

# Dominion Churchman.

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA.

Vol. 9.]

TORONTO, CANADA, THURSDAY, AUG. 9, 1888.

[No. 32.]

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## LESSONS for SUNDAYS and HOLY-DAYS.

Aug. 12. TWELFTH SUNDAY AFTER TRINITY.  
Morning—1 Kings xxii. to 41. Romans x.  
Evening—1 Kings ii. to 16; or 1 Kings. iv. 8 to 38. Matt. xxii. 41 to xxiii. 13.

THURSDAY, AUGUST 9, 1888.

## CAUTION!

We hereby give notice that the Rev. W. H. Wadleigh is the only gentleman traveling authorized to collect subscriptions for the "Dominion Churchman."

A SIGN OF THE TIMES.—On Sunday, by way of experiment, certain musical innovations were introduced in the services at the Congregational Church, Cardiff. A collect was said instead of the opening extempore prayer, and then a psalm was read with responses, which were sung by the choir and congregation. This was followed by an extempore petition, at the close of which the choir intoned the Lord's Prayer, and then came the first lesson. A portion of the service of the Church Prayer Book was next said, with responses; and after this the preacher, the Rev. George Kennedy, proceeded with his sermon. In the morning the rev. gentleman preached on 'The Service of Song in the Service of God,' and in the evening on 'Instrumental Music an Aid to the Sanctuary.' In the evening his text was the 3rd, 4th, and 5th verses of the 150th Psalm, and upon this he based an elaborate argument in favour of the use of instrumental music in Divine worship. He said that hitherto pride and prejudice had stood in the way of the adoption of instrumental music; but a new departure had been inaugurated, and the last great barrier had just been removed by the telling vote in the Assembly of the Free Church of Scotland. It was by the aid of instrumental music that the masses could best be reached; the masses clamoured for it, and he would say to the sourest soul sitting there that they would get it. The choir sang remarkably well.

THE "REFORMED CHURCH OF ENGLAND."—The Rev. Dr. Gregg, "Primate" of the "Reformed Church of England," has had a difficulty with his church at Southend. Two trustees of the church brought an action against the "Bishop" and the other trustees to restrain them from allowing it to be used by the body calling itself by this name. The Church's deed of trust declared that it should be used for the purposes of the congregation which should worship at Southend according to the principles of "the Reformed Episcopal Church," the institutions of which were adopted at a "general council" at New York. The allegation was that Dr. Gregg had separated, and formed a new body, styling itself "the Reformed Church of England." Four books of "Constitution and Canons" were referred to—first, the original adopted at New York, and mentioned in the deed, the two successively adopted at the Synods of Westminster and Sidcup, and a fourth, which last three all bore the signature "T. H. Gregg, D.D., Primate of the said

Church," as certifying them to be correct copies of the constitution and canons used "in the Reformed Episcopal Church in the United Kingdom," adding, in the Sidcup book, "otherwise called 'The Reformed Church of England.'" The most material variation in these was that, in the original, was this—"The Church recognises and adheres to Episcopacy, not as of Divine right, but as a very ancient and desirable form of Church polity," while those of Westminster and Sidcup omitted the words "not as of Divine right," and the fourth did not commence with any declaration but put the original declaration into an appendix and declared in one of its canons that the appendix formed part of the constitution of the Church. Mr. Justice Kay, stated that the court had nothing to do with any differences of doctrine among the congregation, but had only to see that the trusts of the deed were properly carried out, and that the church was used for the purposes therein specified. Referring to the original constitution adopted at New York, he pointed out that the declaration of principles differed from those of Westminster and Sidcup in negating what had been called the Laudian doctrine of Episcopacy by Divine right. The Judge was satisfied that neither on the part of the congregation nor of Dr. Gregg had there been any intention or act, at variance with the fundamental principles, but that the main object had been to separate as a communion from the American Church, and to have a constitution of their own. On the other hand, he was not satisfied that the action had been brought by persons who were bona fide desirous to keep the defendants within the limits of their trust, for both the plaintiffs had long since seceded from the congregation. The undertaking that the church should be used in accordance with the terms of the declaration of trust in the deed having been given by the defendants, each party must pay their own costs. From all which we learn first that schism breeds its like, and that men who "on principle" oppose the State having any control over our Church at home, do not object "on principle" to getting the State to control their Church when that control is needed to serve their ends.

ANOTHER SCHISM-MAKER BEFORE CÆSAR.—A very grave scandal has arisen out of the leasing by General Booth, of the Salvation Army, of the well known Eagle Tavern, London. This place is held under a lease which covenants that the license shall be maintained and the property be kept up in value as a place of public entertainment, as a tavern. When General Booth assumed possession of this house he signed a lease having the above conditions and became in the eye of the law by this act a tavern-keeper. But with that sublime contempt for law and the rights of others, for what most people call "common honesty," he at once broke the lease by proceeding to destroy the value of the property for present and future by turning it from a tavern into a "Salvation Barracks." Of course the change was for the better (we charitably allow that), but the alteration was made on the principle that "the end justifies the means," that we may do evil if good results therefrom. The General has been made to realize that even Christian work does not set the law of the land aside and his defiance of law and contempt for his own written engagements has covered him with shame and involved him in a loss of \$100,000!

A SAD REVELATION.—Since the charge made by the Bishop of Oxford that the Salvation Army meetings led to grievous sin, the officials of the Army have made enquiries, from which they have been compelled to state that twenty-eight cases of gross sexual immorality have been traced to their protracted meetings. They, however, think these too few to justify complaints! Perhaps the Christian public will take a different view.

PROTECTION OF YOUNG GIRLS.—This question has been brought before the House of Lords by a Bill

being introduced to promote this object. The Society for promoting the Bill and working it, presented a petition bearing 100,000 voluntary signatures. The information upon which this legislation is based reveals a most deplorable condition of morals or want of morals in certain classes, showing that there is an ever increasing number of girls from fifteen to seventeen years of age being devoted to a life of evil. The cause of this early degradation are chiefly that false pride which causes domestic service to be shunned, so that parents will wink at all manner of loose ways rather than place children to service, and then the scandalously low wages given for female labour in stores and for needle-work, which arises from the excessive supply of such labour owing to its diversion from the domestic service channel. It came out in the debate that sixpence per day is paid for girls who wait in shops and that a sewing woman cannot earn more by a long day's work! That is 75 cents per week! Verily modern society has some terrible features and we may well ask what will the end be? The bearing of this problem on godless popular education needs not to be pointed out.

PROTECTION OF YOUTHS AND YOUNG MEN.—It follows as an inevitable sequence upon the necessity for protecting young girls that youths and young men need also safeguards and guidance. This topic has been engaging the Bishops in Convocation, and called forth some very plain speaking. The Bishop of Winchester said "this was a subject to which the Church was specially directing its attention at present. They had all felt that the Church was the right body for working for all Christian virtues, but somehow or other this was a question which every one felt disinclined to face. There was something in it especially repulsive to pure minds, and it had consequently been kept in the dark. The time of keeping it in the dark had passed away. Efforts had been made and were making both in the way of legislation and otherwise to meet all the evils as regarded women, but scarcely any direct effort had been made to deal with the question as regarded men, and young men especially. This scheme which the Archbishop had inaugurated would be the beginning of a new era, and would induce the Church to deal with the mischief much more boldly than it had hitherto been dealt with as regarded men. In his own diocese he and his clergy had been hard at work trying to improve the moral condition of the younger portion of the female population; but the present movement was particularly directed to the younger portion of the male population. It was of no use trying to deal with the one without dealing with the other. If the two movements could proceed pari passu and hand in hand they would act upon each other. Wherever there was moral corruption in the one sex it was sure to be found in the other; and to try and raise the moral condition of women and at the same time not to raise the moral condition of men was useless."

THE LIVING AGENCY QUESTION.—It is refreshing to breathe the strong, life giving air of lofty conceptions of Church life and Church needs and the Church's call in these days when so much time, so much talent, so much energy are being spent on intricate questions which one needs to be an antiquarian to understand and a precision in ceremony to appreciate. Such a relief it is to read of the proposed memorial to Archbishop Tait. It is intended to associate his name and to honor his memory by establishing Mission Agencies for home evangelistic work, supplementary to the settled pastorate, and charged with the special functions implied in the term "Evangelist," or "Missioner." That the Church stands grievously in need here in Canada of such living agencies we all feel. We trust the Provincial Synod ere long will devise some scheme for providing the Church with Missioners specially called by God-given gifts to do the work of an Evangelist.



## OUR NEXT ISSUE AUGUST 23rd.

In consequence of taking our annual holiday, there will be no issue of the DOMINION CHURCHMAN on the 16th of August. Our next number will be on the 23rd of August.

## PARTY SLANG.

OUR contemporaries, who wave so defiantly the flag of the extreme wing, would do well to their own cause as well as the cause of religion in general, by ceasing to use a few phrases which express their contempt of the dead and the living whom they dislike. The stage of controversy, which may be called "epithetical," is usually the stage during which the question at issue is neither helped by its friends nor injured by its foes. Indeed we may go further and have abundant evidence at our back, by saying that when controversialists mutually indulge in abusive epithets of a slangy character, that the friends of the cause in dispute damage its interests far more than its foes damage them.

The user of such epithets or phrases of offence would do well to reflect, that the very use of such language to an adversary implies that such antagonist is so destitute of brains or manliness of spirit as to be affected by the application to him of such slang. An onlooker therefore might well be excused thinking that, on his own showing he who uses these epithets must be also somewhat dull witted to be spending his labours over such very worthless material. And if the assaulted person has brains and spirit, he must feel that he by whom he is assailed is deficient therein, just as when we see one throwing stones at a bird we know that he has no gun, or, having one, has no powder and shot. In the case of a newspaper which is labouring for the spread of certain principles and teaching, this epithetical habit is highly injurious to its success, as it narrows the circle in which its voice can be heard. It seems to us desirable to give occasional quotations from the organs of the different sections of the Church. All sensible, thinking, reading men, and we proceed on the assumption that our subscribers are such, like to know what others are saying and doing besides their own party friends, and honest men prefer to hear a man's own testimony rather than another's account thereof.

With such convictions and such experience we have presented more freely, more impartially than any other paper published in the interests of the Church, either on this continent or at home, those aspects of Church life, work and thought which are seen in the various Church organs. During this year we have published articles wholly or in part, taken from nearly forty Church magazines and newspapers, or from reviews and periodicals which discuss Church topics. But in making selections likely to be interesting, suggestive, or instructive, we are at times hampered by the finding of phrases used which to us seem vulgar and unseemly. We include both parties in this allusion.

We quoted recently an article from a very vigorously conducted Church paper, in which, as usual, the Reformers are dubbed "CRANMER & Co.," which is neither witty, nor humorous, nor sensible. A friend reminds us that another writer spoke of EDWARD VI. as "that tiger's cub."

We can only say that the cause which needs such rude weapons is not the cause of truth and righteousness. That the very worst of all offenders

in this way, are those who plume themselves and their party on being so exaltedly spiritual, is only one of the many evidences that excess of spirituality, so-called, like ambition, overleaps itself and falls on the other side, the side of carnality and uncharitableness. We sometimes wonder what the Church would come to be if some men had to reconstruct it. We much fear that instead of being fitly framed and joined, strengthened and knitted by correspondence of diverse parts, it would be as unstable and unsightly as a child's house of uniform blocks. The Church of God and the Church of humanity would be a nest of partisans kept together by mutual hatred of outsiders rather than by the spirit of brotherly love or the longing, yearning, passionate desire to bring others within the sacred fold, amid the holy fires of which all these partyisms could no more exist than flux in a furnace.

A Church from which a CRANMER, even with all his defects, and an EDWARD VI. with all his weakness, would be cast out, or in which they would be spoken of with contumely, would be a totally different Church to the Catholic, Apostolic Church of England. To those who hate as well as to those who worship the "Reformers" we say, be yourselves "Reformers" in this use of offensive slang towards your opponents. When about it take HAMLET'S advice, and "reform it altogether."

## WILLIAM SPOTTISWOODE.

IN these days when so persistent an effort is being made to poison the minds of our young people by teaching them that science and godliness are at war, that men of science have abandoned Christianity, we deem it a duty to call attention to one of the most eminent scientific men of his age, who was also one of the most faithful, devout, devoted sons of the Church of England. He was not only great in science but noble in personal devotion to all the duties of life. He was great also as a philanthropist and as a social reformer, he had classes for all in his employ and found time to teach his workmen the elements of science, history, &c., &c. It was said of him that he lived in so high an atmosphere that few men could breathe at his elevation. *The Guardian* says:—

On Wednesday, June 27th, passed away from a world in which he had played a part as honourable as it was conspicuous William Spottiswoode, who, after having filled, for some time, the office of treasurer, to which he was appointed in 1871, about four years ago was elected President of the Royal Society. It will hardly be disputed that the Presidency of the Royal Society is the most dignified and important office at the disposal of men of science, and that he upon whom their choice falls when it is to be filled requires no other testimony to his high intellectual gifts, his pre-eminence among scientific men, his title to be the representative of British science before the public at home and abroad, than their choice. The fact that in 1879 he was freely chosen as the fittest representative of the illustrious band who in England devote themselves to the pursuit and development of scientific research, stamps him as one who should be honoured in death, as in life, as one all the particulars of whose career must be full of interest and instruction. It is perhaps hardly necessary that we should give such an outline of his career as has already appeared in many of our contemporaries: It is generally known that at Oxford, in 1845, he came out a first class in mathematics, and in the two succeeding years won first the junior and then the senior mathematical scholarship; that in the latter year, he began to publish, and has continued to do so at intervals ever since, so that there is scarcely a scientific journal or volume of transactions of any important society promoting research,

in which some paper from his pen may not be found. His achievements in extending the range of mathematical and pure physical science, his wonderful and, to most minds, hardly intelligible, because they are so abstruse, speculations in a world of space which he endorsed or imagined with other dimensions than those which it is usually supposed can alone be predicated of it; his original discoveries, with respect to, and his lucid exposition, oral and written, of the phenomena which attend the polarisation light; the versatility of his genius which knew no repose but the exchange of one form of speculation for another, have been frequently celebrated. We would rather call attention to that in him which made him to be what he was what he is—assuredly a mind such as his cannot depend for its existence upon the material and corruptible vessel in which it may be for a time enshrined. We were told in an appreciative notice of him which appeared in a leading journal, the morning after his decease, that William Spottiswoode has been said to have been "the Incarnation of Symmetry." Why was this a good description of him? Why with all the ardour of genius even consuming him, was he yet so master of all its tendencies to irregular manifestations as to have a fair claim to the title, "the Incarnation of Symmetry"? Why was it that he was invariably actuated by a single principle himself, and that he was so often able to impose upon others the code which reigned supreme in himself? Was it not because he never ceased to be a humble, devout, believing man, in whom was to be found a tender heart and sensitive conscience, enlightened by the purest Christianity, so that his whole being may be said to have been saturated with its loftiest spirit? Hence he had an ideal of duty in which there was the least possible place for selfishness. Assuming that it could be demonstrated that any doctrine, however important in the eyes of professed theologians, was at variance with some well ascertained scientific fact, he would have said at once, so much the worse for theology; about carefully ascertained facts—facts which have been verified—there can be no mistake, about the postulates of theology there may be. It is not the fact which has to be explained away, but the doctrine of theology, which has to be restated, so as to bring it into harmony with facts. It would be nothing short of treason to that highest and best gift, which with other good gifts man has received from his Maker, to attempt to explain away facts which have been verified, and the inevitable inferences from them, simply to humor those who choose to identify true religion with a perversely literal interpretation of Scripture which is plainly fatal to religion.

It is desirable to state this distinctly, because it gives greater value to the indisputable fact that, however completely possessed with the scientific spirit, William Spottiswoode lived and died a Christian. He was not one of those who conceived, still less was he one of those who wished, that the ascertained facts of science should prove to be so completely at variance with the higher truths of Christianity, as that the acceptance of the one should imply the rejection of the other. The spirit which, when he was young, made him an almost daily worshipper in the Abbey, within the sound of whose bells he lived, within whose venerable walls we are glad to learn that he is to be buried, survived within him to the end. The practice of prayer, public and private, the participation in the sacraments, of the Church, were habitual with him. There is, however, consolation for all who deplore his loss, in the thought that, though his years may have been comparatively few in number, yet by the excellence of the vast amount of good work of all kinds which he contrived to crowd into them, he had already fulfilled a long time; that after living a life that may be pronounced to be blameless, he is followed to his grave by universal reverent admiration and regret, whilst he leaves the example of a noble career, which should provoke to emulation, if it can hardly be surpassed.

A clergyman who was, we believe, the patriarch of the City of London incumbents—the Rev. John Abiss, rector of the ancient church of St. Bartholomew, Smithfield—died on Sunday at the age of ninety-three.



A GREATER CURSE THAN INTEMPERANCE.

MUCH has been said, and well and wisely said, of late in urging upon all classes the virtue of temperance, but is it not time for the teachers of the young and the preachers to the people to enter upon a crusade from desk and pulpit, and by private as well as public discourse to try to check the tide of impurity sweeping in upon us on every side and threatening to whelm in hopeless ruin the old and young alike? If the love of strong drink has undermined the character and effected the ruin of thousands, the sins of impurity have destroyed the souls and bodies of tens and hundreds of thousands. This evil is rampant. It no longer skulks in its dens of shame. It flaunts itself unblushingly in the sight of all men. It enters our homes, our schools, our churches, it permeates every strata of society. That which may be made use of in restraining or obliterating the vice of intemperance is powerless here, for the source of this evil is in the depraved and sin-loving heart, and in its breaking forth it may or may not render itself amenable to law, while in either event the ruin is certain. The moral taint corrupts the physical, the intellectual, and the spiritual man. We must, as Christians, as teachers of Christianity, meet this demon of lust. We must strike at the root of the evil. We must seek to create by our teachings, both of the young and the old, primarily in catechising and then in sermons and in our daily walks and conversations, this great truth of our holy faith, that all who have hope in CHRIST must purify themselves as CHRIST was pure. No other standard is ours, and as we desire to urge the blessedness of the Master's Benediction, "Blessed are the pure in heart, for they shall see God," so also we must hold up the apostolic warning, "if any man defile the temple of God, which is our body, him will God destroy." It is time for action. The very atmosphere is polluted with the shameless words of unblushing, brazen impurity. Our children hear them at their sports, they learn them at school, where the bold and bad are the teachers of vice, and revel in the corruption of the innocent and unsuspecting. Our literature is full of impurity. Art is too often prostituted to minister to the cravings of sensuality and sin. Our amusements often pander to vice. The sins of impurity are described by the inspired writers, as detailed in a prophet's scathing, burning denunciation, or revealed in all their sickening deformity by an Apostle's vivid pen, are confessedly hideous and repelling. Disguised by the graceful style of a French playwright or novelist, the evil is often unsuspected, but it is there all the same. Our modern stories are filled with descriptions, or allusions, which continuously minister to sin. The trail of the serpent is everywhere. We must try to build up a more wholesome and righteous public opinion in the matter of social purity. Let the mark of CAIN be set on the forehead of the man who has wrought in thought, or word, or deed, a woman's degradation, or sullied in act or speech or purpose his own purity. Let the book, or paper, or pictures which would weaken our sense of the exceeding sinfulness of sensual sin be banished from our sight for ever. Let the first symptom of tendency to obliterate or even lessen the distinction between purity and vice be strongly and sternly reprobated. Let us, on the basis of God's Word, and in compliance with the clear teachings of God's Church, for ourselves and for our children, and for all whom we can influ-

ence or control, keep our bodies in temperance, soberness, and chastity, and be pure in heart, that we may indeed see God.—Bishop Perry.

ASSURANCES.

IT is certainly uncharitable and unwise to condemn the longing for spiritual assurances. It is too universal not to be natural. It is a part of genuine earnestness for salvation to wish for hope-giving signs; part of real love to desire a manifested return of love. The soul which sighs after God pants for an evident answer to her longings.

The forms, however, which these innocent and praiseworthy desires take may be very unwise.

The common formula of some sects: "I feel that my sins are forgiven," has no basis. Feelings are notoriously untrustworthy and mutable. The wish is the father to this belief. Who does not wish his sins to be forgiven? Who would not revel in the sensible enjoyment of pardon? Yet the way to pardon, if Scripture and the Church are to be listened to, is not so immediate as the wish for it; but demands repentance, which consists of contrition, confession, and satisfaction, and ordinarily of the means of grace. But they who employ the formula above mentioned make short work of these; in fact, wholly ignore them. Again, minds of the stamp which John Inglesant is made to represent are satisfied with an inward vision or impression made by outward objects. He was content with the Anglican Eucharist as being able to represent CHRIST to him invisibly, without his deciding whether the English Church had or had not a valid Eucharist.

Now, it is a question whether Churchmen are sufficiently sensible of the fact, and sufficiently grateful to God for the fact, that He has met this craving after assurance even to the extent of vouchsafing visible proofs of it in the Sacraments, which are "outward and visible signs of an inward and Spiritual grace," certain sure witnesses and effectual signs of grace," indissolubly connected with that grace so far as the Giver is concerned.

True, that some uncertainty must remain in the receiver, because he is not sure of his own moral correspondence and fitness for the gift; but would not that be the case if he were to see the LORD JESUS as S. Thomas beheld Him? The water poured in the name of the Blessed Trinity. The laying on of hands to "certify" of God's favour and gracious goodness." The visible Bread and Wine which have been consecrated into the unseen Body and Blood of CHRIST; the Absolving words are as much an assurance as any vision can be, and much more than any feelings or convictions which really amount to nothing but feelings.

If we come to enquire, not, is this true in itself, but true in me? we can only refer to the answer of conscience. It is a delusion, not in itself, but in me, if I do not correspond to it. Such is the old and orthodox interpretation of Romans viii. 16.

How do we know that the Spirit beareth witness with our Spirit except by our lives? This is the view of our Church on Predestination in Article XVII. "The godly consideration" of which is said to be "full of sweet, pleasant, and unspeakable comfort to godly persons, and such as feel in themselves the working of the Spirit of CHRIST, mortifying the works of the flesh and their earthly members."

Not that saints have not their visions, as special favours; and good men, yes, sober-minded men, enjoy glimpses of that which the world sees not, and which they themselves cannot describe; as e.g., Dr. Westcott, speaking of himself or of others,

who knows? "At some supreme moment, it may be, HE (i.e., the Risen LORD) allows us to see with the eyes of the Spirit a brief vision of His Majesty;" but these are boons, the largess of the Heavenly King, not the law and customs of the Kingdom.

"I Galahad, saw the Grail,  
The Holy Grail, descend upon the shrine:  
I saw the fiery face as of a child  
That smote itself into the bread, and went."

But all are not Galahads; Arthur speaks for the ordinary Christian as well as for the saint when he says:

"Let visions of the night or of the day  
Come, as they will; and many a time they come,  
Until this earth he walks on seems not earth,  
This light that strikes his eyeball is not light,  
This air that smites his forehead is not air  
But vision—yea, his very hand and foot—  
In moments when he feels he cannot die,  
And knows himself no vision to himself,  
Nor the High God a vision, nor that One  
Who rose again: ye have seen what ye have seen."

Probably most of us may say with Perceval on this splendid utterance, "I know not all he meant."

Nor is it necessary that we should know; for God in His wisdom and goodness has given to plain and simple men all that they need, and rich indulgences of assurance in the Sacraments, which require no corroboration or addition on His part, and which demand on ours just that and no more and no less than would be needful, if we were caught up and heard unspeakable words, or if the LORD JESUS appeared to us on the way.—W. E. Heygate in Literary Churchman.

"NO NEVER!"

A WOMAN'S LESSON FOR HOLIDAY TIME.

IN one of the busy thoroughfares of North London, there was an unusually abundant supply of wild flowers on a bright spring day, and very lovely they looked as they lay in bunches on the costermongers' stalls. I was passing down the street when a boy, with the unmistakable expression of a city wail, offered me earnestly a tempting bouquet, with the plea, "only a penny."

I had already so many flowers that any disposition to add to the store was small, but the argument of a shrewd young face, ready to take advantage of the indecision which pity for him produced in mine was too strong, and I took the offered bunch, handing in exchange the coveted penny.

Then I asked the little fellow, "Did you ever see flowers like these in the hedges where they grow?" He looked at me with a mingled expression of desire and surprise, and gave the short, emphatic answer, "No, never!"

How much those two words suggested! A life in childhood's early years shut away from all the bright and blessed tokens of a Father's hand in Nature, shut into close rooms and city streets, where the moral atmosphere is often as impure as the physical.

"No, never," meant that this child had not once seen the meadows starred with golden buttercups or modest daisies, never ran with healthful eagerness through lanes where primroses and bluebells invite the children's quest, never clambered up the hillside into the copse or wood where wild strawberries and hazel nuts are ready to fall into the hands of young adventurers.

"No, never," painfully implied that to him, and such as him, there was no safe outlet for a part of child nature that is thoroughly expressed among fields and trees and breezy downs, and beside "the great and wide sea"—that nature within us all made to respond to and be nourished by the outer world "which God has made beautiful in His time." And the picture comes up, not of the thousands of children in city streets deprived of this unspeakable boon, but who, despite all, are fairly sound in health and limb—but of many little sickly deformed ones, pining for want of it, and of older ones, weak and weary, to whom a sight of fresh flowers in country lanes, and a taste of fresh air, would mean fresh life and vigor.



And the result of the pathetic answer on my own mind was to suggest more strongly the question, should we not share our blessings with them, and though we cannot alter their lot, make our own summer change all the happier by doing something to provide a few bright days for others, who, without sisterly help, can never know what "a holiday" in the country means. "The Song of the Shirt" has still its truthful echoes from the garrets and cellars of to-day, where worn fingers may be seen month after month "plying the needle and thread," and where wan cheeks tell the tale of the scanty subsistence earned, and the want of the healthful surroundings that make the frame strong and vigorous. To some the remembrance of a country home in early days will awaken the plaint.

"O but to breathe the breath  
Of the primrose and cowslip sweet,  
With the sky above my head  
And the grass beneath my feet!  
Only for one short hour  
To feel as I used to feel,  
Before I knew the woes of want  
And the walk that costs a meal!"

It is not difficult, if kind hearts will only send the means, thus to refresh the worn sempstress, the toiling mother, the sickly child—for convalescent and seaside homes are now multiplied; and, as in years gone by, we ask that out of money designed for holiday expenses wherever God has given "enough and to spare," a part may be consecrated to Him by sending portions to those for whom nothing is prepared. Will not the sweet we shall ourselves afterwards drink be all the sweeter when this is done?

Let us not pass over the more serious aspect of the words uttered by the child. There are starving souls as well as stunted bodies, whose cry, even in this day of privilege, may reach us. The name of Jesus may be familiar to them, but Himself they know not. They have never heard His voice, never seen His beauty, never grasped His salvation—"No, never." Shall we not, under the Spirit's leading, bring to such, as we meet with them in our journeyings, the words of eternal life?

**THE RELATION OF THE CHURCH OF ENGLAND IN CANADA TO THE CHURCH OF THE MOTHER COUNTRY.**

BY JOHN A. WORRELL, ESQ., M.A.

It is not, then, meant that all of the English ecclesiastical law is obligatory on the Canadian Church. Some of it is inconsistent with or superseded by canons and provisions of our own, some of it is at variance with the principles of civil enactments, and much of it is inconsistent with or inapplicable to the position, in which the Church is placed here. But, wherever it is not inapplicable from any of these reasons, it is the law to which resort must be had on all unsettled points, and, as has been said by a well-known American jurist, "We shall find this submission more useful and more noble than the license and anarchy of our own uninstructed, undirected and unenlightened judgments." "Were we," says the same author "to disclaim this healthful and time-honoured union with the Church of England in this particular, we should abandon the road illuminated by the shining lights of English intellect in the Church and on the Bench. For our own instruction and guidance we have the well-known names of Coke, Holt, Hardwick, Nicholls, Stowell and Lee in the tribunals of justice; and of Ridley, Gibson, Stillingleet and a cloud of others among the English canonists. Under their auspices we can find 'happier walls' than our own abilities can rear, or our own fancies can devise. Here we may attain to certainty the mother of generations and repose."

The connection with the State then having been severed, and the Church in pursuance of powers conferred on her by the colonial legislatures, having organized herself as a voluntary association and constituted provincial and diocesan synods for the management of her affairs, we must, in the next place,

consider the attitude which this voluntary organization has assumed in regard to the Mother Church. The Pan-Anglican Synod of 1867 has declared what is to be considered essential to maintain the union between the Mother and Daughter Church. In the 8th resolution it is laid down, "That in order to the finding of the churches of our Colonial Empire and Missionary Churches beyond them in the closest union with the Mother Church, it is necessary that they receive and maintain without alteration the standards of faith and doctrine now in use in the Church. That, nevertheless, each province should have the right to make such adaptations and additions to the services of the Church as its peculiar circumstances may require, provided that no change or addition may be made inconsistent with the principles and spirit of the Book of Common Prayer."

All the proceedings and enactments of the Canadian Church have been well within this resolution. Throughout all the statutes conferring the powers of organization and government upon the Church, and throughout all the canons and constitutions of the Synods, enacted and adopted in exercise of those powers, the body to which they relate is uniformly referred to as composed of "members of the United Church of England and Ireland." The Bishops of British North America in their manifest acknowledge that it is their duty to remember, that they have pledged themselves to fulfil the work of their ministry according to the doctrine and discipline of the Church of England. In the declaration of the House of Bishops prefixed to the constitution of the Provincial Synod, it is set out that they desire the Church of this Province to continue as it has been an integral portion of the United Church of England and Ireland, and that they recognize the true canon of scripture, as set forth by that Church on the testimony of the Primitive Catholic Church, to be the rule and standard of faith, and acknowledge the Book of Common Prayer and Sacraments together with the Thirty-nine Articles of Religion to be a true and faithful declaration of the doctrine contained in Holy Scripture. Similar statements are made by various dioceses in the constitutions of their Synods, and no where has any resolution been adopted, which can be said to contravene the requirements for "closest union" as laid down by the Pan-Anglican Conference.

The Church of England has therefore members residing in this Province whose relationship to her is different from that of her members in England. In the accomplishment of the work, which the Church has set for it to perform, its members in Canada are bound by the practical bond of co-operation with the Mother Church as with fellow Churchmen in every clime. By the bond of inter communion they are virtually united with Englishmen in the fellowship of one Catholic and Apostolic Church. We are bound by love and gratitude to the land, from which we derive our orders and our episcopate, and from which came the first missionaries to raise the Church's altars on our shores. Sprung from a common source, we claim as our heritage the names of English Prelates and statesmen known throughout the world. As the Sunday's sun pursues its course across the heavens, it traverses one continuous tract of land studded by "the palaces of the Holy Church" from whose

"Cross-topped spires amid the trees,  
The holy bell of prayer,"

summons worshippers to participate in the same liturgy and to offer the same sacrifice of praise and thanksgiving as ascends in the vaulted aisles of the grand old cathedrals of the Mother Land. The outward and temporal bond which united us with the English establishment almost seems to have been affected by the course of events, to which I have referred. It has been said, that Lord Westbury's judgment has so severed the Anglican dioceses in self-governing colonies from the Church of England as to make it a "slovenly inaccuracy" to speak of them as part of it. This is, no doubt, quite true if by the Church of England be meant the English Establishment, but as we have seen, there are still many links which unite Churchmen, whether in England or in Canada, in our great communion. In fact our position is just what might be expected from a development, of what the General Convention of the American Church in the extract before read, calls a characteristic of the Church of England, in presupposing the independence of Christian Churches under the different sovereignties, to which they owe allegiance. Were Canada a Dominion independent of Great Britain, no violent change would be requisite in our ecclesiastical system to place the Church in Canada in an almost identical position, with that of the Church in the United States. Occupying, however, as we do, politically a position of practical independence with full powers of self-government, yet subject to the British Crown, we should not be surprised at finding the Church too partaking somewhat of this duplex relationship. In common with

the American Church and with all churches in communion with the Church of England whether owing, as we do, our origin to her, or (if any there be) voluntarily connecting themselves with her, we are united to her by the bonds of spiritual union. In common too with the American Church, and with all the churches founded by colonies of English Churchmen, we are governed by the same ecclesiastical law as the Mother Church, altered to suit the exigencies of our country. And in common with the churches in all British colonies and dependencies, we are united with the Mother Church by our allegiance to the same sovereign whose supremacy we acknowledge over all estates civil and ecclesiastical, and this union is deeply cherished by our people. They still cling to the anomalous name of the "Church of England," dignitaries of the Church wear titles borrowed from ecclesiastical officials, and various duties performed by them are designated by familiar terms, which bring the system of the Mother Country before the mind. In fact there are few who would not wish to see the bonds again drawn closer, and have the old Church still the "tree which stretched forth her branches to the sea, and her boughs unto the river" just as in our political relations, it is the fond hope of many to see a grand confederation of the scattered colonies of the empire. In the way of either project the difficulties would seem to be insurmountable. In the case of the Church, it is perhaps undesirable that the difficulties should be surmounted until, at any rate, it shall please Providence to grant that boon, for which the Church devoutly prays—the reunion of Christendom.—Were the scattered sects, which everywhere exist in our great empire, united into one religious body then indeed might a great imperial establishment be possible, then indeed should we have an organization, which would be the church of every Christian subject of the realm, a church which would fulfil the wish of the great orator: "I would have her great and powerful." I would see her foundations laid low and deep, that she may crush the giant powers of rebellious darkness. I would have her head raised up to that Heaven, to which she would conduct us; to have her open wide her hospitable gates by a noble comprehension; to cherish all that are within and to pity all those that are without; to have her a common blessing to the world; an example, if she be not permitted to be an instructor, to all who have not the happiness to belong to her; to have her give a lesson to mankind, that a vexed and wandering generation may be taught to seek repose in the maternal bosom of her Christian Charity, and not in the lap of indifference and infidelity."

**DR. HICKS ON SISTERHOODS.**

THE Rev. Dr. Hicks preached in St. Luke's, Toronto, on the 29th inst., on Sisterhoods. After an introduction expository of the text, Luke vii, 25, he went on to say:

Now, all Christians are devoted to Christ, or ought to be. They are consecrated to Him, but most people were not called upon to give up the ordinary relations of life. There was, however, a call to give themselves up directly to His service in works done to Him—because they were done to the poor. Women in all ages have followed this life in different ways and under different circumstances, but the underlying principle was the same, and in all there was the renunciation of the world and a life of service to God. Some have tried to do this alone, and a few noble souls, gifted with great powers of mind, have been able to do great things for God as single individuals; while there are others who have thought well to shape out for themselves a different course, and have organized themselves into communities. In order that the Church may have the benefit of the labours of all there must be not only the spirit of devotion, but the work must be organized. Hence follows the need of religious communities. Many who receive this call feel that there is no way by which it can be effectually worked out but by going into these religious communities. Two persons working together can do more than twice as much as one. If there is a community and in it one dies the work still goes on, and so there is a permanence about the work which could not exist if the persons were working as individuals.

Then, again, of an organization there must be a rule for those who are living together in a community. The value of that did not need to be insisted on. It served as a test, and those who are not fitted for the work are warned in time, while to those who are fitted for it it was a source of strength and advantage. In such communities there was the advantage of special training for works of mercy done for Christ. Such works could not be done off-hand; there must be special training, and in addition there was a special training in living in close communion with the Lord



urches in com- whether owing, 7 there be) vol- her, we are equal union. In urch, and with es of English ame ecclesiasti- red to suit the mon with the pendencies, we our allegiance cy we acknow- lesiastical, and : people. They he "Church of wear titles bor- l various duties familiar terms, Country before ho would not loser, and have stretched forth ights into the tions, it is the deration of the e way of either e insurmounta- rhaps undesirable- ounted until, at to grant that prays—the re- cattered sects, empire, united might a great, then indeed sh would be the of the realm, a h of the great nd powerful. I and deep, that ebellious dark- ed up to that us; to have her noble compre- tin and to pity her a common she be not per- o have not the ter give a lesson ring generation maternal bosom he lap of indif-

and Master who calls them. If one was depressed at the amount of misery and wickedness in the world and tempted to give up the struggle, she found in a community that solace and comfort she could not have if she were working alone, and she is taught that there is no failing in the Almighty God—in Jesus Christ our Lord. In England this community of religious life has stood many trials, and it has been commended to the English people by its behaviour under great trials. He would just speak of two. One was the cholera visitation in 1866. This was the last great visitation of that dread scourge, and it was most severely felt in the east end of London. There it was that the works of the Sisterhoods in visiting the sick and comforting the dying were manifest. In the great general hospital situated in the east end of London the sisters had worked, and they had the testimony of Mr. Charles Lowder that the presence of the sisters of one of the Sisterhoods in that hospital at that time, was the means of allaying a panic among the nurses, which had it not been for them, might have demoralized the work of the hospital. In the bishopric of Bloemfontein they had been ministering to the sick and wounded in the war, and the work was done so well that public thanks were given to them on behalf of the government, and they had been asked to take charge of the large general hospital at Kimberley. It was not only in cases of great crises that the work was valued, but it was becoming valued more and more in the ordinary parochial work of the Church. They had the testimony of men who did not subscribe to the religious principle on which it rested, that the work was better done from a mere secular standpoint than similar work done under other circumstances. In England there was a demand for much more of it than could be met, and he instanced Cambridge as a case in point, which had applied to the Sisterhood at Wantage for a branch, which application could not be granted. He stated that there was no call for persons to give up the duties which had a claim on them at home. There were many who had duties at home who had a call to the work, but they must have felt they could not forsake the paramount duties for new ones, and so they had waited for years till the opportunity offered. He now proceeded to state that it was only after seven probations and tests that the call was recognized, and if at the end of these it was seen that the applicant had not a vocation, not only was she free to go, but she was not free to stay. There was no call to seclusion, but to activity for Christ. He concluded by bearing testimony to the brightness of the life of those in the Sisterhoods.

JOTTINGS FROM ALGOMA.

THE friends of the two Indian "Homes" will be glad to learn that the prospects of both are rapidly brightening. During the past year, as is now well known, there was a serious diminution in the number of pupils in residence, owing partly to the panic created among the Indians by the death of two or three of their children while at the Shingwauk, and partly to their unwillingness to trust them to the "fire-ships," ever since the loss of the ill-fated "Asia." But the effect of both those alarms are rapidly passing away, and now scarcely a mail comes in without bringing enquiries as to the chances of old pupils being taken back and new ones admitted. One of the very latest, indeed, the last arrival, is the Indian shoemaker, who is now busily at work in his leather apron, ready to receive all comers, and vindicate the wisdom of our National Policy to all customers who will encourage "Home" industries by giving him their patronage. The Indian tailor is also expected daily. Meanwhile, sundry improvements that were sorely needed are being made in the interior of the Shingwauk—floors newly laid, walls coloured, ceilings of old plaster, falling piecemeal, replaced by panelled timbers, and other changes in the direction of greater durability, combined with increased attractiveness of appearance. The memorial chapel is also rapidly approaching completion. The plasterers are busily at work, side by side with the carpenters, and we are looking forward in the hope of seeing every thing in readiness for the opening, if not the consecration, of the building on St. Bartholomew's day, than which none could be found more appropriate for such a service in all the sacred year, commemorating as it does the name and work of an Apostle whose distinguishing characteristics of unaffected simplicity and transparent guilelessness were so strikingly reproduced in the life and disposition of the first Bishop of the missionary Diocese of Algoma. Prince Arthur's Landing, the most remote, and probably, in view of coming events, the most important missionary post in the whole diocese of Algoma, was the next point visited by the Bishop. He arrived by the *Campana* the favourite among all our lake steamers, on the morning of Friday, June the 15th, and was most kindly received, and most hospitably entertained, during his stay, by Mr. and Mrs. P. Mc-

Rae. The 'Landing' or 'Port Arthur,' (as it is henceforth to be designated) though at present only a village of from 1500 to 2,000 inhabitants, is doubtless the germ of an important town, if not city, in the not distant future. It may not develop as rapidly as its neighbour Winnipeg, but its growth when it does grow, will be none the less sound and healthy for being comparatively slow. Indeed its "environment" forbids its remaining very long as it is. The conditions all continue to prognosticate a steady and solid expansion. Its geographical position standing as it does at the very head of the Canadian Lakes (or "Seas," as an astonished pair of clerical English tourists on board the *Campana* said they should be called,) constitutes it as kind of half way house past which the great and rapidly deepening currents of Canadian travel and traffic must take their course from the vast Northwest to the Seaboard. It is at this point that the inexhaustible agricultural products of the far reaching Canadian prairies that lie towards the setting sun will find their natural outlets, and here too that the rich deposits of silver, copper and iron that are waiting to reward the miner's toil all through the Lake Superior region will find ready means of shipment. That all this must before long develop the proportions of the Landing very largely appears certain from the indications of sound and healthy growth that are already visible on every side.

Since the date of the Bishop's previous visit last September, the snortings of the great iron horse have wakened up the echoes between the frowning front of Mt. McKay, and the beautifully wooded slopes that lie along the Kaministiquia River, and, as the results of its appearance, wharfs are being built at a great expense, roads constructed, building lots laid out, houses erected, churches and school-houses planned, and other projects inaugurated, all pointing to the arrival of an era of progress. Recently too, the government have voted a grant of \$50,000 towards the construction of a breakwater, and other local improvements, conditionally on the people raising the sum of \$25,000, of which there is very little doubt. In view of all this, the Church's duty in the premises is very clear. Provision must speedily be made for the religious necessities of a population certain to increase at a very rapid rate. And in this respect the local conditions are every way full of promise.

The story of the disaster of April, 4, 1881, need not be repeated here. Suffice to say that, as has been seen in many similar cases of unforeseen catastrophe, the loss the sustained by the destruction of both church and parsonage by fire, has already been made good to the extent of the restoration of the latter, at a cost to the congregation of \$1,500, which has all been paid; and still better, has taught them, by a never-to-be-forgotten lesson, the value of their Church privileges. Just think of the Church of England congregation of an important centre like this being "cribbed, cabined and confined" for their Sunday services, for more than two years, within the narrow limits of an inconvenient up-stairs room, 13 x 42 feet! As one necessary result of this unnatural imprisonment, many families that would gladly have found a resting place under the wing of the old Mother Church while at the Landing, have been compelled, for lack of room, to take refuge elsewhere, and possibly may fail, some of them, to find their way back to the parental roof again. To co-operate with the clergyman and the congregation in remedying this condition of things was one object of the Bishop's recent visit, and happily it was attended as the sequel will show, with no little success.

On Sunday morning, June the 17th, service was held as usual in this "upper room," the worshippers overflowing into the outer vestibule. After the 3rd Collect, four persons were presented for Confirmation, after which, and the address, the Bishop preached from Matt. xviii. 2, 3. A large number of persons, including those newly confirmed, afterwards received the Holy Communion. In the afternoon the Bishop was driven by the Rev. Mr. McMorine to the "Fort" about five miles off, where a well attended service was held in the school-house, the Bishop preaching from Gal. i. 3, after which, returning to the Landing, he preached again in the Town Hall, which had been kindly vacated in our favour by the Presbyterian congregation that usually worshipped there, large numbers of them, and of the members of other religious bodies being present. On Monday the Bishop hoped to have made a journey along the line of the C. P. R. as far as it was open towards Neepigon, for the purpose of going among the hundreds of navvies at work at various points, and holding an open air service for them, but was hindered by a severe cold, and accompanying hoarseness which reduced his voice to the dimensions of a mere whisper.

(To be continued.)

The Rev. John Oliver, the much-loved and respected Warden of the London Diocesan Penitentiary at Higate, died on Tuesday in his 79th year, having filled the Warden's office for twenty-seven years.

HOME REUNION NOTES.

A WORD IN LOVE TO THE PRESBYTERIANS.

FROM the quotations in my last letter it is pretty clear that Episcopacy was overthrown more of necessity, or as a protest against the extravagant exercise of its powers, than from any desire to deny that a moderate Episcopacy was the more primitive and excellent way.

And this view is not confined to the first leaders of Protestantism; but was entertained by the Wesleys, who strove to get the Episcopal succession, and did organize a pseudo-Episcopal succession in despair of the right fulfilment of this desire.

I have often quoted Dr. Binney's testimony to a moderate Episcopacy as a truly Scriptural form of Church government; and a correspondent of the *Times*, writing in the beginning of the present year in reference to a controversy on the prospects of Dis-establishment, though writing with a sufficiently clear bias against the Scottish Episcopalians, nevertheless declared that the great bulk of Presbyterian ministers in Scotland are more than willing to come over in a body if some accommodation in the form of a moderate Episcopacy could be devised; and it is well known that originally it was more the feeling against the political aspect of Episcopacy than against its primitive and Apostolic order that caused its original renunciation there.

Now in what manner should the Church be prepared to meet this desire so universally expressed? Surely, in the first place, by becoming herself more essentially primitive. And it is more in harmony with the institution of a limited monarchy under which we live that our Bishops should no longer be autocrats, even in theory; for though nothing can be done without the Bishop, yet the Bishop of old time invariably consulted the Presbytery as his council.

All that is required is a return to the old Diocesan Synod, "which the Popes discouraged because they tended to foster independence and to settle questions without appeal to Rome;" but it is the question of the day, and will be at once the surest mode for the attainment of unity among ourselves, and the truest step to unity with those that are at present out of communion with us. Each autocratic act on the part of a Bishop is a distinct hindrance to an acceptance of the true Apostolic succession of Bishop, Priest, and Deacon, which we have received from the beginning, and defers the day of reunion for which all profess to long.

It is interesting to observe how this desire of the Presbyterians might be met, as clearly shown by those who have given the most earnest consideration to the subject. The present Bishop of St. Andrews thus writes:—

"I do not contemplate the renoucement of their ordination on the part of existing ministers of your Church, nor any statement that it is to be considered insufficient; though in the case of any who might wish to receive Episcopal ordination I would leave it open for them to do so. But what I do contemplate is, that Episcopal ordination should be the rule of our united body for the time to come, without any condemnation of, or reflection upon, the present Presbyterian practice; but simply as the safer and (historically regarded) more satisfactory course of the two." This suggestion of the Bishop's might be supplemented by a proposal made by Bishop White in 1791, when in communication with Dr. Coke, who, with the others of the so-called Episcopal Methodists, then had a semi-Presbyterian succession through the Wesleys. The proposal was that two or three of their chief men should receive Episcopal ordination at the hands of the American Bishops, for the purpose of themselves ordaining such of their own ministers as they might think fit.

It is interesting to quote from an article in the *Church Times*, Feb. 2, 1888, a very similar proposal to that in Bishop Wordsworth's letter. This is in reference to Dr. Hopkins' proposals, and the three essentials mentioned in his sermon, given in our Letters XVII. and XVIII:—

"We see only two solutions. The first is to draft a special form for conferring Episcopal and priestly commission, which, while perfectly valid in itself, shall not be capable of conveying even a slur of doubt involved by the use of a hypothetical form certain to excite a sentimental grievance, and so to prove an obstacle. The problem, as it seems to us, is so to word the new form (strictly confined to these uniate cases) as to make it technically the conveyance of rank and office in a particular branch of the Church, but in no way implying that the recipient did not bear that rank and office lawfully somewhere else. No Protestant minister could fairly object to a form which simply professed to make him what he did not claim to be—a Bishop or Priest in the Church of England; while he might naturally shrink from one which professed to raise him from merely lay rank."



The other day, a priest who desired to renounce Papal errors received admission into the Church of England. Of course, in this case there was no possible doubt about his orders, which are the same as our own. But he was obliged by the Bishop to pass a regular examination with the other candidates, and then received at the Bishop's hands the Bible, with mission to minister as a priest in the Anglican Communion. An examination, a mission and a valid form, would do all that is required. There are of course, however, many difficulties—more, perhaps, here than in America; the position of our Established Church and the trust-deeds of the different Nonconformist chapels are not the least of these, and there are other rocks ahead as well as the question of orders and mission. There is, however, no doubt that two things on the Church's side would do much to remove impediments: (1) the restoration of the old relations between the Bishop and his presbyters; (2) the formal organization by the Church, on a much larger scale than at present, of the Churches minor orders, and especially the office of lay-reader with license to preach.

And if we once get hold of the fact that Reunion would be a distinct fulfilment of the mind of our Lord Christ, preserving faith and earnest prayer will do much for removal of apparent impossibilities; and to invite discussion on these subjects in a true spirit of Christian love must be efficacious in preparing the way.

I append an extract in reference to the Instrumental Music Question:—In the decisions arrived at in the General Assemblies in the Free Church of Scotland, and also in the Irish Presbyterian Church, on what is known as the Instrumental Music Question, we cannot fail to recognise the breaking down of another barrier hitherto standing in the way of Reunion. It is a question that has agitated these two bodies of Christians for a number of years, and has evoked bitter controversy on both sides of the question. But in that it has, by decisive majorities in both cases, been carried, and that in the same year and almost on the same day, there is cause for thankfulness. The debate in the Free Church Assembly on the question was both long and fierce. It does seem strange to everybody out of Scotland, and to a majority in it, that in the year 1888 a body of five hundred or six hundred men, some of them highly cultured, and far-travelled, and more or less educated, should have thought it necessary to devote a long summer day to debating, in all the pomp of circumstance, the question whether the use of organs in churches is sinful; or, on the other hand, not forbidden in the Word of God.—R.H.B.

—Earl Nelson in Church Bells.

BOOK NOTICES.

THE ELZEVIR LIBRARY. A semi-weekly magazine, published by John B. Alden, New York, P. O. Box 1227; price, \$2 a year. We have pleasure in again calling attention to this marvel of publishing enterprise. Although Mr. Alden calls this issue a magazine, it is not so in the common acceptance of the word, which implies a variety of scrap articles in each number. But it is indeed, in the best sense, a magazine, or collection, or store-house of valuable and independent literary treasures, the price of which being no indication whatever of their interest or worth. We particularly invite subscribers to the series of literary gems issued at a cost of from 15 to 80 cents each, comprising treatises upon and admirably condensed statements of the writings of the great authors of ancient times.

PLATO, ARISTOTLE, HORACE, CICERO — Elzevir Library. To millions these names are mere shadows, and to the many thousands who "know a little Latin and less Greek," the true meaning of these authors, the relation their teaching bears to history or to literature is little understood. To both classes we recommend the Elzevir Library; to both, we are confident, will be opened out a range of most interesting reading, most instructive, too, and most suggestive. How very modern is much that is found in these ancient writers, will strike the reader who first makes the acquaintance of the classics of Greece and Rome. We quote from the Elzevir Plato, by C. W. Collins, M.A.: "Then comes an Oligarchy, where vice is all powerful and virtue is depreciated; and the state becomes divided into two hostile classes—one enormously rich, the other miserably poor; and in it the paupers and criminals multiply and education deteriorates. The intemperate desire of riches, and the license and extravagance thus encouraged, do their own work in

the State, until you find everywhere grasping misers and ruined spendthrifts. Meanwhile, the lower orders grow turbulent and conscious of power. Their insubordination soon brings matters to a crisis; then is a revolution, and a Democracy is the result." From this stage the natural progress is shown to be towards anarchy. "Respect for rank and age soon dies out. Father and son, teacher and scholar, master and servant, are all on the same dead level. But extremes produce a reaction, the result of excessive freedom is slavery. From a Democracy to a Tyranny is an easy stage."

That sounds more like reflections on the French Revolution, and its consequences in bringing on the Napoleonic despotism, than the words of one who lived more than two thousand years ago! The HORACE of this edition is a charming book, the translations being admirably done; so also ARISTOTLE, so also other classics; they are a perfect store of literary treasures and beauties. We say to all who love good reading and prefer to own their books, but whose purses are very limited—subscribe for the Elzevir Library, and get the numbers when bound, the extra cost is so trifling.

THE AMERICAN CHURCH REVIEW (June and July). With the June number of the "Review" the first volume of the monthly issue of this valuable review is concluded, and with the July number the second volume is begun. We are happy to see that the change in the mode of publication is amply justified both by the supply of articles on subjects of interest and by the quality of the articles themselves. With regard to one series of papers continued throughout the former volume—those of Dr. Goodwin on the "Revised Version"—we see that they are now discontinued in the "Review," as they are to be published in a separate form. On the whole they are worthy of republication, although we were forced to dissent from many of the statements they contained. Of the articles contained in the July number, the most readable is certainly that of Dr. Jaeger, on the "Modern Conception of the Development of the Religion of Israel and the Claimed Result of the New Criticism of the Old Testament." It is but the first of a series, but, as far as it has gone, it is most interesting, and gives a thoroughly lucid and intelligible account of the themes concerning the Old Testament that are advocated by Kuenen, Robertson Smith, and others of the same school. The criticism of their views will probably follow. "The Man Moses" is an article of considerable value, and the same may be said of the one on the "Theology of To-day," as it centres in the doctrine of the Incarnation. The remarks in this paper on "The Three Currents of Theological Tendency" are extremely good, as no doubt all our readers think who saw our article on the Incarnation in the last number.

THE TEACHERS' BIBLE DICTIONARY. David C. Cook, publisher, 46 Adam St., Chicago. This is a marvel of cheapness; it is one of ten books which can be had for \$1.50, post paid. The list includes a Commentary, edited by the Dean of Peterborough, with notes by Dr. Maclear, of King's College School, London; also other works on the art of teaching in Sunday-schools, a TEACHERS' LIBRARY, in fact, for the ordinary price of one book. The Bible Dictionary gives the antiquities, geography, biography, natural history, and all names of Scripture, with correct pronunciation.

SUNDAY SCHOOL REWARD CARDS. By D. C. Cook, 46 Adam Street, Chicago. Three 25-cent packages for 25 cents, ten packages 80 cents, twenty-five packages \$1.80. These are really pretty cards, and their price renders them a great boon to teachers.

Home & Foreign Church News.

From our own Correspondents.

DOMINION.

MONTREAL.

Interesting news of a Church nature is very scarce in this diocese at present—hence I have not written you for some little time past. There is no great use in taking up space in your paper with such items as too often find their way into church papers. It surely cannot interest the great body of your readers to know that the Rev. A. B., of Brownsville, exchanged pulpits, on the ninth Sunday after Trinity, with the Rev. C. D., of Jonesville, and preached the usual "eloquent sermon;" or that a new bell rope has been provided for the church in Blankville, or that the churchyard fence in the same parish "has been re-

paired and painted." Except your correspondents can find something more important to write about than these they had better not write at all, and so give you space for really useful and improving articles, such as "Church Thoughts, by a Layman," your own remarks on current events, and the admirable selections you occasionally make from other church papers. As I have said, there is very little transpiring in this diocese to interest the Church at large. In city and country the work keeps on its steady, quiet gait, with hardly a ripple anywhere. As we have no lay Bishops to dispute the ground with our own proper Bishop, or to insult him when they "feel like" doing so, and as "party feeling" is a thing of the past amongst us, peace has made her home with us, and under her influence the Church is noiselessly but surely lengthening her cords and strengthening her stakes all over the diocese. The Bishop has completed his annual visitation of the whole diocese except that portion of it embraced in the Deanery of Clarendon, and for this section his Lordship has issued his appointments, which are as follows:—(Letters may be addressed to the Bishop at any of the places named). 4th and 5th August, Hull, Rev. Canon Johnston; 5th and 6th August, Aylmer, Rev. T. E. Cunningham, B.A.; 7th August, Eardley, (2 churches) Mr. McFarlane, C. of E. Catechist; 8th and 9th August, Onslow (3 churches) Joseph Wyman, Esq.; 10th August, Bristol, (2 churches) Rev. T. Everett; 11th and 12th August, Shawville, Rev. Rural Dean Naylor; 13th and 14th August, Portage du Fort, (2 churches) Rev. R. Acton; 16th and 17th August, Thorne, (4 stations) Rev. A. J. Greer; 18th, 19th and 20th August, Aylwin, Rev. W. P. Chambers, B.A.; 21st and 22nd August, North Wakefield, (2 churches) Rev. H. S. Fuller; 22nd August, Chelsea, Mr. Bourne, C. of England Catechist.

OBITUARY.—Entered into the rest of Paradise on the evening of the ninth Sunday after Trinity, Emily Eliza, the young and beloved wife of the Rev. W. L. Mills, Rector of Trinity Church, Montreal. The deceased lady had been in rather poor health for some time past, and grave fears were felt as to her ultimate recovery; still her husband and friends hoped against hope, knowing that nothing was too hard for the Lord. On Sunday evening last the end came, and about the time of the offering of the evening sacrifice she sank to rest, leaving behind her the memory of a gentle, and useful, and truly pious daughter and wife. Very great sympathy is expressed for Mr. Mills and the bereaved friends.

PHILLIPSBURGH.—This parish is vacant. It is a rectory, and the election rests with the people. The emoluments are not great, (\$600 per annum and a house,) but in many respects it is and exceedingly pleasant and "complete" place, and a man willing to work, and with an eye for the beautiful in natural scenery, would find himself very much at home in it.

ONTARIO.

BELLEVILLE.—At a meeting of the congregation of St. John's Church, held July 17th, the Incumbent read the letters of the Bishop and Archdeacon offering him the rectory of Adolphustown, and also one from the churchwardens of the parish expressing the hope that he would accept. Whereupon the following resolution was passed with manifest feeling:—Moved by J. W. Brown (clergyman's warden) and seconded by John Irwin, "That we the congregation of St. John's Church, while fully conscious of the loss which we shall sustain by the removal of our beloved pastor and the sorrow we shall feel at the severance of ties cemented by so many years of his ministry among us, nevertheless feel that the unsolicited offer of the Bishop to promote him to one of the best rectories in the diocese is an appointment which he should not refuse, and therefore we regretfully consent to his resignation of this charge, wishing him every prosperity in his future sphere of duty."

TWEED.—The congregation of St. James' Church on the evening of 26th ult., presented the Rev. G. Gardner with a very handsome set of silver mounted harness, got up by Mr. Davis, of Tweed, in his usual style. Mr. Gardner desires publicly to convey to his friends in Tweed his sincere thanks for this very kind exhibition of their regard and esteem for him, and begs to assure them that he will ever cherish in grateful remembrance, this and many other acts of kindness and hospitality received by him; not only from his own parishioners at Tweed, Thomasburg and Roslin, but also from many other friends in the township.

TORONTO.

MONO MILLS.—The Lord Bishop of the diocese visited this mission on the 27th June for the purpose of administering the rite of Confirmation, when thirty



candidates were presented by the missionary in charge to receive the apostolic rite of laying on of hands.

CAMPBELLFORD.—The church is being improved by a new chancel and tower.

NIAGARA.

BURLINGTON.—Reopening of St. Luke's.—This church which has been closed for some time for repairs, was reopened last Sunday. The services were conducted by the Rev. Canon Curran, of Hamilton, who also preached. The church has been thoroughly cleaned, the walls tinted and the vestry papered and painted. A rich looking carpet has been put on the chancel floor. The congregation is to be congratulated upon the effort they have made to have their church look as neat and pretty as it now does.

St. CATHARINES.—St. Barnabas Church.—Among the latest donations made to this church is an exceedingly handsome altar cross of polished brass, the gift of Mrs. Marshall, (of Sudbury, England); also a set of four brass flower vases very chaste in design and workmanship, two of which are the gift of Mr. Nay, the organist. A set of coloured stoles was also lately presented to the incumbent by Mr. H. P. Marshall, of St. Catharines. This church seems to be singularly fortunate in the number of donations received during the last few years.

Stony Creek.—The Bishop of Niagara has been pleased to appoint the Rev. F. E. Howitt to the charge of Stony Creek and Bartonville.

GRIMSBY.—Departed this Life.—At the Rectory, Grimsby, on Saturday, 21st July, Henry Walter Read, youngest son of Rev. Canon Read, D.D., rector of Grimsby, aged twenty six years. This is the sixth death in the Rev. Canon Read's family in a little over two years. Again have beloved friends and parishioners united to testify a heartfelt sorrow in behalf of the bereaved parent. But greatest of all consolations is in the hope of those who die in the Lord, that they are in joy and felicity. A unanimous and substantial expression of parishioners has been made to Dr. and Mrs. Read, asking them to seek rest for a few weeks from family and parochial cares. Neighbouring clergy will render fraternal assistance meanwhile.

PROGRESS OF THE CHURCH IN THIS DIOCESE.—Since the organization of this Diocese, May 1st, 1875, no less than twenty seven churches have been built, and many of them costly stone buildings, and several of those churches (not amongst the most expensive of them) were consecrated on the day of opening. A great deal of indebtedness has also been paid off on churches. Owing to neglect of making returns of statistics from several important parishes we are unable to give correct figures of baptisms, &c. during the year ending 31st March. Fort Erie, Fergus, St. Thomas' Church, of St. Catharines; Waterdown and Aldershot are among the list of "No return." Still, the figures from the printed list indicate healthful progress.

WATERDOWN.—The death of Captain Fields, of advanced age is announced. It took place on Saturday, July 28. Captain Field was in the battles of New Orleans and Waterloo. He was selected by the late Lt. Col. Gourly to be captain in the First Incorporated Battalion, stationed at Hamilton, from 1837 until that regiment was disbanded in 1842. Capt. F. has since resided at Waterdown where he was greatly esteemed. He was fond of a retired and quiet life, where he received his friends with true gentlemanly pleasure. His mind was highly cultivated, so that his conversation was always edifying, but the study of the Holy Bible and pious meditations, with prayer from the familiar Book of Common Prayer were his chief and best employment. The Rev. J. Francis, on the Sunday following the funeral, referred in his sermon to the long, and well-earned, and pious life of Capt. Fields, at Grace Church, Waterdown, where the burial had taken place.

BRITISH.

A MIDDLE CLASS SCHOOL MOVEMENT.—A company has been formed under the auspices of the Archbishop of Canterbury, the Bishops generally, and many leading representatives of the Universities, to promote a scheme for establishing Middle-class schools in accordance with the principles of the Church of England. The schools are intended to give a thoroughly efficient education to boys and girls of the middle class, combined with definite Church

teaching, and on a system which is to be entirely self-supporting. That this scheme is framed to meet a wide-spread demand cannot be denied, and we cordially wish it success.

MISSION TRIUMPHS.—Recent reports from the Niger Mission, West Africa, sent in by two African Archdeacons, Henry Johnson and Dandeson Crowther, are very remarkable. In the Delta, at Bonny and Brass, where ten years ago the most degraded heathenism and barbarism reigned almost undisturbed, there are now 4,000 souls under regular Christian instruction; and at some of the upper stations (the furthest of which is 320 miles up the river) there have been notable conversions in the past year. At Onitsha, forty-three adult converts were baptized in the year. The king, hitherto hostile, has commanded the observance of Sunday, and arranged for a public service at his own court; a chief has been buried without the offering of human sacrifices at his grave; and the new Christians of the place have spontaneously visited neighbouring towns to tell them of the Gospel.

PREBYTERIANS ON A STATE CHURCH. At the last sitting of the Established Church Assembly, at Edinburgh, Dr. McLeod stated that the relations of Church and State had far wider meanings than the mere claptrap of religious equality, for every blow struck at the recognition of God's authority in the nation, was a blow struck at the foundation of all authority. Principal Tulloch followed in the same strain, and described as mean and paltry any policy that would alienate the old Church property of Scotland from the higher spiritual education of the people for the relief of ratepayers. Lord Balfour, of Burleigh, urged that the duty of every Churchman was to prefer Church to Party.

The annual Conference of the lay preachers and readers of the diocese of Rochester was held at Selsdon Park, Croydon, on Saturday, when a numerous body of gentlemen working in the diocese assembled at the Bishop's invitation. Seated under the shade of one of the trees in the beautiful park several subjects were discussed, including "The Principles and Methods of Successful Lay Preaching," which was, at the Bishop's desire, introduced by Mr. Chas. Mackeson. After an interval for refreshment and conversation there was a short service, with a brief address by the Bishop in the chapel, and the pleasant and profitable meeting was then brought to a close.

The annual choral festival of the diocese of Ossory took place at St. Camice's, Kilkenny, on the 27th ult. Over 500 voices took part in the choral portion of the service, at which the Bishop, Dean, Precentor, and Chancellor were present, besides a large number of the diocesan clergy. The sermon was preached by the Ven. Maurice DeBurgh, Archdeacon of Kildare. Two days later the diocese of Cashel held its first choral festival in the Cathedral of St. Patrick, Cashel. The sermon was preached by the Ven. John Long, Archdeacon of Cashel.

The Bishop of Lincoln (Dr. Wordsworth) has addressed to the Archdeacons and Rural Deans of his diocese a letter announcing his impending resignation. Being far advanced in his seventy-sixth year, he is conscious of not possessing the physical strength needful for the due performance of the episcopal work of the diocese—the largest in extent among the dioceses in England. He says he would endeavour to continue for a time to perform the episcopal duties of the diocese if it were reduced to the county of Lincoln, in which case he would surrender £500 of annual income towards the endowment of the see of Southwell. But as about £19,000 has now to be raised for the endowment and erection of the see of Southwell, the prospect of the near accomplishment of that design hardly seems to be such as to justify him in the retention of an office the duties of which, as it is now constituted, he is not able adequately to discharge. The Church can ill spare this the ablest Bishop on the Bench.

The Rev. Joseph Baylee, D.D., a well-known clergyman of the older Evangelical school, well known as late Principal of St. Aidan's College, died on the 7th inst. at Sheepscombe Vicarage, Stroud.

Correspondence.

All letters will appear with the names of the writers in full and we do not hold ourselves responsible for their opinions.

INFORMATION WANTED.

Sir,—Will some of your able contributors kindly answer the following questions:—1st, Is it an innovation for the congregation to repeat the "General Thanksgiving" with the priest? 2nd, If so, who is

known to have imported the innovation, and when and from what source was it imported? 3rd, Can it possibly be argued, "it is just as rubrical to join in the "General Thanksgiving" as to join in that prayer in Baptismal Office, "Almighty and Everlasting God, Heavenly Father," &c. I have my own views and ideas about these things, but would like to hear some more able and mature priest's views on the same subject.

Faithfully yours, R. S. RADCLIFFE.

Penetanguishene, July 28th, 1888.

RUPERTS LAND.

It may be interesting to notice in your valuable paper, that the first meeting in the Rural-deanery of Brandon was held in the vestry at St. Matthew's Church at Brandon, on Wednesday, July 11th. The following was the order of proceeding:—Evensong in St. Matthew's on Tuesday 10th, Psalms chanted, sermon on Prayer, by the Rev. G. Parker, M.A.; Wednesday, Holy Communion at 7.30 a.m.

Interesting reports read by Rev. G. Parker, M.A., and Rev. T. Sargent on mission work. Reading of Greek Testament; 1 Tim. i. to v. 10. Venerable Archdeacon W. C. Pinkham conducted the discussion on mission work, particularly emphasizing the fact that practical unity in Church work is necessary for its successful progress.

JAMES BOYDELL,

Rector of St. Matthew's and R. D. district of Brandon. July 25th, 1888.

MISSION BOARD AGENT.

Sir,—The sensible letter of Dr. Carry commends itself to the serious consideration of the clergy of the Diocese. I do not think that any amount of works, such as missionary sermons and speeches will increase the amount of contributions to missions. To increase the amount means doing, not saying. It would be quite useless for a missionary agent to go round preaching and holding missionary meetings to increase the amount of contributions, for this is already being done in every parish. There should be a direct personal application.

The Bishops and others who visit England find that in order to raise money, merely preaching about giving will not do, they have to make a personal application. The Bishop's scheme, as Dr. Carry says, has been a great success, and simply because it has not been merely talking, but doing. I am told the Bishop of Saskatchewan lays all under contribution to his diocese, and is most indefatigable in his personal applications.

A Scotch Presbyterian merchant said to me some time ago, "A great big Scotchman called on me for a contribution for a college in the North West. I, supposing him to be a Presbyterian minister, gave him twenty dollars."

A missionary agent could do nothing in getting money in this diocese without a personal application, and of course must be a man of tact, energy, and indomitable perseverance.

P. TOCQUE.

UNFERMENTED WINE.

Sir,—In passing through France, Italy and Palestine the Rev. Dr. Duff remarks:—"What is the Providential design in rendering this soil—favoured by a genial atmosphere—so productive of the vine, if its fruit become solely either an article of luxury or an instrument of vice? The answer is that Providence had no such design. Look at the peasant at his meals in vine-bearing districts! Instead of milk he has before him a basin of the pure, unadulterated 'blood of the grape.' In this its native and original state, it is a plain, simple and wholesome liquid, which at every repast becomes to the husbandman what milk is to the shepherd—not a luxury, but a necessity; not an intoxicating but a nutritive beverage. Hence to the wine dressing peasant of Auxerre, for example, an abundant vintage, as connected with his own immediate sustenance, is as important as an overflowing dairy to the pastoral peasant of Ayrshire. And hence, by such a view of the subject, are the language and the sense of Scripture vindicated from the very appearance of favouring what is merely luxurious or positively noxious. Hence we cease to wonder how the Bible so often speaks of wine in conjunction with corn and other such staple supports of animal life."

The value of cheap and abundant wine has been often spoken of as a remedy for drunkenness, but that idea has long since been exploded. Why should a wine-drinking people be industrious and sober, while a beer-drinking people would be intemperate



and degraded? J. Fenimore Cooper says: "I came to Europe under the impression that there was more drunkenness among us (Americans) than in any other country. A residence of six months in Paris changed my views entirely. I have taken unbelievers about Paris, and always convinced them in one walk. I have been more struck by drunkenness in the streets of Paris than in those of London."

The Hon. J. M. Usher, who was American Commissioner in Paris, says:—"The drinking habit runs through every phase of society. I have seen more people drunk here than ever I saw in Boston for the same length of time." The Count de Montalembert says:—"Where there is a wineshop, there are the elements of disease, and the fruitful source of all that is at enmity with the interest of the workman." And M. Jules Simon says:—"Women rival the men in drunkenness."

What then becomes of the much paraded idea that cheap wine would be a remedy for drunkenness? The only element in either wine or beer which produces intoxication, is alcohol. Of this wine is said to contain from nine to twenty-three per cent., while beer has only from five to twelve per cent.

P. TOCQUE.

### Family Reading.

IN MEMORIAM.—MISS MARGARET A. GRIER.

1880.

Air perfumes and brightness;  
Sweet flowers and lightness.  
There is joy that is full,  
And affection most true,  
And households unbroken,  
With love all unspoken.  
The earth is all bright,  
And hearts are all light;  
There are birds that are singing,  
And church bells that are ringing,  
And sweet maidens sing in the village church choir,  
And sweet-voiced their leader, so lovely and fair.

1888.

Deep darkness unscattered,  
Fond friendships are shattered,  
And households are broken  
With grief all unspoken,  
And earth is all drear,  
And hearts sad and sore.  
Mute the sounds of birds singing,  
And bells toll that were ringing,  
Still the sweet maidens sing in the village church choir,  
Yet now locked in death's arms is their leader so fair.

BEYOND.

There are bright flowers unfading,  
And air incense laden;  
There are harps all of gold,  
And joys all untold,  
And households unbroken,  
With love all unspoken,  
And Heaven is bright,  
And hearts are all light,  
There are good angels singing,  
And Heaven's bells ringing,  
And sweet maidens sing in Heaven's great choir;  
And the voice of our leader forever is there.

C. MILLS.

### THE CHURCH FESTIVAL.

The following turn-out of a "festival" enterprise is reported in the *Christian at Work*: When the proceeds were counted it was found that the net gain in cash was about \$25, which was paid over to the pastor to apply on his salary. But the pastor kept a private account of the affair. No doubt more than three-fourths of the receipts of the festival came out of the pockets of the church members; and other items not usually taken into the account are the following:

CASH ACCOUNT NOT REPORTED BY THE "FINANCIAL" COMMITTEE.

20 cakes (donated), at 75c.....	\$15 00
80 quarts strawberries (donated), at 15c.....	4 50
Sugar (bought).....	1 50
Labor of 15 women two days.....	22 50
Other labor (donated).....	5 00
Total.....	\$48 50

### MORAL ACCOUNT.

Two ladies' prayer meetings lost.  
Two church prayer-meetings greatly disturbed.  
One teacher's meeting lost.  
One Sunday service injured.

Every merchant in town bored by church beggars. Nearly all the members of the church and congregation more or less excited and angered by a useless discussion.

Eight women so excited and angered as to make them unhappy for a long time.

Two women, 'sisters' in the church, so 'put out' with each other that they were not on speaking terms for several weeks.

The pastor greatly grieved and mortified by various occurrences in connection with the festival.

### HEALTH ACCOUNT.

Twenty women and girls more wearied by the festival work than by a whole week of ordinary duty at home.

Five women take severe colds.

Two children made very sick by overheating and late hours.

One infant takes a severe cold, and nearly dies with the croup, making much trouble and expense to the parents.

Now, when any one hints that we ought to have a festival to raise money for the pastor, he responds at once by offering to give the church credit for the amount expected from the festival, and not have the festival. Of course our church has gone out of the festival business.

### A LIFEBOAT EPISODE.

One stormy night, when the sea was mountains high and the wind blew a perfect gale, a large vessel was seen making for the shore. It was a dangerous coast, and there was no safe landing place in such a gale, therefore she fired guns as signals of distress. Directly they were heard James Anderson, the mate of the lifeboat, said, "Hark! We must man the lifeboat. A ship is in distress, I must go and call the crew."

So he went around to the various homes. One of the men, named Ben Davis, he found at supper with his wife and little ones.

"Well, Ben! Did you hear the gun? A ship is in distress in the offing. Come, let us man the lifeboat and see what we can do."

"Oh, don't go, Ben!" pleaded his wife. "What can you do in such a gale? Sure enough I am sorry for them, but then you see if you get drowned what is to happen to me and all these children? There be five of them to feed. You know it is a voluntary service, and I dare say many will offer to go who have no children like you. There is Joseph Drakes, now, for one."

"Ah!" Anderson replied, "but he has his old grandmother depending on him; yet still, trust him, he will be true to his post, and the old woman will bid him God speed and will pray for us."

"May I go and lend a hand, father?" said a lad of about fourteen, with a noble open brow, to Ben Davis.

"A mighty deal you can do in such a gale as this," said his mother, in a sneering tone. "No. Stay at home, can't ye?"

"Now, my good woman," said James Anderson, "remember 'tis a volunteer service, as you just now said, and if the lad is really willing, let him go. We will find something for him to do. One volunteer is better than ten pressed men; so now, my boy, if your father will let you come, let us go, for I must call the others to man the boat. But tie a comforter tight over your cap and put on a thick coat, for you will find it bitter cold, I warn you."

As the lad went out he said to his sister, "Lizzie, don't go to sleep when you go to bed, but try and keep awake and pray for those in danger on the sea. Suppose it was our big brother in that ship!" And with these words the boy followed the mate Anderson out into the dark.

And now at last the crew being made up the lifeboat was launched, and the men in their cork jackets, looking strange figures, were ready for their hard work of rowing on such a heavy sea. After considerable difficulty they

reached the vessel, but it appeared ages to those who were watching on the shore, for they knew well that to save others, utter strangers to themselves, those hardy brave men were running the risk of their own lives.

And truly it was a long time, though moments do appear hours in time of anxiety—for the lifeboat crew were absent a good two hours before they returned to land, bringing those they had saved from a watery grave with them.

Now, on this dark night there would have been a difficulty in landing the strangers on the little steps cut in the rock if it had not been for the lad Harry, who had stood there all that time with the rain and spray beating on him and the wind blowing through his wet clothes, making him shiver with the cold. At once holding up a lantern he carefully guided the exhausted and shipwrecked strangers up the slippery steps to a place of safety.

A few weeks passed, and as in the daily course of events the saving a ship's crew on that stormy coast by means of a lifeboat was no uncommon occurrence this particular case was almost forgotten, when one day the Mayor gave notice that the captain of that especial ship was so grateful for the service then rendered to the crew that he intended to reward those who helped them.

There was a large meeting in the Town Hall, and the Mayor having given the lifeboat's crew their reward, called up the lad Harry to thank him for the assistance he had also rendered to the strangers, when the boy said, "Oh, sir! I could not have stopped out in the cold if I had not thought of my sister Lizzie keeping awake praying for me. She ought to have the reward too."

"And so she shall," said the captain, who was present. "Not one who takes trouble to serve shall be forgotten, for 'whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward.' A willing service is a service of love."

"I wonder," said Ben Davis to his wife, "if the captain meant that for me, and knew I would not turn out that night."

"If I had thought, Ben," replied his wife, "there would have been this reward I would have let you go,—sure that I would."

But there is a deeper meaning to this story than at first sight appears. The crew of this hapless ship are like those who have been baptized into CHRIST'S Church, and yet are in danger of being lost. Their fellow brethren are asked to help them, strangers though they may seem to be, and all are permitted in some way to help if they only will, but it must be a voluntary service, and it ever requires toil and exertion to help others. Children's services even are not refused. Like the lad Harry, any child may show the lantern of God's Word to guide others to place their feet on the Rock of Ages, and at the Last Day the Captain of our Salvation will surely reward all who have served Him. For God is not unrighteous to forget your work and labor of love which ye have showed towards His Name, in that ye have ministered to the saints and do minister." And then, indeed, many many will most earnestly wish that they had done what they could in the hour of their opportunity gone for ever.—L. A. P., *In Churchman's Companion*.

So the existence of the monster sea serpent is at last proved beyond a doubt, several Toronto gentlemen having made oath, that they have seen one in Murray Bay. But the serpent sinks into insignificance, when compared with the handsome and tasteful collection of oxidised silver lace pins, brooches, &c., which we have lately added to our stock, and to which we invite your attention, WOLTZ BROS. & CO., 29 King St. East.



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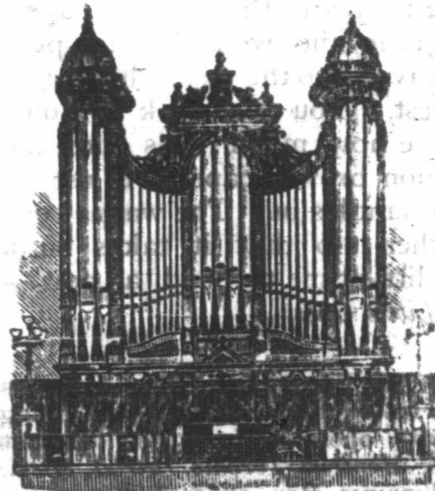
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## Children's Department.

### EVIL SPEAKING.

In speaking of a person's faults,  
Pray don't forget your own;  
Remember those with houses of glass,  
Should never throw a stone.  
If we have nothing else to do,  
But talk of those who sin,  
Tis better we should look at home,  
And from that point begin.

We have no right to judge a man,  
Until he's fairly tried;  
Should we not like his company,  
We know the world is wide;  
Some may have faults—and who has not;  
The old as well as young,  
Perhaps for aught we know,  
Have fifty to thy one.

I'll tell you of a better plan,  
I find it works full well,  
To try my own defects to cure,  
Before all others tell.  
And though I sometimes hope to be,  
No worse than some I know,  
My own shortcomings bid me let,  
The faults of others go.

Then let us all when we commence,  
To slander friend or foe,  
Think of the harm one word may do,  
To those we little know;  
Remember that curses sometimes,  
Like our chickens, "roost at home";  
Don't speak of another's faults until,  
We have none of our own.

### THE FEAST OF CHERRIES.

Talking of cherries reminds me of a great day that the children of Hamburg celebrate, called the "Feast of Cherries." All the girls and boys parade the streets, dressed in their best clothes, and carrying green boughs decorated with cherries. This festival is to commemorate a great victory that was obtained by the children of Hamburg in 1432, and which saved the city. The Hussites threatened to destroy it, and the poor people were in great terror. Then it was proposed by one of the citizens, named Wolfe, that all the children in the city, from seven to fourteen years of age, should be dressed in mourning and sent as supplicants to Procopius Nasus, who was at the head of the Hussites, to plead for the doomed city.

Procopius certainly was not a very hard-hearted man, for his heart was so touched by this mournful procession that he not only received the children kindly, but treated them with cherries, and promised to spare their beloved city. The children returned with great joy, crowned with leaves, carrying bunches of cherries in their hands, and shouting "Victory!"

No wonder the little Hamburgers still keep up "The Feast of Cherries," in remembrance of the great victory obtained by the children in "cherry time" more than four hundred years ago.

### WRECKED MANHOOD.

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## INSECT SPINNERS AND WEAVERS.

Did you know that all the silk in the world is made by very little worms? These creatures have a machine for spinning it. The curious cocoons the worms make are wound with the silk. Men take them to factories, where they are unwound and made into the beautiful silks you and your mother wear.

The spider is also a spinner. His thread is much finer than the silk-worm's. It is made up of a great many threads, just like a rope of many strands. This is the spider's rope that he walks on. He often swings on it, too, to see how strong it is. Did you ever see a spider drop from some high place? How his spinning-machine must work!

The wasp makes his paper nest out of fibres of wood. He picks them off with his strange little teeth, given him for the purpose, and gathers them into a soft pulp in some strange way. This pulp is very much like that used by men in making our paper. Very likely the wasps taught them how, because they are the oldest paper-makers in the world. This pulp he weaves into the paper that forms his nest. You must look for one, and see how much it is like the common brown paper we use to wrap bundles in. The wasps work together, so that it takes but a very little time to build a nest.—*Our Little Ones.*

A GREAT INSTITUTION.—The surgeons of the International Throat and Lung Institute, operating from their different offices, Montreal, Toronto, Detroit, Mich., and Winnipeg, Man., are treating more patients suffering from Consumption, Bronchitis, Laryngitis, Pharyngitis, Asthma, Catarrh, Catarrhal deafness, than any other institution in the world. We will treat no case we think incurable. We can help every case and cure the majority we undertake to treat if patients will strictly follow our directions. By the use of cold inhalations conveyed to the diseased parts by the *Spirometer*, the wonderful invention of Dr. M. Souvielle, of Paris, ex-aidé surgeon of the French army, and other proper local and constitutional treatment, we are curing thousands of cases of the above named diseases every year. Write, enclosing stamp, for list of questions and copy of *International News*, published monthly, which will give you full information and reliable references. Address International Throat and Lung Institute, 178 Church Street, Toronto; 18 St. Philip's Square, Montreal, P. Q.; 81 Lafayette ave., Detroit, Mich.; or 106 Alexander street, Winnipeg, Man.

An Irish girl, in giving witness in a court of justice against a lad who had committed a theft, and was a constant source of uneasiness to his parents, "Arrah, sir," said she, "I'm sure he never made his mother smile. There is a biography of unkindness in this short and simple sentence.

There is no excuse for suffering from Headache Constipation and all the wearying train of symptoms of a disordered liver, when Burdock Blood Bitters is an unfailing remedy, and only costs One Dollar a bottle. Why suffer on without a trial? 25,000 bottles sold during the last three months, with almost universal satisfaction.

## SELF-TRAINING IN EARLY LIFE.

To acquire superior skill in any art one must have plenty of time, freedom and persistence. It is chiefly in early life that these conditions are abundantly enjoyed, and that is the time, too, when the exercise of hand and eye and brain in learning to work with celerity and skill is most enjoyable. Then it is most true, as a distinguished French writer has said, that to do with honesty work that pleases one is happiness itself. When questioned recently about the vast volume of his literary productions and the enormous labor they had cost, the same author declared that they had never appeared as work to him, but had been to him only a source of unending pleasure. The ease and rapidity with which he wrote were the result of long and painstaking practice.

"See," he said, exhibiting drawer after drawer filled with manuscripts, closely written and covered with erasures and corrections, "here are ten volumes of novels, essays, tragedies—my first attempts, all written before I was twenty. It was in writing all that mass of stuff, which never has been and never will be published, that I learned to fence with my pen.—I write with facility to-day, because I acquired that facility laboriously when I was a boy."

### TO CONSUMPTIVES,

or those with weak lungs, spitting of blood, bronchitis, or kindred affections of throat or lungs, send two stamps for Dr. R. V. Pierce's treatise on these maladies. Address the doctor, Buffalo, N. Y.

It is now in season to warn our readers against the sudden attacks of Cholera, Cramp Colic, and the various Bowel Complaints incident at the season of ripe fruit, vegetables, etc? Dr. Fowler's Extract of Wild Strawberry is the grand specific for those troubles.

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A WORD TO THE BOYS.

Ashamed of work, boys?—good, hard, honest work? Then I am ashamed of you—ashamed that you know so little about great men.

Open your old Roman history now, and read of Cincinnatus. On the day on which they wanted to make him dictator, where did they find him? In the field plowing.

What about Marcus Curius, who drove Pyrrhus out of Italy? Look him up; you will find him busy on his little farm.

The great Cato? you have surely heard of him—how he rose to all honors of the Roman state—yet he was often seen at work in the field with the slaves. Scipio Africanus, who conquered Hannibal and won Carthage for Rome, was not ashamed to labor on his farm.

Lucretia, one of the noblest of Roman matrons, might have been seen many a day spinning among her maidens.

Better, even, than the example of noble Romans is the advice of the wise man:—"Whatsoever thy hand findeth to do, do it with thy might."

Better than this, even, are the beautiful New Testament words:—"Not slothful in business, fervent in spirit, serving the Lord." There! after this you will feel ashamed not to work.—Visitor.

Sydney Smith being ill, his physician advised him to "take a walk upon an empty stomach." "Upon whose?" asked Sydney. Still better steps to take would be the purchase of Dr. R. V. Pierce's "Golden Medical Discovery" and "Pleasant Purgative Pellets," which are especially valuable to those who are obliged to lead sedentary lives, or are afflicted with any chronic disease of the stomach or bowels. By druggists.

A CATS TRICK.

A Gentleman recently, when on the plains a mile from any house, noticed a cat, a huge one, almost as large as a fair-sized dog. It was lying upon the ground, its feet uppermost, in such a way that he had no doubt that it had fallen a victim to some vicious dog. Around it, feeding unsuspectingly, was a flock of small birds. The apparently lifeless cat was within range of the vision of the observer for some time, and just as he was thinking how much easier it would be for the animal to feign death and catch a bird by deceiving it than by slipping up to it, he was astonished to see the cat suddenly roll over and grab one of the feathered tribe that was very near. The other birds flew away a hundred yards or so and alighted. The cat only made one or two mouthfuls of the game, and then crept around to the windward of the birds, laid itself out again and once more successfully played the dead dog.

7 Per Cent. Net Security Three to Six Times the Loan without the Building. Interest semi-annual. Nothing ever been lost. 28th year of residence and 9th in the business. We advance interest and costs, and collect in case of foreclosure without expense to the lender. Best of References. Send for particulars if you have money to loan. D. S. E. JOHNSTON & SON, Negotiators of Mortgage Loans, St. Paul, Minn. Please mention this paper.

Died.

HART.—On Sunday, July 15th, after a long and severe illness, Frances, wife of Anthony Hart, Waterloo Mills, near Stirling, and mother of the Rev. A. Hart, Markham, in her 61st year.

Married.

GRAHAM-HUTCHISON.—At St. Paul's Church, Mono, on Wednesday, July 25th, 1888, by the Rev. A. C. Watt, missionary in charge, Mr. David Graham of Montana Territory, United States to Miss Mary Ann Hutchison, eldest daughter of Mr. William Hutchison, Township of Mono, Ont.

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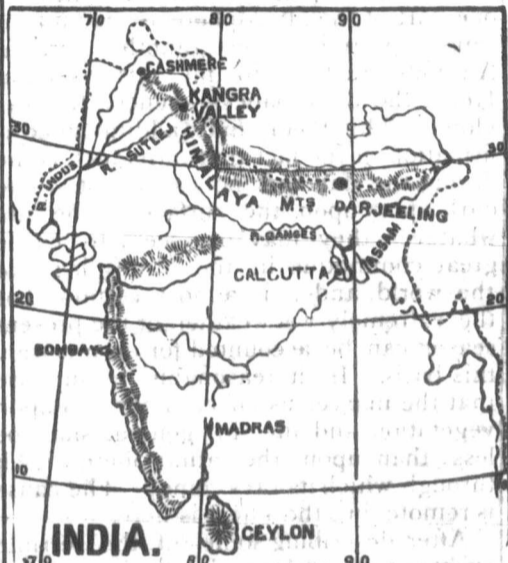
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THE SEASONING.

"I have brought your dinner, father,"  
The blacksmith's daughter said,  
As she took from her arms a kettle,  
And lifted its shining lid.  
"There's not any pie or pudding,  
So I will give you this,"  
And upon his toil-worn forehead  
She left the childish kiss.

The blacksmith took off his apron,  
And dined in happy mood,  
Wondering much at the savor,  
Hid in his humble food.  
While all about him were visions,  
Full of prophetic bliss,  
But he never thought of magic  
In his little daughter's kiss.

While she with her kettle swinging  
Merrily trudged away,  
Stopping at sight of a squirrel,  
Catching some wild bird's lay.  
And I thought how many a shadow  
Of life and fate we would miss,  
If always our frugal dinners  
Were seasoned with a kiss.

CHILD LIFE IN INDIA.

For the boys and girls, I have a good word. They have a joyous, innocent look and frank behavior, which makes us love them. Their unfortunate surroundings, however, soon rob them of both; and with the years come a coarse, sensual look, and a deceitful behavior, which makes us wish they might always remain children.

Hindu children are timid, and, as a rule, respectful to their elders, obedient to their parents, and well behaved in public. They are less active and boisterous than European children. The boys do not engage so freely in outdoor sports; and among the girls such recreations are almost unknown. Those who have an opportunity to go to school learn readily. In subjects which require the use of the memory they excel; and the facility with which they learn "by heart" is surprising.

Hindu parents are fond of their children. Though they like the boy better, it does not follow that they dislike the girl. The boy is the Hindu parent's greatest delight. The boy it is who will support them in old age, who will kindle the sacred fire when their bodies are consumed, and who, after they are gone, will minister to their entrance into a better state. Children are always spoken of as a special gift of God; and to be childless is a grievous misfortune.

As for clothing none whatever is thought necessary for the poorer class under seven years of age. One of their proverbs says, "Children and the legs of stools do not feel the cold." So far as the climate in some parts of India is concerned, there is only a small portion of the year when clothing is really necessary as a protection against cold; but even at this time the children are often cruelly neglected. It is no uncommon thing to see parents well wrapped up, while their unprotected children are shivering with cold. When remonstrated with, they say, "Oh, children do not feel cold!" Children of the wealthier classes are often dressed in gorgeous silks and covered with jewels. The silly custom of loading small children with valuable jewelry leads to many cases of kidnapping and child robbery.—Every day Life in India.

If a superintendent really wants order and quiet in his school as a preliminary to beginning the exercises, he can have it without fail. He need do nothing more than to take his place at the desk and wait. If he will not begin until there is quiet he will have quiet before he begins. But if he enters into a competition with the school, to see which can make the most noise, with bell or voice, the majority will be pretty sure to win.—Sunday School Times.

TORNADOES.

SCIENTIFICALLY ACCOUNTED FOR, AND SOME REMOTE CAUSES THAT PRODUCE PAINFUL RESULTS EXPLAINED.

The following synopsis of a lecture delivered by Dr. Horace R. Hamilton before the New York society for the promotion of science, contains so much that is timely and important that it can be read with both interest and profit:—

There is probably no subject of modern times that has caused and is causing greater attention than the origin of tornadoes. Scientists have studied it for the benefit of humanity; men have investigated it for the welfare of their families. It has been a vexed subject long considered, and through all this investigation the cyclone has swept across the land carrying destruction to scientists as well as to the innocent dwellers in its track. One thing, however, is certain; the cause of the cyclone must be sought far away from the whirling body of wind itself. Its results are powerful; its cause must also be powerful. Let us therefore consider a few facts. First, the appearance of a cyclone is invariably preceded by dark spots upon the face of the sun. These spots, indicating a disturbed condition of the solar regions, necessarily affect the atmosphere of our earth. An unusual generation of heat in one part of the atmosphere is certain to cause a partial vacuum in another portion. Air must rush in to fill this vacuum. Hence the disturbances—hence the cyclone. This theory finds additional confirmation in the fact that tornadoes come during the day and not at night. The dark spots upon the surface of the sun, whatever they may be, seem to cause great commotion in the atmosphere of the world, and it is almost certain that the extremely wet weather of the present season can be accounted for on precisely this basis. Is it reasonable to suppose that the marvelous effect of the sun upon vegetation and life in general shall be less than upon the atmosphere itself through which its rays come? The cause is remote, but the effect is here.

After describing some of the terrible effects of the cyclone, the speaker went on to say:—

This rule finds its application in nearly every department of life. An operator is in San Francisco—the click of the instrument manipulated by his fingers, in New York. The president makes a slight stroke of the pen in his study at the White House, and the whole nation is aroused by the act. An uneasiness and disgust with everything in life, commonly called home-sickness, is felt by many people, when the cause is to be found in the distant home thousands of miles away. An uncertain pain may be felt in the head. It is repeated in other parts of the body. The appetite departs and all energy is gone. Is this cause necessarily to be found in the head? The next day the feeling increases. There are added symptoms. They continue and become more aggravated. The slight pains in the head increase to agonies. The nausea becomes chronic. The heart grows irregular, and the breathing uncertain. All these effects have a definite cause; and, after years of deep experience upon this subject, I do not hesitate to say that this cause is to be found in some derangement of the kidneys or liver far away from that portion of the body in which these effects appear. But one may say, I have no pain whatever in my kidneys or liver. Very true. Neither have we any evidence that there is a tornado on the surface of the sun; but it is none the less certain that the tornado is here, and it is none the less certain that these great organs of the body are the cause of the trouble, although there may be no pain in their vicinity.

I know whereof I speak, for I have passed through this very experience myself. Nearly ten years ago I was the picture of health, weighing more than 200 pounds, and as strong and healthy as any man I ever knew. When I felt the symptoms I have above described, they caused me annoyance, not only by reason of

their aggravating nature, but because I had never felt any pain before. Other doctors told me I was troubled with malaria, and I treated myself accordingly. I did not believe, however, that malaria could show such aggravated symptoms. It never occurred to be that analysis would help solve the trouble, as I did not presume my difficulty was located in that portion of the body. But I continued to grow worse. I had a faint sensation at the pit of my stomach nearly every day. I felt a great desire to eat, and yet I loathed food. I was constantly tired and still I could not sleep. My brain was unusually active, but I could not think connectedly. My existence was a living misery. I continued in this condition for nearly a year; never free from pain, never for a moment happy. Such an existence is far worse than death, for which I confess I earnestly longed.

It was while suffering thus that a friend advised me to make a final attempt to recover my health. I sneered inwardly at his suggestion, but I was too weak to make any resistance. He furnished me with a remedy, simple yet palatable, and within two days I observed a slight change for the better. This awakened my courage. I felt that I would not die at that time. I continued the use of the remedy, taking it in accordance with directions, until I became not only restored to my former health and strength, but of greater vigor than I have before known. This condition has continued up to the present time, and I believe I should have died as miserably as thousands of other men have died and are dying every day, had it not been for the simple yet wonderful power of Warner's Safe Cure, the remedy I employed.

The lecturer then described his means of restoration more in detail, and concluded as follows:

My complete recovery has caused me to investigate the subject more carefully, and I believe I have discovered the key to most ill health of our modern civilization. I am fully confident that four-fifths of the diseases which afflict humanity might be avoided were the kidneys and liver kept in perfect condition. Were it possible to control the action of the sun, cyclones could undoubtedly be averted. That, however, is one of the things that cannot be. But I rejoice to say that it is possible to control the kidneys and liver; to render their action wholly normal, and their effect upon the system that of purifiers rather than poisoners. That this end has been accomplished largely by means of the remedy I have named, I do not have a doubt, and I feel it my duty to make this open declaration for the enlightenment of the profession, and for the benefit of suffering humanity in all parts of the world.

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