THE CHUICHS OFFICER

orsent oldress to the Bultumore terminal turbing spoke us

In a recent chires is the Bultumore Calumera Lardinal tutbons spake as Rabinas of Ta Urin pol Office of the thorn. The whole history of Jesus Christian in the by the polymera of the thorn. The whole history of Jesus Christian in the thorn of the method of the fill and macrics of folion and Asson as He cuters on His public career He goes about doing good to all mee. He gives sight to the blind, and horring to the deef, and tigor to the purifixed lines it in applies to the public career He goes about doing good to all mee. He gives sight to the blind, and horring to the deef, and tigor to the purifixed lines it in applies to also purifixed lines it in applies to also purifixed lines the agilies of comfort to the blicking hearts and rules the dead to comfort to the blicking hearts and rules the dead to the purificity of the soul from the blinds of sin. The very name of design middlester this important truth. Thou shut will His name Josus," says the large, for He said save His people from their sins."

"For if Jesus had contented Husself with healing the maladies of our body without and Redeemer, indeed, to be enifed our Physician, but would not ment the more endearing title of Raviour and Redeemer But 58 sin was

. WHE GREATEST EVIL OF MAN.

arise and series are selected as a series of the world chiefly as the great absolver from six, and as Jesus came to remove from us our greatest evils. He came into the world chiefly as the great absolver from six, "Magdaten seems to have a conconsciousness of this. She casts hereful at this foet, which she washes with her tears and wipes with her tears and wipes with her tears and wipes with her tear, while Jesus penounces over for the saving words of absolution. Those very demons recognized Jesus as the encisty of sin, for they dreaded this approach, knowing, as they did, that he would drive them out of the boiles of men. "And, Indeed, our Lord makes the healing of the body secondary to the bening of the body secondary to the bening of the body secondary to the bening of the soul And when the delivers the body from its distempers lissoluted in the soul's physician. For matence, the says to the paised man. Tay sins are forgiven. The seribes are at once offended at our Saviour for presuming to forgive sins. He replies, in substance; 'Il you do not believe My words believe My acts.' And He at once heals the man of the discuss that had boen languishing for thirty-cight years, He whispered to thin this gentle admontation; 'Sin a much as our spiritual substance "As much as our spiritual substance axes is the sire of the surrounds it."

por to thee."

"As much as our spiritual substance sexels bits flesh which surrounds it, so much more did our Saviour value the power of sin turn the resurrection of a soul from the grave old sin turn the resurrection of the body from the grave of death, Hence, St. Augustine pointedly remarks that, while the Gospel reitte only three resurrections of the body, our Jord during His mortal life raised thousands of souls to the life of grace.

WHY THE CHURCH WAS ESTABLISHED.

"As the Church was established by Jesus Christ to perpetuate the work whilel He had begun, it follows that the reconcillation of shores to God was to be the principal office of the Church. But the important question bero presents itself—how was man to obtain forgiveness in the Church after our Lord's ascension? Was Jesus Christ to appear in person to every sinful roul, and say to each pentient, me He said to Miggalent. Thay sins are forgiven thee, or did He intend to desgrate this power of forgiving sins to ministers appointed for that purpose?

ministers appointed for that purpose?

"We know full well that our SavJour nover promised to prosent Himself
visibly to each sinner, nor has He don,
so. His plan, therefore, must have
been to appoint ministers of reconcilistion to act in His name. It has
always, indeed, been the practice of
Almighty God, both in the old and the
new law, to empower human agents
to execute His merciful designs. When
Jebovah resolved to deliver the children of israel from the captivity of
Egypt He appointed Moses as their deliverer.

ypt Ho appointed Moses as their desert.

When God wished them to escape me the pursuit of Pharoah, across a Rad soa, did He Intervene direct. Inc. but by He instructions Moses bed his hand over the waters, and ay were instantly divided. When epople were dying of thirst in the sert, did God come visibly to their seute? Nor but Moses struck the rock, one which the water instantly ised. When Paul was going to Damas, broatling vengeance against the ristinus, did our Saviour personnally restore the sight, and containly restore the sight and chaptics lim? No: He sent tult to He severant Annalas, who record his sight and haptized lim.

THE FOWER OF THE PRIEST.

THE FOWER OF THE PRIEST.

Whon I think of this tremendous were which we possess, I congratuate the members of the Church, for incare benefit it is conterred; I emblo for myself and my feilow-ministers, for terrible is our responsibility, hile we have nothing to glory intrate in the treasure; we are but the like horses that carry it. Christ is no Shepherd, we are the pipe He uses call like sheep, Our words sounding the confessional are but the feeble he of the voice of the spirit of Gud at murified the mestles in the

The Rev. T. O. Murpby, axed forty-nevee, of St. Mary's Oburch, Rochostor, N.Y., died at St. Mary's Hospital. Ho underwent an operation for appendicitis on Wednowday, and till ncon on Friday second to be making progress toward recovery. Paritonitis supervened, and Friday night he began to sint, passing away early Saturday morning. He was formedly pastor of the Ohurch of the didly Apcaller, but on the death of Father Kierian, in May last, he was grounded to St. Mary's parish.

Some of the Physical Defects of the Men of our City.

THE PROPER STUDY OF MANSING IS MAN

Quebec Duffy Triegr ph. Oct 27th

From the preter headline quoted we get the rangestion that among all the attitue that the rangestion that among all the attitue to be interesting as that which appretains to his brother into in this short paper it is not however, intended to examine the quosition in all its bearings, but rather to get are at some of the torm men bodilly defects which mark the men of our good oid ett, and such this course to light under the hands of our skillful and scientific tailors, who exert he all their inegenouity to remedy what nature has neglected or left unifinished. It is a well understood that their profession, can do much to his their profession, can do much to make the man," as far at least as notward apparances go, is as undisputed in this age as in any neried of mars listery. By this trend of thought it must not be that nature has been unkind to the mon of Quebec etty; on the contrary, it has often been remarked by tourists and visiting strangers that Quobecers of both sexes, have been favored in face and form far beyond the ordinary race of humanity. Defects, more or less marked, are bodilly inheritances of persons of all races and nations, so that cach country, etty and community has its signer of individuals who fall below the fatuadrat that calls for shapely members, such a grantle of the shader that chests of the contrary in the contracy of humanity. Defects, more or less marked, are bodilly inheritances of persons of all races and nations, so that oach country, etty and community has its signer of individuals who fall below the fatuadrat that calls for shapely members, such as corner to the contracy of the contracy o

self.

In speaking of physical and personal in speaking of physical and personal dolormities, we feel compassion for the hunch back, and other unfortunates, whose bodies are twisted out of gatural shape and form, and whose said condition calls for the pity and sympathetic consideration of men and fellow-creatures who can rejoke in their own comeliness and perfection of parts.

their own commines and personal deformities are permitted in the designs of an all-wise Providence, and in cases where the deformity is so extreme as to hard it he are to the deformity is so extreme as to hard it he as he to recognite human shape, it may be to show us what creation would be without His creative hand.

William Ellison.

### Protestant Missions.

FOREIGN WORK A PLAT VAILUBE.

The Review of the Week, an Eng-lish magazine publishes the following analysis of the report of the London Missionary Society, and comes to the conclusion that foreign missions are a failure.

FOREIGN MISSIONS.

The nament report of the Londo

ing test March, has just been esqued.

ing her March, has just been resuch it is numbered the one hundred and fifth, and the results set forth in it are, therefore, the first of over a century is work. It is a cause for deep handled and the results are the second and the triple are to the accounts and the triple are the accounts and the accounts are triple and the are triple are the accounts and the accounts are triple are tripl

#### THE MISSION FIELDS.

THE MISSION FIELDS.

The society into score mission fields—China. North India. South India. Travancero Madagadean. Africa and Pravancero Madagadean. Africa and Pravancero Madagadean. Africa and Proprieta. In all it has 272 mission-aries at work, assisted by 200 800 or chined native pastors. For the maintenance of this work it spent £17,100 during last year, and had a deflet to £16,7000 on the year's work. Let us see in detail whit it has to show for this enormous outly. In China it has seventy-seven miselouaries. These are located at ascenteen chief mission stations in connection with which about 100 outstations have been established. Many of these are old stations. That at Canton was established in 1807. Several others date from the first half of the century, and the renaduder have been mostly at work since the sixtles. The cost of these Chinece missions has year was £30,745. Here, then is an organization old enough to have actioved large results, and financed with sufficient generosity to prevent any explanation of non-success from being maintained on that score. And the beggarily result of it all is that the church membership of the whole of these Chinece missions put together is only 9,207, of which more than half is in the two districts of Annoy and Hanhow, As a specimen of the general work, take the case of Canton. fire there are five mission, ries and is a shock that one convert overy three membership is 2551-which represents less than one convert overy three The society has seven mission fields-him, North India, South India

#### INDIAN REPORT.

So much for Chian. Now let us turn to the facts contained in the Indian report. Taking North and South india together (this Travancor returns are printed separately in the report) or find first two occurs of the facts of the facts contained in the Indian report. Taking north and south india together (the Travancor returns are printed separately in the report) we find that two occurs of the facts of the contained of the containe

OTHER COUNTRIES.

The figures for Madagascar, Travancore and Polynesia are much the best.
Hore the missionaries have secured a
quirch membership which, although
unicrosopic in proportion to population, is still not so completely ludicrous as in the cases we have cited
above. The complete failure in these
cases is further accontunted when it
is borne in mind that such few convorte as are made are drawn—notably
from the loss duested and poorer
classes, whose adherence is influenced
by appeals to their material advantcage and by considerations other than
those of religious convictions.

CONPERTS FOR GAIN.

#### CONVERTS FOR GAIN.

For example, the free medical work done in connection with the mission is a securiar influence in securing adherents that is bound to act as a strong inducement to the class benefitting by it; and the fact that the medical missions have attended over 150,000 patients during the year is

lightenment will be drivving night."

SELF-SUPPOIT.

Judging from the facts recorded in this report that day is not yet, nor is likely to be for a very long time. The work has to be kept going by outside stimulus constantly applied. After fall a contury's coaseless and laviah fostering, is shows practically no sign of becoming a living and organtic growth, striking root and drawing nourissment and support from its own soil. It would collapse to-morrow if it wore deprived of the resources which all the collecting devices of our home churches provide for it work of these devices appear to us to be anything but satisfactory. The days the support of the method of the method of the method of the method of the methods of the method of the m

#### An Outsider's View.

An Outsider's View,

The Hamilton Horald in an editorial on the astendance, or rather lack of attendance, of the poorer classes at church services on Sunday, says, in parti—"It should be noticed, the however, that this reductance of poor people to go to church applies only to Protestant that the advances of the man Catholic Church that it repels the poor. It is charged against the Roman Catholic Church that it repels the poor. It is no respect, of persons. In the great Catholic catholic cathodrals of Europe it is a common thing to see a richly-dressed lady kneeling before an aliax side by side with a begger. And in the Catholic churches in Hamilton you may see at any Mass all classes of society ropressived and the control of their surroundings. The same is true, also, to a certain extent, of many of the "Rivalistic" Anglican churches. "What is the cause of this difference between the Catholic and Protestant churches with respect to the poor? No doubt of it. But the them of the control in the difference in mental attitude of Catholics and Protestants towards abund no the country, which may be an add to the religious fluty, the neglect of which is regarded as sired and dangerour, which we have a surface and in the religious flut, but by one can be provided as a privilege—a sori of enjoyable spiritual inxury, which may be an add to the religious flut, but by one means indispension as poor Protestant than upon a poor Catholic."

#### Signs of the Times.

Sigus of the Times.

Ampleforth Abbey, near York, England, was the scene of an interesting occumony recently, when the canonical election of the first abbett took place. The occasion was one of interest not only to the monke but to the Gatholics generally. The Huglish Benedictines, formerly known as the Black Monke, trace their history back to 596, when St. Augustias, the first archibiatop of Canterbury, came to England, and they claim to hive an unbroken succession to the present time. It is just fifty years since Zope Plus IX. restored the history script in England, and about very months since another important development took place in the restoration of the monated Ampleforth Monastery into an abbey.

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