

think, will be sufficient to be good and practical.

armly received by the Rev. Mr. Darham, Gloucester.

has seen the Englishman to me, writes of such a pamphlet, with full plans and the matter, for as to know where to place they stand so

I have no pecuniary of this scheme.

receive the necessary, ROBT. W. RAYSON.

GION.

desire to recommend called "Fancy Fair," by the Rev. Mr. Darham, Gloucester, and Co., Paternoster-Depository, Toronto, faithfully with his inasmuch, therefore, here called Fancy

to the Religion of the in the heir of

to write somewhat "A certain object

s in need of support, unity of nominally

for the love of God; appeal is made to the

the love of pleasure. Therefore, this

in people are lovers of God." The author

having occurred at a his exact words.) A

a fascinating waitress d the price to be six-

lips and sipped the lo more than stare at

edy behaviour! but xpendce. She remark-

nce before she sipped With an "Oh! ah!

e ten shillings and six ou kindly bring me a

roy fair having in the l on behalf of Foreign

the balance of the een intended for the

he Gospel in Foreign f that venerable body

passed the following Committee regret to

time, of the Fancy -, and trust that in

have recourse to such oney for the Society.

l-intentioned but m-organized this effort,

at they cannot under ie Propagation of the

esus Christ any funds ook may be widely

CHURCHMAN.

REFERENCE.

f the English Bishops y to read the Letter

a Conference in their that all the members

some way, secure its de everywhere should

such an assembly, uninteresting to your

Episcopal judgments of Liverpool alone,

l the Conference; and it for what it has left

that the Encyclical ognition to the non-

day. . . . I think

to this subject: "A great objection has been urged that we made no protest against prosecution for ritual or doctrine. Well, it may be so that we did not. You must remember we were not a body of English Bishops met together, but were a body of Bishops from the whole Anglican Communion throughout the world, and these are really local questions concerning ourselves and England alone." The Bishop goes on to say that had the subject been taken up, he is of opinion that the Bishops would have said with practical unanimity "that it was much to be deprecated that hostility should be excited by excesses concerning which the rubrics are doubtful, and which the courts had pronounced as unrubrical; and, on the other hand, the most certain way to increase ritual excess, and to cause disruption amongst Christians, is to prosecute those who, if unwisely, have still conscientiously, provoked persecution."

3. The Bishop of Southwell, observing that it was but a conference, and had no legislative power, asks, "Is it then useless? The Bishops who attended do not think so. The representatives of churches over the world learn to understand and be as courteous with Church thought everywhere, and so are guarded against drifting into separate lines of demarcation which might destroy communion. This and the personal knowledge of one another, which is of such consequence for any material transactions, has certainly seemed a most adequate result in the judgment of the American and Colonial Bishops." The whole comment is admirable. He observes: "It is wonderful to me how many questions were dealt with, and with how much accord."

4. The Bishop of Exeter, the Evangelical Dr. Bickersteth, said in reference to Home Reunion, "I am most thankful that the historic Episcopate, with all it involves, was retained among the conditions of intercommunion. It is part of the Church's heritage. We are only trustees of the sacred deposit intrusted to our keeping. We could not surrender it without breach of trust." He then re-affirms what he had before said at a meeting of the Evangelical Alliance in Plymouth: "It is, I think, self-evident that we cannot unite indistinctly Church worship and Church work. It has been essayed in some mission fields abroad to labour on what are called undenominational lines, but with very indifferent success." "I cannot understand the position of those Churchmen who long for reunion with their Nonconformist brethren, but look with cold indifference on those orthodox Episcopal Churches to whom we are bound so closely by a thousand ties of historical kinship and holy memories, reaching from our own age to that of the Apostles. I unfeignedly rejoice that both in the report and in the Encyclical Letter a broad distinction is drawn between those orthodox Churches and the fallen Church of Rome." This is all spoken like a loyal Churchman, and I earnestly wish your Toronto "Evangelical" contemporary could learn to speak similarly; for most assuredly Prof. Sheaton's Paper on the Conference is neither conceived nor expressed in Bishop Bickersteth's vein, and most sincerely do I lament it. Thinking that enough has been furnished for useful reflection, I remain, yours,

Port Perry,

JOHN CARRY.

Nov. 22nd, 1888.

## SKETCH OF LESSON.

2ND SUNDAY IN ADVENT. DECEMBER 9TH, 1888.

Prophecies of the coming Saviour.

Passage to be read.—Isaiah liii.

Last Sunday we entered upon the season of Advent, and our thoughts were directed more particularly to the fact that just before the Advent of Him who was "the Word," there was a very general expectation of the coming of some great one.

To-day we are to trace out briefly some of the promises of the coming of that Saviour which were given to mankind from the time of our first parents all down through the ages. And where shall we look for them? Repeat Collect for to-day.

The Old Testament was God's message to man, educating him, as it were, up to the idea of a King and Saviour who, sinless Himself, was to conquer Satan, and to take away the sin of the world.

I. *The Promise in Eden.*—How did Adam and Eve feel after their sin? Their actions showed how miserable they were; but God, in his infinite love and pity, told them of a Saviour (Gen. iii. 15), who should fight against their cruel enemy, and who should not be conquered as they had been. It must be some one who would be stronger than they (1 John iii. 8; Rev. xii. 9, 11.)

II. *The Promise to the Patriarchs.*—For a long time it seemed as if man had utterly forgotten God. Each generation grew worse and worse. (See how described in Gen. vi. 12; Ps. xiv. 2, 3.) Even the Deluge only stopped it for a while. But God had not forgotten His promise. He chose Abraham, separated him from his family, gave him a promise of a blessing (Gen.

xii. 3.) But would not Abraham think it impossible that any of his children, who would be sinful like himself, could be a blessing to the whole world? Yes! it might be hard to believe; yet we are told "he believed God," (Gen. xv. 6; S. John viii. 56.)

Who is a blessing to all who come to Him? (See Acts iii. 25, 26; Eph. i. 3.)

How was Jesus one of Abraham's family? (See Gal. iii. 29; Heb. ii. 16.)

III. *The Later Prophecies.*—By and by God told more about the coming Saviour. We have only time to look at one or two of His messages to-day. Two great things predicted.

(a) *The glory of the coming Saviour.* What had Moses seen to the Israelites in the wilderness? A leader and a prophet! So what sort of a person did God promise them? (See Dent. xviii. 18; Acts iii. 22.) Then when Israel had a king (David) how did God describe the coming one? As a king. (See Ps. ii. 6; xlv. 11, &c., &c.) Who is this king? (See Rev. i. 5; xix. 16; S. Matt. xxi. 5; Heb. i. 8.)

(b) *The Humiliation of the coming Saviour.* Without referring to many other passages, the teacher can point out the wonderful exactness with which it is described in the chapter read by the scholars to-day, and yet written 700 years before Christ's coming. Let us think how, by all these Old Testament saints, the promises were, at best, but dimly understood; and how to us He is not the coming Saviour, but the Saviour Who has come. Are we belonging to Him, as the Conqueror of Satan, to succor us; as the Seed of Abraham, to make us blessed; as the King, to rule in our hearts; as the risen Saviour, Who has gone to prepare a place for us?

## LOOK FOR THE BRIGHT SIDE.

Times of despondency come to us all, but let us look for our mercies. Last summer a lady was sailing up one of the fiords of Norway. The sea sparkled in the sunlight, the green mountains came down to the sea, and the Land of the Midnight Sun was in the full glory of its midsummer radiance.

"It is a beautiful country," said the lady turning to the captain, who stood by her side; "it is beautiful now, but what do you do in the winter? The long, dark winter days must be very gloomy."

"Gloomy?" answered the cheerful sailor, "oh, no, the winters are fine. Why, in the winter we have the Aurora Borealis."

Said the lady, "I stood rebuked. Ever since, when I have found myself anticipating trouble, I think of the Norwegian captian, and drop my gloomy forebodings and look for something bright."

—Golden Rule.

CONSUMPTION CURED.—An old physician, retired from practice, having had placed in his hands by an East India missionary the formula of a simple vegetable remedy for the speedy and permanent cure of Consumption, Bronchitis, Catarrh, Asthma and all throat and Lung Affections, also a positive and radical cure for Nervous Debility and all Nervous Complaints, after having tested its wonderful curative powers in thousands of cases, has felt it his duty to make it known to his suffering fellows. Actuated by this motive and a desire to relieve human suffering, I will send free of charge, to all who desire it, this recipe, in German, French or English, with full directions for preparing and using. Sent by mail by addressing with stamp, naming this paper. W. A. Noyes, 149 Power's Block, Rochester, N. Y.

## A WORTHY EXEMPLAR.

Lokman, surnamed the Wise, lived in very early times, probably in the days of King David and Solomon, and his name is still famous in the East as the inventor of many fables, and various stories are told of his wisdom. It was said that he was a native of Ethiopia, and either a tailor, a carpenter, or a shepherd; and afterwards he was a slave in various countries, and was at last among the Israelites. One day, as he was seated in the midst of a company who were all listening to him with great respect and attention, a Jew of high rank, looking earnestly at him, asked him whether he was not the same man whom he had seen keeping the sheep of one of his neighbours. Lokman said he was. "And how," said the other, "did you, a poor slave, come to be so famous as a wise man?" "By exactly observing these rules," replied Lokman: "Always speak the truth without disguise, strictly

keep your promises, and do not meddle with what does not concern you." Another time, he said that he had learned his wisdom from the blind, who will believe nothing but what they hold in their hands; meaning that he always examined things, and took great pains to find out the truth. Being once sent with some other slaves, to fetch fruit, his companions ate a great deal of it, and then said it was he who had eaten it; on which he drank warm water to make himself sick, and thus proved that he had no fruit in his stomach; and the other slaves, being obliged to do the same, were found out. Another story of him is, that his master having given him a kind of melon, called the coloquintida, which is one of the bitterest things in the world, Lokman immediately ate it all up without making faces, or showing the least dislike. His master, quite surprised, said, "How was it possible for you to swallow so nauseous a fruit?" Lokman replied, "I have received so many sweats from you, that it is not wonderful that I should have swallowed the only bitter fruit you ever gave me." His master was so much struck by this generous and grateful answer, that he immediately rewarded him by giving him his liberty. At this day, "to teach Lokman" is a common saying in the East, to express a thing impossible. It is said, too, that he was as good as he was wise; and, indeed, it is the chief part of wisdom to be good. He was particularly remarkable for his love to God, and his reverence of His holy name. He is reported to have lived to a good old age; and many centuries after, a tomb in the little town of Ramlah, not far from Jerusalem, was pointed out as Lokman's.—*Aikin.*

SCOTT'S EMULSION OF COD LIVER OIL AND HYPOPHOSPHITES is very palatable and much better than the plain oil. Dr. W. H. Cameron, of Halifax, N.S., says: "I have prescribed Scott's Emulsion of Cod Liver Oil with Hypophosphites for the past two years, and found it more agreeable to the stomach, and have better results from its use, than any other preparation of the kind I have ever tried. Put up in 50c. and \$1 size."

## SELF-DENIAL.

The principle, "If meat make my brother to offend," etc., is no less important now than in the apostolic age. But let us never forget that all genuine self-denial for the sake of others must have its root in righteousness—in the supreme law of love. When this is the case, the Christian will be able to determine readily what is demanded of him, and what is not, for his brother's sake. Genuine self-denial is not bondage—rather it is blessed freedom.

## A LADY'S CHANCE OF MARRYING.

Every woman has a chance of "catching a husband," but it is conceded that young ladies between twenty and twenty five years of age are more likely to draw the matrimonial prize. However it is not an unusual thing to hear of the marriage of a lady who has passed the three quarter century mark. Yet, how can a woman, weak, dispirited, enervated and tormented by diseases common to her sex, hope to become a happy wife and mother. Of course she cannot; yet by the magic aid of Dr. Pierce's Favorite Prescription, all these obstacles are swept away. As a powerful, invigorating tonic, Dr. Pierce's Favorite Prescription imparts strength to the whole system, and to the womb and its appendages, in particular. For overworked "worn-out," "run-down," debilitated teachers, milliners, dressmakers, seamstresses, "shop-girls," housekeepers, nursing mothers, and feeble women generally, it is the greatest earthly boon, being unequaled as an appetizing cordial and restorative tonic.

## MY HAPPIEST HOUR.

A Christian soldier thus tells his experience in the happiest hour of his life:

It was when I lost my arm at the battle of the Seven Pines, on the Peninsula. We made a charge about the middle of the afternoon. The firing was very heavy, and I fell, severely wounded. I was shot through the groin, and received a flesh wound beside this in my arm.

On coming to myself the firing was receding,