the general reader. In doing this I shall first of all put over against each other the authorities for each reading out of Tregelles and Tischendorf.

And in the first place the *uncials*, that is, the most ancient manuscripts, written in capitals, whence their name.

For MARGIN: A S (aleph) C D E F G K L P, and very many more.

For TEXT: B.

Next come the *cursives*, that is, later manuscripts, written in running-hand, whence their name.

For MARGIN: 17, 47.

For TEXT: 46, and Tischendorf says "apparently a good few."

Next comes the *Versions*, of great consequence, as some of them were made before our oldest manuscripts.

For MARGIN: Vulgate (*i.e.*, Latin), Memphitic, Gothic, Ethiopic (which are accounted of most authority).

For TEXT: The two ancient Syriac versions, Arabic, Ethiopic, Armenian.

And last of the witnesses, but not least, the *Fathers*, whose quotations attest the readings of the Bible they used, before the date of our oldest manuscripts.

For MARGIN: Irenæus, Clemens, Tertullian (all of the 2nd century); Cyprian, Origen (of the 3rd); Cæsius, Basil, Macarius, Methodius, Chrysostom, Maximus, Epiphanius, Pseudo-Athanasius, Damasus, Hilary, Jerome, and many others (of the 4th century).

For the TEXT: Origen (only in some printed editions); Cyril, of Alexandria, Theodoret (of the 4th century); Theophylact (of the 11th century) has both readings.

Here, then, is that "decidedly preponderating evidence" which the fourth rule of the translators bound them to follow. Their chairman, Bishop Ellicott, says, "It is impossible to deny that the subjunctive is supported by very greatly preponderating authority." Now the question has to be answered, Why did not the translators bow to the all but unanimous testimony of Christendom? And the only answer we get, through the mouth of their chairman, is that *they thought* the indicative alone harmonized with the Apostles' argument. The reading "we shall bear" means a physiological or natural change, and this, in their opinion, the argument requires; whereas "let us bear" intimates an ethical change, conformity to Christ's character, which, they judge, is outside the subject discussed. Now, whether S. Paul would reason illogically in using the subjunctive, or whether the Revisers were right in thinking differently from the ancient Church which has given us our Bible, was no question for them: they should have given us the text irresistibly witnessed to, and let readers have their own opinions about it. The result, however, is, that we actually have a different Bible from that of our fathers in the Church. Modern ways of thinking are often very different from ancient, and S. Paul's logic is frequently found fault with by commentators of the nineteenth century; and really our Revisers should not be so infallibly certain that men like Origen, Tertullian, and Chrysostom were ignorant alike of the true text and the Apostle's argument. It is very possible that the modern editors above named might well agree with the Revisers about the logic, but in putting the subjunctive in their text they certainly showed a truer sense of the fidelity which they owed to their authorities. This is especially worthy of notice in the case of Westcott and

Hort's edition. These distinguished men may be said to regard as their guiding star in textual criticism the supreme authority of codex B. All their learning is devoted to establishing this position. And yet so irresistible is the counter authority in the present case that B. is relegated to the margin! Readers will naturally be curious to see how this testimony is dealt with by those who refuse to be led by it. The late Bishop Wordsworth, a good scholar and an orthodox divine, briefly explains the difference by the common confusion in manuscripts of long and short *O*; *phoresomen*, *phoresómen*: a confusion produced by identity of pronunciation among the ancients, not the moderns. Were the testimonies pretty evenly balanced, this explanation might be allowed, but under the existing conditions it is nothing short of preposterous. Bishop Ellicott, for the reasons which I have already quoted from him, is "forced to believe that we have a very early instance of itacism (*i.e.*, of the confusion between a long and short vowel, as Wordsworth thinks), and that we may be justified in reading the future." The Bishop does not think it necessary to say that "itacism" works both ways. Let that be noted.

(To be Continued.)

THE CHRISTIAN MINISTRY.

CHAPTER VIII.—(Continued.)

THE VALIDITY OF ANGLICAN ORDERS.

THE NAG'S HEAD STORY.

DEFENCE OF PARKER'S REGISTER.

But on what grounds are we asked to believe in the forgery of the Lambeth Register?

1. We are told first that it was not published for 50 years after the consecration.

We reply (1), Is it usual for such Registers to be published? (2) Was it ever refused to any one to examine it during all that interval? Was it not in the power of any sceptical Roman Catholic to look into the proof or want of proof of Parker's ordination? (3) It actually was referred to in 1572* during Parker's life time. (4) It was published as soon as the promulgation of the scandalous story of the Nag's Head rendered it necessary. Is this answer sufficient? We think so.

2. But further, are there any proofs of forgery in the document itself? It has been carefully examined by the most experienced eyes, and it is asserted that the writing of this part of the Register is the same as that which follows. Those who believe that it is a forgery must believe the same of the 411 leaves of the first volume of the Register. They must also believe that many other Registers have been forged in order to correspond with this; and that the Record and other documents in C.C.C. Cambridge are also forgeries; and let it be remarked that these were entirely unknown to Mason, who first published the Lambeth Record, and who is accused by Roman Catholics of having forged it. Besides, without dwelling upon a number of auxiliary proofs, we may ask them to explain how it is that the same date is assigned for the consecration of Parker in one of the Zurich letters, written to Peter Martyr, within a month of the time, and how in Parker's own Diary, and in Machyn's Diary, documents independent of each other, and of the foregoing proofs, the same date is mentioned. Machyn's Diary, a writer in the *Month* thinks, may be a forgery. But on this theory, we must believe in a series of forgeries, which for plausibility and perfect consistency have no parallel in the history of the world.† If we accept the Lambeth Register, all is easy. If we condemn it, we are landed in the region of miracle at once. This is not too strong.

DR. LINGARD'S JUDGMENT.

We sum up in the language of an adversary. Here is the sensible conclusion of the R. C. historian

*In the *Antiquitates Britannicæ* (Bramhall, iii. 120).

†See the Earl of Nottingham's testimony in Bramhall.

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Lingard: "To this testimony of the Register what could the champions of the Nag's Head oppose? They had but one resource—to deny its authenticity: to pronounce it a forgery. But there was nothing to countenance such a supposition. The most experienced eye could not discern in the entry itself, or the form of the cover in the entry itself, or the form of the characters, or the colour of the ink, the slightest vestige of imposture. Moreover, the style of the instrument, the form of the rite, and the costumes attributed to the prelates, were all in keeping, redolent of the theology taught in the schools of Strasburg and Geneva. Besides, if external confirmation were wanting, there was the Archbishop's diary or journal, a parchment roll, in which he had been accustomed to enter the principal events of his life, and in which under the date of the 17th of December, 1559, is found—"Consecratus sum in Archiepiscopum Cantuarien. Heu! heu! Domine Deus, in quæ tempora seroasti me?" Another confirmation, to which no objection can be reasonably opposed, occurs in the Zurich letters, in which we find Sampson informing Peter Martyr on the 6th of January, 1560, that Dr. Parker had been consecrated Archbishop of Canterbury during the preceding month."

OTHER ROMAN CATHOLIC OPINIONS.

It ought to be remarked that Lingard's conclusion was controverted by some of his co-religionists, and defended by himself. But a writer in the *Roman Catholic Month* has brought forward another argument against it, in the fact that Parker was addressed as Archbishop of Canterbury by the Queen in a document dated October 20th, 1559, "nearly two months before his alleged consecration." The writer considerably admits afterwards that there may be a way of explaining this inconsistency; and we shall probably be of the same opinion, when we remember that Parker was elected to the See of Canterbury in August, and the first commission for his consecration issued by the Queen in September, and that it is not uncommon to call a Bishop elect by the name of his See, even before his consecration, that we have without difficulty discovered this way of reconciliation.

The conclusion at which we arrive, to which, in fact, we are impelled by irresistible evidence, is that it is impossible to have any reasonable doubt of the genuineness of the Lambeth Register.

WAS BARLOW CONSECRATED?

II. It is therefore quite natural that our opponents should seek for and find some other objection to the validity of our orders; and they are not long in succeeding. They accordingly tell us that Barlow, one of the consecrators of Parker, was never himself consecrated: that he was not a Bishop himself, and therefore could not be the instrument for conveying Holy Orders to another.

NOT ABSOLUTELY NECESSARY.

Now, even if this could be proved, the invalidity of Parker's consecration would not follow, because Barlow was only one of four who took part in it, and it is not denied that the other three had been regularly consecrated. Barlow presided at the consecration of Parker; but he was not strictly the consecrating bishop, inasmuch as the words were pronounced, as the Record carefully states, by all the four. The consecration therefore was both valid and canonical, even if Barlow had not been a bishop.

BUT HIS CONSECRATION CERTAIN.

But we maintain that the evidence on which Barlow's consecration is denied is altogether insufficient. What is it? Chiefly of two kinds. (1) There is no record of Barlow's consecration in any of the Registers, although his election and confirmation are recorded; and (2) It is said that he held such lax views on the nature of the Episcopal Order that it is very likely he never was consecrated at all. With regard to the last of these statements, we may safely say that it has no value whatever. The former deserves a little more notice. It seems at first sight somewhat startling that, after diligent inquiry, no record should be found of Barlow's consecration; but our surprise diminishes, and the inference sought to be deduced

*Lingard: Vol. vi. Chap. 1. Note D.D. †Sept. '68.

disappears, when we learn that Cranmer's Register was most carelessly kept; that there were several other Bishops known to have been consecrated about the same time as Barlow, of whose consecration there is no doubt, although no record of it has been preserved; and the Registers of the other Sees, in one of which Barlow might have been consecrated, are all lost.

Besides, let it be remembered that Barlow was appointed Bishop by Henry VIII., who was not one to allow his mandate to be disobeyed; that, after being nominated to S. Asaph, he held three other bishoprics in succession; that he was formally acknowledged a bishop, and took his seat both in parliament and in convocation; and that he joined in consecrating others. So that when he retired at the beginning of the reign of Queen Mary, the See was declared vacant, not on account of any defect in his orders, but "per liberam et spontaneam resignationem." Bramhall iii. 138.

LINGARD'S SUMMARY.

On this point, too, we cannot do better than sum up in the words of Dr. Lingard: "It was asked whether Barlow had been consecrated as well as transmuted, for both parties agreed that an unconsecrated prelate could not confer consecration. Now it happened most vexatiously that no record of his consecration was known to exist. Though searches were repeatedly made in every likely repository, no traces of it could be found, nor, I believe, has any allusion or reference to it been discovered to the present day in any ancient writer or document. Still, the absence of proof is no proof of non-consecration. No man has ever disputed the consecration of Gardiner of Winchester; yet he was made a bishop whilst on a mission abroad, and his consecration is involved in as much darkness as that of Barlow. When, therefore, we find Barlow during ten years, the remainder of Henry's reign, constantly associated as a brother with the other consecrated bishops, discharging with them all the duties, both spiritual and secular, of a consecrated bishop, summoned equally with them to parliament and convocation, taking his seat among them according to his seniority, and voting on all subjects as one of them, it seems most unreasonable to suppose, without direct proof, that he had never received that sacred rite, without which, according to the laws of both Church and State, he could not have become a member of the Episcopal body." This is the testimony of Lingard, himself a Roman Catholic, and we value it as coming from one who pronounces simply upon the evidence of the facts. But it is not upon the judgment of any controversialist, however fair or unbiassed, that we depend; but upon the facts of history. And we venture to say that, upon all recognized principles of evidence, the objection to Barlow's consecration is utterly worthless.

REVIEWS.

GIVING AND HOW TO GIVE: By the Rev. John Ridley.—There are not many subjects of greater practical importance than the subject of giving; and we may add that there are very few which are so difficult to handle. Mr. Ridley's pamphlet is excellent. He is perhaps a trifle optimistic; but this is a good kind of fault. There is much more to be got by speaking hopefully than by anticipating failure; and we think that the clergy would do well to get this excellent paper, read before the clergy of two rural deaneries, and borrow something of its words and its tone.

MAGAZINES.—*The Century* (October) completes the volume, and the twentieth year of its existence; and there has seldom been a better number of this excellent magazine. The illustrations are equal to the best of their predecessors, and it is hardly possible to say more for wood engravings; and the literature

*It consists of a number of separate documents bound together long after their date. B. 3. 139, n.d.

†The letters patent which authorise the confirmation of Barlow, commanded the Archbishop, with the assistance of other bishops, to consecrate him, or to give a commission to other bishops to consecrate him. If they neglected to comply with this within a given time, they forfeited their bishoprics, etc. Bramhall, 3 mo., 141 n. h.

‡Ibid.

is of a high order. Several serial works are brought to completion. Among these we have the last instalment of the Autobiography of Joseph Jefferson, already often commended by us, together with an admirable full page portrait of the writer, and a number of other interesting likenesses. The pretty story "Friend Olivia," is also completed. The series on the Women of the French Salons is carried on in a sixth paper, the writing as entertaining, and the pictures as good as ever. So are Mr. La Farge's Artist's Letters from Japan. Among other papers we note "Out-of-the-Ways in High Savoy," with illustrations so pretty as to make one long to be there; "In Dark New England Days," by Mrs. Jewett; "Woman in American Literature;" and here we must stop. *The Arena* (October) has some strong articles, although most of them are of a character with which we have very little sympathy. One by Dr. Shady, on the Death Penalty, puts the ordinary arguments against capital punishment, which will satisfy those who are already convinced. An article on Newman is written from the rationalistic point of view. Mr. W. H. H. Murray has a very thoughtful and original article on an Endowed Press, which deserves consideration. He gives the saddest account of the U. S. press as now existing. The Race Problem is ably and moderately handled from the other side by an able writer of colour. The *Methodist Magazine* (October) is up to its usually high level. The editor continues his tour. Lady Brassey's Last Voyage is also carried on. A very interesting article on Father Taylor, the Sailor Preacher, is by the Rev. J. C. Seymour; and Dr. McCosh writes with his accustomed ability on the Church and the Capital and Labor Question. Some of the brief papers under the heading "Christian Life," are excellent. In the *Canada Educational Monthly* (August) Professor Fairclough writes ably and convincingly on the Teaching of the Classics. The article is brief, but it is never dry, and we strongly recommend its perusal. Mr. Libby writes sensibly and energetically on the Minute Criticism of English. We specially commend his closing remarks to the attention of people who think that their mere liking of a book is a proof of its goodness. Dr. Bourinot writes with his accustomed learning and power on Canada and the United States. *Littell's Living Age* (Sept. 27) begins with a strong article on Robert Browning from the *Church Quarterly Review*; a very interesting one on Progress in Japan from the *Edinburgh*. One of the most remarkable papers, although a brief one, is from *Temple Bar* on Dryden & Scott, signed John Amplett Evans. The writer entirely recognizes the difference between these two great writers; but also points out resemblances between them as politicians and as writers. This number completes the volume. *The Church Eclectic* (August) is an excellent number, with an immense variety of subjects handled; and to some of these we will return by and by. *New England Magazine* (October).—We ought perhaps to be ashamed to own it; but this is a magazine which we have never seen before, although this number is described as New Series, Vol. iii., No. 2.—Old Series, Vol. ix., No. 2; so that the present series has entered upon its second year, and the Old Series had a three years' existence before that. On opening the pages, we find the magazine presenting very much the features of *Harper, Scribner, or the Century*. The writers are apparently gentlemen (and ladies) of distinction, and the articles are excellent. The principal and the first paper in this number has for its subject "Pawtucket and the Slater Centennial," and this is further explained by the printing on the cover, "Cotton Centennial Highly Illustrated." Neither of these makes a very promising title; and, if our readers knew as little as we did about Pawtucket and Mr. Slater and the cotton business, they will probably not feel drawn to the subject; but they will change their mind when they read the article. Among the other contributions we note "John Henry Newman as a Writer," an excellent paper by Dr. J. F. Gemmy; "Where England Legislates," a very good account of the Houses of Parliament with excellent illustrations; a very sympathetic account of Mr. Stopford Brooke, with a likeness, to the accuracy of which we can testify.

CHURCH MUSIC.

Bishop Mitchinson, writing to the *Standard* on the subject of "Church Music," complains that choirs, alike in town and country, are rapidly monopolizing the service and ousting the congregation. "Anthems, 'services,' elaborate and ornate responses, 'amens,' threefold, sevenfold, manifold, are becoming everywhere the order of the day; and the congregation are perforce again becoming dumb dogs. In cathedrals we endure this (though even there it is hard to part with the Psalms, as one must do now in some), just as we endure Deans and Chapters for 'auld lang syne' sake; the choirs there enjoy a prescriptive monopoly, which no one ventures to disturb. But the standard of rebellion will have to be raised

against the tyranny of the choir in parish churches, and a determined effort made to restore to the congregation their undoubted right in hymn, psalm, canticle, and response. The gatherings of parish choirs at choral festivals are legitimate occasions for the performance of music of a more elaborate and ornate character; but surely the services of the parish church are not improved by these gatherings, so far as congregational singing is concerned." This letter has led to a long correspondence, which has been continued day by day. The Rev. C. Leslie Norris, Curate of St. Saviour's; Eastbourne, thinks the principle of "give a little and take a little" applies in this case. He points out that experience shows that unless something more elaborate and advanced in a musical sense than mere chants and hymn-tunes is attempted a choir loses interest in its work. "By all means let us insist on having plain chants for the psalms and canticles, and not 'services' for the latter, so that the worship in our parish churches may be plain in every sense of the word; but in order to ensure our having good choirs to lead us in that worship, let us at the same time allow them to give vent to their musical feelings in anthems, which, even if the congregation are unable to join in, are yet, for all that, sung to the glory of God." Mr. George Lees says there is no real bar to the congregation joining in the chanting of the psalms, the responses, or the hymns, but "anthems are entirely outside the people's part, just as much as the sermon is." Congregations are, however, "very much prone to blaming their choirs for what is often their own fault. They expect everything to come to them by a sort of intuition, but they do not think it worth while to spend a single hour's time, trouble, or thought towards fitting themselves for that which they profess to be so anxious about." A member of the London Gregorian Choral Association says that if Bishop Mitchinson will use his influence to extend the use of the Gregorian tones at "matins" and "evensong," he will be taking the best measures to obviate the state of things to which he draws attention. The writer adds, however, that at midday choral celebrations a more elaborate style of music is rightly permissible. "A Layman," in endorsing Bishop Mitchinson's views, says that in a greater or less degree it is becoming the fashion for "our services to be concerts for the people to listen to," and the clergy "love to have it so." "Musicus" thinks that as long as the "florid compositions in *Hymns Ancient and Modern* are allowed to usurp the place of our fine old Psalm tunes," so long will congregations have to remain mute during the singing. "One of the Congregation of a Parish Church" says, on the other hand, "So far from the choir 'ousting the congregation,' I have often heard such singing from the congregation as has almost entirely drowned the choir, and have stopped singing myself to listen to the volume of sound when a mass of people are joining in heart and voice in the beautiful, earnest, and devotional singing which characterizes so many of our Church's services in the present day." "Non-Musical" attends a church where evensong "is simply a duet between parson and choir." This class of service attracts a very mixed congregation, and "there is considerable lack of reverence." "One of the Clergy who 'love to have it so,'" writing from Leicester, says he is "surprised at Bishop Mitchinson, whom we all know to be a musician, finding fault with what he terms the too elaborate singing of our church choirs. The good Bishop is nothing if not a critic; but surely for this once he is somewhat beside the mark. Facts are stubborn things, and it is a fact that, where there is a musical service, let that service be ever so un-congregational, even with anthems and elaborately rendered 'services,' there is no complaint on the score of empty benches." He fails to see that the congregation are compelled to become "dumb dogs," and adds: "To say that working folk are driven away from our churches by elaborate services is hardly the case. In our schools, both voluntary and otherwise, the children are taught singing and music; so that the rising generation will be even better able to appreciate musical services. Our choirs, too, are often, for the most part, composed of working lads and men, and let me, in conclusion, add my small testimony to the incalculable good done by our voluntary choirs to the Church at large, a fact which should not be forgotten by the grumblers." "Outis" joins in the Bishop's protest, and says that on complaining to the vicar of the church he attended, he said that the organist was an exceptionally worthy person, and he found it difficult to interfere with him.

AUTHORSHIP OF THE TRACTS FOR THE TIMES.

We published recently a nearly complete list of the authors of the Tracts for the Times. It seems, however, that this list was not merely incomplete, but in some particulars inaccurate. We are happy to append now a letter from Mr. Rivington the publisher of the Tracts, who writes to the *Guardian* as follows:

SIR,—As none of the lists of the writers which I

have seen are complete, I send you the enclosed. It is compiled from a list Dr. Newman gave me in 1869, which I verified by reference to Mr. Copeland, Archdeacon Harrison, and all the writers then living. Dr. Newman remarked that "it would be a great advantage for the names to be known."

F. H. RIVINGTON.

44 Connaught-square, Hyde Park, W., Aug. 30, '90.

No. Author	No. Author
1. Newman.	45. [Wilson].
2. do.	47. Newman.
3. do.	48. [Wilson].
4. Keble.	49. Harrison.
5. Bowden.	50. [Wilson].
6. Newman.	51. Wilson.
7. do.	52. Keble.
8. do.	53. [Wilson].
9. Froude.	54. Keble.
10. Newman.	55. [Wilson].
11. do.	56. Bowden.
12. Thos. Keble.	57. Keble.
13. Keble.	58. Bowden.
14. Menzies.	59. Froude.
15. Newman & Palmer.	60. Keble.
16. Harrison.	61. Buller.
17. do.	62. [Wilson].
18. Pusey.	63. Froude.
19. Newman.	64. [Bull.].
20. do.	65. [Wilson].
21. do.	66. Pusey.
22. Thos. Keble.	67. do.
23. Percival.	68. do.
24. Harrison.	69. do.
25. [Beveridge.]	*70. [Wilson].
26. [Beveridge.]	71. Newman.
27. [Cosin.]	72. [Ussher].
28. [Cosin.]	73. Newman.
29. Bowden	*74. do.
30. do.	75. do.
31. Newman.	76. do.
32. Eden.	77. Pusey.
33. Newman.	*78. Manning & Marriott.
34. do.	79. Newman.
*35. Percival.	80. Williams.
36. do.	81. Pusey.
37. [Wilson].	82. Newman.
38. Newman.	83. do.
39. [Wilson].	*84. Thos Keble.
40. Keble.	85. Newman.
41. Newman.	86. Williams.
42. [Wilson].	87. do.
43. Thos. Keble.	*88. Newman.
44. [Wilson].	89. Keble.
45. Newman.	90. Newman.

With the exception of the numbers which we have marked with an asterisk, this list is confirmed by W. W., writing to the *Guardian*, who says that his authorities were first, Newman, and afterwards, Pusey, R. F. Wilson, and Archdeacon Harrison. According to him, 35 by Percival and Froude, 70 by Pusey, 74 by Archdeacon Harrison, 78 by Manning alone, 84 by J. Keble and Sir G. Prevost, 88 by Bishop Andrewes, translated by Newman.

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

MONTREAL.

The Rev. Samuel Massey, of this diocese, and his respected partner in life, celebrated their golden wedding last week. They were married in 1840 at St. Peter's church, Chester, England, and have now living four sons and three daughters, who, with their families, all assembled to do honour to their venerated parents. As Max O'Rell says that English people never gather or celebrate an occasion without first thinking of dining together, this was no exception to the rule—Mr. Massey entertaining the whole family at his residence in St. Mark street. Col. F. Massey, of the 6th Fusiliers, Montreal, and the eldest son-in-law, Mr. Henry Taylor, of Perth, occupied the chair and vice-chair respectively. There were only two toasts, "The Queen" and "Our Parents." The latter was proposed by the eldest son, Mr. W. M. Massey, and was spoken to by all the sons, Mr. George Massey, of New York, emphasizing his feelings by presenting his mother with a little purse containing 100 five-dollar gold pieces. Rev. Mr. Massey, in replying, made a speech which will long live in the minds of all his hearers. He urged upon them with all the force and faith begotten and ingrained by long experience to love and fear God above everything, and to stick together as a family, reminding them that like the bundle of faggots in the fable, union was strength. Many valuable presents were given, and a memorable evening was spent, terminating with Rev. Mr. Massey's favourite hymn, "Lead, kindly light," followed by a heartfelt rendering of "God save our gracious Queen." "And we all meant it" were the last words of the fifty years wedded patriarch.

MONTREAL.—The numerous friends of Rural Dean Lindsay will regret to learn that, owing to an attack of paralysis, he has been ordered to take a year's rest.

BRISTOL.—*Mission Service*.—The Rev. J. Worthington Atkin held services at S. Thomas' church, Bristol Corners, beginning Friday the 30th ult., which were well attended notwithstanding the very wet weather. His discourses on the work of the Holy Spirit were very fine, and were listened to with marked attention. On Saturday afternoon he held a children's service which was well attended and proved most interesting to young and old. At 7 p.m. a large number were present at service, and again listened to a most soul-stirring address.

On Sunday, at 10 a.m., service was held in S. Luke's church, Caldwell, and a large congregation was present. The same subject, the Holy Spirit, was dwelt upon with great ability. At 3 p.m. he addressed a very large congregation in S. Thomas' church, Bristol Corners; and at 7 p.m. he addressed a gathering of over 100 at the Iron Mines. On Monday and Tuesday following services were held at S. Luke's church, Caldwell, which were very largely attended. Mr. Atkin is Mission preacher of the Daily Prayer Union, and a large number of people here joined it. A short time ago a very interesting ceremony took place in one of the outlying districts of the mission of Bristol. A family of five children were prepared and baptized by the missionary in charge. The house being very small (one room) and uninviting, the baptisms were performed in the open air, under the trees. The parents and children seemed much impressed by the solemn service. The father, who was able to read a little, promised to bring up the children for Christ and the Church. These people are extremely poor, and a box of warm clothing for the winter, sent to the missionary, Rev. S. A. Mills, will be most acceptable.

S. George's.—There was a very large and representative attendance at S. George's school-room, on the evening of the 23rd inst., the Dean and churchwardens having issued invitations to meet the Rev. L. N. and Mrs. Tucker. The Bishop was there, and the Archdeacon, and Canon Ellegood, and Dr. Norton, and other clergymen. Mr. Fairclough and the choir provided music, and S. George's Y.M.C.A. presented its president, Mr. Tucker, with a very handsome marble clock and bronzes. In addition to the above testimonial, the congregation of S. George's presented Mr. and Mrs. Tucker with a handsome oaken chest of silver cutlery, &c., on their return from their honeymoon trip.

Christ Church Cathedral.—The announcement that a service for deaf mutes was to be held on Sunday attracted quite a large number to this place of worship on Sunday afternoon. The usual Sunday services held at the Mackay Institution for the deaf and dumb were dispensed with in order that the older pupils might have an opportunity of witnessing the Rev. Mr. Chamberlain, of New York, who is a co-worker with the Rev. Dr. Gallaudet, in deaf-mute mission work. The service commenced with the Litany, which was interpreted in the sign language for the benefit of the deaf present, as were also the hymns sung. An oral address was given by the Rev. Mr. Chamberlain, setting forth the aim and scope of the mission work, which is certainly a praiseworthy one, inasmuch as it has for its object the bringing in of all adult deaf mutes to a connection with the Church, and the looking after their temporal as well as their spiritual welfare. This mission work to the deaf is nothing new to Montreal citizens. Any Sunday afternoon while school is in session the same solemn and impressive service may be witnessed in the chapel of the Mackay Institution, and on many a fine Sunday morning the older pupils, accompanied by a teacher to interpret, may be seen in attendance at the Episcopal or Presbyterian churches in the neighbourhood, those who are communicants having the same privilege as their hearing brethren. The colleges and clergy who help the superintendents and teachers of the Protestant Deaf-Mute Institution of this Province in the religious and moral training of the deaf youth, as well as the citizens and employers who so kindly assist the adult deaf-mutes by giving them a chance to show their ability to successfully compete with their hearing co-workers in the avocations of life, are all doing the mission work so ably set forth by the Rev. Mr. Chamberlain in his address on Sunday afternoon.

ONTARIO.

KINGSTON.—S. George's Pro-Cathedral.—There seems to be a general feeling that the proposed enlargement of this church will soon be carried out. Your correspondent has seen the plans submitted and they are simply admirable. Architecturally, the exterior effect will be most imposing, and will

October 9th, 1890.

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and a fitting place for the episcopal chair. Spiritual
affairs in this parish are advancing by leaps and
bounds. The young men are *en evidence* as they
never were before—a good sign. There is a tendency
observable among the laity, on all sides, to help the
clergy. If this parish was ever apathetic it is not so
now. I may mention one proof as an example: S.
George's Hall—a spacious structure—which accom-
modates within its various rooms the meetings of
synod, the immense Sunday school, the various and
increasing mens', boys', and female guilds and socie-
ties, the diocesan book depository, the Bishop's office
and library, the diocesan secretary's office, and the
sexton's comfortable family quarters, is found too
small. Under these circumstances it has been found
necessary to have the depository removed to another
building opposite the cathedral.

All Saints'.—The Ven. Archdeacon Daykin has
returned from his holiday trip to the Rideau Lakes,
looking improved in health. The All Saints' Insti-
tute has reopened for the winter season. It is
managed by a parochial guild of men and choir boys.
The entertainments given weekly at their Institute,
which is really a fine public "free reading and
recreation room," as they call it, are a boon to the
neighbourhood, judging by the way they were patron-
ized last winter. Operations will be conducted
this year on a larger scale.

An Ecclesiastical Warehouse has been opened by
the late rector's widow, Mrs. Prime, on a leading
business street. The Diocesan Book Depository has
been removed to her establishment, which is the only
one in Ontario devoted exclusively to the sale of
Church requisites. We wish the plucky lady every
success.

S. Mark's.—The Rev. K. L. Jones, rector, has
returned from South Poland, Maine, where he had
been in search of health. He is somewhat improved,
but still quite unfit for a return to duty, we regret to
say.

S. Luke's.—This new church was opened for ser-
vice on Wednesday, 1st October, by a celebration of
the Holy Eucharist at 8 a.m. At evensong the Rev.
Rural Dean Loucks, of Picton, preached, and the
church was formally opened with imposing cere-
monies.

STAFFORD.—The harvest home on September 4th,
in Mr. Joseph Hawkins' grove, was blessed with fine
weather. The friends who did assemble had a
happy and pleasant time. The young men played
cricket, some for the first time in their lives, while
others preferred listening to speeches. The Rev. J.
P. Smitheman spoke of the benefits of such social
gatherings. "Behold how good and joyful a thing
it is for brethren to dwell together in unity." He
mentioned also the duty of thankfulness, which,
whether shown to God or man, is perhaps the rarest
grace. On the platform, which was tastefully decora-
ted with flowers and fruit, were also the Rev. J.
Robinson, of Eganville, and H. H. Loucks, Esq.
The Rev. J. Robinson congratulated the people on the
heartiness of the church services in Stafford. He
said the congregational singing and the devout and
hearty saying of psalms and prayers were not
excelled in the diocese of Ontario, in fact he had not
observed anything more remarkable in England.
Mr. Loucks, who was in excellent form, spoke of the
value of harvest thanksgivings, and then gave an
instructive account of the condition of the United
States, and maintained that Canada loyally keeping
her union with the British Empire, was better in
every way. The ladies served dinner and tea in a
style worthy of Stafford's hospitality. Thanks are
due to those who contributed so willingly to the suc-
cess of the day, especially to Mr. Joseph Hawkins.

TORONTO.

The next meeting of the Rural Deanery of Durham
and Victoria will be held at Millbrook, on Tuesday,
October 14th, at 1 p.m. Wm. C. Allen, Secretary
R.D.D.V.

S. James' Cathedral.—The Bishop of Toronto or-
dained the following gentlemen priests on Sunday
morning: the Rev. W. J. Creighton, junior curate at
S. James' cathedral, and the Rev. J. G. Waller, curate
of S. Alban's cathedral.

S. Stephen's.—A large addition to this church is in
course of erection, and is intended to be the beginning
of what will virtually be a new church, capable of
seating one thousand worshippers. The corner stone
was laid on Saturday, 27th ult., by the Rev. Profes-
sor Clark, of Trinity University, who, for upwards of
a year, has most kindly given continuous assistance

to the rector on Sundays as well as on many special
occasions. After the customary service and the
observance of the usual ceremonies, Dr. Clark gave
a short address in his well-known, happy style, and
was followed by the rector of the church, who briefly
urged the necessity of pushing on the good work to
completion. It is hoped that the church will be
reopened in November, when a full account of its
history may be expected.

SHANTY BAY.—The harvest festivals held on the
18th and 19th of Sept., at Shanty Bay and East Oro,
were a great success. The churches at both stations
had been decorated with a good deal of elaboration,
pains and taste; and the picnics and evening enter-
tainments on both occasions were most enjoyable,
the Rev. Jones' address being received with a run-
ning commentary of laughter and repeated peals of
merriment all through. The incumbent, Rev. Wight,
was assisted at the services by Revs. Cole, Jones
Lindsay and Godden; Mr. Godden preaching at
Shanty Bay and Mr. Jones at Oro. Mr. Wight is
leaving for the winter months on account of ill health,
intending to pass the next six months in Florida;
and the festival being in some sense a farewell,
many and deep were the expressions of affection
received by the incumbent, in which also were some
kind allusions to the former incumbent, Rev. Sills,
now of Brighton, both having been much beloved.
The Rev. J. S. Cole will, D.V., take charge of the
mission during the incumbent's absence.

AURORA.—One of the brightest of harvest thanks-
giving services of this year was held at the pretty
English church of Aurora on Tuesday, September
30. Everything had been done by the parishioners
to ensure a joyous and successful gathering. The
church was beautifully decorated by loving hands, so
as to look the very picture of a country town church.
The choir had been carefully drilled to do their work,
which they did admirably, not attempting too much,
but doing what they attempted in a very perfect
manner. Mr. Gamble, B.L., formerly organist of
the church, now at S. Paul's, Toronto, presided with
great ability at the organ. The hymns were joined
in heartily by the congregation, and the anthem,
which was well chosen, was sung by the choir in a
manner which would have done credit to more
ambitious churches. The solos and the choruses
were both given in a manner entirely satisfactory.
The congregation almost filled the church, and the
sermon, which was preached by Professor Clark, of
Trinity, was listened to with the greatest attention.
We congratulate Mr. Mussen on a service which
testifies to much good and devoted work among his
people.

BOLTON AND SANDHILL.—Annual harvest thanks-
giving services were held in Christ church, Bolton,
and S. Mark's, Sandhill, on Sunday last. Both
churches were prettily and tastefully decorated with
fruit and flowers and the gleanings of the harvest
field. The Rev. E. A. Oliver, of S. Simon's, Toronto,
a former rector of the parish, preached at all the
services, prayers being said by the present incumbent,
Rev. F. W. Kennedy. There were large congrega-
tions and hearty services at both places. Mr. Oliver
said how pleased he was to be again amongst his old
friends in the parish, and expressed the hope that
they would all strive to be as helpful to their present
pastor as they had been to him.

COLDWATER.—The church of S. Matthias has, dur-
ing the past fortnight, been brick-clad, the result being
a handsome building and one that will be comfortable
and warm in winter. The cost is \$300 or thereabouts
which has mostly been collected from the congregation
and friends by the indefatigable incumbent. Many
alterations have been made in the interior of the
church, which is now as completely fitted as any in
this part of the diocese. Harvest thanksgiving ser-
vices commenced on Thursday last, when a sermon
was delivered by the Rev. Rural Dean Shortt, of
Woodbridge, in a very telling as well as polished
manner. These were continued on the following
Sunday morning and evening with discourses by the
said Rural Dean, who effectively compared the past
harvest with the lives of all who were Christians or
desired to be so. The congregations at each of the
three services were large and the offertories very
liberal. Many of those present expressed a desire to
soon have the Rev. Mr. Shortt again amongst us.
Rev. H. P. Lowe, of Aspdin, visited us last week,
giving us at the Friday evening service one of his
usual well delivered sermons, treating very much on
the present services and the thanks we ought to feel
and give for the bountiful harvest. The incumbent,
Rev. C. H. Shutt, M.A., is a great worker, and one
of the never despair kind. He has built up a large
congregation in a little over eighteen months, has
made the church a credit to our village, and has done
an immense amount of good amongst the poorer
members of his flock. We may, with good grounds,

look forward to the rev. gentleman providing us with
means to build a parsonage and school house before
many years have gone over us. Holy Communion
was administered on Sunday morning to twenty
members.

HURON.

GALT.—Special services commemorative of the
jubilee of Trinity church were held on Sunday. Rev.
J. Ridley, rector of the parish, asked for an offering
of \$1,200 to pay off the floating debt, which was more
than met, the collections amounting to \$1,350. The
services were very bright and hearty. Rev. Canon
Dumoulin, D.C.L., Toronto, preached the sermons.
The parish was organized 50 years ago by the late
Very Rev. Dean Boomer, LL.D., who was its rector
for 33 years. A handsome brass tablet has just been
erected in the chancel to his memory by the vestry.

LONDON.—On Sunday, 21st September, at the
invitation of the circle of King's Daughters at Hell-
muth College, Mrs. Boomer delivered a most interest-
ing address to the students, dwelling upon the duty
and privilege of taking part in Christian work in
general, and emphasizing in particular the needs
and claims of the children of missionaries, especially
in regard to the educational advantages from which,
by various causes, they may be debarred. A great
deal of interest was shown at the meeting, and the
students' circle of King's Daughters has decided to
make its special effort during the college year, the
contribution to the education of a missionary's
daughter. A liberal offertory was given for this object
at the close of the address. Mrs. Boomer's earnest
and eloquent appeal was very highly appreciated by
all who heard her.

RURAL DEANERY OF LAMBTON.—In obedience to a
resolution passed at the last meeting of the Ruri-
decanal chapter, a Church worker's convention was
held in Petrolia, on Tuesday, the 18th ult. The
Holy Communion was administered in Christ's
church, at 10 a.m. At 11 o'clock a.m., the conven-
tion was opened by the Rev. Rural Dean Armstrong,
D.D., of Moore. The following subjects were brought
before the convention, viz., "Lay Help," by Chas.
Jenkins, Esq., of Petrolia; "Woman's Work in the
Church: its place and power," by Mrs. H. M. Pous-
sette, of Sarnia; "How to Teach the Church Cate-
chism," by Rev. D. J. Caswell, B.D., of Kanyengeh;
"The Duty of the Church to the Sunday School," by
Dr. R. V. Bray, of Moore; "Sunday School Organi-
zation and Management," by John D. Noble, Esq.,
of Petrolia; "Sunday Schools in relation to the Mis-
sion Work of the Church," by the Rev. H. A.
Thomas, Rector of Warwick; "Objectionable Methods
of Making Money," by H. I. Morphy, Esq., of Forest;
"The Workers' Source of Power," by the Rev. A. C.
Miles, B.A., Rector, Wallaceburg. The above sub-
jects were discussed by the members of the conven-
tion, each speaker being allowed five minutes. The
attendance at the afternoon and evening sessions
was large and the interest was sustained till after
10 o'clock p.m. At the close a vote of thanks was
tendered to the Rector and people of Petrolia for
their hospitality in entertaining the visiting mem-
bers of the convention, and the assembly rose to their
feet when tendering a vote of thanks to Rural Dean
Armstrong for the excellent management of the
meeting. Many of the members expressed the hope
that the Rural Dean would call a Church Workers'
Convention in the Deanery more frequently than
once a year, and all felt convinced that to comply
with this wish would be in the interests of the
Church. It is understood that the Rev. Dr. Arm-
strong will take counsel with the clergy of the Dea-
nery on this, with the special object of having a con-
vention in Forest, where the next meeting of the
Ruri-decanal chapter is to be held in January next.

ALGOMA.

BROADBENT.—Since this mission was set apart in
January last, organization has advanced in a most
encouraging manner. At each of the several stations
good congregations, considering the scattered popu-
lation, have assembled, many of the members work-
ing assiduously for the advancement of Christ's
Kingdom, and the welfare of their respective
churches. The congregation of S. Stephen's, Broad-
bent, held their harvest thanksgiving services on
Thursday, September 25th, when the resident
catechist, Arthur J. Cobb, selected for his text, S.
Matt. vi. 11. Prior to the service, dinner was par-
taken of in Messrs. Broadbent's grove, where swings
and other amusements were provided. The church
was beautifully decorated with texts and all kinds
of farm produce and fruit, suitable for the occasion.
Special services were continued on the following
Sunday, the church being comfortably filled on
each occasion. The musical arrangement under the
control of Miss Annie Bartlett passed off most suc-
cessfully. By the assistance of many kind friends,

the members of S. Stephen's have been enabled to furnish their church with new seats, altar, altar cloth, rail, prayer desk, lectern and vestry wardrobe, together with enclosing their picturesque church and burial ground with a neat and substantial fence; the most satisfactory part being that the church still remains entirely free from debt, except to those whose beneficence has done so much to place the mission on its present footing. The second station of importance, S. Paul's, Sequin Falls, 17 miles from Broadbent, was recently visited by Archdeacon Moore of Munro, Louisiana, U. S., when a service of a more elaborate description was held. Great hopes are entertained for the welfare of S. Paul's church and Sunday school. At S. John's, Dufferin Bridge, 12½ miles from Broadbent, several additional improvements have been effected similar in nature to those at S. Stephen's. The congregation at Hurdville, six miles distant, affords interest in the mission, a large and reverential congregation attending the regular services. There are several wants still to be supplied at the various churches in the mission: Altar linen, communion vessels, suitable matting and carpeting for aisles and sanctuaries; Sunday school books—much needed—and a parsonage for S. Stephen's.

BEAUMARIS.—The Rural Dean of Muskoka begs to acknowledge receipt of \$40, offertories, for building fund, S. John's, Beaumaris; and \$50 for church site, collected by Bishop of Pittsburgh, U. S., for site, per W. Riley, Church Warden, both sums sent to Algoma Treasurer.

RUPERT'S LAND.

PORTAGE LA PRAIRIE.—A mission chapel was opened here on Sunday, 21st September, in a pretty situation on the bank of the Assiniboine. The opening sermon was preached by the Rev. Canon O'Meara, of St. John's College, Winnipeg. The project for erecting this church was started some time ago by the Rev. Mr. McMorine, and chiefly through his energy the necessary funds were obtained. The mission chapel, which is dedicated to S. Mary, will be a charming and convenient place of worship for the poor people of the district, and the reverend gentleman is deserving of much praise for his work on their behalf.

QU'APPELLE.

QU'APPELLE STATION.—Mr. Green, B.A., of Dublin, has sailed from England to assist the Rev. W. Nicolls, B.D., in the conduct of S. John's College School. The pro-cathedral has recently lost its talented organist and choirmaster, Mr. E. Harold Dee, who has undertaken work in connexion with S. Andrew's Indian Mission, Fort Pelly. Mr. Dee was also Superior of the Brotherhood of Labour of S. John's College, which was formed by the Bishop in 1884 to carry on the work of the college farm. With his departure the brotherhood comes to an end, all the others being scattered in various spheres of work in this and the adjoining dioceses. Mr. Jas. Meesor, of S. Boniface College, Warminster, has lately come out to work in the diocese, and will shortly be ordained by the bishop to the diaconate. He is a convert from Judaism, and proposes to give a lecture on the Talmud and Jewish ceremonies here on 13th October.

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.

Our Indians as we See Them.

[LETTER III.]

SIR,—Having arranged that Gleichen should be our next stopping-place, we left, or should have left, Qu'Appelle at 4 a.m., but the train was four hours late. The long day's journey across the prairie is not the most interesting thing. As far as the eye can reach nothing but flats are to be seen, seamed by numerous buffalo trails, and marked by what are called "wallows," where the buffalo is said to have rolled. If that be really so, the ground must have been very, very soft, or the buffalo a more than heavy beast, for some of these spots are quite deep and of great size. Instead of reaching Gleichen at midnight, it was four a.m., and our friend, the Rev. Mr. Tims, who had driven from his place, four miles distant, had twice to make the journey. It was Sunday morning when we arrived, and we found our kind hostess had prepared for us some nice hot coffee, which we much enjoyed, for although the middle of July, the morning air felt almost frosty. After a

few hours much needed rest we drove in to the two o'clock service at Gleichen, our host, in the meantime, having ridden twenty miles in another direction to hold a service among some white settlers. While crossing the prairie we narrowly escaped being caught in a dreadful thunder-storm. They come up here with great rapidity, and the wind is so violent that it is quite impossible to hold up an umbrella. However, fortunately, the storms are as short-lived as they are violent, and by putting George and Jim (the missionary horses) to their full speed, we were able to reach the church before the storm. As the main object of our journey is to see as much as possible of the Indian, his habits of life, and needs, we found that we were most fortunate in the time of our visit, as they were nearly all gathered, to the number of sixteen or eighteen hundred, at a beautiful spot on the Bow River, and eight miles from the mission house. At other times, during the summer months, they are generally on the move, roving to different parts of the reserve and camping in small bands under minor chiefs; but at the time of the Sun Dance they are all together. And it was a strange and wonderful sight to see about two hundred teepees of all sizes, some of them painted with most grotesque figures of man and beast, and the plain dotted all over with Indians, many of them wrapped in blankets of the most brilliant hues, squatting in front of their teepees or riding at full speed across the prairie. These Indians (known as Blackfeet, said to be derived from the colour of the soil, which is black, and so discolours their moccasins) are one of (if not the most) powerful tribes, and till within a few years ago were perfect savages. They are a fine looking race, many of them perfect specimens of manly strength. "Old Sim," although over eighty, still looks hale and hearty, and is to be seen on horseback at all hours. This Indian reservation is very large, being thirty-six miles long and twelve wide, through which runs the beautiful Bow River, the current of which, in most places, is so swift that it is of little use for boating purposes. The day after our arrival the missionary drove us down to the ground, and here, in the midst of about one hundred and eighty teepees, we found the little mission tent over which floated the Union Jack. Mr. Haynes, one of the teachers at the Boys' Home, is staying down at the encampment during the Sun Dance, so that he may, if possible, retain his hold over the children and prevent them going back to their old life, and only those who have seen what he has to endure can form the least idea of his self-sacrificing life. And yet he is fond of it, and, I do not believe, could be induced to give it up, while the children seem devoted to him. They are affectionate little creatures and like to be noticed, but if you have jewelry or anything about you that takes their eye, you must submit to its closest investigation. We were told that about four o'clock the young braves were going to have a great dance to welcome the arrival of their guests, the Blood Indians; so, while waiting, we took a walk down to the river and watched the women load their horses and dogs with water and wood, which is carried on a travois, formed out of two long poles with cross pieces. These are attached to the horse's back and drag on the ground, and on them the whole family is carried, the man and perhaps a child or two on the horse, and the woman and other children or household goods on the cross sticks placed just over the horse's heels—not a pleasant situation should he be given to kicking. Hearing the beat of the tom-tom, we hurried back, and what a strange and picturesque sight met our eyes! Sitting in a circle were several hundred Indians; at one side was a large drum and around it were squatted six men who beat time and kept up a monotonous singing. In the centre were the dancers, dressed—well, how shall I describe them? It would require the brush of a painter, and a good one at that, to give you an idea of their appearance. Their head-dresses were shaped like a cock's comb, and all the colours of the rainbow; many of their dresses were made of doeskin with a deep fringe of the weasel, and beautifully embroidered with beads; in many cases the legs were uncovered and round them were twisted strings of bells; the faces were painted in all conceivable designs and hideous to look at. I could not but picture to myself what it must have been a few years ago, and they might have been preparing for the torture and death-dance of some poor white, and I felt deeply thankful that at the present day our scalps were safe. But to return to the dance. The Bloods on their visit to the Blackfeet had brought with them a new dance, and on this afternoon they were to perform it, so the medicine pole was erected and to it was fastened a wonderful looking thing all made of feathers. When a Blood was to be honoured by a Blackfoot, the tom-tom started, and the Blackfoot, followed by the Blood, and keeping time to the music, advanced to the pole, then receded. This was repeated two or three times. Then the ornament was taken down and given to the Blood, who tied it on his back like a bustle, and then he took the lead. Sometimes only two would dance, then all of a sudden twenty or

thirty would join in. This dance started at four and was still going on when we left at eight. We had tea in the mission tent, and were honoured with the company of "Old Sim" and "White Pup." "Calf Child" sent word he should like us to visit his teepee, but not to come till his wives had put on their best dresses, so that when we arrived they were wonderfully gotten up. One woman's eyes were surrounded by a circle of bright red paint, and the lower part of the face coloured yellow; their dresses were handsomely beaded. When introduced to a chief it is etiquette to shake hands with him, his wife, and followers; the same ceremony is performed when you say good-bye, and no matter how many times you may meet them, the hand shaking must be repeated. When you enter their teepees, if you do not sit down you will give great offence. Next day (Tuesday) we started for the south camp, about twelve miles distant. On the way we called at the home of the Indian agent, Mr. Begg, who, with his fine team, drove some of our party. We were kindly received at the cosy little house of Mr. Wheatly, farm instructor, and, after lunch, visited several places of interest. Most of the Indians were absent from this place, having gone to join the others at the dance, but we were introduced to "Three Bulls," brother of the late chief "Crowfoot." After dining with Mr. and Mrs. Begg, a delightful drive in the gloaming brought us back to the mission house about ten. The rest of our visit among this most interesting tribe, and also our trip to the Sarem reserve, will be given in my next letter.

DORCAS SECRETARY, W. A. M.

Indian Missions.

SIR,—I always feel much pleased in reading in your valuable paper the progress of Indian mission work, and would suggest that each clergyman of the dioceses of Ontario and Quebec would take an active interest in collecting from their parishioners their old clothing, and send it to the North-West to the Indian missionary, or Indian Home. A large collection could be made for the wants and comfort of the poor Indians, and now is the time to do it, before the extreme cold winter comes on. I do not believe there is a family but would contribute in this way if the clergy would request them to send in their offerings to him. Boxes for packing could be got from merchants, and a small collection made in the church for paying the freight by the C.P.R. This would be a tangible thanksgiving.

WM. C. READ.

Merrickville.

"Shall Shingwauk be Closed?"

SIR,—With tingling cheeks, with a thrill of surprise and shame, and with a feeling of deep sorrow, I read the Rev. E. F. Wilson's letter anent the impending closing of the Shingwauk Home.

I am sadly afraid that there are many people who look upon this work merely as a "hobby" of Mr. Wilson's: they do not at all realize that such divine enthusiasm has taken hold upon him as to render him unable to rest until he has done his life work, to which I firmly believe God has called him. Surely it is the Holy Spirit who has borne in upon Mr. Wilson's soul the words, "It is not the will of your Heavenly Father that one of these little ones should perish."

Let us rally round Mr. Wilson and give him our money, our sympathy, and our prayers. Let us thank God when we find in our Apostolical Church, Apostolical faith and Apostolical work in the person of such a man. I would that such zeal and enthusiasm were contagious, and that thousands at this time—for now is the time—were smitten with this "Indian fever." Let us thank God when we find a man, or a woman, who in the spirit of self-abnegation, is praying, working, struggling and suffering, and who, under it all, courageously says, "this one thing I do." Yes, and let us come to Mr. Wilson's help, lest the Master say to us, "Inasmuch as ye did it not to one of the least of these, my brethren, ye did it not to Me."

Thank God that our Church in Canada is beginning to awaken to her privileges and responsibilities. Yet it is sad to look over the diocesan offertories and see how very little is being done for either Home or Foreign mission work. Let every congregation and every Sunday school increase their missionary offerings; let us all make systematic and persistent efforts to swell the treasury of our Board of Missions, and sweep away the burning shame of the pathetic cry that Mr. Wilson utters, "The Mission Board will not help me!" Perhaps if Mr. Wilson's sad letter will not arouse the Church, perhaps if my own poor words are deemed an intrusion, perhaps the following words from an appreciative editorial in the *Mail* of about three years since, will sting us into action. God grant that they may send us to our knees, to our pockets, to the harvest field, in the name of the Father, and of the Son, and of the Holy Ghost.

The following is the excerpt:—

"It is very curious that the Church of England, which, in England, contributes in a princely manner to missions both at home and abroad, should, in this country, give much less in proportion to its strength than any other Christian body towards the spread of the Gospel among the heathen of this and other lands. One is at a loss to account for this, unless, indeed, it be that the Canadian Church has for so long received of the bounty of the Church in England that it has come to regard itself rather as an object of charity than as a source from which liberal gifts should come. The Church of England has among its members some of the wealthiest men in Canada, and it has a tremendous membership of people who may be described as in comfortable circumstances. From such a source it should derive a large revenue for mission purposes. That it requires such a revenue no one can deny."

"An object of charity!" Stinging words. Yet, "faithful are the wounds of a friend." True, the Church is doing more than she did a few years ago. Yet she is only "playing at missions" as yet. Oh, let every baptized believer, who should, in some sense, be a missionary, heed the great Shepherd's voice, "Lovest thou Me? Feed my sheep. Lovest thou Me? Feed my lambs."

I pray that our dear brother's heart may be cheered in the work for which he has for so long laboured and suffered, by the Church arousing herself and saying, "You shall not close even a part of your Homes: here are the funds." Amen.

"O'er all earth's broad domain,
On our Canadian shore,
We see Thy finger pointing plain
To each wide open door:
And if we turn our eyes away,
Lord, wilt Thou own us in that day?"

Baptize with holy fire
Each heart before Thee now;
Kindle fresh zeal and new desire;
With life our souls endow.
Then shall Thy Church arise and shine,
And earth rejoice in power divine."

W. J. Taylor.

S. James' Rectory, St. Mary's, Sept. 26th, 1890.

Sunday School Lesson.

19th Sunday after Trinity. Oct. 12th, 1890

HOLY BAPTISM—THE OUTWARD SIGN.

The outward sign in Baptism is twofold, consisting of (a) the matter used, *water*; (b) the form of words, "In the name of the Father, and of the Son, and of the Holy Ghost." These are essential parts of Baptism (See *Rubric at the end of the Office for Private Baptism*) for without them we have no authority for believing that we shall receive the inward spiritual grace.

Quakers reject the outward sign altogether, thinking it more spiritual to trust only to the baptism of the Spirit. Many people seem to think that baptism is too simple a thing to do any real good. "How can a little water applied to the body cleanse the soul," they say. Like Naaman, they would willingly do some great thing, but see no chance of good resulting from obedience to God's simple command, "Wash and be clean." Their mistake is, thinking only of the means used, not of God who uses them, and can make them all-powerful. The outward sign is simple, so that men may not be tempted to trust in it, but in God who saves through it. God healed the Israelites by means of the brazen serpent (Num. xxi. 8, 9). They afterwards worshipped as a god that which was only an instrument in God's hand, and worthless in itself (2 Kings xviii. 4).

The outward sign in a sacrament is like a water-pipe, through which the inward grace can flow from God to us. It is the "means whereby we receive the same" inward grace; and also a pledge to assure us that we shall certainly receive it.

I. CHRIST'S COMMAND.

He sent the disciples to baptize all nations (S. Matt. xxviii. 19.) Baptizing means *washing*, but they knew He meant more than simply washing the body. S. John the Baptist had said that Christ should baptize with the Holy Ghost and with fire (S. Matt. iii. 11). How were they to do this? They would naturally use water, for they knew no other way of baptizing, and besides they had been told that a man must be born of *water* (S. John iii. 5). Then they are provided with a form of words, *not left to invent suitable ones for themselves* (S. Matt. xxviii. 19). The inward grace they must leave to God to bestow. See how they fulfil the command. They do not despise water as a means of grace (Acts viii. 46; x. 47), and even think baptism with it necessary after men have been baptized with the Spirit (Acts x. 47).

Those who are baptized in the name of the Holy Trinity, are taken into covenant with God, become

members of His family, sheltered under His name and sure of His protection.

II. CHRIST'S EXAMPLE.

The great Captain Himself led the way through the waters of Baptism. Before He began His public life as a teacher and healer, He came to Jordan and was baptized by His servant S. John (S. Matt. iii. 13-17). This was done as an example to us, and "to fulfil all righteousness," not because He needed cleansing from sin. Still, even Christ received a blessing, for the Holy Ghost descended on Him then, strengthening and refreshing Him for the work which lay before Him. Can we afford to despise baptism or think it unimportant.

III. TYPES OF CHRISTIAN BAPTISM.

The cleansing nature of water caused it to be chosen as a type of God's cleansing grace (Zech. xiii. 1). This foundation, now open to wash away sin, is the blood of Christ (Rev. i. 5): but the Church is also cleansed "with the washing of water" (Eph. v. 26), applied to the *body* (Heb. x. 22).

Water not only cleanses, it also revives and refreshes; and is therefore used as a type of spiritual life, refreshment and salvation (S. John iv. 13, 14; Rev. xxii. 1, 2; Isa. xii. 3).

There were two special occasions when water foreshadowed baptism. (*Read Baptismal Service 1st prayer*).

1. When Noah was saved by the water which destroyed the earth. He was in the ark, but the ark itself was upheld by the water. The Church, on S. Peter's authority, compares this event with baptism (1 S. Pet. iii. 20, 21).

2. When the Israelites passed through the Red Sea. Before crossing they were Pharaoh's slaves; after, they were free and on their way to the Promised Land. So, before baptism we are children of wrath and Satan's slaves; after, we are children of grace, in a state of salvation, journeying towards our promised inheritance.

IV. MODE OF ADMINISTERING BAPTISM.

The Church leaves this to the discretion of her ministers, only, advising immersion in cases where it is safe and practicable (*See rubric*). It is not insisted on for three reasons.

1. The word *baptizo*, which is translated *baptize*, is often used where the sense of immersion is impossible. "In *Chapin's Primitive Church* the words *bapto* and *baptizo* are examined carefully. The result is that out of twenty-three cases in which *bapto* occurs, it has the sense of immersion but *twice*; and in seventy places where *baptizo* is found, there is not one where it means to immerse."

2. If immersion were necessary, there would be many cases where baptism would be certain death, *e. g.*, in illness or very cold regions.

3. It is not probable that the Apostles themselves always practised immersion. When 3,000 were baptized in *one day*, it is hardly likely that there was either time enough or sufficient water to immerse so many. S. Peter's sermon did not commence until after nine o'clock, and he exhorted them "with many more words" than are recorded; the baptisms began afterwards (Acts ii. 40, 41).

Again, we read of a whole family aroused from sleep and baptized at *midnight*. It is very unlikely that they would be suddenly plunged into water at that hour; even if there had been plenty at hand, in suitable vessels for the purpose (Acts xvi. 25, 33).

Family Reading.

Devotional Notes on the Sermon on the Mount.

No. 37.—PROFESSION AND PRACTICE.

S. Matt. vii. 21-29: "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, did we not prophesy by thy name, and by thy name cast out devils, and by thy name do many mighty works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity. Every one therefore which heareth these words of mine, and doeth them, shall be likened unto a wise man, which built his house upon the rock: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon the rock. And every one that heareth these words of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: and the rain descended, and the floods came, and the winds blew, and smote upon the house; and it fell: and great was the fall thereof. And it came to pass,

when Jesus ended these words, the multitudes were astonished at his teaching: for he taught them as *one* having authority, and not as their scribes."

These verses, although in themselves very striking and instructive, can hardly be said to introduce any ideas not already enunciated in this discourse. Our Lord had pointed out the nature of the two ways, and had declared that the fruits of the life would declare its inner character. And He now goes on to say that mere profession would not be accepted as evidence of reality.

It is not that the profession of Christ is to be neglected or dispensed with. We are required to confess Him before men. We are required to call Him Lord. But this is not enough. We are indeed poor servants and pusillanimous, if we merely acknowledge Him in secret, and are afraid to confess Him openly. But what must He think of us, if we display His name as our badge of service, and yet have no real devotion to His cause? There is only one supreme test by which we can be assured of the inner meaning of our life; and that is its moral outcome. If Jesus is truly our Lord, then we shall show that we are His servants by doing His will. There is, of course, no inconsistency between this statement and the declaration that we are saved by grace, and justified by faith alone. Where grace really is, it must work. Those who are led by faith, the living faith which accepts the Divine offers and yields itself to God, will bring forth the fruits of the Spirit, in other words, will do the will of God.

But this is not all. There may be a kind of faith which exercises a certain kind of power, and yet does not really touch the heart or affect the character. Many will, in the great day, claim to be of the flock of Christ, because they have prophesied in His name, have cast out devils, and done other mighty works. And this will not be a mere claim. So far it may be true enough. This is precisely the same that S. Paul declares in 1 Corinthians xiii. "If I have the gift of prophecy, and know all mysteries and all knowledge; and if I have all faith, so as to remove mountains, but have not love, I am nothing."

And this is the statement of the same Apostle who declares that we are justified by faith only. And the Epistle in which the supremacy of love is declared, is not a late Epistle written long after the Epistle of the Romans, but one which was written about the same time. Love believes, love obeys, love does the will of the Father in Heaven. There is no true faith, but the faith that worketh by love. Where this is not, S. Paul declares that we are nothing; and to such our Lord will say: "Depart from me, ye that work iniquity."

And then He concludes with a very striking and beautiful parabolic representation of the two classes of those who listen to His teaching. Ultimately there are only two classes, those who hear and do, and those who hear and do not. There may be many subdivisions of these classes, many kinds of obedient and disobedient; but all must go into one or other of these classes. "There is a solemn awfulness in this conclusion," says Archbishop Trench, "which Augustine bids us specially to note; namely, that neither by the one nor the other of these two classes, not by those who are swept away any more than by those who stand, can the open despisers of the truth be signified. For in each case there is a readiness to hear the word, a certain good will therefore towards the truth. But this is not enough. In one way only does that which is heard win a stable foundation in the soul, that is, through being turned into action, when the heard is also the done. Christ, as in so many other places of Scripture, is Himself the rock; that man builds on the rock who does the thing which he hears and learns of Christ.

It remains as the only prudent thing—to hear, and what we hear to do; being doers of the word, and not hearers only, deceiving our own selves (S. James i. 22)."

It is a noble and worthy ending to this great discourse. We can well understand the impression which, as the Evangelist tells us, was produced upon its hearers, an impression partly attributable to the actual words spoken and partly to the Divine power with which the speaker gave forth His utterances. "He taught them as one having authority, and not as their Scribes."

The Sermon on the Mount does not contain the highest form of the teaching of Christ. That could not be given until the Comforter should come to lead the disciples into all truth. The Sermon on the Mount must be read in the light of the Holy Ghost, speaking by the Apostles of Christ after the day of Pentecost. But there is no one who will not obtain help and guidance from these Divine words, if he will only faithfully apply them to his own life and experience.

Harvest Hymn.

S. Matthew 6: 25-34.

O Christ, in notes of gladness
Our harvest hymn we raise;
Thou givest songs for sadness,
Thou turnest prayer to praise:
Redeemer, we adore Thee,
Thy constant love we sing;
We cast our sheaves before Thee,
And hail Thee, Israel's King!

The fowls sow not, nor gather
With anxious care their food,
Whilst Thou, Eternal Father,
Dost feed their hungry brood;
The lilies stand more splendid
Than Solomon arrayed,
By Thy blest care defended;
Why then are we dismayed?

If God so clothe with beauty
The grasses of the field,
Whose bloom the fire, as booty,
To ashes soon shall yield;
Will He not clothe and feed thee,
Preserve thy soul from death,
And through the desert lead thee,
O thou of little faith?

The Gentile in his blindness
Seeks but himself to feed;
We trust Thy constant kindness,
Who knowest all our need;
Not anxious for the morrow,
We own Thy loving grace;
Sufficient is brief sorrow—
We seek our Father's face!

—J. Anketell.

Conversation in the House.

Few things are more important in a home than is conversation, yet there are fewer things to which less deliberate thought is given. We take great pains to have our houses well furnished. We select our carpets and our pictures with the utmost care. We send our children to school that they may become intelligent. We strive to bring into our homes the best conditions of happiness. But how often is the speech of our household left untrained and undisciplined? The good we might do in our homes with our tongues, if we use them to the limits of their capacity of cheer and helpfulness, it is simply impossible to state. Why should so much power for blessing be wasted? Especially why should we ever pervert the gift and use of our tongues to do evil, to give pain, to scatter seeds of bitterness? It is a sad thing when a child is born dumb, but it were better to be born dumb and never have the gift of speech than, having the gift, to employ it in speaking only sharp, unloving or angry words.

The First Offer.

Not long since, as a clergyman was visiting one of his parishioners, who was a man of business, the following conversation occurred:

"It is true," said the merchant, "I am not satisfied with my present condition; I am not of a settled mind in 'religion,' as you express it. Still I am not utterly hopeless; I may yet enter the vineyard, even at the eleventh hour." "Ah! your allusion is to the Saviour's parable of the loitering laborers, who wrought one hour at the end of the day. But you overlooked the fact that these men accepted the first offer." "Is that so?" "Certainly; they said to the lord of the vineyard, 'No man hath hired us.' They welcomed the first offer immediately." "True, I had not thought of that before. But the thief on the cross even while dying was saved." "Yes, but it is likely that even he had never rejected the offer of salvation, as preached by Christ and His apostles. Like

Barabbas, he had been a robber by profession. In the resorts to which he had been accustomed the Gospel had never been preached. Is there not some reason to believe that he, too, accepted the first offer?" "Why, you seem desirous to quench my last spark of hope." "Why should I not? Such hope is an illusion! You have really no promise of acceptance at some future time. Now is the accepted time! Begin now!" "How shall I begin?" "Just as the poor leper did when he met Jesus by the way, and committed his body to the great Physician in order to be healed. So commit your soul to Him as a present Saviour. Then serve Him from love. The next, even the most common duty of life, that you have to perform, do it as a service to Him. Will you accept the first offer? Your eyes are open to the peril. Beware of delay—beware." "You are right; may God help me. I fear I have been living in a kind of dreamy delusion on this subject."

Psalm XXIII.

The Lord my shepherd is, He will
My daily wants supply.
In Him my longing soul is filled,
His love is ever nigh.

He maketh me in pastures green
To lie down evermore.
Beside the quiet waters, He
Doth blessings on me pour.

He also doth restore my soul,
And for His great name's sake,
He leads me in the paths of truth,
My thoughts from sin to take.

Though I should walk in vale of death
No evil will I fear.
Thy rod and staff they comfort me,
And Thou art ever near.

In presence of my foes Thou hast
For me a table spread.
My cup runs over, and Thou dost
With oil anoint my head.

Then surely will Thy goodness, Lord,
And mercy follow me.
Yea, through all ages in Thy house
I shall be safe with Thee.

—Rev. L. Sinclair.

Incumbent, Christ Church, Ilfracombe, Ontario.

Watch the Gate of Your Heart.

The gate of your heart is a very busy gate. It keeps opening and shutting every minute. There is a constant troop going in and out all the time, or would if you did not watch the gate and shut it when a thief comes along. For some of those who want to get in or out are thieves, who are only trying to steal away what belongs to your absent Master. These are bad words, actions, thoughts, companions, habits. Whenever you see any of the bad coming, you must shut the gate right away, and not let them out if they are in. But many of this crowd going in and out of your heart are friends and messengers of your absent Master. These are good words, actions, thoughts, companions, habits. Whenever you see any of these coming, you must open the gate right away and bid them Godspeed—yes, and you ought to take off your hat to them, too—like a good old man I have heard of, who always took off his hat whenever he heard the name of God, wherever he was and however it was said.

Help with the Lessons.

Mothers, if you can possibly find time, help the children with their lessons. They will take more interest in them if you do. Have the little ones recite to you; pronounce the hard words for them, etc. Every mother who loves her children, wants to see them intelligent men and women, and if she exerts all her strength to make them so she can have that supreme pleasure. If you are a busy mother, who has to spend every spare moment with a needle in your fingers, you might get one of the older children to read aloud to all, you correcting and explaining as she reads. In this way you can do your sewing and interest and instruct the children at the same time.

Hints to Housekeepers.

GERMAN PUFFS.—One pint of sweet milk, five tablespoonfuls flour, one tablespoonful melted butter, six eggs, leaving whites of three. Bake in buttered cups, half-filled, half-an-hour or twenty minutes, in a hot oven.

IMPERIAL FEDERATION will present an opportunity to extend the fame of Dr. Fowler's Extract of Wild Strawberry, the unfailing remedy for cholera, cholera morbus, colic, cramps, diarrhoea, dysentery, and all summer complaints, to every part of the Empire. Wild Strawberry never fails.

SAUCE FOR GERMAN PUFFS.—Whites of five eggs, beaten to a stiff froth: one coffee-cup powdered sugar, and the juice of two oranges. Turn the pudding from the cups into a platter and cover with sauce before sending to the table. Exceptionally good.

EQUAL RIGHTS.—All have equal rights in life and liberty and the pursuit of happiness, but many are handicapped in the race by dyspepsia, biliousness, lack of energy, nervous debility, weakness, constipation, etc. By completely removing these complaints Burdock Blood Bitters confers untold benefits on all sufferers.

A GOOD FARINA PUDDING.—Half-a-pint sweet milk, a little salt, one teaspoonful of butter. When boiling add three tablespoonfuls of farina. Let it cook until stiff, and then add sugar and vanilla flavoring to taste, stir in the beaten yolks of four eggs, and, lastly, the whites beaten to a stiff froth. Pour in a mold previously buttered, and spread with cracker or bread-crumbs. Steam three-quarters of an hour. Serve cold or hot. If cold, with cream and sugar; if hot, with the following sauce:—

A FARINA PUDDING SAUCE.—Half-a-pint of sweet milk, one egg, sugar and vanilla to taste. Heat the milk, add the beaten yolk of egg, a small teaspoonful of corn-starch already dissolved in a little cold milk, the beaten white of egg and the flavoring. Stir constantly after adding the yolk.

TAPIOCA CREAM PUDDING.—Four large tablespoonfuls of tapioca soaked over night in a little over one pint of milk. Put the tapioca and milk into a tin, and put the tin in a pot of boiling water; let it cook until tapioca is clear. Stir in the beaten yolks of three beaten eggs, one-half cup of desiccated cocoanut, and vanilla and sugar to taste. Cook two or three minutes longer. Pour into a pudding-dish and spread with the beaten whites of the eggs and a little cocoanut. Brown slightly in the oven.

TIMELY WISDOM.—Great and timely wisdom is shown by keeping Dr. Fowler's Extract of Wild Strawberry on hand. It has no equal for cholera, cholera morbus, diarrhoea, dysentery, colic, cramps, and all summer complaints or looseness of the bowels.

A DELICIOUS CREAM PIE.—Cover plate with crust, and bake, watching carefully to press down the blisters. Cream—One cup of milk heated to scalding, add half teaspoonful of corn-starch mixed with a little cold milk, half a teaspoonful of vanilla, one and a half teaspoonfuls of sugar, yolks of two eggs. When cooked to proper consistency pour on to the crust. Beat the whites with a little sugar, spread over the top and brown slightly in the oven. Another and most delicious way of making a cream pie, is to beat with a fork or Dover egg-beater, one cup of sweet cream to a stiff froth, add half a teaspoonful of vanilla or other flavoring, one heaping tablespoonful of powdered sugar. Pour over the cold, baked crust; and dot the top with small pieces of apple, quince or peach jelly.

The Story of a Magazine.

A most interesting story of the conception and growth of *The Ladies Home Journal of Philadelphia*, with portraits and sketches of its proprietor and editor, has been prepared by that magazine in pamphlet form, and will be sent free to any who will write for a copy.

Children's Department.

The Bobolink's Nest.

Not one of the scholars had ever seen a bobolink's nest. They all knew the bobolink when they saw him--they knew his song; they knew his shy, Quaker mate. They were familiar with Bryant's "Robert of Lincoln," for it was in their reading books, and some of them had heard it recited by a young lady who trilled and sang almost exactly like Robert himself.

"I can show you a golden robin's nest!" said Jimmie Brooks; "there's one on the maple tree in our lane."

"And I know where there's a robin redbreast's nest," said Barney Jones, "with four eggs in it, and the bird is setting now, but I don't want to tell where it is, or some boy might rob it."

"None of my boys would rob a bird's nest, I'm sure," said the teacher.

At this remark Billy Stark felt his face redden, but no one seemed to see it. He had robbed a bird's nest only two days before, but he inwardly resolved never to do so again.

"There's a nest in a sumach bush in our pasture," said Minnie Rusk; "perhaps that's a bobolink's nest."

"Oh no," interposed Minnie's brother, "that's a swamp sparrow's nest."

"Besides," said Johnnie Breck, "bobolinks don't build their nests in trees; they build 'em in the ground. I've hunted for 'em many a time, but I never could find 'em."

And so the talk went on, each one contributing what little he or she knew to the common fund.

"How many birds have we here during the season?" said the teacher; "let us count them up."

There was great surprise when the sum total of all they knew was arrived at, and then they found that there were many birds they did not know that nested in their woods.

But the bobolink's nest, how were they to find out about that?

"I can tell you," said Harry Gray; "old George knows all about the woods and fields, and I guess he can tell us where's a bobolink's nest."

Old George looked after Deacon Mills' cattle and sheep, and spent his time watching over them during the summer. He was a Sam Lawson of a man, and could call all the birds by name and tell what the herbs and roots are "good for."

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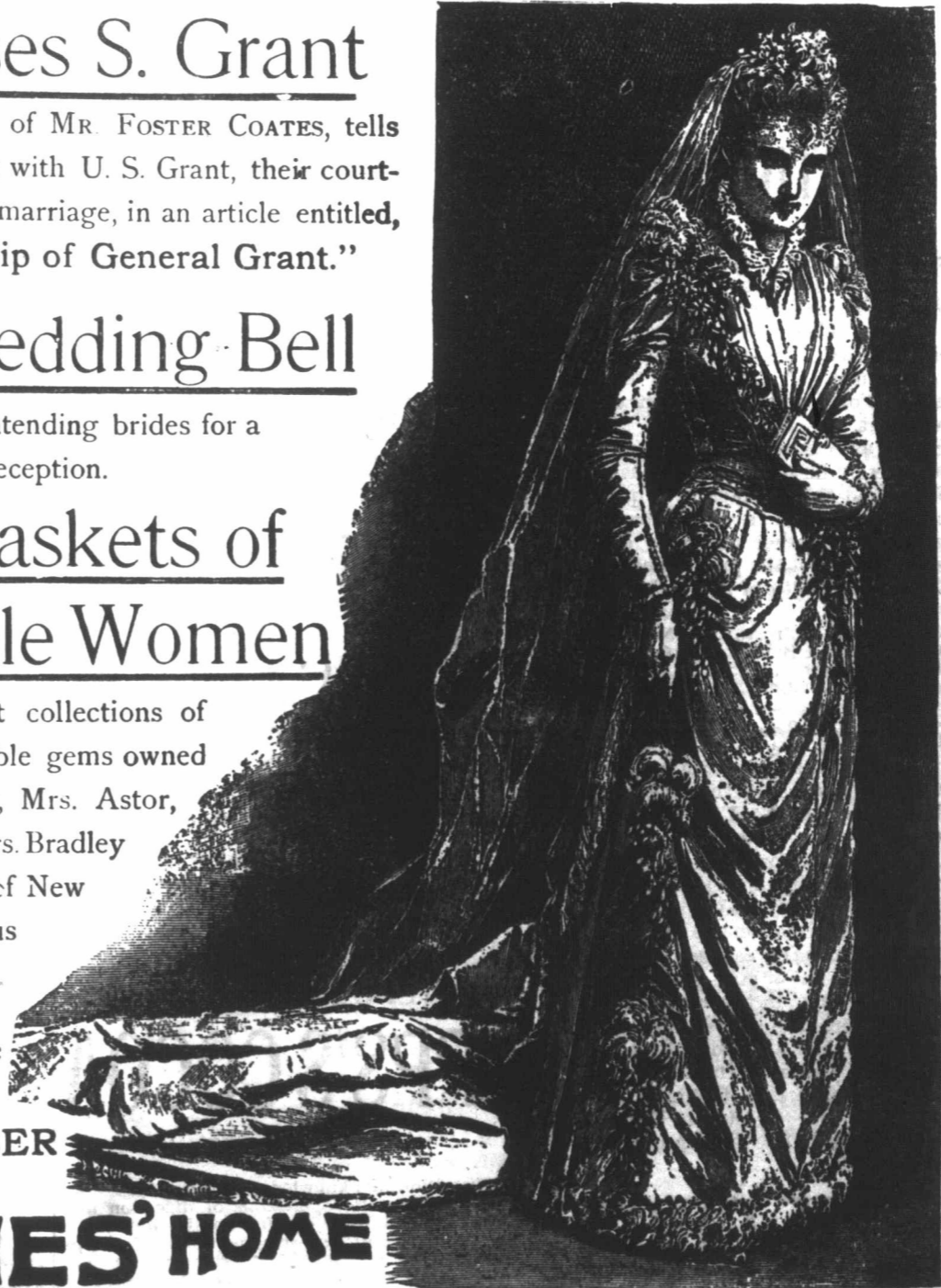
Through the hand of Mr FOSTER COATES, tells of her first meeting with U. S. Grant, their courtship, proposal and marriage, in an article entitled, "The Courtship of General Grant."

A New Wedding Bell

Contains a hint to intending brides for a home-wedding or reception.

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Describes the great collections of diamonds and valuable gems owned by Mrs. Vanderbilt, Mrs. Astor, Mrs. Hicks-Lord, Mrs. Bradley Martin, and others of New York's most famous social leaders.



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But when the boys begged him to show them a bobolink's nest, he shook his head. "No, no, not now," he said; "but when the young ones are grown, and they've all gone south, I'll show you a nest. I couldn't go and tell now; it would be like betraying secrets, and I should feel ashamed of myself. The bobolinks wouldn't let me know where they build if they could help it, and I can't tell their secret."

The next fall, when the woods were voiceless but for the November winds, old George took Johnnie Breck to the bank of a little stream that ran through the pasture, and showed him, in a rank tussock of grass, a bobolink's

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nest. It was so skilfully hidden that he never could have found it himself.

All summer till school closed, the teacher had frequent talks with the pupils about the birds. She showed them her books on birds, read them fine descriptions of the various song birds, and set them to making original observations and discoveries concerning these exquisite creations of divine skill. She tried to open their eyes to the wonderful beauty opening all around them in bird and insect and flower, and thus lead them through Nature up to Nature's God.

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and hosts of others whose names we could give you. To this list we are adding the name of Ryrie Bros., Toronto.

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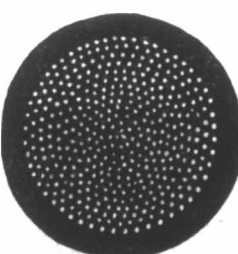
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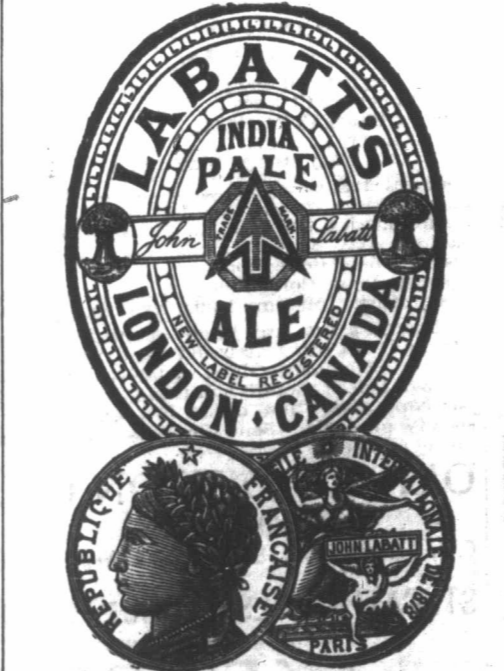
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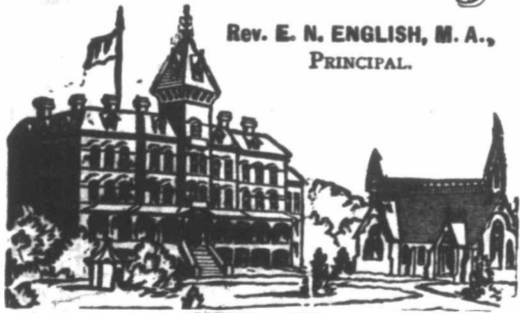
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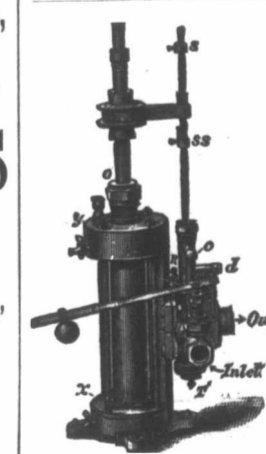
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