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A Church of England Weekly Family Newspaper.

VOL. 16.] TORONTO, CANADA, THURSDAY, JULY 24, 1890. [No. 80.

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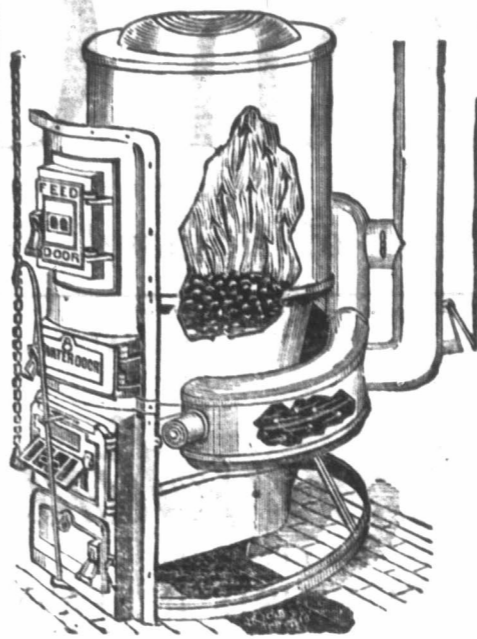
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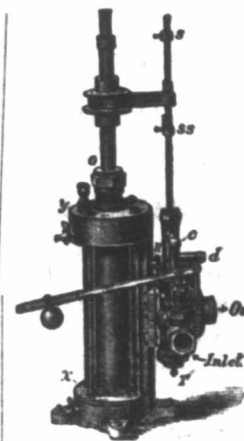
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Lessons for Sundays and Holy Days.

July 27.—8 SUNDAY AFTER TRINITY.

Morning.—1 Chron. 29. 9 to 29. Acts 26.

Evening.—2 Chron. 1. or 1 Kings 3. Matt. 13. 53 to 14. 13.

OUR NEXT ISSUE AUGUST 14th.

In consequence of taking our annual holiday, our next issue will be the 14th of August.

WOMAN'S WORK.—The mother of John Wesley was a very powerful woman, and brought up her numerous children on a most exact system which she details in one of her letters. "In order," she writes, "to form the minds of children, the first thing to be done is to conquer their will and bring them to an obedient temper. To inform the understanding is a work of time; but the subjecting the will is a thing which must be done at once, and the sooner the better. They were quickly made to understand they might have nothing they cried for, and instructed to speak handsomely for what they wanted; nor were they ever permitted to call each other by their proper names without the addition of brother or sister. None of them were taught to read till five years old except Kezzy, in whose case I was overruled, and she was more years learning than any of the rest had been months. The way of teaching was this: The day before a child began to learn, the house was set in order, everyone's work appointed them, and a charge given that none should come into the room from nine to twelve, or from two to five, which you know were our school hours. One day was allowed the child wherein to learn its letters, and each of them did in that time learn all its letters, great and small, except Molly and Nancy, who were a day and a half before they knew them perfectly, for which I then thought them very dull, but since I have observed how long many children are learning the horn-book I have changed my opinion. There were several by-laws observed among us. I mention them here, because I think them useful. (1) It had been observed that cowardice and fear of punishment often led children into lying, till they get a custom of it which they cannot leave. To prevent this, a law was made that whoever was charged with a fault of

which they were guilty, if they would igenuously confess it and promise to amend, should not be beaten. This rule prevented a great deal of lying, and would have done more if one of the family would have observed it. But he could not be prevailed upon, and therefore was often imposed on.

That no child should ever be chid or beaten twice for the same fault, and that if they amended they should never be upbraided with it afterwards. (3) That every signal act of obedience, especially when it crossed upon their own inclinations, should be always commended and frequently rewarded according to the merits of the case. (4) That if ever any child performed an act of obedience, or did anything with an intention to please, though the performance was not well, yet the obedience and intention should be kindly accepted. (5) That property be inviolably preserved, and none suffered to invade the property of another in the smallest matter, though it were but the value of a farthing or a pin. This rule can never be too much inculcated in the minds of children, and from the want of parents or governesses doing it as they ought, proceeds that shameful neglect of justice which we may observe in the world. . . . (8) That no girl be taught to work till she can read very well. This rule also is much to be observed; for the putting children to learn sewing before they can read perfectly is the very reason why so few women can read fit to be heard, and never to be well understood."

THE SEPARATION OF THE SEXES IN CHURCH.—In the *Dalston Parish Magazine*, England, it is recorded that the separation of the sexes at church was not only "almost universal" some sixty or seventy years ago in that parish, but has prevailed to some extent down to the present time. The editor expresses a hope that the old custom may not die out with the altered associations of the new church. "One serious drawback it had," he says, "which is apt to help us to a small opinion of the chivalry of our ancestors. We fear husbands in the olden time did not care so much for the comfort of their wives and daughters as they did for themselves. For instance, in the eighteenth century, when we read of the existence of the custom in neighbouring parishes, such as Uldale and Melmerby, we invariably find it stated that 'the seats appropriated to ye men are back'd and good: but those for the women are low and mean.' This manifest selfishness may have contributed to a readjustment of the conditions of the custom, and now that our wives are insisting on equal consideration, its old influence is beginning to fade, with this unhappy result, that in too many cases the wives and daughters have the floor of the church to themselves."

RITUAL CONFORMITY.—We hear that the recent address of the Archbishop of Dublin to the clergy of his diocese on the subject of ritual has already borne good fruit. His grace made an appeal to men of both extremes, asking the one party to reduce their ritual, and the other to raise theirs to a decent level, so that there might be at least a nearer approach to uniformity. Whether by reason of the tact and kindness of the Archbishop or because of the loyalty of the clergy, the results have been excellent. Some have desisted from practices objected to, and others have brought their services into something like conformity with

the rubrics. Might not a similar course be taken by other Bishops; and why should it not be followed by the same results?

HOW TO HELP THE WEAK.

It is now generally agreed that the way to better the world and the condition of mankind is not so much to preach new doctrines and theories as to put in action those which are already accepted and recognized. Misty utterances about humanitarianism are apt to excite false hopes without stimulating to useful action. The Gospel proclaims to us the Brotherhood of Humanity. Let us ask what this means, understand it, and live it as a practical principle.

If, then, our societies want to know what they should do, let them begin by asking what is amiss, and then let them try to right it. And the first work of kindness that can be done for the poor will be to teach them self-help. If half the whining beggars on earth were to expend the same energy in labour that they do in mendicancy, a large amount of human poverty would disappear from the world. If men could be taught that sloth and luxury and intemperance were disgraceful and degrading—states and habits that a merciful God punishes with poverty and sickness—then a great step would be taken towards ameliorating the condition of suffering humanity. Self-help, we say, must be our first word and our last word, if not our only word; and our societies and guilds, we believe, are doing good service in this respect.

Certainly it is our business also to proclaim the duties of the rich to the poor, as well as the duty of the poor to the rich. These duties are justice and mercy. The duty of justice must be regulated by conscience, by law, by the principles of political economy, by the conflicts of capital and labour; and it is a question too complicated to be dealt with in a few sentences. But we believe that "the quality of mercy" needs to be inculcated and illustrated far more largely, if we are to do our simple duty to the poor.

In the first place, it is surely a thing utterly unworthy of a Christian people that there should be no legal provision for the poor. A poor man, disabled by age or infirmity, should have the right to claim shelter and food from the country which he has served. Here is a piece of news from the Province of Quebec which we would advise our readers to meditate. We take it from the correspondence to a Toronto newspaper:—

"This morning an old man named Pierre Boivin, aged 78 years, who was sent to gaol for protection, died suddenly within the prison. It appears that the deceased was very poor and had no home, and was too old to work. Consequently, at his own request, he was sent to gaol. His wife, who is an old woman and blind, is cared for by the Sisters of Charity."

To us this appears a very shocking state of things, and one that should be remedied without delay. Here is a plain piece of work for our Anti-Poverty Societies. Let them take it in hand, and not cease until it is done.

Then there are numberless ways in which the poor and the needy may be helped. Here is a striking testimony:—

It is stated, the *Echo* says, that a daughter of Archbishop Tait has abjured the station to which she was born. She resides, in a very humble

way, in one of the slums of Lambeth, at the call of anyone who requires help. She nurses the sick or attends upon the infirm, working as a charwoman. The sacrifice is purely one of love for the cause of charity, as Miss Tait is well provided for.

This one gentle, loving woman will do more good than a great many speeches on platforms.

Here is a good suggestion, offered by a correspondent to an English newspaper on behalf of the suffering and sick of our hospitals. "When passing one of these noble institutions last week," he says, "I saw an open carriage pass from the front door filled with patients. If those who are in a position to do so would send their carriages to our hospitals to be placed at the disposal of those patients who, though not obliged to keep their beds, yet are too ill to walk, they would show their sympathy in a very practical and Christian way, which would, doubtless, help to hasten the patients' restoration to health, and in many instances, the bread-winner or mother back to the family circle. One or two limitations may be mentioned: 1. No convalescent from any contagious disease. 2. Only one hour. 3. A nurse to accompany them."

If acts like these were to become common, if the spirit out of which they spring were widely diffused, then the evils of poverty would be immensely lessened, the rich and the poor would meet together as brethren, knowing that the Lord was the Maker of them all.

LIBERALISM IN THEOLOGY.

Liberality is an excellent thing; but there are limits. We do not mean that there are limits to the toleration of opinion. Intolerance is always bad; and persecution never did any good, unless, perhaps, sometimes indirectly, by purifying the persecuted; and it does most harm of all to the persecutor. On these points there is a fairly general agreement among us.

But we are in danger of going further, and saying not merely that opinion is to be tolerated, but that all opinions are equally tolerable and equally excellent, and that a man may be a good Christian and a respectable Churchman, whatever he may happen to believe or disbelieve. A very remarkable example of this kind has occurred in connexion with the arrangements for the approaching Church Congress in the United States. It would appear that all liberties of doctrine and of ritual are conceded to the members and ministers of the American Protestant Episcopal Church; but it has been generally agreed that only those should be invited to take part in the deliberations of the Church Congress who are, doctrinally, within those limits which are generally acknowledged as those (surely not very inelastic) of the historical Church of England.

It might perhaps be objected that such a theory is not quite logical. It might be said that a clergyman or a layman, who is recognized as such, who is, as we should say, in good standing, should not be excluded from any of the privileges of the body to which he belongs. But the answer is equally reasonable. If a man does certainly deny the truth of formularies which he is constrained to use, shall we put that man in a place of influence and authority simply because we have no convenient tribunal before which to try him?

As we have never heard the name of the clergyman before, and know nothing of his teaching, we shall abstain from naming him here, and will simply state the case as it is put in the New York

Churchman, and other American Church papers. It appears, then, that this clergyman has denied both the supernatural conception of our Lord and His actual resurrection from the dead. Now, as we have often said, we do not want in any way to persecute or punish those who deny these fundamental doctrines; but neither can we put forth one who denies them as one who holds the Catholic Faith. Why, the old Unitarians, and men of a much lower religious range than that of Channing, had no hesitation in affirming the resurrection from the dead; so that a committee of a Church Congress might as well invite a Socinian to its platform as a so-called Churchman of this type.

We cannot wonder that Bishop Potter of New York has lifted his voice in protest against such an appointment. There is not the least doubt as to the denial by the reverend gentleman of the two articles of the Creed to which we have referred; and one should suppose that this was disqualification enough for such a position. But a member of the committee has come to the assistance of that body, and has offered in its defence the plea that the Congress is "of the most pronounced uneclesiastical character"—which is very much, nay exactly the same, as though one should say that "the Church Congress is emphatically unchurchly."

One of two things, then, should be made quite clear, namely, that the Congress is simply an open arena into which all comers are welcome, or else that it sets up a platform on which all recognized schools within the Church are represented. The latter, as far as we understand the matter, has been the English theory throughout the whole history of the Church Congress, and it seems a quite reasonable one. If it is desired to work the other theory, it would be far better to organize a new institution on those wider lines, and then no objections could be offered to the appearance of any one, whatever his opinions, who might be thought capable of behaving with decency. In the meantime, we must agree with Bishop Potter that the Church Congress is not the place in which to proclaim that the Incarnation and the Resurrection need not be believed.

SOME LITURGICAL STUDIES.

BY REV. DR. GAMMACK, EAST TORONTO.

No. 7.

The Liturgy of 1637 proved a failure, as it was unsuited to both the time and circumstances, and, as regarded Scotland, it was more of a costly experiment than a natural product. Even in England, the revision of 1604 was all that could safely be attempted, and though a great convulsion afterwards changed the features of both nation and Church, yet the rejoicing over the king's return in 1660 had not put the temper of the people into a liturgical form. In fact the Act of Uniformity closed up the natural approaches in that direction, and except for a few verbal changes and the omission of some special services, our Prayer Book is now as it was given us by the revisers at the Savoy. But with the greater liberty that was enjoyed outside the councils of the English Church, there grew the desire to amend the liturgical forms and attain a higher ideal of worship. This has given us three distinct Communion Offices—the Non-jurors, the Scotch, and the American: they adhere to one type, and this is the order of their derivation.

When the Revolution settlement was made in 1688-9, some of the best men in the English Church were content to lose their ecclesiastical position rather than forswear their former allegi-

ance, and they sought to be loyal to the Church, though not to that which was by law established. There was an effort for a time to organize a counter system, and the scholars, who belonged to that party, were devoting much of their attention to Eastern studies. While some were unwilling to imagine a fault in the authorized service book, others were trying to supply its supposed defects with prayers taken from other sources, and still another portion of them fell back upon the First Book of Edward VI. In Scotland the object was usually attained by a slight alteration in the order of the parts and the insertion of other prayers. At the same time there was a movement in favour of intercommunion with the churches of the Eastern obedience, and thus there was brought into prominence the question of all the essentials for a valid consecration of the Eucharist, and consequently the shortcomings of the English Office. The fruit of these studies and discussions appeared in 1718, when the Non-juror's Office was published; it was "taken partly from the Primitive Liturgies, and partly from the First English Reformed Common Prayer Book." The earlier rubrics of the Office are in Collier's rough, quaint and unpolished style, but state their object with great succinctness. The Introits were brought back from Edward's First Book, and the summary of the Commandments was appointed to be read where the Second Book appointed the full code: the want of the *Gloria in Excelsis* here took away from the jubilant tone of the earlier opening. After the Offertory Sentences there was inserted a prayer which was entirely new in form and conception: it made a formal oblation of the bread and wine newly placed upon the altar, and corresponded to the Great Entrance in the Eastern Church; the prayer was made to the Father for a blessing upon the offerers and their material offerings. The *Sursum Corda* and Proper Prefaces were followed by the Consecration Prayer, which was the most characteristic passage in the Office, and differed in almost every respect from its predecessors. Taking up the keynote of the *Tersanctus* and proceeding in a highly theological strain, it introduced the narrative of the Institution, and added the Oblation and Invocation "that he may make this bread the Body of thy Christ, and this cup the Blood of thy Christ." Also in the same long prayer there were petitions for different classes of the living, and commendation "unto thy mercy, O Lord, all thy servants who are departed hence from us with the sign of faith, and now rest in the sleep of peace." This sequence is peculiarly Eastern, and it is evident from the manual actions that the Invocation was introduced as necessary to the Consecration; in the First Book the Invocation had stood first of the three, and the only manual action was the using the sign of the cross at the words "bless" and "sanctify," while in the other Offices the manual actions were restricted to the Words of Institution; the commemoration of the faithful departed was one of the usages so much discussed last century. The wording of this prayer is heavy and evidently belongs to the Office: it is almost prolix in seeking accuracy of theological statement. After the prayer of Consecration the Office closely followed the First Book, but the Lord's Prayer wanted the Preface, "As our Saviour," and there was inserted the *Gloria in Excelsis* and omitted the *Agnus Dei* and the *Post Communion*. This was the type on which the Scotch and American Offices were afterwards moulded, but each wrought out in detail its own ideal, and the work upon the Scotch Office is not even now entirely ceased. This Office of 1718 was

clearly produced by the wing of the party that upheld the usages, as there were in it all the greater usages, viz., the express Invocation, the distinct Oblation, the solemn mixture of wine and water, and the prayer of commemoration of the faithful departed. Outside their own party and its friends, this Office does not appear to have had material influence or wide use; in Scotland it was soon supplanted by those of native growth, and for some generations of clergy the system of supplementing the Office by extempore or written prayers was continued.

THE CHRISTIAN MINISTRY.

CHAPTER VI.—(Continued.)

FUNCTIONS OF THE MINISTRY.

THE PRIESTLY OFFICE.

We have no love of contending for words and terms. It matters very little how the ministers of the Church of Christ are designated, provided their functions are understood by themselves and others. On the other hand we have no right to give up accepted and long established titles, unless good cause can be shown, because in giving them up we may be practically ignoring some aspect of the ministry or denying its validity.

ALL CHRISTIANS PRIESTS.

Now, if Jesus Christ was Prophet, Priest, and King; and if His ministers are representatives of Him, then they must, in some sense, participate in all His offices. We have already seen that this is the case with all Christians in general. They are witnesses for Christ in the world, and thus they hold the prophetic office. They are a royal priesthood (1 S. Peter ii, 9), they have been made a kingdom and priests unto God. To deny any one of these features in the character of the relation of the Christian to Christ and to God would be to deny something which God has established.

CHRISTIAN MINISTERS PRIESTS.

It has, however, strangely been maintained that we cannot properly give the name of priest to the Christian minister, because in so doing we should be denying the supreme and universal priestly character of our Lord Jesus Christ. It appears that no such curtailment of His prerogative is involved in calling all Christians priests; nor is it unlawful to attribute the prophetic office to the Christian ministers; but, somehow or other, it is an encroachment upon the authority of the Great High Priest of our profession when His ordained ministers are called by that name! To argue against such a prejudice is hardly necessary. It will be more to the purpose to show what we mean by the use of the word, and to establish the scriptural character of the meaning.

THE DISTINCTION.

When, then, we say that the Christian minister is a priest in a sense specifically different from that in which the word is applied to the ordinary Christian, we mean that he has a certain official position in the Church, that he is, so to speak, a commissioned officer in the Christian body, and that, in that position and office, he is appointed to represent his Master and apply His work to the needs of mankind. As has often been pointed out, he represents God before men, and he represents men before God. In either attitude, he is the minister and deputy of Jesus Christ.

THE FUNCTIONS OF PRIESTHOOD.

Now, as the minister of Christ, in his prophetic office, has it, as his chief work, to make known to men the mind and will of God, so the duty of the priest is to sacrifice, to intercede, and to bless. These functions of priesthood are so universally recognized that it is unnecessary to insist upon them. It is necessary only that we should see how far they may be ascribed to the Christian minister.

*"Kings and Priests"—It is in A. V. of Rev. i. 6 v. 10; but it seems certain that the true reading is Kingdom. The point, however, is sufficiently brought out in 1 S. Peter ii. 9.

THE PRIESTLY BLESSING.

We will begin with the last of the functions, the blessing of the people. This was the work of the priest under the Law (Num. vi. 24; Lev. ix. 22). It is equally the work of the Christian minister. He is commanded to speak the blessing of peace. (S. Matt. x. 12; S. Luke ix. 4; x. 5). Moreover he is empowered to bind and to loose, to absolve from the guilt of sin in Christ's name (S. Jno. xx. 22, 23).

THE POWER OF ABSOLUTION.

Certain difficulties have been raised in connexion with these passages. In the first place, it has been said that the words, "Whosoever sins ye forgive, they are forgiven unto them; whosoever sins ye retain, they are retained"—that these words were spoken by our Lord to His disciples generally, and not to the Apostles exclusively, and therefore, that they were addressed to the Church rather than to the ministry, and that they give to the Christian body at large, and not to the ministry, this power of binding and loosing. But how does this affect the question? No one pretends that the Christian minister has any personal power or authority belonging to himself. On the one hand, he is Christ's representative, and merely acts on His behalf; on the other, he is the officer of the Church and administers its laws, whether those proceeding directly from its Divine Head, or those made under the guidance of the Holy Spirit in the constitutional method.

THE CONDITION OF BLESSING.

But, again, it has been urged that these claims involve a power of actually conveying a blessing from God to the soul, a blessing which could not be conveyed in any other manner, and which the priest has the power to convey.

There is an astonishing number of fallacies contained in this objection. Whether God could or would bless us in any other ways than in those of His ordinances, is certainly one of the most useless and foolish questions. Whether a child could have the same blessing without its father's hand being laid upon its head; whether we could be as good Christians without the regular reception of the Holy Communion; whether we could grow in grace without the regular reading of our Bibles—these and other such questions are too absurd for us to waste our energies upon them. It concerns us to know not what might have been ordained, but what has been.

God bid His priests in old times bless the people; and they did so. Christ told His ministers that, when they went into any house, they were to salute it; and the meaning of this salutation is made quite plain by the words which follow: "If the house be worthy, let your peace come upon it; but if it be not worthy, let your peace return to you." (S. Matt. x. 13). And so in the parallel passage (S. Luke x. 5, 6): "Into whatsoever house ye shall enter, first say, Peace be to this house. And if the son of peace be there, your peace shall rest upon it, but if not it shall turn to you again." The blessing or the absolution is truly spoken and is truly given; yet it may not be received. This depends upon the spiritual condition of the object.

If it should here be answered that, in such a case, the priest has no power at all, for the resting of the blessing will depend not upon his words but upon the operation of the Holy Spirit on the heart of the recipient, the objector will surely desist when he is reminded that such things might be said concerning God Himself, Whose Gospel is a savour of death as well as a savour of life.

THE GODWARD ASPECT.

Greater difficulty will be experienced in illustrating the other aspect of priestly character and work from Holy Scripture. The Christian minister is not set forth clearly as a sacrificer and interceder. When, however, it is remembered that no directions are given in the New Testament respecting the celebration of divine service, our wonder will diminish. Moreover, it was the custom, both in the Temple and in the Synagogue, for a minister to lead in the worship of the people, and the Church was left, under the guidance of the Holy Spirit, to arrange her own worship, following, adapting, or

abandoning the old models as might seem best. And this was actually done.

INTERCESSION AND SACRIFICE.

As a great part of the worship of the Christian Church from the very beginning consisted in intercession, and as these intercessions would be presented by the minister, there could be no difficulty in assigning to him, in a special and official sense, the ministry of intercession. But what of sacrifice? We must remind ourselves that even this idea is, by S. Paul, connected with the Christian ministry in Romans xv. 16, "Because of the grace that was given me of God, that I should be a minister of Christ Jesus unto the Gentiles, ministering the gospel of God, that the offering up of the Gentiles might be made acceptable, being sanctified by the Holy Ghost."

Upon this passage the Presbyterian Godet remarks: "This humanitarian service to which Jesus Christ Himself had called S. Paul was not merely that of a preacher: it had a sacerdotal character. This is expressed by the term *hierourgein* (ministering) 'to offer sacerdotally';" although he goes on to deny that this assigns to the minister any intermediate position between God and the believer. To go further into this subject would be to take up the whole character of the Christian sacrifice, which cannot here be done. That the Church offers sacrifices of praise and thanksgiving to God hardly any one denies, or that the minister is the instrument by which they are offered. This is essentially the same work as that of the priest in the Old Testament; and in this sense the Christian minister has priestly functions.

(To be Continued.)

REVIEWS.

MEMORABILIA OF SIXTY-FIVE YEARS.*

This is a very remarkable volume, the product of a man of seventy-four years of age, having been born in 1816. The reminiscences extend from 1820 to 1886, and the enumeration of some of the author's previous works on the title-page shows that these years have not been spent in idleness. He has written Sketches of Travel in Egypt and the Holy Land, a work on the Young Ruler, and several books on Eschatology.

The present volume shows that old age has not dimmed the vision or paralysed the strength of the writer. Whether we look at the portrait which forms the frontispiece or mark the vigorous style of the book, we are impressed with the author's vitality, and this is the more wonderful when it is remembered that he has, through life, been a delicate man, and has, more than once, been under the necessity of resigning his post by reason of ill health.

"The story," says the author, "is told—or meant to be told—in intelligible, straightforward words. The writer has endeavoured to carry out fully the promise made in asking for subscriptions, namely to speak the truth plainly, clearly, honestly, without any malice towards anybody, but with charity towards all who profess to love the Lord Jesus Christ in sincerity and faithfulness." This pledge is fully redeemed. The book is exactly what the writer says it is; and whether we consider its personal narrations or its references to contemporaneous history, its contents are readable and instructive.

The writer tells us how he came to seek for Holy Orders, and how he entered upon his work in the American Church. It is interesting to read of the impression produced at the time of their publication by Isaac Williams' Tract No. 80 on Reserve, and by Newman's No. 90 on the Non-natural interpretation of the XXXIX Articles. Dr. Spencer, although strongly condemning the principles of these tracts, is by no means lacking in strong, clear, outspoken Churchmanship. The line he took in connexion with the subject of burial (p. 41) shows his good sense as well as good feeling.

He is strongly opposed, as all good Churchmen

*Memorabilia of Sixty-five Years (1820-1886). By Jesse Ames Spencer, S.T.D. Price \$1.50. T. Whitaker, New York, 1890. Rowse & Hutchison, Toronto.

used to be, to the theory that every clergyman may do what is right in his own eyes. "It seems strange to me," he says, "that I should have lived to see this state of things. . . . As a considerable number of the clergy virtually do what is right in their own eyes about Church services, at this beginning of the second century of the American Church's life, so no one of the people can tell what he will meet with when going to a House of God, with the arrangements of which he is not familiar."

"What," he says, "is to be the end of all this? one may well ask." We agree with the writer that the case is somewhat serious; but we cannot discuss it here. The writer says that it may seem to some that he has given too much space to this question of ritualism; but we are persuaded that many will be glad to have the temperate judgment of a man of moderate opinions on a question of which we have not yet seen the end.

"As I draw nearer to the end of life," he remarks, "I see more and more clearly that the differences in the Church are not, for the most part, such as to necessitate angry controversy, or crimination and recrimination. Still less does there seem any call for men, dissatisfied with the state of things in the Church, to seek for relief as Dr. Cummins and his followers unwisely and harmfully did some years ago." We can heartily commend this interesting and helpful book.

WHICH? ONE CHURCH OR MANY? By Rev. W. H. Marshall. Price 15 cents. T. J. Morrow, Minneapolis, 1890.

A very useful tract on the evils of division. So far the question could hardly be stated more clearly in the space. The remedy advised by the author is Federation; and we believe that union must begin in this manner. Of course this would shut out episcopal Churches; but it would be something to diminish the number of existing sects, and a larger measure of union might come in the future.

HOLY COMMUNION: Invitation and Simple Preparation. By Fidelis. Price 8 cents. Whitaker, New York; Rowsell & Hutchison, Toronto, 1890.

An excellent little manual, and one that will be most useful and helpful to those who find many of the books now in use lengthy and cumbersome. The present hand book may also serve for alternative use. We highly commend it.

THE MARCHING ORDERS AND THE WATCHWORD: Addresses by Rev. C. S. Goodman. Price 15 cents. W. Briggs, Toronto, 1890.

Some bright, energetic, and impressive addresses and poems. Mr. Goodman is a clear-seeing and strongly-feeling teacher, and it would not be easy to escape the contagion of his enthusiasm. Some of his verses are excellent, although here and there he should look to his scanning.

NOMADIC CLERGY.

I am thoroughly convinced that attention should be called to the nomadic character of many of our clergy. The pastoral relation, in its normal state, is a permanent one. The best churches in the diocese to-day are those that have had the fewest changes. Why have the changes been few? Simply because good sense, mutual charity, and a firm purpose, have promoted permanent relations. No man is fit to be a priest at all who is not qualified to spend ten years in a particular field. What an absurdity it is that a clergyman should seek another parish just as he has become acquainted with the one he is so ready to leave! But is the blame altogether with the clergy? Are not many of our people of a fickle mind, and often wickedly critical towards their pastors? There is no help for this crying evil but in a better appreciation of the necessity of the Christian minister to the integrity of the Church and to the well-being of the people. It is impossible to dissociate the Incarnation, the Church, and the ministry; they are the three angles of a perfect triangle. Emphasize one and you emphasize all, and all to the glory of God; depreciate one, and you depreciate all, and so abstract from our religion its full significance. If the people would realize the primary source of the priest's mission, that he is sent from the Head of the Church, with sacraments and messages to be delivered upon the principle of ambassa-

dorship, then they would find less temptation to set themselves over those whom the Lord has set over them. These rights must be observed loyally and as a matter of religious principle, under the penalty of degrading the ministry to the hireling level. Such a ministry can accomplish but little for men's souls, and such a ministry will be absolutely devoid of that kind of attractiveness which draws men to fill up the ranks as they are depleted by death. A great many young men to-day decline the ministry, in the very face of an inward desire, because they see priests treated as hirelings, hear them cruelly dissected by critical tongues, and dealt with as though they constituted a menial class. That we have any candidates at all is, I think, due to the fact that constraining motives of a high order so possess some souls, that they willingly accept the penalties, while they also enter upon the holy duties. I do not believe this evil is as serious among us as in other bodies, but its influence is sufficiently disastrous to justify pointed and frequent reference to that fundamental principle of our holy religion, whereby primarily the powers of government, teaching, discipline, and administration of sacraments, are lodged in the hands of a three fold ministry there unto called, ordained, and set apart. The practical application of this thought would inspire the clergy with a holy persistence, a manly determination to obey the law of God's Providence which has placed them in the fields where they are, and to obey that law until its manifest repeal by the very hand which made it.—*Bishop McLaren's Conventin Address.*

CANON LIDDON ON MISSIONS.

Across the triumphs and the failures of well-nigh nineteen centuries, the spiritual ear still catches the accents of the charge on the mountain in Galilee; and as we listen, we note that neither length of time nor change of circumstance has impaired their solemn and enduring force. It is a precept, which, if it ever had binding virtue, must have it at this moment over all who believe in the Divine Speaker's power to impose it—it must bind us as distinctly as it was binding on the first disciples. We are ambassadors of a charity which knows no distinctions between the claimants on its bounty, and no frontiers save those of the races of man.

A good Christian cannot be other than eager for the extension of our Lord's Kingdom among men, not only from his sense of what is due to the Lord who bought him, but also from his natural sense of justice, his persuasion that he has no right to withhold from others those privileges and prospects which are the joy of his own inmost life.

When he finds comfort in the power of prayer, when he looks forward in humble confidence to death, when he enjoys the blessed gift of inward peace—peace between the soul and its God, peace between the soul's various powers and faculties—he cannot but ask the question: "Do I not owe it to the millions who have no part in these priceless blessings that I should do what I can myself, or through others, to extend to them a share in this smile of the Universal Father which is the joy and consolation of my life? Can I possibly neglect the command to make disciples of all nations?"

A GLIMPSE OF AFRICAN HEATHENISM.

The venerable Bishop Crowther gives in a recent number of the *Church Missionary Gleaner* the following terrible description of superstitious cruelty: "About four days before our arrival at Ohambele, an old rich woman was dead and buried. The proceedings of the burial were stated as follows. When the grave was dug, two female slaves were taken, whose limbs were smashed with clubs. Being unable to stir, they were let down into the grave, yet alive, on mat or bed on which the corpse of the mistress was laid, and screened from sight for a time. Two other female slaves were laid hold on and dressed up with best clothes and coral beads. This being done, they were led and paraded about the town to show the public the servants of the rich dead mistress whom they would attend in the world of spirits. This was done for two days, when the unfortunate victims were taken to the edge of the grave, and their limbs were also smashed with clubs, and their bodies laid on the corpse of their mistress, and covered up with earth while yet alive. We can only imagine what would be the feelings of these unfortunate victims. Some of the Bonny converts attempted to rescue these last two females by a large offer of ransom to buy bullocks for the occasion, but it was refused them. Can there be any doubt as to the urgent necessity of sending Christian teachers among this poor, ignorant people, who are slaves to Satan, and yet glory in their shame? After these atrocious deeds were performed, volleys of trade cannons were fired for days in honour of the dead. I counted ten of these cannons in the street opposite the house of the dead, about four or six-pounders each."

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

NOVA SCOTIA.

WINDSOR.—The Rev. George Haslam, M.A., Trinity College, Dublin, and sometime Fellow and Tutor in Trinity College, Toronto, has been appointed Lecturer in Apologetics in King's College, Windsor. Mr. Haslam was Gold Medallist in Natural Science at Dublin, and carried away many prizes during his theological course at Toronto. The appointment does honour to the University.

MONTREAL.

MONTREAL, July 16th.—The Rt. Rev. Bishop Dudley, of Ky., was the morning preacher at the cathedral, on the 6th Sunday after Trinity.

By permission of the Rector of Montreal, the new mission of All Saints has been made into a separate parish, and Rev. H. J. Evans, M.A., has been appointed the first incumbent, in consequence of which he has resigned the position of city missionary.

CHAMBLY.—By the removal of Rev. E. McManus to Montreal, having been appointed city missionary by the Bishop, the position of rector is vacant, and the vestry invites applications. Address Wyndham B. Austin, Esq., Chambly Canton, Church Warden.

AVOCAT.—The student in this remote mission writes, "In addition to which I have another 25 miles back, to reach which I have to swim my horse across a river. Real missionary work."—In the Deanery of St. Andrews.

ST. ARMAND WEST.—Local interest has been gradually aroused on the subject of church finance by the action of the parish authorities during the past few years. Not only have all questionable methods of money raising been given up, but the entire support of the ordinances of religion has boldly been changed from dependence upon commercial principles of barter and sale into reliance upon the higher law of the Gospel. Bazaars, oyster-suppers, pew-rents—and many other honest business schemes—have their conscientious advocates. But are they not modern and human devices, humiliating alike to all concerned in buying and selling under the false colours of religious giving? God's good old way, the Bible plan, is best:—"Upon the first day of the week let every one of you lay by him in store, as God hath prospered him." In the desire to help to educate public opinion on Christian giving, the parish vestries are now sending out literature bearing upon the weekly offertory.

ONTARIO.

WINCHESTER, July 10th.—Rev. J. A. Shaw, M.A., after three years labour over the parish of South Mountain and Winchester, decided a few weeks ago to take a visit to Europe. He sailed this morning on the steamer Texas of the Dominion line. The church service will be discontinued here during his absence except a supply can be secured. The work of the new and first English Church in this place is under rapid headway, and will be completed in the course of two months.

LANDSDOWNE FRONT.—During the month of June two picnics and a strawberry festival were held in this mission. The first picnic was got up on the 11th of June by the congregation of St. Luke's church, Ballycanoe, when \$207 were cleared after payment of expenses. This sum is to be applied to the building of a new church there, the present one being very dilapidated and much wrecked by the wind storm of January last. With \$200 collected by the former incumbent, there are now \$450 on hand for this purpose. The second picnic, at the outlet of Charleston Lake, netted \$147; and the strawberry festival, with sale of work at Lansdowne village, cleared \$118, which is to be handed over to the building committee of the parsonage, now in course of erection at the latter place. The people are to be congratulated on their hearty co-operation with their clergyman. Rev. C. N. Young, on a recent Sunday, announced his resignation for the purpose of accepting a very advantageous parish in the diocese of Central New York, but in consequence of the measures taken by his late congregations to induce him to remain, he has, with the approval of the Bishop's Commissary, the Ven. Archdeacon Bedford Jones, consented to do so, the people, on their part, increasing his salary by \$150. The parsonage is expected

Church News
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HURON.

LONDON.—The accompanying letter has been forwarded by a correspondent who knows the writer well. She calls her "a missionary martyr, one who has not counted her life dear unto herself, when permitted to lay it at her Saviour's feet. Her husband, for some time acting commissary for a former Bishop of Sierra Leone, lingered at his post until he nearly dropped at it from disease and exhaustion, and then died before the vessel which was bearing him homewards had left sight of the land in which he had laboured, and so he was laid to rest therein at last. Two children, in spite of every care, have also passed away, and the devoted wife who had shared his labours in mission and schools, has for years been an almost helpless cripple from rheumatism, caused by exposure in the climate of Sierra Leone. The word 'almost' is used advisedly, for nothing but a strong determination to use the scant powers remaining to her, would make Mrs. Caiger anything but helpless. As she is lifted into her bed at night, so she is found in the morning, not having been able even to turn round. Once placed in her chair, with book and work so arranged that by means of an instrument she can draw them towards her and with many efforts get pen, pencil, or needle into position, there she occupies herself busily for the good of others. How she accomplishes so much is her own beautiful secret, and the result of a God-given will power blessed by Himself. Hundreds of the Christmas letters to inmates of prisons and hospitals are written by her, and many a sum of money is earned laboriously by her needle for the mission cause. The Church Missionary Society, in its appreciation of her own and her husband's devoted services, desire her to accept from them means to provide every alleviation of her lot, but she will take only sufficient for her bare necessities, and nothing beyond, that more may remain for those still labouring actively in the cause of missions. The effort being made in Canada for the education of the children of its missionaries, has touched a kindred chord in this noble woman's loving heart, and she writes that she is watching and praying for its success."

ALGOMA.

SUDBURY MISSION.—Rev. Charles Piercy has recently been appointed by the Bishop of Algoma to the charge of this mission. The Church is last in the field here—the Roman Catholics, the Presbyterians, and the Methodists already possessing church buildings and resident clergy. A church is being erected at the present time, in the face of some difficulties, at Sudbury, and, it is expected, will be ready for occupation at the end of August. The missionary, however, is altogether without means to provide any of those articles so necessary for the proper and reverent conduct of divine worship and the administration of the Sacraments. Nor does he see how they and the seating accommodation and other furniture are to be provided, unless the Church folk in the older dioceses will contribute thereto. He therefore appeals to them to assist in making the Sudbury church as complete in all appointments as the churches scattered through the older portions of the Dominion. A few Sunday school collections would provide a font, and the little ones could help in no more appropriate way. At present, divine service is rendered morning and evening in the public school building. Sunday school is held at 10 a.m., the missionary thus being able to conduct it. The mines in the neighbourhood are visited on Sunday afternoons. All who are moved to help us in this portion of the missionary diocese of Algoma are requested to send their contributions to the secretary treasurer of the diocese, Mr. D. Kemp, Synod Office, Toronto, or to Rev. C. Piercy direct.

ILFRACOMBE.—On Tuesday, 15th inst., Mr. Moore, manager of the mill, presented the Rev. L. Sinclair with a gift of five dollars from the firm of Messrs. Keiran & McAdam, 559 Queen St. west, Toronto, for which he desires to return grateful thanks.

SASKATCHEWAN AND CALGARY.

Towards his projected new homes at Medicine Hat, the Rev. E. F. Wilson has \$1,100 balance in hand at beginning of the year, \$400 contributed by the Medicine Hat people, \$500 (net) as result of his tour through the Maritime Provinces, \$962 contributed in England; not quite \$8,000 in all. He has been disappointed in his expectations of a Government grant. With only this small nucleus of a sum to begin with, resting in faith that more will come in, he has already purchased land, will commence building at once, and hopes to have an embryo institution before winter.

British and Foreign.

Wigsby, the well-known Q.C., more than twenty years ago, was coming through one of the vaulted passages of the Coliseum one night when he suddenly missed his watch. At that moment he saw a dark stranger with it in his hand coolly looking at it by the light of the moon. He dealt him a sound knock on the head, seized the watch and hastened away, as the thief might have confederates there. But what was his horror on arriving at his hotel to find his watch on his dressing-table! He had left it behind him by accident, and had committed a robbery. Next morning he hastened to the police office to explain. There he found a respectable priest, who had just been piteously complaining that he had been robbed of his watch in the Coliseum on the preceding evening by a Garibaldista Inglese.

LORD BALFOUR AND DISESTABLISHMENT.—In the Established Church Assembly in Edinburgh, recently, Lord Balfour, who presided, read his report on Church interests to a crowded house. He made reference to Mr. Gladstone's recent speech, and said the Church would never accept the right hon. gentleman's opinion as to disestablishment unless it was expressed at an election held upon the question. Dr. Scott said that no British statesman had ever made a meaner or a more cowardly speech than Mr. Gladstone on the 2nd of May. Professor Story said that Mr. Gladstone's speech showed excessive cunning and meanness; his language was like that of a Jewish pedler cheapening his wares. At the head of the party they had Mr. Gladstone, who did not believe in Scottish Presbyterianism as a branch of regular Christianity. Mr. Morley, who looked upon churches as engines of superstition, and Mr. Parnell, who headed a party guilty of combination against the Empire.

The Rev. J. Muhlenbruch, of Bucharest, writes:—"On one occasion, being on a missionary tour, I had the opportunity of speaking with a Jewish girl, the daughter of a certain Abraham Thalheimer, and I gave her some tracts and a catechism. Since that time I have never seen her again, neither heard anything of her. Now in this week, I received a letter from a Jew, in which he informed me that this girl was eventually baptized, and had, in course of time, married a forester, and lives a very happy Christian family life. I have been exceedingly glad about this news, and I hope I shall be able to rejoice over many a Jew from those parts."—*Jewish Intelligence.*

IRISH EMIGRATION STATISTICS.—Dr. Grimshaw's emigration statistics for the year 1889 were laid on the table of the House a few days since. The number of emigrants that left Irish ports during the year was 70,800, a decrease of 8,411 as compared with 1888, the number of males being 36,447, or 5,250 less than in the present year, and of females 34,353, a decrease of 3,161. Of the 70,800 emigrants who left Ireland, 70,477 were natives of Ireland. Of these, 12,621, or 9.9 per 1,000 of the population of the province in 1881 were from Leinster; 27,404, or 20.6 per 1,000 from Munster; 17,108, or 9.8 per 1,000, from Ulster, and 13,344, or 16.2 per 1,000 from Connaught—the total number being equal to 13.6 per 1,000 of the population of Ireland in 1881. Comparing 1889 with 1888, Leinster exhibits a decrease of 1,209; Munster, 315; Ulster, 4,559, and Connaught, 2,124 emigrants.

THE CITY CHURCHES.—The *City Press* says the ecclesiastical outlook of London is by no means cheering. Finsbury Chapel, so long associated with the ministry of the late Dr. Fletcher, is closed. St. Martin's, Ludgate-hill (to which St. Mary Magdalen, Old Fish Street, and St. Gregory-by-St. Paul is annexed) is shut for repairs, while St. Mary Magdalen's, which is to be amalgamated with St. Martin's, stands in the same state as when the fiery element nearly destroyed it—roofless and without windows: thus the Rev. Dr. White and the Rev. E. Hoskins, M.A., are without pulpit duty. The same remark applies to the Rev. T. Moore, whose church (All Hallows, Thames Street) has not been open for some time. At St. Ethelburga's, in Bishops-gate, the rector has not been seen for fourteen years; at St. Mildred's, Bread Street, there is but one service during the week—Sunday morning, when (the choir excepted) there are not half-a-dozen worshippers; while at All Hallows, London Wall, the state of affairs is as dismal as it is possible to conceive.

About a dozen years ago, a Scottish lawyer, a good Churchman, found himself sitting near a Presbyterian gentleman at dinner, who ridiculed the very idea of Apostolic Succession. After awhile the lawyer said: "You are to have Communion at your church next Sunday, are you not?" "Well," said the other,

"it was to have been so, but our minister is invalid." The lawyer said: "Suppose I come and administer it to you." "You," replied the other, "you are only a layman." "Oh, then, your minister has some rights which a layman has not?" "Certainly." "And, pray, how did he obtain these rights?" "Oh, I suppose some other ministers bestowed them on him." "And who on them?" "Well, I suppose an earlier set of ministers." "And who on them?" "I presume an earlier set still." "So that," replied the lawyer, "either at some point you make a layman claim a right which you do not allow me, or else you are admitting that very principle of a succession which you just now stigmatized as ridiculous."

Few persons have the slightest conception of the busy scene there is at the Mint. In 1882, for ten months there was no coining, because the buildings were being enlarged and reconstructed, and new machinery procured. Since then the output has been enormous, but last year some of the colonial coinages had to be contracted for outside. In that year no five-pound, two-pound, half-sovereign, or fourpenny pieces were struck, except a few of the fourpennies for the Maunday Thursday dole. There has been a greatly increased demand for silver, due to the revival of trade, as also to the more sensible plan of employers defraying wages in silver rather than in half-sovereigns. As we mentioned the other day, we have Lord Randolph Churchill's opinion that half-sovereigns tempt the workman to the "public" for change. In the Jubilee year a complete set of the new coins was forwarded to the Bodleian Library, at Oxford, as specimens. As an example of the rapidity with which work can be turned off, we are told that last July, when an experiment of celerity was made as a test, one million good gold coins were minted in one week. There is one matter everybody ought to be aware of, and yet few people are aware of it, namely, that by the Counterfeit Medal Act of 1888, "Hanover Jacks," and all other imitations of coins, are forbidden under risk of a year's imprisonment. We still occasionally see them used as counters by children, who should be warned against them.

LORD WOLSELEY ON THE CHURCH.—Lady Wolseley, who was accompanied by Lord Wolseley, on Saturday laid the foundation stone of the Church of St. Paul, which is now being erected in Burgoyne-road, Haringay. The neighbourhood, which is entirely new—not a house existing ten years ago—is growing rapidly. The Bishop of Marlborough was among those present. Lord Wolseley said he had often heard, when application had been made to friends of his own for subscriptions, the remark that we had already enough churches and that no more were required; but he declared that those persons who had made those statements had never taken the trouble to inquire into the circumstances of the case, or to study the statistics of the population with reference to this enormous and still growing city of ours. He was told that the diocese of London had an annual increase of population of about 50,000. This was an enormous responsibility to those who looked after the spiritual welfare of the inhabitants. These wants were met at the present moment chiefly by charitable contributions. "We are living in an age of want of faith—an age in which some people seemed almost afraid to confess that they had any faith at all; but if history were carefully studied, he thought the conclusion that would be drawn from it—and which he had drawn from it—was this great and deep lesson, that the nation which had no faith could never prosper. The Church of England had long been the basis of our natural civilization; it had taught us a great code of moral laws which had led us to respect and venerate everything sacred. A greater calumny or a grosser libel could not be cast upon the church than to say that it was built for the Bishop or clergy. It entered into all the relations of life, both social and national. The man who had no faith was the worst and most dangerous of all the country's citizens."

The programme of the Church Congress, which is to be held this year at Hull, on the last day of September and the first three days of October, under the presidency of the Archbishop of York, has just been issued. It gives promise of being a lively and interesting Congress, because of the immediate and obviously practical importance of many of the subjects set down for discussion. Amongst these we notice the question of strikes and wages, artisans' dwellings, Christian duty in the matter of sanitation, betting and gambling, women's work, Socialism. To some old-fashioned and narrow notions such subjects as these may seem to lie a little outside the direct interest and influence of the Church; but while in some ways we can understand such notions, and certainly should treat courteously those who conscientiously hold them, we may thank God heartily

that He is leading the mass of us more and more to see that the work which He has appointed the Church to do concerns men in their social relations upon this earth of His; that religion is not merely, as the common saying used to have it, an affair between each man's soul and his Creator, having for its end another world to come, and letting this present world shift for itself as unworthy a Christian's serious attention. Heaven forbid that we should deny or underrate the importance of personal religion; that must be attended to diligently, but not that alone. He who prays that God's will may be done and His kingdom come, prays not only that this may be in his own soul, but in the whole present world, through the length and breadth of it; that God may indeed be all in all.

The *Western Mail* publishes the following correspondence which has passed between Dean Vaughan and the Surveyor of Taxes at Cardiff:—"Memorandum, dated June 25th, 1890.—From the Surveyor of Taxes at Cardiff to the Very Rev. Dean Vaughan.—"I shall be glad if you will kindly inform me if profits received by you from pupils at Llandaff are included in return made at Temple.—D. LAURIE." To this the Dean replied as follows:—"The Temple, London, June 30th, 1890.—Sir,—I received on Saturday last your letter of the 26th. For the last thirty years, wherever my clerical duties have lain, I have been in the habit of assisting a number of graduates of Oxford and Cambridge to ordination. I conclude that these students are the persons described in your letter as my 'pupils.' It is the first time in this long course of years that I have been called to account by a surveyor of taxes for 'profits' supposed to have been made in this labour of love. You will, I am sure, express your regret for having allowed yourself to entertain so unworthy and so untrue a conjecture.—Your obedient servant, C. J. VAUGHAN."

The late Bishop of Durham.—The late Bishop Lightfoot left behind him in manuscript a large number of sermons. It is proposed to begin publishing, at intervals of two months at least, four volumes of these, viz.:—(1) "Durham Historical Sermons," (2) "Auckland Sermons," (3) "Cambridge Sermons," (4) "S. Paul's Sermons." The first-named was issued by Macmillan & Co. early in June.

Ritual Statistics.—The nineteenth edition of the *Tourist's Church Guide* for the years 1890 and 1891 has just been published (E.C.U. Office, 35 Wellington-street, Strand). Particulars are given in this edition of 679 additional churches, making a total of 4,148, besides a list of 312 in America.

The following statistics, taken from the new edition of the *Guide*, will show the steady advance in Catholic practices which has taken place since 1882 to present date:—

	1882	1884	1885	1886	1887	1890
Total No. of Churches						
in T. C. G.	2581	3319	3426	3476	3776	4455
Daily Eucharist	123	147	157	156	200	253
Eucharistic Vestments	336	396	449	509	599	797
Altar Lights at the Holy						
Eucharist	581	749	869	968	1136	1402
Eastward Position	1662	2054	2258	2433	2690	3138
Incense	9	22	38	66	89	135
Free Seats	1098	1312	1416	1559	1744	2070
Open for Private Prayer	1121	1335	1463	1634	1841	2230

Correspondence.

All Letters containing personal allusions will appear over the signature of the writer. We do not hold ourselves responsible for the opinions of our correspondents.

Where is the \$90.

SIR,—On the 21st November, 1889, the Rev. Canon Brigstocke of St. John, N.B., wrote me that the missionary working party of his church had raised some money at their annual sale, and were prepared to devote the sum of \$90 towards my new Homes at Medicine Hat. This \$90 Canon Brigstocke then sent to us through the D. and F. M. Board, but up to this date, July 12th, 1890, it has failed to reach us; and Mr. J. J. Mason wrote to me April 23rd (just before I left for England) enclosing \$11 from the Diocese of Montreal, which sum he said "is all that is at your credit on my books." I do not wish for a moment to cast any aspersion either on the Domestic and Foreign Mission Board or its management, but I do think it would tend to strengthen the faith of our Church people in the organization if greater care were exercised that the funds committed to its charge were invariably sent without unnecessary delay to their intended destination. The Mission Board, instead of being a help to my now extensive work among the Indians, as I think it should be and well

might be, is as at present conducted a hindrance, and I cannot but feel that the continued crippled condition of my Indian Homes' Funds is in great measure due to large amounts given to and intended for my work being diverted in some way or other to other channels. I have spoken to my Bishop about it; I have spoken to several members of the Mission Board about it; I have complained of it openly at a meeting of the Mission Board, but no remedy has as yet been offered, so that I feel that my only course now is to lay the matter before the readers of our Church papers.

EDWARD F. WILSON.

Consolidation of the Church.

SIR,—My attention has been called to the interesting criticisms of the Bishop of Qu'Appelle and the Dean of Montreal upon the proposed basis for the consolidation of the Church in British North America, which has been adopted by the diocesan synod of Toronto, and was referred by the Provincial synod at its last session to the careful consideration of its committee appointed on this subject. As the great conference of diocesan representatives from all parts of the Dominion is summoned to meet at Winnipeg early in August, and the thoughts and prayers of many devout people will naturally centre upon this important matter, I would ask your permission to make a few observations thereon.

With regard to the Bishop of Qu'Appelle, there seems little essential difference between the carefully drawn scheme which bears his signature and the less elaborate recommendations of the Toronto synod. The Toronto plan distinctly recognizes the fact that owing to the small number of dioceses existing in certain civil provinces in the Dominion, some of the proposed ecclesiastical provinces must comprise two or more civil divisions. This is exactly what the Bishop of Qu'Appelle has so forcibly brought out. The views of the Dean of Montreal, however, conflict with the Toronto recommendations on an important matter of principle.

The Montreal synod appears to be in favour of the abolition of the present provincial system. The Toronto synod advocates its retention, and in certain cases would make it more efficient than at present, by grouping in the various ecclesiastical provinces those dioceses only which, from their position and circumstances, have, speaking generally, common interests and common difficulties. Everyone who has attended the sessions of our present provincial synod, must have been struck with the fact that it was practically impossible to obtain adequate hearing for any subject which was not equally familiar and important to the eastern and western dioceses alike. At the same time it would be easy to make a list of many important matters in which the differing circumstances of the Church in Ontario and in the more eastern provinces necessitate treatment from somewhat varied points of view. The division of the present ecclesiastical province of Canada into at least two provinces would undoubtedly strengthen provincial action both in Eastern and Western Canada, whilst to sweep away the provincial system altogether, and leave these various local matters to be dealt with by the national synod, would be to greatly aggravate all the evils which at present exist.

I doubt if there is any case in the whole compass of Church history of an ecclesiastical province extending over three thousand miles in length. The instance of the Church in the United States is hardly to the point, as the very difficulties I have mentioned are already making themselves strongly felt, and have resulted in the demand for the erection of provinces and provincial synods subordinate to the General Convention. At the present time, two such provinces are in actual existence, viz., those of New York and Illinois. It may be noted that these American provinces are co-terminous with the corresponding States and the jurisdiction of the State legislatures.

Another practical reason of vital importance in favour of the retention of the provincial system, with such modifications as may be necessary to increase its efficiency, arises from the fact that the bishops of the North-West have again and again expressed their resolve to maintain unimpaired in any system of consolidation their own provincial organization. A plan which runs counter to this unmistakable current of opinion in the North-Western dioceses seems practically out of court.

With regard to the various titles of Primate and Archbishop which were recommended by the Toronto synod, the matter is clearly one not appertaining to the essence of the scheme, but to be dealt with according to the general consensus of opinion in the Church. In order to assist in forming such consensus I would briefly say that an objection to the importation of titles appears to me to be well founded only when we have to deal with titles which represent nothing, but that the same objection can hardly lie against distinguishing those who are intrusted with duties of special importance by suitable titles

of honour. The Metropolitans of the several provinces will clearly have their defined powers and duties; such as to preside in the provincial synods, to be generally responsible for the promulgation of provincial canons, and for the due administration, during the interval between one provincial synod and another, of all matters appertaining to the common acts of the Provincial synod, in addition to whatever duties may be imposed upon the Metropolitan by synodical legislation. So important an officer must surely bear a distinguishing title. The only point which can be debated is whether he should be styled simply Metropolitan, a title which is perhaps not very intelligible to a considerable number of Church people, or should bear the more easily understood and familiar designation of Archbishop. Similar reasoning applies to the case of the President of the Dominion synod. The appellation of Primate appeared a suitable one for the Metropolitan, who by election take precedence amongst his brethren of the same order.

These are, however, matters comparatively indifferent. The retention of a provincial system appears to me absolutely essential to the efficient development of the Church in the several portions of our vast Dominion.

C. W. E. BODD.

July 15th, 1890.

Indian Homes.

SIR,—If you will kindly allow me a little space I would like to tell the result of my recent trip with two little Indian boys through the Maritime Provinces and to England, also our prospects for the future as regards our Indian Homes. I will make it as short as possible.

My Canadian trip was, I think most satisfactory. I felt everywhere I went, in Ottawa, in Montreal, in Quebec, in New Brunswick, and in Nova Scotia, that there was a kindly and growing interest in my work among the Indian children. The pecuniary results were, in round numbers: Montreal, \$115; Quebec, \$147; New Brunswick, \$327; Nova Scotia, \$264; total, including sundry donations, sale of photos, &c., \$909.63. Of this amount, the two boys' expenses and their tickets to England cost \$250.31 (my own expenses I paid myself), leaving a net balance of \$659.32.

Our English trip.—We spent three weeks and three days in England. During that time I preached six times and addressed twenty-two meetings. We also did some sight seeing in London, saw the Queen at Windsor, and went down a coal mine at Newcastle. I also had very favourable interviews with the secretaries or committees of the great missionary societies. The money result of my English trip was \$1,078.70, from which expenses have to be deducted, \$151.48, leaving a net balance of \$927.22. These balances, amounting together to \$1,586.63, I am appropriating as follows:—Elkhorn Maintenance, \$350; Shingwauk Building, \$86.63; Medicine Hat, \$1,150.

Our present Homes, consisting of the Shingwauk and Wawanosh at Sault Ste. Marie, and the Washakada and Kasota at Elkhorn, are going on most satisfactorily, the two former being more than full, and the Elkhorn Homes, although not yet quite a year in operation, having an attendance already of 46 pupils. But we are very much behind with funds. Our books on the 1st of July, taking into account all that was due from all sources at that date, showed a deficit of \$600 on the Maintenance Fund. Taking the accounts of the various Homes separately, we find that it is the Elkhorn ones that are so far behind. The Elkhorn deficit is \$800, so that if this were paid up, the Sault Ste. Marie Homes, instead of being behind, would have \$200 to the good. As mentioned above, I am applying \$350 of my receipts while travelling to Elkhorn Maintenance.

Medicine Hat.—We have the land already purchased for our proposed new Homes at Medicine Hat, and I hope to erect three buildings similar to those at Elkhorn. I have already plans and specifications prepared for the centre building, which is the one we propose to begin with. The walls will be concrete, and it will cost probably nearly \$4,000. Towards this we have only about \$2,100 available for building purposes, so shall be able only to make a beginning. My application for a Government grant this spring having failed, has put us back for the present, but we hope a grant will be made next year. My brother, Mr. Wilberforce Wilson, a civil engineer, who has acted as local superintendent of my Sault Ste. Marie Homes since January 1st, and was left in charge during my absence in England, goes up this week to Medicine Hat, and will superintend the erection of the new buildings.

Our position, I think, is perhaps scarcely yet understood. My Homes are connected with three dioceses, those of Algoma, Rupert's Land, and Qu'Appelle. The Bishop of Algoma is president of my S. S. M. Homes, the Bishop of Rupert's Land is visitor of my Elkhorn Homes, and the Bishop of Qu'Appelle is president of my prospective Medicine Hat Homes. The Bishops of the dioceses, while very warmly endorsing my efforts and helping me in every

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e dioceses, while very
and helping me in every

way they can by their personal influence, undertake no pecuniary responsibilities, but leave me to raise my own funds and to carry on the work in my own way. The Bishop of Algoma has kindly continued a grant which was originally made to us by the Synod of Toronto before the Algoma diocese was formed—and within the last few years has very kindly increased that grant so as to somewhat augment my own salary. At the present time I am receiving \$200 per annum from the diocese of Algoma towards the support of my Sault Ste. Marie Homes, and \$350 towards my own salary. This is the sum total that I have received from any diocesan source. The Board of Domestic and Foreign Missions gives me nothing. Over and above the Indian Department grants and an annual grant of £150 from the C.C.C.S., £110 of which is personal salary and £40 to Elkhorn, I am myself responsible for raising all the funds needed for carrying on my now extensive and fast extending work. I hope that both the Domestic and Foreign Missionary Society of this country and the great societies in England will see the importance and necessity of assisting this distinctive work which it has pleased God for me to be the means of raising up from nothing to its present proportions, and so relieve me in some measure of the great anxiety which must necessarily attend the carrying on of so large a work with so insufficient and fluctuating an income with which to maintain it.

I should mention, perhaps, that my own position in regard to these various Homes is that of chief manager and secretary-treasurer. All the funds for their support come through my own hands. I have a local superintendent at each centre to whom I pay the cheques for maintenance, etc., each quarter. Thanking you for your kindness in allowing me so much of your valuable space.

EDWARD F. WILSON.

Shingwauk Home, Sault Ste. Marie, July 15th, '90.

Missionaries' Children.

SIR,—Your correspondent who signs herself a country clergyman's wife, withholds her name perhaps for prudential reasons, but it would have been more ingenuous to have given it. In using the initials of that long signature I need scarcely say that no discourtesy is intended, and they will be used for the sake of brevity.

It was proposed by one very zealous member of the W. A. M. A. in the diocese of Huron to bring down the children of missionaries from the distant northern missions to London and other cities to educate them at the expense of the members of the Church; the proposition was by the same zealous member laid before the general convention of the W. A. M. A., and cordially adopted, it is said, and further endorsed by the committee of the D. & F.M.S. It was asked Why? And C. C. W. replies: "Not that the children may lay up for their parents" (which was however in effect previously stated), not to educate them for missionary work, "but to enable them to support themselves and so relieve the home burden." It was still asked Why educate missionaries' children any more than the children of scores of clergymen who experience a burden equally onerous? C. C. W. replies that "those clergymen live within the range of schools." If the common schools are meant, are these sufficient for clergymen's children? C. C. W. did not think so, for she employed governesses, but governesses are beyond the "range" of poor clergymen, as also are the higher schools, or beyond their means to make use of them. I never recommended the employment at Indian missions of governesses, of whom C. C. W. seems to have had a very unhappy experience; but duly qualified, self-denying, Christ-loving women as missionaries, and facts are opposed to the objection that they are too expensive, unavailable, and unnecessary. The Church is sending them out, other denominations are sending them out; the cry from the North-West and from Japan is "send them to help us," and the W. A. M. A. in the diocese of Huron is about to respond to the appeal of the Rev. Mr. Trivett, who will find a room for her of course, though C. C. W. is dubious about such provision. We repeat that such women will prove a great blessing to missionaries' wives, to their children, to the Indian children and native women; whilst the missionaries' children would exemplify what is so much needed, the child-life of Christ among the Indian children as their parents exemplify His manhood-life amongst the adults. If C. C. W., with her many years of experience, fails to see that the plan which she advocates is not according to the true ideal, and not below the lines of the Divine appointment—if she cannot distinguish between the direct and the indirect—between God's plain demand and man's or woman's compromise, or the substitution of an expedient for the performance of a more sacred and a higher duty, then further arguments are almost hopeless. But we do not despair, for she says: "I quite agree with Mrs. Chance on one point: we should pay our missionaries better but until that is accomplished let us do what we can to help them in their self-denying lives." And in

this, as well as in the latter part of her letter, there is an implied admission of what we have been contending for, namely, that the plan advocated, adopted and sanctioned, as previously mentioned, can only be regarded as a temporary compromise or expedient under the present circumstances of the deplorable neglect of a higher and more important duty—to give the ministers of Christ the full hire of which they are said to be worthy, and to enable them to provide for their own equally at least with doctors, lawyers, and other professional and non-professional men down to the humblest mechanics, who indignantly refuse to be objects of charity, who demand a fair day's wage for a fair day's work, and who reject as not being "legal tender," clothing, old or new, groceries, education, etc. I have feebly advocated, though to the best of my ability, that which I believe from a large experience to be for the highest interests of Indians and missionaries. To speak of the latter as objects of love and not charity is rather inconsistent with the fact that their rightful due is withheld from them, which would enable them to act like men and fulfil the Divine command to provide for their own. The world may suggest compromises and expedients and plead, "Thus saith inclination—Thus saith will and pleasure," but if contrary to the Divine appointment, the world must be met with "Thus saith the Lord." "Excelsior" must be the abiding motto of the W.A.M.A. and not "expediency."

You will kindly allow me to trespass further on your valuable space, to add a few words directly to your other correspondent, namely, my good and zealous sister, Mrs. Boomer. I hope she will not judge harshly and uncharitably her other Christian sisters in the Diocese, who, although they may differ in opinion from her, yet have equally with her the good work at heart. The sum of thirty dollars is not, as she represents, "lying ingloriously and inactively," but is I think bearing interest. I do not impute spiritual pride to our missionaries, but I should certainly think that they lacked a proper defensive pride and a due respect to the Divine appointment if they should refuse when offered the direct means to provide for their own. Let my good sister do all she can for them under existing circumstances, but let her not rest satisfied with the circumstances as they rest. I thank her for her kind offer of co-operation in promoting the higher interests of missions and missionaries.

HANNAH CHANCE.

DEAR SIR,—I beg to congratulate the Canadian Church on her proposed effort in behalf of the education of her missionaries' children. I know experimentally the comfort and blessing of the care extended in this direction to the children of those on foreign service in connexion with the English Church Missionary Society, in whose excellent "Home" no less than 100 children are maintained and educated from four to sixteen years of age, provided the parents are willing to entrust them to their care.

You may judge what a strain and anxiety is lifted from a mother's heart by such a recognition of the children's claims; and how gladly and thankfully the boon is accepted from the Lord's people, as if direct from Himself.

I feel sure that a visit to the Church Missionary Children's Home at Limsfield, and a sight of the healthy and happy faces there, would silence any objections as to the benefit of such an institution both to parents and children alike.

I shall continue to watch with much interest the progress of your noble project. I am, dear Mr. Editor, one who has worked for years in Sierra Leone, and "who knows."

C. CAIGER,
Barfield, Winchester,
England.

June 25th, 1890.

Sunday School Lesson.

8th Sunday after Trinity. July 27th, 1890

THE CHRISTIAN PRAYER—INTRODUCTION.

Prayer is asking God for what we want.
I. MAN'S HELPLESSNESS AND GOD'S HELP.
You remember your part of the Christian Covenant. You remember the question, "Dost thou not think that thou art bound? etc., and answer, "Yes, verily, and by God's help so I will." By God's help. And then we say, "I pray unto God to give me His grace." We say we pray for God's grace, i.e., His favour, His help. Without Him we can do nothing" (S. John xv. 5). Read also 2 Cor. iii. 5; Ps. civ. 29. Must have God on our side. We get Him on our side through prayer. Notice words in Church Catechism in question before the Lord's Prayer, same truth as expressed above.

II. PRAYER, THE BREATH OF THE SOUL.
Every moment a man lives he breathes. Suppose a cloth over your face so that you could not breathe,

you would die. Prayer is the breath of the soul; without prayer the soul would die. Without God we must die; the way to get God with us, the way to take God into us, is by prayer. Man may live bodily life without prayer, in his mercy God may sustain him, but without prayer his soul must die.

III. THE OBJECT OF PRAYER.

We get everything by prayer. Look at the petitions in the Lord's Prayer and we see this. All we have comes from God. We must not ask Him for what is wrong to have. He does not promise to give us what is not good for us to have. (Illustr.—A kind earthly father gives his children what is good for them, but not what would do them harm).

We may always ask for His Holy Spirit, and shall always receive Him (S. Luke xi. 13). We may make a mistake in praying for our bodies, but cannot make a mistake in praying for His Holy Spirit to come on our souls. It is right to pray for all things necessary for both soul and body. God has promised to answer (S. Matt. vii. 7-11; S. John xiv. 13, 14). Examples of prayer answered, (Isa. xxxviii. 1-5; Dan; ix. 20-23; Acts x. 1-4; 2 Kings vi. 17). Every Christian knows for himself that God answers prayer.

IV. THE TIME AND MANNER OF PRAYER.

Ought (a) to pray always (S. Luke xviii. 1); (b) without ceasing (1 Thess. v. 17), i.e., to be always in the spirit of prayer. Should have two stated times of prayer, night and morning. See what David says (Ps. lv. 17); see what Daniel did (Dan. vi. 10).

May pray to God no matter what we are doing. In stated times of prayer, we ought to kneel down upon our knees (Dan. vi. 10; Ps. xc. 6).

Must attend to what we are saying in prayer. Must not take God's name in vain. Must pray with our hearts (S. Matt. xv. 8).

V. CONCLUSION.

No one can be a Christian without prayer. Recapitulate. (i.) Can do nothing without God. (ii.) He is ready to help us. (iii.) Can get His help by prayer. (iv.) Prayer is the breath of the soul. (v.) Can get everything we need by prayer. (vi.) The best thing we get by prayer is the Holy Ghost. (vii.) Be instant in prayer. (viii.) Must pray reverently. Our Lord prayed. He taught His disciples to pray.

Family Reading.

Devotional Notes on the Sermon on the Mount.

No. 28.—SERVING TWO MASTERS.

S. Matt. vi. 24: "No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to one, and despise the other. Ye cannot serve God and Mammon."

First a few words on the meaning of Mammon. It is an expression often found in rabbinical and in Syriac writers. We are informed that it means, etymologically, "what a man puts his trust in," and it was used to denote riches or wealth. Thus in Isaiah xxxiii. 6; Ps. xxxvii. 3, the word is translated by Greek words signifying, in the one place, "treasures," in the other, "wealth." Some have proposed to render the word by the "demon" or the "devil"; but there can be no doubt that it is here used as "the god of this world." Our Lord then tells us that we cannot render real and true service at once to God and to the world.

In order to understand this statement we have only to remember the character and the demands of these two masters. If we are really to serve either, we must recognize the supreme claims of the master whom we serve; and it is impossible that both should be supreme. The incompatibility of such double service becomes still more apparent when we remember how different these services are. The world commands us to live for the seen and temporal. God requires us to live for the unseen and the eternal. According to the one theory of life, we are to seek for pleasure or for gain or for honour—self is to be the end. According to the other, we are to seek for perfection, for duty, for God.

To unspiritual minds it has sometimes appeared that there is here implied an unreal and perhaps impossible contempt of the world. But this is a complete error. The service of God involves no contempt or neglect of anything which God has made or given us. On the contrary, the more faithfully we serve God, the more profitably we shall use every earthly gift. But the world and the things of the world will bring us good only as

we use them rightly, according to their own proper nature and uses—that is, according to the will of God.

And here is the error which most men make at one time or another—the error to which we are often tempted in this life—in our endeavour to make the best of both worlds. We try to make a compromise between them, instead of subordinating the one to the other. Surely, we say, we need not entirely give up the present with all its joys. We may be allowed to make some sacrifice of that which lies above and beyond; and thus we imagine that we are doing the best for ourselves; whereas the present never has its true worth unless it is used in the light of the eternal, and the seen can never yield us all its blessing unless it is used under the power of the unseen.

We cannot serve God and Mammon. We may serve God and use Mammon. We may accept all the good things of this life as God's gifts, and use them according to His will; and then they will be truly good; but if we are continually balancing between the one and the other, we shall serve neither, we shall lose both. No master will pay full wages for half-hearted and ineffective service. A man must make his choice. He must choose the world or God. The choice of the world is a very bad choice, but it will give a certain unity to a man's life. No good can come from choosing the two masters, or from choosing them alternately, unless perhaps that it may keep the will in a certain state of suspense, which may ultimately result in the better choice.

We may find the connexion between these thoughts and those presented in the previous verses concerning the single eye without much difficulty. There is a double connexion between the two. On the one hand, it is the single eye that will discern the necessity of a single service and also the excellence of that service which will harmonize all human life. On the other hand it is by the single service alone that we can attain to that singleness and clearness of vision whereby our whole soul and spirit shall be filled with light. A divided heart is a cause of darkness and doubt. Only in the consecration of the life to God is there clearness and certainty.

My One Talent.

In a napkin smooth and white,
Hidden from all mortal sight,
My one talent lies to-night,
Mine to hoard, or mine to use,
Mine to keep, or mine to lose;
May I not do what I choose?
Ah! the gift was only lent,
With the Giver's known intent
That it should be wisely spent.

And I know He will demand
Every farthing at my hand
When I in His presence stand.
What will be my grief and shame
When I hear my humble name
And cannot repay His claim!
Some will double what they hold,
Others add to it tenfold,
And pay back its shining gold.

Lord, O teach me what to do!
I would faithful be and true,
Still the sacred trust renew.
Help me, ere too late it be,
Something now to do for Thee;
Thou who hast done all for me!

—Watch Tower.

Men may not See, but God Sees.

FROM THE FRENCH OF M. BERGUIN.

Mr. de la Ferriere was walking one day in the fields with Fabian, his youngest son. It was a fine day in autumn and the heat was excessive.

"Papa," said Fabian, turning his head towards the garden along the side of which they were then walking, "I am very thirsty."

"And I am too, my son," replied his father. "But we must have patience till we reach home."

"There is a pear-tree loaded with such fine pears. Look, they are Doyennes. How much I should like to eat one!"

"I can easily believe that. But the tree is in a garden enclosed all round."

"The hedge is not very thick," said Fabian

"and here is a hole that I could easily get through."

"And what would the owner of the garden say if he were there?"

"O, he certainly is not there, and there is nobody who can see us."

"You are mistaken, my child. There is some One Who sees us and Who would justly punish us, because it would be wrong to do what you are proposing to me."

"But who is it, then, papa?"

"He Who is present everywhere, Who never loses sight of us for a moment, and Who sees down even into the depths of our thoughts."

"Ah! you are right, papa. I will not think any more about it."

At the same moment a man got up from behind the hedge, whom they had not been able to see because he had been lying on a bank of turf. It was the old man to whom the garden belonged and he spoke to Fabian thus:

"Thank God, my boy, that your father prevented you from creeping into my garden and from coming here to take what does not belong to you. Know that at the foot of these trees there are traps laid for detecting thieves; you would have broken your legs in them and would have been lame for life. But since you showed at the first words of the wise teaching of your father, that you have the fear of God, and since you did not longer persist on the theft you were thinking of, I shall, with pleasure, give you some of the fruit you are wishing for."

With these words, he went to the finest of the pear-trees and brought his hat filled with pears to Fabian.

Fabian's father would have taken some money from his purse to pay the kind old man, but could not persuade him to yield to his entreaties.

"It was a pleasure to me, sir, to give pleasure to your child, and it is only God who repays us for such things."

Mr. de la Ferriere stretched out his hand to him over the hedge. Fabian also thanked him prettily; but he showed his gratitude in a still more lively manner by the appetite with which he bit into the pears, the juice of which trickled from them on all sides.

"That's a right good man," said Fabian to his father, when he had finished the last pear, and they had got some distance from the old man.

"Yes, my boy, no doubt he has become so because he has kept his heart full of this great truth that God never leaves what is good without reward, nor what is evil without punishment."

"Then would God have punished me if I had taken the pears?"

"The good old man told you what would have happened to you."

"My poor legs have had a happy escape," said Fabian. "But it was not God who laid those traps."

"No, certainly it was not God Himself; but it was not without His knowledge and permission that they were laid. God, my dear child, rules over all that happens on earth and He directs events in such a manner as to reward upright people through their good deeds, and to punish the wicked through their crimes. I am going to tell you a story about this which struck me too deeply in my childhood for me to be able to forget it all through my life."

"O, papa," said Fabian, "how lucky I am to-day! A walk, some pears, and now a story!"

"When I was still as small as you are and was living near my father, we had two neighbours. The one was called Dubois and the other Verneuil. Mr. Dubois had a son named Sylvester and Mr. Verneuil had one named Gaspar.

"Behind our house and those of our neighbours there were little gardens, separated from each other by quick-set hedges. Sylvester, when he was by himself in his father's garden, amused himself by throwing stones into all the neighbouring gardens, without reflecting that he might possibly hurt some one. Mr. Dubois noticed this and gave him some severe reprimands, threatening to punish him if he ever did it again. But, unfortunately, the boy did not know or had not been able to convince himself that we must not do what is wrong even when we are alone, because God is always near us, and because He sees all that we do.

"One day when his father had gone out, think-

ing that there were no witnesses and therefore that no one would punish him, Sylvester filled his pocket with pebbles and began to throw them on all sides. At this same time Mr. Verneuil was in his garden with Gaspar, his son.

"Gaspar had, like Sylvester, the fault of believing that it is quite enough not to do wrong before other people, and that when we are alone we may do anything we like. His father had a loaded gun for shooting at the sparrows that came to eat the cherries, and he was standing beneath the foliage of a bower to watch for them. At this moment a servant came to tell him that a stranger was waiting for him in the drawing-room. He left his gun under the bower and expressly forbade Gaspar to touch it. Gaspar, finding himself alone, said to himself, 'I don't see what harm there would be in playing with this gun for a minute.' So saying, he took it up and began to go through exercises like a soldier. He presented arms; he grounded arms; he wanted then to try whether he knew how to take aim. The muzzle of his gun chanced to be pointed towards the garden of Mr. Dubois. At the moment when he was going to shut his left eye to take his aim, a pebble thrown by Sylvester struck him straight on this eye. Between fright and pain, Gaspar let fall the gun. The charge went off and "Oh! Oh!" cries were heard from both gardens.

"Gaspar had got a stone in his eye. Sylvester had received the entire charge of the gun in his leg. The one became blind of an eye, and the other lame, and thus they remained all the rest of their lives."

Three Days Old.

Upon no fairer, sweeter spot
The sun to-day has shone
Than on the old farm burial lot
With roses overgrown.

Those roses on the graves, at first
By long-past sorrow's tear-drops nursed,
Now all about the place have spread,
Trail on the ground, wave overhead,
Lay round each stone a scented wreath,
And garland all the mounds beneath.
Yet nowhere to my loving eyes
Such perfect flowers unfold
As where the unnamed baby lies
Who died when three days old.
I still can see his wee white face,
His dainty shroud trimmed round with lace.
The tiny coffin were he slept,
When I a child, above him wept,
And said, for then I knew not grief,
"How sad his life to be so brief!"

O little soul, flown long ago,
Bright o'er the grave the roses blow;
With every breeze their red leaves fall,
While sweet above the robins call;
And I, a careless child no more,
The little flowery mound bend o'er,
And say, for now I well know grief,
"How blest thy life to be so brief!"

—Marian Douglas, in Harper's Bazar.

Look to Thy Conscience.

Wouldst thou preserve thy faith, look to thy conscience. A good conscience is the ship faith sails in; if conscience be wrecked, how can it be thought that faith would be safe? If faith be the jewel, a good conscience is the cabinet in which it is kept; and if the cabinet be broken, the jewel must needs be in danger of losing. Now you know what sins waste the conscience—sins either deliberately committed or impenitently continued in. Oh, take heed of deliberate sin; like a stone thrown into a clean stream, it will disturb thy soul, and muddy it, that thou, who even now couldst see thy interest in the promise, will now be at a loss, and not know what to think of thyself. They are like a fire on the top of a house, it will be no easy matter to quench it. But if thou hast been so unhappy as to fall into such a slough, take heed of lying in it by impenitence; the sheep may fall into a ditch, but it is the swine that wallow in it; and, therefore, how hard wilt thou find it, thinkest thou, to act thy faith on the promise when thou art by thy filthy garments and besmeared countenance so unlike one of God's holy ones! It is dangerous to drink poison, but far more to let it lie in the body long. Thou canst not act thy faith, though a believer on the promise, so as to apply

the pardon it presents to thy soul, till thou hast renewed thy repentance.—Gurnall.

Preaching Prayers.

"Dost thou remember in what place thou art? And what thy task? Or is Heaven's gracious ear So deaf that thou must shout, and act a part, To interest its attention? Dost thou fear It will not feel or fully comprehend, Unless thou speak with noisy emphasis? Such sounds as these are strange to realms of bliss, Nor mingle with the songs that never end.

"And hast thou any news which no man yet E'er heard, that thou with such portentous bounce, Lest simple souls their very creed forget, As startling novelties must here announce? If thou wilt have an act, thy act be this: To man as man, to God thy wishes say As God; and preaching preach, and praying pray: To mingle two such acts is both to miss.

To breed devotion is to be devout; And to impress, be thou thyself impressed, If o'er the church thy glances roam about, The people know enough to know the rest. When thou art preaching freely use thine eyes; But when thou prayest, thyself and them forget; Let every thought and wish on God be set; So shall your pure devotions pierce the skies." —Rev. W. E. Heygate in Fugitive, and other Poems.

Things we Ought to Know about the Church.

I heard an old question asked the other day. "Do you mind telling me why people always kneel down when they first go into church?—on Sunday, I mean. I kneel down too, but I have not the least idea why."

This is what an educated girl asked, and she spoke with perfect sincerity.

Now I fancy most of us could have answered this particular question. Nevertheless, there are questions of the same kind which we might not meet so comfortably, for it is quite surprising how much that goes on in church we take for granted.

All our lives we have seen certain things done, we have certain things said, and it has never occurred to us to ask ourselves, "Why was this done?" "Why was that said?" and if a stranger were to put us through an examination, very likely we should come off rather badly.

Supposing, for instance, this stranger were to ask, "Why does your clergyman kneel down at one part of the prayers, and why does he stand at another part? Where did your services come from? Did some one person invent them, or did they come together bit by bit? Is it true, as I have heard, that your Church began at the Reformation? If not, when did it begin? Does the dress the clergymen wear in church mean anything? Who pays the clergy? Why should the Church have State endowments more than other bodies of Christians in England?"

In many a workshop have such questions been asked, and in reply false assertions have been made respecting the Church, and have been upheld and believed, not because there were no loyal Churchmen present, but because those Churchmen had not their facts at their finger ends; and, of course, no Englishman cares to give a flat denial, especially about religious matters, unless he sees a way to make his case good.

A few notes, then, on these points may not be found without use and interest to our readers.

Let us start clear. When did the Church of England have her beginning? Not, you may be sure, at the Reformation. We must look for her birth far into the dim past—before England was even called England, before it was a United Kingdom, before the State had any existence.

The oldest native historian, Gildas, mentions that a Briton who had been carried off to Rome a prisoner, brought back to his own country the knowledge of Christianity about sixty-three years after the birth of our Blessed Lord.

There are also historical hints which strongly suggest that S. Paul visited this country. At any rate, by the year 814 the Church had taken root, for history tells us that in that year some British bishops were present at a council held at Arles, in France, and we hear of them again at later councils.

For nearly two thousand years, then, has the

Church lived in England. Think of that! It is a great idea and worth taking in.

A thing is not of necessity good because it is old: but when we have read a little history, remember how through those slow-passing centuries the Church has withstood and lived down the opposition that has beaten her like waves upon a rock, then we cannot but believe that there is a spring of life within her that will carry her on to the end of the earth.

"Learn to Suffer without Complaining."

O breathe not oft to man thy woe; Earth always bath her load of care, And walks life's journey all too slow, In thy oppressing grief to share.

But ease thy heart by telling all To God—He'll surely hear thee through; And then so kind will speak, the pall Must pass and joy come back anew.

Man blest thus at the mercy-seat, Leaves not with buoyant heart alone, But nerved sufficiently to meet, All storms however fierce their tone.

T. D. J.

Count over Your Mercies.

A Southern woman who died lately at a great age, and who carried to the last days of her life a happy heart, and a singularly gay temper, thus explained the mystery of her unfailing cheerfulness:

"I was taught by my mother when a child to reckon, each morning before I rose, the blessings God had given me with which to begin the day. I was not simply to say:

"When all thy mercies, O, my God, My rising soul surveys, Transported with the view, I'm lost In wonder, love, and praise,

but I was to count the mercies one by one, from the neat and serviceable shoes that covered my cold feet, to the sunlight shining on the hill-tops. My school friends, my play, my fun, my mother's kiss, the baby sister in her cradle—all these I learned to consider separately, and of every one to say, 'He gave it to me.'

"This practice taught me the habit of thankfulness. It kept my heart near to Him, kept it light and happy. These every-day blessings were not to me mere matters of course, but special, loving touches from His paternal hand. No pain or sorrow could outweigh them."

We all have a store of richer jewels than the heathen king; and, unlike the crown regalia, these jewels are our own, given to us by our Father.

How many of us mutter over, as the day begins, some perfunctory words of thanks which mean nothing. How many number their mercies, tasting the delight and joy of each, and out of glad hearts thanking the Giver?

And how many forget to think either of them or of Him?

"My Brother."

Two well-dressed men were walking down Broadway, New York, at midnight. Directly in front of them was a man shabbily dressed, and with a look of hunger and desperation on his face.

As the three passed before a brilliantly lighted restaurant, one of the two gentlemen behind said to the other:

"Did you catch a glimpse of that man's face?"

"No. What about it?"

"It was a terrible face. I believe that man will try to kill himself before morning."

"Well, I don't see how we can prevent it. But what makes you think so?"

"I don't know. He looks like it. And I think I can prevent it, too. Suppose we follow him."

"All right. But I think it is only a fancy of yours, and our following him will do little good."

"Nevertheless, I am so confident that he is going to try something desperate, that I am going to take the liberty of following him."

The two gentlemen accordingly followed the man for several blocks. Finally he turned and made his way rapidly towards the Down on one of the most obscure piers; he paused close by one of

the piles which pierced the pier, and looked down into the water.

Then he straightened up, and in another moment would have flung himself into the river; but one of the men who had been standing in the shadow of a warehouse, called out in a quiet, but firm voice, "My brother, if you are in trouble will you let me help you?"

At the words, "My brother," the man trembled, stepped back, covered his face with his hands, and staggering against the pile, burst into sobs so awful that the man who had taken upon himself to rescue his soul from death, could not say another word for several minutes.

Finally he learned, in broken ejaculations, the man's story. It was not new. Only a wife and children in a wretched tenement, no work, rent due, children crying for food, sick wife, no friends. That was all. A very common story. Suicide seemed the only way out of it. "I was going to drown myself," he said. "I don't know but that will be the best thing after all."

But the one who had called him "brother" found him work and a home for his despairing soul. And by the magic of that word, which levels all false distinction, he made this man to live again.—Youth's Companion.

"Take Heed Lest ye Fall."

Strength and weakness are not two things, but they are two phases of the same thing. They are two extremities of the arc described by the pendulum in its swinging to and fro as a means of faithfulness in the marking of time by day and by night. If the pendulum were to stand motionless in the centre, or were to be fastened at either extremity of the arc, the entire machinery of the clock would be useless. No man can have real strength of character without a corresponding weakness directly over against his strength. If he has a peculiar power of absorption in the one thing which engages his attention for the moment, he is necessarily liable to fail of a uniformly observant watchfulness on every side of him alike. His devotion to one thing causes for the moment forgetfulness of all other things. If he is a man of strong feeling, he is sure to show weakness when his feeling is at its highest. He cannot be capable of loving intensely without a corresponding capability of being swayed unduly by his love. This is in the very nature of things. Let us therefore watch against our weakness at the point of our greatest strength. And let us not wonder that one who at times seems so strong should again seem so weak. There cannot be the possibility of high attainment without the possibility of coming short of that attainment.

The Bishop of Lichfield on Catechising.

The Bishop of Lichfield, in a second pastoral letter on the subject of Catechising, which appears in the Lichfield Diocesan Magazine, says:—"We devise all manner of pretty services for children, with pictorial sermons and other attractions; and the children like them, and the clergy like them, and everybody seems to like them, and we speak of them as a great success. Success or failure can only be estimated in consideration of the object which is in view. If it be only to please the children and to attract them to church, no doubt so far we may succeed; but if our duty is to sow in their young hearts the seed of eternal life, to implant in their minds and in their memories the great principles of the Christian faith, to build them up on the sure foundations of the Catholic Church, then what seems to be success may be in reality failure, and the occasional children's service will prove a sorry substitute for the systematic instruction which the catechist is privileged to impart. The steady work of Christian instruction is done in a very different way; and the true children's service, as distinct from the children's festival, is the service of catechising appointed by the Church." After remarking that the Church has provided a manual of instruction in the Church Catechism, his lordship says:—"The Catechism, alas! is now banished from our national schools. It is sometimes said that we may still teach the children all that is contained in it, so long as we avoid the use of the Catechism itself. But without discussing

how far this is possible or admissible, no teaching of the same subjects can supply the place of the Catechism itself. It is by means of these definite questions and answers that a child can alone apprehend and retain a clear knowledge of Christian truth." Referring to the relation of the Sunday-school to catechising, the Bishop remarks: "With the fullest recognition of the earnestness and devotion of a large number of the Sunday-school teachers of our day, and with all appreciation of the improved methods and discipline, and of the helpful manuals which are now in use, my own experience leads me to believe that they have entirely failed to fill the place for which the service of catechising is provided by the Church." He adds that, in his opinion, the revival of catechising will be to Sunday-schools an increased power of usefulness and a gift of new life.

The Red Breast of the Robin.

AN IRISH LEGEND.

Of all the merry little birds that live upon the tree,
And carol from the sycamore and chestnut,
The prettiest little gentleman that dearest is to me
Is the one in coat of brown, and scarlet waist-coat.

It's cockit little robin!
And his head he keeps a-bobbin'.
Of all the other pretty fowls I'd choose him;
For he sings so sweetly still,
Through his tiny slender bill,
With a little patch of red upon his bosom.

When the frost is in the air, and the snow upon the ground,
To other little birdies so bewilderin',
Picking up the crumbs near the window he is found,
Singing Christmas stories to the children:
Of how two tender babes
Were left in woodland glades
By a cruel man who took 'em there to lose 'em;
But Bobby saw the crime,
(He was watching all the time!)
And he blushed a perfect crimson on his bosom.

When the changing leaves of autumn around us thickly fall,
And everything seems sorrowful and saddening,
Robin may be heard on the corner of a wall
Singing what is solacing and gladdening.
And sure, from what I've heard,
He's God's own little bird,
And sings to those in grief just to amuse 'em;
But once he sat forlorn
On a cruel Crown of Thorn,
And the blood it stained his pretty little bosom.
—Chamber's *Edinburgh Journal*.

Do not be Discouraged.

On a certain occasion Marie Antoinette asked her Prime-Minister whether or not a project which she contemplated could be accomplished, and his reply was, "Madame, if impossible, it shall be done."

Of course the impossible cannot be achieved; but "impossibility" would not seem to have had any place in the vocabulary of those who have attained the highest distinction. "Experience is the best of teachers," and we learn—from the experience of others, if we have as yet not learned from our own experience—that tireless exertion and steadfastness of purpose will remove whatever obstacles bar one's way to the proudest eminence.

Andersen, the popular Danish author, was the son of a cobbler, and in his earlier years worked "on the bench" most industriously, doing his first literary work on scraps of paper kept beside him, in the moments when he rested from his regular duties.

Arsaces, who founded the Parthian Empire, against which the mighty hosts of Rome long contended in vain, was a mechanic of obscure origin.

Beranger, the celebrated French poet, wandered about Paris in a state of pitiable destitution until he obtained a situation as pot-boy—that is, to carry pots of beer in public-houses and restaurants.

Burns was the son of a small farmer, and at an early age displayed an appetite for learning which he had few opportunities for gratifying, as is shown in the most brilliant of his poems.

Carrera, beginning life as a drummer-boy and

driver of cattle, rose to the Presidency of the republic of Guatemala.

Catherine, Empress of Russia, in some respects one of the most remarkable women that ever lived, was a peasant girl of Livonia and a camp *grisette*.

Demosthenes, the Grecian orator and "prince of eloquence," was the son of a blacksmith. In his first attempt at public speaking he displayed such a weakness of voice, imperfect articulation, and awkwardness that he withdrew from the speaker's platform amidst the hooting and laughter of his hearers.

Giotto, noted as a painter, sculptor, architect, worker in mosaic, and really the founder of modern Italian art, was a shepherd boy whom Cimabue discovered drawing sheep on the sand with a pointed stone, with an accuracy that indicated a natural artistic ability, and so he took him as a student.

Handel was nearly fifty years of age when he published the first of those musical compositions which have immortalized his name.

Sir Isaac Newton while attending school was considered by his teachers but little better than an idiot; and Sheridan, the celebrated playwright, was presented by his mother to a tutor as a "block-head."

The foregoing examples prove conclusively that a humble origin, poverty, natural defects, age, or physical ailments need not prevent the attainment of distinction, and they should be encouraging, especially to the young.—*Harper's Young People*.

Cheap Pleasures.

Did you ever study the cheapness of some pleasures? Asks some writer. Do you know how little it takes to make a multitude happy? Such trifles as a penny, a word, or a smile do the work. There are two or three boys passing along—give them each a chestnut, and how smiling they look; they will not be cross for some time. A poor widow lives in the neighbourhood, who is the mother of a half-a-dozen children. Send them a half-peck of sweet apples and they will be happy. As you pass along the street, you meet a familiar face. Say "Good morning!" as though you felt happy, and it will work admirably in the heart of your neighbour. Pleasure is cheap. Who will not bestow it liberally? If there are smiles, sunshine, and flowers all about us, let us not grasp them with a miser's fist, and lock them up in our hearts. No, rather let us take them and scatter them about us, in the cot of the widow, among the groups of children in the crowded mart, where men of business congregate, in our families, and everywhere. We can make the wretched happy, the discontented cheerful, the afflicted resigned, at an exceedingly cheap rate. Who will refuse to do it?

Bemoaning the Past.

It is not unusual to meet people who are always bemoaning the past. There are many such who spend more energy in thinking what they ought to have done, and chiding themselves for not having done it, than in thinking what they ought to do, and planning how to do it.

Life is really too short for this sort of thing; there is too much to be achieved in the present and in the future to justify continuous dwelling on unimproved opportunities in the past. It is always in order and in time to turn over a new leaf, to begin again, to make stepping-stones of the sins and errors and mistakes of the past, remembering them only so much and so long as to learn how to avoid and overcome them in the future.

"Oh if I could live my life over again," says one, "how differently I would act!" But you cannot live it over again. The only thing you can do is to live to-day as well as you can, to straighten your lines of action, and see that they all point upward, away from the wrong, toward the right. Time spent in mere idle regret is worse than wasted.

The atmosphere of regret is debilitating, enervating, asphyxiating. It should be avoided by us as we avoid malarial atmospheres and those saturated with infection. A great purpose will lift one out of regrets, and failing a great purpose, many smaller ones will accomplish the same end.

In such a world as this there is always enough affirmative, positive good to be done to occupy all one's time and thought, and all one's capacity of doing and willing.

Hints to Housekeepers.

A SAVORY STEW.—Take some bones of beef from which the meat has been cut, break in small pieces, then mash, put in a pot, then cover with cold water. Boil and skim, season with salt, pepper and allspice, add two turnips, two carrots, two heads of celery, two onions and one Irish potato, all cut fine. Skim out the bones, cut up the meat which has been trimmed from them and put in, let heat and serve.

BEEF COLLOPS.—Take any cold meat left over. Cut in pieces three inches thick and four long. Pound them flat. Sift flour over and fry brown in butter, then lay in a sauce-pan, cover with brown gravy, mince half an onion fine, add a lump of butter, rolled in flour, a little pepper and salt. Stew slowly, but do not let boil. Squeeze in the juice of half a lemon and serve very hot with pickles.

RAGOUT OF BEEF.—Cut slices from the leanest part of a rare, cold roast of beef. Make rich gravy and flavor with thyme, sweet marjoram, parsley, black pepper and a tablespoonful of currant jelly; thicken with grated crackers and a lump of butter. Have a frying-pan very hot, put the rare beef in it without grease: turn quickly, take up, lay on a dish, pour over the gravy. Garnish the dish with celery and sippets of toast.

HOTCH POTCH.—Take cold lamb or mutton, cut up with equal parts of cabbage, lettuce, turnips, potatoes and onions, put in a stew-kettle with a slice of fat bacon, a pod of red pepper and a little salt; let cook slowly until the vegetables and bacon are done.

COLD BEEF STEW.—Cut the lean of cold, cooked beef up with scraps of cold, boiled ham. Put in a sauce-pan with a little soup stock or meat gravy. Stew slowly, add a chopped onion, one head of celery, with pepper and salt. Thicken with a tablespoonful of butter rubbed in a tablespoonful of flour, add three thinly-sliced potatoes and stew until done. Serve hot.

FARMER'S STEW.—Take any cold, fresh meat, cut fine, put one tablespoonful of currant jelly, one of walnut catsup, one of butter, half a chopped onion and a teaspoonful of strong vinegar in with it, add pepper and salt. Stir over the fire for fifteen minutes and serve with cucumber pickles.

WARMED-OVER BEEF.—Cut from the remains of a cold roast or boiled piece of beef, the scraps of lean: cut also some thin slices of fried bacon and put with the beef, season with sweet herbs, salt and pepper. Stir all together, then sprinkle the meat thickly with flour and pour oversoup stock or meat gravy. Let boil and dip some slices of buttered toast into it, and put them on a dish, and set to keep warm. Let the meat and gravy boil up once. Spread on the toast and serve with gravy around.

BREAKFAST STEW.—Mince some cold veal fine, stew five minutes and put boiled rice around the dish, set in the oven to brown. Garnish with hard-boiled eggs.

MINCED CHICKEN.—Take cold chicken, mince fine, add half as much chopped ham and stale bread crumbs as you have chicken, moisten with cream; season with pepper and salt. Put in a baking-dish and spread butter over the top, set in the oven to brown.

The custom of lifting the hat had its origin during the age of chivalry, when it was customary for knights never to appear in public except in full armour. It became a custom, however, for a knight upon entering an assembly of friends, to remove his helmet, signifying, "I am safe in the presence of my friends."

Children's Department.

The Prizes of Energy.

Twenty-five years ago a few young men in London resolved to meet every evening to exchange ideas. The number gradually increased till it was necessary to hire a room. Growing ambitious, they hired lecturers, and many people were brought together. Many of them now trace back their success to this effort at gaining knowledge. Undefatigable industry coupled with the desire for knowledge produces great results. Walter Scott, when he was in a lawyer's office, spent his evenings in study. John Britton, the author of architectural works, said: "I studied my books in bed on winter evenings, because too poor to afford a fire." He used every opportunity to read; the books he picked up for a few moments at the book-stalls helped him, he says. Napoleon had indomitable perseverance and energy. Dr. Livingstone at the age of ten years, working in a factory, bought with his first wages a Latin grammar, and studied it until twelve at night. He studied Virgil and Horace the same way, and finally entered college and was graduated.

Many will ask how they can advance themselves in knowledge. The first thing is determination; the next perseverance. Walter Scott gave this advice to a young man: "Do instantly whatever is to be done, and take the hours of recreation after business; never before it." Business men often say: "Time is money." But it is more than that to the young man. If used rightly it is self-improvement, culture, strength, and growth of character. The habit of idleness is a hard one to get rid of. The habit of reading anything and everything is weakening to the mind. Books chosen and read with care cultivate the mind and character. The books you read should raise your thoughts and aspirations, strengthen your energy, and help you in your work. Thackeray says: "Try to frequent the company of your betters. In books and in life frequent that which is the most wholesome society; learn to admire rightly. Note what great men have admired; they admire great things; narrow spirits admire basely and worship meanly."—*Christian at Work.*

On Being a Girl.

So you wish you were a boy, do you, my dear? You "feel the limitations of sex," you "realize that brain-power, always honoured in a man, is often despised in a woman," you are "conscious of forces within that the ordinary course of a woman's life will never call into play"—and so you wish you were a boy? My child, honestly and earnestly, you ought to be ashamed of yourself!

If you were a Chinese girl, doomed to be the slave of your husband's parents; if you were a Hindu maiden already married to a man whom you had never seen until your wedding day, there would be some reason in your sorrowful wail. But for an American girl, with avenues of usefulness and honour opening for her on every side, to utter such a wail—yes, you certainly ought to be ashamed of yourself!

It is a glorious thing to be a girl, and to hold the hope of being a woman a little later on. Do the "limitations of sex" forbid you making the most of any gift you may possess? If you

were Mary Lyon, living near the beginning of this century, yearning for an education that would unlock to you the mysteries of science, and meeting with the response of your dearest friends, "You will never be a minister, and what is the use of going to school?"—why, then there might be some reason for complaining of the "limitations of sex." But the limitations of sex did not prevent Mary Lyon from founding Mt. Holyoke Seminary, and giving a noble life to its firm establishment. They certainly will not keep you from doing any fitting and needed works.

It is true, as the orators like to say, that "the age needs men." But the age also needs women. Don't be afraid that your talents must be wasted, merely because you can't sing bass, or drive a nail properly. There are scores of things just as good and useful that you can do if you will. Don't be afraid to use and develop all the brain power that you possess. Strong-mindedness is not nearly so objectionable as weak-mindedness. To be sure, the world wants you to be womanly, just as it wants your brother to be manly; but weakness is no more essential to womanliness than coarseness is to manliness.

If those "forces within," of whose presence you are conscious, will not be called into play "in the ordinary course of a woman's life," why, then, you will have to make the course of your life extraordinary! Only be sure that it is extraordinarily good, extraordinarily true and helpful. Brain-power, in either sex, needs the accompaniment of heart-power.

My dear child, let me implore you to give up wishing you were a boy, and to turn your attention to the work of becoming the best kind of girl! A lovely girlhood is worth enjoying, and a lovely womanhood worth aspiring to.



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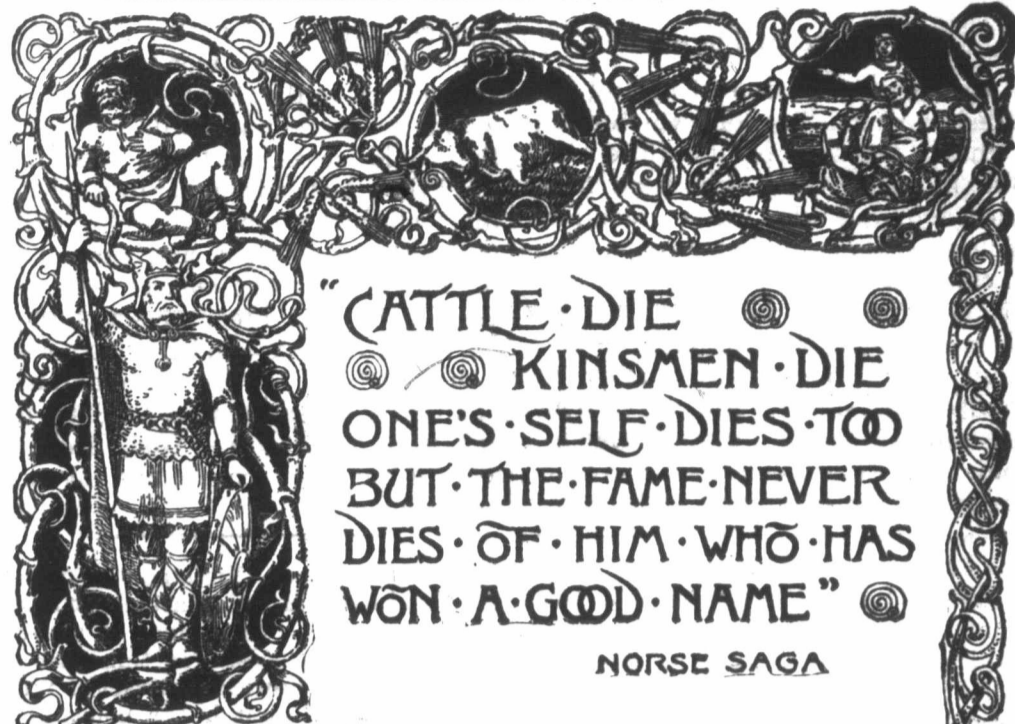
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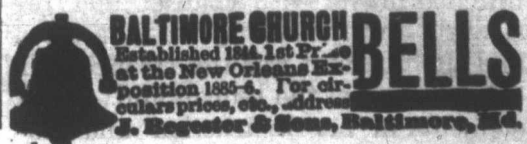
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The Rose of England.

In very early times England was called "Albion," a word which means "white," because of its white cliffs. But the writer Pliny, who lived many years ago, and who was a great lover of flowers, thought that perhaps it was so called because the white roses grew so plentifully there. But the rose did not become the national flower of England till many years after the country was called "Albion." When Edward III. was king of England, a coin was made which had a rose on one side. This coin was called a rose noble. But even then the rose was not England's national flower.

When Henry VI. was king, a great trouble arose in the land. He was a good man, so good that he has been called the "Saintly Henry." He belonged to the Lancaster branch of the royal family. And the other branch, which was the house of York, wished for the throne themselves. The leaders of these two families met one day in the Temple garden, at London, and disputed together. The leader of the house of York plucked a white rose from a rose-bush, and called upon all his friends to do the same. The leader of the house of Lancaster then plucked a red rose, and asked the friends of that house to pluck a red rose also. So in the great wars that followed between these two branches of the royal family, those of the house of Lancaster wore the red rose for a badge, and those of the house of York wore the white rose. These wars are called in history the "wars of the roses." They lasted thirty years, and many, very many, men were killed. Then a prince of the house of Lancaster married Elizabeth of York, and this marriage put an end to the wars.

There is a pretty story that at the time of the marriage a rose-tree in Wiltshire, which had always borne white roses, put out roses of mingled white and red. However true that may be, there is a rose which grows in English gardens of mixed petals, white and red, and which is called the York and Lancaster rose.

So the two roses have ever since been united in one, and make the double rose, which is called the Tudor rose. It is carved upon royal palaces and royal tombs. The Prince of the house of Lancaster, who married Elizabeth of York, was Henry VII. He built a beautiful chapel at Westminster Abbey, in which he and his wife were buried. If you should go there, you would see the rose, both double and single, carved all over its walls and on its doors, panelled in its beautiful windows, and also carved upon the splendid monument under which they lie. This monument is inclosed by a screen of bronze, and here again you find the rose.—*Our Little Men and Women.*

Faith in the Family.

One of the most intelligent women, the mother of a large family of children, was eminently a woman of faith. She never heard the tramping of her boys' feet in the house, or listened to their noisy shouting in their play, or watched their unconscious slumbers, without an inward, earnest prayer to God for wisdom to train them. She mingled prayer with counsel and restraint; and the counsel was the wiser and the restraint was the stronger for this alliance of the human and divine elements in her instruction and dis-

cipline. And at length, when her children had become men and women, accustomed to the hard strife of the world, her name was the dearest name they could speak, and she who had "fed their bodies from her own spirit's life," who had taught their feet to walk, their tongues to speak and pray, and illuminated their consciences with the great light of righteousness and duty, held their reverence and love, increased a thousand fold by the remembrance of an early education that had its inspiration in the faith of God, and its fruit in the noble lives of upright men and women.

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We feel best if we give to the Lord something of our own—something that it has cost us an effort to get.

"Papa, please let me have an apple tree this season?" said a little girl.

"Why, my daughter?"

"So that I can call it my own, and use the fruit as I wish."

"But how do you want to use it?"

"I want to pick the fruit and sell it, and make missionary money, which will then be truly of my own getting."

It would be well for boys and girls to have a chicken, a sheep, a tree, a patch of ground, or something of the kind, the income of which they, every year, could give us for church work.

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