

Dominion Churchman.

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA.

Vol. 18.]

TORONTO, CANADA, THURSDAY OCT. 20, 1887.

[No. 42.]

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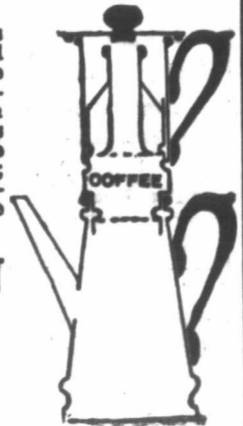
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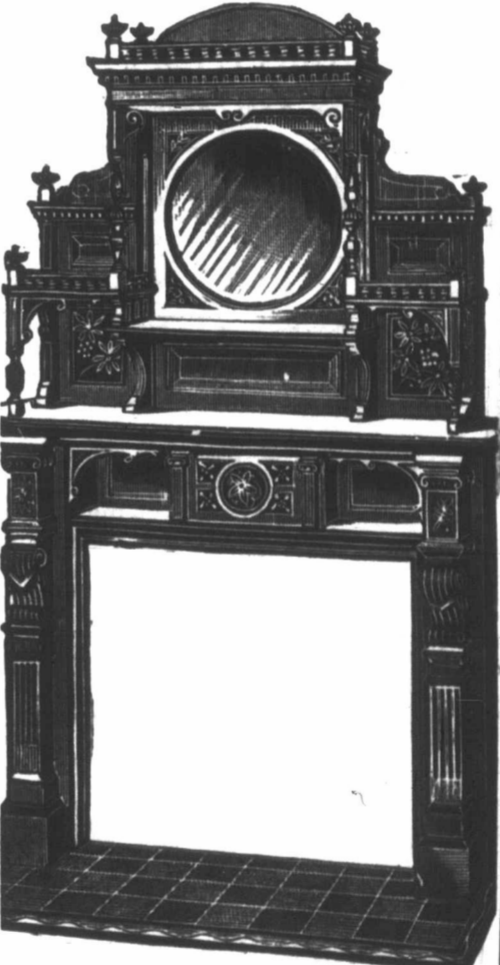
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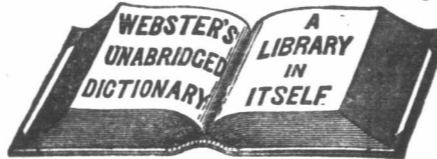
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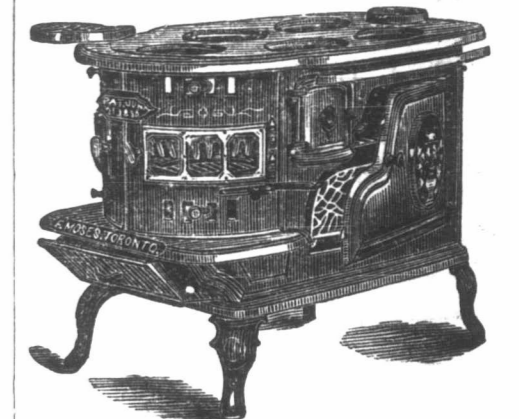
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LESSONS FOR SUNDAYS and HOLY-DAYS.

October 23rd, TWENTIETH SUNDAY AFTER TRINITY.
Morning.—Ex hiel xxxiv. 2 Thessalonians iii.
Evening.—Ezekiel xxxvii. or Daniel i. Luke xvii to 30.

THURSDAY, OCT. 20, 1887.

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

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

SERVICES OF PRAISE.—We are so heartily in sympathy with any movement "intended to stimulate a love for the music of the sanctuary," that we rejoice to find so many churches organizing services of praise and thanksgiving for the winter. Of course from our standpoint every time of divine service is an occasion for praise, most especially the chief act of worship, when the Eucharistic offerings are made. But as there is some difficulty in the minds of a certain order of Church people in regarding anything of a joyful, exultant or artistic nature, as appropriate in worship, we are thankful that this prejudice does not interfere with their enjoyment of special services, wherein choirs, and singers, and instrumentalists, are called upon to display the gifts God has blessed them with in setting forth His honor and glory, while also rejoicing and elevating the hearts and thoughts of His people. Organists need a word of kindly caution in this matter; it will be a misfortune for them to give the mere concert display element prominence in these services by rendering secular music. We have a programme before us which is defaced by announcing a chorus well-known to amateurs as a very lively operatic composition. Another piece is an equally well known dance, classical we admit, but not suited for the organ and less adapted for part of a service of praise. There is a boundless supply of Church music for all classes of performers, much that is wholly new to our people, so that there is really no need to invade the sphere of operatic or other kind of secular music, for these interesting and profitable services.

We cordially wish this effort to elevate the standard of Church music great success. It needs no apology even if it does no more than enrich the social enjoyment of our people. But when they become familiar with the higher compositions of writers who have given their genius to the sanctuary services, there will gradually come over all the regular services more refinement and reverence, for the great distinction between bad and vulgar sacred music, and the highest class, is that the former is devoid of reverential feeling and the latter breathes out the higher feelings and aspirations of the soul. Much of the popular sacred music of the day is incomparably less fit for the sanctuary than the dance music of Mozart and Handel.

WHY AM I A HEATHEN?—A person who is said to be a Chinese, educated in the States, is lecturing in explanation of his remaining a heathen. The lecture is somewhat an impertinence, as we are not aware that he has been asked to explain his preference of a beastly form of superstition and its accompanying life, to the Christian faith. He seems to have been brought into contact with persons who though Christians in name are heathens in practice, and thereupon concludes that he will not add hypocrisy to his other failings and ignorances. The only strong point made by this critic is given him by the divisions of Christendom. In this he has Christians on the hip, as it is the rankest folly to deny that sectarian divisions are an utter abomination and scandal. We can without a taint of Phariseism thank God that this shame soils not us or our Church, for all the sects directly or indirectly split off from our Body, the One Catholic and Apostolic Church, in which we believe, and believe in no other. They split off for reasons utterly inadequate to justify so serious a step as rending the unity of the Church, so inadequate that they were and in continuing the separation are guilty of schism. If this self-assertive heathen causes Christians to reflect upon the fact that their disturbance of unity hinders his acceptance of Christianity, they may come gradually to realize that he represents millions whose rejection of Christ in the past and to-day was and is owing to schism causing them to stumble.

The author of "Why am I a Heathen?" brings a formidable indictment against modern society for its wickedness, but even a child could see, if it looked, that Christianity is the physician called in to cure these evils, and is not in any way blameable because they exist. We are therefore not disposed to retort on this heathen, but if we were we could fix upon the superstitions of heathenism the direct responsibility for wholesale criminality such as is unknown in Christian communities.

RAISING A FALSE ISSUE.—We should be indeed sorry to say anything unkind of the esteemed President of University College, but he has courted criticism in a recent speech in a manner much to be regretted, as the issue raised by Dr. Wilson is a false one. Our readers are only too familiar with the controversy between the Church, in the person of the Bishop of Toronto, and the rector of a city parish, and a certain layman who has set up a schismatical institution over which he presides, and which is in avowed and bitter opposition to the parochial clergy and institutions of the parish it is in. Dr. Wilson took occasion at a meeting of Wycliffe College to justify that nest of disorder because a certain layman connected with it had met with opposition in his zealous labors—referring to the notorious disturber of the peace of the Church in that parish. Dr. Wilson should not have misrepresented this matter. The bishop and the rector in question are just as zealously anxious to encourage lay workers as Dr. Wilson is or as any of his friends are, of that there is no question. But a layman who sets up a rival place of worship to the Church, who seduces parishioners from

attachment to the Church, who breaks up habits of attending Church, who systematically undermines the influence of the Church, while nominally a member of the Church, is a very dishonest and highly mischievous person, his example is destructive of lay influence by bringing it into disrepute. Dr. Wilson as president of a University should consider how he would like graduates to be plotting against him and encouraging students to treat his office and authority with contempt? Let Dr. Wilson bring this question home to his own position, and he will quickly agree with us that when a layman plots and works to damage the rulers and pastors of the Church, as was done and is being done by the layman Dr. Wilson defended, his course is highly dishonorable and injurious to religion. Such a disturber of Israel secures a little of that clap trap popularity amongst the sects which is charming to men who love notoriety; but of all men we should have thought Dr. Wilson would have been the last to applaud downright rebellion against lawful authority.

ROME AT HOME.—It is interesting to note the attitude of Romish officials in different countries. In England they mildly plead to be tolerated, and represent themselves as the meekest of persons. In Italy, however, they do not show that toleration to Protestants which they themselves meet with here. *Evangelical Christendom* says that on July 14th, Antonio Cocca was grossly insulted in his room at the inn where he was staying by two priests (one a canon), who roughly told him to get out of that part of the country, and not to return again. They heaped abuse upon him, threatened to take his life, and, losing their temper completely, seized his wallet containing Bibles, and tore the Scriptures to pieces. The noise caused several persons to come upon the scene. The Syndic and Brigadier of Carabinieri very honorably did their duty. Scarcely had the news reached the ears of the latter, when he went to the inn and expressed his regret that he had not been present sooner, to have been an eye-witness himself. He nevertheless took down full particulars with a view to legal proceedings on three counts—violation of domicile, using threatening language, and destroying the property of another. Since then the case has come before the authorities, and both priests have been condemned to twelve months imprisonment and a fine of fifty-one lire. They are also to pay the costs, and to make good any losses which their proceedings may have occasioned to the plaintiff.

THIS IS THE LAND WE ARE ASKED TO JOIN.—In the Civil Courts of Chicago, some 6000 applications for divorce are made every year. About 5000 of these cases come to trial, the others being non-suited or withdrawn. Habitual drunkenness and felony are among the causes for divorce in Illinois. Though the law requires the complainant to have been residing one year in the State, no adequate proof of this fact is insisted on; a man has deserted his wife in Maine, and without her knowledge got a divorce within six months at Chicago.—*Living Church*.

PUNCHED BY PUNCH.—Punch devotes its principal cartoon to illustrating the Canadian route to the east, under the title, "The New Northwest Passage." A description in verse of the cartoon is given in the form of a colloquy on the Canadian shore between Canada and Britannia. The concluding stanza is:

Britannia—
And woe to him, the statesman cold or blind,
Of clutching spirit or of chilling mind;
Pedantic prig or purse-string tightening fool,
Who'd check such work and such a spirit cool.
—*The World*.

If when thou makest a bargain thou thinkest only of thyself and thy gain, thou art a servant of mammon.

CHURCH THOUGHTS BY A LAYMAN

A RAY OF LIGHT ON THE DARK AGES.

THE period usually called "the dark ages," "the middle ages," or, "the mediæval era," serves the same purpose in popular lectures as the obscure ground-work used by portrait painters, who by force of contrast are thus enabled to bring out effects of light and shade they would fail in producing were their pigments spread upon an illuminated canvass. The dark ages, says a brilliant writer, are more fitly styled "dark" because of *our ignorance* concerning them, than because of *their darkness*. He compares us to a sleeper who rises and opens by mistake the glass door of a book case to see if daylight has dawned, and finding all dark concludes the night has not passed! The very word "mediæval" is regarded with superstitious dread by illiterate Churchmen, it is their pet "bogey," superstition being a plant that blooms in the dark. Young urchins who see a turnip lantern although knowing its construction, are nervous at the sight. So some Churchmen, *who at least ought to know better*, become excited when those who love to play upon their weakness, trot forth the turnip lantern of Protestant bigotry and hold up the words "mediæval," "dark ages," in order to enjoy or profit by the alarm they create.

Although the period in question ranges from the fifth to fifteenth century, it is the fashion to confine it to the later two or three centuries before the Reformation—an event itself far more prolonged than is usually thought. We propose to give in regard to this period a statement which is not speculative, nor in any sense controversial. Our authority is Professor J. E. Thorold Rogers, whose remarkable book on "Work and wages" we shall quote freely. The author has examined Manor Rolls, and other papers written in the mediæval era, of which England possesses a store not equalled by any other nation. A flood of light has been thrown upon the dark ages by the study of these documents.

What then do the men of those days tell of themselves and their times? The practice was then universal of drawing up detailed annual accounts, based upon carefully kept statements of household expenditure and stock-taking. The scribe must have been as universal a person as the smith, and the number of persons competent to draw up an elaborate balance sheet, must have been very large. Prof. Rogers says, the prodigious amount of documents penned yearly, and penned precisely, and at nearly the same time of the year, about Michaelmas, proves that education must have been far more widely diffused than is commonly imagined. These accounts were usually kept in Latin, showing that the writers had a sufficient knowledge of that language to keep accounts in it. Now these accounts were kept by bailiffs, house stewards, foremen of works, &c., a class who to-day are rarely able to keep such accounts even in English. On a later page, Professor Rogers affirms that it is a common error to suppose that education in the

middle ages was not generally acquired. We are told that schools were universal. I am convinced that they were attached to every monastery, and that the extraordinary number of foundation schools established after the Reformation of 1547 was not a new zeal for learning, but the fresh and very inadequate supply of that which had been so suddenly and disastrously extinguished—at the Reformation. The Grammar School we attended was founded in the dark ages, as a free school. The great Archbishop by whom it was established, thus expresses his ideas as to its purpose, "To the intent that the young shall be instructed in grammar, music, reading, and because the land produces youths endowed with light and shrewdness, who do not attain the dignity of the priesthood, we have ordained a third assistant master learned in reckoning and writing. The teachers were also bound to teach "The Words of Jesus—the shortest and surest way to Heaven." At New College, Oxford, is to be seen a bundle of accounts of the fifteenth century, proving that the artisans of that day "knew how to write out an account." How very, very few can do this in the 19th century! Even the prize boys of the Public Schools are known to fail in this simple work. A striking proof of the prevalence of education is, that political songs written in those days for the people, were sometimes in Latin, or mixed Latin and English. The eagerness of the Lollards, who were artisans for the most part, to copy and disperse the Bible and other writings among the weavers of Norwich, demonstrates that the "dark ages" were in one respect much lighter than this nineteenth century. That girls were generally educated is proved also by contemporary documents.

Apply another test. In the uprising under Tyler, Sir Robert Sale, the son of a peasant, was pressed to take the lead. A century before this, the son of a peasant, whose name GROSTETE, is ever to be revered, rose to be a Bishop of the Church of England, and a champion of her liberties. The passage of bright boys from peasant homes to the priesthood was in those dark days, more common than it is to-day. The Manor Rolls of the thirteenth and fourteenth centuries abound in entries of such cases. Prof. Rogers urges this as a proof that modern writers are wholly astray as to the condition of the people in the mediæval period.

Look also at another aspect of life in those times. English merchants travelled over Flanders, France, Italy and Germany, and English fairs were largely attended by foreigners from Europe and Asia. The freedom of travel and extensive social intercourse enjoyed, is proved by there ever being a national sentiment evoked by national events. The action of the Pope in John's reign interfering with the universal demands of the people, is the beginning of that deep seated hostility to the Roman court shown in the thirteenth, fourteenth and fifteenth centuries. England was shaken to its centre by an organized movement among the peasants in Edward's days. Pray, if the people were as barbarous, illiterate,

oppressed, sodden, as certain writers and popular lecturers make out, how came they to organize in defence of their freedom, and for the achievement of higher social and political privileges and rights? At the great fairs held in those dark days, it is known that there were book stalls.

The condition of its industries is good evidence as to the civilization of a country. English peasants were all handy men, just the very men wanted on Canadian farms, they were blacksmiths, carpenters, harness makers, roofers, &c., all combined. *Every peasant owned land* and worked it, hence the profusion of good food enjoyed by the poorest, for it is beyond all doubt that good bread, chickens, ducks, geese, cheese and butter, were the common food of the very humblest Englishman in those days. Every peasant brewed his own beer, which not being hopped, had rapid consumption. All over England certain towns had special industries, showing highly developed skill in manufactures. All classes of artisans had their guilds, combining the features of a trades union with those of a benefit society. Manifestly Englishmen were not the barbarians in mediæval times that their ill-informed censors picture, but were a manly, vigorous, intelligent, skilful, self-reliant, patriotic, pious, and *well fed* race, dangerous to any Pope or King who interfered with the freedom of their homes, their country, or their nation's Church.

Another test is the freedom of the land from agrarian robberies. The middle ages had less crime proportionately than we have to-day, although every man then did brew his own beer! But the secret is this, every person was interested in preserving agricultural property from theft and violence, so universal was the possession of live stock, so ample, so generous, so cheap was the supply of food, that there was no temptation to pilfer. In the thirteenth century, it is certain that every peasant had his pig in the sty, and his fowl in the pot, for poultry keeping was universal, so also ducks and geese. In every peasant's home weaving was carried on. The right of free pasturage on common land was enjoyed in those "dark ages," of which the poor in England were robbed in this marvellous nineteenth century.

The vast size of old parish Churches is in a great measure to be accounted for, by the uses to which their several parts were put in days of old. A mediæval Church was made very large, not as the ignorant fancy, for the purposes of superstition, but for practical utility. The mediæval English were not bores as the eloquent popular lecturer describes them, but long-headed, prudent and shrewd. In associating the Church with all phases of social life they were far ahead of us to-day, and what certain sects imagine to be signs of their being ahead of the Church in this matter, is only a taking up by them of mediæval customs! The parish Church was also the Town Hall, even the market-place of the parish. We have seen large public meetings held in the transept of a parish church, and another transept constantly

used as a store-room for public property. In the Churches sacred and even secular, plays were performed and public processions marshalled, such as the street displays of modern benefit and trades societies. Sometimes the transept was used as a free grammar school, as a library room, an organ chamber, even to store grain and wool, and in times of trouble the Church was a place of refuge.

It is not possible for a thoughtful person to see one of those old parish churches, without being deeply impressed with the marvellous skill exhibited in their construction. How varied are the details, how widely dissimilar in style and plans, yet alike they are, there is no slavish copying, no machine-made ornaments, no "cheap and nasty" workmanship, they have the bold and stately look of buildings built by and meant for freemen. Every workman seems to have been a master of his craft, and to have given up out of the abundance of his skill and gifts, the choicest to honour the Temple of the Church of his beloved native land. That Church he knew to be the old Catholic and Apostolic Church of England—not the Church of Rome—in this respect being more enlightened than those who are so fond of depicting England as semi savage before the Reformation. The Church was England—the Church he and his forefathers, from King to peasant, had been ever ready to champion against the Pope, centuries before their determined spirit found a voice in Wycliffe, before their like minded descendants saw finished the ancient struggle of England's Church against Rome, when the Spanish Armada dashed its wrecks against the shores of Britain—a fitting symbol of the ruined cause it was sent to uphold! Thus ended a battle that had lasted one thousand years.

Men in olden days were doubtless superstitious, but no more so than many now living, who are distinguished in the fields of science, literature, politics and art. When the mediæval Englishman spoke of papal tyranny, he knit his lips, put his hands on his sword hilt and meant it. He was a true man, too enlightened, and brave to display such double dealing, as those were guilty of who use the word "mediæval" as a scare crow to excite the bigotry, and awaken the stinginess of Churchmen upon whose illiteracy they work their party game. The mediæval times were times of the germination of great ideas. We get our idea of free public schools from the dark ages, the large freedom of our municipal self-government comes to us from the dark ages, we are just learning that the Church is the home as well as the sanctuary of all the people from the dark ages, our artisans get their trade unions from the dark ages, they inherit too those priceless blessings, benefit societies from the dark ages, in very truth to these much slandered times, we are greater debtors for "light and leading" than our descendants will be to us.

The nineteenth century should not throw stones at the past. Considering our advantages and theirs, the civilization of these days is woefully behind "the dark ages." Let who

will befoul the glorious story of the old land and its Church, by picturing the mediæval Englishman as an illiterate barbarian, we thrust the slander back into their throats with the noble mediæval motto—"Evil be to him who evil thinks." If men would look around, they could find bitterer poverty, viler social degradation, denser ignorance in modern cities and villages, than existed amongst the poor in "the dark ages."

WANTED—A NEW GOSPEL.

A "Missionary Correspondent" of the *Christian World* contributes a paper entitled "Wanted—a Re-statement of Christianity." This is no new cry and we fear it is only a euphemistic way of saying—"Wanted—a New Gospel." As the writer puts it—"It seems hard that other kinds of truth should be privileged to wear a new dress, to be re-stated in such forms as necessity and experience demand, while Christian truth for ever continues tricked out in Hebrew or mediæval old clothes."

On consideration, however, it will be obvious that no truth is capable of being really restated while it remains in its old condition. What is meant by the restatement of a truth is really its statement in some modified form. If what was once thought to be true and complete has been found to be inaccurate and imperfect, it becomes necessary to make the necessary amendments and additions; but if the truth remains where it did, no material change can be made in the terms of its formulation. For instance, to the end of time it will not be possible to restate the truth that "three times three are nine" in any new form worth the trouble of devising. It is notorious that whatever depends on the accumulation of human knowledge constantly needs re-editing; but it is not less true that the faith was delivered once for all to the saints, and is absolutely incapable of addition, diminution, or variation upon any point of vital importance. It is a pure mistake to suppose that in the Constantinopolitan Symbol by the words—"And in One Lord Jesus Christ, the Only-begotten Son of God, Begotten of His Father before all worlds, God of God, Light of Light, Very God of Very God, Begotten not made, Consubstantial with the Father; by Whom all things were made; Who for us men and for our salvation came down from Heaven, and was Incarnate by the Holy Ghost of the Virgin Mary, and was made Man"—we mean no more than was understood in the days before Arius by the simple phrases "And in Jesus Christ, His only Son our Lord, who was conceived by the Holy Ghost, born of the Virgin Mary."

To demand a re-statement of the Gospel, then, is to ask for a new revelation, and there is no reason to think that one is necessary, or will ever be given us. The "Missionary Correspondent" has, however, thrown some little light upon his desires. Science, he says—

Has grown up and has a testimony to bear, and to science the English mind has an attitude, while the Hebrew mind had practically none. The faiths of the ancient world have in

part been unveiled and their literature made partially accessible. The place which Christianity occupies in the great system of manifold truth, and among the faiths of the world is now more clearly seen, and should be capable of something like exact and new definition. And we cannot hope to see the present drift away from organised Christianity ended, nor even arrested, until Christian teachers are able to exhibit Christianity as welcoming new affinities and uninjured by new relations.

Now we venture with the utmost confidence to assert that science has not, never has had, and never can have anything to say to religion beyond what was placed in the Creed centuries ago—"I believe in One God the Father Almighty, Maker of Heaven and earth, and of all things visible and invisible." A desperate attempt was once made to show that the Bible contained statements that were not reconcilable with the facts of science, but after a while the dust of battle cleared away and it was seen that what science impugned was not Moses but Milton. As to "the faiths of the ancient world," our Lord Himself has categorically declared what is the place they occupy with regard to His Gospel—"Verily, verily, I say unto you I am the Door of the sheep. All that ever came before Me are thieves and robbers." The notion of Christian men consenting to discuss the place which Christianity ought to occupy in a Pantheon of the faiths of the world is ridiculous. In fact, the bare thought savours of scandal and impiety. It may be quite correct to say that heathen sages have had glimpses of truth, but to suppose that Christianity can receive any elucidation from them is as if a student of architecture instead of devoting himself to a great minster within his reach wherein he would find a perfect museum of every kind of Gothic, and that of the highest excellence, should spend his time in hunting about the neighbourhood for odd stones on which there were, or on which he fancied there might be, traces of mediæval work, and should suppose that they would help him to understand, or to describe, or create a public interest in the majestic church which was known and admired of all men.

No doubt it may be expedient and right for missionaries to study false religions for the sake of finding points that they may utilise; but that is quite a different thing from representing the Gospel as one of a family of religious faiths. Thus, St. Paul made a telling allusion to the altar which he had observed at Athens dedicated "To an Unknown God; but he would never have dreamt of troubling himself about the ideas of the founder of that altar. And, again, though he quoted Greek poetry for the saying, "For we are also His offspring," we may be quite sure that he had no idea of going to Aratus and Cleantes for information as to the Father "from Whom every family in Heaven and on earth is named." In a word, the notion of re-stating the Gospel as if it were one amongst the ruck of false religions is an outrage and a folly.—*Church Times.*

The happiest time of a man's life is when two bright eyes look lovingly into his, and two sweet lips are ready to be kissed, and a warm white hand rests trustfully in his.—*Florence Marryat.*

THE DECADENCE OF DISSENT.

WE called attention a year or two ago to the statistics of the leading Nonconformist bodies in England, as illustrated by the reports of their annual meetings, which showed in nearly all cases a steady decrease in the number of members and of places of worship. The question has a practical importance in view of the aggressive tactics of the Liberation Society and its friends, the strength of whose case—*valeat quantum*—depends on the correctness of the allegation they are never tired of repeating as to the relative numbers of Church and Dissent. Since Mr. Horace Mann's so-called religious census of 1851, it has been the fashion with this party to represent the Established Church as comprising at the outside not more than half the population of the country; it is even suggested not more than a third. But to this misrepresentation, as it clearly is, there is a twofold reply. In the first place, the religious census of 1851, which was conducted not directly and under authority of the Act of Parliament, but by the arbitrary method of counting heads at the two principal services on a specified Sunday, was practically a farce. We are not imputing any dishonest intention to the registrar or, speaking generally, to the Nonconformist ministers concerned, though a good deal was certainly said at the time about the special machinery of various kinds employed to fill their chapels on that particular Sunday. It is manifest on the face of it that no reliance can be placed on statistics acquired in this arbitrary and casual manner. And it is not uncharitable to assume that a conviction of the uncertainty of the result, to say the least, has had something to do with the steady and successful resistance offered by the Nonconformist section of the Liberal party to the inclusion of a direct religious enumeration—which could alone be relied upon—in any subsequent census. But it is not only because the returns of the religious census of 1851 are felt to be unreliable that objections are raised by those immediately concerned to the employment of a safer process which might disclose a less favourable result. They can hardly fail to be also aware that, supposing the relative numbers of Church and Dissent had been what they are said to have been at that date, a census taken now would present all the more startling revelation of the change which has since occurred. For a change there assuredly has been, and one which, as we intimated just now, may be proved by statistics the Nonconformists cannot hesitate to accept; *habemus confitentem reum*. It is true indeed, that there are more than two hundred sects in England, with registered places of worship, but most of them are very small. The really important communities with their subdivisions may be counted on the fingers, and it was of these and their decaying condition that we spoke on a former occasion. The evidence then adduced has now been reinforced as regards what, although the most recent, is considerably the largest as well as the most important of these communities, and the facts put on record by its leading authorities, as well as their way of regarding them, are in more ways than one remarkable. There are five divisions of Wesleyanism, but the original body of Wesleyan Methodists includes over double the number of ministers and nearly double the number of members of all the rest put together. There are projects afloat for the reunion of some or all of these divided sections; but the inherent "dissidence of Dissent" has

hitherto proved an insuperable obstacle, and we were not surprised to find the Wesleyan organ complaining that the recent debate at Manchester on the reconciliation of the "New Connexion" with the mother community had an air of unreality about it. The New Connexion, moreover, is the smallest of these separate offshoots.

The debate referred to took place the other day at the annual session of the Wesleyan Conference at Manchester. The year's returns showed a gross falling off of 86 members. The total numbers according to this year's *Whitaker* are 437,028, and although the actual decrease is a very small one, this is most literally a case where *non progredi est regredi*, for a community of that size without acquiring any fresh recruits ought to make an appreciable annual increase of the population, instead of which it has diminished. And the diminution becomes still more conspicuous, if we turn from the statistics of membership to the ministerial record. *Whitaker* gives the number of ministers as 2,206, and on this number there is a gross decrease of 66-80 by death and 86 by retirement—and a net decrease of 87, the additions to the staff being only 29. It is clear, therefore, that there has somehow been a very considerable leakage. He and other speakers at the Conference appear to have undertaken to account or partly to account for it by two circumstances, both of which are unquestionably pertinent and in different ways significant. It will be worth while to say a word on each of them. Dr. Osborn himself referred to complaints which are constantly made of the shortcomings of both local preachers and class leaders. Local preachers are, we believe, considered laymen; they form a kind of intermediate grade through which all who wish to become ministers have to pass, though many, or rather a great majority, never advance beyond it. This at least may be inferred from the enumeration of 15,009 local or "lay preachers" as against 2,206 ordained ministers. An unfavourable verdict on local preachers reflects therefore indirectly on Wesleyan pulpit ministrations generally. But the strictures on "class leaders" are perhaps still more ominous of danger. The local "classes," consisting properly of about a dozen persons each, formed the most characteristic feature of John Wesley's new organization. They were his substitute for the Catholic confessional, and were held to provide for the due fulfillment of the Scriptural precept "Confess your faults one to another," the special object of these weekly class meetings being the mutual confession of sins. The classes are said to be widely falling into disuse; at all events, many Wesleyans of the younger generation decline to join a class, and there are no means of compelling them to do so as a *sine qua non* of membership. Now this silent decay of the class system is a much more serious outlook for the future of Wesleyanism than might at first sight appear. As we said before, it is the most original and distinctive characteristic of the whole organization, and experience shows that few institutions retain their pristine vigour, if they survive at all, when once they have shed their most distinctive element.

The other point dwelt on in explanation of this alarming leakage, was what one minister at the Conference termed the "unfair influence" exerted by the Church of England in many places, especially in the rural districts. What was probably meant, and is certainly true, is that the Church is far more active and efficient than in former days both in towns and villages, and it is notorious that

Dissent is always strongest where Church influence is feeblest. Wesleyan propagandism thrives on the sleepy inaction of a Church which was currently said to be "dying of dignity." A good deal of the dignity and almost all the sleepiness is gone since then; "the dull Pharisee" has found a new energy, and his rivals find themselves distanced in the race. In a parish actively worked they are likely to be nowhere, and hence the report on "Village Methodism" presented to the Conference draws a gloomy picture of the condition of the rural chapels, a great proportion of which appear to be in debt, while the ministerial staff, as we have seen, is neither abundant nor altogether satisfactory. A great many ex-ministers indeed are now ordained clergymen of the Church, but of that the report says nothing. The Baptist and Independent reports of the year agree with the Wesleyan in reproducing the sorrowful tale of former years about a constant diminution of their resources in men and money. And these are the two next largest sects. With such statistics and confessions before us the annual increase in the number of religious denominations in England, may be regarded with equanimity so far as its bearing on the Established Church is concerned. It is evidently not from her ranks that they are recruited. Dissent, is preying on its own vitals. It seems to be endowed with a power of almost infinite divisibility, while year by year its total forces are diminishing in an inverse ratio to the multiplication of the separate atoms.—*Saturday Review*.

SARAH PHYLLIS MACAULAY.

The departure to the better land of this truly, saintly Churchwoman, calls for something more than a passing notice. Not alone the city of Kingston, but the Diocese of Ontario may be said to have lost in her their model Christian and best friend, to be long remembered for the good works and alms deeds which she did. This highly educated eldest daughter of a distinguished officer, Colonel Plomer Young, was born at Portsea, England, in 1810, and accompanied her father when he was sent out in 1837 to organize the troops engaged in quelling the rebellion. Col. Young took part in the so-called "Battle of the windmill" at Prescott, and subsequently was in charge of the staff at Kingston for some years. In 1853, his daughter became the second wife of the Hon. John Macaulay, and after a short married life of four years, was left a widow with her late husband's two children and a daughter of her own, who alone survives her. Ever since 1857, Mrs. Macaulay has devoted her life to the bringing up of these children and the service of Christ. With unstinted and gracious hospitality, she made her home in Kingston a home for the clergy, and during the meetings of Synod and of the frequent committees year by year, entertained Bishop and priests with a daily welcome. That proved how highly she esteemed the Church's officers and loved the Church. At the same time with open liberal hand she identified herself with every part of the Church's work in the diocese, and took a deep and practical interest in all that could promote its progress. Of course the light that shone round herself in her own parish was conspicuously bright, and with every charitable enterprise in Kingston her name has always been associated. With no narrow feelings Mrs. Macaulay was a warm and generous supporter of the Orphan's Home and the Society for the Relief of the Poor, irrespective of creed. She took part in every good work—diligent district-visiting, Sunday School teaching, collecting for missions, &c. In the midst of indefatigable devotion to all manner of Christian work it pleased God that she should meet with an accident two years ago, and since then she has been a patient sufferer confined to her house, preparing for the removal to a higher sphere of duty.

At that time she was president of the Parochial Association of Church Workers, and of the Church Womans' Mission Aid, and a directress of the Orphans' Home. The writer of this notice has had the privilege of enjoying an intimate friendship with this true and loyal daughter of the Church of England for twenty-one years, and before concluding may be allowed to lift the veil for a moment off her private life. The secret of such a noble, useful, active life was that it was a *life of prayer*. Gathering her domestics of various religious persuasions around her morning and evening with unfailing regularity, the Scriptures were systematically read and prayer offered. The daily services of the Church was duly attended, and besides, there were considerable portions of time devoted to personal private devotion and religious reading. To the last she was a frequent and habitual communicant. This constant intercourse with God bore its fruit in the orderly and systematic manner in which the busy day's work was done. No doubt this may have come from her father, of whose military precision and love or system the writer has often heard Mrs. Macaulay speak. But if one thing more than another struck the guest in her house it was that *everything was done decently and in order*. It is indeed rare to meet with a mind so well regulated as that of this excellent woman. With all her deep earnest piety she never lost her genial temperament, the very opposite of all that was morose or gloomy. She thus won the affection as well as the respect of all who came in contact with her. Having travelled a good deal and seen the effect of the Church revival in England, she brought its influence back with her to Kingston, and sought to make all around her feel the blessing of those Church privileges she had herself learned to appreciate, and that consistently she upheld. She had a peculiarly strong and reverential sense of the Lord's never-failing presence with her, and when in very painful exhaustion about four days before the end, expressed to the writer the comfort of this unspeakable blessedness. That end came to the saintly sufferer on the morning of Monday, October 8th, when it may be truly said she sank like a little child to sleep, at peace with God and all the world. The interment took place on the 5th, the pallbearers being representative men, two senior clergymen, two churchwardens of the cathedral, an old resident and a military friend. Before leaving the church full of mourners for the cemetery, the choir sang her favorite hymn, "Abide with me, fast falls the eventide," which she had requested to be read for her the evening before she died. And surely we may believe that as she so fully realised the answer of that oft-sung and oft-repeated prayer, she went in obedience to the command of her Lord to *abide with Him*, whom she had all her life loved and served; and where He is, there doubtless now is His servant also.

October 18th, 1887.

T. B. J.

PURE SACRAMENTAL WINE.

The question of pure wine for sacramental purposes and where to get it is one that has given anxious thought to many a clergyman and Church Warden. The port wines which have been largely used have, while costing high prices, frequently proved very unsatisfactory. Since the establishment of vineyards in Ontario, considerable attention has been given to the question of using Canadian wines for sacramental purposes. The leading vineyards of Canada known as the "Pelee Island Vineyards," have through their sole agents for Canada, Messrs. J. S. Hamilton & Co., of Brantford, been the most successful in this respect, and their brand of Sacramental Wine "St. Augustine," has for several years past been largely used in the churches of Canada. The reasonable prices quoted in another column and the firm guaranteeing it to suit or that it can be returned, shows the confidence Messrs. J. S. Hamilton & Co. have in the fine quality of their brand of Sacramental Wine. At the Industrial Exhibition, Toronto, held this autumn, Messrs. J. S. Hamilton & Co. were awarded a gold medal for their fine display of Pelee Island Wines, and their display of grapes in the Horticultural Hall attracted a good deal of attention.

The amount annually expended for benevolent purposes in New York is estimated at \$7,500,000. There are 920 charitable societies and institutions.

Home & Foreign Church News.

From our own Correspondents.

DOMINION.

MONTREAL.

CLARENDON.—The Bishop visited this part of the diocese on the 30th of August, and confirmed nineteen candidates, who were addressed in a very instructive manner by the Rev. N. A. Bourne. His Lordship took as the text of his sermon "Draw nigh to God," St. James iv. 8, and preached in his usual impressive way. One hundred and forty eight received the Body and Blood of Christ at this service. Owing to the sad disaster of last year, and the severe loss of the farmer's by a hail storm, the offertory for the mission was not as large as in former years, only \$100 being collected.

FRANKLIN AND HAVELock.—These missions enjoyed an episcopal visitation on the 18th of September. Rev. J. F. Renaud, rural dean, accompanied the Bishop. Three adult candidates were confirmed at Havelock; Rev. Canon Fulton assisted at both services.

MONTREAL.—The monthly meeting of the Church of England Women's Missionary Society was held, Mrs. Henderson presiding. Mrs. Bompas, wife of the Bishop of Mackenzie River, was also present, having recently returned from her husband's diocese. The meeting was opened with prayer, followed by the reading of minutes and treasurer's report. The latter gave a balance in hand of \$165.27 for general purposes, and the amount of the collection for the Widows' and Orphans' Fund of Algoma (Jubilee offering) at \$150.

Letters were read from the Bishop of Mackenzie River, acknowledging a valuable desk, and from Miss Abbott, of St. Andrew's, enclosing a contribution to the W. & O. Fund.

The president announced that three additional branches of the W. A. had been formed at Franklin Centre, Alymer and Clarendon respectively. This concluded the business portion of the meeting.

The president also said that she had only one piece of information for the meeting, but that it was one that she was rejoiced and sorry to give. It was that a woman had at last been sent out as a missionary to the Indians by the Church of England in Canada, and that the lady who had gone had done her first bit of missionary work at a meeting in her husband's parish, Dunham, fifteen years ago. This was matter for rejoicing and congratulation, but it was a matter of regret that she was being sent not by the diocese of Montreal, but by that of Toronto. They must try and send one also.

After some discussion as to papers for next meeting and the work to be done, the meeting broke up.

ONTARIO.

KINGSTON.—St. James' Church is taxed to its utmost capacity to provide seating accommodation for its present membership, and so many new families have applied for seats, who are unable to get them, that a special meeting of the vestry was held on Tuesday to discuss the situation and try and arrange for providing the required accommodation. The meeting was largely attended. A number of ladies were present and took a warm interest in the proceedings. The Rev. Mr. McMorine presided and opened the meeting by prayer. Mr. E. J. B. Pense, churchwarden, stated the object of the meeting, and gave a resume of the finances, from which it appeared that the church is virtually out of debt. Mr. Power was present with several plans which he had prepared and fully explained them to the meeting. After a thorough discussion it was decided by an almost unanimous vote to erect a double transept, with a memorial window and chancel, the cost not to exceed \$4,000, and to be carried out under the superintendence of the rector, the churchwardens and the Memorial Committee previously appointed. This scheme, it is believed, will fully meet the requirements of the church for many years.

KINGSTON.—The death of Mrs. Macaulay, widow of the late Hon. John Macaulay, took place on Monday. The deceased lady, who was the daughter of the late Col. Young, was born in this city seventy-one years ago, and here she has resided ever since, during her life being very active in Church work and taking part in any philanthropic movement to which her attention was directed. Until recently she was prominent in her efforts in behalf of the Orphans' Home and other charitable institutions, and in so far as charity was concerned no lady in Kingston was more liberal, many

of her gifts being bestowed when none but the donor and recipients knew that her helping hand was extended. Mrs. Macaulay was greatly esteemed by all who knew her, and she will long be remembered as one of Kingston's most estimable ladies. A daughter survives her, Miss Macaulay, who resides with deceased.

The funeral of the late Mrs. Macaulay took place from her residence on Wednesday and was attended by a large number of sorrowing friends. The cortege which was very lengthy, was composed of leading citizens. The pall bearers were the Revs. C. E. Cartwright and Dr. Jones, of Napanee, and Messrs J. A. Allen, Jno. Muckleston, Thos. Briggs and Major McGill. Service was held at the church, after which the cortege was reformed and proceeded to the Cataract cemetery.

GOSSPORT.—A very pleasing incident to all concerned took place on Sunday last in this place, in the parish of Adolphustown, in the presentation to the Rev. Albert Geen, of Bishop Wordsworth's Commentary on the Old Testament in six quarto volumes. Early in the summer several of the congregation expressed their desire to give Mr. Geen something to mark their sense of his earnestness and zeal in coming regularly from Belleville, winter as well as summer, to assist the rector, without remuneration, and at his own expense. Mr and Mrs. Soby, of Gosport, heartily furthered the idea by proposing to give a lawn festival at their residence in aid of the project. The social was held and proved a great success. Mrs. Soby, of Picton, kindly assisted her daughter in providing the piands and entertaining the large company present, and nothing was omitted to make the evening a most enjoyable one. The contributions amounted to nearly \$80, sufficient to purchase the valuable Commentary above mentioned, which was immediately ordered from England and arrived the other day. On Sunday last, after divine service, Mrs. Soby stepped forward and in a clear, musical voice read the following address:

To the Rev. Albert L. Geen, Belleville.
DEAR SIR.—Kindly accept from some of your friends and hearers in this parish the accompanying volumes, comprising *Wordsworth's Commentary on the Old Testament*. For over two years you have come from Belleville at all seasons to take Sunday duty among us, assisting Rev. Mr. Forneri to keep up his numerous services. We assure you, that, although by your own desire we have made you no pecuniary return, or paid your expenses, nevertheless we greatly value your self-denying services and think highly of your sermons, and as a slight token of our appreciation we beg to present you with this Commentary, which we trust will be a help to you in ministering the Word of God through the many years of increasing usefulness which we trust are in store for you.

Mrs. Soby then handed Mr. Geen the first volume of the work, which was beautifully bound, and bore in gold letters the following appropriate inscription: "Presented to the Rev. Albert L. Geen by some of his friends and hearers as a small token of their appreciation of his self-denying ministrations among them for more than two years." Gosport, Adolphustown, October 9th, 1887.

It may be mentioned here that Mr. Geen, since his ordination to the diaconate by the Bishop of Ontario, some two years ago, has held two hundred and fifty services with preaching in Adolphustown, and elsewhere, assisted at many others, baptised twenty persons, and travelled on clerical duty no less than 8,700 miles. These labors are unpaid.

NEW EDINBURGH.—A highly successful concert was held yesterday evening in Albert Hall, under the auspices of the Ladies' Aid Society of St. Bartholomew's Church. The programme, a well selected one, was admirably rendered by the efficient local talent present.

A New Parish.—The subject of making Rochester-ville a separate parish was discussed at a meeting of the Anglican Deanery of Carleton. No steps were taken in the matter.

GLEN NEWIS.—A new church was opened at this place, county of Hastings, on Saturday, 18th Sept., the Rev. A. L. Geen officiating. This church was built under the auspices of the Rev. W. Y. Daykin, lately appointed to the important parish of Pembroke.

OTTAWA.—The beautiful edifice of Christ Church was comfortably filled Thursday on the occasion of the annual harvest festival. The prayers were intoned by the Rev. P. Owen Jones, of St. George's Church. The lessons were read by the Rev. Mr. Pollard and Rev. Mr. Garratt, and a most impressive and practical sermon was delivered by the Rev. Mr. Smith, of Hull, his text being taken from the 17th chapter of the Acts of the Apostles, part of the 25th verse: "For

in Him we live and move and have our being." In the chancel were the Ven. the Archdeacon, Dr. Lauder, Rev. Mr. Muckleston, Rev. Mr. Bogart and Rev. Mr. Bliss, in addition to the clergymen who took part in the service. The chancel was tastefully decorated with fruits, flowers and vegetables, and the whole service was so arranged as to fully carry out the object for which it was given. The music chosen was very attractive. The hymns were: "Come Ye Faithful People" and "The Sower went forth Sowing." The "Magnificat" and "Nunc Dimittis" in "D" were by G. M. Garrett, Mus. Doc., and a fine anthem by Sir Henry Stuart was rendered. The service was concluded, in place of the evening hymn before the benediction, by Sir Henry Stuart's gorgeous "De Feum" in F. The musical portion of the service was carried out in the most finished style. Mr. Dingley Brown deserves great credit for the manner in which he trained his excellent choir. It was evenly balanced, and the effect in the body of the church was grand in the extreme. Special mention may be made of the anthem, which was given with a dash and vigour rarely heard in church choirs. The service on the whole ranks among the best ever given in Christ Church—and the services in this church are always good.

BATH—St. John's Church.—Not long since a pair of handsome turned wooden alms basins were presented to this church by the Rev. A. L. Geen, of Belleville, and more recently a very neat credence table of correct ecclesiastical design was placed in the chancel through the generosity of Mr. and Mrs. G. Ferren, of Kingston. Many improvements are going forward in this church and its surroundings, and it is in contemplation to wholly restore the ancient edifice as soon as the requisite means can be obtained, towards which end members are now working hard, notably the ladies.

OTTAWA.—The White Cross Guild held a special meeting at the rectory of St. Bartholomew's church, New Edinburgh ward, on Saturday evening, the 8th inst., the Rev. A. E. W. Hannington presiding. The meeting was specially called to consider the fact that the report concerning the debauchery of young children had appeared in the columns first of the *Free Press* and afterwards of the *Citizen*. A resolution to the effect that Mr. Lampey, who was accused of having given the report, be expelled and that Dr. R. J. Wickstead be requested to resign, as both had given reports to the newspapers, was read. Dr. Wickstead reminded the members that they had appointed him as one of those to supply the press with information, and now wished to expel him for having done that duty. He then left the room. Mr. Lampey strenuously denied that he was the member who supplied the report to the press, and also withdrew. The resolution was then carried and the meeting adjourned. Dr. Wickstead, in conversation with a reporter, said: "I think the act is one which may be termed a *felo de se* so far as the society is concerned. I had previously given notice that unless the society drew up a satisfactory programme of work in the winter, I should resign, as I did not believe in four or five good men meeting in a room to talk goody goody. Unless the proceedings of the guild are made public, I do not see that they can benefit the public." Mr. Lampey said: "I, of course, bow to the decree, and have left. I did not supply the report to any paper, and have not given information to the press."

TORONTO.

St. Anne's.—A ten day's mission will be held in this Church, commencing on Sunday, the 28th inst. The missioner will be the earnest and devoted priest, Rev. Alex. Macnab, of the diocese of Niagara, all are earnestly invited to attend.

ORILLIA.—The Rev. Canon Mulock, of the diocese of Ontario, is visiting his brother-in-law, Mr. A. G. Robinson, C. E. When he left Orillia, fifty years ago, there were thirteen houses here. Coming back after such a lapse of time, and finding a thriving town of over four thousand inhabitants, with railways, telegraphs, telephones, electric lights, waterworks, churches, schools, etc., he says it is like coming into a new world. Though he heard of the progress of the place, it was impossible to realise it fully without having seen it. Life in Orillia in 1834 was very primitive indeed. The only place of worship was the Indian meeting-house, and when a stray clergyman visited the place, messengers were sent to notify the settlers of the fact that service would be held. It is remarkable that, with such scant spiritual advantages three or more of those youthful pioneers should have been honored ministers of the Church of England and Ireland in Canada. At the erection of a barn on the farm at present owned by Mr. Crookford, the four "corner men" were Mr. A. G. Robinson, C. E. Mul-

ock, A. Sanson, and W. S. Darling. Mr. Sanson is now rector of Little Trinity Church, Toronto, and Mr. Darling died rector of Holy Trinity Church in the same city. In those days industry was honored, and such a thing as pride or idleness unknown. Canon Mulock was regarded as the most expert axeman in the neighbourhood.

COOKSTOWN.—On October the 2nd, His Lordship the Bishop of Toronto administered the rite of confirmation to 41 people in this parish. It is only two years ago since His Lordship visited this place on the same mission. At St. John's Church 29 were confirmed, and the church was inadequate to accommodate the congregation, which is always large, but on this occasion was much augmented. In the afternoon the Bishop drove to St. Luke's, Pinkerton, where twelve more presented themselves for confirmation. In the evening the Bishop preached, at St. John's Church, an able sermon from Eph. ii. 17, 18, 19. His Lordship expressed his gratification at the prosperity and growth of the parish. The Rev. W. H. A. Fraser, incumbent, informed the Bishop that owing to lack of time many candidates had to be left over until his next visitation, for the number kept increasing up till the time of the Bishop's arrival, and it required special visits to the homes of the candidates as they lived chiefly in the country, to prepare them. It was a solemn sight to see so many adults come forward and confess their desire to separate from the world, and put on the Lord Jesus Christ, and the members had their faith strengthened, and their hearts encouraged to go on and fight the good fights of faith by witnessing the addition of so many to the ranks of the church.

NIAGARA.

St. CATHARINES.—Harvest Thanksgiving.—This annual Festival at St. Barnabas was celebrated on Wednesday, 5th. The day was begun by a choral celebration of the Holy Communion at 8 o'clock. Rev. Alex. W. MacNab was celebrant, assisted by Rev. E. E. Bland and Rev. T. L. Spencer. A large number of working men was included in the attendance at this early Eucharist.

In the evening there was a full choral evensong. Rev. Mr. MacNab sung the service, and the Rev. C. E. Whitcombe, of St. Matthew's clergy house, Hamilton, was the preacher.

The sermon, taken from the text, "A sower went forth to sow," dwelt upon the Incarnation, and was a powerful exposition of the Real Presence of Christ in His Church and Sacraments.

A full choir rendered the music selected, chiefly Gregorian, with devotional sweetness. The very young organist, Master Willie Thompson, who has been playing since Mr. Nay left the city, accompanied with remarkable accuracy, and was assisted, by an orchestra of 4 pieces.

The little church was, as usual, tastefully decorated. There has lately been erected a new altar—the carving is exquisite, the design is chaste, and the general effect with gradines surmounted by cross and flowers is very dignified. The altar, which is fairly well raised, is thrown into relief by a very handsome dossal curtain, fringed.

The little church, which was filled to its utmost capacity on this occasion, is as pure a type, in its interior fittings and in its services, of the Anglican branch of the Church Catholic, as can be found in this diocese.

HAMILTON.—Church of St. Thomas.—An addition is being put to the schoolhouse costing \$1020. On last Sunday, Canon Curran told his congregation \$100 were required at once to complete the work, and that a collection to raise the amount would be taken up on Sunday, Oct. 16th. On Monday a few gentlemen, without the knowledge of the rector, met and determined to raise the sum without a collection, and on Friday they called on the rector and surprised him by telling him the sum of \$206 had been subscribed and paid for all necessary expenses. Such an act is most commendable and worthy of being imitated.

HAMILTON.—Church Reminiscences.—The solemn and very impressive services at the recent ordination at Christ's Church Cathedral, Hamilton, have very forcibly recalled the early days of the Church to mind in that parish. On the recent occasion there was a good attendance,—25 or 30 white robed clergy, headed by the Bishops of Niagara and Qu'Appelle, and six candidates for ordination. But mere numbers of laity and clergy do not constitute the chief excellence of any religious service in the House of God. The best impressions are those which are made on the heart, in the impartation of a devout mind and reverential manner leaving lasting recollections. It was a remarkable one some time afterwards, during the day, that the service had greatly affected him with deepest feelings, and was quite like the order of such a ser-

vice which now prevails throughout England. The regularity of the whole proceedings, the attentive and reverent bearing of all, the clear and hearty utterances of prayer and praise; these aided in making us feel that it was good and pleasant to be there. Doubtless there were other helps at such a time and occasion—there was the fine, lofty, well designed and arranged church building itself; the deep, well ordered chancel; and the clear sound of a noble organ.

In early days of Hamilton the writer was resident there. The first Christ Church was opened in 1839. It was a very large frame structure, Sunday School rooms, (2), were in the basement, while the upper or church floor, was, perhaps, 15 feet over it. The vestry room was at one time situate at the west end of the nave, and at another time in the basement at the east end of the boys' Sunday School room. In either case an active promenade was necessary for the officiating clergyman, either through the length of the church from west to east, or in ascending a long stairway from the basement to the reading desk standing conspicuously in front of the chancel. The reading desk was connected by a sort of ship's gallery with the more lofty pulpit to suit the loftier galleries on either side. A crimson curtain was placed as a frontal before the rails of the quaint gallery, which admitted a direct way to the reading desk or else to the pulpit. But a change was soon made by a new long stairway erected outside the church, safely enclosed, leading through a new opening of the wall to the church floor, and thence the officiant proceeded to the desired place for the service. This was not more quaint than that arrangement which so long continued in St. Mark's church, Niagara, where two outside staircases were built, one leading to the reading desk, and the other to the pulpit, which, like dovescots, were fixtures upon the church walls within. But in the case of the first Christ Church, Hamilton, improvements were frequently made. *Experientia docet.* The old building did not give place to the new until material changes had been made in these and other particulars—decided improvements they were, although there were many persons in the congregation who feared any change at all from the original plans, and were offended at it. Some desired that the black gown should be retained by the preacher, and that he should each time enjoy a little promenade when he required to change surplice or gown. Some again thought that the stentorian voice of the clerk (sexton Lewis), was best for giving out the usual church notices, or for announcing one or other of Tate and Brady's metrical version of the Psalms, with the usual prefix, "Let us sing to the glory and praise of God." All is now different. The square pews have yielded to the single seat, with a kneeling stool that all may kneel in prayers. The organ loft and choir gallery with its long iron rod and red curtains have yielded to other positions in the church and to other arrangements better calculated for the purpose of rendering praise to God. The *Te Deum* and other chants are now ordinarily sung by the minister and people.

We are not thinking of those early days and quaint doings of the Church with any smile of ridicule playing upon our lips, God forbid! We neither forget that the service of religion and its surroundings are sacred when pious hearts are engaged in it, nor do we forget the dear loving hearts and ready hands of those early days, for they did what they could; they gave of their best. We do not deride and desire to give expression of thankfulness that Church ritual and Church work have been progressive within the last 50 years, the effect of which we can plainly see and approve of. Some one has truly said:—The last 50 years have witnessed a gracious revival of Church life and Church principles. Our altars have been, as it were, rebuilt; the ancient services of the Church restored to something like their former beauty. Those services, more particularly the one great service of the altar, have become, once more in symbol and outward expression the transcripts of the heavenly realities within the veil; our churches, restored once more in the beauty of holiness, are—palaces indeed, of God, but true palaces also of His people, available to all, rich and poor alike, in every place, where art, music, and architecture, all that can lift the soul from off this lower earth is once more enlisted in the service of the sanctuary.

HURON.

Huron College.—We are now entering on the twenty-fifth year of preparing young men for the ministry of the Church, and the question comes, have they been successful in their most responsible undertaking? Last year was, if we judge by the number of students, not successful. The number passed through the college, one hundred and twelve, of these over one hundred have taken holy orders, so that nearly one half of the clergy of the diocese are alumni of Huron College. At the time of the setting apart from the diocese of Toronto, the clergy of the new diocese (Huron), the greater number of the clergy were

alumni of the English Universities and of Trinity College, more especially of the latter. Now, of these old pioneers of the Church very few are living. They planted and sowed the good seed and others have the fruit of their labors. The younger men will never be called on to endure such labors in the missionary field as their forefathers endured.

The college seems to have regained its primitive life and vigor. The college council has been re-elected to its full strength of eighteen members *ex-officio*. The other members are Right Rev. Bishop Hellmuth, Right Rev. Bishop Sweatman, Very Rev. Dean Boomer, Ven. Archdeacon Sandys, Rev. Canons Innes, Hill, Hincks, Richardson and Smith, Revs. W. Davis and Evans Davis, Messrs. V. Cronyn, E. B. Reid, R. Bayly, I. F. Hellmuth and A. C. Clark. New rules have lately been framed to apply to the admission of fresh students, and new prizes have been offered for the encouragement of deserving students. The interest of the Bishop in the College has led him to offer an additional prize of \$25 a year.

PETROLEA.—At Christ Church on Wednesday evening, confirmation was held by his lordship the Bishop of Huron, when the rector, Rev. B. Pierre De Lom, had the pleasure to present thirty-five candidates for the Apostolic rite of the laying on of hands and admitting to the full communion of the Church. The ages of the candidates ranged from 13 to 75, one-half of them being married people, some of them having been baptized by Mr. De Lom since his appointment to the rectory, little more than a year ago. There were present about four hundred of a congregation. The bishop, as is his wont, delivered a powerful address to the candidates and congregation. On Sunday was the administration of the Holy Communion, when there were ninety-five communicants. The rector preached a farewell sermon. The Sunday School presented him with a purse of one hundred dollars. He left for England the day following with Mrs. De Lom.

EXETER.—The annual Harvest Home services were held in Christ Church on the first Sunday of October. Rev. F. F. Davis was the preacher of the Thanksgiving sermon.

LUCAN.—Rev. Canon Richardson, London, assisted by the rector, Rev. J. Downie, and Rev. M. Thomas, Ailsa Craig, conducted the Harvest Thanksgiving service in Holy Trinity Church, Lucan, a few days since.

LAMBTON DEANERY.—His Lordship the Bishop of Huron has been actively employed in the western parishes of the diocese in visiting, preaching and confirmations. In St. John's Church, Alvington, at 10 a.m., he held confirmation service on Sunday, 9th inst., and in St. Mary's, Napin, at 3 p.m. At Trinity Church, Watford, on Tuesday, Oct. 11.

KINGSTON.—*Deanery of Essex.*—His Lordship the Bishop held confirmation service in St. John's Church, Kingsville, on Tuesday, Oct. 4. Truly, the members admitted to the full communion of the church by the apostolic rite of the laying on of hands, bear irreputable testimony to the growth of the old church in the "new world."

RIDGETOWN.—*Kent Deanery.*—His Lordship the Bishop confirmed a large class of candidates in the Church of the Advent, seventeenth Sunday after Trinity, and on the Tuesday following the bishop held confirmation service in Trinity Church, Howard.

BLenheim.—Rev. R. Fletcher, incumbent of the mission parish of Bothwell, Grace Church, and St. Stephen, Thamesville, Deanery of Kent, has been appointed to the incumbency of Trinity Church, Blenheim. Mr. Fletcher has had no little experience in mission work in this diocese; in the backwoods and clearings he has borne the glad tidings to the settlers through large districts then little known, where the churches now raise their steeples amid the happy homes of church families.

STRATHROY.—At the special meeting of the vestry of St. John's Church, held on Wednesday, 29th ult., the rector, Rev. L. DesBrisay, presiding, plans for putting the church in a completed state, with nave, transept and chancel were submitted by the finance committee. After careful consideration of the report, it was moved by Mr. Dewar, seconded by Mr. Dyas, and unanimously carried, that the finance committee, being composed of Messrs. Irwin, Dumbell, Grist, Jas. H. English, Williams, Dampier, Dewar, and Dyas, be empowered to borrow a sum not exceeding \$2,000, for the purpose of completing the church according to the plans submitted, and also for new church furnishings such as carpets and chandeliers, likewise to include the moving of the organ into the

chancel. The church in Strathroy has made great progress, notwithstanding many hindrances. It was but lately put on the list of missionary parishes, receiving an annual grant from the Synod, and now it is an independent rectory, paying to the rector a good salary and subscribing liberally to all church purposes.

THE CHAPTER HOUSE.—Indefatigable in labour as faithful in their attachment to the old church are the Chapter House Guild. On Wednesday, Oct. 5th, the Guild held their annual meeting. The officer selected for the year are: President, Mrs. Fowell; vice-presidents, Madames Thonger, Compton and Parry; treasurer, Mrs. Manigault; secretary, Mrs. Gertrude Imlach. They are very sanguine in their hopes to commence the new church in a few days. They are merely waiting to get the money deposited.

ALGOMA.

GORE BAY.—Kindly allow me, through your columns, to acknowledge towards the purchase of a horse, &c., for this mission: A. G. C., Cookstown, \$2.00; a friend, South Mountain, \$1.00; Mrs. Sturtell (or Hurtell), Guelph, \$2.00. CHAS. A. EATON.

LANCELOT.—The churchwardens of St. George's Church acknowledge, with many thanks, the gift of a carpet, by Miss Girdlestone, of Port Sydney.

FOREIGN.

The archdeaconry of the city of New York has been organized under resolutions of the last diocesan convention. The Rev. Alexander Mackay-Smith has been appointed archdeacon.

The Episcopal Fund of the Diocese of New York amounts to \$115,000. Bishop Potter in his annual address reports 3,598 confirmations in the diocese, of which 3,833 were by himself. There are 14 candidates for orders, 14 deacons were ordained, and about as many priests.

English Churchmen and members of the French Reformed Church are unitedly erecting a wooden chalet church at Champéry (Valais). It is to hold about 200 persons, and will serve for the worship of the two denominations in the morning and evening of the Lord's day.

A scheme has been proposed in the diocese of Llandaff to provide clergymen, who are unfit from age or infirmities to continue their ministrations, with the means of subsistence in their practically enforced retirement.

The "Ragged Sunday Schools" in London have 400,000 scholars and 4,000 teachers. The president was the late and honored Lord Shaftesbury. His son succeeds him in the work. The income of the society, consisting wholly of voluntary contributions, amounts to \$80,000 per annum.

The Rev. John Jolly, B. A., who for seventeen years has been the pastor of the General Baptist Church at Boston, has signified his intention of joining the Church of England. He was the representative Nonconformist minister selected to sit on the Boston Charity Trust, and was secretary to the local Society of Nonconformist Ministers. Mr. Jolly is a candidate for ordination by the Bishop of Ripon.

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.

THE MANAGEMENT AND COST OF INDIAN HOMES.

SIR,—I have received a communication from Mr. H. A. Smythe, of Kingston, criticizing rather severely the management and cost of my Indian Homes, and, as there may be others who feel as he does, that money is being unwisely and unnecessarily squandered in our efforts to reclaim and civilize the Indians of the country, I shall be obliged if you will allow me to reply to his letter in public print. Mr. Smythe says: "The Homes seem to me too costly a charity—the expenditure \$10,000 per annum—exclusive of gifts in kind, average cost of pupils during the last four years about \$150 per head."

In reply to this I would say that I don't think in any year the entire cost per head exceeded \$189; and, if Mr. S. will analyse the accounts he will find that the cost for board of boys is 4 cents a meal and of girls 3½ cents a meal. I consider this low enough and do not intend to make it lower. Every child gets meat once a day, those who work at trades twice, and all get as much as they can eat. Mr. S. will also find the charges on clothing for each child per annum to be very low. Where then is this excessive expenditure? My own salary comes from the C. C. S., and from private friends in England, and although it appears in the Report, it ought scarcely to be put against cost of each child—as my time is mainly taken up with travelling, account-keeping, editing and correspondence. The salaries of all my employees are very low.

If Mr. S. were to analyse the accounts he would find that a great many of the expenses charged are mere cross accounts—charged to one Home and credited to the other: the Shingwauk pays the Wawanosh for laundry work and the Wawanosh pays the Shingwauk for shoes, and so forth. I myself, as those who live with me know, take no perquisites. I pay the Shingwauk every time I use a horse for private purposes, pay for my washing at the laundry, and for my coal, milk, eggs,—everything. I think if Mr. S. were to examine the accounts he would find that the main expenditure every year has been on permanent improvements. Our land, which we bought for \$500, is now certainly worth \$2,000. Our buildings have been well kept up, added to, and improved. In order to employ a carpenter to teach our boys carpentering it becomes necessary to have some carpenter work always on hand. This is expensive, but I think it pays in the long run.

It is not correct to say that our pupils cost \$150 per annum, but, fairly estimated, I consider that they cost us \$115 each per annum, and this figure, considering that many of them are from 16 to 20 years of age, is, I think, low enough. At the Sailors' Orphans' Home in Liverpool, the cost per child is £24 per annum, in the States the government grants \$167 per head to the support of Indian children at institutions. I think 4 cents a meal is low enough. I don't believe in treating Indians as paupers, they have as good a right to good, wholesome, sustaining food and plenty of it as we have. The Shingwauk is not a work-house or even an orphan asylum, but an institution, a Home, for training young Indians in the way of Christianity and civilization. I, for my part, am not a believer in one part of the community living in luxury and plenty, and another part having their tasteless food doled out to them by the ounce and drachm. I wish the Indian children to be as well cared for, if possible, as my own children.

Mr. S., again, charges me with taking children from such fertile districts as Walpole Island, where the Indians, he says, are well off and have church and school. I think in order to carry out our main object, which is to raise the whole Indian population as a people to a better position socially, morally and intellectually, we are justified in taking children from semi-civilised settlements as well as from the prairie and bush. Those who have come to us from Walpole Island have almost without exception been unable to read or write or speak English, and many of them have been in quite as destitute circumstances as those we take from Manitoulin Island or Lake Superior. In selecting pupils we give preference to those of heathen Indians, but we do not refuse the children of Christian parents. I know of no Indian institution either in this country or the United States that does so.—Yours truly, EDWARD F. WILSON. Travelling with 80 pupils, Oct. 7th, 1887.

SKETCH OF LESSON.

20TH SUNDAY AFTER TRINITY. Oct. 28th, 1887. The Conquered Land Coveted.

Passage to be read.—Numb. xxxii. 1-9, 16-18.

Israel had come into possession of a rich and beautiful country east of the Jordan, where there was plenty of good water, trees and luxuriant pasture (Num. xxi. 1-3, 21-35). How thankful they should have been for this gift! But this is not all they are to have. The larger part of their inheritance lies beyond the Jordan, and is yet to be conquered. After what God has done for them, they can look forward to the attack without fear. But there are some not thinking at all of others, but only of themselves.

I. Claims of Self (vv. 1-5).—Two tribes, Gad and Reuben, covet the country already conquered. Their minds are full of it. It will suit them admirably for pasture. They will stop and settle here. They come to Moses and make a double request, "Let this land be given unto us," and "Bring us not over Jordan." How selfish. They think only of themselves. Compare the request of the two disciples on their way to Jerusalem (St. Matt. xx. 20-29).

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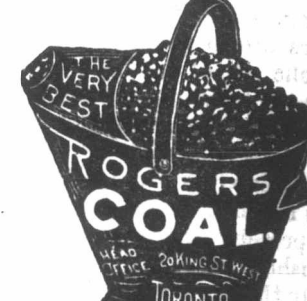
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II. *The Claims of Others.*—Moses soon shows them how unreasonable is their request by asking, "Shall your brethren go to war, and shall ye sit here?" (v. 6). He points out very clearly how great is their sin in making a request so calculated to discourage the rest, comparing their conduct to that of the ten unfaithful spies (Numb. xiii. 28-33; xiv. 1-4). Only ten men then by their wicked conduct discouraged the people, and, by tempting them to rebel, brought upon them a terrible punishment (xiv. 28-37). What if two whole tribes should refuse to help in the conquest of the land? (vv. 14, 15). Moses' faithfulness in thus showing them their error has the desired effect; although they do not withdraw their request, they promise to go over Jordan armed, and help their brethren to conquer the land. This, apparently with God's approval, satisfies Moses. He consents to the arrangement, but adds a solemn warning (v. 23) and exacts from them a distinct promise (vv. 25-27). Observe, too, his charge to Eleazar and Joshua in case they should fail to fulfil their promise (vv. 28-30). But it was faithfully kept (Joshua xxii. 1, 2, 8); and they returned home with Joshua's blessing (Joshua xxii. vi).

Why we Should Look on the Things of Others.—What were Moses' words to the children of Reuben and Gad? Who are our brethren? (Acts xvii. 2-6). See what Jesus said to His disciples (St. Matt. xxii. 8, 9). All men are our brethren, but especially are all Christians one family, with one Father, one Saviour, and are joined to one another by one Spirit (Eph. iv. 4-6). If harm comes to one, the whole family is hurt; if good to one, the whole family is blessed (1 Cor. xii. 26-27).

How we Should Look on Things of Others.—When the Reubenites and the Gadites at Moses' word turned their thoughts to their brethren, what did they see? Crowds of people who had not yet a home, who had to journey further and attack strong cities, and great kings. When they determined to share their work, what did they give up? Their own present ease and enjoyment.

Family Reading.

A CLOCK OF SKELETONS.

We are told of a strange clock that is said to have belonged to a Hindoo prince. A large gong was hung on poles near the dial, and all about on the ground lay a pile of artificial human heads, ribs, legs and arms. The whole number of bones in the pile was equal to the number of bones in twelve perfect bodies, but the pile appeared to have been thrown together in the greatest confusion. When the hands of the clock indicated the hour of one, from out of the pile crawled first the number of parts needed to form the frame of one man, part coming to part with quick click, and when completed the figure sprang up, seized a mallet, and, walking up to the gong, struck one blow. This done he returned to the pile and fell to pieces again. When two o'clock came two arose and did likewise; and at the hours of noon and midnight the entire heap sprang up, and marching to the gong, struck one after another his blow, making twelve in all, then returning fell to pieces as before.—*Popular Science Monthly.*

ECONOMY IN THE USE OF TIME.

Perhaps in no other particular are people so penny-wise and pound-foolish as in the employment of time. One individual engaged in business gets worn out, dyspeptic, and nervous; a month's relaxation would restore his health; yet, rather than give himself the needful rest he takes the risk of years of suffering and inability. Another in the mistaken idea that he is economical, occupies time in comparatively profitless occupations, when he should be employed in his regular calling. Another makes idleness a profession. True economy in the use of time consists in getting as large a return as possible for its expenditure. The man who ruins his eyes by reading in the train, under the mistaken idea that he is economizing time, is not getting the largest return possible for the use of that time. Good vision in advancing age is worth more than all the information thus obtained. The student who spends a couple of hours a day with his skates, oars, cricket, or football, is probably earning more in his recreation than is any similar period of time spent in study. The man who, by a hearty frolic

with his children in the morning before he starts to work, gets good humor for the day, earns as much in his play as he does in his work.—*Ex.*

ST. LUKE THE EVANGELIST.

I.

He who sent scribes and sends, their Theme and Master,
Thee from the scalpel to the Spirit's pen
Summoned, to save from infinite disaster,
Save in their Saviour souls of living men,

Truly the legend calls thee portrait-painter,
Who the Lord's likeness lovingly didst limn,
Painting, in pigments never growing fainter,
Many who fell or rose again in Him.

Thou wast the first to trace, with brush immortal,
Gabriel to Mary from the Eternal sent,
The rescued robber by Hell's shattered portal,
Christ at Emmaus and the day far spent.

The nascent Church all in one chamber waiting,
God's fire apportioned falling upon all
Peter in trance, the saved world contemplating,
The blinding Splendour bringing light to Saul.

II.

God, Who is One and Three, whose life is loving,
Frames for His Sons an Image of His Love,
When simple souls, the power of friendship proving,
In one accord, by common impulse move:

But when deep hearts and mighty minds unshaken,
Minds of firm fibre, hearts that know the rod,
Grow one in Christ, earth's dying hopes forsaken,
God's sons in loving, seem the likeliest God.

So Paul loved thee, and who can tell the story
Of the 'wise' converse of a 'perfect' saint,
Of two hearts pledged to seek the Saviour's glory
And free their brothers from the age-long taint?

Lo! the Apostles' fellowship is riven:
God aid His sons; though evil do its worst;
Who with one mind for the one faith have striven,
Seeking all witness from the very first.

O. P. F.

St. Luke's day, 1887.

NINE REASONS FOR BAPTIZING CHILDREN.

1. Children born of sinful parents come to know and suffer evil while infants.
2. Baptism is God's instrument of the second birth in which they come to know and receive good while infants.
3. Christ said that little children are more fit for His kingdom than grown people.
4. Christ by His acts showed that little children, though they can neither believe nor understand, are capable of receiving a blessing.
5. In the olden time children were made members of the Church at eight days old; Christ cannot have meant that the Christian Church should have less of blessing for children.
6. At the very beginning of the Christian Church, in his first sermon, St. Peter said: "The promise is unto you and your children."
7. Isaiah said of Christ: "He shall feed His flock like a shepherd; He shall gather the lambs in His arms and carry them in His bosom." Christ said: "Feed my lambs."
8. During the first thirteen years of the Church several whole households were baptized.
9. For fifteen centuries the Christian Church universally received infants to the fold by Baptism.

WORKERS AND SHIRKERS.

Shirkers try how little they can do; workers how much; shirkers seek easy jobs; workers take what comes. Shirkers want others to do for them; workers are glad to do for others. Shirkers lie abed and doze; workers are up and at it. Shirkers say, "Must I?" workers say, "May I?" Shirkers are out of sight when hard jobs are coming; workers are on hand when you need them. Shirkers are watching to see the sun go down; workers are toiling to get the work completed. Shirkers begin late and leave off early; workers begin early and work an honest day's work. Shirkers stand waiting

for something to do; workers hunt up something and go about it. Shirkers try to keep themselves comfortable; workers seek to make themselves useful. Shirkers refuse to master trades, and grow up botchers and blunderers; workers master their business and then oversee the shirkers and make them do theirs. Shirkers are despised; workers are prized. Shirkers are discharged; workers are retained. Shirkers are a good riddance; workers cannot be spared. Shirkers grow shiftless, vicious, and poor; workers become employers, and reliable, responsible people. Shirkers become vagabonds; workers do the business and have the profit and the benefit of it when it is done.

The world is full of workers and shirkers. Which class do you belong to? People shirk study, shirk duty, shirk reproach, and shirk cross-bearing; but though they may be shirkers through this world, they cannot shirk death, judgment or perdition. Be a worker, not a shirker.

CREEPING UP THE STAIRS.

In the softly falling twilight
Of a weary, weary day,
With a quiet step entered
Where the children were at play;
I was brooding o'er some trouble
That had met me unawares,
When a little voice came ringing,
"Me is creepin' up a stairs."

Ah! it touched the tenderest heartstring
With a breath and force divine,
And such melodies awakened
As words can ne'er define;
And I turned to see my darling,
All forgetful of my cares,
When I saw the little creature
Slowly creeping up the stairs.

Step by step she bravely clambered
On her little hands and knees,
Keeping up a constant chattering
Like a magpie in the trees;
Till at last she reached the topmost,
When o'er her world's affairs
She delighted stood a victor,
After creeping up the stairs.

Fainting heart, behold an image
Of man's brief and struggling life
Whose best prizes must be captured
With noble, earnest strife;
Onward, upward reaching ever,
Bending to the weight of cares,
Hoping, fearing, still expecting,
We go creeping up the stairs.

On their steps may be no carpet,
By their side may be no rail,
Hands and knees may often pain us,
And the heart may almost fail;
Still above there is the glory
Which no sinfulness impairs,
With its rest and joy forever,
After creeping up the stairs.

HINTS TO HOUSEKEEPERS.

MILDEWED linen may be restored by soaping the spots, and while wet covering them with powdered chalk.

TAKE a cupful of fresh lard and five cents' worth of camphor gum, place it in a tin and set in a kettle of warm water until it is dissolved. When it is cold, it makes a nice salve, and will take every bit of soreness out of any bruise or cut, like a charm. It is most excellent to rub on forehead and chest in severe colds.

SCALLOPED TOMATOES.—Cover the bottom of a greased shallow baking dish with bread crumbs and on this lay the tomatoes left over from the can opened yesterday, first chopping them to avoid lumps. Sprinkle with salt, pepper and sugar, cover with another layer of crumbs and bot this with small bits of butter. Bake covered twenty minutes and then brown.

Almost every mother keeps the essence of peppermint in the house as a remedy against wind colic. Not many, however, know what the proper dose is. If for an adult, it is ten drops; for an

infant only a few weeks old, not more than half a drop. The question will naturally arise: How can I give one-half a drop? Add one drop to two teaspoonsful of water, and give of that one teaspoonful.

SEVEN QUESTIONS.

If you meet with an atheist, do not let him entangle you in the discussion of side issues. As to many points which he raises, you must learn to make the rabbi's answer: "I do not know." But ask him these seven questions:

1. Ask him, where did matter come from? Can a dead thing create itself?
2. Ask him, where did motion come from?
3. Ask him, Where life came from save the finger-tip of Omnipotence?
4. Ask him, Whence came the exquisite order and design in Nature? If one told you that millions of printers' types should fortuitously shape themselves in the Divine Comedy of Dante or the plays of Shakespeare, would you not think him a madman?
5. Ask him, Whence came consciousness?
6. Ask him, Who gave you free will?
7. Ask him, Whence came conscience?

He who says there is no God in the face of these questions, talks simply stupendous nonsense. This, then, is one of the foundations—one of the things which cannot be shaken and will remain. From this belief in God follows the belief in God's providence, the belief that we are His people and the sheep of His pasture.—*Archdeacon Farrar.*

CANDY DIET FOR THE BRAIN.

"Daisy, have you finished 'Margery Daw'?"
"Yes, but I couldn't see anything to it. Now, 'The Queen of Sheba' was perfectly splendid, I thought."

"Have any of you girls read 'The Lady of the Aroostock'?"

"Yes, I have. Have you read 'Guenn'?"
"I am going to as soon as I finish 'Jack and Gill.'"

This, as nearly as I can reproduce it, was the conversation carried on by a group of girls scarcely in their teens. If I had frankly expressed my feelings, I imagine the girls would have said in astonishment, "Why are you shocked? Aren't these all proper books?"

Certainly, most proper and delightful in their place, but—well, let me illustrate. Suppose that when you come to the breakfast-table to-morrow morning, expecting such nourishing food as oatmeal, beefsteak, milk-toast and omelette, you find in the centre of the table a great dish of candy, and nothing else? I fancy you would look at father and mother to learn whether roguishness or malice or insanity had ordered such a repast. But suppose that for dinner there was no change in the bill of fare, nor for supper, and the following day it should be the same, and the day after, and so on; worse still, suppose that candy had been your diet since childhood,—what would be the result? You can have a bit of a suggestion in the remembrance of some child whose pale face, hollow cheeks, black and crumbling teeth and irritability tell at once of digestion ruined and health undermined by too much candy.

Now, that is what you are doing to your mind. Instead of feeding it on the nourishing diet of history, travel, and essay, thus producing the real bone and sinew of thought and understanding, you are ruining its digestion, impairing its fibre, and keeping it in a weak, flabby state by a constant diet of fiction. You are also injuring your body. Only a few days after this conversation I read the warning of a physician who declared that the undue excitement of the emotions caused by reading novels was exceedingly injurious to the bodily development and health of the young.

I take it for granted that you are all too sensible to need any more words to open your eyes. In this nineteenth century, calling for strong-minded men and women, with so many young people making a mark as writers, inventors, scientific discoverers and educators, with so many

thousands studying at home every spare minute,—I know that you are not disposed to go through life with flabby brains and flabby ideas.

"Well, what shall we read?" you say.
One easy rule is, Be sure to read one solid book for every work of fiction. For every dessert of romance, have a substantial first-course of history, biography, science or travel.—*Mrs. W. Greenwood.*

CHRISTIAN UNITY.

BY BISHOP OF LONG ISLAND.

The wall of separation between us and communions of post-Reformation origin, lifting itself just now like a mass of cold and sombre granite, rests not upon questions of faith and worship, but upon questions of order—of the constitution, derivation and transmission of the Ministry. It is evident that the time is at hand when, not, perhaps, for the strengthening of our own convictions, but to qualify us to speak with accuracy and power, we must enter anew upon the old studies of Holy Scripture and Apostolic precedent and universal primitive practice. Whatever turn the revived discussion of the true order of the Church may take, and however the brethren who dissent from us may draw upon the controversial armory of the past or the present, it is certain that this Church will never, for the sake of union with non-Episcopal bodies constituting a small fraction of Christendom, do anything to drive it farther off than it is to-day from the old historic branches of the Catholic Church with their more than three hundred millions of souls.

There is no time to discuss here the general subject, and there is, perhaps, the less need of it, because all good men begin to feel the onward sweep of the mighty current of aspiration and prayer and thought towards some radical change in the status of Christendom in respect of its past and present divisions. The shame for them begins to burn. The disgust at them begins to tell mightily on the common thinking of earnest souls. Not a few are already growing impatient of sectarian narrowness and of what seems to them like diplomatic delays and circumlocutions; while many others who have already been educated by the spirit of the Age into a compromising, latitudinarian habit of mind, have come to wonder why any creeds or forms of church polity, however sanctioned by the faith and practice of the great bulk of Catholic Christendom, should be allowed to stand in the way of consummating the reunion of all who profess and call themselves Christians. They press the question why all should not feel alike, if they cannot think alike; why sentiment, spiritual affinity, confiding fellowship, common worship and common work for Christ should not be accepted as a substitute for formulated faiths, and definite theological principles, and positive, immemorial traditions of ecclesiastical government and old teachings about the Sacraments. In other words, we are rapidly drifting into the very state of mind which gave form and energy to a maxim which has been the badge of a powerful religious order, toiling at the centres of influence now for some generations, viz.: "that the end justifies the means." This is to be our weakness, our danger in dealing with this problem of restored Christian unity. It is needful that we watch narrowly the growing enthusiasm in regard to it. It is a time for cautionary signals to be hung out. We shall want prudence as well as fervor, a strong clinging to things which cannot from God's standpoint, and ought not to come from ours, to be shaken.

Unity to be worth anything must be founded on truth; unity to be a vital power must be made up of living units—of wills and hearts and heads to whom nothing is so dear as sound principles and earnest convictions. An honest error is better than a truth with the soul taken out of it by a loose, careless, holding of it. Nothing is so much to be dreaded as comprehension without a recognized centre, not merely in Christ, but in the historic, working Christianity by which He announces himself in history. Better far stay as it is, than that Christendom should be deluded into a spurious Catholicity—a thing of sentimental

moonshine and airy platitudes. Of what use for the conquest of the world, the flesh and the devil, would be a Church whose unity had been reached only by throwing over into the seething, turbid sea of modern latitudinarianism a good share of its ancient faith and order—the sacred deposit drawn from Holy Scripture and illustrated by primitive practice, which it is the one great office of the Kingdom of God to guard and transmit for the salvation of all men? Yes, let us pray and work with renewed fervor that all Christians may be one; but let us never for a moment give any set of men reason to think that we hold lightly by the colors put into our hands by our fathers in the faith, or that we know of any better marching orders than those given originally in the Apostolic, and renewed in the Nicene, and re-affirmed in the Reformation ages; meanwhile, standing in our lot, doing our work, feeding the flame on our altars, preaching the faith once delivered, cherishing with hallowed affection the memory of prophets, apostles, and martyrs, and lifting our souls in holy adoration unto Christ, who is Head over all things to His Church; let us leave the great problem where it belongs, with the Spirit of God, who alone can make men of one mind and heart in his everlasting household.

RECOGNITION OF FRIENDS.

"Christians, if they are such, need to know one another, to meet one another, to think and feel for one another, as—beyond the poor distinctions and petty ways of so-called society—journeying the same road, and, happily, destined to the realization of the same blessed hope. There is less of satire than of truth in a fragment coming to the writer's notice in a late number of a Church journal. A clergyman was preaching upon the recognition of friends in heaven. An excellent member of the parish remarked afterwards that he wished the Rector would preach upon the recognition of friends upon earth, for he had been connected with the parish several years before he knew, save by sight, a good many of his fellow-members."

INFANT BAPTISM.

"The Minister of every Parish shall often admonish the people, that they defer not the Baptism of their children longer than the first or second Sunday after their birth, or other Holy Day falling between, unless upon a great and reasonable cause."

This is the first Rubric in the Office for the Private Baptism of children on account of sickness, or some other good reason, and shows what the Church thinks of the importance of this Holy Sacrament.

Remember the words of our Lord when He said, "Suffer the little children to come unto me and forbid them not; for of such is the kingdom of God."

There are some children in this parish that are still unbaptized, and who are thus kept back from the Lord's blessing, because their parents neglect to have it done.

We are glad to think that there are only a few of these, and hope before long there will be none. Christian parents, see to it that your dear children are made members of Christ's flock by His appointed means.

AN ENTHUSIASTIC CANVASSEER.—A novel form of inducement to total abstinence is reported from Ireland. Miss F. MacNaughton, daughter of Lord MacNaughton, and an active worker at the Rev. H. W. Webb-People's church, was endeavoring to persuade a fisherman to sign the temperance pledge. The latter promised to do so provided his fair pleader would swim across the bay between Black-rock and Port Ballantrae, a distance of about one mile. The young lady promptly accepted the challenge and accomplished the undertaking in thirty-nine minutes, with the result that the fisherman donned the blue ribbon and signed the temperance pledge.—*Churchman.*

THE OLD DOCTOR'S STORY.

"Boys, I have a little story to tell you," the old doctor said to the young people, the other evening. "One day—a long, hot day it had been, too—I met my father on the road to town.

"I wish you would take this package to the village for me, Jim," he said hesitating.

"Now, I was a boy of twelve, not fond of work, and was just out of the hay-field, where I had been at work since daybreak. I was tired, dusty and hungry. It was two miles into town. I wanted to get my supper, and to wash and dress for singing school.

"My first impulse was to refuse, and to do it harshly; for I was vexed that he should ask me after my long day's work. If I did refuse, he would go himself. He was a gentle, patient old man. But something stopped me—one of God's good angels, I think.

"Of course, father, I'll take it," I said, heartily, giving my scythe to one of the men. He gave me the package.

"Thank you, Jim," he said. "I was going myself, but somehow I don't feel very strong to-day."

"He walked with me to the road that turned off to the town; as he left, he put his hand on my arm saying again: 'Thank you, my son. You've always been a good boy to me, Jim.

I hurried into town and back again.

"When I came near the house, I saw a crowd of farm-hands at the door.

"One of them came to me, the tears rolling down his face.

"Your father," he said, "fell dead just as he reached the house. The last words he spoke were to you."

"I'm an old man now, but I have thanked God over and over again in all the years that have passed since that hour, that those last words were: 'You've always been a good boy to me.'"

No human being ever yet was sorry for love or kindness shown to others. But there is no pang of remorse so keen as the bitterness with which we remember neglect or coldness which we have shown to loved ones who are dead.

—It has been said that a tree will not only lie as it falls, but it will fall as it leans. From this we may draw a very important lesson in daily life.

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THE TRUE GENTLEMAN.

—The following sketch is called "The Portrait of a True Gentleman." It was found in an old manor house in Gloucestershire, written and framed and hung over the mantle piece of a tapestried sitting room:

"The true gentleman is God's servant, the world's master, and his own man. Virtue is his business, Study his recreation, Contentment his rest, and Happiness his reward. God is his Father, Jesus Christ his Saviour, the saints his brethren, and all that need him his friends. Devotion is his chaplain, Sobriety his butler, Temperance his cook, Hospitality his house-keeper, Providence his steward, Charity his treasurer, Piety his mistress of the house, and Discretion his porter to let in or out, as most fit."

Thus is his whole family made up of virtue, and he is the true master of the house. He is necessitated to take the world on his way to heaven; but he walks through it as fast as he can, and all his business by the way is to make himself and others happy. Take him in two words—a man and a Christian.—Ex.

DON'T BE OUTDONE.

Have any of our young readers ever watched an ant-hill? If so, they will remember the hundreds of tiny creatures hurrying in all directions so rapidly that the ground itself seems alive moving about. Each one of those little insects has its own work to do, and is doing it with all its might, not allowing anything to stand in the way if energy and perseverance can overcome it.

An old writer tells us he once watched an ant trying to carry a very large grain of wheat. Before it could reach the ant-hill it had to cross the trunk of a fallen tree, which, of course, was quite a mountain to an ant. With great pains and trouble it succeeded in getting to the top, but to no purpose, for it lost its hold and fell down again. This occurred three times over, until the poor little insect appeared to lose heart, and to be really exhausted. After a little rest, however, it seemed determined to persevere, and a companion coming along, it evidently by some means, managed to make its troubles known. The two started together, and by their combined efforts, succeeded in getting the grain safely to the other side of the tree.

We hope no boy or girl will consent to be outdone by these tiny creatures, or be above taking a lesson in perseverance from the ant.

AN OLD TIME FAVORITE.—The season of green fruits and summer drinks is the time when the worst forms of cholera morbus and bowel complaints generally prevail. As a safeguard Dr. Fowler's Extract of Wild Strawberry should be kept at hand. For 30 years it has been the most reliable remedy.

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THE CHILD'S QUESTION.

The fire burn'd low within the grate,
Where crouched a widow'd form,
Regardless of her sad estate,
Or winter's piercing storm.

A painful vigil had she kept
Through days and nights now flown:
It was a dreamless sleep he slept,
And she was left alone.

Whilst he had liv'd her lot to cheer,
The worn heart could rejoice;—
Now, only that still form was near,
And death had hush'd his voice.

"Alone!" she said, "thro' all the cloud
That hangs o'er future years;"
And lower the poor head was bow'd,
And faster fell the tears.

A little girl some six years old
Sat at a table by;
Her listless arms her toys enfold,
With a mute sympathy.

She knew no balm to heal such woe,
No medicine for relief:
Yet something tempted her to go
And soothe that heavy grief.

Placing within her mother's hands
Her tiny curly head,
And folding close those loving bands,
She ask'd "Is Jesus dead?"

* * * * *
Rich mother ev'n in poverty!
In trouble full of bliss!
Who amongst earth's philosophers
Could preach such faith as this?

Was it of Lazarus' grave she thought?
Or Jairus' little one?
Or had she that sweet tale been taught,
Of the poor widow's son?

I know not: this alone I know,
True were the words she said,
Why should we fear to part below
Since Jesus is not dead!

Tears we may shed,—for he could weep,
And love is all divine;
But, child, in sorrow may we keep
A faith as bright as thine!

KATE FENTON.

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SMALL THINGS.

"A sense of an earnest will
To help the lowly living,
And a terrible heart-thrill,
If you have no power of giving
An arm of aid to the weak,
A friendly hand to the friendless;
Kind words, so short to speak,
But whose echo is endless:
The world is wide—these things are small,
They may be nothing—but they may be all."

A LIBERAL OFFER.—We call the attention of our readers to advertisement of German Electric Agency of "Electric Belt Free." To all likely to make good agents they will for the next sixty days give away free of charge one of their German Electric Belts.

THE VICTOR'S CROWN should adorn the brow of the inventor of the great corn cure, Putnam's Painless Corn Extractor. It works quickly, never makes a sore spot, and is just the thing you want. See that you get Putnam's Painless Corn Extractor, the sure, safe and painless cure for corns.

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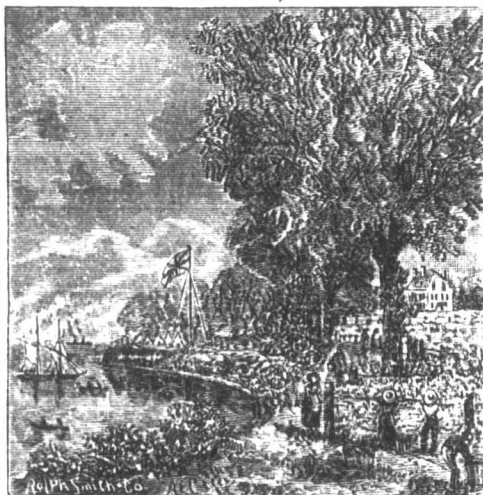
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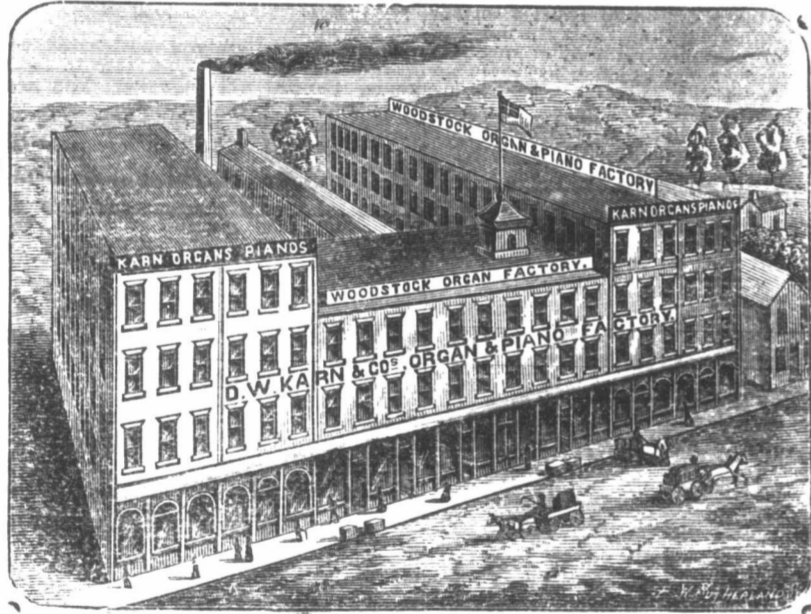
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