

May 16, 1888

Dominion Churchman.

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA

Vol. 16.]

TORONTO, CANADA, THURSDAY MAY 28, 1889.

[No. 21.]

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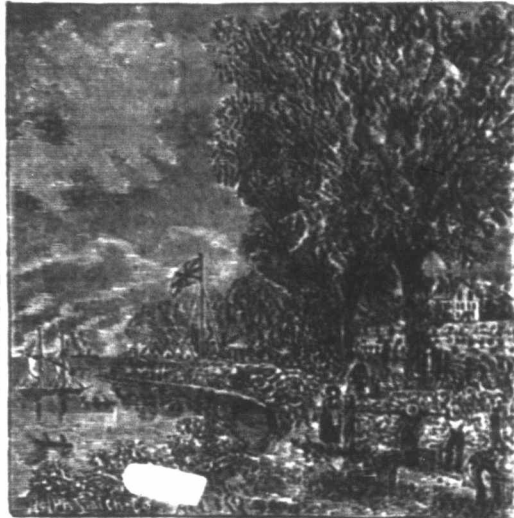
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THURSDAY, MAY 28, 1889.

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

TO CORRESPONDENTS.

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

THE ROCK ON WYCLIFFE.—"Wycliffe was eminently a learned man. He was skilled beyond his contemporaries in the lore of the schoolmen. He had closely studied both canon law and English law. Oxford was proud of her illustrious son, and the men of his University flocked to his lectures. Most of God's great leaders have been learned and studious men, from Paul to Luther. Cranmer's books in the British Museum, scored over with comments in his own handwriting, and his commonplace books crowded with extracts, attest his learning. Savonarola was a great teacher of philosophy. Every one of the illustrious Reformers in England or on the Continent was a giant in knowledge. Even Latimer, blunt and homely as he is generally represented was a splendid scholar. These facts deserve observation because there are two misleading tendencies in our day. One is a tendency on the part of earnest, enthusiastic men to underrate education and learning: the other is a tendency on the part of mediævalists and of advanced Churchmen to depreciate the ability and theological arguments of the Reformers. They were giants in their day, and, above all, they were men thoroughly acquainted with their Bibles. Towering high above them all, as a giant even amongst

giants, is that energetic and devoted parson of Luttrethworth."

All of which suggests the enquiry how far Wycliffe would approve of the underrating of education and learning, the and wide spread lowering of the standard of clerical scholarship now going on in the Church in Canada?

PRACTICAL SOLUTION OF THE UNITY PROBLEM.—In a contemporary we read, "As a sample of the sort of work the Church has to do, I read recently of a priest of my acquaintance in the diocese of Pittsburgh, who found a number of people in a small town near his cure who belonged to different denominations, but could not unite upon any one Church or sect. He proposed that they should unite in the Church he represented, on the ground of a common worship, and on the basis of unity set forth in the recent Declaration of the House of Bishops and the Lambeth Conference. They agreed to this. He thereupon diligently preached and catechised among them, and has just presented a class of twenty-nine for Confirmation, three of the candidates being local preachers among the Methodists.

HUMILITY, so far from being inconsistent with the highest courage, is very closely and intimately connected with it; indeed, it is not possible to attain to the noblest form of courage except through, and by means of, humility.

THE BISHOP OF WAKEFIELD ON THE LAITY.—Such being the nature and purpose of the Synod, I think, my reverend brethren, you will agree with me that the first thing we, as bearing our Master's special commission, should desire to do is to express to our brethren of the laity our earnest wish and purpose to labour not only for them, but with them, in all practical measures for the welfare of our common Church. I hope the day has passed by when the clergy could be spoken of as the Church. The laity are as much members of the church as we are. They are equally baptised into the one Body of Christ. We can do nothing to increase the efficiency of the Church without them. We need their counsel, their practical experience, sometimes their moderating or restraining judgment. If the relation of the laity to Church Councils in very early times is somewhat obscure, there can be no doubt in the present day that in a vast number of important questions the clergy would be powerless without the aid of the laity, whose increased intelligence and learning give them a rightful claim to an influential place in those councils of their Church in which we are able to avail ourselves of their acquaintance.

AN INVALID OBJECTION.—Complaint having been made that certain English Bishops were too aged, a writer in the standard says of the Bishop of Bath and Wells, who is over 80: "A year ago I saw this 'octogenarian' Bishop run up a ladder it made me giddy to look at, and thence ascend the octagonal turret of the ruined Hall at Wells, the summit attained, he addressed a few words to the people below, in the clear, ringing voice of a man of thirty. Then, again, we are told of the 'chronic invalid' Bishop of Truro. St Paul 'was a chronic invalid,' who probably, before setting out on his missionary journeys, would gladly have exchanged physical conditions with this hard-working Bishop, whose delicate health is the result of entire, self-sacrificing devotion to his duty." Another writer protests that the Bishop of Chichester who is 86 "is without gainsaying head and shoulders above his clergy in shrewd statesmanship, wise appreciation of the needs of the times, and practical sense. His grasp of every situation is of the firmest, and no one can rise to the difficult occasion with more alacrity than he can. The real physical work which he undertakes and accomplishes is something marvellous. Not a Bishop in the land performs even

the most minute duties of his office with more conspicuous ability, or more assiduous industry."

We once saw the late Archdeacon Moore, then quite aged, walk along the parapet of B— church. He called on the wardens to follow him—but they respectfully declined, one of them remarking, "I aint a cat," at which the Archdeacon laughed heartily.

The late Bishop of Lichfield when over 70, received deputations at 8 a.m., and once showed us a pile of letters received that morning and already answered before 9 o'clock!

INFIDELITY.—It is quite natural, says the Bishop of Wakefield, that among a quick, eager, intelligent people various forms of belief and of non-belief should be found. So long as these are held conscientiously by those who are honestly seeking for light and truth, we must be very patient and tender with them. The only thing we cannot be patient and tender with is either an arrogant unbelief which is used as a cover for evil living, or a scurrilous unbelief which blasphemously mocks at what others hold most sacred. But for the doubts and difficulties which cause pain and perplexity to so many we can feel only a longing desire to find help and comfort. I am not sure that help and comfort are generally to be looked for in argument and discussion. I believe more often doubts and difficulties disappear in the presentation of the true beauty and strength of Christianity. Very, very often the doubter has looked upon Christianity through some strangely distorting medium, and has really never seen it in its true splendour of love and freedom. In the two books which have been much read of late, "Robert Elsemere" and "John Ward, Preacher," the sceptical mind is opposed to, and contrasted with, a narrow unloving system, which is, especially in the latter book, nothing but a travesty of Christianity. And, among the uneducated, conceptions of Christianity very frequently prevail which are repulsive to every high-minded, thoughtful man. But there is no argument so powerful as that of the life of a simple, consistent loving christian. We are told by our opponents that religion blinds and narrows and enslaves the soul. Well, we are content that the tree should be judged by his fruits. Only the fruits must be picked from the right tree.

JESUS, in his intercessory prayer, referred to his twelve disciples, and declared that he had kept them, and that not one of them was lost, with the single exception of "the son of perdition." (John xvii. 12.) Judas was the exception, and his conduct and his fate alike fulfilled the Scripture. There was a Judas in that little group of twelve; and in him we have an example of human depravity and a lost soul.

We find in a little book published in 1828 the following words: "If I could ascertain the opinion of an apostle, who listened to the instructions which fell from the lips of Jesus while on earth or received his instructions from him after his ascension to glory, that opinion in regard to the spiritual and eternal world I would prefer to all the speculations of all the schools." Exactly so. We say amen a thousand times to this utterance.

A GODLY woman sorely afflicted by the loss of a much-loved child, and barded with disease, in a letter to a dear friend, said: "My daily prayer is that God will choose everything for me and leave me to choose nothing for myself." Than this, in the sense evidently intended, there can be no wiser prayer. God does choose for his children, and in doing so he makes no mistakes. All things under his directing choice are sure to turn out for their best good.

METHOD is the very hinge of business, and there is no method without punctuality.

CHURCH THOUGHTS BY A LAYMAN.

THE JESUITS ESTATES ACT.

AN incident which occurred at the meeting of the Ottawa Presbytery, shows that there are those who do not object to the Jesuits Estates Bill, because they approve of State aid being given to religious bodies. As no person, not even the bitterest of Anti-State Churchmen, objects to the State aiding religious bodies, this reason seems somewhat irrelevant. Those who decline to condemn that obnoxious Act because they approve of the State giving aid to the Church, mix up in their minds two propositions that are so wholly distinct in principle as to be without any relation the one to the other. Take an every day illustration. A person, say Mr. A., is robbed on the street by Mr. B., a foot pad, who gives the stolen money to a needy friend. When arraigned the thief declares that he stole in order to be charitable. Now if any one who takes the above ground as to the Jesuit Estates Bill, heard this case as a Justice, he would say to the prisoner, "Go in peace, good man, I cannot condemn your giving money to the poor!" The prosecutor would angrily tell him that he was not asked to judge an act of charity, but an act of theft. So, in all kindness, we tell those who support the Jesuit Bill because it gives State money to a religious body, that they were not asked to condemn the gift of property by the State to a religious body, that was only a sequel of what was censured, just as the thief's act of charity was only a sequel to his crime.

The thing condemned in the Jesuit Estates Bill is not the gift of property by the State to a religious body, but the recognition by the Government of Quebec of the Pope as a power having civil jurisdiction in Canada. That the Jesuit Act does recognize this power is demonstrable from the Act itself. The Pope when the question was laid before him, at once asserted that he had the absolute ownership of the property in question, which we in Canada know was vested in the Crown of England. Mr. Mercier, indeed, had no more to do with this property, except as the official representative of the Crown of England, than any other citizen. He did not go as a loyal man would have done to the Queen, the real owner, and humbly ask for a disposition of the property agreeable to the wishes of those of Her subjects who desired to secure it. No! he ignored the Queen's ownership, he treated Her Sovereignty with contempt. He ostentatiously, with a rebel's spirit, set at nought the fact of this Canada of ours being a British possession. With his back turned upon the throne, and a curl of contemptuous, Rielistic, scorn at the Queen's authority on his lips, he bent at the foot of an alien power, the Pope of Rome, and paid a mere Italian bishop the homage of a subject as he sought from him the privilege and the authority which the Crown of England alone had the power to confer. Mr. Mercier may thank his stars that he lives in this land of lip protestantism, and lip regard for civil

liberty, and in this age of latitudinarianism. Had he lived in England in its days of glory, and as a Minister of the Crown done this thing, he would found short shrift in the Tower, and a traitor's just doom.

When the Pope was thus asked to dispose of the property of the Crown of England, he virtually replied, (see the Act), "This property is my own, I am the civil superior of the Crown of England, it is true that Canada was conquered and secured by British valour, but as a Canadian Minister has declared, that was, "only an accident." Sell the property Mr. Mercier, and, as I am the owner, you will of course hand over all the proceeds to me." The Pope's demand for the whole proceeds to be paid over to him would have sent a loyal man home in a rage of indignation. But Mr. Mercier did not resent this insufferably audacious assertion of sovereign rights supreme over those of the Queen of England, by the Pope. Not at all! He was the Queen's Minister it is true, but he allowed his Royal Mistress to be thus flouted, and Her authority ignored without a word of protest—with doubtless a quiet sense of satisfaction. But, although the Pope was persuaded to relinquish his claim to the whole proceeds of the sale of this property of the Crown of England, he was recognised as its actual owner by the Mr. Mercier, by the very act of his giving up to the Pope after he had made this claim, which Mr. Mercier did not deny, the absolute right to dispose of English Crown property!

Mr. Mercier is the modern "Unjust Steward." He was agent of the Queen, he held Her Power of Attorney to sign deeds for transferring Her lands. He needed the help of the Jesuits. The Jesuit's King, the only King they recognise on earth in temporal or spiritual matters is the Pope. They sent Mr. Mercier to him, the Pope at once spurned Mr. Mercier's official rank as Queen's agent. Mr. Mercier received the insult without protest. The Pope asserted his ownership of the land which Mr. Mercier knew to be the property of and which he held in trust for the Queen. He told the Pope he had the Queen's Power of Attorney, then under the Pope's direct, personal orders, Mr. Mercier, Minister of the Crown of England, executed a deed, the Jesuit's Estate Act, transferring the property of the Crown to the Order of Jesuits and others who are the representatives and part of the family of the Pope. Thus Mr. Mercier admitted the Pope's civil superiority, and gave to the Pope by legal process, which his Office as Crown Minister enabled him to execute, that property which the Pope claimed to own but which he could never have legally possessed but for Mr. Mercier, having by an act of treachery conveyed it to certain members of the Pope's family.

There is not on record a fouler story of official treachery than that which tells how the Crown Minister, in a British Province, possessed by his official position of certain lands, lands held by him in trust for the Queen, took advantage of that official position to deprive the Crown of those lands and vest them absolutely for the advantage of and under the direct com-

mands of a foreign potentate—the Pope of Rome.

Had the transfer been made to a friendly neighbour of Britain, the crime of Mr. Mercier would have been the same. But there attaches to Mr. Mercier's Act an especial foulness of guilt by the fact, that he took by a breach of trust a jewel from the Crown of our Queen in order to deck the regalia of an Order, which by the law of England is declared to be an outlawed enemy of the British realm!

Those who defend the Jesuit's Estates Act on the ground that Mr. Mercier had the power to pass it, simply declare their belief that there is no harm in a Trustee using his power as Trustee to rob the person whom he represents under his trust. That is all!

Those who defend the Jesuit Estates Act on the ground that it is simply a case of State aid being given to a religious body, declare their belief that if a thief steals in order to help the poor—say his own poor family, there is no harm in such a crime. Those who refuse to protest against the Jesuit Estates Act because they say it only affects another Province, proclaim their belief that this country is not a Dominion, they refuse to recognise Canada as a unit, as a corporate body, they are like a man's right hand saying, "What care I if the left hand is poisoned—let the left hand take care of itself." Such persons declare that the honour, and rights, and sovereignty of the Crown may be insulted, infringed upon, ignored in Quebec, without that honour, those rights, that sovereignty being affected in Ontario! Such loyalty is a miserable sham. Is the transference of Crown property in Quebec to the Jesuit's not an Ontario question? Pray are the Jesuit's merely a Quebec Order? The Crown property given them by Mr. Mercier is really owned and controlled by the General of the Order in Europe. There are too, Jesuit's by dozens in Ontario whose influence has already debauched the once free electorate of that Province. Ontario needs to watch these men closely. Some of her noble sons lay in their North West graves, victims of treason. If the blood of those heroes is not on the heads of the Jesuits, the Order should look to its laurels, for those most familiar with their work in treasonable intrigue and civil strife might well be excused swearing that the North West rebellion bore all the marks of Jesuit handicraft. Riel, mark well, Riel is the hero-martyr of the Jesuit party. Had there been no Riel there would have been no Jesuit Estates Act—his traitor spirit shines in every line of that infamous document.

The Jesuit policy is squeezing out the life of the Church in Quebec, drop by drop. It has begun this process in Ontario, there will soon be a number of parishes where the Church will be quietly crushed. Churchmen who stand aloof from this great question because it is a political one, declare, in effect, that so long as their pockets are not rifled, nor their business, nor domestic affairs interfered with—that, really, nothing interests them. Their country, their Queen, their Church, may all go to the dogs so long as they have peace, make money, and live the life of a dumb animal, heedless of

all the great moral, social, and political interests that dignify humanity and give exaltation to a people.

If that is Church of England citizenship in Canada, it is of a far lower type in patriotism, courage, manliness, political wisdom, and moral elevation, than can be seen in lands that are only half civilised. God help the Church of England in Canada if her sons have lost touch with the political life of the country. Her candle stick is in place, but the light is dimly flickering. We need pray that this generation may be blessed with the baptism they were baptised with, whose noble work our fathers have declared unto us as done in the old time to keep their Church and country and ours free from the accursed thralldom of Rome.

HEATHEN ORIGIN OF CHRISTIAN USAGES.

THERE are some writers who take a morbid delight in tracing Christian usages to heathenism. The figure of the Cross is thus traced with much unction to throw shame upon its use as a symbol. Surely every child knows that the cross that christians hold in reverence for its sacred associations, is so regarded because it represents a heathen instrument of torture and death. A writer in the *Rock* is greatly exercised over the word, "Easter," which he has just discovered to be of pagan origin, "both the name and the festival." The very word "bun," in "hot cross bun" is, it seems, pure Chaldee, meaning a round cake divided into four to indicate the four seasons. All this sounds to us very stale news. But it is given much prominence in our contemporary as though the discovery were novel and of great moment. The writer in much distress of mind at this alarming discovery goes on to ask, "How did we get Easter as a Christian festival?" and he replies—The answer is "From Rome!" Well, so far as that goes it is a matter of supreme indifference to us where the word Easter comes from. If we are to regard with abhorrence all words that come from a heathen tongue, how shall we be able to pay respect to the words, "Evangelical," "Atonement," and so forth? The writer who seeks to destroy our reverence for Easter because the word has a heathen root, must have strange notions about philology for one who quotes Greek and tries to correct the translators of the Bible! Does he imagine the Greek Testament was written in a language invented for the occasion. If not he must know that the very Gospel itself was communicated to mankind chiefly through a heathen medium. In all sincerity we recommend our evangelical friends to cease worrying themselves about the origin of christian customs, and endeavour to utilize them for the edification or delight of the people. This applies to usages derived from Rome as well as from heathendom. Evil is not in the names, or origins, but in the spirit and intention of usages.

To tell us that the Festival of the Resurrection came from heathenism is too heavy a

demand upon our credulity. To tell us that Eastertide came from Rome is a strange speech indeed from an English Churchman. We much fear our friends who are so busy tracing Christian words and Christian Festivals and Christian symbols to pagan sources know more about the literature of heathenism than of Christianity. That any usage now adopted by the Church was once heathen, simply shows that such usage has some root in human nature, and the Church in her wisdom does not seek to destroy human nature but to purify and elevate it. If those who object then to the symbol of the Cross, to christian feasts, to christian words, and usages, because of their heathen origin, have no better ground for their objections, they are not likely to make any impression upon those who think, and reflect, and read other matter than party tracts and papers. Time and time again have Englishmen on this side of the Atlantic been made to feel that there is on the part of the Canadian Press a bad feeling towards the old land. The ways in which this ill will are shown are unworthy of the Press, often indeed are more ludicrous for their pettiness than offensive for their spite. Any deed of note done by an Irishman, Scotchman, Frenchman, German, or American find eulogists in our newspapers, but those of an Englishman are quietly ignored. We suppose one reason to be this, the English race blossoms and blooms with perennial vigour and fruitfulness. Acts of gallantry on sea or land, heroism in new and glorious forms of self-sacrifice, great achievements in literature, or scholarship, or science, or art, are fruits never absent from the tree of English life. Hence constant, unbroken familiarity deadens the sense of appreciation. So it comes to pass that some deed brilliant enough to set all the world wondering, if done by an Englishman only elicits a half growling recognition which could be expressed by the words "of course!" The sun shines, what of that? England wearies us with her glory, her triumphs are monotonous, if we blew forth the story of her victories we should blister our lips, for the trumpet would never be silent!

This explains why the gallant rescue of over 700 souls by Captain Murrell has been ignored by the Canadian Press. Columns of excited rhetoric, huge head lines, descriptions bursting with adjectives of praise appear in all our papers if some paid base ball team scores an extra hit over another paid team, but not a word can be spared to honor a splendid deed of heroism like that of Captain Murrell which honors all humanity!

DR. CARRY'S LETTER.

DR. Carry objects too our regarding the exclusion of reporters from the Union conference as a mistake. It is a matter of opinion. If it were a question of theology we should feel disposed to back down under his adverse judgment. But as we are deferential to one so learned as Dr. Carry when he speaks *ex cathedra*, that is from his study chair, so should he be disposed to accept our decision

when we speak of a matter upon which the experience of the conductor of a public journal is incomparably a safer guide than the opinion of a divine, however erudite. There is just as much need of what some foolishly call "worldly wisdom," with a deprecating emphasis on "worldly," as for scholarship and spirituality, in the conduct of such negotiations as the Union Committee undertook. It is hardly fair for Dr. Carry to ask us to suppose that amongst his distinguished accomplishments or those of the divines who were his associates at the Union meetings, that "worldly wisdom" must necessarily be numbered. *Such completeness is not common to humanity*, indeed the fact of its being claimed by any person is a demonstration that it does not exist in his case—at least.

Dr. Carry may depend upon this that *the Press will thresh out the Union question some day in spite of any dislike of "tumult"* on the part of its promoters. It is just as well for advocates of any cause to realize the functions and the power of the Press at once, as to seek first to ignore them and then be compelled to submit to their free exercise.

Dr. Carry defends the nonconformist members of the Conference from the charge of acting in the same exclusive spirit as the priests whom they are never weary of accusing of clericalism and sacerdotalism. Dr. C. is chivalrous, but inconsistent, for although the policy we disapproved, that is the secrecy of the meetings, was suggested by our clergy, yet as the nonconformists approved of it they are equally responsible with its suggestors. Had the meetings been only of our own Bishops and clergy we should have felt bound to respect their desire for privacy. But as they are incessantly assailed by nonconformists for their alleged clerical exclusiveness, we could not resist the opportunity of pointing out that the Church of England has not a monopoly of "clericalism." Indeed all the dreadful "isms" which act upon some Churchmen as a red rag does upon a bull, flourish just as luxuriantly in the wild lanes of dissent as in the garden of the Church.

The meetings held in England some 25 years ago, which were attended by a large number of the most distinguished divines in the Church of England, Dr. Carry calls "a phantom." Well, the learned Doctor has the right to do so. He might have called them an "isosceles triangle" without being indicted at the Assizes. But "phantom" seems to us not precisely the right word to use as a designation for gatherings of such historic significance, meetings which we believe initiated the very Toronto conferences which Dr. Cavan and Dr. Carry think the most important since the Reformation. It is not usual for a "phantom" to have such noble progeny. As Dr. Carry, as a member of that Toronto Conference is in a direct line of descent from the English "Phantom," he is not paying proper respect to his ancestor by calling his progenitor such a flouting name.

And as to our good friend's hope that we shall support the cause of Union. Why! this

writer attended the first meeting called in England to promote Union. Dr. C. and his friends are 25 years behind us in their movement. This is a case of a youth telling his grand-papa to be a good boy!

The object of the promoters of Union has, so far as we comprehend it, our warmest sympathy. We have not yet, however, seen formulated any plan by which Organic Union can be attained. As to the so-called union some talk about the Y.M.C.A. idea, it is the rankest kind of folly in our judgment, except as a mere exhibition of neighbourly amiability. "Blest is the tie that binds our hearts in mutual love," is all very nice, but to bind severed religious bodies, something more is needed than a hymn. When the Y.M.C.A. theory goes one hair's breadth beyond that it is dangerous, it is a distinct attack upon the Catholic position of the Church of England. Dr. Carry knows more about the real difficulty in the way of Organic Union than we do. Let him send to us a scheme for bridging the gulf that Union seeks to span, and we shall pay it every courtesy, and give to his recommendations or suggestion the weight justly due to one whose scholarly attainments as a theologian we take pride in recognising.

THE CASUAL, AND HOW TO MAKE HIM A PERMANENT SCHOLAR.

A paper read before the Church of England Sunday School Association on March 14th, 1889.

BY MISS OSLER.

Every teacher, every superintendent, has had experience of the casual; erratic and irregular as an individual, invariable and certain as a class, obeying no law but the law of average, unless it be the law of attraction before the annual picnic, the casual is an anxiety in every Sunday-school. Not on account of his behaviour, for that is commonly good: he is not so much at home as to play pranks; he has no affection for his teacher; no standing in the school to make him touchy or jealous, while his curiosity makes him tolerably attentive for the few Sundays that he remains.

It is the sense of responsibility concerning him that disturbs a good teacher or a zealous superintendent. Having caught your casual, how can you keep him? There are many here who could answer that question far better than I; others who, to wise counsel, could add the charm of wit and eloquence, but this is beyond my power, I can only hope, as one who from many failures has learnt useful lessons, to be able to give a few practical suggestions to the inexperienced among us. The effort to retain the casual is due from the teacher, the classfellows, and the superintendent, and when these are heartily united we may expect good success.

The sex of the casual being determined for me by the title of this paper, I will, to avoid confusion of pronouns, suppose the teacher feminine, and since she is the first to come in contact with our subject, will give her duties the first place.

I am aware that in some schools all new scholars have to sit on a special bench and to await the leisure of the superintendent that they may be placed in suitable classes. But this plan seems to have little to recommend it. The new scholar is apt to come with a friend, or because he has heard some teacher favourably mentioned, and wishes to be in that teacher's class. The special bench deters such and daunts the timid arrival who has no friend in the school, so we will suppose that this rule of the special bench is not the custom of the school, but that the casual files into some class with the regular members. What should the teacher say or do?

A little common sense and the ordinary rules of good breeding will meet all cases. How would she act in her own house towards a visitor who was a welcome guest, and yet hitherto a stranger to her? Surely her first endeavour would be, in a quiet, unostentatious way, to make him feel thoroughly welcome. If she had other guests to entertain who must necessarily divide her attention, she would introduce him to one or two among them likely to be sociable and congenial, still contriving to pay him attention from

time to time. When he was about to leave she would express her pleasure at his visit and her wish to see him again.

But every good teacher plays the part of hostess, and her scholars are, in some sense, her guests. She is responsible, so far as her power extends, for their comfort, happiness, and welfare while they are in her charge, she should be present to receive them, should know them by name, should be so far acquainted with their families and circumstances as to be able to converse and sympathise with them, and she should have the quick tact, and perception that give such kindly insight into character that she can adapt herself to every member of her class. Some of these points of vantage can be gained only by degrees, but they can be aimed at from the first.

Few new scholars care to be openly and personally catechized before strangers, so invite your casual to come and sit beside you, and enquire his name and address, not in a blunt authoritative way, but as kindly and courteously as you would question the child of some personal friend. If he come with a companion, by all means let them sit together, if not, ask if he knows any one in the class, and call that scholar up to sit beside him and to share the lesson paper and hymn book. If a stranger to all, select some friendly soul from the rest to be his companion for the hour of school.

The teacher will, of course, see that her new friend has the necessary books to use for that day, that he can find the hymns and the places in his Bible or Prayer Book, and also that he gets a lesson paper for the following Sunday, and knows how much he is expected to learn from it. She will take an opportunity to ask him if he has been attending any other Sunday-school and to express her hope that he likes what he has seen of the one he has attended that day and that he will come regularly in the future. It may be well to defer the enquiry as to the reason for leaving his former Sunday-school or for coming to the new one.

If the scholar is old enough to understand clearly, she may from time to time explain to him the system of marks and prizes pursued in the school, the lesson course for the year, and the plan on which the school entertainments are given. He should understand the object of the Sunday-school collections and the uses to which the mission money is applied. If there is a Band of Hope, children's meeting, or other gathering of scholars in connection with the school, she should speak of these, and should she awaken his interest in them, and, still more, should she get any scholar, not necessarily her own, to take him in hand and bring him to any one of them, she will have done much to retain her casual. All this neither can nor should be done on the first Sunday, nor for two or three to come, but having these topics of conversation, she need never feel the anxiety, "What shall I say to him?"

The tone of the whole school, for which the superintendent is chiefly responsible, and the tone and behaviour of her own class, which it is her part to raise and maintain, attract or repel the scholar. The worst boy will not care for a school devoid of discipline, while the well-disposed will not remain in a class where good behaviour counts for nothing and the teacher is powerless to command a fair measure of respect and attention.

Another influence to attract and keep the casual, we shall find to be good teaching. Personal affection is commonly the strongest link to bind the older members of a class, so much so, that where this exists, we often find scholars refusing promotion when they are fitted for it, preferring to remain with the teacher they have learnt to love, although she cannot raise her instruction to the level of their capacity. Yet in the case of the new comer, we must, I think, admit, that the standard and style of instruction is the stronger force. Bright, intelligent teaching will often retain a chance scholar until personal magnetism has time to develop its hold upon him, for, while the love of learning is comparatively limited, the desire to know is almost universal, and this desire a good teacher continually gratifies. Your scholar should never be able to say truly, "I don't know a thing more about the lesson than when I went." It is not enough simply to go through the questions and answers in the lesson paper, though this should, of course, be done. The teacher can and should do far more than this. She will generally find that although a bright attentive boy can grasp the details well, he will rarely look at his subject from more than one point of view, and will have but little power to grasp it as a whole, or to single out the main practical lesson and to present it clearly to his own mind. Illustration, comparison, generalisation, deduction, these are the teacher's work, and the more she thinks over her lesson the better she will succeed. It is not enough to give more or less time on Saturday night, not enough to read all that the Teacher's Assistant or other helps may give, she should take the next Sunday's lesson for the previous Sunday evening's reading, and then hand it over to her own mind, so to speak, to bear in memory and to work upon throughout the week.

Let those who find it difficult to fill the lesson hour or to interest their classes, honestly try this plan, and they will find that they can hardly read a secular book or glance over a newspaper without gathering some thought or illustration that will bear upon the next Sunday's lesson. Current events, local happenings, pictures, music, the conversation of friends, all will help, but above all, their own daily Bible reading, undertaken with the prayer that God would teach them through it that they also may teach, will verily be "a lamp unto their feet and a light unto their path," as they lead their scholars in the way of truth.

The strongest point comes last. Just as she would return a first call from one whom she was anxious to cultivate at the first opportunity, so she should return her new scholar's call during the same week, if possible, and if not possible, as speedily as may be. Let the parents feel that the casual is welcome and more than welcome, let them see that his teacher takes a real personal interest in him and his regular attendance, and half the battle is won.

But your casual may be an habitual wanderer, and after attending regularly for a few Sundays, may absent himself. Well used, this may prove a fortunate occurrence, but to make it so, your absentees must be looked up before the next Sunday comes. If a good reason be given for his non-appearance, accept it heartily, and although you may feel doubt as to the truth of the excuse, allow none to appear. You may, however, take the chance afforded you to explain that you call thus promptly because you desire that every scholar shall be punctual and regular, that while sickness, home duties, or absence from the city are valid excuses, you can accept no other, and that you prefer to lose a carelessly irregular scholar rather than retain a bad example in your class. The casual must never be allowed to imagine that you so earnestly desire his presence that you are willing to keep him on his own terms.

It may here be objected, and not without reason, that many of our best teachers are so tied by their weekly employments as to have practically no time for the regular visiting of new or old scholars. Their daylight hours are not their own, and they feel, very justly, that they have no more right to intrude, uninvited, upon the evening hours of their scholars' families than upon those of other friends with whom they are not upon terms of close intimacy. They must have known the boy and his people long and well before they could take this liberty. A friendly note supplies the place of a call on an old scholar, but I have not found it effectual with the casual. In either case the class-fellows may be trained to come to the teacher's aid, and this brings me to their special work. There are those in almost every class who will undertake to call and enquire the cause of another's absence when the teacher herself cannot do so, and a special request would persuade such to visit the casual at his own home and influence him to come again, but this service should be asked and received as a favour, and the scholar heartily thanked for his help.

When living at the island in the summer, and rarely coming to the city save on Sunday, I find my girls very willing to come to my assistance by calling on any absent scholar who lives near, and reporting the cause of absence on the following Sunday. I commonly give them a lesson paper to take, which is an excuse for the visit when the absentee is not a personal friend. They will do this, but I have found the cordial treatment of new-comers by the scholars of longer standing one of the most difficult results to attain. In the case of girls, class prejudice, the fear of making acquaintances among those socially beneath them, operates very strongly, and this, not only between those who are "in society," or out of it, but between the grades of the lower, middle, and working classes.

Boys, with their sturdy common sense, have far less of this, but the difference is more than made up by their innate love of hurting, teasing, and oppressing, more, however, from the spirit of active mischief than from real cruelty. The average boy is very like the navy and his companion in a sketch that appeared in *Punch* some years ago. The huge, big-boned navy sat astride a broken wall, his burly ohum leaning against it. He points to a slender, shy-looking man in gentlemanly attire who is coming towards them. "Who's yon, Bill?" "A stranger." "Eave 'arf a brick at 'im!"

Nevertheless, much may be done by pointing out the special duty of the scholars to new-comers when no new-comers are present, reminding them of their own feelings when they came as strangers, and of the relief it was or would have been to them to be dealt with as they are asked to deal with others. It is a good plan, in a class sufficiently large, to arrange with two or three to take new-comers under their special charge, to sit by them, perhaps walk home with them, and offer to call for them on the following Sunday, but there must be not a little sympathy and unity of purpose between teacher and scholar before she can accomplish this.

Love for their own Sunday-school and *esprit du corps*

for their own classes are motives powerful with some, while the assurance that they can do much to retain the strangers and to ease the responsibility and work of their teacher in this respect, will influence almost all, for many teachers will say with me that they have often been as humbled as they were gratified by the warm affection of their scholars, their readiness to please and satisfy, and their willing response to a chance request.

"I've heard of hearts unkind, kind deeds
With coldness still returning;
Alas! the gratitude of men
Has oftener left me mourning."

On the duty of the superintendent towards new arrivals I speak with great diffidence. Whether clerical or lay, his time is probably far too precious to be spent in visiting the chance scholar who may never come again. I cannot look upon it as any part of his work so to do. If he endeavour, in a large Sunday-school such as this, to visit those permanent scholars who are sick or in sorrow, he does, we must admit, all that can reasonably be expected in the way of visiting. This difficulty remains: How is he to know the casual? How to do anything at all to keep him in the school? At a meeting of the Sunday-school Association held last January in St. Peter's school-house, a very good plan was under discussion. I understand that it is carried out in the Sunday-school of the Church of the Ascension, which, from the number in attendance, and the good work done, is a bright example to the city. I quote from memory, and should the plan be described incorrectly, must trust that some one practically acquainted with its working will set me right.

In this school each teacher is provided with an envelope in which to enclose the class collection, and on the outside is printed, with blank spaces to be filled by the teacher with the information demanded, the following words: Date, class, taught to-day by, number present, late, absent, new scholars, collection. These envelopes are taken up early in the school-hour and handed to the secretary, who makes up the number of teachers and scholars present with the number late or absent, and also sends in a notice, "New scholars in such and such classes." The energetic secretary who spoke on that occasion, stated that it took but a short time to make up these returns, which were then handed to the superintendent, who was thereby enabled to see at a glance in which classes he would find new scholars, most of whom at this stage of their attendance, might fairly be classed as casuals.

He visits those classes immediately, and takes down the names and addresses of the new-comers, and places them in the classes he thinks best suited to their age and attainments, so far as these can be then ascertained, unless he find any special reason, such as the presence of a friend or an acquaintance with the teacher, which may make it expedient in some cases to allow them to remain for the time at least, in the classes in which they are found. It might be well to keep the list and to ascertain after a Sunday or two whether the new arrivals were attending regularly, and whether they were fitted for their classes and satisfied in them: the one enquiry being made of the teacher in the absence of the scholar, the other *vice versa*.

If superintendents, teachers, and scholars honestly carry out the principles on which these suggestions are based, with such varying details as circumstances may demand, they will surely have done all that they well can to retain the casual and to make him a permanent scholar. All save one thing, and that, like charity among the Christian virtues, the very bond of all, without which all our doings are nothing worth, I mean the habit and spirit of prayer. Let us remember, in the words of an earnest writer of our own day, that "The best work in the world is not done with ten fingers but with two knees, in frequent intercessions, in the calm effort to trim the lamp of holy purpose and of patient waiting, well knowing that the God who hears the prayers of His people will not only grant them to perceive and know what things they ought to do, but will also give them grace and power faithfully to fulfil the same."

Home & Foreign Church News.

From our own Correspondents.

DOMINION.

QUEBEC

Personal.—The Rev. T. A. Williams, St. Augustine's College, Canterbury, arrived by the Allan "SS Parisian" to assume duty in the diocese. He has been for some time a missionary in South Africa.

The Lord Bishop of the diocese is expected home from France about the latter end of June.

The Rev. Roland J. Fobergill, formerly curate of St. Peter's Church, Quebec, and now curate of St. Peter's Church, Sherbrooke, has been visiting his Quebec friends, and on the second Sunday after Easter preached in St. Matthew's in the morning, and in St. Peter's Church in the evening.

Women's Auxiliary.—The annual meeting of the Diocesan Branch of the Women's Auxiliary, was held in St. Matthew's parish room, on Tuesday afternoon, the 14th inst. There was a good attendance. An account of the proceedings will appear in our next issue.

The Cathedral.—Quite a number of alterations are contemplated in the Quebec Cathedral. Among them is the removal of the present unsightly pulpit which almost completely hides the altar from the congregation. A brass lectern is also to be put in as a memorial to the late Rector, the Rev. G. V. Housman, M.A., and will replace the present old fashioned reading desk. Since the advent of the rector, the Very Rev. Dean Norman, everything seems to be advancing, and there is no doubt the cathedral will become more like an English Church of the present day, and not like it has so long been a relic of the time of George III. We are also pleased to note that Hymns Ancient and Modern are now in use, replacing the S.P.C.K. Hymn Books, whose use has been many years ago discontinued almost everywhere else.

St. Matthew's.—The closing meeting of the Kindergarten Class will be held in the parish room, on Saturday afternoon, the 18th inst., and at the same time will be given the Annual Exhibition by the children of the class.

MONTREAL.

IRON HILL AND WEST BROME.—The Lord Bishop visited this parish, on Sunday, May 12th. At 10.30 a.m. the Church of the Ascension, West Brome, was filled with a large congregation who occupied not only the pews but also the aisles and even the outer porch; the Church was beautifully trimmed with flowers and plants in bloom, and two handsome frontals adorned the pulpit and prayer desk. The Apostolic rite was conferred on fifteen candidates. His Lordship addressed the candidates and also preached an earnest and eloquent sermon; after which the Holy Communion was administered to a large number including the newly confirmed. The Bishop was assisted by the Incumbent, the Rev. Frank Charles. At 3 p.m. another large congregation greeted the Bishop at Holy Trinity Church, Iron Hill, which was also made bright by willing hands prompted by loving hearts. Here a class of seven was presented by the Incumbent, the service closed with the administration of the Holy Communion.

ONTARIO.

MERRICKVILLE AND BURRITT'S RAPIDS.—The Easter services in this parish were largely attended. The communicants numbered 220, 60 being at the 8 o'clock celebration. At 7 p.m. a choir of over 30 voices rendered a service of song very creditably. Both Churches looked very well in their Easter decorations. At the vestry meetings the finances were found to be on the whole in healthy condition. The debt on the new rectory which cost, including lot, &c., about \$4,500, is reduced to \$1,800. Churchwardens of Trinity Church, J. T. DePencier, and R. W. Wabcharn; of Christ Church, T. A. Kidd, and N. Beaman; Hamlet Burritt, Esq., was re-elected delegate to the Diocesan Synod.

EGANVILLE.—Easter vestry meeting in this parish was most satisfactory. The churchwardens for the first time being able to announce the account of clergyman's stipend with no balance in arrears. Messrs. Jno. Brydge and Thos. Warren were elected wardens of St. John's Church, and Messrs. Jno. Martin and Thos. Griffith, of Lake Dore Station. The delegates to Synod are Messrs. Jos. Acton, Chas. W. Boland, and Thos. Green. The mission having learnt of the Incumbent, Rev. R. D. Mills, M.A., being appointed to the parish of Ashton, took active steps to show its good will and make both the rev. gentleman and Mrs. Mills the recipients of many valuable gifts—amongst these a fine gold watch to Mrs. Mills in recognition of her services as organizer. The next step taken was to leave no stone unturned to induce the rev. gentleman not to sever his connection with the parish. And so strong was the feeling displayed,

and so energetic the measures taken, that Mr. Mills reconsidered his determination and decided to remain in charge of the border missions.

A laymen in remitting subscription writes: "wishing your ever welcome and ably conducted paper, all the success it so well deserves."

A subscriber writes: "I am well pleased with the DOMINION CHURCHMAN, it is the best Church Journal in Canada."

TORONTO.

St. James'.—The Synod will meet in the school house on Tuesday, June 11th.

TORONTO.—St. James'.—The annual meeting of the combined Bands of Hope in connection with the different churches was held in the school house last Thursday evening. There was a large attendance. Interesting addresses were delivered and the children sang a number of appropriate selections. The address of the evening was that of Rev. Dr. Sweeny, rector of St. Phillip's Church.

Funeral of the late Mrs. O'Reilly.—The funeral of this deeply lamented lady was attended by nearly all the city clergy, and a large number of other sorrowing friends. Mrs. O'Reilly was instrumental in distributing clothing and other forms of help to the poorer missions, to the value of over \$50,000, through the Society of which she was Secretary-Treasurer, to the work of which she devoted great energy and untiring zeal. Her aged father, Mr. Rowsell, to whose declining years Mrs. O'Reilly was so great a comfort has universal sympathy, as well as the bereaved family.

TORONTO.—Women's Auxiliary to Missions.—The third annual meeting of the Toronto Diocesan Branch of the Women's Auxiliary to Missions, was begun on May 2nd by Divine service in St. James' Cathedral. An eloquent address by Rev. Dr. Sweeney, of St. Philip's, was followed by the celebration of the Holy Communion. The Lord Bishops of Toronto, Huron, Algoma and Niagara, and a large number of clergy were present, also about one hundred ladies. At 12.30, the business meeting in the school house was opened by devotional exercises. The roll was called and formal notices read. The President, Mrs. Williamson, read an address of welcome to the visitors from other diocesan Auxiliaries and delegates from outside parishes, on whose behalf Mrs. Marsh, of Lindsay, made a suitable reply. Greetings from sister Auxiliaries were read. An adjournment was then made for luncheon which was served in the adjoining class-rooms. At the afternoon session the President read an address, and the Secretary and Treasurer read their reports, all of which showed the work of the Auxiliary to be growing and extending throughout the diocese. Mrs. Baldwin (wife of the Bishop of Huron) then read a very interesting paper on Auxiliary work, discussion being invited on the subjects introduced in it. The delegates responded by asking questions which showed that a real and lively interest was taken in it. Mrs. Cayley then read the report of the Dorcas Branch of the W.A., showing an increase on the work of previous years. The "At Home" in the evening was well attended, delegates and their friends were received by the Bishop of Toronto and Mrs. Sweetman. Addresses were given by Mrs. Twing, founder and honorary Secretary of the Woman's Auxiliary of the United States, by the Rev. Bucknall Smith, missionary of Central Africa, and by the Bishop of Algoma. Miss Francis and Rev. E. P. Crawford contributed songs, and Mrs. Forsyth Grant's collection of Hawaiian curiosities was viewed with interest and pleasure. On Friday, May 8rd, service was held in the cathedral by Rev. Canon DuMoulin. Upon adjourning to the school house the reports of the various branches were read showing a large increase not only in membership but in the amounts collected and Dorcas work done. The election of officers took place after luncheon the following ladies being returned: President, Mrs. Williamson; 1st Vice-President, Mrs. Thorne; 2nd Vice-President, Mrs. Cartwright; Treasurer, Miss Holland; Assistant-Treasurer, Mrs. Boyd; Secretary, Mrs. Cummings; Assistant-Secretary, Mrs. Robertson; Secretary of Dorcas Work, Miss L. Paterson; Secretary of Literature, Mrs. Helliwell; Superintendent of Children's Guilds, Mrs. Forsyth Grant and Mrs. Francis. Delegates to the Tri-annual meeting of the Provincial Board to be held in September next were balloted for, the President being a delegate *ex officio*; several names were submitted resulting in Mrs. Cummings and Mrs. Cayley being elected as delegates, with Mrs. Boddy and Mrs. Macnab as substitutes. While the scrutineers

were counting the votes Mrs. Crawford, of Ontario Diocese, read a thoughtful and practical paper on "Doras Work," and Miss Johnston read an earnest one on "Church Work." The following resolutions were then put to the meeting and carried:

That the Woman's Auxiliary of this Diocese wish to draw the attention of the Tri-ennial meeting to the monthly leaflet published by them, and they would urge the sister Dioceses to join them in this publication, each Diocese being allotted a certain space each month and paying a portion of the expenses.

Resolved: That the Toronto Diocesan Board of the Woman's Auxiliary wish to place on record their appreciation of Miss Brown's untiring zeal and energy in the missionary work in which she is engaged.

That the thanks of this meeting be conveyed to Mrs. Twing, Mrs. Baldwin, Mrs. Crawford, Miss Johnston, Miss Francis, Miss DuMoulin, the Lord Bishops of Toronto and Algoma, Rev. E. P. Crawford, Rev. Bucknall Smith, Rev. Canon DuMoulin, Rev. Dr. Sweeney, Mr. Atkinson and the choir for their valuable assistance at these meetings.

That the thanks of this meeting be conveyed to the Rector and Churchwardens of St. James' Cathedral for the use of this church and school-house.

That the sum of \$25 be taken from the funds collected during these meetings for the expenses of the General Provincial Board, and that in future \$10 be devoted annually to that purpose.

That it is the wish of the Toronto Diocese that a General Secretary of Dorcas Work be appointed for the whole province, and that a copy of this resolution be sent to all the other Dioceses, asking them to take it into consideration, and if approved of, pass a similar resolution.

The President then announced that in answer to a resolution passed the day before recommending the delegates to consult over and discuss the appeals from Temiscamingue, and for the "Blackfoot Girls Home" the delegates had reported so favourably that the money needed was almost wholly assured. After some formalities had been observed the meeting closed with devotional exercises.

A. M. Chaffee, Esq., Toronto.

DEAR SIR.—At the annual Easter meeting held at Christ Church, Cobocok, last Monday, a unanimous vote of thanks was passed to you for the very liberal and kind assistance rendered, not only towards the erection of a parsonage, but also for all the trouble you have taken in having the rocks and stones removed and driving-house and wood shed erected, and fences put up around said parsonage (and church), making that which was barren a fruitful spot. We feel your kindness doubly, as you are comparatively speaking, a stranger and not a resident here, therefore, in no way called upon to spend your time and capital for our benefit, and as there does not appear the slightest opportunity for us in any way to make any return, we beg you to accept our very sincere and grateful thanks for all you have done. On behalf of the congregation of Christ Church, Cobocok,

I am, dear sir, yours very truly,

THOS. WINTER,
Vestry Clerk.

Cobocok.

The improvements alluded to cost \$160. The Messrs Revell gave all the lumber, \$40. Mr. Elliott, shingles, \$6. Mr. Harvey, churchwarden, 100 cedar posts, \$6; Mr. Haw, churchwarden, iron hangings for gates, \$8. Mr. Burthael, teaming \$15. These only leaving for me my supervision and expenditure for labour, nails, &c. The above gentlemen's contributions were unsolicited, so I think they also should receive their share of thanks.

The Incumbent collected over \$300, also a grant of \$50 towards the erection of the parsonage. Mr. Haw, churchwarden, deserves special thanks for having the parsonage completed in so short a time, the Incumbent occupying it within the first year of his appointment. The proceeds of the Ladies' concert, \$50, paid for the parsonage lot adjacent to the church. The parsonage and improvements cost about \$1300. The churchwardens gave their notes for the balance, \$200 remaining due. Church and parsonage are insured, deeds in Synod Office. This being one of the poorest parishes, if not the poorest parish in the Diocese, are not their actions worthy of commendation? The three or four outstations were able to contribute very little.

NIAGARA.

HAMILTON.—The Rev. E. P. Crawford, of Brockville, has been appointed Rector of the Church of the Ascension.

ST. CATHARINES.—Ridley College.—A company has been formed to provide a Church boys school at St. Catharines to be called "Ridley College." The property known as Springbank has been purchased, and

arrangements made to enlarge the building so as to accommodate 150 boys. If Churchmen were alive to their duty the Province of Ontario could well supply several thousand pupils for first-class church schools. It seems to us a matter of regret that efforts were not made to make Trinity College School, capable of receiving, say, at least three hundred pupils. However efficient that, or any like institution may be, according to its capacity and means, it is impossible to reach the standard of the great public schools of England without their numbers. It is lamentable that we in Canada seem to make everything subservient to some party interest. That, apart from party interest, any reason exists for not throwing our whole strength into the development of Trinity College School, no one pretends. One of the ablest, most distinguished public men in Canada, a prominent nonconformist, sent his son to T. C. School, and wisely said, that to himself was of far higher moment that his boy should be trained up a christian gentleman, as he would be at Port Hope, than be brought up with his own views without the inestimable advantages he would have at such an institution as Trinity College School. But such breadth of view is only found in the higher order of men, if it were general party church movements and institutions would collapse. As the decision is made to carry on the new School we trust it may be successful in training its pupils as Christian gentlemen—Canada needs this element in her life largely increased. If Ridley College adds to this supply it will do the Church and country much service, if in this it fails, its educative work will be of very little value. It has decided to make the Bishops of Ontario a Board of Visitors to the school. Mr. T. R. Merritt is President of the School Board.

HAMILTON.—Ascension Church.—The Rev. E. P. Crawford, M.A., Brockville, has been appointed to this parish, and will enter upon his duties about the 1st July.

All Saint's Church.—The north western part of this parish is about to be struck off, and a new parish created, with the full consent of the rector.

Palmerston in the County of Wellington, and Christ Church, Hamilton, are still vacant.

Synod.—The Diocesan Synod will meet on the 18th June, in Hamilton.

HURON.

SIMCOE.—Trinity Church.—The Easter vestry meetings took place on the 22nd April and 6th May. Last year's wardens, Messrs. G. A. Curtis, and Danl. Matthews were re appointed, also the delegates of last year, Sheriff Dædes and J. H. Ansley. The financial statement by the wardens was very gratifying, showing a small amount on the credit side. The debt on the church has been further reduced by the payment of \$1815.55 which includes interest on balance of loan. Moreover, steps have been taken for a further reduction of the debt during the ensuing year. The amount on debt paid by the congregation within the four years to date, exceeds, with interest, \$6000. The ladies of the church have the credit of having presented more than 50 per cent. of the amount.

LONDON.—A very impressive confirmation service was held at St. Ann's Chapel, Hellmuth Ladies' College, on Sunday 12th inst., by the Lord Bishop of Huron, assisted by the Rev. E. N. English. Eight candidates were admitted to full communion with the Church, and to them, as well as to the rest of the congregation, the Bishop addressed most earnest words of godly counsel and advice.

CALGARY.

PIEGAN RESERVE, FORT MACLEOD.—The Rev. H. T. Bourne and Mrs Bourne desire to express their sincere thanks for a box of clothing sent them by the girls of the "Ministering Children's League, Bridgen," for the school children of the "Piegan Mission." Most of the clothing was made by the little girls under the direction of Mrs. Edgelow and does much credit to the kindness of heart and perseverance of the "Ministering Children."

ALGOMA.

HUNTSVILLE, May 10th.—The annual Easter social gathering of the Church family here took the form, this year, of a reception tendered to the Bishop, Mrs. Sullivan, and family upon the occasion of their departure for Bishophurst, Sault Ste. Marie. The village

Glee club very kindly lent their services and afforded very appreciable enjoyment. Upon the invitation of the Rev. Rural Dean Llowyd, the Bishop offered to the congregation some practical suggestions for organizing and working a Church Building Fund, and after referring in kindly terms to the work accomplished by them in the past, encouraged them in cheering words of counsel to united action towards realizing the Church Building Scheme. The Incumbent announced that he would call the congregation together at an early date for organization.

FOREIGN.

BAVARIA.—In reply to a memorial from the Bavarian bishops demanding a wider recognition of ecclesiastical authority in educational matters, the prince regent has promised that all possible consideration shall be given to their wishes with respect to the appointment and control of teachers, and that secular commissioners shall not be deputed to attend conventual and ecclesiastical conferences. The admission of nuns to girls' schools is conceded, but the demand for a daily school Mass is refused. The recall of the Redemptorist Fathers is refused.

A correspondent of an English paper, writing of the parish church of Capel-le-Ferne, near Dover, says it is a somewhat interesting fact that there are no means of lighting this church, so that the worshippers are required to carry their own lights: and it is no uncommon thing to see a member of the congregation standing during the singing with his hymn book in one hand, and his candle or lamp in the other.

Some instructive divorce statistics are published. The return moved for by Mr. Gladstone, of the number of suits instituted year by year for judicial separation and divorce since the passing of the Divorce Act, has just been issued. The figures show an almost gradual increase since 1861, the number of petitions for judicial separation in 1858 being 89, and for divorce, 258; in 1859, 73 and 200 respectively; in 1860, 66 and 189 respectively; in 1861, 45 and 176; in 1862, 50 and 204, and so on; the rate steadily rising year by year to 127 and 559 in 1883; 120 and 501 in 1884; 123 and 450 in 1885; 133 and 581 in 1886; and 146 and 580 in 1887.

GIBRALTAR.—On Wednesday, the 28th ult., the Bishop of Gibraltar opened a "Sailors' Room" at Seville. A fund having been raised, mainly through the efforts of the British Vice-Consul, Mr. E. F. Johnston, and his wife, suitable premises have been rented opposite the quay, and the services of an English caretaker and his wife secured. The room was filled with a representative gathering of residents, visitors and seamen, and addresses were delivered by the bishop, the British and American Vice-Consuls, and two sea captains, who added their testimony to the great need of such a room. The bishop promised an annual subscription of £10 from the funds of the Gibraltar Mission to Seamen, and grants of books, prints, etc. were announced from the Religious Tract Society and the Mission to Seamen. A Mission service will be held in the room every Sunday evening, and suitable means of entertainment as well as instruction provided at other times.

The annual meeting in connection with the East London Church Fund—founded by Dr. How (formerly Bishop of Bedford, and now Bishop of Wakefield)—was held at the Mansion-House, the Lord Mayor presiding. In opening the proceedings, the chairman stated that the object of the fund was to provide curates, lay helpers, deaconesses, and mission women, and it was in every way worthy of the support of the public. The area of the work undertaken had recently been greatly extended. The secretary (the Rev. E. S. Hilliard) read the report of the council, which stated that the original sub-diocese consisted of the rural deaneries of Hackney, Spitalfields and Stepney, the ten districts of Tottenham, and the parish of Holy Trinity, Shoreditch—104 parishes and missionary districts; and to that district had now been added 106 new parishes in the rural deaneries of Islington, Shoreditch, Enfield, and St. Sepulchre. They were keeping at their posts 192 additional workers, of whom 112 were clergymen, 12 were lay readers and preachers, and 68 were deaconesses, mission women, and parish nurses. In 1888 the fund had an income of £18,000; and now the Bishop and his council were obliged to ask for £20,000 a year at least.

Church news from the Diocese of Tasmania is always welcome, its local and mission news being especially interesting.

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.

PRISON REFORM.

SIR.—The Prisoners' Aid Association of Canada is asking the co-operation of all ecclesiastical organizations in the cause of prison reform. Judges, wardens of prisons, governors of goals and inspectors of prisons agree that our penal system is faulty in the extreme, and that our county goals instead of being reformatories—as they should be,—are, in most cases, actually schools of vice. In opening the Criminal Assize in Toronto recently, Judge Rose spoke of our penal system as follows: "Young men are often convicted of offences which do not really show moral guilt. In the goal they consort with hardened criminals and so are educated in crime. If the degraded and the vicious were to meet to devise a scheme for the propagation of crime they could adopt no system to serve their purpose more fully than the present goal system. I note with pleasure that a society has been formed in Toronto to improve our prison system. I heartily wish them God-speed."

The Association has memorialized the Government on the subject and it is desirable that organized societies, and private citizens as well, should join in this endeavour to effect these needed reforms. The Ontario Government has been asked to appoint a commission of competent gentlemen to collect information regarding prisons, reformatories, houses of correction, work-houses, etc., with a view to the adoption of the most approved methods of dealing with the criminal classes. They are also suggesting to the Government the propriety of erecting sufficient prison and reformatory accommodation in the Province to completely relieve the goals of criminals convicted of crime and under sentence. When the goals are relieved of this class of prisoners there will then be room for classification and for the isolation of persons under custody and awaiting trial.

We are appealing to the Church courts of the Province to join us in this request. Circulars with blank petitions are being sent out to ecclesiastical organizations requesting their co-operation. Our object is to awaken a more general interest in the cause of prison reform as well as to influence the Ontario Government favourably to the cause.

We are also asking the influential co-operation of the religious press. "Inasmuch as ye did it unto one of the least of these my brethren ye did it unto Me."

On behalf of the Prisoner's Aid Association.

Very truly yours, A. M. ROSEBRUGH, M.D., Chairman Prison Reform Committee. Toronto, May 10th, 1889.

THE UNION CONFERENCE AND THE PRESS.

SIR.—Under the above caption I see with much regret that you severely censure the course which the Delegations saw fit to pursue with regard to the publicity of their proceedings. I think I should not be justified in meddling with your private judgment on the subject if you had not, quite unwittingly, I am sure, erred in a matter of fact, and made that the ground of mistaken and unjust censure of the Presbyterian and Methodist Delegations. That injustice we are bound in honour and charity to redress.

First, then, the proposal to exclude reporters and have the proceedings for the present private came from the Anglican Delegation, and was adopted almost unanimously. The other Delegations very cordially fell in with our views, and seemed to regard the proposal as judicious. You will see, therefore, that your censure has this time been misplaced. Difference of opinion as to the judiciousness of the course adopted is indeed quite allowable and innocent; but what so large a company as the Union Conference so heartily approved of may very well be thought to have some solid ground of reason, and should be censured only with a faltering pen. There was no "jealousy" of the press at all; but it was felt that the initial steps of a movement so strange and difficult should be taken with the greatest delicacy, in all quietness, and the avoidance of anything like public tumult. There is reason to think that the press itself generally took this view of the case, and indeed it has honourably abstained from anticipatory reports. The papers read at the Conference will all be published, and a full outline of proceedings will be given. It is, I believe, quite accidental that the reports have been delayed so long.

Again, you censure Dr. Caven's statement that this meeting was the most important of the kind since the

Reformation. I assure you that very many thought so, and I for one am glad they did so: for we are so apt to belittle the events of Providence in our own day, and to magnify the distant. Moreover, such an opinion, whether correct or not, is an index of the earnest spirit of the delegates.

With all respect for your editorial ruling, I am very sure that Cranmer's invitation to foreign divines to confer with him in England was absolutely insignificant compared with our Canadian Conference. Cranmer's object in his designed gathering was, as Canon Perry summarizes it, to "form a sort of Protestant Council to consider the whole status of the Reformation, and to settle its doctrines as a counter-demonstration to the work of the Romanists, then proceeding at the Council of Trent," vol. ii. p. 204. Foreign divines indeed there were in England, some by Cranmer's invitation, and some from danger at home, but none with any delegated powers. It was, if you will, Cranmer's excellent scheme, but there is no record, as far as I am aware, of its having come to anything, even so much as a parley.

The case of the Savoy Conference is not at all, it seems to me, in *pari materia*. There you have the national Church endeavouring indeed to conciliate a handful of cranky and scrupulous people, with the consciousness of power to control and with no idea of conferring on equal terms. I need not say how contrary that is in every particular to the whole idea and movement of our Union Conference.

And, lastly, Sir, so your own excellent memory is entirely due the mention of the late Chancellor Massingberd's effort in behalf of Home Union. Even you say, "If we remember rightly," while scarcely a handful remember anything about it right or wrong. I believe it is not so much as chronicled in any history of the modern English Church—such a mere phantom was it.

You will presently have ample material for criticism, and criticism is indispensable, though criticism alone is powerless for good. Faithfulness to Christ who is "the Truth" is the first obligation, but that faithfulness implies charity and all that kind consideration of which charity is the parent. I have little doubt that your vigorous pen will yet be a powerful promoter of the great and sacred cause of Corporate Union.

Yours Respectfully, JOHN CARRY.

Port Perry, May 11th, 1889.

ACKNOWLEDGEMENTS.

SIR.—In thanking the many friends who have contributed to the Piegan Mission Fund I would mention the following sums from Toronto: Messrs. Rowse & Hutchison, \$5; Messrs. Eaton & Co., \$5; Hon. G. W. Allen, \$5; F. E. Hodgins, Esq., \$5; Rev. John Pearson, \$3; A. G. Strathy, Esq., \$2. Also tools for carpenters' shop from Messrs Aikenhead and Crombie and Messrs Rice Lewis & Co. I beg also to be allowed to state that nearly \$1500 more will be required to complete the building for this Indian Home alone. We trust, however, that many able friends may be found in Toronto to help on this work of bringing these heathen Piegans under Christian influence. Contributions to the fund will be thankfully received and forwarded to me by C. G. Hallowell, Esq., Canada Company Offices, Toronto.

H. T. BOURNE.

SKETCH OF LESSON.

ROGATION SUNDAY. MAY 26TH, 1889.

The Ascension.

Passage to be read.—St. Luke xxiv. 50-53.

On Thursday next the Festival of the Ascension will be kept. Let us see how we have a personal interest in it. Forty days had elapsed from that first Easter morning, upon which He burst the bars of death, and became the first fruits of them that slept. During this period our Blessed Lord was not continuously with His disciples, but ten distinct appearances are recorded. To (1) Mary Magdalene, (2) to the other women, (3) S. Peter, (4) two travellers, (5) the assembled apostles without S. Thomas, (6) the assembled apostles with S. Thomas, (7) the seven disciples by the Lake, (see last lesson) (8) the 500 disciples, (1 Cor. xv. 6.) (9) S. James, (10) the eleven at Jerusalem, (to day's lesson).

I. The Ascension of Christ. 1. Going up from the earth. Our lesson opens in Jerusalem—very likely in the same "upper room" where the Last Supper had been eaten. Jesus leads them out, and wends His way, (followed by the disciples) to the Mount of Olives; probably by the very same path which He had trodden six weeks before on His way to die. He is telling them what they are to be for Him, "witnesses" of what they had seen and heard, i. e., His life, teaching, miracles, suffering, death, resurrection, and lastly His ascen-

sion. He had promised them a special gift of the Holy Ghost. Power, (v. 49). Picture the scene that lay before Him. Yonder,—t glorious Temple, the scene of so much with which His earthly life was connected; just outside the city gate, Calvary, a little this side of it Getsemane, just below His feet; while on the other side of the hill lay Bethany, the loved spot. And now as He gazes at His disciples with tender loving eyes, He lifts up His hands and blesses them, (Comp. Lev. ix. 22). At that moment He is parted from them and arises in the air until a cloud hid Him from their view. Their last act is to worship Him (v. 52). Not long do they gaze; a voice beside them recalls them to earth (Acts i. 11). His last act was blessing. As He went, so shall He come,—but blessing whom?

2. Going up into Heaven.

Imagination fails when we try to think how the Angels received their Lord. It was of this triumphal return that the Psalmist sung. (Ps. xxiv. 7-10): (Ps. lxxviii. 18). He returned a conqueror, was exalted to the highest place of dignity and glory. (S. Mark xvi. 19); 1 S. Peter iii. 22; Heb. ii. 9; Phil. ii. 9, 10.

II. Christ at the right hand of God.—Let us think of some of the things which Christ's Ascension has insured for us.

He is there to represent us.

1. Like the High Priest.

Once a year, on the great Day of Atonement, the High Priest took the blood of the sacrifice into the Holy of Holies, there to make atonement for the sins of the people. This is a picture of Christ's work. (Heb. ix. 14; Heb. ix. 11, 12; Heb. x. 12). He is always there, pleading for us, therefore we may be "saved to the uttermost," (Heb. vii. 25; Rom. viii. 34).

2. Like an Advocate.

See 1 S. John ii. 1; Heb. ix. 24. We, like prisoners at the bar of justice; Satan our accuser (Zech. iii. 1; Rev. xii. 10); but our advocate cannot fail. He has Himself paid the penalty.

3. Like an Elder Brother.

Heaven the inheritance of God's children, (Col. i. 12). Jesus the Heir, (Heb. i. 2). We, if His true servants, His brethren, (Heb. ii. 11), therefore joint heirs, (Rom. viii. 17; Gal. iv. 7). He has gone to prepare a place for us, (S. John xiv. 2, 3). Let us then think more of Him as alive now, looking down, and sympathizing with us in all our trials, our Friend and Brother in heaven, and let us think more of heaven, i. e., be "heavenly minded." (Col. iii. 1, 2; Heb. xi. 16). As the Collect says: "Let us in heart and mind thither ascend, and with Him continually dwell."

DR. AUSTIN FLINT, late professor in Bellevue Hospital Medical College, Fellow of New York Academy of Medicine, Member of the state medical societies of New York, Virginia, Rhode Island, Massachusetts, etc., says in speaking of Bright's disease, or advanced kidney disease, "The minor effects are headache, loss of vision, impaired hearing, involuntary muscular twitching, cramps, drowsiness, vomiting and diarrhoea." These are but some of the common symptoms of this malady, which accounts for Warner's Safe Cure curing so many diseases (so-called) which are not diseases, but are symptoms of advanced kidney disorders.

YOUNG MEN, DEPEND ON YOURSELVES.

If you would be anything, or do anything in this world, begin at once, and don't wait for somebody to come along and give you a lift. There are thousands of young people to day waiting for some venerable friend to shuffle of this mortal coil and leave them a few thousands. Then, say they, there will be some use in trying, and they will shortly double or treble the sum, and a fortune will result. But the young man and woman who have the courage to start at once on their life-work, and leave future difficulties to be overcome as they appear, are those for whom the world waits, to solve its problems and develop its resources. But these are all too seldom found. The majority are found waiting for help at every turn. And to father, mother, brother, or the successful friend who has had the courage to grapple with adverse circumstances and conquer them, he appeals again and again for aid; and they give it. But there is little or no improvement in his condition; and the very aid that should have enabled him to get a footing from which to advance, has left him instead weak and more dependent, from the very fact that he feels that where he fails others will make up his loss to him, and he fails to make the effort he would if he had only himself between him and want. Our primary need in every character

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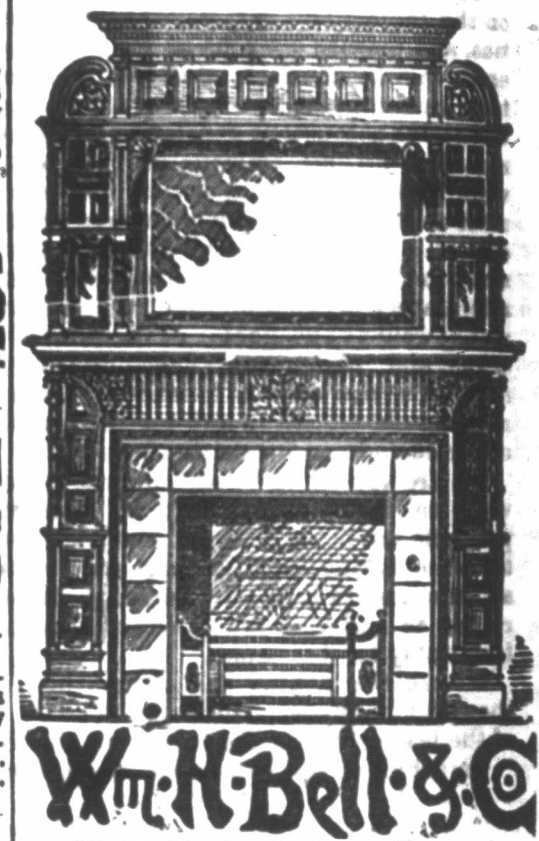
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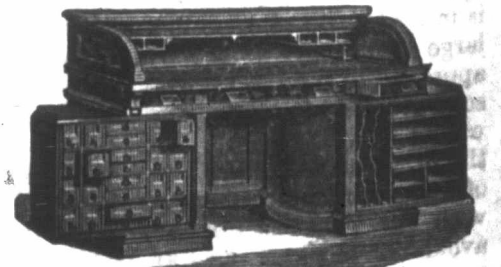
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that would develop a sturdy manhood or womanhood is the ability to decide for self any and all questions; for where this quality is wanting the individual invariably asks some other one's opinion, and if he acts on this one's judgment now, and again on some other one's, there will be apparent in his life a strange inconsistency of behaviour that will mystify friends and repel acquaintances, and destroy all personal influence. Now this quality of self-reliance, although to some extent a natural endowment, must be cultivated. This many parents prevent by preparing everything to the hand of their children, so that no effort on their part is required to realize their wishes. And, as a rule, children of such parents are not the men and women that became famous. It is the rare exception that a youth reared in luxury and ease ever rises above mediocrity in anything. On the other hand, it is the sons and daughters of humble cottagers, who from very infancy have been thrown upon their own resources, first for amusement as they lay in the cradle while the mother toiled, and later to improvise playthings for themselves if they would have any; these are the characters who, having learned thus early this very important lesson, have developed into the self-made men and women that have blessed the world.

Fits, convulsions, dizziness and headache are prevented and cured by using Warner's Safe Cure. Why? Dr. Owen Rees says: "The tenuity (watery condition) of the blood in Bright's Disease produces cerebral symptoms, the serous (watery portion) is filtered through the blood vessels of the brain, causing anemia and subsequent head symptoms. That is why these symptoms yield to Warner's Safe Cure. It gets rid of the Bright's Disease and prevents the blood from becoming watery."

HER SILENCE SAVED ME.

"I remember," said a young man, "being in company with several thoughtless girls. Among them, however, there was one exception; a serious, quiet and beautiful woman whose religious opinions were well known, and whose pen had for a long time spoken eloquently in the cause of truth and virtue through the columns of our village paper. Suddenly I conceived the thought of bantering her on religious subjects, and with the fool-hardiness of youth and recklessness of impiety, I launched forth with some stale infidel objections that none but the fool who has said in his heart, 'There is no God,' would venture to reiterate. The flock of silly goslings about me laughed and tittered, and I, encouraged by their mirth, grew bold and repeated my innuendoes occasionally glancing slyly at the principal butt of my fun. She did not seem to notice me at all; and she did not smile, did not look at me.

"Still I continued my impious harangue, thinking that she must refute something, that she would not surely hear her own faith held up to ridicule by a beardless boy. The snickerers around me gradually began to glance toward her. Her face was so quiet, so even solemn in its quiet, that seriousness stole over them, and I stood alone, striving by my own senseless laughter to buoy up my fast sinking-courage.

"She still never spoke or smiled—scarcely moved; her immobility grew awful; I began to stutter—to pause—to feel cold and strange—I could not tell how. My courage oozed off; my heart grew faint—I was conquered.

"That night after I went home, in reflecting over my fool-hardy adventure, I could have scourged myself. The sweet angelic face of my mute accuser came up before me in the visions of the night; I could not sleep. Nor did I rest till, some days after, I went to the home of the lady I had insulted and asked her pardon. Then she spoke to me, how mildly! how Christianly! how sweetly! I was subdued, melted down; and it was not long after that I became, I trust, an humble Christian, and looked back to my miserable unbelief with horror.

"Her silence saved me. Had she she answered me with wrath, with sarcasm, with sneer, or with rebuke, I should have grown stronger in my bantering and more determined in my opposition.

But she was silent, and I felt as if my voice was striving to make itself heard against the word of an Omnipotent God.

"O, how often would it be better, if instead of vain argument of hot dispute, the Christian would use the magic of silence!"

"THE DISEASE proceeds silently amid apparent health." That is what Wm. Roberts, M.D., Physician to the Manchester Infirmary and Lunatic Hospital, Professor of Medicine in Owen's College, says in regard to Bright's Disease. Is it necessary to give any further warning? If not, use Warner's Safe Cure before your kidney malady becomes too far advanced.

COVERING CORN.

When the ground is dry, corn requires a heavier and firmer covering. It is sometimes said that the later the planting the heavier and firmer should be the covering; but this is true only so far as it holds good that the later in the season the drier the ground. Sometimes the ground contains more moisture in May than in April; then the May covering should be lighter and looser. Generally, however, toward the close of the planting season the ground has lost so much moisture that not only should the covering be heavy, but it may well be compacted by a stroke with the hoe or even by tramping upon it. If the planting is done with a two horse planter, the runners are properly set to go deeper and the firming action of the wheels is not disturbed. In fact, if the ground is unusually dry, it is advisable to go over the field with a heavy roller two days after the corn is planted. Germination has not yet reached the stage where the displacement of the earth by the roller will prove injurious to the corn, while this displacement will kill myriads of weeds that have just started near the surface. If used early enough, a roller is a good weed-destroyer. If, on the other hand, the ground is damp as it is most likely to be early in the season, less covering is required, and the covering should not be compacted with the hoe or foot. If the planting is done with a two-horse planter, the harrow should follow after, to loosen the covering compacted by the wheels. The amount and density of the covering should also be modified by the character of the soil. A light, loose soil—therefore one that dries out rapidly—may well be compacted above the seed when a heavy, clayey soil should be kept loose; and the covering of the former should be heavier than of the latter. The general principle is that the covering should be sufficient to keep moisture about the seed, but not of a character to retain an excess of moisture or to shut out the warmth of the sun; and the shallowest covering that will secure the essential conditions of germination is the best.—*American Agriculturist for May.*

THE FATHER'S CARE.

One of our pleasantest recollections of childhood is that it was a time when we were confident of being taken care of. We took no thought of raiment but to wear it when it was provided. We went to sleep without anxiety; no distraction came into our dreams; we did not spend our dream hours in carrying impossible burdens up interminable hills. It was but a moment from "good night" to "good morning," and the new day always blossomed out in original freshness and sparkle.

The quietude of our young years was due, more than we thought of then, to the fact that we had a father and mother to go to when we were in trouble. They used always to help us out of our little difficulties. When a child comes in from outside the first question he is likely to ask is: "Where's mother?" He may not want her for anything particular, but he wants to know that she is there. Having father and mother under the same roof makes the child's sleep more quiet at night.

And so among larger difficulties that throng and swarm around us as we move along in older years there is nothing we need so much as to feel that there is one that stands to us in just the same

relation now as father and mother used to stand ten years ago. That is the first idea of God we want to have formed in us when we are little, and the last idea we want to have of him as we move out and up in the place prepared for us in the Father's house on high. The first recorded sentence that Jesus spoke called God his Father, and his last recorded sentence on the cross called God his Father.

THE LATE DR. DIO LEWIS, over his own signature in speaking of Warner's Safe Cure said: "I am satisfied the medicine is not injurious, and will frankly add that if I found myself a victim of serious kidney trouble, I would use the preparation."

"WHY STAND YE HERE ALL THE DAY IDLE?"

They stood because no man had hired them. They went at the first call. In God's vineyard each has his duty for his own soul and for the souls of others. He who is not a "laborer," doing earnestly this work, lives idly, however busy he may be in the worlds schemes and tasks. Some hear, but heed not, till they find that the call of the eleventh hour has sounded and is silent, and that night in which none work has overtaken them.

God gives my nature to my care, that by my close toil, and through his blessing, evil may be rooted out and fruit of holiness may ripen for his glory. Work in God's vineyard, the Church, is marked as mine. I am called to do it; if I fail, the work is not done; or else, some one must leave his own work undone that he may do mine. God calls me as a "laborer" to use for him the strength he gives. He might drive me as a slave. He leaves me free and offers "hire." There is great reward in a character trained in God's service and a nature changed to be fruitful in pleasing God. God remembers work done in the spirit of free love and obedience.—When evening comes he will give to each what is right. Does the day go by, and call after call leave me still idle before God? Am I "standing idle," looking at my work without doing it, or doing it idly? Do I expect God to do for me what he has given me strength to do? Do I think of grace as an encouragement, not to zeal but to sloth? Am I sure that a call for true work will come again. When the day has gone, can I plead that "no man hath hired me?"

MAKING THE BEST OF THINGS.

Here is a pretty story about Jenny Lind, the charming singer, which shows the wisdom and practical piety of making the best of things.

"Once upon a time a little orphan girl lived with an ill-tempered old woman called Sarah, in an almshouse in Stockholm. Johanne, as the lassie was named, used to make hair-plaits, and whenever Sarah used to take them to market to sell them, she would lock the door and keep poor Johanne a prisoner till she came back. But Johanne was a little girl, and tried to forget her troubles by working as hard as she could. However, one fine day she could not help crying as she thought of her loneliness; but noticing the cat, as neglected as herself, she dried her tears, took it up in her lap, and nursed it till the pussy fell asleep. Then she opened the window to let in the summer breeze, and began to sing with a lighter heart as she worked at her plaits. And as she sang, her beautiful voice attracted a lady, who stopped her carriage that she might listen. The neighbours told her about Johanne, and the lady placed her in school. Then she was entered as a pupil elsewhere, and in course of time, under the name of Jenny Lind "the Swedish nightingale," became the most famous singer of her day.

Think how different her life might have been if she had pushed her lonely cat aside, and thinking only of her own grief, had spent the afternoon in tears! God surely smiled upon the little act of self-forgetfulness in nursing poor kitty when her own heart was heavy.

Everybody needs to learn this art of looking on

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the bright side; and the way to do it is to really believe that God's side is always bright. This is true, as we shall always find, for "the Lord God is a sun and a shield," and you know the sun never stops shining. Storm-clouds may obscure it, and the earth, in its revolutions, carry us beyond the reach of its rays: but its light is never quenched. Somehow, fixed and glorious, it is shining as warmly and brilliantly as ever.

"EDITOR'S BACK STAIRS."

THE INTERESTING VIEWS OF THE LATE DR. J. G. HOLLAND.

The columns of the newspapers appear to be flooded with proprietary medicine advertisements. As we cast our eye over them, it brings to mind an article that was published by the late Dr. Holland in *Scribner's Monthly*. He says: "Nevertheless, it is a fact many of the best proprietary medicines of the day were more successful than many physicians, and most, of them it should be remembered, were at first discovered or used in actual medical practice. When, however, any shrewd person, knowing their virtue, and foreseeing their popularity, secures and advertises them, and then in the opinion of the bigoted, all virtue went out of them."

Is not this absurd?

This great man appreciated the real merits of popular remedies, and the absurdity of those that derided them because public attention was called to the article and the evidence of their cures.

If an ulcer is found upon one's arm, and is cured by some dear old grandmother, outside of the code, it will be pronounced by the medical profession an ulcer of little importance. But if treated under the code, causing sleepless nights for a month, with the scientific treatment, viz., plasters, washes, dosing with morphine, arsenic and other vile substances, given to prevent blood poisoning or deaden pain, and yet the ulcer becomes malignant, and amputation is made necessary at last, to save life, yet all done according to the "isms" of the medical code, this is much more gratifying to the medical profession, and adds more dignity to that distinguished order than to be cured by the dear old grandmother's remedy.

One of the most perplexing things of the day is the popularity of certain remedies, especially Warner's Safe Cure, which we find for sale everywhere. The physician of the highest standing is ready to concede its merits and sustain the theories the proprietors have made—that is, that it benefits in most of the ailments of the human system because it assists in putting the kidneys in proper condition, thereby aiding in throwing off the impurities of the blood, while others with less honesty and experience deride, and are willing to see their patient die scientifically, and according to the code, rather than have him cured by this great remedy.

The discoverer comes bodily before the people with its merits, and proclaims them from door to door, and is in our opinion much more honorable than the physician who, perchance, may secure a patient from some catastrophe, and is permitted to set a bone of an arm or a finger, which he does with great dignity, yet very soon after takes the liberty to climb the editor's back stairs at 2 o'clock in the morning to have it announced that "Dr. So-and-so was in attendance," thus securing for his benefit a beautiful and free advertisement.

We shall leave it to our readers to say which is the wiser and more honorable.

HINTS TO HOUSEKEEPERS.

MOTHS IN WOOLENS AND FURS.—Most persons think it necessary to hang their winter clothes in the open air before packing them away for the summer. Experience has taught us that this method is not only useless but injurious. The clothes certainly do not need airing, having been in use all winter—most of them out of doors—and a moment's reflection will convince any one that clothing thus exposed is more than likely to be siezed upon by the tiny moth millers which fly about in such numbers during early spring. Winter clothing should be thoroughly brushed immediately before being packed away, as it is liable to

receive the germs of destruction if allowed to lie about for even a few minutes, and if the tiny eggs of the moth are once deposited, we put them comfortably away in the trunks with the clothes, and irreparable mischief is set on foot. Gum camphor is the best thing to put with the clothing, and about a pound of it should be used in each trunk, but the most essential part of the whole proceeding is the brushing. All woolen garments that are worn during the summer—shawls, jackets, gowns, etc.—should be taken out of the closets and brushed regularly if not kept in constant use.

RICE OMELET.—Take a small cup of cold boiled rice and mash to a paste with an equal quantity of milk seasoned with pepper and salt; beat three eggs, the whites and yolks separately and stir into the rice and milk. Bake in a buttered pudding dish.

SPANISH CREAM.—This is a good Sunday dessert, as it may be made the day before. Pour a pint of milk on a quarter of a box of gelatine and let it stand one hour; then set on the stove and let it come to a boil; add the yolks of two eggs and half a cup of sugar; cook one minute; take from the fire add the whites whipped stiff, flavor with vanilla and pour into molds dipped in cold water. The eggs and gelatine will separate.

CREAM OF TOMATO SOUP.—This is a nice spring soup. Cook one quart can of tomatoes for half an hour with a minced onion and some sprigs of parsley. Rub through a strainer fine enough to keep back the seeds. Set the saucepan over the fire with a tablespoonful of butter; stir in a heaping teaspoonful of sifted flour, and when smooth add slowly the liquid of tomatoes and a scant half teaspoonful of baking soda. Measure the soda with a very light hand. When the foaming stops, add a quart of boiling milk. Season to taste with salt and pepper, and pour at once into the tureen. Serve thin wafer crackers with it.

BREAD FRITTERS.—Soak two cupfuls of stale bread crumbled into bits over night in a pint of milk. In the morning add two beaten eggs, and as much flour as will make the batter drop from a spoon. Sift a little baking powder through the flour. These may be made thin like pancakes if you prefer, in which case add a handful of cerealine or Indian meal. Serve these with link sausages that have been split and broiled. This is an unusual way of cooking sausages, but it deserves to be better known. They are more digestible, and quite free from fat. A few drops of orange juice sprinkled over them is a delicious addition.

DANISH FRITTERS.—Whisk five egg until light; stir in half a pint of flour and add enough milk to make a smooth batter, a pinch of salt, a scant teaspoonful of powdered cinnamon, one and a half ounces of finely minced citron and the grated rind of a lemon. Heat a clean smooth stewpan, and grease it well with butter; put in the mixture, and cook it slowly over a gentle fire, but do not let it stick to the pan. Turn out on a buttered dish, and when cold cut in strips about one inch wide by three long. Dip these in a batter made by beating one egg very light in a half pint of milk, and flour enough with a teaspoonful of baking powder sifted through it to make a thin batter. Fry in hot fat until a light brown. Eat with sweet sauce.

IS IT WELL WITH THEE?

It was a breaking heart that responded "It is well." The Shunamite mother had sounded the entire scale of emotion. Hope, joy, possession had gone up in her spirit to the utmost heights of human ecstasy, and then in one short morning agony all was changed. Her life went out with her child's life literally "at noon." But when in her ride to find the prophet, which seems almost like a flight from herself and her sorrow, she is met by the injury as to her own and her household's welfare, her reply is not at random. You cannot tell all that was going on in

that soul, so tired, so tossed. But you must know that it did not deny or contradict itself: for when sorrow is sincere, its utterance is veracity itself, unquestionable and ultimate. The truth she spoke that day was the unconscious prophesy of faith. Her soul held her like a smitten ship by its anchored trust. When she pulled at that line, she was not only safe, but in the way to salvation. With the child laid on the bed on the man of God, as on an altar of offering and of prayer, she met the messenger and cried out "It is well." Was she not right? When the world has done its worst, what is there more to fear? If then there is one hope in place of despair, all is indeed well. It is the sublimity of faith that it goes up to God, and not down into the abyss, when it has come to "the ends of the earth." Our poor human hearts are often "overwhelmed" like ships that the seas submerge. But our faith in God is a strong angel that hovers over the place where the heart went down, and it will lift it up out of the deeps, and land it safe at length in the "everlasting arms."

It contents some to say that we are only shadows; that God is only a greater shadow; and that our religion is a worship of shadows. But every man knows that love and joy and sorrow are realities; and when you begin to admit one substance into your life, you must go on to acknowledge all the rest. More than this, if love of child or wife or mother is substantial, they are of the earth, yet there is One above them all. Is not the love of our Father in heaven the greatest reality? Tell us, if you can, where to seek anything more real than the sorrow of that smitten mother. Then dare to say her trust was only a shadow. You see the whole fabric of this shallow system of doubt and denial, crushes itself and collapses like a baseless arch. He that insists that the only substance is matter—who cries out for ground, for clay or rock under his feet, in order that he may be sure of his foothold—should in consistency shiver in affright because the star-swinging systems above and beneath are not moored to some mountain of sand, or at least floated on some ocean of mud. Ah, doubter of things spiritual, the safe spirit sails freely in the presence of the Infinite One, and holds firmly the Hand held out from beyond the visible and perishing.

It pleases some to say that our faith in God is cowardice; that to trust in God is what no brave man would desire to do in his extremity. Yet in all the annals of courage where do you find a braver heart than hers who faced that day the worst of this world's woes, and yet answered, "It is well?" Then think of all that do say so now, though the lips are white with the greatness of their grief. They falter not; they complain not. They cry anon, as He in Gethsemane, "If it be possible, let this cup pass," but when He puts it into their hands, they do not dash it away; nor do they pretend like the pagan philosopher of the past and the twice hardened of to-day, that it is only bitter to the sense. Nay, they drink it when its bitterness reaches the soul, and they say, "Not my will, but Thine be done." This is the sublimity of courage, and it is only the man who has a supreme and a serene faith in God, that is brave enough to live with any joy in a world like this. God give to us that faith by which we gain and hold his greatest Gift! Over us who rejoice, as over them who mourn, may there sound the sweet refrain of the song of the life beyond: "It is well, always well, with him who believeth."—*Rollin A. Sawyer, D.D.*

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SOME HINTS FOR OUR LITTLE MEN.

I suppose every boy, in his heart, wants to grow up to be a gentleman, but many of our little men seem inclined to consider it "girlish" and "niminy-piminy" to be polite and considerate of others. This, boys, is all a mistake, as you will find out some day. Some of the best mannered lads I have ever known were the best scholars at school, the best ball-players on the play-ground, and the most popular with the "other fellows." As the clever writer of a much read little book says, "A boy is not any more a manly boy because he crams his mouth full when he is eating, nor is he likely to play a better hand at base ball because he sits at dinner with his elbows on the table." Just think of this the next time you sit down to a meal. Remember, also, a few other table manners that it is well to learn while you are young, so that they may come natural when you are old and go out into the critical world. Don't take your seat before others do. Don't drum on the table or play with your knife and fork. Don't stretch across another person to reach anything. Don't spread a whole slice of bread at once, but break off small pieces and butter them. Don't make a noise with your mouth when eating soup, but sip it quietly from the side of the spoon. Don't gurgle when you drink. I trust it is not necessary to say don't eat with your knife or put your own knife into the general plate of butter or into the salt. Never neglect to lift your hat to any lady of your acquaintance whom you meet in the street, and at least touch it to older men. Rise whenever guests—and particularly ladies enter the room; but it is not necessary to shake hands unless they first offer to do so. Don't interrupt people when they are talking. Don't whistle in the presence of your elders. Don't tease your sisters, and don't shout at your playfellows as though they were all deaf. Be respectful to your teachers and attentive to elderly persons. The latter always appreciate the attentions of young folks, and it is the mark of a well bred boy when he is ready to pick up an old man's hat, or help an infirm old lady over a crossing. Always be careful about your toilet; especially keep your hands and finger nails clean, and never forget to brush your teeth well both at night

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and in the morning. A neat, manly and well-mannered lad is welcome everywhere. Above all, never stoop to anything mean or sneaking, but be honest, straightforward and courteous, and you will become such gentlemen as all good Americans ought to be, and ready to grace any position you may be called upon to fill.

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THE SILVER WATCH.

Albert, a poor student, once got a night's lodging at a mill, where a bench in the lower room served him for a bed. About midnight he woke up, and heard something ticking on the wall near him; he looked, and saw by moonlight a silver watch.

A strong desire seized him to take the watch, and to run away with it through the window. His conscience indeed whispered to him, "Thou shalt not steal;" but his desire after the beautiful watch became stronger and stronger. At last he sprang up with a sudden effort, and jumped hastily out of the window, in order to escape the temptation. When he had run about one hundred steps, he felt sorry that he had not taken the watch, and already wished to go back for it. But his conscience warned him yet again; and, giving heed to this warning, he wandered further on his way.

The moon went down, and it became quite dark. Albert lost his way into a swamp, but at last reached some rising ground. He there laid himself down, worn out with fatigue, and fell fast asleep. At daybreak he was awakened by a hideous cry, and when he opened his eyes he was seized with terror and amazement. He found himself lying under a gibbet, and over his head hung a thief, around whom a large flock of ravens had assembled. It seemed to him exactly as if a voice said to his inmost soul, "See, so would thy end have been if thou hadst commenced stealing!" He knelt down, and made a sacred vow to God that he would for the future immediately and earnestly withstand every temptation.

"The stronger threats temptation's hour, The closer seek God's saving power."

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HELPFUL THOUGHTS FOR THE YOUNG.

Words are very like Spring blossoms. They stand for something that is to come after them, and if the fruit never appears, the blossoms are of very little worth.

If good deeds never appear after good words have been uttered, our lives are like the apple tree which has beautiful blossoms in Spring, but never has any fruit in October. Now words are very nice things in themselves. "Kind words can never die," the little song says, yet words without thought or action are vain. Jesus Christ, our Master, did not save the world by the beautiful words which He uttered, but by the deeds He accomplished.

There was once an old German father who tried to make something good and useful out of his boy. But the son was an artist, and liked to dream and paint, and skip his day's work on the farm whenever he could do so. At last, just before his son left him to go to Paris, where he was about to study art, the old father said to him 'Tony, my son, remember this last advice of your old father. Our passions are our greatest enemies. What we want to do is to be able to command them. The discipline of the human will is the secret of durable conquests and long happiness. Tony, I have always loved the crowing of the cock. It announces the day, and chases away the phantoms of the night. The sound resembles a war cry. It admonishes us to spend our lives in fighting against ourselves.'

A year or two after this, when his father had died, Tony, now a rising artist in Paris, was tempted by his companions to join a band of gamblers, who were making money at the expense of foreigners in Paris. One night when he was lying awake thinking whether or not he should go with these companions, he heard a cock crow. Like the crowing of the cock which brought to Simon Peter's memory the words of Jesus, the sound of the crowing brought back to Tony the last words of his honest old father. That morning crow sounded to him like a voice from his father's grave, and it turned the scale of his will. He said no to his tempters, and gained the victory over the evil passions within him.

The older I grow, my dear children, the more truly I feel that it is always better, wiser, and happier for us to be honest and straightforward in everything we do, than to be tricky, underhanded, and deceitful. There is always a reward about honesty, there is always a curse about deceit.

It is a great comfort to us when we start out on a long voyage or a long journey, to feel that we will be safely brought through to our journey's end. It is a great comfort to feel that those who have the charge of the ship or train know what they are about, and are able to fulfil the contract and bring us safely through. And that is what St. Paul had in mind when he said of our Lord "He is able to keep that which I have committed to Him against that day."

When we feel our own weakness, our feebleness, and sin; when it seems to us as if we never should be able to overcome the temptations which are about us, and get safely through at last, there is no such comfort in all the world like that which comes to us when we feel that the Lord Jesus Christ has carried other people through, and will do the same for us if we only are true and faithful to Him.

NEVER SWEAR.

- 1. It is mean. A boy of high moral standing would almost as soon steal a sheep as swear.
2. It is vulgar, altogether too low for a decent boy.
3. It is cowardly, implying a fear of not being believed or obeyed.
4. It is ungentlemanly. A gentleman, according to Webster, is a gentle man, well bred, refined. Such a man will no more swear than go into

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the street and throw mud with a chimney-sweep.

- 5. It is indecent, offensive to delicacy, and extremely unfit for human ears.
6. It is foolish. "Want of decency is want of sense."
7. It is abusive to the mind that conceives the oath, to the tongue which utters it, and to the person at whom it is aimed.
8. It is venomous, showing a boy's heart to be a nest of vipers; and every time he swears one of them sticks out its head.
9. It is contemptible, forfeiting the respect of all the wise and good.
10. It is wicked, violating the divine law, and provoking the displeasure of him who will not hold him guiltless who takes his name in vain — Ex.

MIST ON EARTH.

As morning sun, with strong and vivid ray, Drives from the earth the sullen mists away, So B.B.B. in strength and power grand, Doth rout disease and stay death's heavy hand.

THE WATCH-BANDS.

The scholars in a knitting-school determined to have a portion of the work which they had on hand sold for the benefit of the poor; and a tradesman's wife in the town, who had a large shop, undertook the business out of charity.

Now Adelgunde, a very vain scholar, who considered herself mistress of the pearl-stitch, thought, "I shall now be able to learn with certainty what is the real value of my skill. My school-fellows only envy me, and the mistress herself is not kindly disposed towards me; but the tradesman's wife does not know from whom the work comes, and will certainly tell me the truth."

So she went into the shop, pointed out a very pretty watch-band, which one of her schoolfellows had knitted, and inquired the cost of it. "I cannot let you have that one," said the woman, "for less than thirty-six kreuzers."

"And what is the price of this one here?" Adelgunde continued to inquire, and pointed out a still prettier one made by another schoolfellow.

"That costs forty-eight kreuzers," the woman replied.

"But how much do you set this one at?" again inquired Adelgunde, and pointed out one which she had knitted herself, and which she considered as the most beautiful of all.

"Ah, that there!" said the woman; "why, if you take the other two, I will give you that one into the bargain."

Adelgunde could not conceal her shame, and blushed quite red. But the woman said, "I now see well that you have made this watch-band yourself. I am very sorry that you have not succeeded better. You came here, however, to learn the truth; and I have told it to you in sincerity."

"A silly heart will oft itself
With flattery deceive,
But common sense will nothing else
Save honest truth receive."

GOOD FOR ALL. Dear Sirs:—I can recommend Hagar's Yellow Oil as a sure cure for rheumatism, from which disease I suffered for some time, but was cured with two bottles. It is the best thing I can get for man or horse. J. Mustard, Strathavon, Ont.

THE PURSE.

Norbert, a poor charcoal-burner's boy, was sitting under a tree in a wood, mourning, crying, and praying. A person of rank, in a green coat with a star of honor on his breast, who was sporting in the wood, approached him, and said, "What are you crying for, my little man?"

"Oh," said Norbert, "my mother has been ill a long time, and my father sent me to town, to pay the doctor, and as I came along I lost the purse with all the money in it."

"This must be yours, then," said the keeper, as he pulled out of his pocket a shabby leathern purse.

"Ah, yes!" exclaimed Norbert, joyfully, "that's it!"

The keeper gave it him; but the nobleman said, "Since you have prayed so heartily, and have proved so honest, I shall make you a present of this purse with the gold that is in it."

"Ne'er let the honest heart despair,
For anguish finds relief in prayer."

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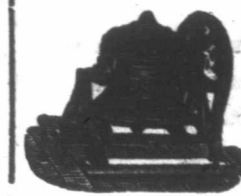
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