

Dominion Churchman.

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA.

Vol. 18.]

TORONTO, CANADA, THURSDAY DEC. 8, 1887.

[No. 49.]

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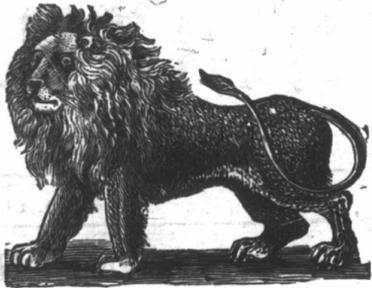
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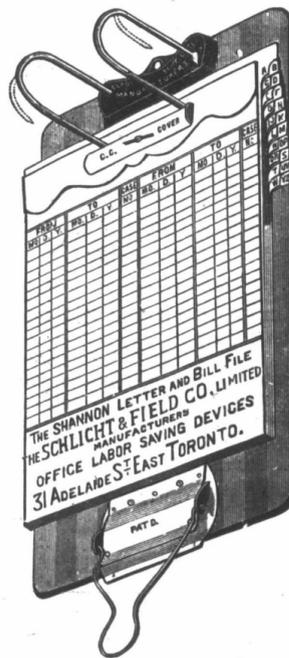
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The "*Dominion Churchman*" is the organ of the Church of England in Canada, and is an excellent medium for advertising—being a family paper, and by far the most extensively circulated Church journal in the Dominion.

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LESSONS for SUNDAYS and HOLY-DAYS.

Dec. 11th, THIRD SUNDAY IN ADVENT.
Morning.—Isaiah xxv. 1 John iii. 16 to iv. 7.
Evening.—Isaiah xxvi.; of xxviii. 5 to 19. John xviii. 28.

THURSDAY, DEC. 8, 1887.

The Rev. W. H. Wadleigh is the only gentleman travelling authorized to collect subscriptions for the "*Dominion Churchman*."

To CORRESPONDENTS.—All matter for publication of any number of **DOMINION CHURCHMAN** should be in the office not later than Thursday for the following week's issue.

TO CORRESPONDENTS.

A quantity of Correspondence and Diocesan News unavoidably left over for want of space.

PROPOSED HOSPITAL SUNDAY.—It has been proposed to devote one Sunday in each year to the cause of the Hospital in Toronto. Dr. J. G. Hodgins has issued a paper giving details of a similar movement in England. We know the results of the Hospital Sunday in Birmingham, what emulation it excited, and how usually the largest collection came from a body wholly apart from any denomination. We doubt much whether in Canada a city Hospital stands on the same footing as those in the old land. Still we would not put a straw in the way of charity flowing out to so admirable an institution. We should like to see a much larger grant made from the Provincial funds, as the number of cases from points outside Toronto is large. It would be well to extend Hospital Sunday to every gathering held for divine service throughout Ontario, making provision thereby for other local charities, and other Provinces might well follow the example. Our modes of work are different to those of the sects, we prefer to do good quietly and with less outlay for management, so that comparisons as to congregational liberality which would arise, would be very unfair to the Church of England. Still in Birmingham the Church always did well, and the unanimity of its work of charity had a happy effect on all. Dr. Hodgins' paper on this subject does not mention the interesting and suggestive fact that a simulta-

neous collection is taken up in Birmingham on a "Hospital Saturday," so as to enlist every working person in this good work, and catch all those who do not go to divine service. This might be done in Toronto and other populous places. Dr. Hodgins gives a table showing that \$187,572 are raised for Toronto charities. We should like to know what is the amount spent on salaries, rents, and other management expenses? Dr. Hodgins would do the public a great service by completing his statistical tables. Our belief is that the present mode of administering charity in Toronto by a number of institutions is most wasteful. The Hospital stands apart from all others, and is managed with all possible economy, and with an efficiency that places it in the front rank of such institutions. It was a pardonable because a truthful pleasantry of Judge Patteson's who said "O'Reilly is Irish for Hospital!" It would be a blessed thing for all the sick, rich as well as poor, to have the skilled and tender nursing which the patients enjoy in the Toronto Hospital. We once heard *Sortain*, of Brighton, who was carried into his pulpit, say that if he ever was prostrated by a grievous illness he should ask to be taken to the Hospital. Although we strongly incline to the opinion that such an indispensable institution should not be in any way dependent upon the fluctuating tides of promiscuous alms giving for its income, still should Hospital Sunday be established, we trust it will elicit noble contributions to this noblest of all charities.

GAMBLING AND ITS RESULTS.—The *London Guardian* says, "What gambling means is a widespread demoralization of whole classes of the community, the absorption of numberless minds in the great question as to the best means of getting hold of other people's money, the actual dishonesty and crime of no small proportion of those who begin only with betting. A prison chaplain was able to support the papers by the statement that one whole corridor in Stafford Prison was filled with clerks and accountants, the victims by their own confession not primarily of drink or immorality, but of betting and gambling. Even when actual dishonesty is avoided the evil that results from betting is very serious. No one who lives in the neighbourhood of a racecourse can be ignorant of the characters of those who live by encouraging this habit. Men who are not averse to betting themselves would probably do all in their power to prevent their sons from associating with betting men. Yet these are the companions, the chosen associates, of the young clerks and tradesmen who are addicted to the practice. Peripatetic bookmakers are to be met, as two of the speakers declared, in every considerable provincial town, and, whatever useful functions bookmakers may fulfil, they cannot be called suitable models of conduct or manners for young men. But, even if the betting man's associates were immaculate characters, the excitement and the absorption in what is, after all, a mean and base form of covetousness, are evidently deteriorating to the mind. What room for elevating studies or useful accomplishments can there be in minds whose object is to get the better of a companion, and which are compelled for this purpose to study the minutest changes of the betting market?"

It is a most lamentable fact that the youths and young men of Canada have allowed the games in which they delight to be converted into mere gambling arrangements. Lacrosse and baseball are especially disgraced by gambling associations. We know of several terribly sad cases of moral and social ruin overtaking young men, wholly the result of gambling habits contracted in athletic clubs. These debasing practices are eating the life out of the rising generation, and games intended to develop manhood are reducing the young men down to the meanest type in morals and intellect.

PLENTY OF MONEY FOR AMUSEMENTS.—At a meeting at Manchester in aid of the Additional Curates' Society, Bishop Moorhouse said that all the societies belonging to the Church of England, except the Church Missionary Society, had felt the influence of the great depression of English trade and agriculture. But he could not think that was a sufficient reason. There seemed to be plenty of money to spend upon amusements. He found any number of people spending large sums on visiting the splendid exhibition in that city. It thus appeared that money was to be had if only the object upon which it was to be spent were an interesting one. Were they then to come to the conclusion that the evangelization of the masses was not an interesting object, or was it rather this, that people thought they had discovered a method of evangelizing the masses better than the parochial system of the Church of England, aided by the Additional Curates' Society? No one would accuse him of undervaluing the amount of assistance given to the parochial system by special missionary efforts, for he had been one of the most energetic advocates of the adoption of such methods. At the same time he was profoundly convinced that all voluntary agencies would prove disastrous failures if they had not the parochial system to fall back upon as a basis. The parochial system being necessary for the adequate provision of spiritual ministrations to this nation, they ought certainly to make it effectual." Some of our friends would do well to note this emphatic censure of erratic private missions.

JENNY LIND A CHURCHWOMAN.—Preaching at Worcester Cathedral on Sunday week, the Rev. E. V. Hall made reference to the death of Madame Lind-Goldschmidt. "Since last Sunday (he said) one has passed away who was a neighbor of ours, living but a few miles from this cathedral. She was one who, thirty years ago, was known from one end of Europe to the other. She was one upon whom the Almighty God had bestowed most remarkable and brilliant gifts, and who used those gifts for the best and highest purposes. In one town she built a whole hospital, and here in Worcester, we have at our Infirmary a perpetual witness to her generosity and her goodness. The lady who has just passed away from us was a pure, high-minded, and devoted Christian. She lived a pure and holy life, and only a few hours before she died she was able to receive the Holy Communion, and to be thus fortified and strengthened for her last journey. It was no small pleasure to me and to the choir of this cathedral that we were privileged to take part in her funeral service, and to sing a chorale of that great German master whom she much admired, Sebastian Bach, and to take part in a composition of Felix Mendelssohn, her intimate and true friend. May God help us to make as good a use of those smaller gifts which He may have given us as our departed friend made of those special gifts with which she was so richly endowed! May we live and die as she did, full of love to our fellow-creatures, full of faith and trust in our Redeemer's Cross!"

Young ladies not blessed with much personal beauty may be glad to know, that it was said of Jenny Lind, that she was one of the plainest but was the most beautiful of women, so charming was the expression of her face which seemed radiant with goodness.

—I also set a resolution of keeping no curate, and of being acquainted with every man in the parish, exhorting the married men to temperance, and the bachelors to matrimony; so that in a few years it was a common saying, that there were three strange wants at Wakefield—a parson wanting pride, young men wanting wives, and ale houses wanting customers.—*Vicar of Wakefield.*

LOPSIDED OBEDIENCE.

THE class whom the great satirist flayed alive, who, "compound for sins they are inclined to by damning those they have no mind to," is not extinct. There is a new variety now-a-days, viz., those who make a great fuss over the obligation of obedience to part of a scriptural precept, but who totally ignore the other part. The prohibition party to wit, make they say a foundation out of Romans xiv. 21. "It is good neither to eat flesh, nor drink wine, nor anything whereby thy brother stumbleth, or is offended, or made weak." There is a weak spot in this passage to which we will not further allude than by saying that it is well not to presume on this fact being unknown.

We will assume that the text quoted has all the force attributed to it by those who speak of it as a divine command to all Christians to be total abstainers. On this assumption we will see what perfect, *honest* obedience to the precept involves. The principle of the apostle's teaching is, that it is our duty to avoid any habit or conduct, however indifferent or innocent in itself, if our indulgence causes a brother to stumble, or be offended. That is clearly the stand taken by prohibitionists when interpreting Romans xiv. 21.

Let us apply a few tests. Our Romanist brother is much shocked and offended, he stumbleth at the sight of a clergyman being married. Does this prevent any prohibition clergyman from living with a wife? His brother stumbles at such a habit, why then is he not a celibate? Again, the greatest authority on Diet, Dr. Thompson, declares in his work on that topic, that eating flesh causes more mischief than drinking wine. Pray do our prohibitionist brethren forbid themselves therefore a roast of beef or mutton? Their inconsistency causes us to be offended and to stumble, why then do they persist in being so dreadfully, so weakly inconsistent? Again, there are brethren who are made weak churchmen, who are offended, who stumble at the use of a liturgy so Catholic as ours, and at the surplice worn in our churches, these people go off into dissent because of these usages, pray does this cause any extreme teetotal clergyman to abandon his calling, as he is bound to do, if he follows St. Paul's words as interpreted by prohibitionists. The doctrines of hyper-Calvinism have ruined millions of souls, *infinitely more than drink has ever cursed*. Those who preach these deadly dogmas, that picture "Our Father" as worse than Moloch or Saturn, are, in Canada, mostly prohibitionists. They are invited to reflect on this passage when next setting forth doctrine that causes millions to stumble and fall into atheism or indifference! In modern times the use of money causes an enormous amount of crime and vice, the love of it is almost universal amongst modern Christians, yet the love of money is by the Bible said to be the root of all evil. Pray, do the prohibitionists who demand that we shall abstain from *wine* because it causes our brother to stumble, pray, we ask, do they abstain from

the use of *money* which causes so many thousands to stumble into all manner of wickedness? The costly dressing of ladies in this generation combined with the levelling of ranks, causes whole classes of poor women to stumble, to be offended, to become weak. The craze for dress excites girls to steal and to sell their honour, perhaps the saddest of all crimes. Much of this arises from the example of their sex. One sees ladies going in splendid costumes to prohibition meetings. Pray, why do not these excellent women abstain from a style of dress which leads their sisters into the paths of vice and crime? To men of a certain constitution and of certain callings, a stimulant is an absolute necessity, but surely satin, silk, feathers, jewels, are not *indispensable* to feminine apparel, or adornment? Mrs. Youmans should tackle this theme, and Dr. Mockridge might preach upon it, and tell his lady hearers that the plain spirit of this passage *i. e.* Rom. xiv. 21, demands that they abstain from dressing in a manner which gives envious offence to their servants, or causes them to stumble into coveting such finery, or drives them into sin to obtain it!

The prohibition movement is honeycombed with all manner of falsities of fact and fallacies of logic. But the worst thing about it is the insufferable cant it indulges in of scriptural phrases, which its adherents twist and torture out of all truth, and which they themselves refuse to regard except just in so far as their fancies dictate! This lopsided obedience causes many brethren to stumble. The attempt to uproot evil by prohibiting everything that can be abused into evil, would, if carried out, lead to annihilation of the race. The desire to reform drunkards by prohibition, is as sensible as praying for the sun to be destroyed because by it men are sunstruck. Clergymen should personally visit those addicted to this habit, and pursue them until they are won over to a better life. To substitute *coercion* for the Gospel is no honor to a Christian pastor, it is the policy of those who are given up to all manner of schemes, and works more pleasing to their fancy than the onerous duties of the priesthood and pastorhood. As a question of interpretation, the endeavour to make Romans xiv. 21 a prohibition argument, is worthy of the most illiterate sectarian. The passage has no more to do with universal prohibition, or with a general law of total abstinence, than it has with laws relating to geology, as every tolerably educated theologian well knows, as indeed the humblest reader of the Bible may discover by quiet reflection upon the whole passage of which it forms a part. Such distortion of Scripture is itself the cause of millions stumbling, for the prevailing infidelity is caused to a great extent by the false teaching of those who interpret the Bible after the manner of prohibitionists.

A PARTY OF HARVARD STUDENTS visited Oape Cod last summer to study the natural history of the coast. Their amusing experience have been described by one of their number for the *Youth's Companion*, which will publish the article in its coming volume.

CIVIL LIBERTY IN QUEBEC.

THE outrages committed in the city of Quebec against the Salvation Army are, we fear, the result to some extent of the reception accorded to Cardinal Taschereau in Toronto. That emissary of the Pope was honored, even by non-Romanists, more highly than they ever honored the representative of their Queen. No Governor-General was ever approached on bended knee, nor did ever even the Princess Louise demand that those presented to her should drop on their knees and kiss her ring, as did certain weak-headed Protestants kiss the Cardinal's ring, which act is the sign of submission to his authority. Finding us so complacent he doubtless went back to Quebec cheered with the thought that we in Ontario were too bent on making money to care a row of pins for our country's honor in the matter of civil liberty. Hence the determination to root out the Salvation Army from Quebec. With the army we have a grave controversy, but these men and women are our fellow-Canadians, their rights are as sacred as Mons. Taschereau's rights, and if we have any regard for our own rights we shall protect any fellow-citizen however humble, in the assertion and defence of his lawful liberty. The attack upon our municipal freedom, upon our school system, upon our social and educational life by the effort to prevent a Protestant entering a profession, and now this outrage upon civil and religious liberty by the Roman authorities in Quebec, are just the deeds and the policy that have provoked revolutions and civil wars in other lands.

We shall be gradually drawn into such mutual antagonism in Canada, by these infamous attacks made on the free life of this country in the interests of Popery, that some day provocation will reach the unbearable point, and those who have cried "Peace, peace," and pooh poohed the warnings of history and of events, will be startled by the storm of civil conflict coming upon us with all its horrors and sorrows. Forewarned is forearmed, if the Salvation Army continue to be molested in Quebec, every Protestant in Canada should demand their protection by the Government. Cardinal Taschereau's friends must learn that the Pope is not King in Canada, though his ambassador's ring has been kissed by prominent Protestants! Canada runs great danger of breeding a race suited to the rule of the Papacy.

RAILROADS AND SUNDAY QUIET.

THE continual encroachments made by railways upon the observance of the Lord's Day, demands some combined action of the Christian public to check this mischievous movement. Why should a railroad company have special privileges given to it in this respect? Here we are hauling up before the Police Court, the poor barbers who scrape the chins of citizens so as to make them presentable on Sunday, and fining these persons for breaking the Sabbath laws, yet in the same

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places a rich carrying company is allowed to do business all day on Sunday without interference. Even if these companies did their work quietly as a barber does his, still the fact would remain that they are carrying on their money making affairs upon a day on which other money making traders are compelled to suspend work. Our Legislature clearly has one law for the rich corporation and a directly opposite law for the private citizen. It is mere sophistry to plead necessity as an excuse for the running of railway business on Sundays. Not one word can be said in reason to defend this traffic, which is not equally applicable to every other occupation of combined capital and industry. We do not know any greater hypocrisy than the boast of Sunday observance in Canada, while every hour of the day of rest is made hideous by the screeching of locomotives, the rumbling of trains, and our houses and hotels kept in a ferment of worry by the arrival and departure of travelers. Archdeacon Dixon recently preached one of his eloquent outspoken sermons on this and a related topic. We give prominence to the following passages from his discourse:—

"How can we worship God in spirit and in truth, in the beauty of holiness, if the devotion of heart and lips flowing on like a tranquil stream, bearing our thoughts heavenwards nearer and nearer to the contemplation of the Beatific vision; if that concentration of mental faculty, that absorption of mind in things spiritual, be interrupted by the shrieks of engines as they pass the crossings, the clang of bells, and the roar and reverberation of trains rushing over the rocky plateau which underlies the church property; to say nothing of the foul smoke and ill odors under our very windows, rendering it impossible to keep them open in sultry weather. But some will say this is exaggeration. I say there is no exaggeration, no coloring beyond the truth, nothing but what is incident to all railroad traffic. For the Sundays, peaceful repose in stores, and offices, mills and factories, and foundries, does not extend to railroads. Sunday with them is a day of hurry, and rush, and noise, very like, if not worse than any other day, and if the proposed railway company secures the trade they anticipate they will carry it, no matter how offensive it may be to us, and if it suits the convenience of traffic will shunt their cars under our church windows on the Lord's day as much as on any other day of the week. It would evince much credulity in us to imagine that any religious sentiment or reverence for the sanctity of our worship, would hinder them for a moment. I have read much concerning railroads and their management, but have failed to find the ghost of a shadow of respect for God's Sabbath ordinances, or reverence for His worship. Many directors are, no doubt, personally God-fearing, Christian men, but to corporations all reverence for God and respect for His Sabbath are undefined quantities, to be carefully eliminated from our estimates of what they will or will not do, knowing that one of the greatest railroad millionaires in New York, a professed Christian,

declared in language too coarse to be used here, their sole rule of existence was to make money for the stock holders. But I have been told that there will be no train running on the Lord's day save what is absolutely necessary. Under this very plea of necessity Sunday on the Grand Trunk railway is the chief day of the week for rushing freight trains up and down. And with respect to the noises pertaining to such traffic, we have two public halls in this city cut off more than we should be, where in one singing and speaking, and in the other the trial of offenders by the police magistrate have to cease while trains go thundering by. Surely that is bad enough as a nuisance in secular matters, but how infinitely worse, how utterly intolerable to suffer from such interruptions of our services in this temple devoted to the service of Him who ordained that the sabbath should be kept holy."

Shakespeare tells us that the sight of ill deeds done causes them to be done. The knowledge that trains run on Sundays disturbs the whole day in our cities, as thoughtless persons cannot rest as they used to do on this day, but seem to enjoy turning the chance to account of making Sunday a day of business activity.

TIME OF THE ADVENT.

IT is plain that if we will obey the command of our Lord to watch for His second coming, we must not assume to fix in our minds the time of His advent. This is very often done. It is done in two ways. There are those who fix a time in the near future; there are others who fix a time in the distant future. Some say the Lord will come in 1888 or 1897, or some other near date. Others say that it is certain that the Lord cannot come in our day at all; that, in fact, it may be assumed as certain that he will not come for centuries. But these are just as much in the wrong as the others, and like them are acting in direct contravention of our Lord's plain words, that not even the angels of God know the time of His coming. If not they, how much less do we? If the angels do not know, are the commentators and theologians wiser than they? It is just in this way that multitudes of Christian people put themselves in a mental position in which it has become impossible for them to obey this command of our Lord to watch!

In opposition to all such theories, whether they fix the time of the advent either in the near or the distant future, stand unaltered our Saviour's very solemn words, "Ye know not when the Master of the house cometh; at even, or at midnight, or at the cock-crowing, or in the morning. What I say unto you, I say unto all, watch!"

As therefore this command to watch for the Lord's Second Advent requires us to be vigilant for Him as well as to expect Him, it is plain that it requires us to regard His advent as a continued possibility! Some of you may perhaps be saying that you cannot do this because of many things which you think must

take place before the Lord can come. In other words, you have a theory of prophetic interpretation, more or less definite, and according to that theory the Lord cannot come in our day. The answer to this very common objection is very simple, namely, duty first, theory afterward. The Lord has not commanded you to have a theory of prophetic interpretation, but He has commanded you to watch for His appearing, on the express ground that you do not know but that He may come "in the first watch." It is a good thing to have a theory, if a true one; but it is better yet and safer to obey the Lord. And if we find that anything in our understanding of Scripture hinders us from maintaining the attitude of expectant vigilance toward the Lord's coming which is here enjoined, it will at least be prudent to inquire whether we may not be misunderstanding the Scripture. These words then make it our duty, believing that the Lord may very possibly come in our generation, to be ever looking out for any signs that may betoken his near approach. That there will be such signs the Lord has plainly told us. He said that when we should see certain things coming to pass, we might "know that He was near, even at the doors." (See vs. 33 and parallels). And, it may be added, he also thought, that although this was true, yet the most of men would never notice the signs, or else would misinterpret them; for he said, that the day would come "as a snare on all them that dwell on the face of the whole earth." (Luke xxi, 35). But he said there would be signs for him who would heed them. Among these he named, for example, the universal preaching of the Gospel. He said, in so many words, when this Gospel of the Kingdom shall be "preached in all the world for a witness among all nations, then shall the end be,"—"the end of the age," concerning the sign of which His disciples had asked Him. He described also the social condition of that period as a time when there should be "on earth distress of nations with perplexity; men's hearts failing them for fear and for looking after those things which are coming on the earth." And Peter described the religious condition of that time in saying that many should be found denying that the Lord would ever come at all, on the ground that the laws of nature were uniform, and so on:—"In the last days shall come scoffers saying, where is the promise of His coming? for since the fathers fell asleep all things continue as they were from the beginning of the creation?" (2 Peter iii, 4). But this will suffice. The command teaches that we are to be looking out for the appearing of any such signs as these, lest, coming suddenly, the Master find us sleeping.—*Dr. Kellogg.*

THE MIGHTY DOLLAR—Is long distanced by a 10 cent bottle of Polson's Nerviline, the newest and best pain remedy. It cures colds, croup, colic, pain in the head, catarrhs, wain in the chest; in fact it is equally efficacious as an external or internal remedy. Try a 10 cent sample bottle of the great pain remedy, Nerviline. Sold by druggists. Large bottles only 25 cents. Try a sample bottle of Nerviline, only 10 cents. Take no substitute.

BOOK NOTICES.

REPORT OF THE LAW AND ORDER SOCIETY, PHILADELPHIA.—We are favored with a copy of this report, but cannot say that it has any useful hints for us in Canada. It is stated to be a Society to secure "an enforcement of the laws," this surely is the business of the police, and there is something rotten in a community which requires an outside Society to do police work. Our danger in Canada is not from neglect of existing laws, but from fanatics who seem unable to let well alone, and who will gradually provoke a re-action by their efforts to impose tyrannical yokes upon the people, which re-action will bring about a lamentable change in the custom of Sunday observance general in this land. Lawlessness is the inevitable result of puritanic severity.

THE CHRISTIAN YEAR CALENDAR. Published by Egerton & Co., New York. May be had from Rowsell & Hutchison, Toronto.—This Calendar is the most convenient in form, and complete in arrangement ever arranged. One sheet about 10 inches by 6 is given to each week of the Christian year, on it are the days of the week, date, lessons for each day, with foot notes of a valuable character, and at the back of each sheet instructive reading matter. For the Study & Vestry the C. Y. Calendar will be most valuable, and for the homes and offices of churchmen should be preferred to any mere secular date card. It is very cheap.

RECITATIONS FOR CHRISTMAS. Published by C. A. Bates, Indianapolis, price 25 cents.—We have utilized this timely little work in our "Family" column, and commend it to all who desire to give a Christmas flavor to their recitations in private circles or public rooms.

NOTES FOR MEDITATION ON COLLECTS. By Rev. C. A. Hall, M.A., published by the Young Churchman Co., Milwaukee, Wisconsin, U.S.—For private devotional reading, or for Bible class instruction, or mission room addresses, these Meditations will be serviceable.

EMINENT AMERICANS. Brief biographies of 400 men and women eminent in American History. Published by J. B. Alden, on sale at office of this paper.—Biography is, as has been often said, the most interesting and instructive of reading, for the obvious reason that it is the most essentially human in its nature. The American nation has raised, as a Yankee would say, a large number of citizens worthy of a biography, and this work gives their history in a brief but still most readable form. There are numerous portraits.

FIVE LAST THINGS. By Rev. J. A. Spencer, S.T.D. Thos. Whittaker, New York, Rowsell & Hutchison, Toronto.—The work comprises studies in Scripture upon Death, Intermediate State, Resurrection, Judgment and Eternity. The book contains only 170 pages, so that we need not say that these topics are treated with much brevity. The author has, however, put a great deal of matter in a small compass, and his materials could be expanded into a series of sermons. We note that he affirms "Christian people may confidently hope and believe in recognition" of their beloved ones in heaven, "for rightly considered, it will form one of the chief privileges of eternal blessedness."

LIVING VOICES OF LIVING MEN. Sermons by Bishops and Clergy of the Church, for family and lay reading. Whittaker, New York, Rowsell & Hutchison, Toronto.—The volume contains 26 excellent discourses by the best preachers in the American Church. The title "for family and lay reading" is misleading, these sermons are well-worth of being used in and for the pulpit.

TODD'S STUDENTS MANUAL. J. B. Alden, New York, on sale at office of this paper.—We can remember when this interesting Manual was fresh from the press as a novel departure in authorship. The work has been of incalculable benefit to earnest-minded young men by tens of thousands. We doubt much whether young people read as carefully

or prize as highly, good authors, as those did who lived in the last generation. Then such a book as Todd's was expensive and valued accordingly, but it is a reproach being made so low in price as in Mr. Alden's edition, it fails to secure a very extended circulation. Youths and young men and young women should make a point of securing a copy, and using it with diligence and thought.

PARADISE. A novel by Lloyd S. Bryce. Funk & Wagnalls, New York.

THE CHURCH REVIEW. Edited by Rev. Henry Mason Baum. Published by Baum & Geddes, New York.—Admirable in all senses as a review for churchmen. The November number has articles on Boswell's life of Johnson, Some limit to possibility of Revelation, Concerning charity organization and pauperism, The voice of the Church of England on Episcopal Ordination, (No. 8), The Church in the West, Life and Times of Bishop White, with short reviews.

SELECT NOTES ON INTERNATIONAL LESSONS FOR 1888. Wilde & Co., Boston. The work will be found useful by teachers, as an auxiliary to the course of lessons which are now used in our dioceses.

LESSONS FROM A PRISON.

NOTES FOR A SERMONETTE.

Matt. xi. 2, Gospel for 3rd Sunday in Advent.

I. Outward Condition is not a Reliable Index of Character.—St. John was in prison, yet he was no malefactor; like Joseph he could say (Gen. xl 15); so also David, in the cave of Adullan, was apparently the outlawed chief of a band of brigands, yet Nabal's servant (1 Sam. xxv. 15) gives him and his troop a good character. St. Paul on the island of Melita was misjudged a "murderer" because a viper fastened on his hand, (Acts xxvii. 4). Collect tells us of Jesus Christ coming to judge the world, and so reminds us that the Father hath committed all judgment to the Son. For us to pronounce judgment on the spiritual condition of others is an usurpation of the prerogative of Jesus Christ, and it is, moreover, impossible for us to judge aright, since after all it is only the surface of human character which the scrutiny of the keenest human eye is able to discern.

"Forbear to judge, for we are sinners all."

II. A Strange Subject for a Prison Conversation.—*The Works of Christ.*—It is, I suppose, best for us when "we Thy servants being hurt by no persecution may evermore give thanks unto Thee in Thy holy Church." Well for us if (Ps. xxvi 7) we can go to the altar of God, and tell of all His wondrous works. Yet even in the prison of sickness or tribulation we can still "tell of all the wondrous works of Christ, (Ps. xlii.) Why art thou so heavy, O my soul? O put thy trust in God."

(b). John had heard before this of the works of Christ; but as the voice is more easily heard in the stillness of the night than in the busy day, so it may be that John now heard to better purpose than before. Samson's hair began to grow again in prison (Judg. xvi. 22). In the enforced retirement of the sick room we may hear of the works of Christ and understand in a way we never did before. Is it not so? As you watched by your dying child did you not hear with a deeper sense of its meaning how Jesus took little children to His arms and blessed them?—So, if those we love are blind to the beauty of holiness, deaf to the voice of God, as it speaks by conscience, or by Providence, or through the Bible, or by the Church's ministry, dumb, so that they cannot pray, then recall the "works of Christ," and remember that His arm is not shortened. He is Jesus Christ, the same yesterday, to day and forever.

III. Visitation of Prisoners Brings its Reward in the Day of Judgment, (St. Matt. xxv. 80).—Now, for these disciples of John, who visited him in a prison, became through that visit disciples of Jesus. The journey to Machaerus ended at the feet of Jesus. Is it not so still? Have we not found in trying to cheer and console others, cheer and consolation for ourselves?

IV. Even a Prisoner can do Something for God and his Fellowman.—St. John sent two of His disciples to Jesus. St. Paul calls one Simus "my son whom I have begotten in my bonds," (Phil. x, Acts x. 84), the jailor at Philippi.

It is wonderful what a prisoner can do with the help of God. Remember what Miss Havergal, a life long invalid, was enabled to do. At least we can join our intercession to those of Jesus Christ. The Jewish High Priest bore on his breastplate the names of the tribes before God; so let us whether priests or laity, remember before God those for whom we ought to pray, and this we can do, even in the prison of sickness or of sorrow.

NOTES ON CEREMONIAL.

"Let all things be done decently and in order."

Slovenliness should find no place in the material edifice which has been set apart for the public worship of God. The ornaments, instruments, books, vestments used in the House of God, and on the persons of its ministers, should be scrupulously clean. Every word uttered, every gesture adopted, should be reverent. Ritual is necessary to order, and order is a Divine Law. We suggest a few simple thoughts of Ritual. We propose a few plain, common sense rules of order. We begin at the Lord's Table. The Liturgy directs that the Lord's Table be covered at the time of the Communion with a fair white linen cloth—the requirements here are fair, white, linen.

Fair (fayre) is the translation of pulcher (beautiful). A sense of propriety will suggest that the linen should be of the whitest and the best that can be obtained.

The Lord's Table is set up for the purpose of celebrating the Sacrament of the Lord's Supper, hence it is appropriate that it should be furnished for that purpose only, in other words,—no objects other than such as are in actual use for the celebration of the Holy Eucharist should be placed thereon. One service book is sufficient, for the Church contemplates but one celebrant. The alms dish is not a symbol of the christian faith, hence it is more appropriately kept upon a credence table than in the centre of the altar. The appropriate symbolical ornament for the altar is the symbol of christianity—the cross. As this is not a necessary in the celebration of the Holy Sacrament, even its place is not upon the Lord's Table. It should be placed upon a shelf above the altar.

The instruments necessary to the administration of the Holy Communion are limited to a chalice or cup, and a paten. For convenience there are also needed a book of the office, a vessel for the wine (and water when used) and a plate (siborium) for the bread. As these latter are only attendant upon the actually necessary vessels. For them it is appropriate that a side table, usually called a credence table (prothesis) should be provided. Propriety would suggest a fair white linen cloth also covering the credence table. Glass vessels are the most suitable for the wine and the water, because impurities are easily seen therein, and glass is easily cleaned.

The Chalice or Cup should be shallow in the bowl for convenience in receiving therefrom—high in the stem for safety in grasping—large and heavy in the base for safety in standing.

The Paten or plate should be a disc perfectly smooth, because (1) more readily cleaned, (2) carried more safely on the Chalice.

The book rest is best in the form of a small desk of brass.

Communion Linen. Propriety suggests that the linen used should be (1) of the best material, (2) beautiful, (3) appropriate to the uses for which it is provided.

Long usage has established the following pieces as appropriate, useful and symbolical; and custom has given them names as follows:—

1.—The Corporal, a linen cloth from 18 to 21 inches square, to place beneath the paten and chalice upon the fair linen cloth to save the latter from soiling.

2.—The Pall, a linen covered cardboard about 7 inches square to place upon the Chalice for the protection of its contents from dust, flies, etc.

3.—The Purificator, a linen about 11 inches square, whose name denotes its use, to cleanse the vessels after using—of these there should be several with each set of altar linen.

4.—A Fair Linen, Cloth which covers the unconsumed consecrated elements as ordered by the rubric.

5.—The Burse, in which to carry and keep the linen.

6.—A Silk Veil to cover all when standing upon the Lord's Table or elsewhere, before the Celebration.

(To be Continued.)

Home & Foreign Church News.

From our own Correspondents.

DOMINION.

ONTARIO.

CARLETON PLACE.—The annual Harvest Thanksgiving service was held here on Thursday evening, Nov. 3rd. The church was beautifully decorated with the emblems of harvest rejoicing. The service was semi-choral, the singing being very creditable to the members of St. James' Church choir, and was heartily joined in by a large and devout congregation, which filled the church and must have numbered between four and five hundred people. The Rev. Rural Dean Grout, formerly rector of this place and now at Lyn, had been announced to preach the sermon, and many old friends were much disappointed that he was unable to come. The pulpit was occupied by Rev. Mr. Forsythe, who has for some time past been supplying the place of our rector, Rev. A. Jarvis, absent on leave, and an appropriate sermon, earnest, eloquent and practical, was listened to with great pleasure by the large audience, and we trust made a deep impression for good. The offertory amounted to forty dollars. We are pleased to hear that Rev. A. Jarvis' health is improving and that he hopes to be able to resume his duties in the parish before long. We shall all be sorry to part with the clergyman who has filled his place so ably, and we wish him God speed wherever his lot may be cast.

KEMPTVILLE.—The Day of general Thanksgiving was duly observed in this parish, the services being well attended. The Holy Eucharist was offered by the rector who also preached, and catechized the children after the second lesson. In the evening the rector said the office and catechized the children. Mr. Charles Anderson, a theological student, holding a lay reader's license from the Bishop, delivered an admirable address; he speaks well, has a good voice, and is about to present himself to the Bishop for deacons' orders at the next ordination. The offertory during the day amounted to \$10 65 and was sent to "Church Convalescent Home," lately established in Ottawa. The Ladies' Aid Association have inaugurated a series of quiet evening amusements for the winter, in the parish hall, from 8 to 10.30 in the evening.

AULTSVILLE.—The basement of the new church (St. Paul's), was opened on Thanksgiving Day with divine service morning and evening. The clergyman of the parish, the Rev. Montague G. Poole, officiating in the morning and administering the Holy Eucharist to forty communicants. In the evening the above rev. gentleman read the service, and his brother, the Rev. S. Gower Poole, of Woodlands, delivered a very earnest and forcible discourse, which was listened to attentively and highly appreciated. In the morning the clergyman acknowledged in a graceful manner some very handsome presents for use in the new edifice, viz.:—Silver offertory plates from Mr. and Mrs. Zenus Hickey, a large Bible from Mr. Biglow, and a chair from Mr. Millar. The offertories for the day amounted to close on \$20, which goes for lamps for the building.

FITZROY.—The beautiful new church of St. Paul's, 9th Line, Fitzroy, was opened for divine worship by the Bishop of Ontario on Tuesday, Nov. 15th. Ever since the present incumbent was appointed, two years ago, earnest efforts have been made to provide a more suitable building for the worship of God in this part. The old church was the first building erected in the Township as a "house of prayer," and was in much need of repair. Two years ago an active committee took the matter in hand and the result is the new building. The church is built of dark limestones, on ground deeded by B. Hodgins to the Synod. I. Greene having at the same time deeded sufficient ground for a shed to be erected shortly. The chancel is 18x18 ft., nave, 40x25 ft., with vestry and porch, which is surmounted by a neat belfry for which a bell is ordered. The interior is quite in keeping with the exterior. It is Gothic throughout. A very artistically moulded arch divides the chancel from the nave. The seating is ash. The roof is done in white pine showing the rafters and braces. A stone font, the gift of Mrs. Hodgins, of Huntly, stands at the entrance. The chancel is raised above the nave, and carpets throughout. The carpet and matting was the gift of the Misses Minnie and Birdie Hodgins, of Fitzroy. Other gifts were a handsome chandelier from Miss Greene, embroidery on altar cloth, the work of Mrs. Billing, Billing's Bridge, the linen for the altar, pre-

sent and embroidered by Miss C. Sharpe, of Perth, pair of alms dishes from Rev. C. Scudamore, Carp. The building was designed by the incumbent, Rev. J. F. Snowden. The contractor was Mr. I. Bennett, of Richmond. The total cost will be nearly \$3 000, only a few hundred of which is unprovided for. All has been done by voluntary subscription. The 15th of November, 1887, will long be a red letter day in the history of the Church in Fitzroy. Though the day was stormy and roads bad, by 11 a.m., when the first service began, every corner was crowded, many not being able to get in. The following dignitaries and clergy were present and assisted in the services:—The Right Rev. I. T. Lewis, Lord Bishop of Ontario, the Archdeacon of Ottawa, Revs. S. Macmorine, M.A., Pakenham, C. Scudamore, Carp, I. M. Snowden, B.A., Billing's Bridge, and the incumbent. The service began with hymn No. 215, "The Church's one Foundation," as a processional. The incumbent then presented fifty-four candidates by the bishop, although seventy were confirmed in this mission last year. After all had received the Apostolic rite, the Holy Communion was celebrated, when all the newly confirmed made their first communion. The bishop expressed his great pleasure at being present, and at the evidence of good work being done in the parish, and said there was no better way of opening a new church than by a confirmation, wherein so many consecrated members are living temples of the Holy Ghost. It shows spiritual as well as material progress. He said this was another evidence of the new activity and zeal which was pervading the whole diocese and Church at the present time. The next service was at 3 p.m., when an able and thoughtful sermon was delivered by the Rev. S. Macmorine, M.A., from Gen. xii. 8. The rev. gentleman was listened to with great pleasure by the congregation. The last service was at 6.30, when full evensong was said, the Ven. Archdeacon of Ottawa being the preacher. At each service the building was crowded to overflowing. The offertory amounted to nearly \$80. The singing was hearty and congregational. Dinner was provided for the clergy and those from a distance by the hospitable Church people in the vicinity.

AMHERST ISLAND.—Christ Church.—A presentation of a handsome gold watch and chain took place in the above named church on Thursday, the 24th November, in the afternoon. The recipient on the occasion was Miss Annie McDonald, the organist. There was first a short form of evening prayer, after which the Rev. Mr. Roberts slipped forward and made a few remarks setting forth his appreciation of Miss McDonald's services for the past four years, who had been most attentive, allowing no weather however severe to prevent her attending, not only to the weekly practices, but also to the Sunday services. The gift was obtained by voluntary subscriptions from members of the Church on Amherst Island, as a slight token of their gratitude and warmest thanks to Miss McDonald for her assiduous attention and valuable services.

St. James' Church.—On the 23rd October there was a Thanksgiving service held in this church, it having been previously decorated with appropriate emblems, such as wheat, &c., flowers and fruit, of which wreaths were hung around the cornices and altar rails and east window. A table laden with fruits, vegetables, &c., and otherwise decked off, was placed in the middle of the aisle; on the lid of the organ also there was a miniature boat with fruit and grains artistically arranged. The thanks of the congregation are due to Mrs. Cousins and the young ladies for their valuable assistance in carrying out the various designs. The Rev. Mr. Roberts, the incumbent, officiated. At the close of the morning service the Rev. Mr. Roberts gave a very interesting extempore address suitable to the occasion, having taken as his text the latter part of the 39th verse of the 13th chapter of St. Matthew's Gospel.

TORONTO.

COOKSTOWN.—The congregations of St. John's, Cookstown, and St. Luke's, Pinkerton, have been in a state of considerable excitement over the proposed removal of the Rev. W. H. A. French to the incumbency of the new parish at West Toronto Junction. Since the rev. gentleman took charge, fifteen months ago, the parish has gone ahead at a wondrous rate. Over forty new members have been admitted, and which has not been the case for years, all have worked unitedly together for the good of the Church. After due consideration of the matter our respected clergyman decided to remain with us. Although it would have been in many respects greatly to the advantage of the rev. gentleman to have taken a parish so near the city; still on the other hand our church would have received a fatal blow. The new members would likely have dropped back, the young men would have wandered, and many old members would have ceased to support the Church. In fact the congregations were disposed not to put any confidence in

any future clergyman. We heartily appreciate our clergyman's course in remaining with us, and his lordship the bishop has highly commended the same.

St. Luke's.—The Brotherhood of St. Andrew in Canada.—On the evening of Nov. 30 a meeting of the young men of this parish was held to organize a Brotherhood on similar lines to the Brotherhood of St. Andrew in the United States, which started in Chicago a little more than two years ago, and of which there are now nearly 150 Chapters spread throughout the States of the Union. The rector, Rev. John Langtry, when on a visit to Chicago was much struck with the working of the Brotherhood, and brought the matter before the young men of his congregation on his return. It was recommended by the United States Brotherhood to form a distinct Canadian Order with a possibility in the future, if wished, of forming an International Brotherhood. The objects of the Brotherhood are very simple, being confined to direct church work among young men, or in other words, the spread of Christ's Kingdom among young men. A more extended notice will be given at an early date. Intending Chapters may obtain full particulars from Mr. C. J. Catto, Secretary, 48 Broadbalt Street, Toronto.

Fallen from the Faith.—Mr. N. W. Hoyles' in his zeal for Prohibitionism has forgotten his Protestantism. He has written to the daily press flourishing certain interpretations of Scripture by Cardinal Manning. Fie, fie, for shame! How can so intense an evangelical as Mr. Hoyles, who is one of the ultras, the extremists, the out and outers of this school, pin his faith upon a Roman Catholic interpretation of the Bible? Verily this is indeed a lamentable fall from the faith. It seems that Cardinal Manning imagines that the Apostles were teetotalers, hence Mr. Hoyles' enthusiasm for him. But, if so, which is a mere guess, they never said one word directing others to follow their example. What makes this fall from grace so sad is that Mr. Hoyles actually thinks "tradition"—only realize it—"tradition," as quoted by a Cardinal too, of equal authority to Scripture! Surely a man full of new wine could not do worse in playing fast and loose with Protestant principles. We regard Cardinal Manning's history as unreliable as prohibition facts.

NIAGARA.

HAMILTON.—St. Matthew's (new) Parish.—Since the opening of this church progress and strength are evident. The Sunday and week day attendance of attentive men and women is deeply gratifying. With the rector—Rev. Thor. Geoghegan, are associated in the work, Rev. C. E. Whitcombe and Rev. L. Smith, deacon. The large choir of men and boys under the direction of Mr. Smith are giving forth results from grand their diligence and regularity. Week day lectures on Church history and Prayer Book by the Rev. C. E. Whitcombe have been most interesting and profitable. These subjects have hitherto been too much neglected, and the sad result is that too few Church people are intelligent in them. Very many people are unable to tell the difference between the Continental and English Reformation, or whether the Church of England began in the reign of Henry VIII., or before, or since; and likewise are unable to give an account of the Prayer Book, its origin, its necessity, order, Scriptural character and beauty. Such is the eager interest felt in the services at St. Matthew's that many extra seats are often required. The rector is greatly encouraged by kind words in his round of parochial visits.

WEST FLAMBORO.—Obituary.—On Monday, the 7th November, the funeral of Hector Wisbart, aged 12 years, took place at Christ church. His death was the result of an accident. He was the youngest of ten, and greatly endeared at home and among all who knew him, for his manly and Christian character. The early deaths of Christian children we would deplore, but the Great Shepherd calls them as He deems best, and He doeth all things well. Let this help to assuage grief, and let the blessed hope set before us comfort all our hearts in this and other instances of present affliction.

WELLANDPORT.—A very profitable series of mission services were concluded here on the 25th November, by the Rev. F. E. Howitt. The incumbent, Rev. F. C. Piper, is greatly encouraged in this new portion of his field of labor. Wellandport has been too long neglected. It is now full of promise.

HURON.

COURTSHIPTON.—Nov. 13th his lordship Bishop Baldwin preached an eloquent and effecting sermon from

the twenty-third Psalm, 1st and 2nd verses. After his sermon he delivered a short address upon giving. In it he said it was not so much money that the Church wanted, but more piety. For if they had this they would give according as God had prospered them; but that his idea was that they should give one-tenth of their income to God.

LONDON.—*Churchwomen's Jubilee Offering to the W. and O. Fund of Algoma.*—The Treasurer of the diocese of Huron thankfully acknowledges further donations, to the above:—Thamesford, per Rev. R. Seaborne, \$3.14; Ingersoll, W. A. M. A., \$9.50; Woodstock, Mrs. Revell, additional, \$1; Guelph, St. George's Sunday School Bible Class mission box, \$5; St. Thomas, Mrs. Canfield, \$5, "Three Churchwomen," per Mrs. Rapelji, \$5; Watford, Thanksgiving offertory, per Rev. G. W. Wye, \$4; Wingham, ditto, per Rev. I. H. Morehouse, \$6.31; Listowell rectory, Mrs. Turnbull, \$1, proceeds of lecture by Rev. H. D. Steele, \$5; Mrs. Cass, 50c.; Miss Alice Case, collected on card, 50c.

NEW HAMBURG.—The members of "the Church of England" in New Hamburg, of which the Rev. J. Edmunds is incumbent, are making vigorous efforts to build a handsome church on the fine site purchased by the congregation a few years ago. A subscription committee of the following prominent townsmen:—D. Brooke, M.D., T. D. Allin, Manager Western Bank, W. R. Plum, W. Sterling, J. R. Feick, W. Collum, J. C. Cook and S. J. Holley, G. T. R., are meeting with a liberal response. The building committee—Dr. Brooke, T. D. Allin, W. R. Plum and S. J. Holley, are empowered to proceed, as far as funds will permit, with the erection of a church from plans munificently given by F. Darling, Esq., of the firm of Darling & Curry, Toronto. When completed this will be one of the prettiest churches in the diocese. The St. George's Ladies' Aid Society are uniting in their efforts to increase the funds, and, independent of other gifts to the congregation, have already presented from proceeds, etc., \$180, to the site and building fund. Over a thousand dollars is still urgently needed to complete the work.

ALGOMA.

BROADBENT.—The superintendent of the Church Sunday School begs to acknowledge with sincere thanks, the receipt of a box of clothing, books and toys for a Xmas tree, which is looked forward to with great pleasure by the children, from the C. W. M. A. through their kind secretary, Mrs. O'Reilly.

FOREIGN.

Two hundred and thirty-two candidates were ordained at the Michaelmas ordination, this being about the usual number. Of these 151 were graduates of Oxford or Cambridge.

The consecration of Archdeacon Matthew as Bishop of Lahore, in succession to Dr. Valpy French, will, it is stated, take place at Westminster Abbey on St. Thomas' Day, December 21st. Bishop French, who resigns the see of Lahore will remain in India, and report says he will devote himself to pioneer work on the Afghan frontier.

As evidences of Church growth in Wales it is noted that recent papers report the opening of a magnificent new church in Piollheli, the consecration of a new church at Llanelly, accommodating 500 worshippers, and a gift by Mr. Assheton Smith of over \$6,000 to pay the entire debt of the new church in Llamberis. It is also reported that the Welsh services which have been started at the Cymmrodorion Chambers, Cardiff, have thus far been attended by crowded congregations.

London is to have another suffragan bishop. The Drapers' Company have been asked to allow the income of St. Michael's Cornhill, to be set apart for the maintenance of a bishop—probably for Northeast London—in the same way that St. Andrew's Under-shaft supports the Bishop of East London. To this the patrons have acquiesced, and the Crown will appoint from a list of three names—two supplied by the Company, and one by the Bishop of London.

The English Church has taken up the question of a Catholic union. Bishop Lightfoot has spoken in no uncertain terms in regard to a union of the sects with the Church. The Church Congress at Wolverhampton the other day was greeted by an address of welcome from the Nonconformist ministers of the town, and said:

We are thankful to share in the heritage of your Church, in its wealth of devotion, learning and

eloquence. We follow your missionaries at home and abroad with our prayers, and rejoice in every success of their labors. Your scholars and divines are an inspiration to us, as we trust ours are not without value to you. Your books are in continual use by us, and while we cannot always accept the teaching of all your teachers, we trust we are not slow to value much that may be found in them all. In what we deem the essential elements of Christian character and living we perceive a far closer approximation of one another than our differences of interpretation and of Church practice would seem to show. This has perhaps its most frequent and beautiful expression, both in the psalms we sing in common, and in the hymns we have contributed to each other, in which we recognize the common facts of our Christian religion and the universal emotions of a spiritual life.

The Church Missionary Society has received a letter from Bishop Parker, of Eastern Equatorial Africa, giving interesting news received by him from Uganda. The news of Mr. Stanley's expedition reached Uganda from Zanzibar on June 26th. Great alarm was occasioned, notwithstanding the explanations offered by Mr. Mackay, who had much trouble in convincing King Mwanga and his chiefs that Mr. Stanley was only going to the relief of Emin Pasha, and that his Congo route would keep him far away from Uganda. The hostile Arabs at the Court urged that if Mr. Stanley and Mr. Mackay met they would together "eat up the country," and, to allay the panic, Mr. Mackay agreed to leave Uganda and go across the Lake Victoria Nyanza to the south, the king promising to receive instead the Rev. E. C. Gordon, who has been waiting at the south end of the lake for an opportunity to enter Uganda. Mr. Gordon is a nephew of the late Bishop Hannington. His name being the same as Gordon Pasha's will make him acceptable. Mr. Mackay accordingly left Uganda on July 21st, and crossed the lake in the mission boat Eleanor, and on August 10th Mr. Gordon sailed in the same boat for Uganda.

ENTERED INTO REST.—On Monday at midnight Mrs. Sarah Brown, wife of Mr. A. Brown, of Honolulu, H. I., departed this life after a lingering illness. The deceased lady was born at Ballyshannon, Ireland, but emigrated to Canada very early in life. Her brother, Mr. John Reade, well known as the author of "The Prophecy of Merlin," and other poems, is still a resident of Montreal. Mr. and Mrs. Brown came to these islands about eight years ago, and have made very many friends. Mrs. Brown possessed the most cheerful and loveliest disposition, bearing her pain and confinement with the greatest Christian resignation. She longed for continued life, but with the same breath said "God's will be done." The writer had many opportunities of observing the strength of character and purity of soul of this most estimable lady. Her remains were carried to St. Andrew's cathedral where the burial service of the Church was read by the Rev. Alex. Macintosh. The choir sang the hymn, "Jesus Lover of my soul," after the first part of the service. A very large number of friends of the deceased and the bereaved husband followed her to the grave in Nunanu cemetery, where the remainder of the service was said, and the hymn, "Rock of Ages cleft for me," was sung. Mrs. Brown was only 36 years of age; she left no children. Mr. Brown has our deep sympathy in his great loss. Among those who were present at the funeral ceremonies were Mr. and Mrs. Gilfillan, Mrs. Phillips, Mrs. Macintosh, Mrs. Jordan, Mr. and Mrs. Cayford, Mr. Crozier, Mr. and Mrs. Alex. Young, Mr. T. Lucas, Hon. W. C. Parke, Mrs. Grieve, Mrs. Krouse, Mr. Roe, Mr. Drysdale, Mr. Robt. More, Mrs. McKeague and Mrs. McGowan.

CONSECRATION OF A TRURO CATHEDRAL.—The consecration of a new cathedral is an event as interesting as it is rare in the recent history of England. In fact since the consecration of St. Paul's, in London, two centuries ago, there has been none until that of Truro cathedral. That ceremony, therefore, was one whose impression will remain for years in the minds of those who witnessed it, for its historic interest as well as its own beauty and grandeur. The consecration took place on November 3rd in the presence of the Prince of Wales as Royal Duke of Cornwall, together with a large number of English bishops, and an assembly of clergy and laity as varied and as distinguished as any event far removed from the metropolis could bring together. The service was very similar to the form used at the consecration of the Marlborough College last year. The procession was made round the church singing *Urbs beata*. The bishop knocked at the west door with his pastoral staff, then the bishops and clergy proceeded to the choir, singing Psalm xxiv. The Prince knelt at the faldstool in the choir, while suffrages were said for him. The *Teni Creator* followed, and then the dedication of the various instruments of the church. The

primate then said the proper collects, after which the bishop accompanied by his chaplains and chancellor, moved first to the font, then to the lectern, then to the pulpit, next to the place of marriage (the chancel steps), to the place of consecration, and finally to the holy table. At each station appropriate texts were read and prayers offered. Into this part of the service the Bishop of Truro threw perhaps even more than his customary earnestness. Finally, facing westward, he read with uplifted hand Gen. xxviii., 12, 13. Then the archbishop offered a special prayer composed by himself, in which the Cornish motto, "one and all, was effectively introduced. Then the bishop, seated in his chair, caused the chancellor to read the sentence of consecration, signed it, and ordered its enrolment amongst the muniments of the See. The Prince of Wales meantime advanced and put his hand to the instrument. This over, the hymn, "Holy, holy, holy," was sung, and the communion service began. The celebration was fully choral. The sermon was by the archbishop. At the offertory the eucharistic vessels were duly presented. The communion service was then completed, nearly five hundred receiving, and the service, which had occupied four hours, closed with the benediction by the Archbishop of Canterbury.

Correspondence.

All Letters containing personal allusions will appear *only* the signature of the writer.

We do not hold ourselves responsible for the opinions of our correspondents.

LORD SELBORNE ON THE DISESTABLISHMENT OF THE CHURCH.

LETTER IV.

SIR.—I.—In treating of Church property, Lord Selborne next tells us that the number of consecrated buildings (besides cathedrals), devoted to the worship of God by irrevocable gift is 15,752, while mission rooms, school chapels, iron churches, etc., licensed for divine worship, amount up to 4,228, to say nothing of school-buildings and masters' houses, which are found in almost every parish, and which are built and maintained by voluntary effort. The great cathedrals, founded, rebuilt, restored, are monuments of the zeal of many generations of Churchmen; though, for the most part, owing their origin to individual Bishops, or other ecclesiastics, occasionally aided by the nobles of the time. The great ecclesiastical corporations were also frequent founders, as were the lords of the manors or the great landowners. Mr. Moore has given the story of the London churches more completely than Lord Selborne. In the great fire of London 89 churches were burnt down; but their sites, with those of the church yards and parsonages attached, were by the 19 Charles II., cap. 3, vested in the Lord Mayor and aldermen. Only such parts as were not required for laying out new streets were sold, and the money bestowed on rebuilding 51 out of the 89 churches destroyed; all the ground that the municipality required for the new improvements was taken without further compensation than this,—that a tax of one shilling was levied on each chaldron of coal coming into the port of London and applied for church-building. This tax was continued until 1724, and the bargain was very much to the advantage of the city and to the loss of the Church in London. This was the only Parliamentary grant before 1818; and all the grants made since amount to but £2,600,000, while Dissenters, who have never suffered such losses as the Church, have received nearly half a million more than this sum by public grant. No doubt this will be news to many, but Mr. Moore proves it by parliamentary and other returns. He estimates the State plunder of the Church at various times, without interest, at 978 millions.

Returning to Lord Selborne. He observes that, after making allowance for the cases where the patronage has changed hands on both sides, the number of livings in lay patronage as compared with Royal, 8023 to 1050, indicates how largely the founders were private persons. The history of those foundations is obscure, because before the Conquest gifts of sites and endowments were usually made by word of mouth and symbolical delivery before witnesses, without written deeds. The general use of charters came in with the Normans, and as there were no secure means of their preservation, they were, of course, likely to perish, except in the case of the great corporations. The furniture of the churches, reaching a vast aggregate, is mostly provided by private munificence; but the buildings themselves, it must be remembered, are unfitted for any but their sacred uses, and indeed the thought of any other application is revolting.

2.—Anciently, churches were not consecrated

unless provided with Manse, which included house and glebe; but it is not so now, as many have no parsonages attached and few have glebes.

3.—The episcopal and capitular estates had various sources, some coming by purchase, though; most by gift, from many Saxon and Danish kings, from royal and noble personages, from bishops and ecclesiastics, and sometimes from all those sources together. Many particulars are found in Dugdale's Monasticon, and Lord Selborne goes into most of the cases in detail. It must suffice to give a single instance:—

Westminster Abbey was founded early in the 17th century by a citizen of London, and at various times it received endowments from Anglo-Saxon kings as well as from private persons, and also by means of purchases of land by some of its abbots.

4.—Another form of Church property is the tithe. Lord Selborne quotes Professor Freeman as saying: "The nearest approach to a regular general endowment is tithe, and this is not a very near approach. The tithe can hardly be said to have been granted by the State. The state of the case rather is, that the Church preached the payment of tithe as a duty, and that the State gradually came to enforce that duty by legal sanctions." Lord Selborne says, "Before the payment of tithe was enjoined by any Church canons, there was no difference between it and any other offerings or contributions of Churchmen for the services and charities of their religion. * * * *"

The tithe at any time was never a public fund or revenue." It came to be widely regarded as a duty, and was confirmed by ecclesiastical canons, and finally by civil statute. "If there were no other proof that this is the true account of tithes, and that they had not their origin in any secular enactment or grant, the mere fact that suits for the subtraction or non-payment of tithes were, till very modern times, of ecclesiastical cognizance only, without any concurrent jurisdiction in temporal courts, might be enough for that purpose."

In England there was no canon or other law on the subject before 785. Lord S. gives a summary of all the extant public Acts of Anglo-Saxon times relating to it. There is clear and abundant proof that lords of Manors and the great landowners made perpetual grants of tithes, of which all the grants on record, however, are to capitular bodies and monasteries; but it is natural to believe that similar grants were made to parish churches, though for the reason assigned before the records of the former were the most likely to be preserved. Of the gradual growth of tithes Selden's account is followed by Lord S., but it is needless to produce it here. A Liberation Society publication asserts that a third or a fourth of the tithe was anciently given to the poor as their right—another whether of the appetite for plunder. Lord S. says:—"There is no ground for this opinion;" and, having fully examined the subject on historical and legal grounds, he goes on:—"The fact is, that no law of any kind was ever made in England, or can be shown to have been accepted as of force in England, in which it was laid down clearly or otherwise, that the poor were to have any share, even in non-parochial tithes. As to Rubrical and Vicarial tithes all law and history are to the contrary." The Liberation Society quote a not particularly distinguished lawyer of Charles II's. reign for their assertion; but that brilliant man, Sir Simon Degge, supports his view by the forged decretals of Isidore. Well may the Liberationists in their sad plight, finding themselves lying down with mediæval Papalists, say—"Misery makes us acquainted with strange bed-fellows." And their's is a melancholy confession: "Nobody seems exactly to know how or when the poor lost their legal claim to a share of the tithes." But Lord S. observes with quiet sarcasm, "That nobody should know how or when that was lost which never existed, is tangible enough." But one thing is clear—the parochial clergy are the most liberal dispensers of alms to the poor, and of most of the charities of life; and that not only out of their abundance, but too often out of their deep poverty: and if the day of disestablishment does come,—it is the poor who will be the principal sufferers. Yours,
Port Perry,
JOHN CARRY.

25th October, 1887.

SPECIAL MISSIONS AND SUSTAINED USEFULNESS.

Sir,—Lectures, concerts and comic performances, amusing discourses, social entertainments, now strain the limited weeks until the seven days seem incompetent to meet the pressure upon them. But what is doing for the redemption of the city, and missionary work among the churchless masses? What is the significance of the fact that we can fill our churches and halls readily with people for lectures, if somewhat lively, and for social entertainments, but find a limited attendance upon the week-evening religious meetings? This is the most favorable season in the year for special services, the awakening of religious interest,

and the organization of church work; I am, therefore glad to hear that missions are to be held in the various churches of the city. Great efforts should be made to increase the efficiency of every department of church work, especially that of missions. The Church has a double duty, first to those who belong to it, and then to those who do not. Large numbers of the young drift away from the Church as they attain to riper years, and many are lost sight of in moving from place to place. Mission work at home is recognized as a necessity, to meet a grave exigency in our social condition. What is needed is not so much of human machinery, which seems to imply that the Church is the "old paths" is not adequate to the work—but simple, real, expectant faith in, and prayer for the Holy Spirit. We need a revival in the Church, but not of the ordinary kind, which merely adds to membership. We need a revival of the genuine sort—"The expulsive power of the gospel" is what the Church needs. An increase of membership is not what so much is needed, but rather a development of piety of those already in the Church. Revivals are not, when genuine, the work of the missionary—not the excitements of men who labor to get them up. They are the effects of causes far higher than that of any missionary, no matter how good and capable. His part in them, is simply that of an instrument, called into use by the time and circumstances. Mere mechanical process should be avoided. That is the best meeting in which there is the smallest amount of machinery, and in which sinners are slain by the Word of God. A solid honest gospel should be preached to the people. This is what they need and it is what will do the most effective work. A faithful presentation of gospel truth will carry conviction to sinful men. The sword of the spirit is yet sharp and powerful, and when used by skilful hands will slay the sinner. What is needed above all is a widespread breath of spiritual love, produced by the outpouring of the Holy Ghost in all his gracious influence. Prayer is the element of success. We can do nothing without it. We may improve and diligently apply the machinery of effort. We may adopt the very measures which God has blessed. We may call in the aid of gifted and successful men, yet, unless the Divine power is secured, we shall be left to rejoice in only apparent success, and glory in mere men and measures. We must cultivate absolute distrust of all that is human, and look to God alone. The work has its natural side, but intrinsically it is supernatural. The tendency of the times is to rely on the things that are seen; but unseen powers are greater than the seen. It is better to walk by faith than by sight. "The things that are seen are temporal, but the things that are unseen are eternal." Special missions should not be fitful, but continuous abiding and sustained means of usefulness.

SUSTAINED USEFULNESS.—In some of the country places it is very difficult to get some of the Sunday School teachers, singers, missionary collectors and others, to sustain their usefulness. The work is often irksome, discouraging, a great tax upon energy, time, ease and domestic enjoyment, so that they flag and grow weary. And so of most co-operators in the work of the gospel. What weariness is often connected with the ministry. It may be made a sinecure. It may be occupied by hirelings. Its physical and mental toil—the demand upon thought, imagination, feeling, sympathy. The anxieties it naturally produces. Around it gather criticism, unreasonable expectation, prejudice and mistaken views. These things often produce weariness, if not of it, yet in its discharge. Sustained usefulness involves self-denial, which is the reason why so few are found equal to it. There are some who are ready to do some great act of usefulness, there are plenty who can be useful at times, spasmodically useful, but those who are willing to keep it up, to "continue in well-doing" "unto their lives end," are not so plenty. Sustained usefulness, means absolute unselfishness, through devotion to something not self. And from the world we get nothing in return, not even recognition. The constant, daily, wearing of our health, strength and life itself for the good of others, for the salvation of their souls, bring us no earthly honor or wealth, nor ought but fault-finding and complaints. Yet it is this humble sustained usefulness of the true servants of Christ, that does ninety-nine hundredths of all the good upon earth.

We should be constant and regular in sustaining our usefulness. Moving onward in spite of all hindrances and opposition, thus we should stimulate others, quicken the lagging steps of the backward, and like the unflinching commander of a hesitating army, nerve a whole troop to action. There should be no weariness and vacillation of purpose. There is distress in inconstancy—pain in a broken purpose. There is the consciousness of moral strength in the ability to go forward under difficulties. All nature calls upon us not to grow weary in usefulness. The mighty ocean for sixty centuries of time, has ebbed and flowed, and it ebbs and flows on still; the seasons in their annual round still beautify the earth; the

stars still jewel the heavens; the sun and the moon still shine as lamps to give light, and also to diffuse heat and life. They never grow weary and stop to rest. Was there any symptom of inconstancy with Jesus Christ, amid all His trials and sorrows, "Who had not where to lay His head." No! He went about continually doing good. Let us think of it, we who are so soon wearied in benevolent undertakings. What talk is made if a rich man gives a large sum for some special purpose which, perhaps, he expects to get back in reputation and influence. The one act of giving a thousand dollars pays itself in praise. But the hundred acts of giving a dollar do not bring any notice or thanks from the public. We talk about giving our mite, meaning that we have given a little, forgetting that to give our mite in this sense is to be like the poor widow, give all we have. The one act of risking our life for a fellow-creature, makes us a hero in the eyes of the world. But the constant daily wear and tear to do good to the bodies and souls of men, do not receive the applause of the multitude. There are many persons who will readily find work and do it, but a very large part of our church members form no part of its effective power. Some are inactive from indifference, some because they do not know what to do until directed. This latent power should be utilised for the temporal and spiritual good of the Church.

Oct. 20th.

PHILIP TOCQUE.

THE UPPER OTTAWA MISSION.

Sir,—Among your readers are many friends of the Upper Ottawa Mission, therefore with your kind permission I should like to give a brief account of impressions formed during a recent visit paid to that arduous and most extensive field in the diocese of Ontario.

Some imagine that in this eastern jurisdiction the trials of early pioneer work have long passed away, but that this is a mistake may easily be shown by a visit to North Hastings, North Frontenac, or to that large tract of rocky country stretching along the banks of the Grand River, from Pembroke to North Bay, and now known as the Upper Ottawa Mission. The distance, speaking roughly, is 100 miles, over which are sprinkled tiny detachments of English Church people, who, before the arrival of the present devoted mission priest, the Rev. C. Forster Bliss, six years ago, had no one to speak to them concerning Christ and His Church, nor to celebrate for them the mysteries of religion. Now, in seven centres, the people are gathered together to join in the worship of Almighty God according to the manner of their ancestors, and to have the faith of their fathers, which some of them had well nigh forgotten, explained simply and fully.

At each of the various points I found good congregations, and from all I heard expressions of gratitude to the authorities of the diocese, and to the friends of the mission, for enabling them to enjoy the privileges of religion.

The character of the country is such that the work will always be dependent on outside help. The settlers are too widely scattered ever to be able to maintain the services of the church unaided, while those who might assist more largely, viz: the railway employees, are so migratory in their habits as to be of little assistance in a pecuniary way.

If it were not for a lively faith, and a devoted heart, the missionary would, I am sure have departed long ago. It remains, then, for us who dwell in more favored localities to sustain his hands and enable him to continue his work by helping him to meet the liabilities which he has incurred in erecting the Mission church at Mattawa, and to pay the heavy running expenses occasioned by the peculiar nature of the mission, and the salaries of two candidates for Holy Orders, who work under him as lay assistants. Funds are also needed toward the erection of a church at Petawawa, where there is a good congregation of settlers, who were without pastoral supervision until Mr. Bliss came down ninety miles to visit them a year ago. I consider the work here most promising, and it is to be hoped that in the near future the bishop may be able to see his way to turn it into a separate mission in conjunction with Chalk River. When this is done Mr. Bliss will be able to extend his ministrations to two other small settlements which are too far from the present centres for the people to attend the Church's services. It is a grand thing to know that the Church is caring for her sheep who are scattered in the wilds, for it shows that she is working in the way appointed by her Divine Head. 500 souls almost lost among the rocky hills, are as dear to him as the same number gathered together in a compact parish, and there can be but little doubt that the splendid condition of our mission fund is to be attributed, under God, to the fact that our people are realizing that by its means the gospel is preached to the poor.

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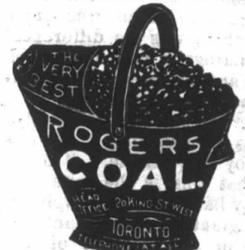
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IS IT A FACT.

SIR,—I have been informed that, with one exception, all the men ordained at the recent Parry Sound Conference, were trained at Wycliffe College.

May I, through your pages ask their names, and if this be the case?

To flood Algoma with Wycliffe men is certainly not in keeping with the non-partisan character I am told that its Bishop possesses.

AN ENGLISH SUBSCRIBER.

PUZZLED.

SIR,—It is now over 7 years since I knelt before the late Lord Bishop of London (Eng.), and received at his hands power to execute the office of deacon in the Church of God, and in a short time thereafter I was admitted a priest in the Church of God, and since those days I have tried hard to minister the doctrine and sacraments and the discipline of Christ as the Lord hath commanded, and as this Church and Realm hath received the same according to the commandments of God.

I am neither an extreme high churchman nor am I an extreme low churchman, but I do want to act in accordance with true knowledge.

Will you kindly give me space to ask those in Canada who continually call the Lord's Table an Altar, and who do not follow Hooker's preference for Presbyter, to tell the Church and the world upon what grounds they do that which, I believe, the Prayer Book I subscribe does not warrant.

SKETCH OF LESSON.

3RD SUNDAY IN ADVENT. DEC. 11TH, 1887.

The Passage over Jordan.

Passage to be read.—Joshua iii. 9-17.

To-day our lesson describes the preparations made for entering Canaan, and the crossing of the Jordan in safety by the assembled multitude.

I. Israel's Preparations.—How delighted the Israelites would be! They are now to enter that glorious country to which many among them had for years looked forward.

II. Israel's Director.—The people are waiting, ready to cross. But who is to guide them? We know how, in dangerous places, or in times of difficulty, a Leader is always wanted.

after, at a distance of about 2,000 cubits, that is, nearly a mile. They see now Who guides and directs them, and, in this hour of difficulty, they can trust in Him.

III. Israel's Passage and Safety.—Think of the priests bearing the Ark, and the eager multitude behind in regular order. The last instructions have been issued, and the feet of the priests that bear the Ark touch the Jordan.

Family Reading.

AT THE LAST.

A little one played among the flowers, In the blush and bloom of summer hours; She twined the buds in a garland fair, And bound them up in her shining hair.

A maiden mused in a pleasant room, Where the air was filled with a soft perfume; Vases were near of antique mould, Beautiful pictures rare and old.

A mother bent over a cradle nest, Where she soothed her babe to his smiling rest, "Sleep well," she murmured soft and low, And she pressed her kisses on his brow.

An aged one sat by the glowing hearth, Almost ready to leave the earth; Feeble and frail, the race she had run Had borne her along to the setting sun.

'Tis thus we journey from youth to age, Longing to turn to another page, Striving to hasten the years away, Lighting our hearts with the future ray;

THE ANGLICAN COMMUNION.

BY THE BISHOP OF ARGYLE.

Let us now turn our thoughts, for a few moments, from this little diocese and its concerns, to that great Anglican Communion of which we form a part.

I have used the term "Anglican" advisedly. I think those who know me will not accuse me of forgetting our Scottish nationality, or of favoring that vulgar error, which leads to the use of the word "English" in such a way as to imply that

the southern part of the island of Britain constitutes the whole kingdom. I do not forget that century after century, we maintained our national independence, and that it was not till a Scottish King sat upon the throne of England, that the present union of the two countries even began to be possible;

And yet, as a Scotchman, and a Scottish bishop, I claim to be a member of the Anglican Communion. I have never heard of Englishmen or Frenchmen, ecclesiastically subject to the Pope, who have refused to be called Roman Catholics, or who, because they are members of the Latin Church, have felt their own nationality to be compromised.

Assuming then, this view of our position, we may reflect that though in our own country, but a small remnant—a "Catholic remainder," to quote the words of the Scottish episcopate in the last century—our Communion, as a whole, has extended its borders, and has now taken root in almost every part of the world, not previously occupied by the Greek or by the Latin Church.

A QUEER CHRISTMAS BOX.

There are two sorts of old maids in the world. There is the bright, cheerful old maid, whose countenance beams with good nature as she goes bustling about up to her eyes and ears in good works;

Miss Dorothy Drabbles belonged to the class of sour old maids, and I may even say she was one of its most advanced representatives! Nature had certainly not lavished gifts upon her person, but I forbear out of gallantry to her sex to portray in detail her personal characteristics.

Miss Dorothy Drabbles was not only a man-hater, but she condemned the society even of her own sex, save and except her sole female domestic, an ancient spinster, suffering probably, like herself, from the sorrows of misplaced affection. These two dames

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lived by themselves in a lonely house on the outskirts of a small fishing village. The inhabitants of the place were principally poor, hardy fishermen, who risked their lives in their daily occupation.

One Christmas Day, or rather night, there happened a gale of more than usual violence. The doors and shutters of Marigold Cottage (the residence of Miss Dorothy Drabbles) rattled and shook as if some playful demon was at work trying to wrench their fastenings, and the wind howled and whistled down Miss Dorothy's bedroom chimney with such vehemence as to awaken that lady out of a rather troubled dream. She could distinguish the roar of the distant waves as they beat on the shore close by, and more than once (intermingling with the din of the contending elements) she fancied there arose sounds like the despairing cries of drowning men and women. I am not sure if she felt any real pity for them, or offered up a silent prayer for their deliverance. Perhaps on such a night, and with a bright fire burning in her room, she deemed bed to be the best place. She had not, however, lain long before a blast of wind and rain more terrible than any before shook the house, and seemed to rock it to its very foundation. This was too much even for the imperturbability of Miss Drabbles. She forthwith emerged from her hiding-place between the warm blankets, drew on one side the heavy curtains of her window, and, peering out into the darkness, occasionally brightened into the moon's rays, directed her earnest gaze towards the not-far-distant sea. There she saw the giant waves rolling shorewards like moving mountains created with foam. Favoured by the glimmering rays of the moon, she thought she could distinguish a dark object drifting helplessly in the mighty swirl of waters. Strange sounds now more distinctly reached her ears. Could it be possible that that dark object was a gallant ship, battling for dear life with the cruel breakers, and those sounds the despairing cries of men and women perishing within sight of their dear old home? It was evident to Miss Drabbles that she was quite powerless to render any help, and so comforting herself with the thought that the lifeboat would be sure to go to the rescue, she again retired to rest.

Bat-a-tat! tat! and a violent ringing of the bell so alarmed poor Miss Drabbles, and her old Abigail in the adjoining chamber, that they both set up a terrible screeching, and, locked in each other's arms, lay in almost a fainting condition awaiting the onslaught (as they expected) of some midnight marauder. Presently the old domestic recognised the well-known voice of the captain of the lifeboat, who implored the old ladies to come down and open the door. He and his mates had just returned from a wreck not far away, and the only being saved was a little girl. Miss Drabbles' house lay nearest to the shore, so they had brought her hither, more dead than alive, wrapped up in their jackets and waterproofs.

Partly perhaps from a sense of relief that her fears as to burglars were unfounded, and, let us hope, partly from some hidden sympathy for the poor little foundling snatched from a watery grave, Miss Dorothy Drabbles consented to let the men bring into her kitchen their dripping burden. Fortunately the embers in the fire had not got beyond resuscitation, so, with the ready aid of the men, the old servant soon made a roaring fire, and blankets were quickly warmed in which to wrap the little stranger. By the time this was done, Miss Dorothy Drabbles (appalled with due decorum under the strange circumstances of men being under her roof) had descended into the kitchen. It was a strange scene: five or six rough, burly Jack tars with clothes saturated with wet, the old Abigail scared out of her seven senses, and Miss Dorothy Drabbles herself (now lost to all maidenly reserve), all jostling one another hither and thither in their united efforts to chafe the almost frozen limbs of the poor little mortal, helpless and well-nigh unconscious. Hot-water bottles, steaming kettles, foot warmers, warm blankets, were all brought into urgent requisition as if by magic, out of the hidden armoury of Miss Drabbles' now aroused sympathy.

Their united efforts, overruled by a stronger power, were blest with success, and in a short time the little stranger was fully restored and able to dispose of a basin of nice hot milk, prepared by the nimble hands of Miss Dorothy Drabbles herself.

The men being allowed to depart, not without some substantial recognition on the part of Miss Drabbles of their bravery and kind-heartedness, Miss Dorothy, her old servant, and the wee little creature were left alone. The child was certainly beautiful, and one likely to win the love and affection of even an old maid like Miss Dorothy Drabbles.

There are changes which take place in the character and conduct of individuals almost as miraculous as in the physical faces of Nature. The advent of this little creature, so suddenly and strangely brought into the cradled circle of these two old women, wrought in both a marvellous revolution, which the every-day perception of human misfortunes failed to awaken. The springs of affection in both these poor old souls had not wholly dried up, and only needed to be tapped by some strange, unfamiliar hand to flow out in a fertilising stream.

Miss Dorothy Drabbles gazed on the little girl with feelings to which she had been a stranger for many a long year. She accepted her as a precious gift from above, to become not only an angel of comfort in her own declining years, but as a sacred bequest from her Heavenly Father, to be trained for His honour and glory.

That Miss Dorothy Drabbles lavished upon her little protegee all her possible love and affection may easily be imagined. No expense was spared in her education, and every care was taken that this should be based on true Christian principles. Never were known two such inseparables as Miss Dorothy, and her new charge. Outdoors the neighbours looked on with amazement, as the once forbidding-looking old spinster passed through the village hand in hand with the tiny girl. The old lady's whole nature seemed changed. She was now ready for every good word and work in the village, and took a lively pleasure in visiting her poor neighbors, and nursing the sick, and became in truth, as the gossips named her, a veritable "Lady Bountiful."

As the time rolled on, and the child grew into a woman, their love for each other was gradually intensified; and when at length the infirmities of age compelled dear Miss Drabbles to depute her personal supervision of works of charity to her young and energetic protegee, it was touching to see with what eager interest the old lady listened to the reports brought to her of daily work done in the village.

And so matters went on month after month, and for a few more years, till the final end came near, and dear old Miss Dorothy was called to part (as she well knew, only for a time) from the being she had learned to love best on earth. We must draw a veil over the solemn moments when the last earthly farewells were exchanged, and will finish this simple story by quoting the dying words of the dear old lady. "My dear," she said, "I owe the happiness I now enjoy in the prospect of death, under God, wholly to you. He sent you so strangely to me on that memorable Christmas night as a sweet messenger of mercy, to teach me the lessons of love and sympathy for others. You were indeed to me a blessed 'Christmas Box.'"

SAD CHILD-LIFE IN GREAT CITIES.

BY THE BISHOP OF BEDFORD.

There is a phase of child-life in our great cities which is fearfully sad—I mean the case of the neglected and ill-treated children. There is a *stratum* in our social deposits in which child-life is a thing to arouse I know not whether to say infinite pity or fierce indignation. Well, perhaps both, pity for the poor little sufferers, indignation against those who cause the sufferings. If we had not abundant evidence it would be hard to believe in the brutality and selfish cruelty (chiefly, of course, the fruit of drink) shown by parents to their little ones. Here is a man who admits without any conscious shame that he wreaked his vengeance on a baby of fifteen months old, beating it chiefly about the face, to vex a sister-in-law against whom he had a spite, and who was very fond of the child. "Oh, mother, don't whip me any more," pleaded a little girl, as her mother came to administer a second thrashing, within an hour of the first, upon her bruise covered head and back. Here is a poor little

deaf and dumb boy, cruelly beaten only because it is so hard to make him understand. Here is a tiny, starved child found put down in its night-gown on the oil-cloth, alone, hungry and cold, shivering and ill, in a passage with the doors at each end open, in the depth of winter, and on the other side of a closed door opening into that passage is that child's mother, in a room with a fire, eating a breakfast of hot coffee and frizzled bacon and bread. The mother had brought the child down and put it there, gone in to her own breakfast and shut the door. The child could not get up, or even stand. It was five years old and insured for 7l. There is a vast amount of slow but quite deliberate child-murder of this sort going on. Here is a loving mother breaking her little girl's arm with a broom-stick, and then setting her to scrub the floor with the broken arm tied up, and whipping her for being so slow about it. Here is a poor little, dying boy put by his tender parents into a tub of cold water for an hour "to get his dying done," they said. A vast amount of cruelty to children belongs to the begging system. The little ones sent out to beg are, as a rule, brutally beaten if they do not bring enough whereby their expectant parents may drink themselves drunk, or at best provide themselves with an abundant supper. Then there are numbers of poor little things hired out by the day to excite pity, the more weakly and wretched looking being the more valuable for the purpose, and I need not say that the lachrymose mother who speculates thus in a provisional family of starving children is not likely to be over-indulgent to the subjects of her often highly profitable speculation. I suppose most Church people by this time know pretty well the name at least of the admirable Church of England Society for Providing Homes for Waifs and Strays. Following in the steps of Dr. Barnardo, it is doing a splendid work of rescue and restoration, only on distinct Church lines. It has a large and constantly increasing number of homes scattered throughout the country, besides boarding out in cottage homes a large number of the younger children. Let me only assure my hearers that the homes of this society are all small ones, in which home life is possible, and that there is no fear of drifting into the huge mistake of great institutions, in which all training must be more or less mechanical, and all personal influence unknown. We thought we had made a great discovery when we removed our pauper children from the contamination of the workhouse into great night schools. It has not answered. It does not lift the children out of pauperism. The most valuable Association for Befriending Young Servants tries to correct the evil, but the children in these big institutions grow up without elementary ideas of usefulness or self-dependence. Why, a poor girl who went to one of these schools to her first place the other day was given a candle to go to bed, but, as she was heard moving about at the top of the stairs some little time afterward, she was asked what she was doing, and called out that she did not know how to turn the light out. She had been brought up on gas. I may venture, as another instance of the way children are sometimes treated by parents, to tell you of a poor little crippled boy, obliged constantly to wear irons, without which he was in much pain and quite helpless. When this little fellow, now bright and happy in one of the homes for waifs and strays, was first found, his mother used continually to pledge his irons in order to buy gin for herself. The sufferings of children, however, are not all caused by cruelty, for, alas! there is much want among the poor, at any rate in London. I heard the other day of a poor little girl dying in Shoreditch, who said, "Now there will be enough for the rest to eat."

Well, all this is very, very sad. There is something terribly pathetic in the suffering of the helpless. But why has God given you and me this gift of pity? Why has He set in our hearts this strange love of little children? Why has He shown us all these poor little souls, dowered with His own love, but down-trodden with the cruelty of man—poor little souls that the Saviour would take in His arms and bless, while men would drive them away with a curse? Is it that we sigh a sigh of compassion, and pass on? Or is it poor that we may rise up and do?

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As he finished, one of the party whose ancestors were of good old revolutionary Yankee stock, turned to him, and with more candor than politeness said:

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"Where'er thou meet'st a human form Less favoured than thine own, Remember, 'tis thy brother worm, Thy brother or thy son.
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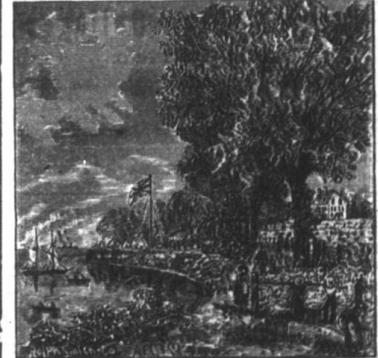
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