

29th, 1886. At days and other celebrated, by the ring. At 11 a.m., excellent sermon by the Rev. W. R. Dixon, of Guelph, the Rev. W. R. addresses deliv- amilton, and the minister of St. rensong, followed Michael, of the Besides those clergymen of the Rev. T. Geoghegan, Rev. G. Forneret, of Stony Creek, in missions. Im- with pleasure n organ chamber organ will soon rly placed. Gas ch is now well some years ago, ences of life and rent.

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tor of St. John's ured from his and strength are

George's, there of the Ladies' ngland in Can- lev. T. R. Davis, ard, vice-presi- rence Robinson,

at matins, on Kane, priest of Church, Belfast,

taking as his 22nd chapter of te throne and the earth and found no place

small and great, e opened, and e book of life; e things which o their works."

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enced by the blime picture all behold that arth scoffed at y have no eye t to clutch at day is coming

when we shall look on the great white throne. With what eyes shall we look on it—as sinners redeemed, or as those who have no hope, but only righteous anger and indignation? Even now, He Who is to be the Judge of man, is a King who rules the universe, Lord of lords, and King of kings; but in His dealings with men He displays Himself as a gracious, merciful God. So graciously does He deal that men dare to defy Him and to go counter to His will. In that great day He will reveal Himself in all His majesty, and even those who have defied Him will fall prostrate before Him. The throne is called white. There are spots on the sun, but there will be none there, it is the throne of immaculate justice. Besides it will bring into light all the deeds of darkness. Every thought, every deed of man, will be reflected from that throne. In vain will be all our endeavours; that throne will bring every thought in our innermost soul, every word, every secret to light. The throne; great multitudes will be tried before it. How insignificant to that is all the earth! Who sits on that throne? He of Whom the Psalmist speaks, Who is exalted as a Prince and as a Saviour. We know we can approach Him now in our prayers, asking peace and salvation, and relying on His promise that he who comes to Me I will in no ways cast out. What a glorious promise is this for the believer who loves Christ. He can say "This is my Lord for Whom I have waited, my God in whom I rejoice." I believe in the resurrection of the dead, whether in graves on the desert plain, or buried in the depths of the ocean; in the rural village or beneath the sculptured marble, all shall hear the trumpet, none will be so small as to be passed by, none so great as to be missed. Of those from whom the charges are blotted out, He will say, "These are mine, I have redeemed them with My blood. Roll back ye pearly gates, and let in the redeemed." So let some go to heaven and some are doomed to hell. He was, he said, speaking solemn words to them, as a man who might never see them again till the Judgment, but we have a fellowship with Christ. He might never look on them again till before the great white throne, and he said to them that nothing was so important as the salvation offered to them. This is the all important question. How thoughtless and irreverent some now are, but in that great gathering there will not be an irreverent eye or a sluggish soul. Oh, to be ready for that great day! who would not throw all earth's joys away for that!

ST. MARY'S.—Thanksgiving services were held in St. James' Church, in this town, on Friday last, the 24th ult., and following Sunday. The visiting clergymen assisting the rector, Rev. J. T. Wright, were the Rev. J. Edmonds, Seaforth; Rev. T. W. Magahy, Lucan; and the Rev. E. Saunders, Ingersoll, who delivered very appropriate sermons and addresses. The ladies worked energetically in decorating the sacred edifice with the fruits of the earth, and received much commendation for the beautiful and chaste designs used for the occasion. Large congregations attended the services, and joined heartily in them.

FOREIGN.

The ancient parish church Ormskirk and the church of St. Paul, Liverpool, have been made free and open during the last fortnight.

At Quarry Bank Church, Staffordshire, sixty persons were baptized during the service. Their ages varied from six weeks to forty years.

The Lord Bishop of Derry and Raphoe held his triennial visitation to the clergy of part of the diocese in the Church of St. Augustine, Derry, on August 17th.

The Rev. F. A. J. Hervey, rector of Sandringham, and Domestic Chaplain to the Prince and Princess of Wales, is to be appointed Chaplain in Ordinary to the Queen, to fill the vacancy caused by the death of Canon Terver.

A movement has been made toward the publication of some memorial of the late Archbishop Trench. His son, the Rev. Francis C. Trench, Broomfield Ashford, County Wicklow, is anxious to be intrusted with letters from his father for this purpose.

Mr. J. E. Lewis, late organist and choirmaster of St. Augustine's, Pendlebury, and deputy organist at Manchester Cathedral, has been appointed organist and choirmaster of the English church at St. Petersburg.

The old colors of the Thirty-eighth Regiment, now known as the First Battalion South Staffordshire Regiment, have been deposited in Lichfield Cathedral

and placed over the memorial window erected to the officers and men who have fallen in the various engagements in which the regiment has taken part.

The Church of St. Benedict, (Glastonbury Abbey), which bears the cipher of Richard Beere, the last abbot but one, by whom it was rebuilt, was reopened recently by the Bishop of Bath and Wells. It has been restored and enlarged at a cost of more than \$10,000, under the supervision of Mr. Sedden, diocesan architect.

Bishop Holly reports steady progress in the Island of Hayti. He has lately visited the Anglican stations in the mountain district of Leogane, where he consecrated a church at Buteau and a chapel at Petit Harpon. In the former he confirmed seventeen persons, and in the latter twenty-five. He says:—"We have now three consecrated edifices in that district, and the erection of a fourth is contemplated."

The Council of the Diocese of Aberdeen and Orkney met on August 25th, and was presided over by the Bishop. On the following day the Diocesan Synod met. The Bishop in the course of his charge read a deeply interesting letter from Nicodemus, Patriarch of Jerusalem and all Palestine, in answer to one the Bishop had sent to his Blessedness, accompanied by a copy of the Scottish liturgy.

The late Primus of the Church in Scotland, Bishop Eden, within a week of completing his eighty-second year, ended a life of devotion to the humble yet ancient church of which he had been a Bishop for thirty-five years, and over whose destinies he had presided for twenty-four. He began his episcopate with an income of £150 a year, a cottage for his cathedral, and no house to live in. He bequeathes to his successor an income four times as great as he received at first, a cathedral which is the admiration of all tourists to Inverness, and a residence which his grateful flock presented to him.

Six counties in the Diocese of Virginia and thirteen in that of West Virginia have been visited by Mr. Lambdin, the colporteur, in the course of the seven years during which he has been engaged in this duty. He has called upon 25,840 families, of whom 4,115 had no Bible; 18,560 Bibles and Testaments have been distributed in the course of 25,000 miles travelled. The cost of the books was \$5,243, the value of 3,740 of them being \$1,000. A nominal charge has been made where the people could afford it, and the sum of \$4,280 has been received in this way.

The parish church at Cripplegate was re-opened on Sunday, September 5th, after being closed for reparation and cleaning. The church is noteworthy because of its historical associations. It is the burial place of Milton, to whom there is a fine canopied monument at the west end; of John Speed, the painstaking chronicler, whose memorial is close by that of the author of "Paradise Lost;" of Martin Frobisher, the Arctic discoverer and gallant seaman at the time of the Spanish Armada; and it was here that Cromwell was married to Harriet Bourchier on August 29, 1620. Foxe, the martyrologist, was also buried in the church. A large portion of the former building was destroyed by fire in 1545.

Lord Derby has directed the reservation of three plots of land in Bootle as the sites of new churches, on representation being made that churches are urgently required in order to afford means of worship to the rapidly increasing population of the borough. It may be of interest to state that it is no new thing on Lord Derby's estate that provision should be made for churches in the midst of a growing population by the setting apart of a free site. On such have been built St. James-the-Less, Stanley road; St. Lawrence, St. Athanasius and St. Paul's, Kirkdale; St. Mary's, Christ Church and St. John's Church, Bootle. Besides these churches there are numerous chapels, most of which have had the support in one form or another of the land on which they have been built.

A Baptist in *The Forum* says;—"The line that separates Methodists from Episcopalians is a simple air line, a difference in the atmosphere; the line that separates Episcopalians from many other Christians is a line of Prayer Books; but the line of fellowship that divides Baptists from all other denominations is a canal. Is it not time to put a few convenient bridges over it?"

At the Methodist Conference, held quite recently in London, it was officially announced—that Churchmen have known—that Methodism was decreasing. *The Methodist Times* confesses further that:

"True Methodists—that is to say, Methodists animated by the spirit of John Wesley—are humiliated and distressed beyond measure when they see the magnificent way in which the Church of England is adapting herself to the new era, and developing herself to her great work, while they are doomed to comparative inactivity."

The spirit of John Wesley must rejoice exceedingly at seeing those named after him becoming what he was—a staunch Churchman.

Notes on the Bible Lessons

FOR SUNDAY SCHOOL TEACHERS, ON THE INSTITUTE LEAFLETS.

Published under authority of the Sunday School Committee of the Toronto Diocese.

Compiled from Rev. J. Watson's "Lessons on the Miracles and Parables of our Lord" and other writers.

OCTOBER 17th 1886.

VOL. V. 17th Sunday after Trinity. No. 47

BIBLE LESSON.

"Profession and Practice."—St. Matt. xxi. 28, 32.

If we look at St. Mark xi. 15, 18, we shall see the action of our Lord which preceded and brought out the parable before us. The Holy Week had begun. Jesus had been moved to indignation with the manner in which the temple was desecrated. He found it a "den of thieves," and had cleansed it. The next day a deputation of priests and elders came to Him as He went into the temple, and with a view to entrapping Him by His words, asked Him "by what authority He did these things." Jesus knew what was passing in their minds, and replies with another question, verse 25 of lesson. The true answer to this question of our Lord, would give them their true answer, for if they believed that St. John the Baptist was sent from heaven, they must believe that He was sent too, for John bore record that He was the "Son of God," St. John i. 34. They dare not answer His question, verse 27, so he refuses to answer theirs, and rebukes them, and makes them condemn themselves. Then He utters this short parable.

1. *The Two Sons.* As we saw in a former lesson, a vineyard required a great deal of constant attention. We see a father calling his two sons to him one morning. Listen to his words to each, "Son, go work to-day in my vineyard." We should expect cheerful obedience. Happy is that home where it exists. One son rudely refuses pointblank, but in a few minutes his conscience tells him he has done wrong, he is sorry for what he said, and at once makes amends as far as he can by setting to work. The other son is outwardly, at all events, respectful, he promises obedience, "I go sir." But saying is not doing with him, for "he went not." Jesus then turns to his hearers with the direct question in verse 31, which left them no option but to reply, "the first." Let us see what two sets of people are here described.

2. *Two Classes among the Jews.* The father represents God. He had called the Jewish nation to be His peculiar people. He had the fullest right to their obedience. He had spoken plainly to them, first by Moses, then by the prophets, next by John the Baptist, calling them to work in His vineyard. And now the same call by Jesus Himself. How were the calls answered? The first of the two sons represented the openly wicked among the Jews, who were looked upon as outcasts, making not even an outward show of religion, and yet many of whom repented under the preaching of John, and became believers in Christ; had said, "I will not," but afterwards went into the vineyard. The other son represented those who made a great show of obedience, who had a "form of godliness," who said Lord, Lord, but did not obey Him, see St. Matt. vii. 21; Titus i. 16; James i. 22; the priests and scribes and Pharisees, who proved the greatest enemies of Christ, who boasted of being God's own people, and yet rejected His Son. Now see what the parable teaches us.

3. *Two Classes among Christians.* The first represents those who, baptized into Christ's family, are undutiful sons, throw off all restraint, refuse to obey God's law, like the prodigal, go into "a far country," wonder and stray from the right path, stop their ears to their Father's commands, and yet he does not give them up as hopeless. He still invites them, Isaiah i. 18; Isaiah lv. 7. There is a way pointed out by which they may obtain forgiveness and return to their Father's house, see 1 John ii. 1, 2. There is pardon for the contrite sinner. How the angels rejoice when he "arises and goes to his Father." The other is represented by those whose religion is but a cloak, whose character is well described in Isaiah xxix. 13, quoted by our Lord in St. Matt. xv. 7, 8. Such make a profession of religion, perhaps, are pretty regular in