

Dominion Churchman.

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA

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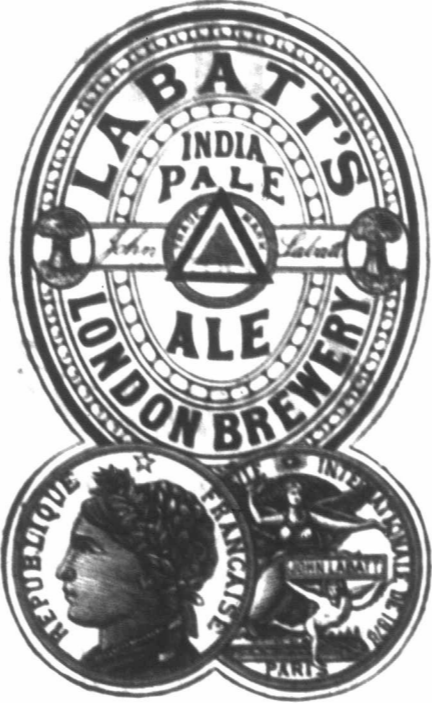
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Morning—Numbers xvi. to 31. 1 Co in thians xv. to 29
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THURSDAY, APRIL 20, 1886.

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

TO CORRESPONDENTS.

A quantity of Correspondence and Diocesan News unavoidably left over for want of space.

A NEW FEATURE IN SO CALLED DIVINE SERVICE.

—The introduction of professional vocalists, and instrumentalists as an attractive part of, so called, divine service, or public worship, seems likely to develop another novel feature. At Chicago, the revival meetings held by a Mr. Sam Jones, were enlivened by cornet solos played by a young girl, which so tickled the congregation with delight that the performances were encored! The Rev. Dr. Scudder, who officiated, tried one night to stop this display, but he was shouted down, then the choir began to sing and between them and the congregation, a noisy contest went on, as to which side should give way. The sects who are engaged in this scandalous travesty of worship, are those who howl and tear themselves with rage at "sacerdotalism" and "ritualism." There is a movement on foot to bring "Sam Jones" to Canada, no doubt with his usual minstrel troupe attractions. What a mistake the Church has made since Pentecost, she has been working to lift men out of the mire, to give them freedom from coarse, sensual, vulgar tastes and habits, that, say the sects, is all wrong, the Gospel must be lowered to the mud, it must be vulgarised into street slang, and the worship of God must be made an amusement, so that selected parts may even be encored! By and by we shall get tight rope dancing as part of revival services, and comic songs with banjo and bones accompaniments. Anything to draw a promiscuous crowd seems to be accepted as the policy of certain modern religious sects.

Well may people so intensely vulgar, coarse and sensual in ideas and tastes and habits take offence at the Church of God striving to give solemnity, dignity and purity to the order of divine service. The ritual of "Sam Jones" smacks too much of the beer garden for our taste.

THE CRY IS—STILL THEY COME.—A very agreeable letter is before us, it comes from a parsonage in beautiful Surrey, England. The writer encloses two subscriptions, one his own, the other for a friend in British Columbia, who subscribes as he puts it, "to the best Church paper in Canada."

The message at length reads: "I have been much pleased with the improvements in the D. C., and with its sound Catholic teaching, wish I could send you a dozen subscribers, I would not like to be without your paper and should like to see it in every house in my parish." Another rector writes: "I am glad to say the D. C. is very largely read here and is doing a good work."

We thank our friend for his warm hearted good wishes. If our B. C. subscriber could manage to forward us occasional items of interesting Church news from that province we shall receive them gratefully.

LABOUR STRIKES AND BOYCOTTING.—After quoting several cases of large strikes and explaining what is intended by boycotting, which is becoming a frightful weapon for enforcing on individuals the edict of labour organizations, *Church Bells* proceeds to say:

"Now, while religion ought to have a voice for every need, and an answer for every problem of life; and while it is, moreover, easy for any one with proper moral sense to see the immorality of such an expedient as boycotting for enforcing one's will on another; yet it is difficult to see what line of treatment religious teachers should adopt towards such an ugly phenomenon, so as to do most good and least harm. Should they try to define and teach the limits within which the principle of combination for obtaining rights and justice can be admitted to be morally legitimate? Should they try to form an impartial judgment as to the rights and wrongs of the contending parties, and espouse the cause of the one which they think has the most right on its side? Or should they keep clear of the dispute, regardless of the accusations of both disputants, that they are indifferent to their interests and to the cause of justice? Or are they to protest only against the wrong means by which capital or labour seeks to secure its due rights? Alas! whose knowledge and judgment are sufficient for these things? Or are they merely to teach the principles of unselfishness, brotherly love, and justice, and leave to their hearers the responsibility of the practical application of the same without further guidance and comment? These and many kindred perplexities are now attached to the office and duty of the Church and its ministers, and we want the voice of 'a master in Israel' to give some guidance.

"The clergy must have some part to play in regard to such questions. What part is it? If none at all, what department of life will be left ere long in which they will play any part at all? The world is always contracting the regions within which they are permitted to speak. They are told that they ought not to meddle with politics, nor with business, nor with popular education; so that it seems as if in England as well as in France it is coming to be thought that Religion is for women and children. But her mission is also to the world of men, and to men's world—the world of business. Only we not seem to be quite sure what she ought to say to them, or how it had best be said. Casuistry in its highest sense, as the practical application of religious and moral principles to the details of actual life, is a neglected art among us, but the field of its necessity and uses is daily enlarging.

A TERRIBLE INDICTMENT.—By the kindness of Lord R. Montagu we are in a position to place before our readers the actual text of the letter addressed to Cardinal Manning on the occasion of his lordship's return to the Church of England, to which he has never received a reply. On June 10, 1882, Lord R. Montagu wrote as follows:—

My Dear Cardinal,—I have received from you an invitation to attend your "Annual Education Meeting" on the 27th. You express a "hope that no ordinary or common engagement will deprive you of my assistance." Your object is to put the education of children entirely in the hands of the (Roman) Catholic Bishops.

I cannot, however, forget that Bishop Nulty and Archbishop Croke have held up Davitt, the Fenian and Communist, to the people of Ireland as a patriot, and as a model for their imitation, although the Bishops of Ireland have twice been informed by the Holy Office—on January 12, 1870, and again about a year later—that the Fenians came under the condemnations which the Popes have pronounced against Communists, Revolutionists, and other members of secret societies. Bishop Nulty has, indeed, lately advanced the very doctrines of Communism, to which Davitt has since given expression in Liverpool; and Archbishop Croke has incited the people to "martial" effects, and has spoken strongly "moderation," while urging on the Land League agitation. The Bishop of Nottingham, the Bishop of Salford, and your Eminence, have each abetted the agitation, more or less strongly; and Cardinal McCabe, so far as I know, is the one brilliant exception in the Prelacy. He alone, I believe, has denounced crime and dishonesty. When, the other day, I remarked to you that the Jesuit *Univers*, of Paris, strongly commended and supported the Land League, while the organ of the Archbishop of Paris—the *Monde*—denounced it, you replied that "there is the same difference between the *Univers* and the *Monde* as there is between Archbishop Croke and Cardinal McCabe." But the Jesuit *Civiltas Cattolica*, the Jesuit *Stimmen aus Maria Laach*, and nearly every one of the (Roman) Catholic publications, follow the lead of the *Univers*, and not one of them "ponit custodiam ori suo, et ostium circumstantiæ labiis suis, ut non declinet cor suum in verba malitiæ, ad excusandas excusationes in peccatis."

It seems to me that, if the Church is one, the whole Church must, in some measure, be responsible for the teaching of some of its Bishops; and, if so, should you not be careful to avoid becoming obnoxious to the censure of Isaiah: "Your hands are full of blood?"

You complain, in your invitation to the meeting, that "the zeal and perseverance of many is less active." That seems to me the natural result. We may always expect that "wicked husbandmen" will be driven out, and the vineyard will be given to those that are worthier than they.

The conduct I allude to—or the policy which you and the leaders of both parties in the State have adopted—has been justified on the ground that benefit will accrue to the Church by dispossessing the landlords, and so creating an independent (Roman) Catholic State of Ireland, a policy which, as you know, is identical with the policy of the Jesuits and Tyroconnell in the reign of James II. If this be the aim of the (Roman) Catholic Bishops, it seems to me that they should call to mind the saying of Hosea: "Comedunt peccata populi mei," they live by the sins of my people, they look to thrive by the sins of Irishmen.

On these grounds I must decline to attend the meeting of the 27th, or be in any way a party to entrusting education to (Roman) Catholic Bishops.

I am, yours faithfully,
ROBERT MONTAGU.

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THE LABOUR QUESTION.

THERE are only too many who abstain from taking any active interest in the great problem now so prominently presented for solution, the question as to the future relations of Labour to Capital. It has come to be generally thought that such a matter is too secular for religious treatment. We give such timid souls this answer: *that the Holy Spirit has pronounced upon it, as upon other "secular" affairs; and the word of God is this: "Masters, give to your servants what is just and equal."*

The word of man is directly contrary to this divine law, hence all the trouble between employers and employed. Men have sought to carry on human relationships in utter forgetfulness of the deepest bonds which bind man to man. They have sought to arrange society without considering its most potent, its most persistent, its least destructible or changeable conditions. What is called "political economy" has enunciated certain so-called "laws," which laws are the mere temporary and ever-varying phenomena of human arrangements, being wholly within the control of individual men, of associations, and of national and municipal legislation. The law, to wit, which political economists proclaim as divine in its inexorable stability, that the rate of wages depends upon the demand for labour, is a very one-sided aspect of this problem. It is the case in Canada in winter that labour is enormously in excess of demand, yet it is notorious that there is no corresponding drop in the rate of wages for any class of labour. The "law" of political economy turns out to be no law at all, when brought into conflict with those stern facts, which are the experiences of Canadian life. The truth is that the higher and deeper law of God rides rough shod over such human laws as political economy enunciates. Hence when in our winter we have an enormous superabundance of labour, capital is not allowed to take supreme advantage of the necessities of labour by grinding the rate of wages down according to the law of political economy. The Christian conscience of our people unconsciously exerts a power contrary to the working of such a law as would compel labour to sell itself for the merest dole. Men who prate of "the law of supply and demand," and utter other inhuman shibboleths of political economy, with all the authority with which God's ministers read His Commandments before the altar, quietly ignore in practice the laws they so regard in theory, and pay to labour the wages which have been fixed by less godless and heartless considerations than the law of human economics. If this were not so, if society were so hardened as to be reckless of the fate of its weaker brethren, capital at certain periods would exercise its power to the last brutal extremity by depressing wages according to the dire necessities of the labor seller until the price of a days' work would not suffice to buy a day's food. Heathenism did this, and with relentless savagery enforced the laws of political

economy. But this land has a Master, one JESUS. He asked a question to which political economy has given no heed. "How much better is a MAN than a sheep?" does not appear in any of the text books of the "dismal science." But that question is more potent than all the laws of supply and demand. The question put by the Incarnate God, the labour seller's child, expresses the idea of a sacredness in humanity which there is not in any mere chattel, dead or living, while the whole fabric of political economy rests upon the assumption that a labourer is a chattel, a chattel only, buyable and sellable at a price fixed by such chattels being plentiful in the market or scarce! There is a deep truth conveyed in the pathetic song, "Caller Herring," by the poor fish wife who says that it is not herrings she vends but human lives, lives of fishermen risked on perilous waters that markets may be supplied with food. So in all labour buying, there is no such thing as "labour" apart from the man or woman who sells it. It is, therefore, the fatal defect of all theories as to capital and labour, that they proceed on the notion that the humanity of the labour seller can be ignored in bargaining for his skill and industry. The Divine law, however, asserts that men are not chattels like sheep, but that they are the brethren of the richer brother who needs their help, and being brethren they must be treated in all the relations which arise between them with sympathy, with kindness, with justice and with equality. No more unbridgeable gulf exists between things merely human, and things divine, than that which yawns impassably wide between the laws of political economy and God's word. The former declare that riches can be justly made the *more oppressive in power in proportion to the necessities of the poor.* They justify the starvation of Labour in order to aggrandize Capital, whereas God's law is, that capital must do unto Labour as it would wish to be done unto, were their positions reversed; and in paying the labour seller Capital is commanded to give, *not the lowest price a poor wretch will work for, but that which is "just and equal."*

Harmony in the world of sound is the result of severe obedience to Divine laws. Not less so does harmony in the social world depend upon strict obedience to God's social laws. The very laws which economists discuss and expound in their treatises arise out of social conditions and distempers and disturbances, which it is the object of Christianity to ameliorate or banish. The grand mistake made by those who pay such homage to the laws of political economy is this, that they assume that what is a natural law must be obligatory. They forget that we are fighting against natural laws in our whole war of civilization against barbarism, in the contest of the Gospel against sin. That fire burns is a law, but we do not obey it by setting our houses in flames. Every fire engine is a protest against natural laws. That the laws of political economy are 'natural' gives them no claim to our reverence, but rather excites our suspicion.

If to a half-starved labour seller, in whose

ears ring the wail of pining children, we offered wages lowered because of the bitter pressure of his needs, we obey the law of political economy, but we commit a crime against God and Humanity. That Christian men, men who profess to have fellowship with Christ, to have Christ born in them, men who avow themselves as "converted," that such persons should take the devil's law of selfishness and heartlessness, which is called the law of supply and demand, as their supreme guide in paying for labour or its products, and that Christ's people should set utterly at nought Christ's golden rule and ignore the Divine injunction to pay what is just and equal, is only another proof that the unctuous phraseology of scripture may flow freely from the tongue while the soul and the heart are swayed by the spirit of this world.

The Church has been fatally guilty concerning this great question, leaving it cowardly alone as dangerous and probably a cause of offence to the rich. Hence the wholesale alienation of the classes which live by labour. Towards them the Church has failed in its duty, as it has terribly failed in its mission to the rich by withholding from Capital the Gospel teaching touching the law of God in relation to the buyer and the seller of labour.

The Apostle declares: "We that are *strong* ought to bear the infirmities of the *weak* and not to please ourselves." Further: "Bear ye one another's burdens and so fulfil the law of Christ." If one may judge by the actions of many Bible readers, there must be a New Testament in circulation from which a large number of passages have been cut out that bear directly upon the relation of strong Capital to weak Labour! The Gospel of Jesus Christ has been set aside for the Gospel of St. Mill, St. Fawcett, St. Thornton, and other prophets of the science of making the weak the slaves of the strong. Well may men combine as Knights of Labour, when the vows of Christian Knighthood are forgotten or contemned. Well may society be convulsed and terrified by socialistic movements, when the laws of God, the laws of humanity, the only solid bases of social stability and only sources of social harmony are set aside, and the fact of the brotherhood of man is displaced by the theory that every man is every other man's rival and competitor in a race where the crown at the winning post will not be the crown of life from the Master, but the devil's gift of that worldly success which, bringing temptation and a snare, will drown the victor in destruction and perdition.

EDUCATION AND DISCONTENT.

THE old idea that education would of itself extirpate crime has gradually been dissipated by experience. It was a foolish idea *a priori*, for there is nothing in the mere development of intelligence to remove the original causes of crime or to cure either malice, or lust, or greed; and it died away before the evidence which shows that education rather changes the form of some kinds of criminality, than extinguishes criminality itself. The edu-

cated man swindles when the boor would steal, but the instinct of thievishness is the same in both, while greed is slightly increased by education. The man who can read knows better than the illiterate man what money can do for him, and, therefore desires it a little more. While, however, instruction will not make men good, one would have thought it would make them intelligent; but in some departments of life it does not appear even to do that. The new Anarchist faction, which rejects all the teaching not only of history, but of the commonest facts of experience, and even the conclusions of arithmetic, is led by educated men, sometimes of high intellectual attainments. M. Elisee Reclus is an Anarchist; and his geographical works are the delight of students, not only for their stores of knowledge, but for their broad and highly intellectual generalisations. Prince Krapotkine, who counselled the destruction of society by force, is a man of unusual cultivation. Mr. Hyndman, who, though he condemns Anarchism as individualism gone mad, still admits that he desires to seize all capital, to equalize all men, and to compel all to labour, took a fair degree in the London University; and many of the cosmopolitan revolutionists are men familiar with many literatures. Even Gallo, just arrested in Paris for an attempted massacre of stockbrokers, speaks five languages, and defends himself with the coherent firmness possible only to the educated. He says quite coolly that when he threw a bottle of chemicals on the floor of the Bourse, he hoped the asphyxiating vapour would kill forty brokers, and that when he fired five shots from his revolver, he intended to kill five men. That men so trained should not see the moral evil of their purposes is nothing new, for we have had educated criminals by the thousand, and most of the leading Terrorists were educated; but that they should not see the folly of their ideas is, we confess, perplexing, and the more so because in many cases it must be the intellect rather than the heart that is wrong. Many of the most dangerous Anarchists who profess to despise the old moral law, sacrifice themselves to their cause as readily as the innocent, and live lives of privation and pain for, as they think, the benefit of other people. Even this man Gallo, cannot have hoped to escape, or have looked for any reward from success except the guillotine; while we presume, like every other Anarchist, he would treat the notion of reward in another existence as an idle figment of priests. Connected with this is another symptom, which, if it continues, will kill hope even more, though it is perhaps not so inexplicable. Up to a very recent period, all advocates for popular education were firmly convinced that it would be in itself a strong guarantee for social order. They spoke of ignorance as a blind giant, who one day would pull down the columns of the social fabric, and never tired of denouncing those who said that education, though good in itself, would increase, and not decrease, social discontent. The American educationists were unanimous upon this point, and used to repeat everywhere a story about the people of Rhode

Island being frightened into an education law by an attack on property. The educating process has continued a few years, and now in Germany there are five hundred thousand socialists; and all over the Western world, discontent with the order of society, especially upon points which cannot be altered, appears to grow deeper and more violent. So far from the "patience of the poor" growing deeper, it decreases day by day. Look at the new generation in Ireland! Compared with their fathers, they are educated; yet they are distinctly less content, more inclined to a violence which involves rapine, more eager to seek unattainable relief from suffering through courses forbidden by conscience as well as creed. Can the wide spread of education be the cause of the growing restlessness, or is it only synchronous with it? Of the fact there can be no doubt, but the explanation may yet have to be sought through miserable generations.

The facts do not fit each other, and we confess, as fairly impartial observers, to great perplexity. That education should make men more sensitive to any ill conditions in their lot, and more sympathetic with, because more percipient of, the woes of others, would seem natural enough; but then, education among the educated makes them more orderly, more gentle, less inclined to violence, even when violence is justifiable. Nothing is more remarkable in the history of manners than the comparative gentleness and tolerance which have entered into the English educated classes within the last seventy years. To those who read carefully the history of those classes before Waterloo, they seem hardly the same people, either in their ideas or their ways. They are three times as contented, to begin with; take frightful blows, like the recent fall of landlords, incomes, with almost inexplicable patience; and avow on all sides a dislike for violence which occasionally rises to a perceptible error of judgment, iron requiring to be welded by blows as much as ever it did. Why, then, does partial education among the masses not produce the same effect, but instead of it, discontent, impatience, and an increasing belief that force is, after all, the remedy? We suppose the truth is that education at first only awakens and makes men perceive what they were blind to before, and that tolerance of what they perceive is of much slower growth. The petulance of the schoolboy comes on the nation, as well as the new apprehension; while the belief or partial belief, in violence is a consequence not so much of new knowledge, as of a new sense of power. The strength of the masses has become so apparent to the masses, that they think it can do anything, and ask why, if they can make or abolish any law, they cannot make laws against poverty and suffering. They think, with the schoolboys, that they can do anything, and require the training of life before they can recognise the fixedness of conditions. That is a fair explanation, but still, it is not perfectly satisfactory. It would leave us the hope that wisdom would come with more and longer education,—as, indeed, it has come to part of the population of Scotland. But still, education,

however slight, ought to produce in all directions an increase of sense, an improvement in true mental balance; and there are directions in which this is not apparent. Prussia improves in education every day, and if ever people had cause to be satisfied with themselves, Prussians have; yet the inclination to revolutionise society in Prussia in a senseless way, by destruction and not construction, decidedly increases. One would suppose that if everybody could count, capital would be a little safer from attack; but to all seeming, it is a little less safe. Anarchists are even exceptionally well-taught men. Imagine a conspicuous mathematician who believes that the taking of interest must be of necessity a crime against the poor; yet the case has occurred. Education will give us much in the end, we hope and believe; but the old enthusiastic hopes from it were, as regards the time of their fruition, evidently illusory.—*The Spectator*.

HOW TO TREAT OUR BAPTIZED CHILDREN.

IN a leading article headed 'Our Duty to Baptized Children,' the *Methodist Times* says:—"Some years ago the British Conference realised that we were practically treating baptism as a meaningless ceremony. When the solemn service was over we forgot it. We paid no special attention to baptized children. We rarely referred to baptism in the pulpit, except for the purpose of denouncing baptismal regeneration. In relation to this sacrament, our main occupation was to prove what it was not, and to ignore it in practice. Such negative teaching and disparaging treatment could only have two results. Mr. Spurgeon's attractive dogma of adult baptism by immersion made many converts among the masses of our people; the equally attractive High Church dogma of baptismal regeneration proved very fascinating to some of the most gifted and devout of our children. Our position was most illogical, and, therefore, most perilous. Observant and thoughtful men saw that we must either imitate the Swiss Churches, and abolish baptism altogether, or follow it up with practical effort and instruction. A committee was appointed to consider our relation to baptized children. In the meantime the same problem was demanding the attention of the Irish Church in a yet more urgent manner. It is characteristic of the difference between the Teutonic and the Celtic nature, that our Irish brethren approached this momentous theme from a somewhat different point of view. The Teutonic mind is essentially practical. Our concern was to discharge our duty to baptized children without attempting to solve the theological problems which surround baptism. Our Irish brethren, more logical and speculative, wished to define the ecclesiastical status of baptized children, and from that definition to deduce practical rules for the treatment of such children. The writer goes on to say, 'No man who believes that we have the authority of God for baptizing our children can deny that it is at least our duty to do all that these cautions and moderate resolutions suggest. In our horror

of baptismal regeneration, as commonly understood, we must not fly to the opposite extreme of despising and ignoring baptism altogether. That is just the way to play into the hands of devout sacramentarians. We are not concerned to discuss the precise moral significance of Baptism, with respect to which our Church wisely tolerates a wide difference of opinion. We will only repeat here that the Rev. Stephen P. Harvard's treatise on Christian baptism contains the most reasonable and edifying doctrine of baptism with which we are acquainted, and the only doctrine which, it seems to us, is either in harmony with every Scriptural reference to the subject, or verifiable in the spiritual experiences of mankind. We believe with Mr. Harvard, that Christian baptism formally places all to whom it is administered under an obligation to trust and obey Christ. It is a divinely appointed pledge which binds us to accept His doctrine and His discipline. As it is divinely appointed, it obviously carries with it an emphatic assurance that God will grant us all needful grace for the fulfilment of this solemn obligation. Less than this it cannot mean without losing its sacramental meaning altogether. More than this it does not need in order to carry with it the power and potency of the manifold blessing of God. But whatever language we may prefer to employ in describing the meaning and utility of infant baptism, we must all agree with the Committee that it is desirable to preserve a careful record of the baptized children in every congregation. Then we should scarcely be discharging our duty as a Church to the lambs of the flock, unless we saw that all such children, say between the ages of six and fourteen, were, with the consent of their parents, placed in suitable Sunday-school classes, junior society classes, conducted by ministers. If any one should complain that we are making a distinction between baptized and unbaptized children, the remedy is always within reach.

We shall be happy to baptize the unbaptized. If their parents or guardians withhold them from baptism, they and not we are responsible for the inevitable distinction. Then it would be an untold blessing if every baptized child who has reached the age of twelve, is (*sic*) directly and personally asked by his pastor whether he is prepared to imitate the example of Jesus Christ our Lord, Who, at that age, was supremely concerned to do the will of His Father. If the pastors of our Churches came once a-year into direct contact with every child of suitable age, tens of thousands of young people would never leave the fold. This is the way, the God-appointed way, to stop the awful leakage which robs us every year of vast multitudes of the brightest and best of those whom God has given to us. Overworked pastors will be, perhaps, alarmed at the prospect of more work. But the lambs must be saved, whatever is neglected. Moreover, prevention is not only better but far easier than cure. To keep the young disciples when we have them will greatly reduce the necessity for those laborious, costly, and pro-

longed evangelistic efforts by which we are now obliged to atone for the neglect of former years, and to bring back those who need never have wandered."

"SOME MISTAKES IN SUNDAY SCHOOL TEACHING, &c."

[A paper by C. R. W. BIGGAR, M.A., Local Secretary of the Church of England Sunday School Institute.]
Read before the Toronto Church Sunday School Association, on the 13th April, 1886.

It is a little more than 100 years ago—a time within the memory of our great-grandfathers—that the idea of collecting the youth of the Church for religious instruction, outside the hours of service, seems first to have occurred to several devout persons: and 6 years ago we Sunday school teachers of Toronto joined in celebrating the 100th anniversary of the establishment by Robert Raikes in Gloucester Cathedral of the first regular Church of England Sunday School. How wonderfully, since then, the little "mustard seed" has grown. In 1880, Mr. Palmer, the General Secretary of the Church of England Sunday School Institute, estimated that the number of Sunday school teachers then at work was 1,500,000, and the number of Sunday scholars, 12,000,000. Of these the Church of England claims 550,000 teachers, or a little more than one-third, and 5,000,000 scholars, or a little less than one-half of all the Sunday scholars in the world,—more than the total population of the Dominion of Canada. When one thinks of this mighty army of Sunday school teachers and learners—of the thought and prayer and study and energy and enthusiasm which it represents—of the Sunday school helps to which its demands have given birth—Sunday school books and stories for the young, Sunday School Institutes, Lesson Helps, Leaflets, Sunday School Magazines and papers, Sunday School Hymns and hymn books, Normal Classes, Teachers' Associations, Teachers' Examinations, and the like—one may well say, "what hath God wrought," and take courage for the Church of the future.

But the question inevitably suggests itself: "Is the result of all this effort and energy such as we have a right to expect?" Are these magnificent opportunities utilized to the utmost? Do we, as Sunday school teachers, always choose the best and wisest way of helping the young immortals who fill our schools to fit themselves for the lives they are to lead in this world and in the "great forever" that lies beyond? I think we must agree that our methods are capable of much improvement, and that under improved methods, we might, with God's blessing, look for greater results. And, so thinking, I venture to submit for your thoughtful consideration, a few suggestions for the correction and avoidance of what seem to me to be "some mistakes in Sunday school teaching." I speak not to all Sunday school teachers. The methods of teaching suited to one religious communion may not be so suitable for all. The wisest way of dealing with the scholars of a mission or ragged school in the "slums," may be less adapted to those of a different class of life or degree of religious training and home influence. I address myself especially to the members of this Association—to the teachers of Church of England Sunday Schools in the City of Toronto, the large majority of whose scholars are baptized children of the Church.

I. *The Object of our Teaching.*—At two of our meetings last year we discussed a very thoughtful and suggestive paper by a member of this Association on "The Object of Sunday School Teaching." Our conclusion, so far as definitely formulated, was, I think, this: "The object of the Sunday school teacher is to help the scholars to lead Christian lives." Now this is well enough as far as it goes, but it seems to me too general, too indefinite and ambiguous to be of much practical service to those engaged in Sunday school teaching. How can we best help our scholars to this great end? By what methods shall we best secure its attainment? Shall we aim first at their conversion, or chiefly at their instruction? Shall we urge them to "repentance from dead works," or, treating them as already "in a state of salvation," shall we try (and if so how) "to build them up in their most holy faith?" Perhaps the difference is one rather of names than anything else. "Conversion" in the Scriptural sense of the word is essential, not as a crisis but as a habit of life. "Repentance?" Yes, it is the first note that is struck in the daily service of our Church. "Restore Thou them that are penitent." But if these words mean that we are to begin the training of our children by treating them as aliens and strangers, "without God and (therefore) without hope in the world," then I humbly think we shall make at the very outset, a great and dangerous mistake.

As I understand it, our position is that of substitutes for (or rather of auxiliaries to) the parents and

sponsors of these children, to whom at the close of that beautiful service which marks their admission to the family of God, the minister said, in words hallowed by ancient use and by many sweet and sacred memories: "Ye must remember that it is your parts and duties to see that this infant be taught, so soon as he shall be able to learn, what a solemn vow, promise, and profession, he hath here made by you; and that he may know these things the better, ye shall . . . provide that he shall learn the Creed, the Lord's Prayer, and the Ten Commandments in the vulgar tongue, and all other things which a Christian ought to know and believe to his soul's health."

"Ye are to take care that this child be brought to the Bishop to be confirmed by him, so soon as he can say the Creed, the Lord's Prayer, and the Ten Commandments in the vulgar tongue, and be further instructed in the Church Catechism set forth for that purpose." I cannot better express what I mean, here than by quoting from the words of one whose name is familiar to and beloved by us all—the Very Reverend Dean Carmichael, formerly of Hamilton, now of Montreal. In a published sermon preached by him at the celebration of the S. S. Centenary 6 years ago, he uses these words: "Every one of you should always bear in mind that you are members of the Church of England, teaching in Church of England schools, and that it is your duty, your bounden, honest duty, to teach the doctrines that are characteristic of the Church to which both you and your scholars belong. Because there is no use in hiding the fact, or passing it over lightly, that the teaching of the Church of England, with regard to baptized childhood, is vastly different from that of not a few Christian bodies that lie outside of her. Her mode of approaching childhood is different, her mode of speaking to it different, her line of education different. Whilst the object is the same, and in many most important respects the teaching the same, the starting point, and the system of instruction built upon it are unquestionably different. The fundamental thought that underlies all Church of England teaching is that every baptized child is the property of God, that that child is to be treated as the child of God, that he is to be instructed as one already in covenant with God, and not spoken to as if he were of necessity an alien and an outcast from his Father's house. The keynote of Church of England is, "My child, you belong to God; live to God. Jesus has died for you, bought you, brought you within His outward fold; love Jesus, depend only on Jesus for your salvation; be a true child; love all that Jesus loves; hate all that Jesus hates, for you belong to God." The appeal, you see, is not an appeal made to a terror-stricken, trembling child, shrinking back in deadly fear as an outcast from God; but an appeal made to a child to strive and please his Father which is in heaven—One who loves him, to whom he belongs, One who sent Jesus to save him. Hence the necessity of your making very clear to your children the fact that baptism—their own individual baptism—is no empty form, no mere reputable ceremony. . . . You should so teach your young children about their baptism as to lead them to learn naturally how loving God is; how He is their Father: how He has admitted them into His family; how of that family the Lord Jesus is like an elder brother, who loves dearly, fondly, passionately, the youngest child under its roof. Do not begin by teaching your little ones of terror and shrinking from God, of pain and punishment; but take their baptism as your text and ring out the grand story of redeeming love through Jesus Christ; link the baptism and the love together, and sow deep in the heart of childhood the magnificent germ thought of all godliness:—

God the Father loves me,
God the Son died to save me,
God the Holy Ghost lives to help me,
God is my Father and I am His child."

I think then, that as teachers of the Church of England Sunday School Association, we should first set it clearly before our minds that the Sunday School is a *School*, and that our mission therein is to *teach*,—not to warn, convince, reprove and rebuke,—in a word, not to *preach*—but to *teach*. It seems almost a truism to say this, but I am sure that we need to be cautioned against mistake on this very point.

II. *The Subjects of our Teaching.*—What then are we to teach? It seems equally clear that the subjects of our teaching are to be taken from two text books, which for convenience, (but not because I consider them of equal importance or authority), I here class together—the Bible and the Book of Common Prayer. First of all, our teaching must be founded upon, consonant with and proveable by the Holy Scriptures, for as our VI Article says: "Whatsoever is not read therein, nor may be proved thereby, is not to be required of any man that it should be believed as an article of the Faith, or be thought requisite or necessary to salvation."

Now there are several different ways in which the Bible may be taught.

For example it may be taught by *rote*. This is the

old method. Some of us remember how in childhood we were taught to commit to memory long passages and even chapters of the Bible, much of which we did not then, and perhaps do not yet quite understand. As a rule no attempt was ever made, nor, (from the fact that all our time was occupied in recitation) could any attempt be successfully made to explain the meaning of what we so rapidly, and sometimes I fear, so irreverently hurried through. It was an effort of verbal memory, and nothing more. I need not dwell on the relative advantages and disadvantages of this method. Happily, it is now almost, if not quite obsolete. Another plan, still somewhat in vogue, is one which I may call the "textual" method. A Scripture lesson is set. There is prefixed thereto some text which, in the judgment of an editor, or of a committee, embodies the lesson thereby intended to be conveyed. The word "text" perhaps suggests the idea of a sermon, but whether or no this be the cause, the so-called "Golden Text" is too often used by teachers simply as a peg on which to hang a long and often "laden" discourse, in which other "Golden Texts," torn from their original scriptural setting and context, are made to do duty as "proofs" of doctrines and opinions sometimes very far removed from the orthodox teaching of our Church. Now I think these are both mistaken methods of teaching the Bible. For the Bible is not simply a collection of verses to be learned, or of texts to be preached from, it is a collection of books,—historical, poetical, prophetic, didactic, written by different men at different times, under different conditions and degrees of enlightenment, but all bound together by one grand connecting idea,—all showing the gradual revelation of Deity to humanity,—of God to man. Here we have recorded for our learning, the successive stages of this revelation. First to individual men, e.g., the Patriarchs. There we have the record of His dealings with Adam, with Noah and Job, with Abraham and Isaac and Jacob.

Then to nations:—There we are told how He chose out Israel for His people and Jacob for His inheritance. How He raised up and prepared Moses to be their deliverer, and Pharaoh to be their oppressor. How He "divided the Red Sea and caused them to pass through, and made the waters to stand on an heap"; how He "led them in the daytime as with a cloud, and all the night through with a light of fire"; how "He clave the hard rocks in the wilderness and gave them drink as out of the great depths"; how "He rained down manna upon them to eat, and feathered fowl like as the sand of the sea." How "He cast out the heathen before them and divided them an inheritance by line, and made Israel to dwell in their tents," even in the good land which he promised to their forefathers, Abraham and his seed forever. Yet "they tempted the most high God, and kept not His testimonies, but provoked Him to anger with their altars, and moved Him to jealousy with their graven images. So that He forsook the tabernacle of Shiloh, the tent which he had pitched among men, and delivered His strength into captivity, and His glory into the enemies hand." There, too, we learn how at last He revealed Himself, not alone to one individual, to one family, or to one nation, but to the whole human race. How when the time, foretold at first in Eden—"the fulness of time," was come, that the seed of the woman should bruise the head of the serpent; He who had "at sundry times, and in divers manners, spoken in times past unto the fathers by the prophets," spoke, "in these last days unto us by His Son," the brightness of His glory, the express image of His person; Emmanuel—God now at last fully "manifest in the flesh." To teach to the children of the Church, the great facts of this progressive revelation of Himself by God to men, and its relations to our lives here and hereafter, I take to be the first and principal object of Sunday Schools and Sunday School teaching. But we are not only to teach the facts of Bible history, but the doctrines of Holy Scripture. How shall we ascertain these? Not, I think, from our unaided reading of God's Word, surely not from the study of isolated texts, or from sermons or religious newspapers. For us, members of the Church of England, it is matter of devout thankfulness that we have these doctrines deduced, formulated, and set forth in due order and harmonious proportion in the Book of Common Prayer. There are indeed some who say "The Bible, and the Bible alone, is the religion of Protestants," but this, though it sounds clever, is not true. The Bible is not alone the religion of Protestants, nor is it the religion of Protestants alone. Roman Catholics appeal to it as confidently as we. Nearly every sect of Christendom asserts that the Bible (properly interpreted and understood) proves that its distinctive dogmas have in them more of revealed truth than those of any other sect or communion. In these days of intellectual unrest, and of presumptuous ignorance, amid all this "dust of systems and of creeds," what a Godsend to the perplexed seeker after truth is this wonderful Book of Common Prayer, this treasury of doctrine and of devotion, in which the great fathers of the English Reformation, following the method of the Bible itself, and drawing abund-

antly from its sacred pages, condensed and crystallized into one small volume, the essence of the practical teachings of Scripture, and the richest fruits of the spiritual experiences of fifteen centuries of Christianity.

I cannot too strongly urge upon you to study the Prayer Book and to use it as a text book in your teaching. Thus will your instruction not only be sound and Scriptural, but faithful to the doctrinal standards of the Church which has committed to you the instruction of the lambs of her flock. Yes, more than this. You will avoid, if the Prayer Book be really your guide, another all too common and dangerous mistake in Sunday School teaching. I mean the habit of dwelling upon some few great truths and doctrines, to the practical exclusion of others not less important. I say "not less important," for, as in music, melody results not from the constant repetition of one or two notes, but from the proper sequence of harmonies; as in art disproportion, is falsehood; as an error of half a degree in the mariner's compass may mean shipwreck upon unknown rocks,—so in the spiritual world, more, infinitely more than any where else, perspective, symmetry, and due proportion are all-important. Distorted truth is positive error.

Now the Book of Common Prayer not only deduces and formulates the theological teachings of Holy Scripture. It also sets before us in due order every year the facts of Christ's life and the doctrines of His religion. Let us study and follow its course of teaching. Thus shall we escape one of the greatest errors of much modern theology—the presentation of a false idea of God, the substitution of a distorted human reflection, with "broken lights" and dark shadows,—for the fair and divine image which the Bible presents of Christ and of religion.

3. *The Method of our Teaching.* We have now spoken of the object of our Sunday School teaching, of the subjects to be taught and the text books to be used. Let us consider a little further the best method of teaching these truths and doctrines.

There are, I think, two forms in which most religious truths may be presented. One I may call the "abstract" or "dogmatic" form, the other, the "concrete" or what, for want of a better word, I shall call the "parabolic" form. For example, you may teach your scholars, in the abstract or dogmatic form, the doctrine of Repentance, taking, perhaps, for a "Golden Text" the words, "Except ye repent, ye shall all likewise perish"; or the doctrine of Saving Faith, Golden Text:—"Believe on the Lord Jesus Christ and thou shalt be saved." Or the doctrine of the New Birth:—"Except a man be born again he cannot see the kingdom of God." Or the doctrine of the Atonement, often put in a form something like this:—"Man had sinned. In a universe governed by law, sin involved punishment. That punishment was death:—'The soul that sinneth it shall die.' Human reason, human wisdom could find no means of avoiding or evading this conclusion. All have sinned, all must die. God's justice demanded sin's penalty. But His mercy led Him to seek for us a way of escape. The Divine wisdom, infinitely transcending ours, evolved a plan which marvellously reconciled these two conflicting attributes, while fully preserving both. God the Son volunteered to suffer in our stead. God the Father accepted Him as our substitute. The blow fell, but not on us. The death of the Son (a willing victim), propitiated the offended Father, and now we have only to appropriate by faith the merit and sacrifice of our Saviour, to be free from the curse of a broken law, and to be accounted righteous before God."

This, I am sure, is a common, but, I venture to think, a mistaken way of teaching theological truth, especially to Sunday School children. It is not, I think, the most Scriptural way. Consider for one moment how much of our Bible is history, how little of it dogma. A three year old boy of my own, long before he could read himself, said to his mother,—"Mamma, your Bible is just full of stories," and he was right. In God's great Book, the Book of books, the proportion of abstract to concrete truth is strikingly small,—infinitesimal, when compared with many a Sunday School lesson. Yet this is the mode in which God the Holy Spirit thought it best that the Bible should be written,—the form in which He chose to reveal to us the truth which "is able to make us wise unto salvation."

True it is, that St. Paul in many of his letters to the Churches of his time, enunciates and discusses most of the great doctrines of Christianity; and that such theological exposition has to-day its place and value. But you have doubtless observed that the main purpose of these portions of the Pauline epistles, addressed as they were to adult Christians, born and brought up heathens, and still living in the midst of Paganism, was to point out how the doctrines of Christianity differed on the one hand from the Pagan philosophies of the age, and on the other from the false teachings of those who sought to reduce the new religion to the level of a mere Jewish sect.

You will remember, too, how much even of those very epistles consists of the recital of Gospel facts, and of personal practical precepts for the guidance of those to whom they were addressed. But when we turn from St. Paul to his Master and ours, to the greatest Teacher the world has ever seen—to Him who "spake as never man spake," what do we find? How did He teach? By story, by simile, and metaphor, and parable,—from the lilies of the field, the birds of the air, the white walled city on the distant hill, the farmer sowing his seed by the wayside, the fisherman casting his net into the blue lake below, the good wife sweeping her cottage floor and searching, candle in hand, for the lost piece of silver, the shepherd leaving the ninety and nine in the fold, to seek and fetch home his wandering sheep, the ruined but repentant prodigal tending swine in the far country, and coming back at last to the welcoming arms of the watching, loving father:—by countless illustrations from the homely life of this common, work-a-day world which is all the time about us. God Himself, "manifest in the flesh," taught the multitudes who thronged round him by the shore and by the wayside, and even climbed into the branches above His path, to "hearken to the gracious words which proceeded out of His mouth."

And turning once more from the Bible to the Prayer Book, I ask you to observe how the truths and doctrines of our holy religion are chiefly taught therein. By the daily recital in Creed and Canticle and Litany and Thanksgiving of the great facts of the Gospel:—by the acted lessons of our occasional offices,—the cleansing water of baptism, the clasped hands and rounded ring of the marriage service; the broken bread and consecrated wine of the Holy Communion; the sad dropping of the ashes at the burial of the dead:—by the sacred cycle of the Christian year, bringing before us again and again, (as sun and stars and earth, moving in their appointed orbits, bring on the ordered seasons of each revolving year), the same great facts; the Advent, the Incarnation, the holy Nativity and Circumcision, the Baptism, Fasting and Temptation, the Passion, the Crucifixion, the precious Death and Burial, the glorious Resurrection and Ascension of our blessed Lord:—by all this, we and our children are taught, not as abstract doctrines, but as concrete truths, the "Gospel"—the "good news" of the birth and life and death and resurrection of that living, loving Lord and Master, who was, is now, and shall be always with His Church.

As one of the most eloquent of English divines* remarks in a recent sermon, "There be many that say the Gospel is a thing—a good thing—a pious thing, a thing which would make us all better if we walked in its precepts. But the Revised Version of the New Testament says this—(and if it were its only change it would have been worth ten years of labour)—the 'mystery of Godliness' is a Person—incarnate justified, attested, heralded, believed, glorified,—a Person whom to know is life, whom to serve is freedom. He is not a doctrine, nor a book, nor a creed, nor a Church: He is a Person."

My fellow teachers, let us try to get into our own hearts and those of our scholars this conception of what Dean Vaughan calls the "personality of the Gospel." If we are honoured with any part in the glorious mission of leading our scholars to Christ, let us not drag them through misty mazes of dogma, or gloomy theological labyrinths, but take them straight to Him. Let us teach them (and ourselves) to realize Him as a living, ever present Lord and Master and Friend: as real—as human to-day on His throne in Heaven as when he walked beside the lake, or sat down so weary on the edge of the well; when He took the little children in His arms, or wept beside the sepulchre of His friend. How shall we best accomplish this?

How do you teach the child to love and remember its dead mother? Not by metaphysical disquisitions about her aims and opinions, or by critical dissection of her motives and character; but by lovingly recalling each little incident of her life, by walking step by step in her beloved footprints, by cherishing the solemn festivals of her birthday and wedding day, and reverently remembering the mournful anniversary of her death.

Thus following, with each Sunday of the Christian year, the blessed steps of His most holy life, may we lead our children to Him, and imitating the pattern of His teaching and that of His Church, may we learn therefrom to correct our past mistakes, and, better than ever before, to help the lambs of His flock to love and trust with heart and mind and strength, the Great Shepherd and Bishop of their souls.

A drunken parishioner was admonished by his parson. "I can go into the village," concluded the latter, "and come home again without getting drunk." "Ah, meenister, but I'm sae popular," was the apologetic reply.

*The Very Rev. the Dean of Llandoff. (C. J. Vaughan, D. D.) "Authorized vs. Revised." Sermon 1.

Home & Foreign Church News

From our own Correspondents.

DOMINION.

MONTREAL.

MONTREAL.—At a largely attended meeting of St. George's Church, held lately, Rev. Campbell Fair, D.D., at present rector of Church of the Ascension, Baltimore, was unanimously elected assistant minister of St. George's. The rector, Rev. Dean Carmichael, was requested to convey this resolution to Dr. Fair, and to secure, if possible, his acceptance of the position.

TORONTO.

Grace Church.—*Lenten Discourse.*—The sixth of a series of sermons was delivered on the 18th ult., by Rev. Prof. Clark, in Grace Church. The text was taken from Romans viii. 16, "The Spirit itself beareth witness with our spirit that we are the children of God." The reverend gentleman said that it was to the work of Christ that men were indebted for the salvation of their souls. They would, however, be taking a very wrong view of His teaching and work if they were to exclude from them the other persons of the Trinity. Christ said His work would be incomplete unless the Comforter come. The office of the Holy Ghost was to instruct the heart of man, to make his calling and election sure. This aspect of the work of the Spirit was set forth in the text. Christ had assured them that him that cometh He will in no wise cast out, but He had given a double assurance in the witness of the Spirit. Was the testimony of the Spirit necessary or desirable? One class of persons say that assurance is the essence of salvation, and unless they have assurance they cannot believe that they are among the saved. On the other hand, others say that the testimony of the Holy Spirit is not only unnecessary but undesirable, as it is apt to lead to presumption. Both these classes go to extremes. Assurance is not a condition of salvation in the word of God. The only condition is the finished work of Christ. Many men pass through this world to their Heavenly reward with no assurance that they are accepted. Assurance, however, is a desirable thing. What advantage is it to be ignorant or in darkness? Presumption is not necessarily the result of assurance. He instanced the case of St. Paul, whose work would have been greatly marred if he had not had a conviction that his calling and election were sure. He said in his epistle to the Corinthians:—"I keep under my body, and bring it into subjection, lest that by any means, when I have preached to others, I myself should be a castaway." At the last he said;—"Henceforth there is laid up for me a crown of righteousness." Where there was the witness of the Spirit the fruits of the Spirit were apparent.

GARDEN HILL.—The Rev. A. B. Chaffee, B. A., was very kindly presented by Willie Maize, with the sum of \$25, as a gift from the church members, on the occasion of his departure from the mission of Perrytown, to take charge of that of Alliston and West Essa, in the county of Simcoe.

Confirmations.—Within the last few days confirmation services have been held at St. Luke's, St. Matthias and St. Barnabas Churches, Toronto. At the former the candidates numbered over sixty, at St. Matthias' sixty-nine and at St. Barnabas twenty. The address given by the Bishop at St. Barnabas was chiefly directed to an exhortation to the candidates to take up some branch of active work for the Church. The Bishop said that the time was especially opportune for lay help, the Church needed a large measure of such assistance and it should be given freely under the direction and with the hearty co-operation of the clergy. The emphatic approval given by the Bishop of Toronto to the lay help movement, will be of great value in strengthening the hands and hearts all who have at heart the providing the Church with this most necessary auxiliary.

NIAJARA.

DUNDAS.—The Rev. George Harvey, now in charge of this parish, has been engaged as curate of St. George's Church, Guelph, in place of the Rev. E. A. Irving, who takes charge of Dundas this week.

HURON.

BIDDULPH.—Though Trinity Church, Lucan, is now the most important church in the rectory of Rev. T.

Magahy, it has not the prior claims to that pre-eminence. Lucan is a town of recent date. It is a railway station, and has become a thriving country town. The old church in the mission is St. James's, Ballymote. It is a good church with a good country congregation, and has attached to it a burying ground. Its position is like that of many of the old churches in the Old Country, the graves of those who had worshipped within the sacred walls, now lying within their shadow. In the incumbency of Lucan is also included Granton, a church of modern date.

LUCAN.—Rev. B. P. DeLom, Huron missionary, has closed his mission in Trinity Church. His mission was for fifteen days, including two Sundays. The congregations were very large. Last Thursday was a very stormy day, yet there was a congregation of 180 worshippers in Trinity Church, giving testimony that they were not all "fair weather Christians." On the Sundays there was a celebration of the holy communion, both morning and evening. The number of communicants was very large.

Rev. Mr. DeLom, the missionary, commenced his evangelical labours last week, in the deanery of Kent, opening the services on Wednesday, in St. John's Church, Morpeth. Rev. John Downie, rector of St. John's, has also in his mission Trinity Church, Howard, and the Church of the Redeemer, Highgate.

ALGOMA.

UFFINGTON.—The Rev. Alfred Osborne has just concluded an eight days mission at this place. The services were well attended. His clear and decided expressions of the Catholic doctrines of sin, faith, works, and means of Union with Christ, has awakened fresh interest, and several have been led to think more of the relation in which they stand to God.

FOREIGN.

The Bishop of Nassau's own account of his shipwreck in the "Oregon" says: "The 'Oregon,' a huge vessel of more than 7,000 tons, capable of accomplishing the passage at the rate of 18 knots or more to the hour, was supposed to be the finest of its kind in the whole merchant service, and was crowded with passengers. Wonderfully indeed was the sensation of triumphing over the elements, as we dashed along in spite of head winds and mountainous seas, making nothing of difficulties; the 'Oregon' might have been some huge sea-horse, 'mocking at fear, swallowing the (waves) with fierceness and rage.' (Job. xxxix.) Alas! she was to swallow the waves too truly ere long, and not to triumph over them. But even before the crash came our voyage was sad and melancholy. In less than two days, after leaving Queenstown, one of the passengers fell overboard and was drowned; then the continued rough weather forbade not friendly conversation only, but meetings for prayer also; at last, on the second Saturday, we were in a dense fog, stopping every now and then for soundings, and too evidently out of reckoning. 'When neither sun nor stars appeared,' though we were spared the 'tempest,' 'all hope that we should be saved was then taken away.' I suppose it was so. The fog cleared off, but we had got out of our course, and next morning, between 4 and 5, we struck against something. Possibly before this appears in print, the enquiry at Liverpool will have discovered what it was that knocked two or three large holes into our side, so low down that the sea began to pour in at once. Perhaps it was a schooner; but no one seems sure that he saw anything of the kind, and I hope not. Possibly it was an old wreck. Anyhow, we were hurried up on the deck, the iron screws between the ship's compartments were tight fastened, and prepared for the worst. Very imminent the danger seemed at first. The smoke of two steamers on the Southern horizon drew a crowd on to the port side, which was also the wounded side; thus the vessel was beginning to sink, and we, uniting our forces as well as we could in the confusion, prepared ourselves by prayer for the end which appeared so near. I remember struck by two things which were soothing:—one, the appearance of an unusually bright star, just over the red glow of the sunrise and nearly a calm sea, gradually brightening from the night shadow of the clear blue; the other, the thought that 4 a. m. would be 8.30 in England, and that our dear people at home would be just then going back from their Sunday Communion, after remembering us at the altar. However, the panic subsided; we were sent across to starboard side, and the ship righted itself so much that, for a whole hour, we fancied the holes had been stopped and the danger averted. In the end we had to take to the boats, but by this time a pilot cutter had appeared, and to this all the women could be safely conveyed. No sooner, again, was the cutter filled, than a schooner came down, the vessel only that was near us all the morning, but exactly at the right moment. Surely, if

ever angels succored men in distress they brought that schooner! Between the two, there was room for all our 900 souls; and the sea, though not absolutely calm, was never rough enough to create alarm. Every single soul was saved, and though all our goods were gone, we can remember the teaching of the Epistle for this very Sunday, how a Missionary if 'poor' may 'make many rich; if he have nothing, may yet possess all things.'

"Nevertheless it was a little sad to lose those presents from Dover, subscribed for by one's own poor. Crofton, who had behaved admirably, and was one of the last to quit the ship, met with no better fortune. Between us we lost three Chalices and Patens and their accompaniments, a very beautiful Baptism shell from Dr. West, our whole outfit, and, of course, many very precious books, letters, and papers, (including the notes of W. H. Cleaver's sermon) went down in the universal wreck.

"The German Captain of the 'Fulda' picked us all up, and took us on to New York. He treated us very kindly; though a German band and comic songs in the saloon were proofs that his idea of comforting men who have just looked death in the face was not altogether the highest. In truth we had a wretched night of it huddled together, and compelled to listen to a knot of Californian roughs, determined, '*in fandum renovare dolorem*,' renewing the horrors of the wreck by an endless chatter, on into the small hours. The morning light, however found us anchored happily off Staten Island, and in a very short time we were on shore in Jersey City.

"I cannot resist making some acknowledgement here of the very great kindness received from Americans in New York. Whether from the clergy, the Clever Sisters—these English, however—or even the hotel keepers, tradesmen, and Ward's Steamboat Company, the story was still the same; as if the only question with all was, which could be; the most generous. Perhaps, however, my greatest debt is to the Sisters, who not only toiled and slaved to be able to present me with surplice, cassock, and stoles, in the very short time allowed, but permitted me also to celebrate at their altar before going on to Nassau. And next to them I will mention the incumbent of the Church of Heavenly Rest in Fifth Avenue, who, besides other generous proposals, which shall not be published here, invited me to return thanks at his Church, and introduced special prayers and thanksgivings on my account. The Altar at this Church is surmounted by a large baldacchino, under which is a good copy of Scheffer's Christus-Consolator with the text 'I will give you rest.' The daily congregations at five o'clock, at this and other large New York Churches, are wonderful to behold, averaging, I believe, five hundred or more during Lent. As a Missionary Bishop, and always used to working among the poor, I confess that I was oppressed somewhat by the immense wealth which is apparent in Fifth Avenue Churches almost as much as in the mansion; but although the absence of the poor from these may be regrettable, I heard of plenty of Mission Chapels in other parts which are doing good work, filled with working people. Americans evidently have a wholesome horror of the cold bare walls, so common in England. The Church of the Transfiguration in 29th street is almost a picture-gallery, with statues and copies of Raffaele brought from Rome, Stations of the Cross from France, etc. Dr. Houghton, the incumbent, has a daily celebration, and is well known both at Clever and at Cowley. I am tempted to write more about New York, its happy, independent, courteous people, and the entire absence of vulgarity, whether in dress or manner, which so completely falsified all one's expectations; but I must not forget that I am hurrying on to Nassau, and indicting this letter for the benefit of Nassau associates in England. Betaking ourselves, then, to the 'Santiago' on Thursday, March 18th, we found on the quay one or two from my Cathedral city, ready to give us their good wishes for the success of our second voyage; and although still much hindered and retarded by equinoctial gales and a thunderstorm, adding a few more to our experiences of 'His wonders in the deep,' and making us thankful that we had for our Captain both a prudent and a God-fearing man, the wind lulled at last, and we reach our destination safely on Tuesday morning, one day later than had been expected.

"So many had been our vicissitudes since leaving England, that we found ourselves wondering whether any more could have been added, (unless the perchance to have fallen foul of an iceberg); and yet, one more strange incident remains to be recorded. As there is no telegraph to Nassau, we had expected to be ourselves the first to announce our own shipwreck there; but alas! a steamer from Cuba had arrived the day before, bringing the tidings through that line of intelligence, and adding that, while almost all the passengers and crew had been saved, the Bishop alone was buried in the waves! And so I was actually introduced to my new diocese like a man arisen from the dead. It was indeed a memorable beginning. A crowd of welcoming faces besieged the landing place,

among whom were all the clergy, and the leading churchmen of the city. Then, under the safe guidance of Mr. Swann, I and mine were conducted to the Cathedral, where a solemn and joyous Eucharist formed at once our best thanksgiving for escaping the perils of the deep and our fittest dedication to the work now lying before us. After all, could a missionary Bishop have had a better introduction than this voyage, with its dangers and disappointments, but also its experiences of Christian kindness, its examples of earnest faith, and, above all, its lessons of Divine protection.

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.

RIGHT USE OF LAY HELP.

SIR,—Your correspondent "R" has illustrated a very important point (apparently unawares) viz: that the Methodists succeed better numerically than the Church of England, because of the business like progression of their machinery. They use "lay help" as we do, but they raise their best lay helpers to their ministry; we do not, only very rarely. Their primacy and general form of lay help, according to "R's" correct description is:—1. Regular attendance and payment of dues. 2. Grade consists of class leaders. 3. Licensed exhorters. 4. Local preachers. 5. Ordained preachers. 6. Presiding elders.

On the other hand we say, practically, to any lay helpers we may use, *stay where you are*, don't dare to aspire to holy orders! If we ordain a low-grade of deacons, we say to them you belong to the permanent diaconate—don't dare to aspire to the rank of priest! "Hinc illa lachrymoe!"

So the ordinary Canadian parish priest has—instead of a dozen class leaders, and six or eight local preachers, as "R" puts it—a lot of lame, tame, timid churchwardens, sidesmen, visitors, without a grain of ambition, of right, for anything higher.

Yours,
VERITAS.

CHRISTMAS AND EPIPHANY—THEIR COLOURS.

SIR,—Having examined the application of the test of colours as indicating Catholic sentiment in regard to the nature and meaning of the Advent season, with special reference to the local "uses" of the Church in England, France, and the East, I will now proceed to observe upon the same consensus of sentiment in regard to the succeeding period of the Church year. I have coupled together in this consideration, Christmas and Epiphany, because these two "Tydes" are closely identified with one another. Blunt notes this fact by terming Epiphany "phase of Christmas," and remarks upon the usage of Armenian Christians in keeping Christmas Day actually upon 6th January—Epiphany. The original object of Epiphany being instituted after Christmas was to emphasize the fact of our Lord's baptism, as Christmas Day commemorated His earthly birth. It was a later development to associate with the day the feast of His manifestation to the maji; then the other manifestation, the "Bethphay" or home manifestation at the marriage feast of Cana, &c., took their places in the list.

The thought of the manifestation of Christ runs through the whole period without cessation or interruption, an extension of the Incarnation, as a fact to be commemorated. We are not surprised, therefore, to find that the prescription of appropriate colours for Christmas and Epiphany are identical, and practically unanimous. It is everywhere, almost, white, bright red, or other bright colour, throughout the whole of Christmastide (twelve days) and Epiphany right up to Septuagesima Sunday. It is curious to note the Roman use of green on the week days of the period, and even the Sundays; while the Sarum use keeps to white throughout, or red. It would almost seem that the devisers of the Roman use did not care how ridiculous they made themselves in such matters, as long as they managed to become singular. Britain, France, Germany, and even Northern Italy, practically ignored the Roman Use.

M.

WORK FOR ANOTHER CLERGYMAN.

SIR,—Shortly after writing to you some weeks ago, about the district of Lake Temiscamingue, I was glad to see a letter in the *Church Times* about the same matter. The missionary bishop of Algoma, has just paid his first official visit to the country lying at the

base of this district, and seems to have met with a hearty welcome wherever he went.

How long will it be before his journey shall extend to Temiscamingue? An occasional copy of the *DOMINION CHURCHMAN* is sent to Temiscamingue, and welcomed by those who receive it. The people of the district hear of the progress of the mother Church among their more favoured brethren; but they get no relief for their own minds exercised over church ministrations in their own locality. One hundred miles is a long distance to go to get a child baptised, and they have very bad roads to travel.

There is plenty of work there for one clergyman, more already than he will be able to do. But one would think that the Church was waiting until the people became absorbed by some more enterprising association. This may not be the reason why the Church is waiting, but the work of absorption has commenced.

Can we not strengthen the hands of the Bishop of Algoma that he may be able to occupy this country?
MILLAMUS.

THE SOCIETY OF THE TREASURY OF GOD—DR. CARRY.

SIR,—I decline to discuss the tithe or anything connected with this Society with Dr. Carry. 1. Personally, because my experience is that if I had written to a brother officer on secular business, I should have received a courteous reply; I wrote to a brother clergyman on a subject of the greatest importance to the Church of Christ, and I found Dr. Carry's private communications as supercilious and arrogant, not to say rude, as his public letters.

2. Because we want peace and not war. "If it be possible, as much as lieth in you, live peaceably with all men." At the last meeting of the Synod, a circular was sent to all the members requesting their criticism, advice, and assistance in our work; we received none from Dr. Carry. Dr. Carry criticised one of our papers, not to us, but in your paper, and we circulated it no more. Being one of the clergy advised not to join the S. T. G. until the "Petard" had exploded, I appealed to Dr. Carry to let there be one subject in which we can agree in our Church of Canada, and that, because we were working for the glory of God and the good of His Church. Instead of pointing out our errors as a brother, he prefers a larger audience, and proclaims his "uncompromising hostility" to our Society to the Church at large. I decline to fight. He says that all we have belongs to God, so do we. I decline to be a party to rending the Church of Christ, on tweedle dum and tweedle dee. I would draw Dr. Carry's attention to the Presbyterians reunited by the grace of God; also to the Methodists reunited by the grace of God; and their Mother Church torn to pieces by men who are doing the devil's work of separating the brethren. There never, in the history of the Church, has been such an opportunity for reunion as lies before our Church—will not God judge us for our miserable divisions.

Having finished with Dr. Carry, I have a few words to write about the Society.

The Church of England Temperance Society achieved a great success by including temperance with total abstinence. In like manner the S. T. G., if any one believes in systematic and proportionate giving, he can become an associate, and give to God all that he has. If another thinks that tithes are due to God, he can become a member, and he can make free will offerings to the same extent as the widow who was approved of Christ, because she cast into the treasury "all that she hath, even all her living."

The most active members of our Society are those who like David, have found that the keeping of God's testimonies were the "very joy of his heart." They have found from practical experience that God's promises in Malachi are true, that those blessings are spiritual blessings, and because the greater contains the lesser, temporal blessings also. The law of the tithe, like the rest of the law, has acted as a school master to bring them to Christ. It has become a law of love, and in keeping it there is great reward. The fruit of it is trustful dependence upon God as the Sovereign Disposer of their "eternal life,"—of all secondary causes, as well as primary—in this world and that which is to come. They having found joy and peace in believing, invite others to find it in the same abundance.

Yours,
C. A. B. POOCK,
Hon'ry Organ'g Secretary.

WHO WILL MAKE THE OFFER.

SIR,—A struggling congregation in one of the missions of the diocese of Toronto, have, after considerable effort, paid off the debt of their church, all but a hundred dollars, they require the loan of one half of this amount for twelve months; the other half for two years.

The missionary in charge desires to ask through

your columns, if any of your readers would (for the love of the Saviour) loan this sum without interest if ample security could be offered. "Inasmuch as ye have done it unto one of the least of these, ye have done it unto Me."

For further particulars apply at the office of this paper. Yours, &c.,
Holy Week.

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Notes on the Bible Lessons

FOR SUNDAY SCHOOL TEACHERS, ON THE INSTITUTE LEAFLETS.

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

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

MAY 9th, 1886.

VOL. V. 2nd Sunday after Easter. No. 24

BIBLE LESSON.

"The Man born Blind."—St. John ix. 1, 11.

Our Lord in chapter viii. 12, had proclaimed Himself the "Light of the World." He had pointed out that the only way to happiness and safety was in following Him. Keeping close to His side, and thus getting farther and farther away from darkness, i. e., ignorance, sin, misery. The Pharisees refused to recognise Him, because they loved darkness, even going so far as to attempt to stone Him, verse 59. But though they refused to believe Him, He proved Himself to be so to a blind man.

1. *Jesus Sees Him.* Leaving the Pharisees, Jesus passes calmly out of the temple gates with His disciples, here a pitiable object meets His view, a man blind from his birth sat begging by the roadside; probably the disciples were familiar with him, as very likely the man himself tells of his sad case. This is the only instance out of six cases recorded, where we are told the man was born blind, it, therefore, made a greater impression, verse 32. The Jews believed that great suffering was caused by great sin; so Job's friends argued, Job iv. 7, until in anguish he cried, Job xix. 21. "Have pity upon me," &c., see also, St. Luke xiii. 2, 4. The disciples seem to have thought so, verse 2, see our Lord's answer, verse 3, meaning that the true cause was that God's glory should be set forth; indeed, suffering sometimes is a proof of God's love rather, Heb. xii. 6; Rev. iii. 19, then listen to verses 4 and 5.

2. *Jesus Cures Him.* How strange the words of Jesus would sound to the blind man "I am the Light." How he had longed all his life for light. What is Jesus doing? verse 6, putting clay on the sightless eyes, then, verse 7, gives the man something to do, testing his faith, He washes, *he can see.* We cannot tell why our Lord sometimes by a word, at other times by slower methods performed cures; no doubt in each case He judged which would most conduce to God's glory.

3. *Jesus Confessed by Him.* What a change! his friends hardly know him; all the blank look gone, his face bright and joyous, verses 8 and 9. Such a miracle could not pass unnoticed. The Pharisees hear of it; the man is brought before the council, and made to tell his story, verse 13 and 15. How are they affected by it? They beg in objections, they hated Jesus, so we see in verse 16, they pick what they think is a fatal flaw, the Sabbath day, but they were wrong; the law allowed works of mercy, St. Matt. xii. 12. The council, however, was not unanimous, perhaps there is a mistake somewhere, they call the parents, verse 18. Fear keeps them from acknowledging the relationship, verses 20, 21. See what a tyranny the Pharisees wielded, verse 22, they would neither believe themselves, nor let others. Excommunication in its lightest form meant exclusion for thirty days from the synagogue, the heaviest meant entire exclusion. See what the man confesses Christ to be, verse 17, a prophet, verse 31. *One whom God heareth,* therefore, He cannot be the sinner they take Him for. He is not going to be argued out of his belief, "one thing I know," &c. This brave confession brings on him reviling, verse 28, excommunication, verse 34. How true was St. Luke vi. 22; St. Matt. v. 11.

4. *Jesus seeks him.* Jesus does not leave His servant thus suffering for His sake, verse 35. He reveals Himself to him as the son of God. The man was very ignorant, but willing to learn, verse 36, and he meets with His reward, his faith is increased. Not only with his bodily eyes does he see Jesus, but with the eyes of his soul he recognizes his Lord and falls prostrate in adoration, verse 38. Blessed are those who thus believe and thus adore.

This miracle, like others, a parable, see here a picture of a true Christian. Christ has opened the eyes of his soul, brought him "out of darkness into His



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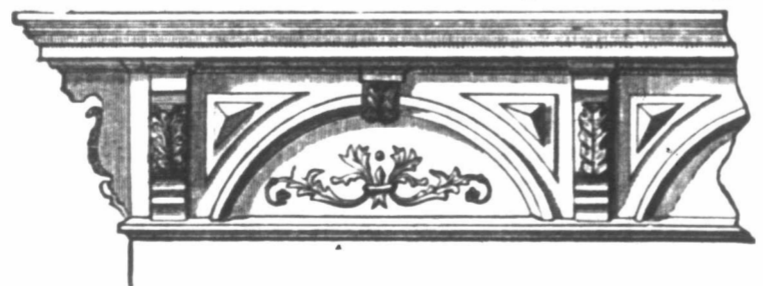
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marvellous light," 1 Pet. ii. 9. He sees now how hateful sin is, how sinful he has been, how he a sinner may have God's favour and blessing here and hereafter. He sees, too, how happy a thing it is to be God's child, to know of God's love, God's way. He sees the danger he was in before. He confesses to Christ. People notice a difference, he gives the glory to Christ. He cheerfully suffers, if necessary, for Christ, he can stand sneers, and hard words now, like Master, like servant, St. Matt. x. 24, 25; 2 Cor. iv. 6. May our enlightened souls see beauties in Jesus and His Cross never seen before, see Him as the "Light of the world." As the One altogether lovely, and may we be able to say in truth with the blind man, "One thing I know, that whereas I was blind, now I see."

Family Reading.

FASTING.

58TH CHAPTER OF ISAIAH.

What is a Lenten fast?
Is it to groan and sigh,
With ashes on thy head,
Tears falling from thine eye?

Is it to banish meat
And puddings from thy dish
And for a pleasant change
To eat thy fill of fish?

Is it to go to church
And meet thy friends and talk?
Or is it to do thy best
The narrow way to walk.

To let the oppressed go free,
To loose the captive's chain,
To strive thy best for others good,
Nor think of thine own gain.

To loose thy bands of sin,
To feed the poor with bread,
This do; fasting shall then
Bring blessings on thy head.

Not to be seen of men,
'Tis 'twixt thyself and God,
Repent thee of thy sins,
And bow beneath His rod.

MINNIE MAY.

RULES FOR READING HOLY SCRIPTURES.

These rules are part of a sermon preached in the parish church of Broad Cyst, in Devonshire, by the Rev. Prebendary Acland, the vicar, on the "Day of Searching the Scriptures."

1. In reading Holy Scripture, keep steadily before you its great purpose of teaching you the will of God and the way of salvation through Jesus Christ.

2. Let its beautiful histories, and the many interesting questions which arise out of it, serve (as they are doubtless intended) to engage your attention, and to help you to look at God's dealings with man in many different points of view; but never read or search into them in a mere spirit of curiosity, or let them distract you from its one great purpose.

3. Read it reverently; remembering that God caused the books to be written as they were, and to come down to us as we have them; and that He is speaking to you through them.

4. Read it thankfully; blessing God who has caused it to be written for your learning; and often reflecting how sadly in the dark we should have been without its guiding light, and what blessed hope you have through it, which, without it, you would not have had.

5. Read it prayerfully. It is well to offer a short prayer before reading; but I mean as to the whole spirit of your reading, read with the wish and with the expectation that the voice of God in Holy Scripture may speak to your heart and conscience, and that you may be better for reading that portion which is before you.

6. Read it humbly; remembering that a book which God has caused to be written by men gifted with His Holy Spirit for that purpose, must be, very much of it, far above us; that we must be

content to wait till God shall give us more light; and that meanwhile He will enable us to understand all that is good and needful for us to know.—*The gleanings.*

TIMELY WORDS.

More and more there is growing up a disposition among parents, to permit all matters of religious observance to be with their offspring mere matters of choice or preference. Your child must learn French and German, and drawing; but he shall learn catechism and his Bible lesson and a reverent observance of the Lord's Day if he chooses, and not otherwise. A more dismal and irrational folly it is not easy to conceive of. I do not say there may not have been folly in another and opposite direction. I am not unmindful that religious teaching has been sometimes made a dreary and intolerable burden. But surely we can correct one excess—not, I apprehend, very frequent or harmful—without straightway flying to an opposite and worse one. And so I plead with you who are parents to train your children in ways of reverent familiarity with God's Word, God's House, and Day. Let them understand that something higher than your taste or preference makes these things sacred and binding, and constrains you to imbue them with their spirit. And that they may do this the more effectually, give them, I entreat you, that mightiest teaching, which consists in your consistent and devout example.—*Bishop H. C. Potter.*

A THOUGHT FOR MOTHERS.

Talking the other day with one of the most sensible women I know, one too, whose large family is so well ordered that there never seems to be a particle of friction in its management, I was pleased with something she said about children, and I determined to repeat it to a wider audience than the one my friend had at the moment.

"I never fret about little faults of manner, nor even about transient irritability, in my children," said the lady, "Children, as they are growing up, go through many temporary conditions, which, if apparently unnoticed, pass away. In fact, there are little moral disturbances to be expected, like whooping cough and measles in the physical life, and if the general home atmosphere be wholesome and the trend right, I do not think it worth while to be too much distressed over occasional naughtiness."

Is there not comfort here for you, dear friend, who cannot understand why John, carefully trained as he is, sometimes, in the eager heat of play, bursts into the room like a tornado, or forgets to put his cap on nail, and books on shelf, as an orderly boy ought! And if Sarah is not patient as she should be with the younger ones, sometimes has mysterious fits of depression, or is hysterically gay with no cause that you can see, summon your own gentle self-possession to the front; remember that the period between childhood and youth, like all transition periods, is very trying, and while you pray a great deal for your darling, do not worry about her or talk to her too much. Above all, do not suffer yourself to be always censuring a sensitive boy or girl, to whom judicious praise now and then will be a tonic.

Line upon line, precept upon precept, we must have at home. But we must have serenity, peace, and the absence of petty fault finding, if home is to be a nursery fit for heaven growing plants.—*Illustrated Christian Weekly.*

A MISSIONARY'S LITTLE MISSIONARY.

The following incident, which may be of interest to your readers, recently occurred in the family of a Missionary of the Diocese. A lady friend, a member of the Baptist Communion, was making an afternoon visit. In course of conversation the clergyman's little daughter ran in, and, with eyes wide open and full of excitement, began to tell about a baby only two days old that she had just seen in a neighbor's house. The little girl was not six years old, and having never seen so young a baby, was very much excited over it.

"And has the baby got a name?" asked the Baptist lady, with whom the little girl was quite a favorite.

"Oh, no," was the reply, "the baby is not yet baptized, you know."

The "you know" was too much for the Baptist. She was taken aback by the simple, yet pointed, answer which fell so pat from the little lips, and for the moment could make no reply.

"That is right, my little girl," said the clergyman; "the baby has not a name yet; she has only her father's name. By-and-by, when she is baptized and made the child of God, she will get another name—her Christian name—because she then enters the family of our Heavenly Father, and becomes His child through Christ. And never forget that you have a Christian name given you at baptism, because then you are made the child of our Father in Heaven."

"Well," said the lady, "that is a beautiful thought anyhow. I wish I could believe the doctrine, and I don't see but that such a system of teaching religion will do away with the necessity of conversion in after years."

"It certainly does," replied the Missionary, "when fairly carried out;" and then followed a two hours' conversation on baptism and the Church. At its close the lady expressed an earnest wish for further instruction, which, it is needless to add, was readily promised.

So much for the Church Catechism and the little ones.

"Verily out of the mouths of babes and sucklings hast thou perfected praise."

BARGAINING WITH A PUMP.

Some thirty years ago an intemperate man was reformed by being refused one cherry. Penniless, he went to the public house one morning, where he had squandered many a shilling, to get a drink "on tick." The landlady refused to trust him. Seeing a plate of luscious ripe cherries on the bar, he asked for but one. "Save your money and buy your own cherries," was the surly reply. "I will," he said, and he did. His wounded pride forced him to reflect; from reflection ensued amendment. From that morning he was reformed.

The following story tells of a flannel-weaver who also was induced by a surly answer to reflect and then to make a good bargain with a pump: This man had saved a guinea for the purpose of having a whole week's dissipation.

He began on Monday, spending three shillings per day for seven days; on the morning of the eighth day he was burning with thirst, but his money was gone. He went to the back door of the place where he had spent his guinea to beg a pint on trust. Judy, the landlady, was mopping the passage; he stood looking at Judy, with his cracked lips, parched tongue and blood shot eyes, expecting her to ask him to take just a drop; but she did not, and he requested her to trust him for only one pint. With an indignant look of scorn and contempt she replied: "Trust thee! thou dirty vagabond! Set a foot in this house and I will dash this mop in your face." The poor wretch hung down his head in shame. He was leaning against a pump. "Well, Pump," he said, "I have not spent a guinea with thee, Pump; wilt thou trust me a drop?" He lifted up the handle, put his burning mouth to the spout, and drank his fill; this done, he again said to the pump: "Thank thee, Pump, and now, hear me, Pump. I will not enter a public-house again for the next seven years; and Pump, thou art a witness." The bargain was kept, and this man afterwards became a respectable manufacturer, and often said it was a grand thing for him that Judy threatened to dash the mop in his face.

—A Scotch nobleman, seeing a gardener of his establishment with a very ragged coat, made some passing remark on its condition.—"It's a verra guid coat," said the honest old man. "I cannot agree with you there," said his lordship. "Ay, it's a verra guid coat," persisted the old man: "It covers a contented spirit, and a body that owes no man anything, and that's mair than mony a man can say of his coat."

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THE MINISTER'S WIFE.

A very serious question has arisen in a Massachusetts town where a Baptist minister, whose wife is an Episcopalian, has given his congregation to understand that she is his and not theirs, and that the best thing for them to do is to let her alone. Religiously and socially this declaration is bound to make trouble. In the first place it will undoubtedly be regarded as his duty to convert his wife, and secondly, very few congregations will admit that they have no control over their pastor's wife. Such ladies, instead of being privileged characters, as a rule, regarded with much jealousy and the purchase by them of a new bonnet without consultation with the sisters has been known to throw some entire communities into hysterics. The young Massachusetts preacher will learn before many moons have waned that he has taken the wrong course. If there is anybody on earth that the average church society insists on owning and running to suit itself it is the preacher's wife, and she must be a very wise, pious and diplomatic woman who in that position has her own way in all things and yet escapes the criticisms of femininity.

THE FATHER'S INFLUENCE.

Here is your home! in it, is that gentle woman whom you chose from out all the world because you loved her best of all. Here too your children sit upon your knee and delight you with the music of their prattle, sweeter for your ear, than the songs of the angels. How you think you love them, and what hope you have in them! But I have a question to ask, is it really for them this love and hope, or because they minister to your pleasure? You answer me, when you tell me, whether or not, you share with your wife the same interest in their immortal souls. Yours ought to be even greater than hers, for this one thing you know, that it is the testimony of all childhood, which never lies, that if left to itself, it will become what the fathers are, and not the mothers. We sometimes talk of a mother's influence, and what it has done for the world. Yes, and rightly we give the mothers credit for nearly all that remains in human society pure and undefiled. But why is it so? Is it because the mother's influence is so much more in its possibilities than the father's? Not, so, but because the mothers have been obliged to take for their life burdens the responsibilities the fathers could have discharged at the slight sacrifice of a wholesome example. And well have they borne it. But oh! how heavy it has been and is! Ah, my brother, that was a cruel iron entering the soul of the wife of your bosom, when she first realized, that for herself and for her children she must tread the way of God alone. That now, hers is the fearful responsibility to bring up her children to be something different from him whom she has sworn to love and obey. God help her! And oh! how she needs his help, for she has found how vain is help of man—the man—her husband. All this, I say, if knowingly, or for the sake of a little selfish ease you have set the irreligious example for your family in which your hope of happiness is—the practice of religion. I repeat: "the practice of religion," which if history means anything, or common experience, has its highest visible fount on earth in the services of the house of God, the place where His Honor dwelleth.—*Rev. W. H. Knowlton.*

THE CAMEL AND THE MILLER.

Did you ever hear the fable of the camel and the miller? Once a miller was waked up by his camel trying to get its nose into the tent. "It's cold out here," said the camel, "I only want to put my nose in." The miller made no objection. After a while the camel asked leave to have his neck in, then his fore feet; and so, little by little, it crowded in its whole body. This, as you may well think, was very disagreeable to the miller, and he bitterly complained to the forth-putting beast. "If you don't like it you may go, said the came-

As for me, I've got possession, and I shall stay. You can't get rid of me now." Do you know what the camel is like? Bad habits; little sins. Guard against the first approaches, the most plausible excuses, only the nose of sin. If you do not, you are in danger. It will surely edge itself slowly in, and you are overpowered before you know it. Be on your guard. Watch.

GOD'S MINISTERS.

"Are you the man we've hired to preach for us?" was the blunt question asked one of the Lord's servants.

"No, sir, I am not."

"I beg pardon; but are you not the minister?"

"Yes, sir; but do you really think I have been hired to preach to you?"

"Why, yea, sir; I was at the meeting when the vote was taken to raise the money. Did you not come here expecting to receive a salary?"

"Certainly; and so does the governor of the State enter upon his duties expecting to receive a salary; but would you say he is hired to govern the State?"

"Not exactly."

"And the reason is precisely this," continued the minister; "the governor is elected to fill a certain office, and when you speak of him you think more of his office than you do of his salary. You do not ask him to do whatever you wish to set him at, but you elect him to office fixed beforehand, expressly defined in the Constitution, and then you fix a salary, that he may attend to his duties without embarrassment. The same is true of a clergyman. You do not hire him to do a job of preaching. When you elect a man to an office, you expect him to do what the Constitution says."—*Dr. Norton.*

OX AND HIS OWNER.

"The ox knoweth his owner, and the ass his master's crib; but Israel doth not know, my people doth not consider."

A Clergyman had once shown his people, from these words of Isaiah, that brutes remembered their masters, and were grateful for their food and shelter and the kind care taken of them; but that many of us had thankless hearts, never looking up with love to God for all His providence, nor blessing Him for our health, comforts, and means of grace.

A farmer who was present, and who, perhaps, had not joined very devoutly in the prayers and praises ever offered up to Heaven in our Liturgy, but who had thought on the subject of the sermon, went home not very happy at the memory of his neglect and cold ingratitude.

Some three days after, he was busy feeding his cattle, when one of his oxen, evidently grateful for his master's care, fell to licking the man's bare arm. As if the Spirit of God had impressed the Sunday lesson on his mind, and he was feeling its force, he burst into tears and exclaimed, "Yes, it is all true. How wonderful is God's Word! This poor, dumb beast is really more grateful to me than I am to God, and yet I am in debt to Him for everything. What a heartless sinner I am—how unworthy of His blessings and favours!"

We need hardly add, that this lesson touched the farmer's soul. It led him to deeper reflection, and by the help of the Divine Spirit, he became a devout worshipper, a man of religious life and holy habits, and one of the most useful of Christians and neighbours.

AN EXTEMPORANEOUS SERMON.

The Rev. Dr. Dodd, who lived near Cambridge, England, had rendered himself obnoxious to many of the students, by frequently preaching against drunkenness. Several of them met him on the highway and determined to make him preach in a hollow tree which was near the roadside. Accordingly, addressing him with apparent politeness, they asked him if he had not lately preached much against drunkenness. He replied he had, and they insisted that he should now preach from a text of

their choosing. In vain did he remonstrate on the unreasonableness of expecting him to give a discourse without study, and in such a place. They were determined to take no denial, and the word "malt" was given him for a text, on which he immediately delivered himself as follows: "Beloved, let me crave your attention. I am a little man, come at a short warning, to preach a short sermon, from a small subject, in an unworthy pulpit, to a small congregation. Beloved, my text is 'malt.' I cannot divide it into words, there being but one, nor into syllables, there being but one. I must, therefore, of necessity, divide it into letters, which I find to be these four—M-A-L-T, 'malt.' My beloved, M is moral, A is allegorical, L is literal, and T is theological. The moral is set forth to teach you drunkards good manners; therefore, M, masters, A, all of you, L, listen, T, to the text. The allegorical is when one thing is spoken and another is meant. The thing spoken of is 'Malt'; the thing meant is the juice of malt, and of which you drunkards make M, meat, A, apparel, L, life, T, treasure. The literal is according to the letter—M, much, A, ale, L, little, T, thrift. The theological is according to the effects that it works, and these I find to be of two kinds; first, in this world; second, in the world to come. The effects that it works in this world are—M, murder, A, adultery, L, looseness of life, T, torment. So much for the text. I shall speak first by way of exhortation; M, my masters, A, all of you, L, leave off, T, tipping. Secondly, by way of excommunication; M, masters, A, all of you, L, look for, T, torment. Thirdly, by way of caution, take this: A drunkard is the annoyance of modesty, the spoil of civility, the destruction of reason, the brewer's agent, the alehouse benefactor, his wife's sorrow, his children's troubles, his own shame, his neighbour's scoff, a walking swill bowl, the picture of the beast, and the monster of a man." He then concluded in his usual form, and the young men, pleased with his ingenuity, not only thanked him, but absolutely profited more by this short and whimsical sermon than by any serious discourse they had ever heard.

HINTS TO HOUSEKEEPERS.

Coffee Cake.—2 cups molasses, 1 cup shortening, 1 cup coffee, 2 eggs, 1 teaspoon powder; salt and flour. Not too stiff.

Grace's Graham Bread.—2 quarts Graham flour, 1 quart white flour after sifting, 8 hand fulls Indian meal, 8 teaspoons salt, 1½ cups molasses; butter size of an egg, half yeast cake.

Mrs. Potters' Molasses Cake.—8 eggs well beaten, 1 cup sugar, 2 cups molasses, 1 cup butter, 4½ cups sifted flour, 2 teaspoons powder; cloves; cinnamon and mace to taste.

Split Pea Soup.—1 gallon water, 1 quart split peas; soak; 1 pound salt pork cut up in small bits.

Berry Pudding.—1 pint milk, 2 eggs, 1 teaspoon sale, 1 teaspoon powder, and flour enough to make thick batter; 1 pint black-berries, raspberries, currants or whortleberries, dredged with flour, stirred in at last. Boil one hour in mould.

Cottage Cheese.—Heat sour milk till whey rises to top. Pour it off, put curd in bag, and let drip six hours, without squeezing it. Put in bowl, chop fine with wooden spoon, salt to taste, and work to the consistency of soft putty, adding gradually a little cream and butter. Mould with hands into parts or balls and keep in cool place. Best eaten when fresh.

Pickled Oysters.—100 large oysters, 1 pint white wine vinegar, 1 dozen blades mace, 2 dozen whole cloves, 2 dozen whole black peppers, and 1 large red pepper broken into bits.

Chicken Salad.—The white meat of a boiled or roasted chicken or turkey, ½ the same bulk of chopped celery, 2 hard-boiled eggs, 1 raw egg well beaten, 1 teaspoon salt, 1 teaspoon pepper, 1 teaspoon made mustard, 8 teaspoons salad oil, 2 teaspoons white sugar, ½ teacup vinegar.

Childrens' Department

LADDIE.

CHAPTER III.—Continued.

"It ain't the teapot, Laddie, as does it. It's just to let it stand till it's drawn thorough and no longer. Put it on the hob for ten minutes, say I, but that's enough. I don't like stewed tea, and moreover it ain't wholesome neither. This is a fine room, Laddie, and no mistake. Why the parson ain't got one to hold a candle to it. I'd just like some of the Sunnybrook folk to have a look at it. It would make them open their eyes wide, I warrant!—to see me a-setting here like a lady, with this here carpet as soft as anything, and them curtains, and pictures, and all! I wonder whatever they would say if they could see? I suppose now, as there's a washus or a place out behind somewhere for them servants?"

Dr. Carter laughed at the idea of Mrs. Treasure the cook, and the two smart housemaids, let alone Mr. Hyder, being consigned to a washhouse at the back, and he explained the basement arrangements.

"Underground. Well! I never did! But I think I've heard tell of underground kitchens before, but I never would believe it. It must be terrible dark for the poor things, and damp moreover, and how poor, silly gals is always worriting to get places in London, passes me!"

Presently, when they had done tea, and gone back into the consulting-room, when the old woman was seated in the arm-chair, with her feet on the fender, and her gown turned up over her knees, Dr. Carter drew his chair up near hers, and prepared for his difficult task.

"Mother," he said, laying one of his hands caressingly on her arm (he was proud of his hands—it was one of his weaknesses that they were gentleman's hands, white and well shaped, and there was a plain gold strap-ring on the little finger, which hit exactly the right medium between severity and display, as a gentleman's ring should), "Mother, I wish you had written to tell me you were coming."

She took his hand between both her own, hard and horny, with the veins standing up like cord on the backs, rough and misshapen with years of hard work, but with a world of tender mother's love in every touch, that made his words stick in his throat and nearly choke him.

"I knew as you'd be pleased to see me, Laddie, come when I might or how I might."

"Of course I'm glad to see you, mother, very glad; and I was thinking just before you came in that I would run down to Sunnybrook to see you just before Christmas."

And then he went on to explain how different London life was to that at Sunnybrook, and how she would never get used to it or feel happy there, talking quickly and wrapping up his meaning in so many words and elaborations that at the end of half an hour the old woman had no more idea of what he meant than she had at the beginning, and was fairly mystified. She had a strange way, too, of upsetting all his skillful arguments with a simple word or two.

"Different from Sunnybrook? Yes,

sure; but she'd get used to it like other folks. Not happy? Why she'd be happy anywheres with her Laddie. There, don't you fret yourself about me; as long as you're comfortable I don't mind nothing."

How could he make her understand and see the gulf that lay between them—her life and his? It needed much plainer speaking, a spade must be called a spade, and, somehow, it looked a very much more ugly spade when it was so called. How soon did she catch his meaning? He hardly knew, for he could not bear to look into her face and see the smile fade from her lips and the brightness from her eyes. He only felt her hand suddenly clasp his more tightly, as if he had tried to draw it away from her, and she grew silent, while he talked on quickly and nervously, telling her they would go together to-morrow and find a little snug cottage not far from London, with everything pretty and comfortable that heart could wish for, and a little maid to do the work, so that she need never lay her hand to anything; and how he would come to see her often, very often, perhaps once a week. Still never a word for or against, of pleasure or of pain, till he said,

"You would like it, mother, would't you?"

And then she answered slowly and faintly,

"I'm awery, Laddie, too tired like for new plans; and maybe, dearie, too old."

"You must go to bed," he said, with a burst of overwhelming compunction. "I ought not to have let you stop up like this. I should have kept what I had to say ill to-morrow when you were rested. Come, think no more of it to-night, everything will look brighter to-morrow. I'll show you your bedroom."

And so he took her upstairs, such a lot of stairs to the old country legs; but her curiosity overcame her fatigue sufficiently to make her peep into the double drawing-room where the gas-lamp in the street threw weird lights and shadows on the ceiling and touched unexpectedly on parts of mirrors or gilded cornices, giving a mysterious effect to the groups of furniture and the chandelier hanging in its holland covering.

To be continued.

THE GOOD HOUSEKEEPER.

How can I tell her? By her cellar, Cleanly shelves and whitened wall. I can guess her By her dresser; By the back staircase and hall. And with pleasure Take her measure By the way she keeps her brooms; Or the peeping. At the "keeping" Of her back and unseen rooms; By her kitchen's air of neatness, And its general completeness, Where in cleanliness and sweetness The rose of order blooms.

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ONE OF GOD'S BIRDS.

You would love little May Warren, if you knew her, I am sure. She is such a sweet little thing, that I believe I speak the truth in saying that every body loves her who has had the pleasure of looking into her bright face.

"Please, mother, let me go to school with cousin Willie this morning," said she, one day, running into the room where her mother sat with her baby brother. "Please do, mother; I will be real good."

"Let you go to school, dear?" answered her mother, kissing the rosy lips held to her, "and where is Willie?"

"Here, auntie," said he, coming in at the door with his satchel of books on his arm, his black eyes sparkling with mischief as usual, and his cheeks glowing like the roses that peeped in the open window.

"Yes, little May may go to school this morning, if she will be very good and Cousin Willie will promise to take care of her."

"Oh! you are so good," said May, throwing her arms around her mother's neck, and giving her half-a-dozen kisses; then she danced off for her sun-bonnet, and soon she and Willie were racing down the broad gravelled path to the gate.

It was a beautiful morning. The dew-drops sparkled on the grass and trees by the road-side and the dandelions and buttercups in the meadow looked up to the blue sky with a bright smile on their yellow faces, as if it were a joy to live, while the birds were doing their best to put their happiness to music.

Just as the children came to the bridge over the little brook that went dancing merrily along in the golden sunlight, Willie's bright eyes caught a glimpse of a robin, hopping along by the road-side; with a bit of dried grass in his bill—probably building material for his nest.

"Keep still, May," whispered Willie, quickly, "don't say a word." And he stopped to pick up a stone that lay at his feet. But May caught hold of his arm just as he raised it to throw.

"Don't, Willie!" she cried; "it's one of God's birdies—don't hurt it, please."

Willie stopped and looked at her a moment in astonishment, then said: "What a queer girl you are, May! Well, I won't hit him now, just to please you, and I couldn't any way, for see, he has flown away." And the children hastened on to school.

A day or two after, Willie was going on an errand for his mother, when he saw a little kitten running along the road, and his first thought was, to look for a stone to throw; but his next one was:

"I suppose May would say that was one of God's kitties. What a funny girl she is." And the kitten was not hurt that time.

Willie is a big boy now, but when he is tempted to hurt any innocent animal, he always thinks of little May's words, "one of God's creatures," and they are never harmed by him.

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ACKNOWLEDGE THE DEBT.

A venerable clergyman of Virginia said lately, "Men of my profession see much of the tragic side of life. Beside a deathbed the secret passions, the hidden evil as well as the good in human nature, are very often dragged before the light. I have seen men die in battle, children and young wives in their husband's arms, but no death ever seemed so pathetic to me as that of an old woman, a member of my church."

I knew her first as a young girl, beautiful, gay, full of spirit and vigor. She married, and had four children; her husband died and left her penniless. She taught school, she painted, she sewed; she gave herself scarcely time to eat or sleep. Every thought was for her children, to educate them, to give them the same chance which their father would have done.

She succeeded; sent the boys to college, and the girls to school. When they came home, pretty, refined girls and strong young men, abreast with all the new ideas and tastes of their time, she was a worn-out, common-place old woman. They had their own pursuits and companions. She lingered among them for two or three years, and then died of some sudden failure in the brain. The shock woke them to a consciousness of the truth. They hung over her as she lay unconscious in an agony of grief. The oldest son, as he held her in his arms, cried:

"You have been a good mother to us!"

"Her face colored again, her eyes kindled into a smile, and she whispered, 'You never said so before, John.' Then the light died out and she was gone!"

How many men and women sacrifice their own hopes and ambitions, their strength, their life itself, to their children, who receive it as a matter of course and begrudge a caress, a word of gratitude, in pay-

ment for all that has been given them.

Boys, when you come back from college, don't consider that your only relation to your father is to "get as much money as the governor will stand." Look at his gray hair, his uncertain step, his dim eyes, and remember in whose service he has grown old. You can never pay him the debt you owe him, but at least acknowledge it before it is too late.

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AN ANECDOTE OF WASHINGTON'S BOYHOOD.

There is a story told of George Washington's boyhood—unfortunately, there are not many such—which is to the point. His father had taken a great deal of pride in his blooded horses, and his mother afterward took great pains to keep the stock pure. She had several young horses that had not yet been broken, and one of them in particular, a sorrel, was extremely spirited. No one had been able to do anything with it, and it was pronounced thoroughly vicious, as people are apt to pronounce horses which they have not learned to master. George was determined to ride this colt, and told his companions that if they would help him catch it, he would ride and tame it.

Early in the morning they set out for the pasture, where the boys managed to surround the sorrel and then to put a bit into its mouth. Washington sprung on its back, the boys dropped the bridle, and away flew the angry animal. Its rider at once began to command; the horse resisted; backing about the field, rearing and plunging. The boys became thoroughly alarmed, but Washington kept his seat, never once losing his self-control or his mastery of the colt. The struggle was a sharp one; when suddenly, as if determined to rid itself of its rider, the creature leaped into the air with a tremendous bound. It was its last. Its violence burst a blood-vessel, and the noble horse fell dead.

Before the boys could sufficiently recover to consider how they should extricate themselves from the scrape, they were called to breakfast; and the mistress of the house, knowing that they had been in the fields, began to ask after her stock.

"Pray, young gentlemen," said she, "have you seen my blooded colts in your rambles? I hope they are well taken care of. My favorite, I am told, is as large as his sire."

The boys looked at one another and no one liked to speak. Of course the mother repeated her question.

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"The sorrel is dead, madam," said her son. "I killed him!"

And then he told the whole story. They say that his mother flushed with anger, as her son often used to, and then, like him, controlled herself, and presently said, quietly:

"It is well; but while I regret the loss of my favorite, I rejoice in my son, who always speaks the truth."

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TWO SISTERS.

Tudie and Vic were two funny little girls. The name of the older one was Susie, but Vic always called her "Tudie." They had a great many queer little plays, all by themselves. One morning Tudie thought she would help mamma, by dressing baby sister. So when little Vic had come out of her crib, Tudie put on her clothes, while they both laughed and had a good deal of fun over it. "Why, this dress is too big!" said Susie, when she saw how it covered up Vic's little feet. "Never mind! we'll go down and s'prise mamma, any how!" So they went down, and she told Susie that she might help dress baby sister every morning.

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DEATH.

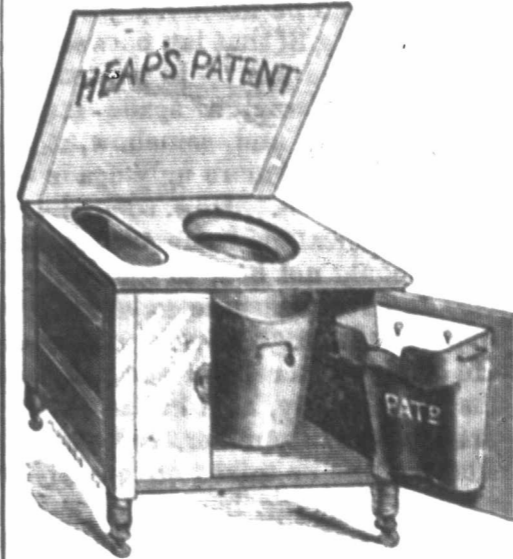
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