

David's Church, repairs, was re-
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Total, \$12.85.
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St. Ambrose
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May God be
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Muskoka.

bishop paid his
h and 81st of

October. On Sunday morning he held service here and a confirmation, when two candidates were confirmed. In the afternoon he went on to Port Sandfield in Mr. Lowe's steamer, the Lady of the Lake, and preached there. In the evening he preached again in the church of St. James, here.

On Monday his lordship went down to the church of the Holy Cross, on Lake Muskoka, where he preached and administered the Holy Communion. In the evening, his lordship held a vestry meeting, and left for Rosseau.

The missionary at Port Carling begs to acknowledge the receipt of a box of clothing from the O. W. M. A. of Toronto, through the president, Mrs. O'Reilly. The contents were most acceptable, to aid a poor family who had lost all that they possessed.

Mission of Huntsville.—This mission was favoured with a special visit from the Bishop of the diocese on the 2nd inst. for the purpose of church and cemetery consecration. The bishop, attended by the Rev. T. Llwyd, incumbent of the mission, on Thursday, Nov. 8th, at 10.30 a.m., consecrated the church of St. Michael and All Angels, Allensville. Matins was then said, the bishop preaching an effective and appropriate sermon on "Worship," and celebrating the Holy Communion.

On Friday, the 4th, at 10.30 a.m., Ravenscliffe was visited. The churchyard was first consecrated for the burial of the Christian dead, and then the Church was duly set apart in solemn manner to the performance of the several offices of religious worship, by the name of St. John the Baptist. Morning prayer followed, with the celebration of the Holy Communion, the bishop addressing the congregation upon the subject of the Church and its sacred uses. The bishop and clergyman, with several members of the congregation were afterwards hospitably entertained to dinner by Mrs. Tippen.

At 3 p.m. on the return journey to Huntsville, the cemetery of five acres, pertaining to the congregation of All Saints, Huntsville, was consecrated. The day had turned out to be bitterly cold, but a goodly gathering of the membership from Huntsville was awaiting us. The solemn service of the consecration of the cemetery was said by the bishop and people alternately, and the burial lesson read by the missionary, while the circuit of the whole ground was made inside the fence. The bishop then spoke a few suitable and impressive words and closed with the benediction.

On Sunday morning and evening the bishop preached powerful sermons to large congregations in Huntsville. Subjects, morning, The uplifted Christ, St. John xii., 32. Evening, The use and misuse of the tongue, St. James i., 27.

In the afternoon an address on training was given to teachers in the Sunday School.

The bishop left by midnight train for Toronto, thus ending a visit of unusual profit and interest.

MANITOWANING.—Mrs. T. S. Cole begs to acknowledge with sincere thanks, a valuable box from the O. W. M. A., through their kind and indefatigable secretary, Mrs. O'Reilly.

PORT SYDNEY.—The congregation of Christ Church desire to thank Miss Girdlestone for the gift of a linoleum for the aisle of the Church.

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.

LORD SELBORNE ON DISISTABLISHMENT.

SIR,—One whose judgment is much respected in the diocese of Toronto, observed to me some time ago that it would prove very useful to present in your columns, in a series of letters, the substance of the Earl of Selborne's "Defence of the Church against Disestablishment," urging me at the same time to take the work in hand. With your permission I shall do my best to be useful in this way, though other occupations make the labour, to me, an irksome one.

It is not English churchmen alone who deprecate disestablishment, though they must specially do so, inasmuch as the intended accompanying disendowment would cripple the Church's powers of usefulness at home and abroad; and we are, therefore, bound to expose as far as we can the sophistries intended to work to her disadvantage. In "Disestablishment," a shilling volume, is found the Liberation Society's

Plan of Campaign. Of this book the *Christian Quarterly Review* says, "It would be difficult to imagine any book in which in so short a space, are compassed more misstatements of facts, and in which more mischievous fallacies are embodied to the prejudice of the Church than this book of the Liberation Society." It is to correct and expose and confute this book that Lord Selborne has written. A learned lawyer, a late Lord Chancellor, an eminent parliamentarian of the Liberal party, and of stainless character, one could not but expect much from his defence, and no one will be disappointed. He begins with an introductory letter to Mr. Gladstone, an old friend of his private and public life, with special reference to Mr. Gladstone's latest utterances on the subject, his Midlothian address of 1885, in which he says ominously and apologetically that "a current, almost throughout the civilized world, slowly sets in this direction," i. e., the severance of Church and State. This turns out on examination to be mere rhetoric. In the United States and the British colonies, for example, there could be no severance of what never really existed, with the exception of Lower Canada; for the discontinuance of certain annual grants by colonial governments can with no reason be called a severance of Church and State. The "current" is not here. Nor is it to be found in the settlements of the Spanish and Portuguese in Southern and Central America, with the exception of Mexico. In Brazil, the Argentine Confederation, Peru, Chili, Paraguay, Uruguay, and Venezuela, the Roman Catholic religion is established, and its clergy are maintained either by endowments or by salaries from the State. In some of the European nations indeed there is a current—one that sets strongly against Christian belief, and another that is described by the word anti-clerical. But this fact will hardly be urged as an argument for disestablishment. Anything done to impoverish any Church in those states is the result of these two currents, combined with the rapacity of necessitous States and rulers; and not of any such motives as the Liberationists profess. Let Christian men remember what that distinguished man, Dr. Dollinger, said of the proposed disestablishment in England, from a European point of view:—"It would be a blow to Christianity, not only in England but throughout Europe." * * * The broadest and most serious aspect of such a catastrophe would be that of a blow to the cause of religion throughout Christendom. If such a measure were adopted by a country with a history like that of England, there could be no mistake as to its significance. It would be well understood, alike by the friends and the foes of Christianity,—in Germany, in France, throughout the civilised world.

The only European nation where there is any current, is France. But in spite of the Revolution and subsequent disorders, a Ministry of Public Worship is still a regular department of the government, and all the Roman Catholic clergy, 45,000 in number, are direct stipendiaries of the State. In 1884 other religious bodies, chiefly Protestant, received about £84,000 as State stipendiaries. An eminent political writer, M. de Lavergne, speaking of the abolition of tithes, says:—"The rent paid for land has been increased generally by the amount of the tithe: and the cultivators, with the exception of those who farm their own land, have gained nothing." Attempts to sever Church and State in Switzerland were defeated in 1883 by 132 votes out of 150 members of the Council. Of Russia and Austria-Hungary it is superfluous to speak. In Spain, Portugal, and Italy, the Roman Catholic religion is declared by fundamental laws to be the established religion of the State, sustained by either endowments or State funds. In Prussia the higher R. C. clergy are paid by the State: the parochial clergy have endowments; and the annual Budget provides for the R. C. clergy and Evangelical alike. In Belgium, Holland, Denmark, Sweden, and Greece, grants of money for the purposes of Public Worship, and for the payment of the clergy are a regular charge in the annual Budgets; and in all those countries the Church has definite relations with the State; and there seems no disposition on the part of either government or people to put an end to this state of things. The only exceptions to be made are the extreme Vaticanists on one side, and the extreme anti-religious Revolutionists on the other, neither or both being thought very formidable. And this state of things is no antiquated relic of the past, but almost everywhere the product and outcome of the most active movements of our own century—in some countries a very recent product indeed.

This is what ingenious rhetoric amounts to when analysed. So much for the Introduction. Yours, JOHN CARRY.

Port Perry, Oct. 4th, 1887

FOR THE BABIES.—It is not necessary to buy corn cures. Men and women should remember that Putnam's Painless Corn Extractor is the only safe, sure, and painless corn remover extant. It does its work quickly and with certainty. See that the signature, N. C. Polson & Co. appears on each bottle. Beware of poisonous imitations.

CHURCHWOMANS' JUBILEE OFFERING TO THE WIDOWS' AND ORPHANS' FUND OF ALGOMA.

SIR,—In asking you once more to permit us through your columns to make our grateful acknowledgment of the large sums sent into our treasury for the above, I would also venture to offer you our sincere thanks for the most valuable assistance you have rendered our good work from its inception until now, when it is successfully drawing near to its close. But for the help of the press—ever a willing agent for good, how could we, a few poor women, have won for our Jubilee offering the far and wide hearing without which it could never have met with such a hearty and generous response. May I beg you to tell your readers that until the end of this month, (for we have to plead for an extension of time beyond the 1st of Nov. as prearranged), an opportunity will still be afforded them of sending in their gifts, and I would entreat every Church woman in the Dominion to take some share, however small, in making our joint offerings worthy of Her in whose gracious name they are offered, and of the large hearted sympathy which the givers feel for those who work so ungrudgingly and with so much zeal and self sacrifice in a diocese less favored than their own. Permit me also to thank those of the clergy of our diocese of Huron who have so courteously acknowledged my little card of reminder in which I asked them to be, so good as to let me know the result, whatever it might be of their appeal to their parishioners. Even if they have to respond by an undiluted and unmistakable no, I would rather have that than no answer at all—for Heaven has bestowed upon me a nature so hopeful that until they tell me so, I shall never believe that there is a single parish in our diocese which cannot spare something over and above its own annually recurring claims, for a cause so deserving of our help, and in a year of such exceptional interest to us all.

The sums from time to time acknowledged by you, some very large and some smaller, only because they come from a smaller community, in all amounting so far, to over \$2,000, prove how hearty and wide spread is the sympathy felt in the three dioceses which that sum represents—Ontario, Quebec, and Huron, and with what an overwhelming majority will the willing "ayes" score over the bashful and reluctant "nays." Believe me, Yours, with much gratitude and respect,

H. A. BOOMER,
Treasurer C. J. O. for Huron diocese,
London, Ont.

SKETCH OF LESSON.

24TH SUNDAY AFTER TRINITY. Nov. 20th, 1887.

A View from Pisgah.

Passage to be read.—Deut. xxxiv.

In our last lesson we heard of the farewell words of Moses. Before he left Israel he wrote a song for them to remember, and then gave them a blessing (chap. xxxiii). Now his time is come. He must leave them, as Aaron had done before. Once more he asked that he might enter the Promised Land; but it could not be. Yet, as Aaron was honoured in his death, so was Moses, and God gave him more than he lost. The loss was not his only; the people lost their leader. And this God made up to them too. To-day we are to talk about things seen and unseen. First notice

I. *Things before the People.*—1. The things the people saw. They take leave of their Leader, as they had before taken leave of their High Priest. With tearful eyes they watch him, as he goes up the hill overlooking their encampment. Aaron was not alone (Numb. xx. 25, &c.), but Moses seems to be. No human hand to help him; no human voice to cheer. Why is he thus left alone? Because he did not need them. Yet how solitary must that ascending figure have appeared, as at length it passed beyond their sight on the mountain top. You remember how once he had come down from Mount Sinai, with his face shining. That glory, which they then saw, at length passed away, and now he is gone: they watch him as far as sight can reach, and there is no more. Thirty days they mourn for him as for Aaron. But they are not without a Leader. Joshua is with them; he has taken Moses' place, and is to bring them into the land.

But now mark
2. The things the people did not see. Moses was not alone when he went up, for what does God say afterwards to Joshua? "As I was with Moses, so I will be with thee." Moses was not left alone; God spoke to him face to face. The God of truth and love was with him, but He was not seen. Their eyes turned to Joshua, the servant and friend of Moses, and the one who had led Israel to victory (Ex. xvii. 9, &c.) And the Spirit of God came upon him at the laying on of Moses' hands, but it was not seen.

We must now note
II. *The Things before Moses.*—1. Passing things. When he reached the top of Pisgah there was a glori-