

Canadian Churchman

AND DOMINION CHURCHMAN.

A Church of England Weekly Family Newspaper.

Vol. 17.]

TORONTO CANADA, THURSDAY, SEPTEMBER 3, 1891.

[No. 36.]

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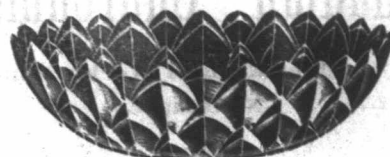
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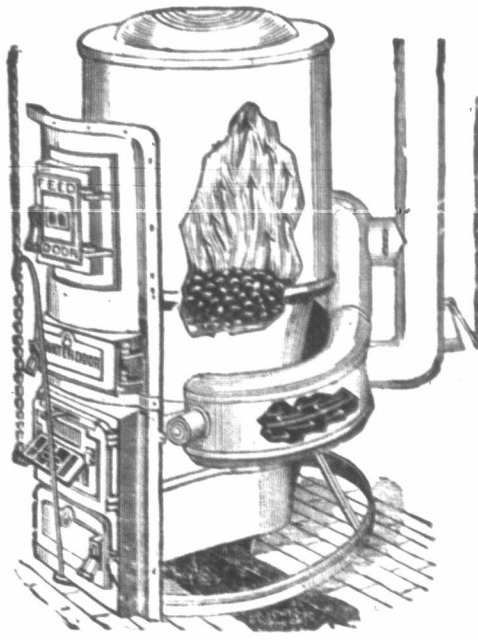
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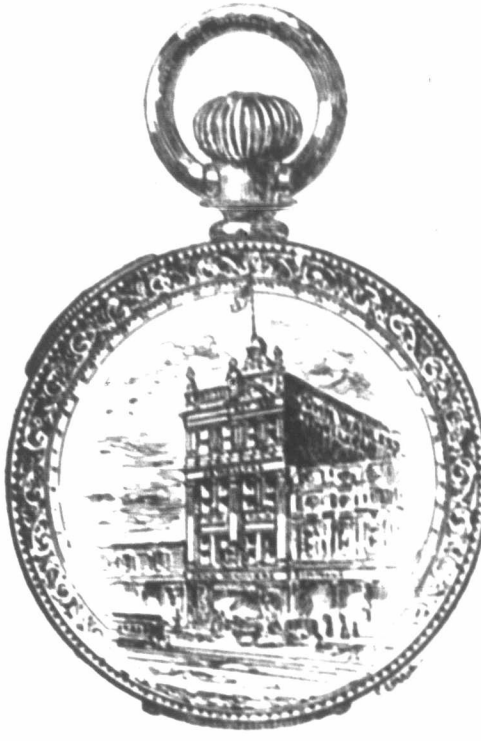
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THE POPE AND THE LOTTERIES.—While Cardinal Manning delivers a diatribe against lotteries for religious purposes, one of the Pope's high officials bequeaths his master a large consignment of local lottery tickets. The Roman Bishop must feel in rather a quandary under the circumstances.

RELIGION IN AMERICA.—The New York *Educational Review*—apropos of the school question—says: "Among Americans there is a disposition to treat doubts of the truths of Christianity as a mark of intellectual vigour, and sometimes as a sign of religious sincerity." The effect of such an idea in school matters is disastrous.

GORDON'S BOYS' HOMES.—Lord Tennyson has come before the public in a strong appeal for funds to make this enterprise of benevolence—so dear to General Gordon's heart—a worthy monument of the hero's life, and of a nation's gratitude for his magnanimous example. The project does not advance as it deserves to do.

WAR BY TRAIN.—The frightful possibilities of modern warfare have been startlingly illustrated by President Balmaeda of Chili, where a collision was got up, so to speak, by rushing a wild engine at full steam into a train of the Rebel soldiery. The slaughter was frightful, wholesale in fact. The mutilated victims were finished by a savage assault of cavalry.

WORKMEN'S LABOUR UNIONS are experiencing a good deal of difficulty in arranging their internal difficulties of management. There seems to be a want of firm control and recognition of authority in their machinery. This has been strikingly exemplified at Leicester among the boot and shoe operatives. This question—authority—is the crux of the whole movement.

FRIENDLY SOCIETIES.—The treasury return in regard to English Friendly Societies is rather alarming, their 27,000 societies of this class including seven million members and possessing 23 million pounds in funds; nearly 18,000 of these societies (two-thirds of them) are proved unsafe financially. Their total deficiencies amount to many million of pounds sterling.

"NEVER AGAIN!"—The great German anti-papal theologian, Dollinger, has recorded that the uppermost idea in his mind while he was going through the distasteful process of being introduced to the Pope—kneeling three times in succession and kissing his toe at last—he came to the mental conclusion, "never again!"—not exactly the result intended by the ceremony.

REQUIESCAT IN PACE.—At last we hear of the death—after a lingering illness nobly borne—of John Henry Hopkins. One of his last public appeals to American Churchmen by his pen was on behalf of the cordial acceptance of the nomination of Phillips Brooks. The Church will miss his strong advocacy of her claims and principles, so enriching the literature of this century.

"PRIUS DEMENTAT"—The extraordinary infatuation—practically amounting to madness—of the Church of Rome, was well illustrated by the Tetzels indulgence scheme to raise money for the building of St. Peter's, whereby the Reformation was precipitated, paralleled in later years by the dogma of infallibility, whereby the old Catholic movement has been produced in so many European centres.

SYMBOLISM OF THE SEAMLESS ROBE.—What mockery it is for Bishop Koram at Treves to animadvert—for the benefit of members of Reichstag present—upon the unity of the Church, as symbolized by the seamless robe of Christ, supposed to be before them, in the custody of a Church which has done more than any other to violate that unity by schism and by actions that lead to schism.

PAROCHIAL CHURCH SCHOOLS.—We have heard of some effort being made in the direction indicated by the Bishop of Qu'Appelle, and our recent articles on education. It would not be difficult for the clergy to patronize or adopt some of the existing ladies' private schools in such a manner as to make them Church schools to all intents and purposes. This would serve, at any rate, as a beginning.

GORILLAS AND TRAMPS.—In the *Die Heimat* of Breslau, there is an interesting notice of the gorilla, which describes the habits of the animal as being similar to those of the human species "Tramp." He says, "There is no indication of a sedentary life, for the animal is a vagabond." We may some day find a tramp in process of transformation into an anthropoid ape! The transition must be easy.

THE BOGUS "COUNT."—The spectacle presented by the Premier of a Canadian Province posing as a papal count and presenting medals to zouaves in the Sacrament of a Romish Chapel in Canada, is one that may well put Canada to shame. Foreign "counts" are proverbially of small value even when genuine and of noble ancestry; how much more insignificant this mushroom creation of the effete Italian Bishop!

THE HOLY COATS.—The rivalry between the supposed sacred garments at Treves and Argenteuil is not by any means edifying. The use of one such relic (?) for money making purposes is bad enough, but when there are two places crying up their respective acquisitions like rival pedlars—each pretending to be the "only original"—the evils are greatly intensified. Religion suffers by this Romish travesty.

ROME IN AMERICA.—Earl Nelson in *Church News* takes a sanguine view of the possible reformation of the Roman Church, especially in America. He says: "Americans will not stand driving, or a superstitious obedience to their priests. Already a decision of the Roman Curia against the Knights of Labour has had to be modified. They are rebellious as to Freemasonry, clerical celibacy, services in English, &c.

PULPIT CONFECTIONERY.—The Bishop of Ripon, in *The New Review*, calls attention to the practice of puffing up sermons and preachers which are themselves rather "puffed up" already. So much advertising "suggests the desperation which clutches at a cheap and shallow success—a popular service (in a bad sense) instead of the calm earnestness which seems to benefit the people and the Church of God."

THE QUEEN TOOK NO FEE.—Bishop Magee is reported to have remarked to the Queen when he came to do homage as Archbishop of York, that she was "the first official personage he had seen lately who had not asked for a fee." There are said to be 45 court officials waiting to be "tipped" under such circumstances, ranging from the Lord Chamberlain down to the Queen's barber and cook! This is too much.

SPOILING THE EGYPTIANS!—The Paris *Correspondant* is responsible for the statement that "Talmudist Jews look upon the spoliation of Christians not only as permissible, not merely as a meritorious act, but as a strict conscientious duty." If this be practically true, it will account for (and almost justify) a good deal of the dislike which Jews are regarded with, and a good deal of the persecution they have to endure.

SCHWYTZ.—The jubilations of the Swiss Cantons over the increase of their republican confederacy in 600 years have been very exuberant. The whole country was illuminated during the fetes at a government expense of £10,000. Schwytz, the capital of the first and original Canton, was the great centre of attraction and joy. Their experiments in government, although on a small scale, have been well worth observing.

CHURCH FUNDS IN ENGLAND.—It appears from recent returns that out of an increased income from private benefactions since 1703 of £284,000, no less than five-sixths has been contributed in the 50 years since 1836. During the same period 56 millions have been spent in church building, 34 millions in education of the poor, and 25 millions on missions—over 100 million pounds sterling altogether since the Oxford Revival began.

OXFORD LECTURES TO TEACHERS, ETC.—The university extension movement has become a great reality, if one may judge from the large attendance and enthusiastic interest reported from

Oxford. By these extended, or open lectures, a large class of people are brought into close touch with the university, and the rich stores of wisdom and learning poured into their laps for the good of themselves and the public at large.

A BISHOP ON THE CHURCH ASSOCIATION.—Since Bishop Magee's assault on the C. A. as "The Persecution Company, Limited," we have not had such a trenchant exposure of that association as that by the new bishop of Rochester. He says: "It is placed beyond doubt that the association now exists in order, so to speak, to force, if it can, the hands of the bishops with reference to their executive action in matters belonging strictly to their own province."

A TRULY CONVERTED PRIZE-FIGHTER.—The bishop of Marlborough has lately given currency to a story of his own experience in a confirmation class at Notting Hill. One of the confirmed, Ned, a notorious local bully, was next day attacked and savagely jumped upon by another prize-fighter called Jim. Ned, the terror of the place formerly, took it all without curse or blow. Jim was so struck by the spectacle that he joined the next class and was confirmed 18 months later.

"WHAT WILL HAPPEN WHEN WOODARD IS GONE?"—a question propounded by Matthew Arnold, in reference to the famous school system of Canon Woodard—is being satisfactorily answered. Two powerful societies—those of "St. Nicholas" and "S.S. Mary and John"—are giving that answer in their magnificent confederation of boys' and girls' schools at Lancing, Hurst-Pierpoint, Ardingly, Tamston, Drustone, Ellesmere, Dewsbury, Abbot's Bromley, Bangor, and Worksop.

THE ESTABLISHED CHURCH.

It is a great satisfaction as well as a marked distinction on the part of members of the great Apostolic Communion throughout the British Empire, that we can look back through history without finding any Act by which parliament or king set up what is called "the establishment." The enemies of the Church rage and swell to the point of self-annihilation when they come to the rock-bottom of historical facts, and find no trace of any State manufacture of the noble edifice and fabric of the Church of England. The discovery of this state of things is to many persons a revelation in itself; to many others it is an obstinate stumbling block which they cannot get over and will not face. Even the compilers of English history have not been superior to the temptation of ignoring this—for many political and sectarian purposes—very inconvenient fact. They are—some of them—not above catering to popular ignorance by the use of language which implies that the Church of England began its career in the time of Henry VIII., notwithstanding the testimony of Magna Charta to Ecclesia Anglicana centuries before!

"ESTABLISHED BY LAW,"

people say—is not that a correct description? Yes, but by what law? There is not only the variable statute law, but the underlying solid roadbed of Common Law, which has grown up with the English tongue and the English blood and the English nature. Deep down in the root of history, when instead of the one great kingdom of England, there were seven petty kingdoms formed in sections—warring, contending, conquering, overcoming one another—of the same country, there we find, for hundreds of years, one united and

powerful Church pervading all parts—gradually uniting, strengthening and settling the political elements of a common bond until the seven kingdoms at last became one. It was the Church, therefore, which virtually established the State, not *vice versa*. The Common Law of the seven kingdoms having recognized that strong bond as existing and living and binding the people together for hundreds of years before King Alfred's days, proceeded to rear on this strong foundation the edifice of a constitutional State, deriving its best aspirations from the subsoil of apostolic Christianity beneath this superstructure.

TEMPORA MUTANTUR!

It is one of the consequences of the wonderful commingling of nations in commerce and politics that each borrows something of all the others, working in foreign material. So the influence of Romanism spreading through Europe, laid its grasp at last upon England and adulterated its Christianity till a reformation of "Ecclesia Anglicana" became necessary; the incubus was thrown off, the excrescences were amputated. So, later on, in the confusion, streams and currents of disjointed German Protestantism made inroads upon English religious thought a few centuries ago, and almost wrecked that very work of reformation in the Church. So, in these latter days, there have crept into the councils of the nation from the diluted and tainted national life, foreign elements of Jew, Turk, infidel and heretic, as well as Romanist. The superstructure, so fairly wrought out under the Church's auspices, has been altered, corrupted, shaken, and then they talk of *disestablishing the Church*. That is to say, the rulers of the State—some of them—are beginning to think they can improve upon the foundation which underlies the English constitution. They think they can venture now—their edifice is so grand and strong—to remove the strong building of stone and cement from beneath, and put something else there of a superior (?) manufacture. Nay, it must be patent to every one that the majority of those who talk so glibly—misusing and abusing the tolerance which has been accorded these foreign elements—about the disestablishing of the Church of England, do not propose to put anything in its place at all. They will have the realm of England like a *Chateau en Espagne*—a castle hanging in the air! It matters very little to the Church, as such, whether the State removes itself—for that is the only possible solution—from off its proper foundation or not, the Church will remain *in statu quo*, with unimpaired strength and probably increased vigour. It is too true that the State, as administered now-a-days, is rather an *incubus* than a buttress to the Church—but so much the worse for the State when the severance takes place. It must come down.

BILLIONS OF BUSHEL!

The enormous harvest predicted for North America during the present year in wheat and other cereals calls attention to the rational use to be made of this blessing. Amid all the newspaper articles and telegraphic dispatches and oracular comments, one looks in vain, alas! for some trace of the consciousness of a higher wisdom than that derived from dollars and cents. There are plenty of calculations as to the prices likely to prevail, the best means of creating "corners," keeping prices up or pulling them down, the effects on farmers' pockets or on foreign markets. The aggregate increment to American wealth from the surplus over average profits has been freely put down at

billions of dollars! Every change of the wind is watched, almost every cloud is scanned, lest nature should upset these elaborate calculations. A tornado, a cyclone, even a quiet noiseless frost, may change all this prognostication of good into lamentations over evil looming in the future. Do our speakers and writers consider how much God has to do with nature?

WHERE TO BESTOW MY GOODS.

In the feverish thirst for wealth, men are verifying the old parable of the Holy Book. "I will pull down my barns and build greater"—that is the idea. How much more wise and fitting would it be if men who hope to profit by Divine blessing of a bountiful harvest, were to busy themselves in making vows—were to keep in mind the providential *it* which dominates all things future. Would that our people generally would emulate the wisdom of Jacob, when he vowed a vow unto the Almighty God, "If the Lord will be with me, then." How many of our people are prepared to say, for instance, "If I make extra profit this year by my crops, for every \$1,000, I will give \$500 to some religious or charitable object! That would seem too much perhaps to give back to God; it would not leave sufficient margin for big barns, for the license self granted to eat, drink and be merry. Yet how wise would such a vow or resolution prove to be, how much good would it do when carried out, how many new blessings would it bring to the liberal giver!

BELSHAZZAR'S MISTAKE

is a very common one. The Babylonian King had Nebuchadnezzar's experience before him, "though thou knewest all this." He had abundance of wine, music and splendour at his banquet, but forgot the God who had provided all these delightful things in nature—"the God in whose hand thy breath is"—gave not glory to the Creator and Giver of all good things. So our farmers and others in this most happy country, with all the good things before them, and all the experience of the past accumulating since Belshazzar's days, evince very scant appreciation of the duty of the hour. Were it otherwise we should presently see a crop of churches, church schools and church parsonages, spring up all over our land in glory and beauty, as well as in plenty corresponding to the Divine liberality; instead of the miserable, beggarly array of empty benches—whole townships without a decent monument of Christian worship, and the wretched makeshifts that we have cumbered with debt. However, let us hope and pray that we have both one and the other—a plentiful harvest in the fields, and a plentiful thanksgiving to the Ruler of earth and sky.

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

QUEBEC.

QUEBEC.—The Rt. Rev. E. H. Bickersteth, D.D., Lord Bishop of Exeter, England, accompanied by Mrs. and Miss Bickersteth, and the Revs. F. K. Aghinby, M.A., Vicar of Christ Church, Victoria street, London, one of His Lordship's examining chaplains, and L. Ryde, arrived on the 22nd August, by the Allan "S.S. Parisian." The Rev. R. Hayes Robinson, Blackheath, London, a noted clergyman, was also a passenger. His Lordship is well known as the author of "The Hymnal Companion," and is as well a noted writer and theologian, besides being a very eloquent preacher. His Lordship had intended to spend Sunday in Quebec and preach in the Cathedral and St. Matthew's, but on arrival received word that his son, the Lord Bishop of Japan, whom he was on the way to visit, had reached Vancouver, B.C., to meet him, and consequently

spent only a few hours in the city and then left for Vancouver. He intends to be away from his diocese about five months altogether, and will return to England via India and the Suez Canal, and thus make a complete tour of the world.

House of Rest.—A movement is on foot among a number of prominent laymen of this diocese to establish a Clergy Home, or House of Rest at Cacouna, P.Q. It is proposed that the House shall be open to clergy from any part of Canada, at a most moderate charge. In addition to the invigorating air, bathing and rest, the clergy would have the advantage of the daily services in the church which is close to the proposed home. Circulars on the subject have been sent out to the clergy, asking their opinion of the idea.

Trinity Church.—The Rev. W. T. Noble, the new incumbent of this city parish, will assume his duties on Sept. 1st. Mr. Noble, who comes from the north of Ireland, was for a short time stationed at Gravenhurst, diocese of Algoma.

The Rt. Rev. the Lord Bishop and his chaplain, Rev. Lennox W. Williams, Rector of St. Matthew's, returned from their long and perilous trip on the Coast of Labrador on the 24th Aug., and remained over at Tadoussac to spend a week or ten days with their friends. The trip was a most pleasant one.

ONTARIO.

MORRISBURG.—On the evening of the 21st inst., the congregation of the parish of St. James assembled in St. James' Hall. The rector, Rev. C. L. Worrell, M.A., who has received the appointment of Professor of English Literature at the Royal Military College at Kingston, being therefore about to sever his connection with this parish, where he has laboured most acceptably for the last seven years, his parishioners desired to signify their sense of his services among them and their regret at his departure—hence the meeting. Mr. C. A. Myers having been called to the chair, Mr. R. H. Bradfield, one of the oldest and most respected members of the congregation, stepped forward, and, after a few hearty and cordial words significant of the respect and esteem of the people for their retiring rector and their good wishes for the future of himself and family, handed to Mr. Worrell a beautiful gold watch. Mrs. J. H. Munroe then read a farewell address to Mrs. Worrell from the ladies of the congregation, and asked her acceptance of a testimonial consisting of two pairs of *portieres* and three pairs of curtains. Short addresses were then made by Mr. L. W. Howard, people's warden, J. P. Whitney, Q.C., M.P.P., rector's warden, and by Messrs. H. G. Weagant and the chairman, all endorsing the words of Mr. Bradfield, expressing in earnest language the regard and esteem of the people for their late rector, and congratulating him on his appointment to the Royal Military College. After a reply from Mr. Worrell, couched in graceful and feeling terms, refreshments were served by the ladies of the Young People's Guild, and the proceedings were brought to a close by the singing of *Auld Lang Syne* by the choir and people combined. The proceedings, including the arrangements for the testimonials, were altogether of an informal and spontaneous nature, and the heartiness and unanimity which were the marked features of the occasion must have been exceedingly gratifying to the Rev. Professor.

TORONTO.

Bishop Strachan School: Successful Pupils.—In the recent examinations for university matriculation which were conducted by the Education Department, the following pupils passed with honours: Miss Emily Moss (head of the school, and winner of the Governor General's Medal): with first class honours in French and second class in English and German; Miss Florence Neelands, with first class honours in Latin; Miss Edith Fausta Jones, and Miss Kate Moore, with second class honours in English. Pupils not attempting the full course for matriculation, are allowed to try the examinations in special subjects. Miss Ethel Gregg passed in everything except mathematics, with first class honours in French and second class in English; Miss Edith Symthe in English History, Geography, French, and German, with second class honours in English; Miss Lillian Caulfield passed in English History and Geography. These results show that the Bishop Strachan School is maintaining its deservedly high reputation. The school re-opens on Wednesday, the 2nd September.

EAST TORONTO.—*St. Saviour's.*—The Sunday school with their teachers and friends enjoyed a very pleasant picnic at the Island Park on Wednesday the 25th August. The day was beautiful, and the scene on the water and park was quite refresh-

ing. A great want was felt in the absence of Mrs. Gammack, who has been confined to bed for some time, and is forbidden by medical advice to engage in further church work for three months.

ROACH'S POINT.—This beautiful summer resort has been fully favoured this season by visitors, both resident and under canvas. What with two new steam yachts owned respectively by Mr. E. B. Osler and Mr. Lacon, and other steamboats passing and calling in, cricket and tennis matches, the place has been very lively.

As regards Christ Church, this year the church has been presented with a handsome organ, the funds for which were kindly collected by the Misses Alice and M. L. Bethune. The missionary in charge has been doing his best to collect funds for a new fence around both parsonage and churchyard, but has only been partially successful. The old fence having been in position some thirty years, is now quite rotten, and one whole side had been completely thrown down by the winter storms: about a hundred dollars more are needed to complete the work.

During the summer the services at Christ Church have had the assistance of the Revs. Messrs. Oliver, of St. Simon's, Nesbitt of Sutton, Kingston of Penetanguishene, Darling of St. Mary Magdalene, and Canon Osler of York Mills. Several ladies through the season have kindly presided at the organ.

ETOBICOKE.—*St. George's.*—The annual business meeting of the Woman's Guild was held on Aug. 19th. The attendance was not large, but made up in interest what it lacked in numbers, and showed itself ready and anxious to do more extended and more vigorous work. The Treasurer's report showed a balance on hand of nearly \$160, and it is hoped this amount will be considerably increased before long. The following officers were elected for the ensuing season: President, Rev. H. O. Tremayne; Vice-President, Miss Lottie Tier; Secretary, Mrs. Jno. Ide; Treasurer, Mrs. Geo. Fleming. Several improvements, small perhaps in themselves, but evidencing an increased interest in the church's welfare, have been made during the last few months. The carriage drive leading up to the church has been widened and nicely gravelled; flower-beds have been laid out in the grounds. A cistern has been sunk and a pump put in for the convenience of those who wish to keep their lots in good order. Inside the church a dossal curtain of crimson telt, with brass pole, has added considerably to the appearance of the chancel.

On their return from their wedding trip, the Rev. H. and Mrs. Tremayne found awaiting them a handsome breakfast set, of 110 pieces, together with two beautiful vases, a gift from the choir, also a nickel urn with spirit lamp from the Guild, tokens of their kindly feelings and wishes.

We have just sustained a severe loss by the sudden death of Mr. Alex. Thompson, who for many years has been a constant attendant at church and a most liberal contributor for all Church work. Quiet and retiring in disposition, he took no conspicuous part in the parochial work, but he was ever ready to aid anything undertaken for the Church's welfare. His place will be hard to fill.

HURON.

BRANTFORD.—*The Outward and Visible Sign Charts.*—On account of many enquiries it is necessary to state that these charts are in press, the work involved being great and unavoidably delayed longer than anticipated. It is expected that they will be completed about Sept. 10th or 15th. Subscribers whose names are sent in from places far and near, from Halifax to Saskatchewan, will have them in their hands in good time for the fall campaign. They will furnish a most interesting way of teaching the Church Catechism.

British and Foreign.

SOUTH AFRICA.—We hear that Bishop Macrorie, of Maritzburg, will, when he returns to England, probably become the Suffragan of the Bishop of Lincoln.

Mlle. Bilescu, the Roumanian lady who lately took the degree of Doctor of Law at Paris with a view of opening a profession to women in her own country, has just been admitted to practice in Bucharest.

The *London Christian* says: "It is reported that no fewer than three priests at the Brompton Oratory have recently returned to the English Church. There seems an increasing tendency among the Eng-

lish clergymen who have gone over to Rometo reconsider their position."

Canon Girdlestone, vicar of St. John's, Downshire Hill, has been elected a Simeon trustee, in place of the late Canon Cadman. The other trustees are the Dean of Canterbury, Prebendary Tate, Archdeacon Richardson, and the Rev. H. C. G. Moule. The trustees have over 100 livings in their gift.

At the Palace Chapel, Llandaff, the Rev. Josiah Thomas, late Calvinistic Methodist minister, and the Rev. Samuel Griffiths, late Independent minister, were admitted by the Bishop into the communion of the Church. Mr. Thomas will work as a lay reader in the parish of Bettwys, and Mr. Griffiths in that of Llangynwyd.

Pundita Ramabai, whose efforts in behalf of the child-widows of India have the sympathy of every one, is having a success in her school at Poona. Twenty-eight widows are being taught. The Ramabai Association in London lately forwarded £2,400 to Pundita Ramabai to pay for the school building.

The historical graveyard and land adjoining the old church of St. Pancras has been thrown open by the St. Pancras vestry and declared free to the public forever. On the introduction of Christianity into England, it was here that one of the earliest churches was built—on the site, it is said, of the present quaint structure.

Tribute is paid to two women by Canon Knox-Little in his latest book just published for criticisms and suggestions,—to his wife, who re-wrote almost the whole of the pages, and to Mrs. Creighton, wife of the Archbishop of Peterborough, "whose constant, though unostentatious efforts to raise the tone of social and domestic life can never be forgotten by those who have known her." The key-note of the book is the great importance which attaches to the structure of home life.

Dr. Maclagan is now to all intents and purposes Archbishop of York. He was 'confirmed' a few days ago, and was sworn a member of the Privy Council on Thursday. Lord Grimthorpe, who not long ago denounced the confirmation of a Bishop as an absurdity, had to be present on the occasion in virtue of his office. A ludicrously ignorant account of the confirmation ceremony appeared in an evening paper which sometimes professes to be specially well-informed on ecclesiastical subjects, in which the Archbishop was said to have been 'duly consecrated.'

The Young Men's Friendly Society has now grown to very large proportions. It numbers 35,500 members, and 610 branches and affiliated societies. The annual *fete* was held at Petersham Park last Saturday week, and there were over 300 entries for the various sports for which prizes were given. Over 650 members sat down to tea in huge tents, after which the Rev. W. S. Carter, M.A., gave an admirable address, full of anecdote, illustrative of the work which young men could do for the Church, and the best means of doing it. The Society enjoys the patronage of every one of the Archbishops and Bishops, and the Bishop of London especially has done much to help its work forward in his diocese.

After undergoing complete restoration during the course of the past twelve years, at a cost of £17,000, the beautiful parish church of SS. Peter and Paul, at Ormskirk, has been formally re-opened. This ancient church, dedicated to SS. Peter and Paul, is a magnificent old building of great historic interest. The Derby Chapel, on the south side of the chancel, has been the burial place of the Earls of Derby for the past 300 years. The remains of James, the brave and martyred earl, who was beheaded for his country, and his heroic countess, who defended Lathom House in its memorable siege, lie here. The oldest part of the church was built A. D. 1068, over 820 years ago. The church is unique in England, having a tower and spire standing side by side.

Last Sunday morning the Archbishop of Canterbury preached in St. Paul's Cathedral to the members of the Ancient Order of Foresters, who hold their annual High Court in London this week. This is the first occasion, we believe, on which such a service has been held in the cathedral. Not a few of the congregation at St. Paul's Cathedral were disappointed to find that the Foresters were not present in their picturesque costumes. The importance of the occasion may, however, be gathered from the fact that the 1200 delegates who listen to the Archbishop of Canterbury's sermon represented

a total membership in the Order of 700,000 men. The capital held by the Order amounts to £4,000,000.

The Bishop of Salisbury, a few days ago, in distributing prizes in Salisbury, made some remarks with regard to Sunday schools which deserve attention. His Lordship declared that in the future Sunday schools would have a more and more important part to play. If the Board schools increased very much, and the power and influence of the Voluntary schools decreased, as in his opinion it was probable they must do, the Sunday schools would become all-important. They would perhaps be, the Bishop solemnly declared, the only opportunity the Church would have of teaching her children her distinctive faith and doctrine. We have already spoken of the importance of this matter, and have urged that something should immediately be done to increase the efficiency of the Sunday-school system of the Church. The matter is a pressing one. If it be shelved now, opportunities may be lost which it will take scores of years to retrieve. The Sunday-school system has within itself infinite possibilities. At present only a minimum of these are being realised.

The *Sanitary Record* has some very practical and sensible observations from the pen of the Rev. C. G. K. Gillespie on 'Clergymen as Sanitarians.' He recommends his brother clergymen systematically to study, so as to make themselves masters of the principles and practice of sanitation. He reminds them that at King's College the theological course for some years included lectures on public health. There are some clergymen who are doing what Mr. Gillespie is himself doing in this matter, and no doubt it would be a great advantage to their parishioners if more of the clergy were to adopt a similar course. Sanitary reform is a question of such paramount importance to the material welfare of the poor, that every clergyman who is able to do so might well give it a little of his time and influence. In saying this we are not forgetful of the heavy burdens laid upon many of the parochial clergy, and the cruelty of increasing them. But this special work might, we think, so to speak, be blended with other duties, so as to achieve much good with little, perhaps no, addition to their present labours.

Where the Garden of Eden was, was discussed by Mr. Rassam, a native of Armenia, at a late meeting of the Victoria Institute, London. He referred to the many theories as to the site of Eden, which such men even as Delitzsch and others had advanced. His theory is that it was nowhere near Southern Mesopotamia, as is commonly supposed, but near Lake Van, in Armenia. He identifies the four rivers as to which there has been so much controversy as the Euphrates, the Tigris (Hiddekel), the great Zab (Pison), and the Gehan (Gihon). These in their modern courses would not correspond to the description in the Bible, but Mr. Rassam urged that volcanic disturbances had considerably altered the country about Lake Van. He gave many curious reasons based on local philological research for believing that Abraham, Laban, Job, and Balaam were Arameans, and had no connection with Mesopotamia, and geological reasons for supposing that the Land of Havilah—where, we are told, was gold, bdellium and the onyx stone—was the country of the Upper Zab. The bdellium, he thinks, was a kind of gum which is still collected in the locality and sent to Mosul for sale as a sweetmeat.

The Church has been much abused by our friends in Wales who differ from us, but we do not remember having previously noticed among the charges brought against it that it buys its adherents! A Welsh Nonconformist minister is now, however, reported to have made the assertion. He is represented to have declared that the Church in Wales is proselytising in every direction, and this remarkable admission was accompanied by the statement that bribes are offered to all sorts and conditions of men to join 'the State Church, and so improve its position against the day of reckoning.' After the repeated assertions that the Church in Wales is hated by the people and losing ground, it is curious to find it charged with proselytising in every direction. Presumably we are meant to infer that the success of its efforts is owing to the springs of worldly self-interest in the converts more than to the force of their convictions, but, if so, it is strange that anybody should regret the loss of such backsliders or deplore their secession as an evil which has to be counteracted. They cannot surely be counted as worth much to Nonconformity in the day of battle, and it would surely be better without such followers, and even might be excused a feeling of gladness at being rid of them. It is the knowledge that the Church in Wales progresses despite all the efforts to hinder it, that gives rise to such false and wicked allegations. Obligated to acknowledge that it advances,

its foes are driven to such inventions as those to explain away its increased hold on the people's affections.

The Bishop of Bathurst, recently preaching at a Masonic service, said he believed much good was done by these services; not merely were masons largely benefited, but he believed the congregation generally received important teachings. He said persons who were ignorant of the manner in which such services were conducted might perhaps cavil at them, but he never yet had met with a person who had been present and taken a part in them who did not realise their value. Masonry was gradually becoming a great power in this country, and no wonder that it was so, because it taught such grand truths, and upheld so strongly, as it always had done, the belief in a Supreme Being—the ever living God. He went on to speak of those principles which were inculcated in every Lodge, brotherly love, relief, and truth, and showed how prudence, temperance, fortitude, and justice were insisted upon. Each Mason was bound to act upon the square. Speaking then of Christianity, he showed how Christians had a still more sacred deposit of truth to maintain, namely, the faith of the blessed Gospel. He pointed out how Masonry was to a great extent an exclusive society, which Christianity was not, if it truly recognised the teaching of its Great Head. Masons were loyal, too, to their Queen and country. Christians must be ever loyal to the King of Kings and Lord of Lords. Masonry had to do with this life, and a grand brotherhood it was. Rightly carried out, it helped men to live just and upright lives; but Christianity was essential not merely to this life, but to that which was beyond the grave.

INDIA.—The *Indian Churchman* says that the following collection of figures in connexion with the opium trade is curious. The number of licensed sellers of opium in India is officially given as 8,931 in 1888 and 10,417 in 1891, while almost at the same time it is officially stated that the Government is trying to reduce the consumption (this statement probably refers to the whole trade, foreign and internal). One of the writers in a certain West of India publication says that the Government reports probably do not show one hundredth part of the opium consumed in India (he may mean that the reports do not touch upon the consumption in the native states). An Anglo-Indian authority, writing some little time ago, stated that the Chinese consumers amounted to two-thirds of one per cent. of the people—that is, rather under three millions. A petition from the Pekin Anti-Opium Society says that six in ten of the people are opium-smokers. An estimate, contained in a West of India publication, that twenty millions of the Chinese are victims of opium-smoking, is declared, in an editorial note, to be a very low one.

The Rev. John Henry Hopkins, D.D., departed this life on Thursday, August 13, 1891, at the summer residence, near Hudson, N. Y., of Dr. E. D. Ferguson, of Troy, in his seventy-first year.

He was born in Pittsburg, Pa., Oct. 28, 1820, where his father, afterwards Bishop of Vermont, was a lawyer. The family moved to Cambridge, Mass., in 1831, and thence to Burlington, Vt., in 1852. Dr. Hopkins was educated in his father's house and was graduated from the University of Vermont, Burlington, in 1839. He was tutor in the family of Bishop Elliott, at Savannah, Ga., from 1842 to 1844, and having subsequently entered the General Theological Seminary, was graduated therefrom and ordered deacon in the year 1850. In February, 1853, he founded "The Church Journal," and continued its editor and proprietor until May, 1868. He was the earnest advocate of small dioceses and was greatly interested in the erection of the diocese of Pittsburg in 1865, and of the dioceses of Albany and Long Island in 1868. In 1867 he accompanied his father, the then presiding Bishop of the Church in the United States, to the first Lambeth Conference, as his chaplain. In the year 1872 he was ordained to priesthood and entered upon the rectorship of Trinity church, Plattsburg, N. Y., which he held for four years. In the year 1876 he accepted the rectorship of Christ church, Williamsport, Pa., and held the same for eleven years. In 1873 Racine College gave him the honorary degree of Doctor of Divinity, and on the death of the Rev. Prof. G. W. Dean, the Alumni of the General Theological Seminary elected him by a very large majority as his successor in the Chair of the Evidences of Revealed Religion, an honour which was appreciated by him as one of the greatest he had ever received.

He was the author of many pamphlets and review articles, and published the life of his father (1868); "The Canticles Noted" (1866); "Carols, Hymns and Songs" (4th edition, 1887), and "Poems by the Wayside" (1888). He also edited his father's book, "The Pope not the Antichrist" (1863); "The Col-

lected Works of Milo Mahan" with a memoir (3 vols., 1875), and "The Great Hymns of the Church," by Bishop Young of Florida (1887).

Within the last year he had written much for the *Church Review*. His power and versatility were shown in his success as preacher, journalist, author, hymn writer, scientific musician, architect and artist with the pencil. He wrote many hymns and carols, which are sung in America and England, one carol, "We Three Kings of Orient Are," having enjoyed a very wide popularity.

Mission Notes.

AFRICA.—A very interesting report has been received from Bishop Ferguson of the Easter services in St. Mark's Church, Cape Palmas. The joy bells began ringing two hours before sun rise. While it was still bright moonlight, the students from the Hoffman Institute and the boys from the high school, over 100 in all, several miles away, came in procession to the church. These were met by a long column of girls from the orphan asylum, Cape Palmas. The service began while it was "still dark"; the pews being rapidly filled until all available space was occupied, the church presenting a beautiful appearance in its Easter dress of palm branches, ferns and flowers in great variety. At the close of the Morning Prayer, seven persons were confirmed, the Bishop making an address, reminding them of the importance of the step they were about to take. At half-past ten o'clock the second service was held, when the church was again filled to overflowing. Touching this the Bishop writes: "An ordination gave great interest to the occasion. The Rev. T. C. Brownell Galba was ordained Priest. The Rev. M. P. Keda Valentine, superintendent of Cuttington Station, preached the sermon for the occasion and acted as presenter. He and the Rev. H. C. Nyema Merriam, superintendent of Hoffman Station, assisted in the laying on of hands. The Rev. Mr. Galba is a native African belonging to the Gedebo tribe, and one of the first converts from heathenism in the mission. He is far advanced in age, but is still quite active. I have recently appointed him a travelling missionary. When I say that we have five clergymen in Priest's Orders, including the three above named, who have been brought from rank heathenism, besides a number of catechists and teachers, and candidates for Holy Orders, all will perceive that we have cause for devout gratitude to God for His blessing on the work. Nor only in regard to these men who are to take the lead in the work; when we consider the number of Christian followers we have an evident token that the leaven is spreading. There were 128 persons at the Lord's Table at this service. I am writing only about one of our stations, St. Mark's Parish, Harper. Here we have indeed the largest congregation, but there are several other regularly organized parishes, besides a number of smaller stations and preaching places scattered among the heathen. The Sunday-school shared in the Easter festival at half-past two p.m."

CHINA.—The Rev. Mr. Sowerby, writing from I-chang, says: "Chung King is now opened to foreign trade, though not yet to steamers, and this port of I-chang is expected to become far more important than it has been. The Bishop and Mr. Locke clearly see the importance of the place as a station, and how it can soon become a centre of successful work." After writing as above, Mr. Sowerby visited his station at Sha-sze, and says of his visit: "I was not expected, but found the little chapel full and the people at evening prayers. I stayed eight days and baptized two men, four women, three boys and a little infant, making ten in all, and a total of fifty-eight baptisms at Sha-sze. I was well received, both by our Church members and others friendly to the mission. A gentleman who is now in the custom house, but three years ago was a mandarin, invited me to his house and entertained me. Also, among the well-to-do merchants several came to see me, others entertained me. On the whole the work is in as good condition as it has ever been, and shows great promise."

The *Herald of Mission News* says: "The Samoan group of islands have a Christian population of 80,000. In the largest of the islands there are not fifty families that fail to observe family worship. Last year, besides supporting the Gospel at home, they sent a thank-offering, as their custom is, of £1,800 to the parent missionary society of London, to help to carry the good news farther on. When a church member dies, they still keep his name on the books, and put a mark after it, denoting a word-picture which means: 'We cannot think of him as dead either to us or to the work. We shall give a contribution in his name, that the cause may not suffer by his removal hence.' We don't know if the tide of evotion and liberality has reached as high a watermark anywhere the wide world over."

PROSPECTIVE OKLAHOMA.—A government commission consisting of ex-Gov. Jerome, of Michigan, Hon. Warren G. Sayre, of Indiana, and Hon. A. B. Wilson, of Arkansas, have been engaged for months negotiating with several tribes of Indians on the borders of Oklahoma, looking toward the opening of the surrounding lands to white settlement. The prospect for an early opening is very flattering. In fact, with several of the tribes, the arrangement is so far perfected that there remains only the ratification of the treaties by Congress, and bills are before both houses, and have been reported favourably by the committees. After the Indians have taken their lands in severalty, there will be from 10,000,000 to 12,000,000 acres to be taken by white settlers. These lands are the Cherokee Outlet on the north, 6,000,000 acres; the Iowa, Sac and Fox, Kickapoo, and Pottawatomie reservations on the east, 250,000 acres; the Cheyenne and Arapahoe country on the west, and the Kiowa, Apache, and Wichita reservations in the southwest, which together with the disputed Greer county, of Texas, make about 6,000,000 acres additional. This, in all probability, will be Oklahoma of the near future, containing within its borders the material possibilities of a grand commonwealth. Beyond these borders there are other lands which will be annexed in process of time. These are now held and occupied limitedly by such tribes as the Poncas, Otoes, Pawnees, Kaws, and Osages. Some think the whole Indian Territory will become the State of Oklahoma. My own judgment is that two States will be built up in this fair southern territory, one of which will be the possession of the five civilized tribes.—*Rev. J. H. Parker, in the Home Missionary.*

Correspondence.

All Letters containing personal allusions will appear over the signature of the writer.

We do not hold ourselves responsible for the opinions of our correspondents.

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

Where are Plans?

SIR,—Will you kindly allow me space in your valuable columns to ask the congregation in the diocese of Niagara which has the plans of St. Paul's Church, Fort Erie, to be kind enough to send them to me. The congregation here purpose erecting a new church, and would like to examine the plans of the Fort Erie church. I shall return the plans as soon as possible, and will be very thankful for the use of them.

JAMES ARDILL.

St. James Parsonage, Merrittton, Aug. 24th, 1891.

Rev. F. Huntingdon Mission.

SIR,—The Reverend F. Huntingdon, of New York, intends to hold a mission in Charlottetown, Sept. 19th to 29th. Would you kindly make known through the medium of your paper, that I shall be glad to accommodate a limited number of clergy with board and lodging free of charge for that time, if they wish to attend, and also get them half fare tickets on the P. E. I. Railway and steamers; the return fare from Point DuChene to Charlottetown would thus be three dollars. Early applications are desirable.

JAMES SIMPSON.

Priest Incumbent St. Peter's Church, Charlottetown, P.E.I., Aug. 21st, 1891.

Clergy House of Rest.

SIR,—A number of Church people, who are in the habit of coming yearly to Cacouna, P.Q., for the summer months, have held several meetings at the house of Com. Gen. Irvine, C.B., C.M.G., under the presidency of the Lord Bishop of Niagara, with the object of establishing a Clergy House of Rest for the Ecclesiastical Province of Canada. They have in view the purchase of property adjoining the church grounds, which has on it a house of 12 or 14 bedrooms, and is considered in good repair, and well adapted for the required purpose. The property can be bought for the sum of \$850, which, considering the area and the buildings on it, and its locality, is considered a reasonable sum. It is hoped that Church people generally will interest themselves in the movement, and assist the funds required for the purchase of such an institution. In the event of the purchase of the property, ladies, who generously offered their services, have been appointed to undertake the furnishing and the management of the house. It is proposed that the cost of board and lodging for each clergyman should not exceed 50c. per diem. It is hoped that this will enable many a

clergyman much in want of rest and recreation to avail himself of the advantages such a house could offer. In addition to the invigorating air of Cacouna, the sea bathing, boating, rest, and the meeting of the brethren in the ministry, etc., the clergy would have the advantage of the daily services in the church, which is in close proximity to the proposed House of Rest. The sum of \$555 has already been promised towards the purchasing of the property. It is estimated that the furnishing and the necessary repairs will cost \$800. Any further information would be gladly given by the secretary, addressed Rev. R. H. Cole, Quebec, P.Q.

Want to be Enlightened.

SIR,—Happening to be in Toronto not long since, I strayed into the nearest church, where the services were somewhat different from what I had been always accustomed to, the reason for which I with others am anxious to ascertain. I noticed the parson and choristers make from time to time obedience before the altar, which was approached by a flight of steps. Now what I want to know is, what were they bowing to? What was the special object of their worship there? Was it Christ? If so, was it His humanity? Was it His presence as God? Will some one of those gentlemen who practise the like explain what they are bowing to, for it cannot be the table or altar, call it which you will. Should I be enlightened or set right upon this point, I might make some further inquiries.

OLD FASHIONED.

Bishop Ryle and his Critics.

SIR,—By this evening's post I received the *Guardian* of the 12th Aug. from England, and the *CANADIAN CHURCHMAN* of the 20th Aug. I read the latter first, concluding with Mr. Wicksteed's letter. I then opened the *Guardian*, and the first thing that caught my eye was the following paragraph: "At an influential Roman Catholic Conference in Wigan last Saturday week, Father Powell proved, by figures which he declared there was no gainsaying, that 'never since Elizabeth ascended the throne, had the prospects of the (Roman) Catholic Church been darker in England. In most parts of the country the Church (i.e., the Romanists), was not only losing members relatively, but absolutely. Liverpool was the only diocese in the country which shows an increase of Catholics, and even there not proportionately to the increase of population.—*The Record.*" The unproven opinion of Bishop Ryle of Liverpool, quoted by Mr. Wicksteed, is of no value whatever compared with this statistical statement of a Roman Catholic priest. It is only in the Roman Diocese of Liverpool (i.e., Bishop Ryle's Diocese as well) that the Roman Catholics can show an increase in numbers! Such a fact is worthy of deep reflection. It would be interesting to know what Bishop Ryle thinks about the far more frequently occurring sin of the schismatic secession of Church people to dissent. We hear much said about a few perverts to Romanism, but nothing about the far more numerous but equally wrong desertions from the Church. The vast majority of the perverts of Rome were originally educated in Bishop Ryle's school of thought, even such men as Newman, Manning, Faber, Wilberforce, etc. No wonder Bishop Ryle feels some alarm. But he should attribute effects to their true causes and not cry "wolf" when there is no wolf.

C. B. MAYNE.

Why so many Leave the Church.

SIR—I have been for many years a resident of this province, and have for some time been very sorry to see a large number of people leaving the Church of England. Many of the most zealous among the Methodists and others belonged originally to our Church, and I am sure there is some defect in our organization which needs to be remedied in order to prevent such loss.

Having had good opportunities of observation in rural districts, I have come to the conclusion that one great cause of this trouble is that there is no adequate provision for carrying on Church services in thinly settled districts. If there are but very few Methodists, they will organize themselves into congregations, classes, &c., and choose local men to lead them in public worship until they are able to support a regular minister. Our people never think of doing such a thing; they are ashamed or afraid of seeming presumptuous, and do nothing. The Church does nothing until the population has so much increased that a building can be erected, and a minister maintained. In the meantime, many of our people, rather than absent themselves from church, have joined congregations started by their neighbours of different denominations. Is there no way of preventing this? Cannot able ministers be appointed to stir up our people among new settlers, or in sparsely-populated districts, and organize among

them regular services to be conducted by the best laymen available there, and train them to help themselves? This would require clergymen of good standing and ability, and such men should be at least as well supported as they would be as rectors of parishes. I shall be glad to be informed whether there is any way provided for carrying on such work. It is a question of utilizing internal energy, instead of imposing everything from without.

CHURCHMAN.

"Indian Homes."

SIR,—I have read with regret the letter of the Rev. E. F. Wilson in one of your recent issues. I feel sorry that so good a work should be in such financial straits in a country undoubtedly able to discharge her responsibilities. I am sorry also that the name of any society should be a hindrance to its working, but I fail to see that such is the case. Therefore no one in my opinion need waste time over that grievance, particularly where there is a far more real one to be met with. If the Homes under Mr. Wilson's care are likely to be closed or even crippled for want of funds to carry on their work, that in my opinion is far more grievous than the name of any society, however misleading it may be.

On the other hand, it is not satisfactory, to say the least of it, to have schools of this kind carried on independent of and side by side with the Church society or societies whose objects cover or ought to cover the ground which they occupy. But it is still more unsatisfactory to have such societies exist and ignore their responsibility.

Mr. Wilson proposes to hand over his schools to the Domestic and Foreign Mission Society of Canada. That is not at all necessary, but if they are taken over by the society, let it be on the understanding that they are to be afterwards handed over to the control of the various Diocesan Synods or Executive Committees of the Dioceses in which they are located. That would be nearer to where the responsibility lies, for any one man to have to shoulder such a huge burden of responsibility is unjust, and a reproach to the Christian missionary spirit of Church people in Canada. It is no argument to say that Mr. Wilson over does his work, so long as he is left to himself, as he is now; he works on lines which his own honest convictions consider the true ones. If his plan is faulty, take Mr. Wilson and his plan into hand, and correct the one and teach the other, but at present I fail to see who is to teach a man of 20 years experience. His schools have proved themselves a success, that is enough for the present. How to continue and extend them is our problem now; I would therefore like to see the Church as a whole, through her Domestic and Foreign Mission Society, taking over the schools and managing them through the machinery already on hand in the several dioceses in which they are. Mr. Wilson should be retained as superintendent of them all, and to visit Ontario and elsewhere periodically on behalf of the society and the schools. This would awaken the minds of the people and instil confidence. The fact that Mr. Wilson has called to his aid committees in each locality to overlook the management of the schools, is to my mind a sufficient guarantee that his present offer is made with a view to its acceptance. I believe that if accepted, the schools will soon be flourishing again, and a wide extension possible.

I am sorry to trouble you at such length, but if a word from me, after five years study of Indians and their children, can be of service to the children's cause, which is the cause of the Church, and every patriotic Canadian, why should I be silent? I have a school under my care which does more to elevate and Christianize than all other agencies combined. If my school were on a similar footing and plan to the Homes under discussion, the work would be better still. The Church ought to have such home at Touchwood, but we must wait for funds. In the meantime boys and girls are growing to be men and women and getting out of the reach of one of the most powerful agencies for their spiritual and temporal good. Does the Church in Canada realize this! It is as if a large boat full of blind persons were entering the rapids of the Niagara in the presence of a life boat crew who spent their time wrangling over the name of their life boat, and because she is named the Lake Erie, concluding that she cannot save the unfortunate blind boatmen of the Niagara, though she is within hail.

OWEN OWENS.

St. Luke's Mission, Touchwood, August 14, 1891.

Notes and Queries.

SIR.—What is the best course for our clergy to follow when they are asked to officiate at funerals of unbaptised, or excommunicate, or suicides? Infants often die unbaptised, in our want of discipline excommunicated persons are seldom met with, but suicides are unfortunately not uncommon. What then is our best practical rule? P.

Ans.—All the clergy must recognise the practical difficulty, and each one probably gets over or round about it in his own way. In our wide dioceses one must generally act for himself, as consultation with Bishop or neighbour is out of the question. One can scarcely lay down any hard and fast rule, as so much depends upon circumstances, and the services of the Church are more for the living than the dead. In the first place, then, it may be noticed that the clergyman is only forbidden to use *the office ensuing*, outside that office he is at liberty, and may use his discretion. In the second place, both common sense and charity must be large factors in our working a parish, and especially in the colonial Church, where there is such a mixed population.

It is possibly no real hardship that we may not use the office for unbaptised infants, as its appropriateness for even baptised infants admits of a doubt when we think of one office being appointed for the infant a day old and for the patriarch of four score years. There is nothing to prevent one's compiling a more suitable service from and on the lines of the Prayer Book; it will generally be more appreciated, though the clergyman does not perpetrate the folly of extemporising his prayers. The American office only withholds the office from "unbaptised adults," and tacitly allows it for the infants. Again, as regards *suicides*, some clergy take refuge in the plea of charity, supposing that such an one must have been insane; or the verdict at the coroner's inquest may be to that effect, "temporary insanity." It is seldom that the verdict is of *felo de se*, and even then there may be extenuating circumstances. But it is worthy of note that the rubric has no allusion to *insanity*, and its terminology is exact and absolute. The spirit also of the Church's teaching and sentiment corroborates the rubric, and a stigma will always rest on the suicide. But again, the Church does not forbid our using a simple and appropriate service on the ancient lines. The reserving the Burial Service for those "who die in the Lord" gives them their due honour, and the giving the others an appropriate Church-like service does not wound the feelings that are already sore from the sad event, while yet it relieves the usual service from a sense of unreality.

Sunday School Lesson.

15th Sunday after Trinity. Sept. 6, 1891.

THE COMMUNION.

It must strike all thoughtful persons as a significant fact that both in the Jewish and in the Christian Church, one of the chief acts of public worship should be associated with one of the commonest and most necessary actions of our lives, namely, eating and drinking.

When Almighty God wrought the great deliverance of the Jews from bondage in the land of Egypt, he instituted the Feast of the Passover, which was appointed to be celebrated for seven days every year. (Lev. xxiii. 41.) And when He wrought the still greater deliverance of humanity from the bondage of sin, He also, through His Son, Who was both the Priest and the Victim, instituted the Holy Communion "for a perpetual memory of His precious death." St. Paul says, "Christ our Passover is sacrificed for us, therefore let us keep the feast." (1 Cor. v. 6.)

When our Lord instituted the Holy Communion, He took the bread into His hands, brake it, and gave it to His disciples saying, "take, eat, this is my Body." So also when He gave them of the wine to drink, He declared, "This is my Blood of the New Testament." What our Lord did when on earth, that He now does through His ministers, (His "ambassadors") as St. Paul calls them. (2 Cor. v. 20.) See *Prayer of Consecration*.

But though Christ makes use of men of like passions and infirmities with ourselves to administer this Sacrament, we must always remember that we should receive it as though Jesus Christ were Himself present and giving it into our hands, as He did to His disciples at its institution. Therefore we cannot receive the Sacrament as a common meal: for, though we ought not to eat even our daily bread without thankfulness to God, yet when we come to eat of this Bread and drink of this Wine we must always remember that we do so, not for refreshment of our bodies, but the strengthening of our souls, and as an act of religious worship.

The Church of England has therefore thought the most appropriate attitude to receive this Holy Sacrament is on our knees, "for a signification of our humble and grateful acknowledgment of the benefits of Christ therein given to all worthy receivers, and for the avoiding of profanation and disorder." (See *Rubric at the end of the Communion Office*;) but by this kneeling, "it is not intended that any adoration is to be offered to the sacramental Bread and Wine, nor unto any corporal presence of Christ's natural Flesh and Blood." (*ib.*)

The Administration. The words used in the administration have varied from time to time. In the Prayer-Book of 1549, following ante-Reformation usage, the words employed ended at the word "life." In 1552 these words were omitted, and the latter part of each clause, viz., "Take, eat, etc." and "Drink this, etc.," were substituted for it. Since 1559 both clauses have been combined as they now appear in the Prayer-Book, thereby expressing in the first part of the clause God's part, and in the latter words of clause, man's part, in the ordinance.

According to the rubric preceding the words for the administration of the Sacramental Bread, the Bread and the Cup are to be delivered into the "hands" of the communicants. The Rubric gives express directions as to how they are to be received by the communicant, it being left to each person's sense of what is reverent and seemly, in what manner he shall receive them. Some persons receive the Bread between the finger and thumb of the right hand. By the latter mode there is less likelihood of letting crumbs fall upon the floor. So also in receiving the cup, some people receive it with both hands, and the latter seems the better and more reverent way. These are trifles, but they deserve attention, in order that we may not be guilty even of any seeming irreverence when engaged in so solemn a service. Perhaps the best test for our behaviour is to ask ourselves how we should act if Christ Himself were giving us the Sacrament, and act accordingly. Following this rule we shall be careful not to incommode others by crowding up the passages to the holy table so as not to interfere with other communicants returning to their seats; but we shall in all things endeavour, so far as in us lies, to second the clergyman so that everything may be done "decently and in order."

The meaning and blessing of Communion. We must remember that the Bread and Wine are the "outward and visible signs" of "the inward and spiritual grace" which is conveyed to our souls by the right reception of the Sacrament; and that though we may receive the outward and visible signs into our mouths, we may nevertheless not receive the "inward and spiritual grace"; for there is such a thing as "eating and drinking unworthily, not considering the Lord's Body." (See *third Exhortation*, and 1 Cor. xi. 29.) If, therefore, we would receive the benefit of the Sacrament, we must be careful to receive it aright. We shall ask ourselves, Do we truly and earnestly love God, and believe in His promise? If so, we shall keep His commandments, we shall not only love Him, but we shall love our neighbours also, for that is one of His commandments—and if we love our neighbours we shall not only not injure, cheat, or defraud them in any way, but shall do them all the good we can. We shall preserve our own bodies in purity and soberness, for we shall realize that they are the temples of the Holy Ghost. The third Exhortation tells us that we shall "dwell in Christ and Christ in us." (See St. John vi. 56.) We may not be able to grasp all that this means, but we may be sure that the more we strive to be like Christ in all our thoughts, words, and deeds, the more we shall realize this indwelling. But though in our honest examination of our lives we shall often find that we have failed (See *Collect* for to-day), yet we must not merely on that account refrain from Communion: if we are heartily sorry for our sins, and steadfastly purpose amendment, and believe the Gospel, we should in the Holy Communion seek for that spiritual strength to help us keep our good resolutions. So long as we can say from the bottom of our hearts, "God be merciful to me a sinner for Jesus Christ's sake," however great our sins may be in our own sight, let us in faith draw near to the Holy Communion.

The Little Lad's Answer.

Our little lad came in one day
With dusty shoes and tired feet;
His playtime had been hard and long
Out in the summer's noontide heat.
"I'm glad I'm home," he cried, and hung
His torn straw hat up in the hall,
While in the corner by the door
He put away his bat and ball.

"I wonder why," his aunty said,
"This little lad always comes here
When there are many other homes,
As nice as this and quite as near?"
He stood a moment deep in thought,
Then with the love light in his eye,
He pointed where his mother sat,
And said, "She lives here; that is why!"

With beaming face the mother heard:
Her mother-heart was very glad.
A true, sweet answer he had given—
That thoughtful, loving little lad.
And well I know that hosts of lads
Are just as loving, true and dear;
That they would answer as he did:
"Tis home, for mother's living here."

Family Reading.

Fifteenth Sunday after Trinity.

TRUTH.

Two shipwrights were at work upon a fine large vessel. As they sawed away at a piece of timber, they found that a small bit of it was worn eaten and rotten. "Better not use that piece, Bill," "Nonsense, Jack, what does it matter? It's only a little bit gone; nobody will see it." So the timber was put in, and a bolt was put through the rotten part, fastening it to the sound timbers above.

In due course the ship was finished and launched, and then she started on her first voyage. Many passengers were on board, and there was a valuable cargo in her hold. At first the voyage was prosperous; by and by there came on a furious storm; the waves, mountains high, thundered against her and broke over her; her timbers creaked and groaned as she pitched and rolled. At last she sprung a leak. Why? Because of the rotten timber. And so that noble ship goes down into the waves, and hundreds of valuable lives were lost, while only a few men escape to tell the tale. One rotten bit of wood has ruined that fine ship.

Why have I told you this story? Because there's a sin which utterly spoils and ruins an otherwise fine character—a sin that is just as fatal to it as that rotten timber was fatal to the ship. What is it? A want of truth.

If a lad has other good qualities, and isn't truthful, somehow things don't seem sound with him. Some time or other he is sure to break down. But an absolutely truthful person is sound all through. You can trust him completely and entirely. If he is true, other things are pretty sure to be right with him.

Let us think to-day of some of the different ways in which people fail in truth; for there isn't only one way, but a good many ways.

One thing is quite certain—you don't become untruthful all at once. It is untruth in little things that leads on to untruth in great things. Try and remember that a lie about even a little thing is a sin.

Here is a boy who is bright and quick and ready. Those are good qualities, and perhaps sometimes he is a little too ready. Words are apt to slip out of his mouth which are not quite true. "What time did you come in last night, Edward?"

Edward's ears are greeted by this question one morning. He knows it was a quarter to ten when he came in, for he happened just then to hear a neighbouring clock strike. But he thinks it "won't do" to say that, for he knows his master doesn't like his being out after half-past nine. "But what does a quarter of an hour signify?"

All this passes very rapidly through his mind, so rapidly that he manages to answer without hesitation,

"I don't know exactly what time it was, sir."

The master believes him, and resolves to say no more about it, knowing he was in his room at ten o'clock. So the matter drops, and Edward rejoices. He wasn't going to get himself into a scrape. Perhaps the whole thing soon passes out of his mind.

But alas! alas! what has he really done? *He has told a lie.* "A lie!" you exclaim; "surely it was scarcely that. He only said he didn't know exactly what time it was. That wasn't a downright lie."

My dear lad, if I were you I should not make this sort of distinction. It is dangerous. To say you don't know when you do is nothing less than a lie. It is such a fatal habit to shuffle, to slip into saying, "I don't know." So never begin it. It is the little rotten bit that will spoil your character. Get rid of it at once. Be a brave, truthful boy, and if you are ever placed as Edward was, say exactly what happened. "It must have been a quarter to ten, for I heard the clock strike."

Never mind if it tells against yourself; never mind the fact that your master is a hasty man, and that he will very likely be sharp and stern about an act of disobedience; never mind if only you have crushed down that dangerous sin, lying.

That is the main thing. And so, at any rate, you are sure that your character is not getting undermined. You are saved from *that*. And you have also tried (and this is a blessed thought) to draw nearer to Him Who is the God of Truth!

"There shall no deceitful person dwell in My house; he that telleth lies shall not tarry in My sight."

When you next read that verse in the Psalms, on the nineteenth evening of the month, a happy, peaceful feeling comes into your heart. You are not afraid to look back, things are all right and sound with you; there is no sham or rottenness.

Why do people tell lies in the sort of way we have been thinking about? Because they are afraid. Yes, that's it. Afraid of something—a scolding, a punishment, not being allowed liberty another time, being thought heedless, careless, or forgetful. They are afraid of some one of these things, and so to avoid it a lie is told.

Now why need they be afraid? It is cowardly. Suppose you do wrong. Well, bear the consequences like a man; they won't really hurt you; they won't leave any bad effect behind. Once over, the scolding or punishment is over. But a lie—oh! I can't speak too strongly of the harm it does to the whole character. It taints and corrupts it, and that is very terrible! And what is even more—a lie is never over and done with; it goes on into eternity. After telling a lie, a person is never quite so fit as he was before for the presence of God. The sin is, we trust, forgiven and washed away, but its effect never quite goes.

Oh, think of this before the false words slip out of your mouth. When you are tempted, call out for help; say, "Save me, O Lord, from this deadly sin."

I believe that expression "a white lie" is an invention of Satan. How can a lie ever be white? If it is a lie at all it must be black. "I told a white lie" is sometimes said as a sort of a joke. Well, it is a dangerous kind of joke. For lying is a sin, and sin is always black, and never white.

"Lord, I pray Thee to give me truth in the inward parts. Help me to be true in thought, word, and deed, for Thou art the God Who lovest truth. Amen."

Home and Friends.

There's a power to make each hour
As sweet as heaven designed it;
Nor need we roam, to bring it home,
Though few there be that find it.
We seek too high for things close by,
And lose what nature gave us;
For life hath here no charms so dear
As home and friends around us.

We oft destroy the present joy,
And future hopes, nor praise them,
While flowers as sweet bloom at our feet,
If we'd but stoop to raise them.
For things so fair still greater are
When youth's bright spell hath bound us;
But soon we're taught that earth has naught
Like home and friends around us.

The friends that speed in time of need,
When hope's last reed is shaken,
Do show us still that, come what will,
We are not quite forsaken.
Though all were night, if but the light
From friendship's altar crowned us,
'Twould prove the bliss that earth was this—
Our home and friends around us.

A Trial of Faith.

In Southern India there is a famous Mission which has the name of Nazareth. In one of the villages in this Mission, called Kuttialakan, several people have lately been converted from heathenism. One of them is a man named Gurubatham, and this what the native priest says about him:—He is one of the five hundred people who were baptized in 1889. He can read well, is fond of singing Christian songs, and is very regular in his attendance at church. Whether the catechist is present or not, this man never omits going to prayer at the usual times. Some five or six years ago his wife bore him a son, and then she died. Recently this little boy fell sick, and was at the point of death. The father sought a Christian doctor to give medicine, but none could be found, so he got a doctor who was not a Christian. This man gave

medicine, but it had no effect, and the boy grew worse. Then the doctor said, "I have tried my best, but it is no use; there is something wanting. If that effect be remedied, then only the doctor's medicines will take effect." He did not say this to the father, but to the relatives, because that the father would not listen to his proposals. Then they asked what it was that was wanting. He said, "The god whom this man formerly worshipped is now neglected and must be propitiated. This is what is wanting." The relatives were afraid to tell the father what the doctor said, so he went away, saying that he would return the next morning, and when he came the boy was very bad, and seemed about to die at once.

Then the doctor said to the relatives, "In the night I saw a vision. The former god came and said, 'This man has stopped the sacrifices which he used to make to me, therefore I am going to strike his son with one blow, and take him away.' I begged him not to do so. Then the god said, 'Let him now pay me; half a rupee, as he used to before.' But I said, 'He will not do so, as he has gone to another religion.' Then the god said, 'Well, you must get the money and spend it on an offering for me the man can remain in that religion, but simply pay the offering through you.' Therefore now give the half rupee, and promise an oath to give it yearly, and I will recover the child of his sickness." The relatives, who were all heathens, agreed to this proposition of the doctor's, but the father was not in the house. They said, "Anything is better than that the child should die." Then the doctor brought the medicine and laid it there ready to give; the only thing lacking was for the father to take the oath to give the yearly offering to the god. The father soon came in and looked at the child, and when he saw that he was dying, and suffering great pain, he sat down full of grief.

At last one of them arose and said what they proposed, and a greater sadness fell upon the father than even that caused by the illness of his only son. After a little time he said, "Though my son die I will not agree to this." But the relatives became vehement in their demands, and said, "Which is the more important, half a rupee or your son's life! Therefore you must give the money, and save your child's life." Then the father got up to leave their company and to avoid this great temptation, but they seized him and said, "We will not let you go; say only one word, 'I promise.' We will pay this money." He said, "I will not promise, nor shall you give money to the god."

The doctor thinking it was a matter of money, said, "Give a quarter of a rupee only, and I will make it all right." As the father still refused, they brought a quarter rupee and forced it into his hand, and told him to give this to the doctor. Then he went into the house, where he had got a small church money-box; this he took and brought out before his relatives, and he stood up before them all and said, "The God whom I worship now is the one true God. It is in His hand to give my son's life." Having said this he prayed, "Jesus Christ, if it be Thy will Thou canst give life to my son. I will never offer to devils. This offering I make to Thee." So saying he put the offering into the box.

After this he commanded them to take away all the medicine prepared for his son and said, "I will have no such doctor in my house," and he drove him away. He also told his relatives not to speak to him about any heathen practices. Then the father sent for the catechist and they prayed together. Thus they did all through the night. In the morning they looked at the boy; his sickness was gone and he was sleeping peacefully. Then the father went to the church and returned thanks, and showed the people what great things God had done for him.

—Many of us have to lament not so much a want of opportunities in life as our unreadiness for them as they come; and "it might have been" is oftener the language of our hearts than complaining words. God sends us "flax," but our "spindle and distaff" are out of repair.

For the Aged.

Fear not, though dark clouds may gather
Round the setting sun,
Though rough tempests thou must weather
Ere the haven's won!
Fear not storms and angry seas,
Catch God's Spirit in the breeze,
Look beyond, for future ease,
When thy work is done!

Let thy steps in thought re-travel
All the life-long day,
And thou may'st perchance unravel
Why thou still must stay.
Tempest tost, with harbour near,
Watching till the light appear,
And the pilot come to steer
Thee thro' the troubled way!

Did'st thou, in thy life's young morning,
Leave some gem unfound,
Needful for thy bright adorning
When with amaranth crown'd?
Through these darkening clouds of night
May shine forth thy jewel bright,
In its full and radiant light,
For thy temples bound.

Or perchance, when mid-day glory
Fell upon thy head,
Thou didst turn thee from the story
Why thy Saviour bled!
Let the western storm arise,
If it teach thee now to prize
Him, in Whom our safety lies,
Ere the day is fled!

And, though all shine bright and cheering
On thy life's review,
If the clouds when harbour nearing
Wear a threatening hue,
They may frown that thou may'st show
Fellow travellers below,
How to meet the tempest's blow
In the spirit true!

M. J. B.

Good Enough for Home.

"Lydia, why do you put on that forlorn old dress?" asked Emily Manners of her cousin, after she had spent the night at Lydia's house.

The dress in question was a spotted, faded old summer silk, which only looked the more forlorn for its once fashionable trimmings, now crumpled and faded.

"Oh, anything is good enough for home!" said Lydia, hastily pinning on a soiled collar; and twisting her hair into a knot, she went to breakfast.

"Your hair is coming down," said Emily.
"Oh, never mind; it's good enough for home," said Lydia, carelessly. Lydia had been visiting at Emily's home, and had always appeared in prettiest morning dresses, and with neat and dainty collar and cuffs; but now that she was back home again she seemed to think that anything would answer, and went about untidy and in soiled finery. At her uncle's she had been pleasant and polite, and won golden opinions from all; but with her own family her manners were as careless as her dress. She seemed to think that courtesy and kindness were too expensive for home wear, and that anything would do for home.

There are too many people who, like Lydia, seem to think that anything will do for home, whereas efforts to keep one's self neat, and to treat father, mother, sister, brother and servant kindly and courteously, is as much a duty as to keep from falsehood and stealing.

"Not My Will."

Human nature is a strange thing. At times a perfect bundle and jumble of inconsistencies.

Not unfrequently, in its very prayers to God, it will use the words of our Lord, "Not my will but Thine be done," while at the same time it is bent on having its own way. We know of no greater danger to people of certain temperaments than that of mistaking their own will for the will of God. The very intensity of their nature dis'odges reason and becomes a snare.

They catch at and magnify everything that seems to favour their wishes. It is not easy, and generally useless, to undertake to reason with such natures, for we are met at once with the assurance that God has made it plain, unmistakably plain,

to them that they should do so and so. Of course when the will of God is made known there is an end of all controversy. Now such people believe they are honest and are acting conscientiously—but they ignore the fact that others as intelligent and as prayerful reach utterly different conclusions.

One of the sad results of mistaking our own will for the will of God is the extremes of views and actions, the separations, and the undue independence of individualism. Such persons cannot act in harmony with others, friction takes place, and sooner or later division and separation follow.

In view of such dangers how important that we should watch our feelings, and be very sure that God's will and our will are one and the same before we presume to declare them so to be, and act as if they were.—*Parish Visitor.*

Toronto Conservatory of Music.

The Conservatory of Music opens its fifth season on Tuesday, the 1st September next. Every branch of musical education is provided for in the Calendar of this excellent institution, and the high standing and the capability of the teachers in the various departments is a guarantee in itself that the work done is of a thorough and exhaustive character. Instruction from the first rudiments to the highest attainments in music is undertaken; the opportunity which is thus given the students of attaining qualifications which, for many years, was considered impossible outside of European cities, is not only matter for congratulation to students in music generally, but to the conservatory as well. An important feature in the work of the institution is its system of Lectures, Concerts, Organ and Vocal Recitals, &c., by which the students are given many opportunities of acquiring a knowledge of the best forms of music and of becoming themselves familiarised with public appearances. The "Reference Musical Library" of the institution is also another excellent feature in the equipments, and of great use to the students in the prosecution of their studies. Besides the various branches of music, the subject of Elocution and Oratory receives special attention at the hands of the Institution's Directors. This year the instruction afforded in this department is to be greatly extended by the addition of several teachers in the Delsarte system of gesture and expression, and in physical training, &c., the plan adopted being a combination of class and private tuition carried on from day to day, thus enabling the student to carry on his studies under the most advantageous conditions. Calendars for both the elocutionary and musical courses of the institution are published, and as mentioned in our advertisement in another column, may be had on application to the Musical Director.

Don't be Too Tender.

Don't be too swift to take offence. Many times the shot is not aimed at you. Don't cry before you are hit. But if your feelings are hurt, bear it in silence. Don't tell a lie. Don't parade it before others. Suffer in silence, and wait God's time to right the matter. Learn to suffer for Christ's sake. You can get the victory over the devil by not talking about your injured feelings. He likes for you to speak of it often. It adds fuel to the fire. "For Christ's sake" lightens many burdens, and makes it much easier to suffer. Paul's feelings were sorely hurt when beat with many stripes, yet he suffered patiently. Peter and John were sorely hurt when they were unjustly imprisoned for preaching the gospel, yet they rejoiced that they were counted worthy to suffer for His name's sake. Stephen's feelings were hurt when he was stoned, yet he prayed: "Lord, lay not this sin to their charge." And One greater than all was humiliated in a mock trial and a crucifixion between two thieves, and He prayed: "Father, forgive them, for they know not what they do." Be Christ-like, and pray that the offences against you may not be laid to their charge. Learn to suffer a little for Christ's sake. Under no circumstances allow your injured feelings to provoke you into saying hard things or bearing resentful feelings, or in neglecting a known duty to preacher, Church or Sunday school.

"That's My Boy."

Once I remember standing by the surging billows on one weary day and watching for hours a father struggling beyond in the breakers for the life of his son. They came slowly toward the breakers on a piece of wreck, and as they came the waves turned over the piece of float, and they were lost. Presently we saw the father come to the surface and clamber along to the wreck, and then we saw him plunge into the waves, and thought he was gone; but in a moment he came back again holding the boy. Presently they struck another wave, and over they went; and again they repeated the process. Again they went over and again he rescued his son.

By-and-by as they swung near the shore, they caught a snag just out beyond where we could reach them, and for a time the waves went over them there till we saw the boy in his father's arms, hanging down in helplessness, and knew they must be saved soon or be lost; and I shall never forget the gaze of that father. And as we drew him from the devouring waves, still clinging to his son, he said: "That's my boy! That's my boy!" And so I have thought in the hours of darkness, when the billows roll over me, the great Father is reaching down to me, and taking hold of me, crying: "That's my boy!" and I know I'm safe.

To-Day's Duty.

"It will not last long. Your day, my day, the world's day, the day of opportunity, the day of grace, the day of salvation—all days are swiftly passing away; and the great day, the last day, will surely and speedily come." So speaks a wise man. He speaks well. Time is short. Our waking hours are soon over. The cradle, the death chair of Frederick the Great in the Hohenzollern museum are placed side by side. With all of us they stand near together. The time allotted us to do our work for God will soon have emptied itself into the ocean of eternity. We must seize the present opportunities. Their neglect can never be repaired. We have our work to do. We have a *daily* work. It is more important than we know. Let us be up and doing. Remember what Jesus said: "I must do the work of him who sent me while it is day; for behold, the night cometh, when no man can work." Only one conscious of this necessity will be able to say, when the sun is setting, "I have glorified thee on the earth. I have finished the work which thou gavest me to do."

Things we Ought to Know about the Church.

THE STRUCTURE OF THE CHURCH.

Everybody knows there are different ways of building churches; plan and shape, pillars and arches, windows and porches, vary in every one.

Perhaps it is a new idea to you that there should be any meaning at all; but to the first builders (and we still follow in their steps) a church was a kind of parable, and every part of it had its own story.

Since the days when they built their churches of basket-work, or of mud, and thatched them with straw, the same meanings have attached to the various parts.

Let us see what those meanings are, and we will take a church very simply arranged.

You will observe at once that, roughly speaking, it has three parts: the nave, the chancel, the sanctuary.

The nave is that larger part in which the congregation remains; the chancel is that part in which the choir and organ are usually placed; and the sanctuary is the smaller space where the altar stands.

You will have noticed, too, that the altar is always placed so high that worshippers at the other end of the church can see it.

On the other hand, the font for baptism, which one would naturally consider a holy thing, stands quite near the door by which you enter the church.

There is no accident about this. The font is the very beginning of the Christian life, and, therefore, is placed by the door. Presently, the little Christian takes his place as one of the congregation in the nave. A few years more, and he

goes forward to kneel at the chancel step to receive the laying on of hands, or Confirmation; and then he is permitted humbly to seek the altar to receive the Bread of Life, which is to strengthen his soul on his way through this wilderness to the Heavenly City.

The altar is, of course, the most sacred spot in the Church. In some churches you will see people bow and courtsey to it. I think it may be useful to explain why.

We must go back a long way to get at the meaning so far back as the first act of worship we hear outside Paradise. What was that? The offering of a lamb in sacrifice by "righteous Abel."

God ordained sacrifice from the beginning of the world; and if you look into the Old Testament you will find sacrifice running through it all. There it is—from Jacob alone in the wilderness, pouring out his oil upon the stone, to the dedication of Solomon's Temple, when "the priests could not stand to minister by reason of the cloud," and on through a thousand years till the Temple was destroyed.

It all meant one thing; it all pointed to the sacrifice on the Cross of the Lamb of God.

And as the Jewish sacrifice looked forward to the "one true sacrifice," so our Christian sacrifice looks back. On every altar this memorial is offered "till He come." Is it not fitting, then, that the altar should be raised high, that Christians should salute it in honour of their Lord, and that it should be made more beautiful than anything else in the church?

Every part of a church has its own meaning, and all meanings are gathered up, so to speak, round the Holy Table.

Love Among the Sioux.

To me, one of the customs of courting is very strangely in keeping with the wild, yet romantic life of the Sioux, writes Warren K. Moorehead, in the September *Ladies' Home Journal*. A young man desiring to make love to the lady of his choice, works patiently for several days and constructs a reed flute. There are five or six holes in the instrument, and eight or ten notes can be produced upon it. The sound is weird and plaintive. Some beautiful moonlight night, about eight o'clock, the young man leaves his home, and stationing himself about one hundred yards from the home of his intended, plays for one or two hours a series of strange melodies, all of them in the minor key. The sound floats out on the Summer's air, and, perhaps, a prairie dog on the plain near by, disturbed by the music may raise his small voice in protesting barks; or, a great white owl, in a scrub oak, may hoot and whoop in derision. The sound is as sweet to the maiden's ears as the voice of the lover himself. She listens attentively, and when she concludes that he has played sufficiently long to assure her of his serious intentions, she timidly walks forth from her home. Throwing the now useless reed upon the ground, the young man rushes forth. Then ensues a scene such as only those who have been lovers can appreciate.

The Spirit of Obedience.

Good and wise men sometimes err in the thoughts put forth for the guidance of their fellow-men. Indeed it is scarcely well ever to be too dogmatic in the rules set for those about us, for it is impossible that all natures should attain unto the higher life of glowing spirituality bestowed as a gift on some.

Thus we find the learned and saintly Fenelon giving expression to the law—"without the heart, no obedience is acceptable to God."

In the life experiences of not a few, to accept this as a true exponent of God's will, would be to yield, alas too often, to a spirit of discouragement and hopeless inactivity. For to whom among us do not days of physical or spiritual dejection come when a simple *obedience* without heart or joy, is the very highest service of which the soul is capable.

Are we to believe that such a spirit is utterly worthless in God's sight?

So, too, there are souls who feel and recognize the divine calling in tones of loving command "Do this in remembrance of Me" yet who have never been uplifted on the wings of that higher spirituality converting the command into a precious privilege; but shall they draw back and wait till stirred by emotions as yet but dimly comprehended? Surely not; to all such, and for their continual encouragement, sound forth these earnest words—"Behold to obey is better than sacrifice" and we can but believe that were this simple, practical motive infused more generally into the aims of men, and less of that insistence on the deep spirituality of which they may be to a great extent capable, there would be more to profess themselves followers of the Lord and Master.

It should never be forgotten that it is *to do*, and not *to feel*, that the Word of God so continually exhorts us.

Rejected, yet Honoured.

Macaulay tells of a poor apprentice who made a cathedral window entirely out of pieces of glass that his master had condemned and thrown away. But when completed, the window won the admiration of all. The master's boasted work was rejected, and the window made by the unknown artist from condemned material was given the place of honour in the great cathedral. The wisdom of this world made its painted window of the wise, and learned, and the righteous, but the unknown Jesus of Nazareth became the architect of a new society. He rejected the noble and the wise, and chose the very material that the wisdom of this world had condemned, and from the refuse of society. He has taken up the fallen sons of men and set them, like diamonds, to sparkle forever in the diadem of His glory.—*The Welcome*.

In the Lord's Company.

The day is long, and the day is hard,
We are tired of the march and of keeping guard,
Tired of the sense of a fight to be won,
Of days to live through, and of work to be done,
Tired of ourselves, and of being alone.

And all the while, did we only see,
We walk in the Lord's own company;
We fight, but 'tis He who nerves our arm;
He turns the arrows which else might harm,
And out of the storm He brings a calm.

The work which we count so hard to do,
He makes it easy, for He works too;
The days that are long to live are His,
A bit of His bright eternities:
And close to our need His helping is.

—*Susan Coolidge*.

Ministers and Missions.

Am I a minister of the Lord Jesus Christ? My commission is from on high. It reads, "Go, disciple all nations." I have no option regarding the scope of my duty. Have I authority to preach here at home which does not at the same time bind me to effort in behalf of the unevangelized heathen? Does not my parish extend from sea to sea, and from river to the ends of the earth? It cannot be that God has revealed Himself to me for so limited a purpose as my own salvation or the saving of my own people merely. Was Paul any more a debtor to Greeks and barbarians than I am? If I go not in person I am bound none the less to discharge my obligation. Personally, by way of the mercy-seat, by gifts, by training substitutes, I must and will go. The highest good of the congregation and my own advancement in the divine life depend upon our being enlisted in the spiritual welfare of all the unsaved under heaven. It is sinful narrowness on my part to fail of strenuous fellowship with my Lord and Master in His aim to draw all men to Himself. May I be delivered from the Cain-spirit which asks, "Am I the keeper of my brother in India, China, or Japan?" If I fail to inform and interest my people—young converts and all—about the needs of the heathen, I am unfaithful to my immediate charge and to thousands upon thousands of my fellow-men in the region.

and shadow of death; if I say, Behold, I knew it not, doth not He that pondereth the heart consider it? and He that keepeth my soul, doth not He know it?—*Missionary Herald*.

A Noble Utterance.

Fifty years ago there was not a Christian in the Fijian islands. Young girls were fattened like cattle at the stall, and sold by weight to be roasted and eaten. In the district training institute of the Fijian islands there are now more than 100 whole-hearted men, selected from the institutions in each circuit, preparing for the preaching of the Gospel. Last year an appeal was made to these students on behalf of the savage and dangerous races of unhealthy New Guinea, where some of their Fijian brethren had already been sacrificed. Fifteen men were asked for. Forty stood up; and when it was told them that they were going to danger, and perhaps to death, the class-room rang with as noble an utterance as ever leaped from human lips: "Talk to us not about cannibals; they are men, and they need that which has brought us Life."—*Herald of Mission News*.

A Sunday with King Khama's People.

King Khama, the ruler of a great part of Bechuanaland in southern Africa, who has proved himself a noble Christian man, a wise leader, and an especial foe to intemperance, has recently removed his capital from Sho-shong to a far better place about seventy miles distant. There is now a population of 20,000 on a beautiful and healthy site. A reporter of the *London Christian World* recently spent a Sunday at the new capital, and was greatly pleased with what he saw and heard. The people are early risers, and on the Sunday he was there they began to assemble for service at seven o'clock. They were cleanly and modestly clad, although it is "but a few years since the prints and calicoes merely dotted the dusky congregation." When these people were first found by the missionaries there was the vilest heathenism.

A new church is in the course of erection, which is to accommodate 3,000 persons; and there are sometimes at these services 5,000 present. The singing is described as quick and spirited, and the people listened intently to the preaching, listened not only for themselves but for others, for in the afternoon many of them go to the out-stations to repeat the same lessons of Christian truth.

The writer concluded his delightful story of this Christian Sunday in South Africa as follows: "I could not help dreaming a little of the past. This present chief, these present deacons—a fine body of men, whose open countenances and whole appearance invited confidence—were born in heathenism, and in heathenism filthy and cruel as few English folk can imagine. I marvel at the blind folly of those who say that the native is better in his heathenism than when the missionary (their *bete noire*) has tried to fix his ideas and his religion on him. I repeat, that which impressed me most in the day's worship was the reality of it, the utter absence of anything like cant."

The Weak Spot.

The weak spot in religion to-day is not seen in the fact that men are heretically intellectual, not that men hold notions different from those our fathers held. No, this is not it. The weakness of religion to-day is seen in this: that it does not prevent its disciples from cheating and lying; does not prevent them abusing, and plundering, and fighting each other; does not prevent them from running into debt, when they know they cannot pay their indebtedness; does not prevent them from being mean, and tricky, and cunning, bitter, bigoted, and cruel; these are the great blamefully and luminous facts that stand over against our churches, and cast their light into the faces of those who ascend and descend the steps of the sanctuary, and the watchful, laughing, cynical world notices that as the light falls on the dreams that come and go, a quarter of the faces are ghastly.

Very Convenient.

A lady, who believed in one of the new systems of medical treatment, said one day to a doctor: "I suppose you hate me." "On the contrary," was the reply, "I love you; for as long as you have nothing particular the matter with you, you amuse yourself with these things and don't give the doctor any trouble. But when you have anything wrong with you, which it is worth our while to treat, then you come to us."

Have you ever noticed how busy people are in finding out new strange ways in religion, and how zealous they are in following them up for a time? And have you noticed that, when mischief and trouble come, they become serious again and look to the Church for help?

It is far better to "make your will before you're ill." And it is far the best plan to make up your mind, while you are well, what religion you will be content with when evil days come.

Of course you know that the clergy of the Church are ready at all times to minister to those who want them. But the best way of getting their advice is to seek it in good time. Do not wander about, as if you had no settled dwelling-place. Thank God, the Church of England opens its doors wide for you. And if you stray, it is because you do not know the safety and pleasure of abiding in the fold.

—Death meets us everywhere, and is procured by every instrument, and in all chances, and enters in at many doors, by violence and secret influence, by the aspect of a star and the stink of a mist, by the emissions of a cloud and the melting of a vapor, by the fall of a chariot and the stumbling at a stone, by a full meal or an empty stomach, by watching at the wine or by watching at prayers, by the sun or the moon, by a heat or a cold, by sleepless nights or sleeping days, by water frozen into the hardness and sharpness of a dagger, or water thawed into the floods of a river, by a hair or a raisin, by violent motion or sitting still, by severity or dissolution, by God's mercy or God's anger.

—In personal appearance, John Wesley was small of stature and slender of frame. He measured less than five feet six inches in height, and weighed not more than 125 pounds. He had an eye which is said to have been "the brightest and most piercing that can be conceived," and a countenance that was "singularly beautiful and expressive." He was always scrupulously neat in his person and habits, and his manners were those of a scholar and a gentleman. He had a quiet dignity of manner that never forsook him. In his old age his appearance has been likened to that of an apostle. He was a man of magnetic personality, and those who were brought within his influence were strangely drawn toward him. His disposition was cheerful, and in his old age he could write: "I do not remember to have felt lowness of spirits for a quarter of an hour since I was born." Although he lived eighty-seven years, he seems to have enjoyed health and vigor to the last.

—Science and Christianity have vital and precious truths of their own to give to men, and they can develop together without interfering with each other. Should science increase its present knowledge tenfold, there is nothing it can discover which will enable it to close up that region in man where the spirit communes in prayer and praise with its Father, where the longing for rest is content in the peace of forgiveness, where the desire of being perfect in unselfishness is satisfied by union with the activity of the unselfish God, where sorrow feels its burden lightened by divine sympathy, where strength is given to overcome evil, where, as decay and death grow upon the outward frame, the inner spirit begins to put forth its wings, and to realize more nearly the eternal summer of His presence, in whom there is fulness of life in fulness of love. No; as Christianity can expand to fit into the progress of politics, and to adapt itself to the demands of art, so it can also throw away, without losing one feature of its original form, rather by returning to its purer type, all the elements opposed to the advance of science which men have added to its first simplicity.—*Stopford A. Brooke*.

A Mother's Prayer.

Lord, though his sins were scarlet,
And he went far astray,
These long years have I prayed Thee
Show him the narrow way.

Though with the swine he feasted,
O! bring him back to Thee;
My youngest born, O! save him,
Wherever he may be.

The only prayer now left me
Is, Lord, that Thou wouldst turn
His heart to Thee in sorrow,
Thus, Lord, that he might learn:

Though sin may not come nigh Thee,
The sinner may find grace;
If he repents him truly,
Thou wilt not hide Thy face.

For years, Lord, has he wander'd,
Let him arise and say,
"Against Thee have I sinned,
No longer here I stay;

"I will return unto Thee,
And at Thy feet will pray,
That, like the prodigal of old,
I be not turned away."

It may be, Lord, that never
He will come home to me;
I dare not pray for that, Lord,
While he is far from Thee.

Yet, Lord, all things are possible,
And mighty is Thy grace;
It may be the day cometh
That I shall see his face.

The face of him who left me,
My youngest born, my pride;
There came a day I deemed it
Far better he had died.

But now my prayer is only,
O Lord, Thy will be done;
It may be in Thy mercy
Thou wilt bring home my son.

A "Perfect Man."

The selection of flour, for the emblem, is at one striking and unique. Flour is the only food which contains within itself every element for building up the human body. Bread is the only food upon which, alone, and without supplement, existence is possible. But not only is the substance of the emblem perfect and self-contained, but in its presentment it is in its finest condition. No coarse grain is here; all is perfectly smooth to the touch; all even, all equal. "He was perfect Man." The bitterest hatred, the most perverse criticism, the most vigorous opposition of an unfair world, have been unable to detect a flaw in this "perfect Man." He never spoke a word the most suspicious love would have Him retract. He never uttered a truth to whose fullness exception could be taken. He never put forth His hand to do a work He did not most handsomely complete. From the watchtower of His cross, His clear eye looked back upon the way of His life; no fragment of a venture lay strewn there; no crookedness was there perceptible. The path of His life was straight and even; it took the very centre of the King's Highway—the way of Holiness. And, as His wondrous eye—undimmed by the blood which trickled from His crown of thorns, unclouded by the mists of a death of such horror and agony—as His wondrous eye traced the line of the way of His life, bright all the way with the sunshine of God's approval, from Bethlehem's Cradle to Calvary's Cross, He said, what no other has been able to say of his life's intentions, "It is finished."—*Dean Hart.*

Love and Fear.

Not shame of ignorance, but love of learning, makes the scholar; not fear of despotism so much as love of liberty makes the patriot hero; not so much the hatred of sin as the love of holiness makes the saint. The fear of hell may be the initial motive to get the sinner's face heavenward, but not until perfect love casts out this fear by taking its place, does the highest, holiest, mightiest motives bear upon him.

September Days.

From September's misty grass,
Growing on the furrowed ground
Comes the cheery cricket sound;
While from twisted brown trees
Apples fall.

And the warm and dusty winds,
Turning white the roadside weeds,
Whirl the leaves and thistle seeds,
From the mellow hazy air,
Blue jays call.

O'er the meadows' aftermath,
By the August rains made green,
Harvest spider-webs are seen,
Showing wet, like fresh drawn net
Spread to dry.

Threading from the Summer's woof,
Golden-rod September weaves,
Binding in with crumpled leaves,
Sparrows trailing flight from trees
Through the sky.

Butterflies with slow wings,
Rising from the asters white,
Look like petals in their flight,
Or as souls of summer flowers
Passing by.

—NINA SHAW, in *The Ladies' Home Journal.*

The Harp.

The harp is by common consent supposed to be the musical instrument of the angels, and many a clerical metaphor has been made regarding "the celestial harps," "the golden harps," etc., etc. The metaphor is probably taken by very few as a fixed truth, but is nevertheless to the musician an interesting and also a reverential one. At the time that the Scriptures were written, the harp was the finest instrument possessed by man, and in ascribing it to the angels an effort was made to represent the music of heaven by the noblest tones of earth. Were we to imagine celestial music today it would be the roll of heavenly orchestras, and some of the old Italian painters scarcely made a musical error in depicting their angels as playing on violins. The violin is far beyond the harp in its representation of bliss. Meanwhile Schumann and Berlioz (in "Faust") have used the harp to picture celestial joys, while Wagner has used the violins in the soft tremolo in highest positions, combined with sweet tones of wood wind. Nevertheless association of ideas is much in music, and the harp must always call up the idea of heaven in the minds of many.

Temptation, not Sin.

Jesus, our great Master, was sinless, yet was He tempted; yea, in all points and respects, even as we have been, are, and will be. Thus is mere temptation not sin. Often, in these poor lives of ours, with our consciousness of temptation aside, we are the stronger for it, not the weaker. If to be tempted is to sin, He had been a sinner; yea, chief of sinners, for who is tempted as He was? Let our hearts take courage; we are not sore sinners because sorely tempted. Increasing temptation is sometimes proof that we are struggling against it, or it would not so beset us."—*Rev. Dr. Lourie.*

Hints to Housekeepers

CHARCOAL, pulverized and mixed with water, is now highly recommended as an agent for relieving cattle suffering any derangement of the stomach, such as bloat or hoven, etc. This should be remembered. There is no doubt of its efficacy, if abundance of testimony can be relied on.

SUGAR SNAPS.—One cup of butter; two cups of sugar; four cups of flour; one egg; stir sugar and butter to a cream; and the egg well beaten; and a small teaspoonful of soda dissolved in it; stir half a spoonful of cream tartar into the flour; roll out very thin and bake in a moderate oven.

CLEANING STOVES.—Stove luster, when mixed with turpentine and applied in the usual manner, is blacker and more glossy and more durable than

when mixed with any other liquid. The turpentine prevents rust, and when put on an old rusty stove will make it look as well as new.

FOREWARNED IS FOREARMED.—Many of the worst attacks of cholera morbus, cramps, dysentery, colic, etc., come suddenly in the night and speedy and prompt means must be used against them. Dr. Fowler's Extract of Wild Strawberry is the remedy. Keep it at hand for emergencies. *It never fails to cure or relieve.*

BROWN GEMS.—One pint sour milk, two tablespoonfuls of brown sugar; stir in middlings or shorts until quite stiff; drop in hot gem pans, previously greased, and bake quick; an egg is an improvement. Gems made from white flour, in the same way, are very nice.

HAM DRESSED IN CLARET.—Take a glass of claret, a teaspoonful of sugar, and one of chopped onion; place in a frying-pan; when the claret boils place in the rashers of ham, not cut very thick; cool well, and serve with sauce. This is a most appetizing dish.

STICK TO THE RIGHT.—Right actions spring from right principles. In cases of diarrhoea, dysentery, cramps, colic, summer complaint, cholera morbus, etc., the right remedy is Fowler's Extract of Wild Strawberry—an unfailing cure—made on the principle that nature's remedies are best. Never travel without it.

HOW TO BANISH RATS AND MICE.—A French paper says that petroleum destroys all insects, and banishes rats and mice. Water slightly impregnated with petroleum applied to plants infected with insects will, it is said, destroy the latter at once.

VEGETABLE MARROW SOUP.—One quart of milk, one and three-quarter pounds of vegetable marrow, two large onions, pepper and salt to taste. Boil till the marrow is quite soft, then pass through a sieve. Add half a glass of sherry before serving.

PLAIN PUDDING.—One pint of milk, four eggs, whites and yolks beaten separately; two cups flour; one small pinch of soda. Bake in a buttered dish three-quarters of an hour. Serve in the pudding-dish as soon as drawn from the oven.

MOTHERS AND NURSES.—All who have the care of children should know that Dr. Fowler's Extract of Wild Strawberry may be confidently depended on to cure all summer complaints, diarrhoea, dysentery, cramps, colic, cholera infantum, cholera morbus, canker, etc., in children or adults.

HOW TO KEEP FURS.—Put your furs into their boxes before the first of May, and with good paste and mucilage fasten a strip of paper over the crack left between the lid and box, and put them in your closets. You need not entertain fears that the fall will find them anything but safe, and free from the unpleasant odors that tobacco, camphor, etc., always leave in furs.

TO CURE HOARSENESS.—When the voice is lost, as is sometimes the case, from the effects of cold, a simple pleasant remedy is furnished by beating up the white of one egg, adding to it the juice of one lemon, and sweetening with white sugar to taste. Take a teaspoonful from time to time. It has been known effectually to cure the ailment.

EXCELLENT CAKE.—Whites of three eggs, yolks of two, beaten separately, one cupful of sugar, one and one-half cupfuls of unsifted flour, one teaspoonful of cream tartar, one-half soda, one-half cupful of milk, flavor with lemon. Bake in quick oven, but do not scorch. This is nice frosted with chocolate, as it does not easily crumb.

RICH FRUIT CAKE.—One pound of sifted flour, one pound white sugar, one pound of butter, nine eggs, one teaspoonful each of cinnamon, mace, cloves, allspice, one ounce extract rose, one-half cupful molasses, one-half teaspoonful of soda, two pounds of currants, one pound of stoned raisins, one-half pound of citron. This makes one loaf, and should be baked an hour or an hour and a quarter in a slow oven. It should have a thick white frosting flavored with lemon or vanilla.

Children's Department.

Examples for Boys.

Christopher Columbus was the son of a weaver and also a weaver himself. Claude Lorraine was bred a pastry cook.

Cervantes was a common soldier. Homer was the son of a farmer. Demosthenes was the son of a cutler. Oliver Cromwell was the son of a brewer.

Howard was an apprentice to a grocer.

Franklin was a journeyman printer and son of a tallow-chandler and soap boiler.

Daniel Defoe was a hosier and son of a butcher.

Cardinal Wolsey was the son of a butcher.

Lucian was the son of a maker of statuary.

Virgil was the son of a porter.

Horace was the son of a shopkeeper. Shakespeare was the son of a wool-stapler.

Milton was the son of a money scrivener.

Robert Burns was the son of a plowman in Ayrshire.

Coasting in August.

It was on the afternoon of the very warmest day in August that the children came running to me crying.

"There are some boys and girls from the village out on the hill, and some from the hotel on the mountain, and they all have brought their sleds."

It seemed such a puzzle to me that I rose and went out to see what was going on.

When I reached the spacious balcony, I was almost convinced that the whole valley had been bewitched.

There were gathered at least twenty children and half a dozen sleds. The boys were dragging the sleds up the steep slope of the hill-side that rose

from the road in front of the house, while the girls followed after as well as they could.

It was not by any means an easy feat to climb this slope.

Though at a casual glance it seemed as soft and velvety as a well kept lawn, it was to the unwary a delusion and a snare. The midsummer sun shines down upon the Adirondack mountains with as much ardor as on the city streets. Though the nights are cool, frequently even cold, there are no dews, and usually but little rain. So the short thick grass that grows abundantly upon the sides of the lesser mountains, or, more properly speaking, the foot-hills, become somewhat parched and smooth, and as slippery as ice. The children then had before them quite an amount of hard walking, but those children were like mountain-goats, hardy, willing, and able to climb anything.

I watched them with interest. At last the top was reached. Then, the sleds were turned upside down, and the runners were rubbed vigorously with candles; this completed, the sleds were put in proper position again, three children seated themselves upon each, and a gentle push started them down the slope.

How swiftly they came! The slope was steep but smooth; not a rock, stump, or stone on its surface; there was no danger, and the sleds stopped on the sandy road.

For two long hours this colony of children coasted—till the grass was worn almost to the roots, and the supply of tallow (which is indispensable for this midsummer coasting) was exhausted.

After all the little ones were weary, we older people joined in the fun. I own to having made the descent but once—that was quite enough for me.

I never before had heard of this novel amusement; but startling as it seemed at first, the novelty soon wore away, and I became quite accustomed to the sight and sounds of coasting in midsummer.—From Mrs. Frank M. Gregory, in *St. Nicholas for August.*

The Art of Self-Defence.

"Have you ever studied the art of self-defence!" said a young fellow to a man of magnificent physique and noble bearing.

The elder man looked at his questioner with a quiet smile, and then answered thoughtfully:

"Yes; I have both studied and practised it."

"Ah!" said the other eagerly,

"whose system did you adopt?"

"Solomon's!" was the reply.

Somewhat abashed the youth stammered out:

"Solomon's! And what is the special point of his system of training?"

"Briefly this," replied the other: "A soft answer turneth away wrath."

For a moment the young man felt an inclination to laugh, and looked at his friend anxiously to see whether he was serious. But a glance at the accomplished athlete was enough; and soon a very different set of feelings came over the youth as his muscular companion added, with solemn emphasis, "Try it."

Look at Home.

"With that clog on your leg, Ned, I wonder you attempt to mix with respectable people," said Silver, the white cow. "Really, I'm quite ashamed of you."

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"Your servant, ma'am," answered the donkey. "I don't see that I am to blame for it, seeing that I did not put it on myself."

"No, you were not likely to do that; but if you hadn't taken to opening the gate with your nose, so that you could never be found when wanted, the master wouldn't have fettered you. You needn't look at me so boldly; it's a disgrace, and you ought to be ashamed of it."

"I ask your pardon, ma'am," said Neddie, looking steadfastly at the knobs on the end of Silver's horns; "but I was so taken up with looking at those things which the master put on your horns the day you broke down the hedge and tried to toss the dog, that I did not quite hear you. Please say it again."

It is best, you see, to look at home—to look at your own faults instead of those of others. If we do this we shall be quite busy.

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Why was She so Happy.

I was calling on a friend the other evening, and just as I stepped into the sitting room I heard her say to her little daughter: "It is your bed-time, dear; my little girl must go to bed early, and then she will be bright for her lessons to-morrow."

The little girl was sitting in her papa's easy chair, holding in her lap a very large doll. As I sat down, I saw she was very busy brushing its hair and smoothing its clothes, looking it over very carefully, to see that everything was just as it should be.

"What a dear little dollie! How pretty her hair is, and how becoming she is dressed," I said.

The little girl was pleased that I should notice her baby, and began to tell me all about her.

"Not to-night, little one," I said. "Didn't I hear mamma say it was her little girl's bed time?"

The mother very quietly began talking to me, while the little girl went on fixing dollie for a few moments, however; then the little maiden slid very slowly out of the big chair, gave her mamma three long, sweet kisses, with a pleasant good-night for us all, and with dollie hugged tightly in her arms went soberly away up stairs. But in a few moments we heard her singing a soft lullaby to her baby. Very likely the little girl could not have told what made her feel like singing, but I know. It was because, instead of fretting and pouting over not being allowed to sit up longer, she had cheerfully obeyed her mother's wishes.

The Little Children that are Gone.

Why do they come, these little ones that enter our homes by the gateway of suffering, and that linger with us a few months, uttering no words, smiling in a mysterious silence, yet speaking eloquently all the time of the purity and sweetness of heaven? Why must they open the tenderest fountains of our natures only to leave them so soon, choked with the bitter tears of loss? It is impossible wholly to answer such questions of the tortured heart; but one can say, in general, that these little temporary wanderers from a celestial home, come and go because of the great love of God. It is an inestimable blessing to have been the parent of a child that has the stamp of heaven upon its brow, to hold it in one's arms, to minister to it, to gaze fondly down into the little upturned face, and to rejoice in the unsullied beauty of its smiles, and then to give it back to God at His call, with the thought that in heaven, as upon earth, it is still our own child, a member of the household, still to be counted always as one of the children whom God hath given us. Such a love chastens and sanctifies the hearts of the father and mother, carries them out beyond time and sense, and gives them a hold upon the unseen. As things of great value always cost, it is worth all the sorrow to have known this holy affection, and to have this treasure in heaven.

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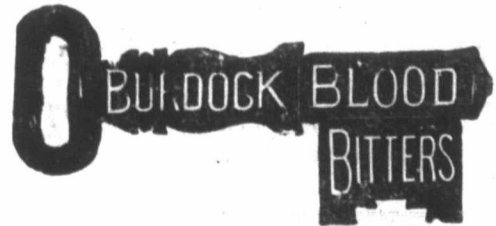
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