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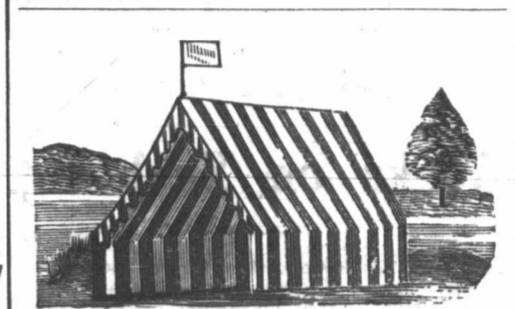
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FRANKLIN B. BILL, Advertising Manager.

LESSONS for SUNDAYS and HOLY-DAYS.

AUGUST 22nd—9th SUNDAY AFTER TRINITY.  
Morning—1 Kings x to 25; 1 Corinthe iii.  
Evening—1 Kings xi. to 15; or 1 Kings xi. 26. Mat'ew 27 to 27.

THURSDAY, AUGUST 19, 1886.

**RITUAL AND CEREMONY.**—The first principle on which the proper use of ceremonial can be based is that it is for the sake of God Almighty's glory and beauty; and in addition to this we find that the whole scheme of redemption shows that God establishes communion between Himself and mankind not only through purely mental acts, such as the exercise of the thought and will, but also through the body and bodily acts. For when a perfect spiritual intercourse was to be renewed between the Creator and His creatures, God, Who "is a Spirit," took upon Him a bodily nature, and by means of it became a Mediator through Whom that intercourse could be brought about and maintained. The Sacraments also "ordained by Christ Himself" for the particular application of His mediation are "outward and visible signs," endowed by Him with the capacity of conveying "inward and spiritual grace" to the soul. In correspondence with this, the ceremony in worship may be considered as the external body of words and actions by which worship is expressed and exhibited before God and man. As it is ordained that man should tell their wants to God in prayer, although He knows better than they know themselves what each one's necessities are, so also is it ordained that spiritual worship should be shown forth to Him by words and actions, although He could perfectly know it without such intervention. Man glorifies God in his body and spirit which are His.

It may be useful, before proceeding farther, to notice the distinction there is between the two terms, *Ceremonial* and *Ritual*. A ceremony is a solemn religious act of reverence or dignity. A rite is the religious usage, custom, or mode in which such and such a thing is done. Ritual, then, signifies the accurate performance of the usage or custom; ceremonial the dignity or pomp with which the ritual is surrounded—e. g., the ritual in the Marriage Service is the giving and receiving of the ring, the joining of hands—a beautiful rite which, by the way, is peculiar to our own Marriage Service—and the blessings given; the ceremonial is the attendance on the bride, the various positions taken, first in the body of the Church, then the procession to the Altar, and so on. Applying this to what has been said, ritual comes in to effect the orderly carrying out of the showing forth of our spiritual worship, and ceremonial comes in to add dignity, and solemnity, and reverence, before the presence of Him Who is, in all ages, glorious and beautiful.

**THE MORAL DANGER OF FREE PUBLIC SCHOOLS.**—It is sometimes stated that people value a thing when it costs them something to get it. The

argument is not to be despised; but we think that it yields in importance to the consideration, that the payment of the school fees is almost the only indication left of the great truth, that the parent is responsible for his children's education. We have sometimes trembled when we have seen in Board schools directions concerning the doings of the children, which would seem to have had a right to come from parents, but which do in fact come by order of the Board. We have almost feared lest in the Fifth Commandment our boys and girls of the rising generation should be tempted to substitute "Board" for "Father and Mother." Certainly there is great danger in virtue of modern social arrangements lest parents should forget their highest duties to their children, and children cease to honour their parents in the good old-fashioned way. We confess, therefore, that we are jealous of the proposal to take away from the father the proud privilege of paying for his children's schooling, even though it may sometimes cost him an effort to do so. It may be said, of course, that every man does pay indirectly, because he pays according to his means to the taxes of the country, and that therefore the proposal only gives him of his own. The argument is defective, because it ignores the fact that whatever a man may pay indirectly in taxes, there is a conscious effort in finding the pence for the children's schooling, which morally is of great importance. But the argument fails also on other grounds; it assumes that all men have children equally; it asserts that the married man with his five children has no more responsibility than the elderly spinster who lives next door; it supposes that the parents have not a special interest in their children, distinct from that which can be felt by any other person whatever. It may be further urged, that if a man pay for his children while they are in process of education, the pressure comes upon him when he is full of vigor, and most able to bear it, whereas if the payment of pence be commuted for a perpetual tax, the pressure becomes one of a lifelong character, and is not relieved when the powers of earning begin to diminish.

**ONE STAR DIFFERETH FROM ANOTHER.**—In an interesting review of Dr. Church's Advent Sermons, the London *Guardian* remarks:

"In talking of sermons and preachers, people seem too often to assume that all good preaching must be of one kind, and they criticise sermons because they do not answer to a single type and model which they have in their minds. As a matter of fact, there are as many different types of good sermons as of good poems, or other works of art or imagination. No one who is not very foolish or ignorant will blame Chaucer because he has not Milton's magnificence, or Wordsworth because he has not Pope's epigrammatic neatness. So those critics who will praise no sermon which is not full of original thought or profoundly theological, or interesting and stimulating by its treatment of contemporary social problems, or thickly studded with literary and historical allusions, shut their eyes to the fact that nearly all human knowledge and human acquirements can be pressed into the service of religious teaching, and that therefore every great preacher will have his own method and his own style, and will necessarily lack some gifts which others in their turn will possess. So we have heard the Dean of St. Paul's criticised as a preacher because his sermons do not contain any very startling or original suggestions, and do not open up new views of life and thought. It is quite true, but they are none the worse for this, unless you assume that every preacher ought to contain all excellences in himself. Among preachers of our own day we look to Mozley or Frederic Robertson for originality and suggestiveness, just as we look to Dr. Liddon for clearness of dogmatic statement, or to Bishop Magee for powerful argument and withering scorn. Dean Church is not pre-eminent for any of these qualities, nevertheless he is one of

our greatest living preachers. If we may venture to analyse his power, it seems to us to consist in the impressive solemnity with which he realises and presents to his hearers thoughts which in the mouths of others have become worn and commonplace and therefore useless from mere familiarity. Not only do his sermons as a rule lay no claim to originality, but they derive their chief force from their want of originality. These great old ideas, worn down by being passed from hand to hand, are re-coined and freshly issued by a mind which has the power of adorning and illuminating whatever it receives. One cannot read one of Dean Church's sermons without being greatly persuaded of the awfulness and the reality of the great fundamental principles with which it is his habit to deal. We cannot do better than express this in the Dean's own words in the volume before us. Speaking of the Kingdom of God, he says:—

"A phrase, a doctrine, a discovery, a theory, a deep reaching principle, the watchword and keynote of a whole philosophy, may be in our mouths, may be in our minds, in a neutralised and inactive state, without life, without influence. The dry seed lies on the ground as dead, and abideth alone; it may lie there and perish. But nursed by kindly suns and showers, it may wake up and slowly rise and spread into the mighty tree, the glory and delight of the landscape, ringed with its hundred years of growth. So it is with our ideas and convictions. They may go on, the greatest of them, dead, inert, powerless, fruitless, till they have found their interpreter; till they have found that answering sympathy and intelligence of the soul which sees all that is in them with the inner eye of the mind, which illuminates, unfolds, applies them and animates with them the realities of things."

**A COMMENDABLE EXAMPLE.**—In the obituary of the late Vicar of Islington, it is stated that for the accommodation of the large numbers of farm servants drawn into his parish by the annual prize show of cattle, Mr. Wilson started what he was accustomed to call "The Shepherd's Service," and which was as much expected by the attendants as the opening of the show on the following day by the public. The service was entirely their own, and no stranger was admitted but by the kindness of the vicar. His hearers were for the most part veritable, brown-faced, horny-handed sons of the soil, and some London clergymen might have been forgiven if, as they looked upon such a congregation, they wondered a single word of their sermon would be understood. Mr. Wilson, however, was quite at home in this scene, and those before him were equally at home with him. "My dear friends," would be the first words which would fall from his lips, and leaning over the little desk which held his Bible and Prayer-Book, he would bid them all a hearty welcome, and express the sincere pleasure it afforded him to meet them once more. Then would follow an abbreviated service, with the General Confession and Thanksgiving, two or three simple hymns, and a brief address, in which the Gospel was simply and feelingly proclaimed, and the service would be over. The shepherds would return to keep watch over their flocks by night, but not, if they remembered the words which their friend had spoken to them, to be unmindful or afraid of the Good Shepherd who gave His life for the sheep.

It has often occurred to us that our clergy might do a good work now and again by seizing such opportunities as the above, the gathering of large crowds in our towns and cities, for holding short services in their churches. At such times all places of amusement and dissipation make special efforts to secure large attendances, why then should not the Church show equal zeal in her business? There must be at every such gathering some few at least to whom an evening service of song with a short address, would be most welcome. The effort is worth making, and if well organized could not fail of a justifying measure of success.

## GODLESS EDUCATION.

THE following letter was recently addressed to the Mayor of Liverpool, as a protest against the Liverpool University College, by the Rev. James Kelly, Incumbent of St. George's, Liverpool, a very pronounced Evangelical:—

MR. MAYOR,—I have to acknowledge the compliment of your invitation to meet "the representatives of collegiate education in Liverpool." Suffer me to say, that I am constrained by principle to withhold my humble attendance on the occasion, inasmuch as in the chief institution concerned, knowledge is unnaturally and sacrilegiously divorced from Him Who is its supreme object, "In Whom, by Whom, and for Whom, all things were created, and in Whom they consist or stand together." (Col. I. 16).

"I AM THE LIGHT OF THE WORLD," said this glorious One when an earth—the incarnate Son of God. But to this the practical reply of Liverpool's University College is:

"Thou shall not enlighten us. We will walk in sparks of our own kindling. Among our philosophies we will, indeed, teach what the law of gravitation is, and how inexorably it acts, crushing all rebellion against it. But of Thee, the great LAW-GIVER, and of Thy holy love to the children of men, nothing shall be taught within these walls."

Accordingly, to provide for this determined exclusion of the religious element from every department of the College, its Charter recites:

"No student, professor, teacher, or other officer or person connected with the College shall be required to make any declaration as to his religious opinions, or to submit to any test whatsoever thereof; and no gift or endowment for theological or religious purposes, or having a theological condition attached thereto, shall be accepted on behalf of the College."

Of course, it is only a corollary from this, that, if amongst professors be found at any time, a man really believing—i.e., according to the etymology of the word,—*living* by the grand truth that knowledge centres in and radiates from his Divine Lord, "the Alpha and Omega," "the Beginning and the Ending," "the First and the Last," "the Beginning of the Creation of God," such professor in exercising his office must stifle his loyal conviction and not act upon it, and thus, forsooth, by way of its not being liberal to impose a disability on men for their conscientious opinions, as though it were not a matter of conscience with the true disciple of Christ to connect all knowledge with Him.

For Christian men, then, by our "University College," to pander to the divorce of science from religion argues a deplorable delusion.

Moreover, it is remarkable that, in our Lord's last discourse with His disciples, speaking of the office of the Holy Spirit under this dispensation, He lays the illimitable contents of creation—even "all things that the Father hath," i.e. the whole material and providential universe, under tribute to the edification of the Church through the knowledge of Himself.

How impious, then, in the light of this solemn utterance, is the enterprise of Christian men to separate the teaching of any branch of science from God and His Son Christ.

Oh! for one of the days of our Hugh M'Neile, that faithful watchman on our walls, who, at such a crisis as this, would have sounded the tocsin and roused the Protestants of Liverpool to defeat the unhallowed project! For I am old enough to remember, how with God's help when after the passing of the Municipal Reform Bill, the Town Council essayed to deprive the poor children in the Corporation Schools of a free and open Bible during school hours, that valiant man of God prevailed to counteract the mischief by stirring up our Christian men at once to start new schools; and by their success the Corporation was moved to return to the former regime, so that good came out of the evil, in that nearly one hundred per cent. was added to the number of children that then in the combined schools came under Scriptural instruction. I remember also how, referring to this very incident, in his farewell address to the clergy of the diocese, our departed brother used these prescient words, "The attempt then made in Liverpool is likely to be repeated on a larger scale." Alas! On what a scale we see now in our godless University College of Liverpool.

Pray, Mr. Mayor, excuse the length of my letter. I ask your assent to my sending a copy to the papers.—I am, Mr. Mayor, your faithful servant in Christ,

JAMES KELLY.

The writer of the above noble protest, belongs to the old evangelical school which has just lost its distinguished chief,—the late Vicar of Islington.

In no one point is the spiritual decadence of this party, its decline from its own high standards, more markedly shown than in the support it gives to godless educational Colleges, such as Mr. Kelly so vigorously denounces. Verily the fine gold of Christian principle has indeed become dim when Christ's people can accept a system of education which utterly ignores "The Great Teacher."

## THE LATE PREBENDARY WILSON.

ALTHOUGH Daniel Wilson, (late) Vicar of Islington, has been a prominent member of the Evangelical school and its most distinguished ornament for a generation, we venture to say that a far wider fame, a nobler remembrance will be his, for in all that made his name honourable and his ministry a power, he was the common property of the Catholic Church of England. His party prejudices, his limitations of sympathy, are buried in the grave with all else tending to and capable of corruption, but his sainted memory will be ever precious to Churchmen, while the Church honours saintliness or reveres spiritual zeal. The closing words of his funeral sermon we adopt and say: "Believing that we are in thorough sympathy with thee, and the blessed ones whom thou hast joined, when we say, 'unto Him that loved—that loves us and

washed us from our sins in His own blood, to Him be glory and dominion for ever,' we only add:—

Until we meet again before His throne,  
Clothed in the spotless robe He gives His own;  
Until we know, even as we are known,  
Fare thee well.

We condense the following from the Record: Daniel Wilson, vicar of Islington and Rural Dean, and Prebendary of Chiswick in St. Paul's Cathedral, who entered into rest early on the 14th, was the eldest son of the Right Rev. Daniel Wilson, late Lord Bishop of Calcutta and Metropolitan of India. He was born at Oxford in November, 1805, when his father was Tutor and Vice-Principal of St. Edmund's Hall. In 1823 young Daniel, then in his eighteenth year, went up to Wadham College, where his career was uneventful. He graduated in 1827, was ordained deacon on the 21st of December, 1828.

In 1829 he was admitted into priest's orders, and proceeded to his Master's degree at Oxford. In the same year he was presented to the rectory of Worton, and this was followed by a most happy marriage. Three years later he was inducted to the living of Islington. Mr. Wilson's fifty-four years' incumbency at Islington has been singularly uneventful so far as the outside world is concerned. His life was one of the simple routine of a parochial clergyman. He did his work quietly and well. Week in, week out, he was constant in his devotion to the Master's cause. In addition to services in the Church on Sundays and great festival days, there was morning prayer on Wednesdays and Fridays. There was also on the Sunday an early administration of the Holy Communion at eight o'clock. The multifarious agencies that were at work within the parish showed indeed that Bishop Wilson desired to spend and be spent amongst his people. Like father, like son; and when the son in 1832 succeeded to the living he right loyally carried out the initiatory steps of his father. He inherited from his revered father much force of character, though intellectually inferior to him, was nevertheless an able minister of the New Testament, and with much zeal and practical sagacity he discharged the onerous responsibilities that rested upon him. He was very ably seconded in all he undertook by a loving and devoted wife, and in endeavouring to depict the life of Mr. Wilson at Islington, it would be impossible to overlook the enormous influence she exercised by her life and work on the whole parish. She was indeed a helpmeet for her husband in the true sense of the word. Gifted with singular excellence—spiritual, intellectual, educational—she fulfilled with pre-eminent fidelity the life-work which the Lord gave her to do. Her death, early in 1863, was a great blow to her husband and an irreparable loss to the parish.

During his vicariate some forty churches have been erected and are now filled by faithful men of God. His name, of course, will ever be associated with the Evangelical party in the Church of England. It was his great ambition to tread in the steps of his honoured father, and never to swerve a hair's breadth

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DEACONESSES.

from those paths of Evangelical verities which had been worn by the footsteps of men like-minded with the Bishop. In his old age he loved in spirit to keep touch with the friends of his earlier years—Hugh Stowell, M'Neile, Cunningham, Simeon, Haldane-Stewart, Henry Venn, Edward Auriol. With these and many others he had often taken sweet counsel, and the memory of the past cheered his declining years. He was conservative in his opinions as to the necessity for Church order and discipline, and looked with wary, though loving interest, upon the evangelistic zeal developed amongst laymen in these last days. It need scarcely be said that he dreaded the least approach to æstheticism, and rejected with vigorous decision what he regarded as sensuous adjuncts to divine worship.

Mr. Wilson was not what is called a popular preacher. His preaching was Scriptural, simple, and practical. Attempts at eloquence were always distasteful to him. But he himself was eloquent, if the right word in the right place, clearly enunciated, spoken from the heart to the heart, and affectionately and persuasively delivered, is the eloquence the pulpit demands. The chief characteristic of his preaching was the profound attachment to Evangelical truth, which may be said to have found voice in every sermon he delivered. As a rule the sermons appeared to be fully written, but they were so well read that those who did not occasionally see a leaf turned might well have imagined that he was speaking without notes. The secret of this was his own earnest, heartfelt conviction, and personal realisation of the truth which he sought to impress on the hearts and consciences of others. His delivery was effective, and fairly enchained the attention of his hearers. The voice was clear and resonant, and in the largest building could be heard without a word being lost. His aim was during the short time he had his congregation before him on the Lord's-day to preach the truth as it is in Jesus, and reverently to leave it in the hands of the Holy Spirit to produce the desired effect. It was not till after the luncheon on Monday, the 12th inst., that he felt unwell; then one of his old liver attacks came upon him, and he suffered from violent sickness. As night drew on, he requested one of his granddaughters to read to him his favourite chapter, St. John xiv., and also a hymn, the selection of which he left to her. She very happily chose one, the closing lines of which are:—

O Lord, I wait Thy pleasure, Thy time and way are best,  
But I'm wasted, worn, and weary; my Father, bid me rest.

Three hours afterwards the permission to rest was graciously accorded to the veteran servant of Christ, and with no special indication of his approaching end, no increase of suffering, nor distressing symptoms. In a moment the silver cord was loosed, and the happy spirit went up to dwell with God.

On the 19th of June Bishop Littlejohn laid the corner-stone of the new chapel of the Good Shepherd, to be erected by Mrs. Samuel Verplank Hoffman, in memory of her husband, at a cost of \$90,000.

IN the letters which were addressed by the Apostles to the Church in various parts of the world, are to be found incidental allusions to the order which, it can scarcely be doubted, had been instituted by the immediate followers of our Lord. The most explicit of these is perhaps Romans xvi. i. :—"I commend unto you Phœbe, who is a servant of the Church, who is at Cenchrea." The word rendered "servant" in the authorised version is in the Greek *diakonos*, that is deaconess. Under a different designation the class is probably referred to in the Epistle of St. Titus ii. 3. :—"the aged women." Another important passage is I Tim. iii. 11. Unfortunately, another mistranslation here also has obscured the sense. The word rendered "wives" in the authorised version is in the Greek simply "women." Of course the word *gunai* is elsewhere in the New Testament translated "a wife," but the literary meaning is a "woman," as opposed to a man; and, inasmuch as the wives of the deacons are especially and unmistakably referred to in the twelfth verse, it is hardly likely that the eleventh verse was directed to them at all. But having made this amendment, it might still be objected that the exhortation of the Apostle was addressed to women generally, and that there was nothing in the text to denote a distinct class. But it will be observed from a consideration of the preceding and following verses of the chapter that the Apostle was speaking of the rulers and ministers of the Church. Bishops and deacons are first exhorted, and it is not too much to conclude that the verse in question refers to the deaconesses.

Besides the passages in the Pastoral Epistles, we have the far-famed documents known as the "Apostolical Constitutions," to which to turn for further details, and indeed the particulars which they contain, are full and explicit. Their value is, however, somewhat lessened by the doubt which exists as to the exact period to which these writings should be referred. Some would place their composition in Apostolic times, while others would condemn them as entirely spurious and corrupt. Probably, however, their date may be fixed as prior to the Council of Nice (325), and if that conjecture be correct, they give us a fair idea of the Church of the first three centuries.

From the sources that have been indicated, read in the light of various passages occurring in the writings of the early Greek Fathers, the following may be taken to be the regulations of the Primitive Church, as regards the recognised work of women.

The deaconesses were generally widows of one husband. From a passage in one of the works of Tertullian\* (who wrote about 200 years after our Lord), we gather that this was almost invariably the case, but other writers (e.g., Ignatius, Gregory Nyssen) seem to know no such rule, and possibly the practice may have varied in different parts of the Church.

\* This passage is quoted both by Bingham (Orig. Eccles. bk. 2, c. 22, sec. 2), and by Dr. Howson (p. 84), in the sense above indicated.

Certainly according to the "Apostolical Constitutions," unmarried women were also admitted into this office. The limit of age seems at first to have been forty for the unmarried, and sixty for widows; but a decree of the Council in Trullo enacted that the limit should be the same in both cases—viz., forty. The deaconesses were set apart for their work by the imposition of hands; but it is a much vexed question whether this ceremony did not more nearly correspond to our rite of Confirmation than to that of Ordination. There is, however, nothing in the documents that have come down to us to indicate that the Episcopal act had a lower value in the case of deaconesses than in the case of deacons. Indeed, in point of ecclesiastical position, the deaconesses were almost exactly on a par with the deacons, for it must be remembered that the primitive diaconate differed somewhat from that order in our own days. The deacon in the early Church was not allowed to baptize as a general rule—only to "minister"; he performed much more lowly offices, and held in relation to the priest a much lower position than is the case at the present time; and, therefore, an almost complete equality between the deacon and the deaconess was possible. Of course the latter was never, under any circumstances, allowed to officiate publicly; her work was confined entirely to the private ministry of the Word. Owing to the secluded habits of women in the East, some female help in the diffusions of religious principles was, and is even now, imperative. The deaconess visited the female converts in their homes, read to them, and instructed them in the rudiments of faith preparatory to baptism, and at the administration of that rite (which was then performed by immersion, they were always present, administered the chrism and assisted the catechumens to assume the baptismal dress in the rooms which were reserved for that purpose. Besides this, they had the care of all the sick and needy in the Church to which they belonged by birth or residence. They had also to relieve the confessors in prison, into which places it was more easy for a woman than a man to penetrate. It was probably customary for the deaconesses to make a collection for the relief of those who were in prison for their faith. At the time of public worship, the deaconesses kept the gate for the women at the Church, assigned them their seats, and supervised them during the course of the service. They were also the medium of intercourse between the Bishop and the female members of his flock: they further seem to have exercised some supervision over the "widows" and "virgins" to be mentioned hereafter. At the celebration of the Holy Eucharist the deaconesses always communicated after the clergy and before any of the laity. In ordination a vow of chastity was taken, a breach of which was visited at first with excommunication, and then, in later times, with forfeiture of goods and capital punishment.

This was the "Order of Deaconesses" in its early purity. As time went on, abuses crept into the system. The deaconesses had always

been allowed, nay, enjoined, to baptize in cases of extreme necessity where the services of a priest were not available. By degrees they assumed to themselves the right of performing this ceremony to the exclusion of a priest, and went so far as to recite the public offices of the Church, and even probably to celebrate. This assumption of a sacerdotal character, which they had never possessed, naturally provoked much hostility. Nevertheless, the order continued active in the East till the end of the twelfth century, although the Council of Laodicea (320) had in terms, which probably included other classes, forbidden any further consecrations. In the Latin Church, as early as 441, by the first Council of Orange, deaconesses were condemned; again by the Council of Epaon (617), and by the second Council of Orleans (533). As to the date of their final extinction there is some little conflict of opinion, but the eleventh century must be regarded as the extreme limit of the existence in the Latin Church of the order of deaconesses, which cannot be said to have rendered much service to the cause of Christianity after the conclusion of the fifth century.—*Church Review*

#### KING DEMOS.

THE many headed god worshipped by Hindoos is no more an idol than is King Demos, the many headed, who is worshipped by thousands who regard with infinite pity those who bow down to wood or stone. This worship is in some sense even the more degrading idolatry of the two, for about the lowest place of humanity is the reverence of mere numbers, regardless of their mental or moral worth. It is a form of self-adoration, for the worshipper is one of the many heads of his idol, and he swings his incense pot with extra fervency when he sees himself in this light. One of the grave dangers of the time to young men is this base religion. King Demos is the tyrant of tyrants; courage, manliness, faith in God and His church, are needed by him who refuses to bow the knee in this idol's temple, he who has these cannot sink into this idolatry. That so many follow the multitude to do this evil simply evidences the absence in them of those mental and spiritual gifts which give dignity to manhood. It would make an interesting essay to set forth the doings of King Demos before the time when he cried against his divine enemy, "Crucify Him! Crucify Him!" and since up to this hour, a centuries long conflict with the Crucified and His church. Two eminent writers, one commonly regarded as great authorities by the people, John Stuart Mill and Thomas Carlyle, the former of these said of the many headed, "they are mostly liars," and the latter dubbed them "mostly fools." Clearly, King Demos, like other idols, may be kicked with impunity. The *Quarterly Review* for April has a valuable article on this subject. In illustration of the tyrannical force ever exercised by this tyrant, the writer says:

"The moral of Mr. Grant White's sketches of English and American life is that the English peasant or tradesman is far safer from practical oppression or injustice than the American farmer or citizen; that an Englishman, whatever his rank, is far more free to speak his mind, and is far more likely to have a mind worth speaking, than one in the same position in France, or even in Massachu-

setts. The lively interest in the diffused knowledge of politics and public matters found among educated and even half-educated men and women throughout the upper and middle classes of England, evidently impressed Mr. White by the contrast it presented to the indifference of American society, to State and Federal politics. He notes particularly the higher tone, the wider knowledge, the freedom from petty class and personal concerns, the broader range of thought, the familiarity with subjects of general human interest which characterize the conversation of an English dinner-table or drawing-room, as compared with that of American clubs and parlors. He speaks, with the bitterness of a man often and deeply bored, of the limited range of American table-talk, the prominence of the "shop," the professional interest of each chance assemblage, the price of stocks and railway shares, and the chances and changes of Wall Street; the inferior tone of thought among men and women alike in the best or at least the wealthiest society of New York and Philadelphia. In this he is incidentally confirmed by so observant and candid a social critic as Laurence Oliphant. There is an American society of higher cultivation and loftier interest; but that society, except in Boston, is necessarily scattered and somewhat exclusive; and, standing wholly aloof from politics, lacks the knowledge of history, of legislation, of social and economic interests, of current opinion, of foreign affairs, which is in itself a sort of liberal, if necessary superficial education. American ladies, and even gentlemen, hardly know who are the senators for their State, much less who is the representative of their district; care nothing for and know little of the debates in Congress, still less in the State Legislature, deeply as these may affect the well-being of the community, the laws under which they and their children are to live. But this lack of interest in public affairs has a deeper and far more reaching consequence. Everybody's business is nobody's business. In a community really democratic there are no national leaders, none bound by rank, station and recognized primacy, to originate resistance; none too strong to be crushed by the animosity of a Fiske or a Gould, or grievously wronged by a corrupt corporation like that of New York, a dishonest political organization like Tammany Hall, or a powerful tramway or railway company. The consequence is that not only the individual citizen but a whole community submits to high-handed oppression, to administrative and judicial corruption, to impudent usurpation and flagrant illegalities, such as the greatest of English corporations would never dream of attempting."

Yet to this tyrant some of his worshippers would subject the Church of Christ.

#### NEW PUBLICATION.

CANADIAN MISSIONARY AND CHURCH AND HOME MAGAZINE, No. 1, Vol. V.

The first number of this excellent Magazine under its new title is before us. It is admirably arranged, and fills a place which entitles it to the warmest support of all Churchmen. Each number will, as before, give especial prominence to Mission work, whoever gives not to this cause from ignorance of what is being done, has hitherto been without a shadow of excuse while such a Magazine was at hand for a mere nominal price. Now that the Magazine gives also a considerable amount of such reading matter as family circles so much enjoy, we trust there will be an universal welcome to this admirable publication. Sunday School teachers cannot do better than use this for distribution to elder scholars; the price is only fifty cents per year, and a really good work will be done by teaching

the young the habit of taking in a Church Magazine. Also, it will be valuable, especially valuable, for use as the basis of a Parish local Magazine. We therefore commend the Canadian Missionary and Church and Home Magazine as highly deserving support and encouragement.

#### ONLY THE SPIRITUAL TRULY REAL.

"Do all good men succeed?" "Is right always triumphant?" "Is justice done in this life?" So many of my dear friends ask and worry over these and similar questions, that I have undertaken, as briefly as may be, to set forth an answer in some sort, and if I chance to be helpful, I will rejoice, yea, and do rejoice. Dear folk, *only the spiritual is real.*

Life is its own recompense. Nature is its own vindicator. Violation of law revenges itself. Harry fruit under glass, and what you have gained in time you have lost in sweetness. What nature gives a man in excess of head he loses in defect of leg. The blind hear better, the mutes see better, for their affliction. The forces of circumstances equalise estates after the original accumulators of them are dust and ashes. Social evils are rectified in time. Bad laws may be passed, but how hard it is to get judges and juries on their side, and to get such laws enforced. Bad administrations come to an end. No one evil is, thus, either ubiquitous or immortal. In fact, back of and beyond all things is a *secret moral force*, which, like gravitation; holds in check all other laws, "correlates" them and compensates men and women, even in this life, and brings everything to its just and proper destiny.

Everything we think, say, or do is thus justly produced; and to its proper end. If I attempt the right, and succeed, if I did so by righteous means, no one will question that right has prospered, and all will cry, well and good; if I fail, should it have been from the use of evil methods, then, too, is right successful; and, if I have used only lawful and holy means and yet have been foiled, still well and good, for *just there* comes in the vast law of recompense. I have not succeeded and I have! The loss is bound to be made up to me; it will be in some other way; it cannot help being and never fails to be. The pleasure of the effort—the happiness of spending the time required in so good a manner; the hope so willingly enjoyed; the spiritual energy accruing to the soul, as muscular energy comes, say, to the arm by action; the experience gained for next time; the knowledge laid up; the evil I may have been kept out of and away from while pursuing this good; the example I may have set; these and a thousand other rewards prevent failure from being failure, the specific loss or disappointment being, thus, only apparent and *never real.*

The *real* failure would have been had we succeeded by false and evil means, or had even our proper methods led us to a boastful rejoicing, an undue use, a selfish enjoyment, of our success. The spiritual only is the real. Only the moral side of anything is that "right side" which should ever be laid uppermost on the counter. There is no conflict between Capital and Labor. The conflict is between Ideas—the money and the muscle are only the forms which these take, the poor bodies which they walk or limp in, as the case may be. Only the real succeeds, only the moral and spiritual are the elements of success; the real always triumphs and we will discern this in everything if only we carefully determine what is the real in life. In every cause is the seed of its own effect, as the seed lies in the core of the apple. Thus the result pre-exists, and if so, *cannot* fail. In defeats, apparent failures are always triumphs, real successes and this, because God is, who cannot be set aside. He is good, and His good always triumphs. Take any act of injustice. The man who has been unjust has been so to himself—he has done violence to his own nature. The man who has stolen, has stolen from himself—he has robbed the bank from his own honor. The man who kills, has slain his own peace of mind. Take good actions. For instance, does not Love beget Love? Take natural defects—the apparent injustices of nature; but the weakling gets more pity and kindness than his robust brother. Take natural dispositions—the warmer the temper the sooner the fire of it burns itself out. Adversity stimulates to greater energy and calls out the latent and slumbering activities; and thus, He who inflicts adversity is not inflicting an unmixed evil. The having of an enemy has its advantages. Someone advises us always to keep an enemy or two on hand! From an angry person one may hear the blessed truth; and the prudent and sagacious man always sides with his opponents, in order to find out his real error.

Thus I am optimistic. Nature and the soul are. Evil cannot succeed; in a sense, and in fact, does not, and never did. For physical pain, worldly loss, temporal apparent failure, are rewards here, in life, for the soul, so high and so deep; that, in the spiritual vocabulary, there is no such word as Fail. Suffering brings patience; losses bring resignation;

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trial brings refinement; prayer is its own answer; love causes love; a foe is a friend; adversity is prosperity; the greatest man is the humble man; the prince of men is the contented man; ill-fortune may only transplant us to a field of greater, though it may be humbler, usefulness; the failure of a plan may cause us to plan better and wiser; calamities end chapters of our lives which needed ending, and start others which we might not have had the courage, all of ourselves, to begin; ever all things is God; in all things, His finger; and none of His purposes can fail, in the fruit ever the seed of its own sort, cause and effect ever at one.

And all this because that which is spiritual is alone compensative. The criminal may personally escape; that is a small matter comparatively; he is condemned by the moral sense of the community. Were one to be falsely accused, and knowingly wrongfully convicted and executed, that would be a capital crime, worse than the murder of ten persons by one, and a greater shock to the universal soul than even his violent rescue by a mob, or his escape from ordinary justice by common consent. Evil and sin may not come to visible punishment, justice may not appear to prevail, the good may seem to suffer, and the bad to prosper; but all this is only "apparent;" really, the Lord reigneth; and as the moral and the spiritual are more than the temporal, as good is absolute and evil only relative, as even the language in which we try to describe an unjust act or word is faulty and misleading, so out of it all grows the conclusion that whatever is, is right in the true sense of Right, and that Wrong is doomed and has on it, even in this life, the heel of the divine displeasure, and its full measure of human penalty.—R. W. LOWRIE in Church Press.

THE NON-ESTABLISHED CHURCH IN AMERICA.

Bishop Doane, of Albany, one of the most able and zealous of the American Bishops, touches the subject of "Church Patronage," in one of his recent Charges. Dr. Doane says, "Election by the vestry from a list recommended by the Bishop under Canonical provision: this is the remedy which the Church, I think, one of these days, will apply to this evil when it has reached its consummation: for bad as things are, they will be worse, I fancy, before they are better." The American Church has certainly had large practical experience in the workings of popular systems of Church patronage, and this would be invaluable to the Mother Church in England if she will but establish a commission for a careful consideration of them.

But the evils of a purely voluntary system are most evident in country parishes, where the meagre stipend of the clergymen is raised by small subscriptions collected from individuals (seldom all Church people), and a grant from the missionary funds of the diocese; whilst the expenses of the Church are kept up by every possible device—"Church societies," "pound parties," concerts, theatricals, fairs, "bean bag parties," etc. It is in this way that the Church of the Lord is prostituted throughout the country, and even the very best of the country clergy are almost powerless to stop it. The whole thing originated amongst the Baptists and Methodists; but in poor parishes the Church is often obliged to yield to stern necessity, for the people "love to have it so." The subject has recently attracted notice in religious circles, and I take this cutting from the Christian Advocate:

"It is with sorrow and disgust that we read such an item as the following in a secular paper: 'The Methodists of — had a full house and a grand time on Christmas Eve at the church. Many presents were distributed from the tree. Every widow received a package of candy. A few married and young ladies were disguised and sold to the highest bidder. The gentlemen were not very spirited bidders, as the highest price realized was only forty-five cents (about two shillings). The purchaser, with his prize, was provided with a ticket for the amount, for which they received lunch together in the basement.' It is beyond our comprehension how any Christian can think such performances appropriate to a church. Singling out of widows to receive packages of candy is in execrable taste; but the selling of married and young ladies in disguise to the highest bidder, with whom, though he may be a person of unworthy character, who never comes to a church except for some spree of this sort, the "sold" lady is to go to lunch, is down to the level of the lowest skating rink. Of what use is a church that will do such things in any community? May God help the minister who tries to stop such things and cannot, and awaken anyone who does not try to prevent them. We omit the name of the place for the sake of the few decent and pious people that may be there."

Reprehensible as such a state of things is, it is perhaps the natural outcome of an non-endowed and dependent ministry. It is all very well for a city min-

ister receiving an income of £2,000 a year to despise the "Church sociable" or the "bean bag party;" but a minister in the country, with a sick wife and three hungry boys, whose stipend is £120, will shut his eyes to many things, for he, poor soul! by the necessities of his position, is interested in the net proceeds!

Even one of the most popular and pious Evangelical clergy in a great city, saw no impropriety in engaging one of the theatres for theatrical performances, in aid of one of his parochial charities, although it was immediately following Mr. Aitken's mission. It is not the least use saying such things should not be; nor is it fair to say that such things are "American." They are but the natural result of a Church being dependent on popular favour for support. In England an Established and Endowed Church is a restraining influence; but when those restraints are removed, England may become even worse than America. In England, three or four years ago, even dignitaries, I think, ran wild with enthusiasm at the success of the Salvation Army, whilst the good common sense of American Christianity stamped it from the very first as but a miserable parody of the religion of Jesus.

It is in this respect that the Church in America has, in my opinion, a vast field before it. The people are disposed to yield themselves to the requirements of our Church system; for the Episcopal Church in its well ordered worship and ministry, is exactly what the democratic spirit of America needs to keep it rightly balanced; and if she be but true to her best traditions, and animated with "the spirit of power and of love and of a sound mind," the American Church will in the course of the next century become the largest community of English speaking Christians in the whole world. To accomplish this, however, she must not pose as the Church of the "favoured classes," but as the Church of the poor.\*

"Bishop," said a rich Baptist to a Western Bishop not long ago—"Bishop, I should like to join your Church very much, but there are some things in your Prayer Book which I can't swallow." "Then, my friend," replied the Bishop, "You must change your swallow." "You must not expect the Church as a divine institution to fit itself into you," said another Bishop to a small congregation who wanted a veritable Angel Gabriel for sixty pounds a year; "you must fit yourselves into the Church." It is in this way that the Episcopal Church in America is becoming the honoured instrument in God's providence of giving the common people (and there are common people even in America!) a more correct idea of the commission and authority of the Church; and there must be a combined effort to educate the lay mind in true Church principles, to impress upon the people that a Church cannot be "run," like a store; but that she has a more divine mission amongst the children of men than the mere pandering to popularity.—Churchman Magazine.

Home & Foreign Church News.

From our own Correspondents.

DOMINION.

ONTARIO.

THE DEATH OF MRS. LEWIS.—A heavy cloud has recently cast a deep and abiding shadow on the Bishop of Ontario, his family, his friends, and the Church, especially in Ontario, by the death of Mrs. Lewis. Happily we can speak of death as a transient change for the deceased, for her we sorrow not, but we indeed sincerely mourn for the Bishop who has lost a help mate worthy his office, and for the children who have lost one of the choicest of God's blessings, a devoted, high principled, Christian mother. The deceased lady was the eldest daughter of the late Hon. H. Sherwood, one of the honoured names in Canadian history, he having represented Toronto in the Legislative Assembly, and several times held Cabinet offices. In this bereavement the Bishop and family have the earnest sympathy of all classes.

The funeral took place at Ottawa. The Venerable Archdeacon Jones, of Nanance, and the Rev. J. J. Bogert, rector of St. Alban's, officiating at the service

\*The "Andover Review," a Congregationalist paper, says: "Episcopacy is gaining upon Presbyterianism in New York City, not because of the social drift, but because it is better organized, uses more men, occupies more points, and avails itself of more methods. The mission now (lately) in operation throughout the city, under the auspices of the Episcopal Church, shows the reach and the versatility of its power. Where a Congregational church of large membership, and of commanding position, employs one man the Episcopal Church, by its side, is employing two or three; and not altogether, as is sometimes supposed, for the performance of its services, but for the parish work."

in the church, while the Venerable Archdeacon Lauder conducted the service at the grave. Not only the members of Christ church, but also those of the other churches in the city were largely represented, as the deceased lady was widely known and esteemed. The pall bearers were: Hon. T. Clemow, Messrs. G. W. Wickstead, Grant Powell, Alfred Patrick, W. H. Rowley, and Colonel Powell. After the service in the church the remains were conveyed to Beechwood cemetery for interment.

FUNERAL SERMON ON THE DEATH OF MRS. LEWIS.

—At morning service in Christ church the Venerable Archdeacon Lauder preached a sermon with special reference to the death of Mrs. Lewis, wife of the Bishop of Ontario, which sad event has cast a gloom not only over that church in which she worshipped, but the whole diocese. The Archdeacon took for his text, Rev. xxi. 4. "There is no more death, neither sorrow nor crying, for the former things have passed away." He spoke very forcibly of the certainty of death, as manifested in the constant passing away of those we have known and loved on earth, and urged his hearers to look onwards with faith and hope to the blessed home above, where "there is no more death" but endless joy in the presence of God. He closed an instructive sermon with the following reference to the deceased: I have thought it well to speak on this subject to-day, because the household of our Bishop has been thrown into grief by the death of his wife, and the mother of his sorrowing children, and, as she was a regular and devout worshipper in this church, I am sure you will be glad if I express, in your name, our sincere sympathy with him and them in the sorrow which has fallen upon them; and our earnest prayer that God in His mercy may give them grace and strength to submit patiently and meekly to His will. By the death of Mrs. Lewis a devout Christian woman has gone on before us to rest in Paradise, there to await the resurrection morn. She was a woman of a quiet, unobtrusive character, diffident and retiring in her disposition which caused her often to be misunderstood, and it was only those who came into close contact with her that knew how deeply rooted in her heart was the love of God in whom she put unwavering trust in all times of trial and sorrow, believing that "He doeth all things well."

To her the church and its services were real things, her participation in them was no mere form, but worship of a living God, in which she believed there was the real presence of Jesus, not only when two or three are gathered together in his name, but more especially in the blessed sacrament of His body and blood. Of late years she had resolved to take a more active part in church works, and being chosen the president of the new board of the women's auxiliary of the domestic and foreign missionary society, she entered into the spirit of its object with an earnestness which drew around her a band of willing workers, who soon were influenced by the deep interest which she manifested in this branch of women's work. In her removal the society has too soon lost its valued head, and thereby sustains a severe loss. She had also become the president of the Ottawa branch of the ministering children's league, in which she became deeply interested, and had determined to work it up into a successful organization—her thoughts were absorbed in it frequently during her illness—and she occupied herself making badges for each child, which she hoped, on her recovery, to pin on their breasts. This will now be done by other hands in memory of her. Out of all the beautiful floral tokens of love, was one from the ministering children which was most gratefully received. It is not for us to speak against the dealing of God towards us, or to complain when he sees fit to remove those we love. In this instance we might say it was all too soon, and loving hearts might have been spared this blow for a few years more, but as Christians we must know how to submit, and believe God has his own time and his own way to take us to Himself. Struck down by paralysis, which slowly worked its way to the end, our dear friend bore her sicknesses with patience and submission to her heavenly father's will, and after weeks of hopeless, though sometimes hopeful watching, her spirit passed quietly away to God who gave it. Beyond the natural outflow of human sorrow there is no reason to mourn her loss, for what we call loss is her gain. She has now joined the blessed company of the faithful departed in Paradise, and is safe in the arms of Jesus; and while we should thank God "that it hath pleased Him to deliver her out of the miseries of this sinful world," and while we may remember her with prayers of faith and affection, let us look onwards to that blessed re-union day when we shall meet again with those we "have loved long since and lost awhile," and enter into the endless joy of our Lord.

—In the space of thirty years the number of foreign bishoprics established by the Anglican Church has increased from seven to seventy-five.

## TORONTO.

**PARKDALE.—St. Mark's.**—The children's annual flower service was held in the church on the 6th Sunday after Trinity. The floral offerings were many and beautiful. An address was delivered by the rector on the subject of "Flowers, their teaching." First of all drawing our thoughts up to God who made them, and secondly, telling us of His love. After the service in the church, the flowers were carried by the children, who walked in procession to the Home for Incurables. The children entered the gates of "the Home" singing "Onward Christian Soldiers," after which the flowers were distributed among the patients by the children themselves. It is hard to say which were the happier, those who distributed the flowers, or the patients who received them. On the one hand was realised the truth of our Lord's words, "It is more blessed to give than to receive." While on the other, the patients recognised in the floral gifts which they received, a further evidence of God's love, as well as the assurance that, though in God's good providence afflicted, they were not forgotten even by the young. After the singing of another hymn and the doxology, the children dispersed to their own homes.

On the Tuesday following the flower service, the annual Sunday School picnic was held at Riverside Park (the Humber). The picnickers went out and returned by the G. T. R. suburban train. In addition to the children, many of the older parishioners were present, and a very enjoyable day was spent. The Rev. J. G. Lewis, (deacon), and his wife were with us and added much to the pleasure of the day, entering heartily into the children's sports, both boys and girls, and assisting in many other ways.

**TORONTO ISLAND.—St. Andrew's Church.**—On Sunday last, a large congregation were witnesses or sharers in the ceremony of baptism, the child's father being the Bishop of Toronto. The officiant was the Rev. Canon Dumoulin, who preached a deeply interesting and edifying discourse, appropriate to the occasion. The services at the Island church are much appreciated, not only by the members of the Church of England, but by very many Presbyterians, Wesleyans, and others, who have learnt to love our liturgical devotions, and to respect the Bishop who has provided a place where Christ's people may meet and forget their differences in mutual worship of their Saviour.

**A LAMENTABLE DIVISION.**—We note with real regret the formation in Toronto of a separate congregation of Presbyterians, who proclaim their objection to the ordinary form of worship common to all Christians, by severing themselves in order to pray to and praise God, without an organ and without hymns. The use of hymns they severely condemn, the language used by a preacher before this peculiar sect was quite violent against those who praised God in what we called "human language," as if any other tongue were known! It is a wearisome business to have these outbreaks of folly to record. As to the use of instrumental music, we repeat an anecdote to the point. Some years ago, after listening to a good Presbyterian friend, who disliked an organ being used in church, we said to him, "When you arrive home take a candle, throw the light at the back of your mouth, then stand before a looking glass, and you will have ocular demonstration that you use an 'instrument of music' every time you sing, so that you are verily guilty of using an 'organ' in your own Church in divine service."

## NIAGARA.

The Hamilton clergy are nearly all out of town. Mr. Carmichael of the Ascension is in England. His duty is being taken by clergymen principally of his own Diocese. Canon Curran is also in England, and I am told that his duty is being taken partly by clergymen, graduates of Trinity College, and partly by students of Wycliffe College, who are mere boys. These young students, I am informed, preach their own sermons and without manuscript. Is this permissible? Is it not usual to obtain the Bishop's license, or can any young student of Theology who has the Rector's permission, read the prayers and preach his own sermons?

The Rev. Mr. Miller is taking duty at All Saints in the absence of Rev. Geo. Forneret.

"The Dawn of Day" is being localized for the united parishes of Ancaster, Dundas and Flamboro'. It is a very attractive publication and has a large circulation.

The Mission of Arthur which fell vacant a few weeks since by the removal of Mr. Belt to Harriston, has secured the appointment of the Rev. C. E. S. Radcliffe, B.C.L., of the Mission of Maberly, Diocese of Ontario.

The Mission Committees appointed by the Bishop to canvas the various Missions of the Diocese for the purpose of relieving the Mission Board and raising the income of the clergy are now hard at work. Their reports are to be made by the 1st September.

## HURON.

**LONDON.**—The sixth Sunday after Trinity was a day of peculiar interest in the Memorial Church. The children's Sunday is as well known in our sister Church over the border as many others of the church festivals, and looked forward to by the Sunday Schools with as great a longing. It was introduced as a feature in connection with our Sunday Schools on last Sabbath by the rector of the Memorial Church. It was truly a Sunday School, a children's Sunday. The sermon at matins was by the rector, and had special reference to the Sunday School. His text was, "Behold I and the children whom the Lord hath given me," Isaiah viii. 17. The connection of parents with their children, is, he said, "a prominent feature of the religion of the Bible. Both have equally a place in the kingdom of God upon earth, and both are entitled to share the glory and blessedness of Heaven. There is continuous allusion to the family among the people of God. Our best and highest interests and those of our children are identical. They ought to be associated with us in all that is good and holy." To parents he pointed the privilege of having children as one's own, and the consequent responsibility they incurred. To children he pointed out, in regard to their deeper spiritual interests, their position as having been dedicated to God in baptism. He impressed on parents the importance of earnest and frequent prayer in behalf of children by parents, and the duty of making them participants in the public ordinances of the Church. He dwelt particularly on the Sunday School as the most far reaching of all the instrumentalities of the Church at present, and most fraught with light and truth and blessing to this generation. We can give but a mere synopsis of this appropriate and very interesting sermon.

In the afternoon, the school room, together with the two Bible class rooms, were completely filled with children and their friends. The Sunday School of St. Matthew's, having joined with that of the Memorial, the exercises were of a most interesting kind throughout. First, after singing and prayer, the whole school rose and repeated the Creed, the Lord's Prayer, and the Ten Commandments. Now followed the recital of a text from each book in the New Testament, from a pupil in each class. This was given in striking accuracy and promptness. Next, was given the beatitudes in the Sermon on the Mount, by Mr. Albert Smith. Then a sacred selection by the Misses Morton, entitled Hear Our Prayer. Miss Lilly Santo recited the Consecration Hymn, by Miss Havergal. Singing by a band from the infant class followed. Then the 23rd Psalm, by Miss Lucy Niven. A Gospel song, by the Misses Wilkins, followed, entitled, "My Ain Countrie." Then a recitation by the infant class. Addresses followed from Mr. Hanson, Mr. Beyart, of St. Matthew's Sunday School, and Mr. Thos. McEwen, of Belleville, of an encouraging character, and the proceedings closed with the benediction.

The service in the evening was beautiful, as becometh it on the children's Sunday. The Church was tastefully arrayed with evergreens and flowers, and was filled to its utmost capacity. The united schools of the Memorial and St. Matthew's, in procession entered singing an opening hymn. The singing of the hymns and the responding of the litany, were cheerful and impressive in the extreme. The evening service was read by the rector and Rev. W. M. Seaborn. Rev. Evans Davis was the preacher of the evening. His text was the 18th chapter of Proverbs, "My son give Me thy heart." He pointed out God's right in making this request. Sunday School children have been taught from their earliest years to say "Our Father," and God on His part acknowledges them His children. Several claimants pleaded for young hearts—the world, the flesh, and the devil, but God's claim was paramount to all. He called upon them to regard and treat others as brothers and sisters of the same family. At the close of the service the children passed out in order, singing to the school. We must congratulate Rev. Canon Richardson, and the friends and teachers of the Memorial Church Sunday School, on the happiness of all on the children's Sunday, and on the well being and well doing of the Sunday School.

**BERLIN.**—The Church of St. John, in Berlin, has but recently attained the status of a rectory, a rank which no parish can attain, according to the laws of the Synod, till it is self-supporting, and to that status it has now attained, and this distinction has been arrived at wholly from the large increase in the offerings on the first day of the week. The Anglican Church is not numerically strong in Berlin. In the county of Waterloo there are but five Anglican

churches and only three resident clergymen. The names Waterloo and Berlin, plainly indicate the nationality of the colonists who built the town and cleared the fertile lands. There are, it is said, a goodly number of churches in Berlin, and there are many shades of belief. There are Lutheran, Methodists, old and new, Baptists, Presbyterians, Methodists, and Anglican Churchmen, besides other minor sects. Being a German and Menonite settlement the majority of the inhabitants are Menonites and Lutherans. To the Very Rev. Dean Boomer, the members of the English Church are indebted for the first missionary services of the Church in Berlin. He was rector of Galt, but he did not confine his labours to his own immediate field of labour. He extended his ministrations to Berlin, and diligently sought out the members of the fold far and wide. The Church of St. John is a very handsome ecclesiastical structure, and the congregation has greatly increased in numbers during the incumbency of the present rector, Rev. J. W. Beaumont, M.D. The Sunday School is continuously increasing in numbers and efficiency. The parish free from debt on either church or rectory

## ALGOMA.

**PORT SYDNEY.**—The Rev. R. W. Plante, desires to acknowledge the following donations lately received: For Parsonage Fund, Mrs. Sullivan, Trinity Square, Toronto, \$3; St. James's Sunday School, per Bishop of Algoma, \$70.20. For general purposes:—From Frank Smith, Esq., a box of very useful reading matter; All Saints' Sunday School, Collingwood, per Miss Jennie Hamilton, a bundle of papers for our Sunday Schools, from Mrs. Rowe, Port Hope, a bundle of clothing, papers, etc. Also, just received a most valuable donation of new hymn books, (A. and M.) from H. J. Browne, Esq., Toronto. This will enable a change to be made in the hymn book used in St. John's Church, Ufford, where in the past we have had to use a very poor collection of hymns for want of better. Hymns, A. and M., will now be in use at each station in my mission.

## FOREIGN.

Bishop Paret confirmed 198 persons last month, of whom a considerable number were colored.

The Bishop of Ely appears to have won for himself golden opinions in the Archdeaconry of Sudbury, where he has been holding a series of confirmations.

The Duke of Newcastle is about to spend £3,000 in the rebuilding of a church near Clumber House which was commenced by the late duke but left unfinished.

The Sunday-schools of Hothan (Melbourne) and Geelong appear to be not only flourishing themselves, but liberal in their gift to others less favored.

The missionaries in Mid-China, sent by the Church Missionary Society of England, have offered to maintain, out of own their small stipends, an additional missionary.

The Bishop of Cashel is now on his way home from Palestine and Egypt, whither he was ordered by his physicians, and his friends are glad to know that his health has been much benefited by his travels. During his absence the diocese has been presided over by the Right Rev. Dr. Walsh, Bishop of Ossory.

Announcement is made of the serious illness of Canon Knox Little, arising from the strain of work of many years. Mrs. Knox-Little writes that in the event of recovery from the last attack, it will be necessary for the reverend gentleman to take absolute rest for a year.

At the Canterbury Diocesan Conference, the Primate alluded to the very satisfactory report of voluntary contributions towards Church work, which proved that the threats of last year had roused the Church to greater effort, and shown how deep she was in the affections of the people.

The present year's income from the Manchester Chapter estates is from £25,000 to £26,000, and the balance payable to the Ecclesiastical Commissioners will be about £16,000. In 1870 the income was £7,186, and on the issue of the last return the estates' income was set down as £26,092 18s. 6d.

The Primate has issued from his Grace's Principal Registry in Doctor's Commons, his mandates, under hand and archiepiscopal seal, to the Bishop of London



(as Dean of the province of Canterbury), directing his lordship to issue citations to the twenty-three Bishops of his province and others, summoning a new Convocation.

The "Irish Church Colportage Society," reports that there is an increase in the number of portions of the Holy Scriptures sold to our Roman Catholic countrymen. "The books sold to Roman Catholics, which were over five thousand in 1883, were over six thousand in 1884, and over seven thousand in 1885."

Lincoln Cathedral (says the Guardian,) though already far from sluggish, has been quickened into still more vigorous life since the advent of Dean Butler and Bishop King. There is probably no one of the provincial cathedrals which is now better used, where the services are more frequent and more hearty, and where its character as the mother church of the city and diocese is more fully recognised.

The Rev. Sir George W. Cox thus concludes an article in the June Contemporary. "I share not less his (Dean Stanley) conviction that the Church of England has preserved the spirit of the ancient faith more nearly and more thoroughly than any other of the communions of Christendom; and I am bound to affirm fearlessly that membership in this body is the inherent and inalienable right of all who profess and call themselves Christians."

Viscount Cranbrook, in discussing the relations of the Church of Nonconformity, said that though he was not indifferent to the good work being done by the Wesleyans and others, he did not believe in the possibility of a union between the Church and Dissenters that would stand the test of time or the test of truth. The Church had added to her work lay preachers, guilds, classes and all kinds of agencies on which Dissenters set so much store, but she could not eliminate from her creeds and dogmas all that was distressing to them.

The Bishop of Madagascar has been in Melbourne, pleading for sympathy and assistance in his work. He claims that Madagascar requires a hundred missionaries for every one now there, and bishops in proportion.

In his opening address to the Synod of Brisbane, Bishop Webber spoke in strong terms of the neglected condition of the diocese, and the necessity of securing lay help and the co-operation of the working classes in Church work.

A new effort is being made for a judicial separation of the sees of Gloucester and Bristol, unhappily united fifty years ago. Bishop Ellicott is beginning to feel the weight of years, and is anxious that the proposal should be carried out within the next two years, ere he reaches the patriarchal age of three-score-and-ten. The committee do not appear to take a very sanguine view of the matter, looking forward only to raising the money in the lifetime of their children, but not in their own.

A garden party of a most interesting, though unusual kind, was given lately at the Episcopal Palace at Exeter by the Bishop and Mrs. Bickersteth. A party of over six hundred persons, all over sixty years of age, assembled at the invitation of the Bishop, sent through the Parochial Clergy. Tea was partaken of under two spacious marquees. The tables were well provided, and were tastefully decorated. The party was waited on by Mrs. Bickersteth, her daughters, many of the clergy, their wives and daughters, and the local gentry. After tea, when the party were assembled in the grounds, the Bishop and Mrs. Bickersteth called upon the oldest male, William Leverton, aged eighty-nine, and the oldest female, Maria Burridge, aged ninety-eight, and crowned them with wreaths of roses as the "king and queen of the evening."

Rev. Noah Disbrow, D.D., a retired Episcopal clergyman, died at his late residence, No. 594 East Eight street, South Boston, last week aged 78 years. He was a native of St. John, N. B., and a graduate of King's College, Fredericton. His first curacy was at St. Stephen's Church, and afterwards rector at Bathurst, where he remained for many years. His next appointment was at Omemeo and subsequently at Dunville. He retired after 50 years' of ministerial work and made Boston his home the past eight years. He spent the fourth of his living in charities.

He was a gentleman of refined character and of modest retiring manners, and was greatly beloved by his former parishioners and a large circle of friends. Although his health was broken he was only confined about a week to his chamber. During intervals of

pain he frequently repeating promises from the Scriptures. He leaves a widow, three sons, one of whom is Dr. Disbrow of O street, and four daughters.

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.

CONFEDERATION OF THE CHURCH.

SIR,—Before speaking of the movement here, I desire to refer to two letters—one of "Presbyter Anglicanus," which appeared in your issue of 29th July, the other of "Churehman," which appeared in the Toronto Globe of 31st July.

As to the first, let me say, that so far as the Church in this part of the world is concerned, there is no danger that, in any scheme of confederation involving the change of the name to that of "The Church of Canada," the mistakes which have so seriously damaged the South African Church, will be repeated in this country.

In August, 1883, a committee, of which I was a member, was appointed to prepare a new constitution for the Provincial Synod of Rupert's Land. The draft settled by this committee was submitted to the Synod which sat here last year, and with a few alterations was adopted. As indicating the anxiety to keep as close as possible to the Mother Church, and as proving our entire confidence in the English Courts of Final resort. I give the clauses on this subject referred to by "Presbyter Anglicanus."

"II. The Church of this Ecclesiastical Province receives the Doctrine, Sacrament and Discipline of Christ as the same is contained and commanded in Holy Scripture, according as the Church of England has received and set forth the same in its Standards of Faith and Doctrine; and it receives the Book of Common Prayer, and of Ordering of Bishops, Priests and Deacons, to be used according to the Form therein prescribed, in Public Prayer and Administration of the Sacraments and other Holy offices; and it accepts the English version of the Holy Scriptures as appointed to be read in Churches; and further, it disclaims for itself the right of altering any of the aforesaid Standards of Faith and Doctrine, and it accepts the judgments, already given or hereafter to be given by the Court of Final Appeal of the Church of England:

"Provided that nothing herein contained shall prevent the Church of this Province from accepting any alterations in the version of the Bible, or the Formularies of the Church, which may be adopted by the Church of England, or from recommending for use in this Province any Prayer or Form of Prayer drawn up by the House of Bishops, for any special object not provided for in the Book of Common Prayer; and provided further, that it shall be in the power of the Bishop of any diocese to permit, when he thinks it necessary in Missionary work, the abridging of the Services, and to draw up a special Service for any emergency in his diocese, conforming as nearly as circumstances will allow to section three of 'The Act of Uniformity Amendment Act 1872.'"

Now, as to the letter of "Churehman." This is a thoughtful and admirable document, and should be printed by the thousands, and placed in the hands of every member of the Church in Canada. It expresses what I believe to be the sentiments of every thinking adherent; and it will be a national disaster, if the subjects with which it so excellently deals be passed over by your Provincial Synod. The question of unification, or as I term it, confederation, is the vital one now before the Church. All others pale before it. It is the key to the serious question which has been so much discussed of late. "Why is the Church of England retrograding in Canada?" The adoption of the writer's suggestion that the matter be taken up for instant and decisive action by the Provincial Synod cannot be too warmly urged upon the members of that body.

Our Diocesan Synod met here last Thursday, (5th August). Resolutions had been prepared, directing an address to be sent to the various Synods of British North America, advocating confederation and inviting them to send delegates to a conference to be held in Toronto on the first Wednesday of September, 1887, for the purpose of discussing the matter, and settling a plan of action by which it might be secured. As I explained in a former letter, we do not desire to push ourselves rudely forward in the matter, but our Eastern friends will readily see that instant action, though highly important to them, is of pressing consequence to us. Our desire is rather to set the stone rolling, holding ourselves ready to give its guidance to the east, and retiring to a second position, so soon

as you take the matter up. The Hon. Mr. White, Minister of the Interior, happened to be here last week, and being invited to address the missionary meeting held in connection with the Synod, he expressed himself strongly in favor of confederation. His utterances and the letter of "Churchman," led us to believe that the question will be mooted at the next meeting of your Provincial Synod. This, I believe, induced the Synod to withhold the proposed address, depending on your action. The first step will properly come from that body, and I write this chiefly for the purpose of accelerating it movements, so far as this explanation may have that effect. Mr. White is, I believe, a member of the Provincial Synod of Canada, and his knowledge of the North West, peculiarly qualifies him to represent us in the discussion of the question before that body.

To show "Churchman" that in our new constitution the Supreme power, which in Eastern Canada is so diluted as to be practically almost valueless, is carefully preserved. I conclude this letter with the clause defining the power of the Provincial Synod. It is to my mind, the very soul of our system, as under it, we shall escape the ruinous effects of the Diocesan System as it has become developed in Old Canada.

"The Provincial Synod shall have full power to make all such regulations as shall be required for the order, good government and efficiency of the Church in this Province, and no regulation of any Diocesan Synod shall have force in any Diocese of this Province if it be contrary to or conflict with any enactment of the Provincial Synod, and if any Diocesan Synod dispute the decision of the Provincial Synod as interfering with what falls within its proper sphere, the matter shall be referred to the Primate whose decision shall be final."

Yours, etc.,

Wm. LEGGO.

Winnipeg, 9 Aug., 1886.

Notes on the Bible Lessons

FOR SUNDAY SCHOOL TEACHERS, ON THE INSTITUTE LEAFLETS.

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

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

AUGUST 29th, 1886.

VOL. V. 10th Sunday after Trinity. No. 40

BIBLE LESSON.

"The Rich Fool."—St. Luke xii. 16, 21.

The incident which gave rise to the parable that forms the subject of our lesson, is related in verse 13. It appears that our Lord was addressing a number of people, when one of the company interrupts Him, to ask Him to settle a quarrel which had arisen between him and his brother over some property. Our Lord, who "knew what was in man," saw the motive for the request, and at once declines; indeed, He made it a point never to interfere in worldly matters, as this would have encouraged the false notions the Jews had about the Messiah. He said that covetousness was the prompting spirit at work, and at once warns His hearers against it, verse 15, for life was something too valuable to be given up to, and frittered away on, such sordid pursuits. And then He speaks the parable here recorded.

1. Rich in this World's Goods. He instances the case of a successful farmer, who by hard work and careful management had brought his land to a high state of cultivation. A series of good harvests followed, high prices were gained by him, and he grew richer and richer. He appears to have thought that all the credit centered in himself. Fifteen times in verses 17-19 is self mentioned. I and my, as though all were his own. He grows more selfish. He might have fed the poor and needy, see Deut. xv. 2; Job xxxi. 16, 17; Prov. xxii. 9; Isaiah lviii. 7; St. Matt. xxvi. 35, and thus shown that he remembered "who giveth all." But no, all his thoughts on himself, just what the Psalmist warned against, Psalm lxxi. 10. He will build larger barns, and, as he thinks of the future, he sees long years before him of luxury and self-indulgence, surely nothing can come between him and this dream of happiness. But see what God said to him, verse 20, thus in a moment all his expectation vanished. He had been taking great credit to himself for cleverness and foresight, yet God calls him "thou fool." Wherein did his folly lie? (a) In thinking everything was his own, see Psalm i. 10, 12; Rev. iii. 17. (b) Had forgotten how uncertain his riches were, see Prov. xxiii. 5. (c) Could not count on to-morrow, Prov. xxvii. 1. (d) Could not have been sure of happiness; the wealthiest have often been the most miserable. He had never given death a thought, "To-morrow shall be as this day, and much more

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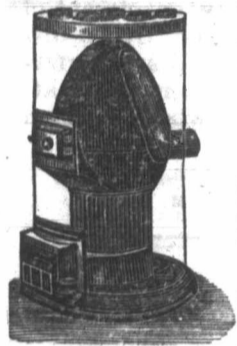
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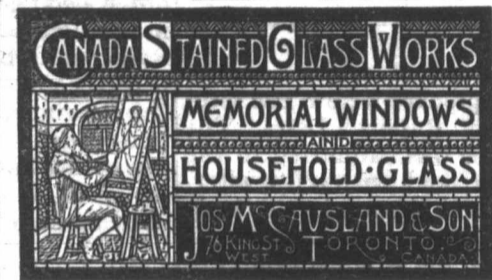
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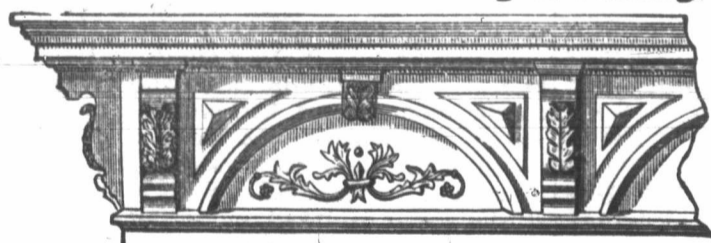
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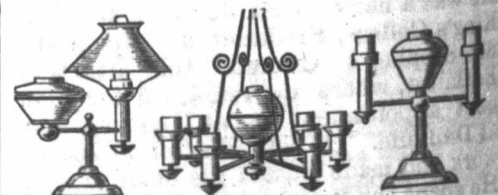
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abundant," Isaiah lvi. 12. But the summons comes, "this night thy soul shall be required of thee."

2. Rich with the true Riches. Having now seen the folly of making riches and success in life the chief aim of our existence, let us see our Lord's teaching in this parable, and what He means by being "rich towards God," verse 21. If this life ended everything and there was no life beyond the grave, we could understand the propriety of giving ourselves up to present enjoyment, but when we know that God's summons may come to us at any moment, it becomes our true wisdom to understand clearly what is meant by the "true riches," and how they may be acquired. Our Lord gives similar advice in St. Matt. vi. 20. How difficult it is to acquire what we understand by riches. How few, comparatively, attain wealth. Yet the best riches of all are within everybody's reach. Where is this treasure to be obtained? see Rev. iii. 18. Christ says "Buy of Me gold tried in the fire, that thou mayst be rich." He Himself is the Pearl of great price. If we can say "Christ is mine," we are "rich towards God," for having Christ means being "Christ like," following in his steps, loving God, obeying Him, making it our chief aim in life as loving children of a loving Father to walk worthy of our vocation. We cannot be poor in the next world if we make sure of these riches here. The true servant of God will be able to say, with St. Paul, when he comes to die, "to die is gain," for he is not quitting, but is going to, his riches, and will be able to come with his soul to God, see Psalm xxxi. 5; Acts vii. 59; 2 Tim. i. 12; 1 Pet. iv. 19. Blessed are those who are willing to count all things to be loss, that they may gain Christ, and be found in him.

Jesus calls us. By Thy mercies, Saviour may we hear Thy call, Give our hearts Thy to obedience, Serve and love Thee, best of all.

Family Reading.

FRUITFULNESS OUT OF SEASON.

It is not "in season and out of season," but "in season, out of season." It is not a rare thing to find fruit on the vine or tree in the season of fruit, but it is a rare achievement when a horticulturist can produce fruit from his vines and trees out of season, that is, in a time when it is difficult to produce fruit, when in order thereto special and extra care has to be taken.

It is not difficult to find those Christians who, when everything is favorable to fruit bearing, are bearing some fruit; but it is a rare sight to find a Christian, who, when winter is reigning around him, in a cold church, or during vacation time, or when his opportunities are limited, and his circumstances unfavorable, is then bearing fruit. Fruitfulness out of season is a rare gift. But perhaps by patient culture we may be among those who bear fruit "in season, out of season."

ARE YOU READY FOR THEM?

You are looking for a place and a work in the world; are you ready for them? If you are, you may be sure they are waiting for you.

Thousands of men are looking for situations, but it is astonishing how difficult it is to find the right man when there is a place to be filled.

A host of men want it, but not one in a hundred is ready for it. Readiness implies something more than willingness to roll up one's sleeves; it means ability to do the thing required with skill, zeal, and fidelity. A merchant wants a clerk; he can fill the place twenty times over with good, steady-going, well-meaning, humdrum men; he will be lucky if he finds in half a year the boy who will take all the thought of the place off his mind by the energy, capacity, and general intelligence he brings into it. There is an opening in a newspaper office, and the need is advertised: there is at once a host of applicants; out of them, twenty-five young men can be selected who will do the work set before them fairly well; but the young man who will really fill the place and expand it, who will overflow it with vitality, freshness, and life, must be searched for far and wide, as with a lighted candle.

These select workmen, who add to general good intentions and concentration and the mastery which go with high power, are the men for whom the world is looking, and for whom there is always

a place. They survive financial crises and outlive hard times because they are indispensable; if their employers go to the wall, they rarely wait long for another opportunity. The only safe road to success runs past the door of the man who has made up his mind to do one thing, and to do it with all his might; to focus himself on it, and to pour himself into it. Whatever you decide to do, qualify yourself for it by mastering every detail of it, fling yourself heart and soul into it. Are you ready?

DEVOTEDNESS.

Devotedness is a much deeper, and, at the same time, a much simpler thing than many suppose. Most think that if they are earnestly engaged in the Lord's work, and looking to Him for guidance and blessing, this is being devoted; but it is much more. It is having Christ Himself, as the delight and resource of my heart, and having the bent of my mind toward Him. The highest service we can render the Lord is to serve His heart, and that is a service to which few devote themselves.

Occupation with Christ, with a view to becoming more intimately acquainted with His character; studying Him, that we may learn what pleases Him, is very rare indeed. Many can be found who are occupied for Christ, like Martha; few who are occupied with Him, like Mary. When we have reached this, we have reached the foundation of true devotedness. This is the Gilgal where the serving one returns to encamp, whence he issues like the sun to run his course, and like a giant refreshed with new wine.

It is because the saints know so little of this Gilgal in the Lord's presence that there is much un sanctified activity and really profitless work. If there is zeal and ability without a knowledge of God's mind where and when to use it, how can there but be a turning to take counsel from nature; and how can we expect that the results flowing from such a source will be otherwise than profitless?—Ex.

ACTIONS GIVE POWER TO WORDS.

Two ladies called upon a sick woman, and found her lying in a most untidy apartment, with many discomforts around her. After saying a few words to her, one lady said to the other, "How miserable this place is! I feel I should like to clean it. Will you help me?"

There was a little reluctance on the part of the other, for the ladies were delicately nurtured and unused to such work.

"It is work to be done for Jesus' sake," said the first lady, pressing her. "Then I will help you," said her companion.

They commenced and worked till the room was clean and tidy.

The sick woman's husband returned home shortly afterward, and found the ladies praying with his wife. He was struck with the great change that had taken place in his home, and declared that he scarcely knew it to be the same room. He said: "I have been spoken with and prayed with over and over again, but nothing has moved me like this."

He has since, through God's grace, given himself to Christ, and owned that it was the ladies' work that made him think for the first time that there was some good in religion.

—We call the attention of our readers to the advertisement of the British American Business College, Toronto, to be found in another column. This is the oldest institution of its kind in the Province and offers every facility to the young men of Canada for acquiring a Business Education, Book-keeping, Business Penmanship, Commercial Law, Business Correspondence, Business Arithmetic, Shorthand and Typewriting are thoroughly taught by efficient and experienced Teachers.

PERSONAL.—Mr. J. W. Johnson F. C. A., principal of Ontario Business College, Belleville, recently returned from a visit to Bermuda in the interest of the College, which is largely patronized by Bermudians. Several students accompanied him to Belleville.

A FEATURE OF OUR AGE.

I think there is no fault more prevalent in the present age than levity. The lofty in character, the high in station, the most sacred subjects, are alike objects of sport. Persons whom you know to be good and far from wishing to hurt the feelings of, or in any way injure others, yield to this fault.

In this age it is thought to be evidence of brightness, smartness, to be quick at picking all things to pieces, uttering thoughtless speeches concerning the manners or lives of those with whom we come in contact. To find motives for things other than what appears on the surface is counted wit. This spirit pervades our newspapers, our society, conversation, everything, and seems to be killing all reverence for any person or thing, however high or holy.

PROFESSING CHRISTIANS.

It is wonderful how the best people deceive themselves. It really seems as if men thought that the more religion they professed, the less they need practice; that if once they take on themselves the shame of being called by men saints or methodists, and the name of being better than those around them—that if once they take up the spiritual views of the Gospel more than those who neither confess nor act upon it, that then they need no longer think about performing and being particular in the little every-day duties and morals of common life. Christians, in short, seem to think it below their notice to think much about what they are pleased to call morals, and consider their feelings and general intention so good, as to excuse the necessity of their being very particular about truth, honesty, domestic duties, civility, and so forth. Now I do not say this of all Christians, but of a great many; of too many among rich as well as poor; perhaps more than we think for with all of us. Some professing Christians are lax in attending to these little duties, because they think them below their notice; but then, are they any better than the irreligious, who think them above their notice, or else never think at all of attending to them, neither caring for the name or the practice of religion; people who, I fear, also are very common everywhere, "Who fear not God, and regard not man," and who are really living, as the Scripture says, "without God in the World."

GIVING.

"How hardly shall they that have riches enter into the kingdom of God!"—Luke xviii. 24.

A minister writes: "A gentleman wished for conversation on a subject of mutual interest. After satisfactory intercourse, he referred to man's stewardship for God. He admitted stewardship in the abstract, but contemptuously denied the obligation of a new Testament method of practising it, saying that rich Christians generally deny it. His scornful ridicule roused my soul, I prayed mentally for help, and followed him up with truth on truth, till with tearful eyes he said, 'Many of us give less when rich, than we gave when we were poorer. I do.' I said, 'You mean that you do not increase your givings according to your receipts.' He replied, 'I mean far worse than that. I mean that I give less in amount now, than I did when I was poorer.' Looking at his costly surroundings, I said, 'I suppose that these account for it. He said, 'Yes, when I was poorer I wished to be equal to —, now I wish to be equal to —. After wards he resolved to give not less than a tenth."

Seeing a father send his little girl with a few pence to a poor man, I said to the father, "Excuse my asking why you sent the child to give the pence?" He replied, "I want her to learn to do nice things while she is a little one." Is not this one great reason, if not the chief, why our heavenly Father honors us to be givers? That we may learn to do nice, kind, God-like things, while we are little ones in the world, while we are surrounded by those who need them in so many forms.

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## ONLY A HUSK.

Tom Darcy, yet a young man, had grown to be a very hard one. At heart he might have been all right, if his head and his will had been all right; but these things being wrong, the whole machine was going to the bad very fast, though there were times when the heart felt something of its own truthful yearnings. Tom had lost his place as foreman of the great machine shop, and what money he now earned came from odd jobs of tinkering which he was able to do here and there at private houses, for Tom was a genius as well as a mechanic, and when his head was steady enough he could mend a clock or clean a watch as well as he could set up and regulate a steam engine, and this latter he could do better than any other man ever employed by the Scott Falls Manufacturing Company.

One day Tom had a job to mend a broken mowing machine and reaper, for which he received five dollars, and on the following morning he started out for his old haunt, the village tavern. He knew that his wife sadly needed the money, and that his two little children were in absolute suffering for want of clothing; and that morning he held a debate with the better part of himself, but the better part had become weak and shaky, and the demon of appetite carried the day.

So away to the tavern Tom went, where for two or three hours he felt the exhilarating effects of the alcoholic draught, and fancied himself happy, as he could sing and laugh; but, as usual, stupefaction followed, and the man died out. He drank while he could stand, and then lay down in a corner, where his companions left him.

It was late at night, almost midnight, when the landlord's wife came to the bar-room to see what kept her husband up, and she quickly saw Tom.

"Peter," said she, not in a pleasant mood, "why don't you send that miserable Tom Darcy home? He's been hanging around here long enough."

Tom's stupefaction was not sound sleep. The dead coma had left his brain, and the calling of his name stung his senses to keen attention. He had an insane love of rum, but did not love the landlord. In other years Peter Tindar and himself had loved and wooed the sweet maiden—Ellen Goss—and he won her leaving Peter to take up with the vinegary spinster who had brought him the tavern, and he knew that lately the tapster had gloated over the misery of the woman who had once discarded him.

"Why don't you send him home?" demanded Mrs. Tindar, with an impatient stamp of her foot. "Hush, Betsy! He's got money. Let him be, and he'll be sure to spend it before he goes home. I'll have the kernel of that nut, and his wife may have the husk!"

With a snip and a snap Betsy turned away, and shortly afterwards Tom Darcy lifted himself up on his elbow.

"Ah, Tom, are you awake?"

"Yes."

"Then rouse up and have a warm glass."

Tom got upon his feet and steadied himself.

"No, I won't drink any more to-night."

"It won't hurt you, Tom—just one glass."

"I know it won't!" said Tom, buttoning up his coat by the solitary button left. "I know it won't."

And with this he went out into the chill air of midnight. When he got away from the shadow of the tavern he stopped and looked up at the stars, and then he looked down upon the earth.

"Ay," he muttered grinding his heel in the gravel, "Peter Tindar is taking the kernel, and leaving poor Ellen the worthless husk—a husk more than worthless! and I am helping him to do it. I am robbing my wife of joy, robbing my dear children of honor and comfort, and robbing myself of love and life—just that Peter Tindar may have the kernel and Ellen the husk. We'll see!"

"We'll see!" he said, setting his foot firmly upon the ground; and then he wended his way homeward.

On the following morning he said to his wife: "Ellen have you any coffee in the house?"

"Yes, Tom." She did not tell him that her sister had given it to her. She was glad to hear him ask for coffee, instead of the old, old cider.

"I wish you would make me a cup, good and strong."

There was really music in Tom's voice, and the wife set about her work with a strange flutter at her heart.

Tom drank two cups of the strong, fragrant coffee, and then went out—went out with a resolute step, and walked straight to the great manufactory where he found Mr. Scott in his office.

"Mr. Scott, I want to learn my trade over again."

"Eh, Tom! What do you mean?"

"I mean that it's Tom Darcy come back to the old place, asking forgiveness for the past and hoping to do better in the future."

"Tom," cried the manufacturer starting forward and grasping his hand, "are you in earnest? Is it really the old Tom?"

"It's what's left of him, sir, and we'll have him whole and strong very soon, if you'll only set him at work."

"Work! Ay, Tom, and bless you, too. There is an engine to be set up, and tested to-day. Come with me."

Tom's hands were weak and unsteady, but his brain was clear, and under his skilful supervision the engine was set up and tested; but it was not perfect. There were mistakes which he had to correct, and it was late in the evening when the work was complete.

"How is it now, Tom?" asked Mr. Scott as he came into the testing-house and found the workmen ready to depart.

"She's all right, sir, you may give your warrant without fear."

"God bless you, Tom! You don't know how like sweet music the old voice sounds. Will you take your place again?"

"Wait till Monday morning, sir. If you will offer it to me then, I will take it."

At the little cottage Helen Darcy's fluttering heart was sinking. That morning, after Tom had gone, she had found a dollar bill in the coffee cup. She knew that he had left it for her. She had been out and bought tea and sugar, and flour and butter, and a bit of tender steak; and all day long a ray of light had been dancing and shimmering before her—a ray from the blessed light of other days. With prayer and hope she had set out the tea table, and waited; but the sun went down and no Tom came. Eight o'clock—and almost nine.

Hark! The old step! quick, strong, eager for home. Yes, it was Tom, with the old grime upon his hands, and the odor of oil about his garments. "I have kept you waiting, Nellie."

"Tom!"

"I didn't mean to, but the work hung on."

"Tom! Tom! You have been to the old shop."

"Yes, and I'm bound to have the old place, and—"

"Oh, Tom!"

And she threw her arms around his neck, and covered his face with kisses.

"Nellie, darling, wait a little, and you shall have the old Tom back again."

"Oh, Tom! I've got him now, bless him! bless him! my own Tom! my husband! my darling!"

And then Tom Darcy realized the full power and blessing of a woman's love.

It was a banquet of the gods, was that supper—of the household gods all restored—with the bright angels of peace and love and joy spreading their wings over the board.

On the following Monday morning Tom Darcy assumed his place at the head of the great machine shop, and those who thoroughly knew him had no fear of his going back into the slough of joylessness. A few days later Tom met Peter Tindar on the street.

"Eh, Tom, old boy, what's up?"

"I am up, right side up."

"Yes, I see; but I hope you haven't forsaken us, Tom?"

"I have forsaken only the evil you have in store, Peter. The fact is, I concluded that my wife and little ones had fed on husks long enough, and if there was a good kernel left in my heart, or in my manhood, they should have it."

"Ah, you heard what I said to my wife that night?"

"Yes, Peter; and I shall be grateful to you for it as long as I live. My remembrance of you will always be relieved by that tinge of warmth and brightness."

## HOLY BAPTISM! DOES IT SAVE?

When our Lord had risen from the dead, and was going to ascend into Heaven, He commanded His Apostles to "Go and teach (or make disciples of) all nations, baptising them (in or into) the name of the Father and of the Son and of the Holy Ghost."

Baptism was to be from that time the sign or token of a new and better covenant—but "God doth not mock us with empty signs."

The sign would be worthless unless the thing signified was real and given to all who received the sign; so in Holy Baptism, every one is brought into the name of God. His Name is named upon them. They are "adopted" into His family, and are "no more strangers and foreigners, but fellow citizens of the saints and of the household of God."

We are God's children because the Son of God took our nature and united us to Himself—"We were baptised into Christ."

We are buried with Him in baptism, wherein, also, we are risen with Him, and we are joined to Him, for "we are members of His body, of His flesh, and of His bones."

But Holy Baptism is not a Charm. No! A man may be brought into an earthly family, where he has great privileges and opportunities, yet he may despise them and lose them.

So God's children may despise their birthright. They may go away into the land of sin and forgetfulness, and lose the grace which it bestows; but they are His children still.

Israel were God's people still in the land of their captivity; and the poor prodigal was a son still in the far off land where "he would fain have filled his belly with the husks that the swine did eat." So God's children, even though they have wandered far away into sin, are His children still; and this sonship is the power which draws them back and leads them to say, "I will arise and go to my Father," etc.

Oh! Children of God, living in sin—forgetting your Home and your Father's love. Think of your Heavenly birthright!—Sons of God!—Heirs of the Kingdom!—and live as God's children.

But you say we cannot now! No! not of yourselves! but your baptism tells you of a mighty strength within.

"By one Spirit are we all baptised into one Body"—the Body of Christ; and this union of our souls with Christ is a spiritual life.

The thought of it stirs us up to the higher aims and holier desires; the power of it enables us to act, to rise and go to Our Father, and step by step learn more of the greater mystery of His love for us sinners.

St. Paul often appeals to our union with Christ in Holy Baptism as the motive power which is to lead us on to live for God. Try and use it so.

Members of Christ! Can you defile His body with impunity?

Children of God! Can you dishonor so loving a Father?

Heirs of Heaven! Can you live as if this world were all in all to you? No! surely not! You will strive to live worthy of your high calling; and Christ, living in you, will strengthen you to crucify the flesh with the affections and lusts thereof, to live, to suffer, and to die for Him.

Your whole being will be raised and purified by Christ's indwelling presence, so that washed in His precious blood, and dwelling safely in the Ark of His Church, you will know the meaning of St. Peter's words "Baptism doth now save us, not the putting away of the filth of the flesh, but the answer of a good conscience towards God."

The importance of systematic giving as a part of worship was argued by Dr. Parkhurst, of New York City recently. "A single dollar," he said, "may look large, but when spread out over a year it is too thin to lie down upon and pray, Thy kingdom come."

# CARPETS.

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### PRAYER.

We were listening the other day to a short address given to some children by a clergyman on this subject, and he asked if they could remember anything he had said to them about two weeks ago.

"I told you then, children," he said, "five things about prayer. What were they? What did I say that prayer was?"

To our surprise, the children at once gave the answers, and in the right order, as follows:

1. Prayer is speaking to God.
2. Prayer is *whispering* to God, telling God secrets.
3. Prayer is taking hold of God's hand.
4. Prayer is taking hold of God's key.
5. Prayer is opening heaven.

"Now, children," he said, "I want to tell you of the different ways people have of praying. There are three of them.

1. Praying with the lips without the heart.
2. Praying with the heart without the lips.
3. Praying with the lips and the heart.

"I am afraid there may be some children in God's house to-day who have been praying in the first way, using their lips without their heart. If so, their prayers did not go any higher than this roof, because they were not thinking of what they said. They used words only. Don't for-

get that when your heart doesn't pray you are not praying at all.

"Now I want to speak to you about the positions which God's word allows us to use in prayer.—There are three of them:

1. Standing.
2. Kneeling.
3. Prostrating one's self on the ground before God.

"The last was what Jesus did in His great agony in the garden of Gethsemane just before He was crucified. We are told, 'He fell on His face on the ground.'

But the position of kneeling is the one I want to speak to you about to-day. You see a man come into God's house, sit down, and then holding his hat before his face, whisper a few words into it. Is that kneeling?"

"No, sir," answered all the children.

"You see a lady go into the corner of a comfortable pew, sit down, and cover her face with her hand. Is that kneeling?"

"No, sir," replied the children in chorus.

"You see other persons go into a pew, sit down, put their feet on the foot bench, and rest their heads forward on the pew in front of them.—Is that kneeling?"

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"No, sir," again they answered.

"You are right, children. When you go into God's house, or pray elsewhere, kneel upon your knees.—That is what is meant by kneeling, and the only thing that is meant."

—Church Visitor.

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Christina promised she would. One day she came home from school, when her mother said, "There is a little new box on the table; on no account whatever open it, and do not even once move it. If you obey me, I shall soon give you a great deal of pleasure." Her mother then went out to visit her little sick god-child, William; but scarcely was she out of the door ere the over-curious girl had the box in her hand. "How light it is!" she said; "and there are some little holes in the lid! What can there be in it?" She opened the little box and, behold! there immediately hopped out a most beautiful yellow canary, and flew chirping merrily about the room. As she was vainly pursuing the brisk little bird around the room, till she was out of breath, and her cheeks glowed, in walked her mother, and said, "You disobedient, curious girl! this beautiful bird I wished to give to you, but I wished first to put you to the proof whether you deserved it. But now I shall give it to poor little William, who is more obedient, and not so curious, as you."

"Mark well this truth, the prying mind Will lose far more than it can find."

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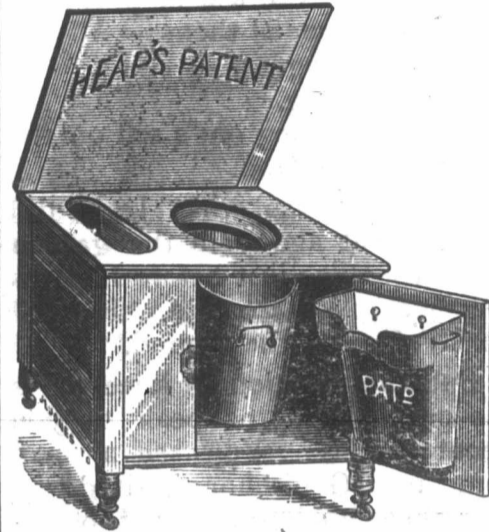
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