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state, and Colorado likewise would fain have a large share of its territory cut off as a missionary jurisdiction.

THE LENTEN OFFERING PLAN

has proven a decided success. It was entirely in the hands of the children attending the Sunday schools of the church. Its outcome was shown to the Convention in the shape of a large box, five feet long and nearly a foot wide, which occupied a conspicuous position in front of the chairman's table at the meeting of the Convention as a Board of Missions. It contained lists bearing the names of 190,000 children belonging to 1,700 Sunday schools, who have contributed the past year \$53,704 to missions, of which all but about \$6,000 was the result of Lenten offerings. The children were effusively thanked in resolutions unanimously passed by the board, and the children of other church Sunday schools who had not contributed were invited to do likewise next Lent. The gross receipts of

THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY

for the year amounted to \$480,121.19, of which sum \$66,081.98 was the proceeds of legacies. It will be seen that, exclusive of the legacies, each communicant of the church contributed about 92 cents, little enough when looked at individually. Eight cents more apiece would make quite a difference in the receipts and would hurt nobody. Additional efforts will doubtless be made during the ensuing year, also the news that the Convention has endorsed the scheme of building a central mission house, for which site and requisite building the sum of \$200,000 will be needed.

THE BISHOP'S PASTORAL

was an exhaustive document, dealing with the subjects of public school education, and deprecates a purely secular system, and suggesting and recommending parish schools; going into the question of the reunion of Christendom; rebuking ritual exercises; and devoting a great part of its share to the capital and labor trouble in which it dealt impartially with each side, the obligation to bear and forbear, and the duty of each class to the other being chiefly insisted upon and in the strongest terms. As to politics and civil service reform it adopted and endorsed the line taken by Bishop Potter before President Harrison in St. Paul's church, this city, on the occasion of the Centennial anniversary. In my next I shall hope to give portions of this very noteworthy pastoral letter.

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.

WHY CALLED A CONSECRATED BUILDING?

SIR,—In the sermon, "Baptism of Fire," by Talmage I find the following:—"When I look toward the blackened ruins of the dear and consecrated spot." I would like to know why Mr. Talmage may call his church a "consecrated" building, while I have been checked by an Evangelical member of my congregation for speaking of an English Church Building as "consecrated"? I was told I must call it *dedicated*. In the case of the Church of England building a special service of consecration had been held. In the case of Talmage's building there may or may not have been such a service. A little further on in the same sermon Mr. Talmage says: "I am sure that majestic organ had a soul . . . and when the soul of that organ entered heaven, Handel, Hadyn, &c., &c., were at the gates to welcome it."

Our Evangelicals, I suppose, think such hyperbole quite proper in the pulpit, because it comes from that Evangelical Mr. Talmage. Yours, H. B.

A POSSIBLE REMEDY.

SIR,—That vulgarity of tone which a late editorial complains of in clerical readers educated in certain quarters, seems to me a matter for which college tutors are very little responsible, and which they can do very little to amend. It is brought from vulgar homes, and can be corrected only by intercourse with refined people—if ever got rid of at all. But this has set me a-thinking that there is a class of faults quite remediable, but against which no adequate safeguard is provided, I mean the pronunciation of proper names in the Bible. The accentuation of common English belongs to the ordinary work of education, and must be left there. Errors here are inexcusable and disgraceful; but many well educated men very variously pronounce the proper names of the Old Testament, creating a suspicion of ignorance in the minds of the

bearers, as all ways cannot be equally right. Readers innocent of Hebrew throw, English fashion, the accent as far back as possible, as in the familiar Senrâ cherib, while others may pedantically follow the Hebrew use in every word. This is unbefitting the dignity of Divine worship, and is a sort of slovenliness not in harmony with reverence; while, apparently, it must go on for ever, unless something be done. The remedy I propose is: Let the Universities at home, with the approbation of the Bishops, get some half dozen competent Hebraists to take this matter in hand, and let the printers be required to work the accent of every Proper Name as this company shall direct, in all the larger or Desk editions of the Bible. Nothing, it seems, could be more simpler or more feasible than this, and the result could not but be acceptable to the whole Church.

I have always admired the care of the Church of Rome in this matter. She has her full share of unlearned priests, who could not but make many false quantities in reading their Latin service-books; and though these mistakes could be observed but by a very small fraction of the congregation, yet it has been thought fitting to guard against them out of veneration to the adorable Object of worship; and so every word that could possibly be mistaken is properly accented throughout the whole Breviary and Missal. Surely we might take the same reverent care within the narrow limits of the Proper Names of the Bible. I don't know how long the custom of accenting the service books has prevailed, but I know that in an early edition of Gavant's Thesaurus, 1634, there are thirteen quarto pages of words liable to be mistaken by unlearned priests, which have their quantities marked. This carefulness may put our negligence to the blush, especially as we have more priests ignorant of Hebrew than the Roman Church has of Latin.

Yours, JOHN CARRY.

Port Perry, St. Luke's Day, 1889.

SKETCH OF LESSON.

21ST SUNDAY AFTER TRINITY. NOV. 10TH, 1889.

Before Pilate.

Passage to be read.—S. Luke xxiii. 1-25

What sentence in the Creed refers to this day's lesson?

Pontius Pilate was the sixth of the Roman Governors or Procurators, appointed by the Roman Emperors to govern the Province of Judea. He had been six years governor. Caesarea was the capital where he lived, but now at Jerusalem with many soldiers during Passover time, for fear of a rising among the Jews.

As we read in last lesson, the Jewish Sanhedrin, having held a meeting early in the morning, condemned Jesus to death; but a Roman judge must sign the order for execution. To Pilate's residence then Jesus is conveyed, bound.

I. *The Guiltless Falsely Accused.*—The chief priests send in their message, and Pilate comes out to them. He must have known what they were expecting him to do. He looks at Jesus. Never has he seen a prisoner more unlike a criminal. What accusation against this man? Priests vexed; Pilate would ask no questions, but sign the death warrant. See their cool reply, (S. John xviii. 30.) He too can be cool. (v. 31.) Then they are obliged to explain, but it won't do to call the crime *blasphemy*; Pilate would care nothing for that, so give their reasons, (S. Luke xxiii. 2.) the second totally false, the others false as they meant them. Pilate suspicious; asks Jesus, (S. Mark xv. 2.) determines to examine Him privately (S. John xviii. 33, 37.) He is satisfied by this answer that the charge against Jesus is quite empty. This Man, whatever his notions, is no criminal.

II. *The Guiltless Acquitted.*—Pilate comes out to them boldly, and gives his decision, (S. Luke xxiii. 4.) This failure makes the enemies of Jesus more bitter. But another too, says, He is innocent, (S. Matt. xxvii. 19.) Pilate now thinks he sees a way out of the difficulty; on hearing of Galilee, (v. 6.) he thinks he will shift the responsibility on Herod. How vexed the priests must be. See the silent, patient Sufferer. Herod tries to induce Him to work a miracle in his presence, but not one word does Jesus speak, (v. 9.) what result? (v. 15.) Formal acquittal. Five testimonies to His innocence. Judas, (S. Matt. xxvii. 3, 4.) Sanhedrin, (failure to convict), Pilate, Pilate's wife, Herod.

III. *The Guilty Preferred to the Guiltless.*—Pilate now calls together the priests, and rulers, and the

people. He will appeal to the humanity of the common people. He has found out that the priests are envious of Jesus, (S. Mark xv. 10.) clearly Jesus must be popular. Pilate makes a short speech, (S. Luke xxiii. 13.) and closes by a proposal which he hopes they will accept, (v. 16.) Here Pilate began to sacrifice justice. They are quick to see his weakness; they will make him comply, so reject his proposal. Pilate now tries another plan. It was his custom to release one prisoner at the Passover, whoever the people chose. To make sure that they will choose Jesus, he names with Him a robber and a murderer, (S. Matt. xxvii. 17; S. Mark xv. 7.) for whom of course they won't ask. We do not know what means the chief priests used among the people to persuade them, (S. Mark xv. 11); but they succeeded only too well, for when Pilate's question put—"Barabbas or Jesus?" (S. Matt. xxvii. 21), what was the cry? (S. Luke xxiii. 18.) "What shall I do then with Jesus?" (S. Matt. xxvii. 22.) "Let Him be crucified." It is the first time they have revealed their desire; and, unjust as this Roman Governor is, even he is shocked. Twice he asks them what crime Jesus has committed; then, the outcry growing, Pilate yields, (S. Matt. xxvii. 24.) The Jews accept the guilt, which is on them to this day. Observe how S. Peter contrasts Jesus and Barabbas, (Acts iii. 14, 15.) St. Augustine says, "Oh mad folly! To kill One who raised the dead, and to release a murderer who slew the living."

IV. *The Guiltless Unjustly Punished.*—A cruel custom among the Romans—criminal scourged before crucifixion. This, too, the Son of God suffered (S. John ix. 1). Not content with this the Roman soldiers mock Jesus (S. John xix. 2, 3), pretend to hail Him as a king.

Pilate looks at Jesus in amazement. Whence can come this patience, dignity, power? The sight moves Pilate's heart. He will try again to move the people to sympathy (vv. 4, 5). The same wild cry, however, meets His ears, "Crucify Him."

And this was our Saviour! He was the Guiltless One, proved so despite all the hatred of bitterest foes; and yet the guiltless one was punished. Why? That the guilty might go free (2 Cor. v. 21; Gal. iii. 13; 1 S. Pet. iii. 18.) "With His stripes we are healed" (Isaiah liii. 5; 1 S. Pet. ii. 24.)

SOME PEOPLE ALWAYS SAY WHAT THEY THINK.

Some people make a point of always saying exactly what they think. The principle on which they act is good, as far as it goes; only for its perfect and practical working, it absolutely needs its complement of charity in the widest sense of that much misunderstood word. These people say that if a thing is the truth, it should be spoken. That it is far franker and more truthful to say to your friend, "what a hideous bonnet you have on to day!" as a gratuitous remark, than to let the question of the bonnet which offends your artistic eye slide, and not allude to it at all. If asked for an opinion, these people seize upon what is necessarily disagreeable to say. For example, if their friend has been singing and they are asked for an opinion, as a matter of habit they remark: "Well, I think you are singing very flat just now," or "That is a very stupid song; the words are so silly." Both remarks may be true. Is it well to express them? However flat the voice may have been, and senseless as the words of the song, if you are hearing with the ears of kindness, your lips will find something polite to say; for after all, is not politeness "good-nature refined?" And if you do feel that you cannot, without needless variation of truth, say anything that will be pleasant for your friend to hear, better be silent. But we are of opinion that, to tact and kindness, something will always offer itself as a peg whereon to hang a pleasant remark. If you are teaching music it is your business to correct your pupil; if you are asked for a *bona fide* critical judgment, then you must cast all considerations to the winds, and, in the interests of art, say what you feel, so far as you know yourself competent to lay down the law of the matter.