

Dominion Churchman.

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA.

Vol. 11.]

TORONTO CANADA, THURSDAY, OCT. 22, 1886.

No. 48.

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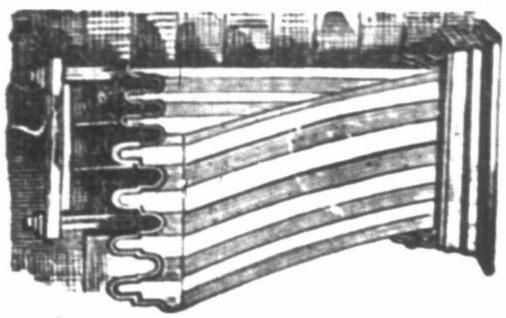
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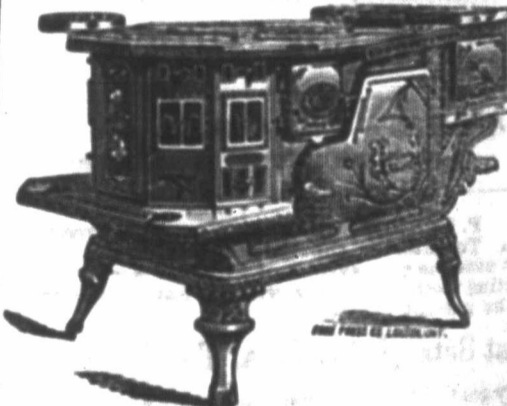
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LESSONS for SUNDAYS and HOLY-DAYS.

Oct. 20th 21st SUNDAY AFTER TRINITY.
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Evening—Daniel IV. or V. Luke XVII. to 31.

THURSDAY, OCT. 22, 1886.

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

THE WEEK ON THE EARL OF SHAFTSBURY.—The Week has the following reflections on the career of the late Earl of Shaftsbury as a Churchman: "The Earl of Shaftsbury has ended a career of singular beneficence, and of beneficence which Agnosticism can hardly deny to have been distinctly inspired by Christianity. To the close of a long life he gave unremitting labour as well as a large part of his income to the relief of the suffering classes. There could be no stronger disproof of the universal hardness of heart and indifference to the claims of those who toil which Socialistic orators always impute to the rich. But the death of Lord Shaftsbury is an ecclesiastical as well as a social event; it marks, at least, the close of an epoch in the history of the English Church. He was the lay head of the Evangelical party in England, and it may almost be said that the party descends into his grave. Founded by Simeon at Cambridge it first stirred the spiritual stagnation which, after the rejection and final secession of Wesley, had become the condition of the Established Church. It was in fact a Methodism within the Establishment, holding close communion with orthodox Nonconformists outside, and regarded by High Anglicans as little better than a form of Dissent. The Bible Society, in which it united with Dissenters, was to it what the Society for the Propagation of the Gospel was to the more exclusive Churchmen, and it had a sort of Church government of its own in the Board of Trustees who appointed to the livings the advowsons of which had been purchased with Simeon's fund. The May meetings at Exeter Hall were its Synods, and formed the regular theme of orthodox gibes. It held a number of pulpits in the great watering-places, and was accused by its enemies of too much cultivating the art of the popular preacher and collected too many pairs of slippers from devout women. Breadth of sympathy was not its charac-

teristic, and the *Record*, its chief organ, was not only narrow but sometimes malignant. There can be no doubt, however, that it did much good work in a spiritual way, and by promoting in a religious spirit social reform and works of benevolence. The Evangelical party is now tending towards extinction, and retains under its banner a mere fraction of the clergy."

BEWARE OF FALSE TEACHERS, WHO PERVERT THE TRUTH.—There is a phrase in common use "giving yourself away," or the like. It is not classic, but yet is graphic and full of meaning. The party organ performed on itself this operation in a recent article entitled, "The magical theory of the Sacraments." Under cover artfully contrived of a blow at the Church of Rome, it attacks the doctrine of the Church of England. The writer first states the doctrinal perversions of Rome, launches his petty bolts at them with more of spite than logic, and then drags in a final sentence, a distinct allusion to the especial characteristic teaching of the English Church, which the reader is thus cunningly led to identify with that of Rome, to which it really stands opposed. But the writer's whole article is made self answering by his concluding words. He for some column or more of angry vituperative misrepresentation of Church teaching, has been arguing, as he supposes, against the Sacraments, being anything at all except barren shows of ceremony, they are he attempts to prove only mere mechanical acts. Yet he closes his article by warning us against those "who institute a Gospel of ceremonies," the very thing he has himself been endeavouring to prove that the Sacraments are! This is a bad case of "giving yourself away." If the Eucharist and Baptism are mere mechanical ceremonies why should we celebrate them with such solemn words? If we are to shun a gospel of ceremonies why should we celebrate at all, such mere ceremonies as the Sacraments are said to be? The natural conclusion is that ceremonies ought to be abandoned altogether. We have again and again affirmed that such rationalistic, practically agnostic teaching is offensive to Churchmen who are Evangelicals. It is uttered in their name by order of a few zealots who are without any sound knowledge of what really constitutes Evangelical doctrine as regards the sacraments. In the name of Churchmen who take the Evangelical view of this subject, we protest against the Lord's Supper and Baptism being regarded as vain, empty, mechanical ceremonies. Such a notion is not the view held by instructed Evangelical Churchmen, who know their Bibles and Prayer Books. It is not even the view taken by Presbyterians, but it is the view taken by Unitarians and other enemies of the Gospel.

LYING AS A CONTROVERSIAL WEAPON.—Persons old enough to remember, know that a very serious lowering of the moral tone of society has been gradually going on for some years in regard to the practice of speaking untruthfully. Lying some years ago was regarded as full of shame as pocket picking. Men would commit other sins boldly, but to be convicted of a lie they regarded as a disgrace. It is not so to-day. We are so bent upon suppressing another sin, that it would seem as though all moral energy was exhausted in the effort to put down drunkenness. We are not making any extended remarks on this revolting topic, we simply affirm that there is not that sense of dishonor attached to lying which there was some years ago. One manifestation of this contempt for truth, is the persistent circulation of falsehoods in regard to the Church at home, these untruths are repeated after their falsity has been again and again exposed. Take as an illustration the slander that the Church of England is a dependency of the State. A morning paper speaks of the Church of England as "supported by the State at the expense

of the whole community." It would not be possible to invent a falsehood more false, or one better known to be false, than that calumny. It is reported here not because it is true, but in spite of its being known to be untrue, because it is calculated to damage the Church of England in Canada. But here comes in the proof of a lowering of public morality. Those who repeat this falsehood are prominent members of religious societies, who not only feel no shame themselves in this act of sin, but they actually are annoyed because Churchmen prefer to avoid religious association with persistent repeaters of what they know to be false! We want a prohibition party to stop lying by Act of Parliament.

THE SUPPRESSION OF TRUTH.—Another illustration of the truth of our condemnation of the increasing disregard for truth speaking, is seen in the suppression of truth by certain controversialists. Last week "*Layman*" had an instructive article on the British Church. That was called out by a minister at Brockville boldly denying the connection between the Catholic Church in early times with the Catholic Church to-day. In the letter in which this was denied, a strong point was made, a point which we know has been effective in confirming Presbyterians in their anti-episcopal attitude, by stating that in St. Patrick's time, there were over 800 Bishops, far too many to be "territorial Bishops in the modern sense." Now first a Bishop in the modern sense is not necessarily a "territorial Bishop," any more than a Presbyterian Elder is a territorial or local Elder, because temporarily attached to a district or congregation, the Order is above the usual conditions of service. But beyond this representation is this positive suppression of the truth by this writer. The authority for giving the number of Bishops in St. Patrick's time was first published by Archbishop Usher, who gave a catalogue of what are called "three orders of Irish Saints." Besides the Bishops, there are also mentioned, "the SECOND ORDER of Catholic Presbyters." Thus demonstrating that there were in Ireland in St. Patrick's days, Bishops in the modern sense, an Order in rank above Presbyters. Why should the minister Layman allude to, suppress the fact that two Orders were in existence in St. Patrick's day? How can he attempt to reconcile such an attempt to mislead the people in regard to history with the claims of truth?

THE BOOK OF REMEMBRANCE.—In the early history of some of our brethren were written down; if a faithful record were kept of the way they spend their time; if all the hours of idle vacancy, or idler occupation, were put together, and a very small amount of useful diligence deducted, the life of a bird or a quadruped would be a nobler one, more worthy of its powers and more equal to its Creator's end in forming it. Such a register is kept. Though the trifle does not chronicle his own vain words and wasted hours, they chronicle themselves. They find their indelible place in that book of remembrance with which human hand cannot tamper, and from which no erasure save One can blot them. They are noted in the memory of God. And when once this life of wondrous opportunities and awful advantages is over; when the twenty or fifty years of probation are fled away; when the moral existence, with its facilities for personal improvement and serviceableness to others, is gone beyond recall; when the trifle looks back to the long pilgrimage, with all the doors of hope and usefulness, past which he skipped in his frisky forgetfulness, what anguish will it move to think that he has gambolled through such a world without salvation to himself, without any real benefit to his brethren, a busy trifler, a vivacious idler, a clever fool!—Dr. James Hamilton.

The Christian is not one who looks up from earth to heaven, but one who looks down from heaven to earth.—Lady Powerscourt.

CHURCH THOUGHTS BY A LAYMAN.

THE LATE EARL OF SHAFTSBURY.

THE death of the good Earl Shaftsbury has removed one of the highest and brightest figures of this era in connection with social reform. Levellers may say with Gifford:

"What boots it on the lineal tree to trace,
Through many a branch the founders of our race?"

or exclaim, "So yourself be good—a fig for your grandfather!" but science confirms the old belief in "blood," in heredity, and the late Earl illustrates the theory, for he comes as a direct descendant from the first Earl of the name, who, after a bitter struggle won for England the "Habeas Corpus Act," and secured for the Judges, independence of the Crown. Eminently noble beyond the rank of his order, he was to the white slaves of English industry what Wilberforce and Clarkson were to the less pitiable negroes of West Indian plantations. The perfect emancipation of the class for whom he laboured is not fully accomplished. But the tyrannous power of avarice is no longer absolute over the bodies and souls of working children, women and men. Between them made helpless by galling necessities and morally paralysed by ignorance, and their all powerful oppressors, the law of a Christian Legislature raises a shield of defense. The stifled moans of naked children toiling as beasts of burden in the hot foul air of a pit have been hushed. The night sobbing of heart-broken mothers as the breaking dawn calls their darling girls to slavery in the mine or shop, called them to face the sleet of winter in their dark tramp in hunger and nakedness, these bitter woes no longer appeal to Heaven for vengeance on a land cursed by oppression so cruel. It is hardly credible that in England within the days of the living, children from seven years of age upward were daily wielding hammers in smithies, painting crockery in rooms heated to 130°, carrying clay in the brick yards, and toiling down the coal mines, sometimes girls were working entirely naked! There is even yet a great, a holy work to be done in lifting the life of the human toilers to a higher plane of comfort, of decency, of opportunity. That work is still going on. Whatever success is achieved the glory of it will brighten the lustrous fame of the pioneer philanthropist who burst through the bars of ancient class prejudice, broke down the more dangerous obstructions of modern social philosophy, and the all but omnipotent resistance of the wealthy manufacturers, in his efforts to civilize, to Christianize, the labour outcasts whose lives were degradation and death their only hope. Whosoever has a heart in him must reverence the memory of Ashley, whose zealous labours to ransom the oppressed workers in mines and factories will be his ever brightening renown in ages to come. Not to him alone but to the Elder Peel, to Oastler, the fiery champion of the factory slave, to Disraeli, Hobhouse, Althorpe, Cross, and others of less note, honor is due.

Lord Ashley championed those white slave^s of England and won over their heartless task masters, led by their Pharaoh hearted captain John Bright, a victory for God and Humanity. That victory was the successful assertion of a great principle, that in a Christian land Christian ideas in regard to the relationships between employers and employed are justly within the province of the Legislature to enforce. Lord Ashley asking the question, "Am I my brothers keeper?" answered with a generous, frank, loving, "Yes!" But Mr. Bright answered this question with a stern Puritan "No!" Lord Ashley, the aristocrat, the Churchman, recognised the supremacy of the claims of brotherhood over the hard, godless, soulless doctrines of political economy. The democrat, leveller, the anti-Church Mr. Bright, argued that the man who bought the labour of his fellow man had towards him no responsibilities beyond the duty to himself of paying the meanest wages for which work could be got. Mr. Bright's school held in fact that the master had a right to grind wage earners down to the basest poverty for his own enrichment. Even Mr. Fawcett contended that the State has no right to prevent married women taking their babes to the factory and there slowly murdering them by enforced neglect. But political economy lowered its flag before the Cross, when England gave the world a priceless lesson by guiding its legislation by Christian principles, as became a Christian nation. Well may Mr. Bright and his followers hate the State Church which so foiled their avarice by redeeming the victims of their greed.

As a churchman the memory of the late Earl is memorable. He lifted Evangelicalism out of a fatal quagmire. It was fast becoming a mere form of sentimentalism inspired by calvanistic self complacency. And Shaftsbury turned the forces of evangelicals towards practical works of social reform, "those good works" which this party regarded and slighted as in some way "contrary to the Gospel." We once needed help in an educational effort which was frowned upon by the clergy of this school. A few friends invited Lord Shaftsbury to address a meeting in our behalf. His reply came next post. Then there was rustling in the party dove cots, then was done for an Earl what for Christ's sorrow laden people had been coldly refused! Earl Shaftsbury came, saw, spoke, and conquered. A good work yet abides as the fruit of the splendid speech he delivered years ago. The late Earl had an impressive aspect which seemed to harmonize well with his powerful, though somewhat too solemn style as a platform speaker. He was not an orator in the sense of art, but was indeed one in the higher sense of—effect. He spoke with ease, with apparent spontaneity, but of preparation, even phrasal study, there were signs in the order of his more important sentences, in the elaboration of his perorations, as well as proofs in the orderly design and sequential flow of his speeches. His enunciation was distinct, his voice was clear, full in volume, resonant also in quality, hence a pleasant one to hear. He "filled" a large audience room without

visible effort. Indeed there was a tendency in his manner to aristocratic ease, which might have been mistaken for indifference, but for the vibrating tones which told of a deep undercurrent of conviction and feeling. His gestures were few, but vigorous. Whoever has heard the late Earl Shaftsbury has heard one of the best, most typical of English platform speakers.

The *Week*, see preceding page, has some comments on the deceased Earl as a Churchman. To say that the Evangelical party descends into Earl Shaftsbury's grave is to sacrifice fact under the temptation to write a striking sentence. The same remark was made when Dean Close died. It is time that this observation was lowered into its grave. The *Week* says truly, the *Record* "was not narrow only, but malignant." The old spirit of the *Record* has, however, departed from that paper, it has migrated and is now in full possession of the conductors of the party organ here, while the *Record* has become more Christian, more churchlike in tone. The fine gold of the evangelical party has become dim owing to its being outshone in what it once superciliously claimed as its exclusive sphere of power. The preaching influence, the religious zeal of life influence, the fervent evangelical influence now wielded by the extreme Church school, have left the evangelicals utterly in the rear as a spiritual force. The death and burial of the evangelical party, as a party, would now only leave the true evangelical spirit free from a corrupting body of death. The party in England is now casting aside its party narrowness, its bitterness, its shibboleths, its childish antagonisms to innocent joys in worship and society, we now hear no longer the claims of its intolerable presumption and pharasaic conceit. The evangelical stream has not dried up—it is simply merged into the deep, broad, main current of the Church's bounding life, giving to it elements of purity, and itself being blessed as well as ennobled by absorption into that grand river of Catholic Truth which flows for ever from the eternal fount.

Those who place the sainted Earl Shaftsbury high in honor because of his party zeal, who pay his memory homage for his opinions, insult his fame by such belittlement. The greatest of German poets says: "If the eye were not made to receive the light we should not see the sun; so if the soul had not something in it of God we should not be able to recognise the Godlike."

In the world at large, in our Israel, the greatness of Earl Shaftsbury comes from the nobility of his life-long devotion to such good works as tended to ameliorate the condition of the poor, to make life for them less an intolerable affliction, to give children children's days, to give mothers hours for maternal nursing, and upon the whole world of manual labour to confer the blessed comfort of protection from the greed of stony-hearted avarice.

The Shaftsbury motto is: "LOVE—SERVE," those words were the inspiration of the late Earl's life-long loving service to God and Humanity.

DOES THE SOUL SLEEP BETWEEN DEATH AND THE RESURRECTION OF THE BODY?

BY W. J. M.

A LETTER signed J. R. on this topic calls for an exposition of what the doctrine of the Church is as to the consciousness or otherwise of the departed soul. The idea of its being unconscious until the Resurrection, so far from being "Catholic truth," is rank heresy and nearly akin to materialism. Let us first examine a few passages in the Prayer Book bearing on this solemn question. First then, read, in the "Visitation of the sick," the prayer for a sick child, for whom we pray that in the event of its death it may be received into those heavenly habitations where the souls of those who sleep in the Lord Jesus enjoy perpetual rest and felicity.

The expression "sleep" here used belongs to the older and darker dispensation of grace among the Jews, and is derived from the appearance of the body when dead, and has the aspect of being asleep. But the word "sleep" cannot be applied to the soul which is no longer "here on earth," but has been "received into heavenly habitations, and dwells there in the enjoyment of rest and felicity." This enjoyment of rest and felicity implies, necessitates consciousness, without which there could be no such enjoyment. Is the grave a heavenly habitation? Who of us, in prospect of our death and burial, could possibly regard the grave with all its repulsive accompaniments as a place of rest and felicity for the enjoyment of our souls? The Church teaches no such horrible and absurd doctrine.

In the Burial of the Dead we have another prayer, which indicates the teaching of the Church in these words: "Almighty God, with whom do live the spirits of them that depart hence in the Lord, and with whom the souls of the faithful are in joy and felicity."

Can any sane mind imagine or conceive of a soul being in profound unconscious sleep, yet meanwhile in the experience of joy and felicity? Such an experience is impossible. The soul must be awake, must be conscious, and must be cognizant of the joys at God's right hand and the pleasures for evermore, to have any such experience. The Church therefore repudiates and condemns the doctrine of the sleep of the soul in the intervening time between the death of the body and the body's resurrection from the grave.

Allusion was made by J. R. to the blessed martyrs. These, according to his doctrine, must as yet be slumbering in their graves or somewhere else, until the resurrection of their bodies. Now, let us hear what the Church says of them in that grand ancient hymn called the *Te Deum*. It speaks of worship on earth and worship in heaven, its description of the heavenly worship and worshippers having evidently been derived from the Bible, chiefly the 6th chapter of Isaiah and certain passages in the Book of Revelation. The heavenly worshippers are the angels, cherubim, seraphim, apostles, prophets and martyrs. But, accord-

ing to J. R.'s teaching, the Apostles, Prophets, and Martyrs ought to be now sound asleep and silent as the grave. The Church, however, on the contrary, maintains that they are neither asleep nor silent, for here is the Church's doctrine and belief concerning them enshrined in this triumphant hymn of adoration and praise to God: "The glorious company of the Apostles praise Thee. The goodly fellowship of the Prophets praise Thee. The noble army of martyrs praise Thee."

These words are written and sung by the Church in the present tense, plainly intimating thereby that the praise referred to is celebrated in heaven now, and that the apostles, prophets, and martyrs are as much alive, conscious, and engaged in that heavenly worship as are the angels of God themselves.

The *Te Deum* was originally composed in the Latin language, and what we call the "noble army" is in the original the *candidatus exercitus*, that is, the white-robed army of martyrs, of whom we read in the Book of Revelation, especially in the 7th chapter, where it is thus written in the 9th verse: "After this I beheld, and lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; and cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb. And all the angels stood round about the throne, and about the elders, and the four living beings, and fell before the throne on their faces, and worshipped God, saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our God for ever and ever, Amen. And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they? A I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve Him day and night in His temple, and He that sitteth on the throne shall dwell among them." Then in the 18th chapter, where we read of the fall of Babylon, an event which takes place between the Apostolic age and the resurrection of the dead, a voice from heaven is heard saying, (v. 18) "Rejoice over her, thou heaven, and ye holy apostles and prophets, for God hath avenged you on her." Doubtless there is much metaphor or symbolism in the Book of Revelation, which it would be folly to interpret literally, but no man of common sense and unprejudiced mind, can read such passages as these without coming to the conclusion that the intention is to teach us that the apostles, prophets and martyrs who died in the faith of Christ, are now living with Christ in the world of glory above, and are capable of joy and felicity. That is the doctrine implied in the Church's *Te Deum*.

(To be continued.)

BOOK NOTICES.

AN ECCLESIASTICAL, HISTORIC, CHART, of various dimensions from 40 x 24 inches, to the size of 16 mo., will shortly be published in Toronto. It is cleverly devised by the Rev Alfred Belt, M.A., of Arthur, in the Diocese of Niagara, and has met with much approval from several clergymen. It is chiefly intended for use in church schools and Bible class rooms, and will be of great assistance to the teacher and scholar. We hope shortly to describe it more fully.

CHURCH HISTORY FOR SCHOOLS. Shortly also will be published by Rowse & Hutchinson, Toronto, a volume of about 200 pages on Church History of England, from the ready pen and thoughtful mind of the Rev. C. E. Whitcombe, Assistant Minister, of St. Luke's Church, Toronto. The chief effort of the writer and compiler is directed to an order or arrangement of periods easier to the observation of young scholars, than hitherto found in such books.

CATHOLIC VERSUS ROMAN.

On Sunday, the 11th inst, the Rev. John Langtry, M.A., delivered the following discourse at St. Luke's, Toronto, in reply to the B.C. Archbishop's sermon "On the differences between the Protestant sects and the Catholic (Roman) Church."

Walk about Zion, and go round about her; tell the towers thereof.
Mark ye well her bulwarks, consider her palaces; that ye may tell it to the generation following.

The Rev. gentleman said: By Zion is meant the Church of the living God. The text calls God's people to examine her structure, to consider carefully her principles, to see that they have a right knowledge of her strength and spaciousness as a safe and ample dwelling place for His people, and to transmit to the generations to come a true conception and accurate knowledge of those characteristic features by which she may be known. I do not intend to say more in the way of exposition of the text or of its application to the subject I am about to treat. That will become apparent to your own minds as we proceed. The subject you will remember, as I announced last Sunday evening, is the difference between the Catholic Church and the Roman Church. I told you that I had been impelled to take up this subject by the covert and utterly misleading attack of Archbishop Lynch upon the Church of England in his letters lately published in the papers. I only wish to say, before proceeding, that in the now more than thirty years that I have been in the ministry, I have never, to the best of my recollection, directly or indirectly assailed, in the pulpit, the belief or practice of any body of professing Christians. And although I was very indignant when I read this fresh and unprovoked attack, I should not have gone into this discussion from any mere love of fight, or of my own accord, had I not been entreated by instructed and intelligent laymen not to allow what they characterized as this ignorant and insolent assault to pass unrebuked.

In the lecture to which I refer it is assumed as usual with Roman controversialists that the Roman Church is the Catholic Church; and all who do not obey the Church of Rome, that is the Pope of Rome, are huddled together under the general designation of Protestants, and sneeringly referred to as standing all upon precisely the same footing, as deriving their origin either from Henry VIII. or from some one who has lived since his time; though the Archbishop knows that this is an utter perversion of the truth. As a necessary result of this, the lecture is somewhat confused; and I shall not attempt to correct its misleading statements in the order in which they occur, though I shall reply to most of them as these lectures proceed. Following the Archbishop's lead, I shall take a wider scope, and call attention to some of the characteristic points of difference between the Catholic religion and the Roman religions—I say religions, for, in spite of the Archbishop's boasting about the peace and union of the Roman communion, I shall be able to show that there is more than one religion believed in and allowed in the Roman obedience. But some will say, Why bother about the Catholic Church? What we want to hear is the difference between the Protestant Church and the Roman Church, and the reason for that difference. We don't believe in the Catholic Church and we don't care what it teaches. All I can say is that we do. And we solemnly profess that belief every time we meet for public worship. We earnestly pray for the good estate of the Catholic Church every day. We hold ourselves bound by its faith and

practice. And what is more, we claim to be the Catholic Church of this Realm, and maintain that the Roman Church, in addition to its manifold heresies, is a schism and an intrusion in this land. But what, then, you say, is this Catholic Church of which you speak? I will do my best to explain, and I must ask you to be patient this evening. Many of you will no doubt be disappointed. We shall not reach much that is polemical. I shall have to occupy most of the time at my disposal with very elementary statements. There is no subject about which men's minds, at the present day, are in such utter confusion as about the meaning of the simple word "Church." There are a multitude of meanings attached to that word, and I charge the ultimate origin of this uncertainty and confusion upon Rome. It is due to her distortion of the Divine ideal, her invasions of the divinely-constituted authority and order of the Catholic Church of the first days, that men, in the frenzy of an outraged reason and conscience, have not known what to think or believe. I shall not, however, occupy your time with a detailed consideration of even a few of the most influential of the theories that are held at the present time about the Church. I ask you just to take your Bibles in your hand and go with me in learning first from its pages, and then from the testimony of the immediately subsequent ages, what the Church of the New Testament—the true Church, the Catholic Church—really is. It is necessary that we should have this point clearly in our minds before we proceed to contrast it with the Roman Church. It is evident, then, even to a casual reader of the New Testament, that our Lord Jesus Christ became incarnate not only to make an atonement for sin—not only to teach men the truth concerning God and themselves—not merely to leave them an example as to how human life ought to be lived, but that in addition to this, He came to found a church or kingdom, to be the instrument of conveying to men the benefits of His incarnation and death, the witness and keeper of His Word, the ground and pillar of His truth. I say a church or kingdom—for there can be no question but that by the phrase kingdom of heaven, or kingdom of God, our Lord means His Church on earth. He Himself uses these terms as interchangeable or convertible terms in St. Matthew, xvi., 18-19. Under this title the Church had already been foretold in Daniel's great prophecy of the Kingdom of the God of Heaven, which shall never be destroyed. Both the Baptist and our Lord proclaim the setting up of this kingdom as the immediate result of His coming. Out of the 39 parables which He spoke, 19 are parables of the kingdom; and it is evident beyond dispute that by the kingdom of heaven in them He means the Church in its present imperfect and mixed condition. The propagation and reception of that kingdom is described in the parable of the sower; its condition, as having bad people in it as well as good, in that of the tares and wheat; its small beginning and rapid extension in that of the mustard seed; the hidden transforming working of the Spirit of God in it in that of the leaven. The net describes the intermingling of the good and bad in this kingdom of heaven even till the end. And, finally, that by this term He means the Church on earth is placed beyond discussion by the declaration that at the end of the world the angels shall gather out of His kingdom all things that offend and them that do iniquity. There are none that offend or do iniquity in the kingdom of glory; no tares or bad fish mingle with the good there. The description can only apply to the present probation state of that kingdom, in which good and evil are forever commingled and forever struggling for the mastery. But though the Lord usually speaks of the society which He was founding under the title of a kingdom, it is to Him that we owe the word by which at all times, from the Apostles downwards, it has been usually called. Upon this rock, that is, of Peter's confession of His deity, as most of the Fathers interpret it, "I will build my Church, and the gates of hell shall not prevail against it." Again, He directs that an offending brother who refuses to listen to private admonition is to be reported to the Church; but if he neglect to hear the Church he is to be treated as a heathen man and a publican. The word translated Church means a body called out of the general mass of the people. Just as Abraham and his seed were called out of the rest of mankind and formed into a separate Church, so individuals are called out of all nations and formed into a distinct Christian society. This society is not made up of a number of people living in the world merely holding Christian doctrine, and bound together in nothing but by a community of sentiment. They who belong to it are called out of the world, the kingdom of darkness, and translated into the kingdom of light (1 Col. i. 12). It is not an invisible, unorganized brotherhood made up of all good people. For it was organized into a kingdom by our Lord Himself, and He is its head and king. It has, moreover, its subordinate officers, its laws, its badges of authority, its oaths of allegiance, its mode of admission, its tests of loyalty, and it is invested with power to extend and perpetu-

ate itself. It is not an invisible company of true believers, for it is made up of good and bad members; some that do offend and do iniquity, who will not, and cannot be gathered out till the harvest, the end of the world, is come.

(To be Continued).

Home & Foreign Church News.

From our own Correspondents.

DOMINION.

ONTARIO.

BELLEVILLE.—On Saturday the Lord Bishop of Ontario passed through this city on his way to Madoc, where he held a confirmation on Sunday morning, and in the afternoon he confirmed a large number in Queensboro. His Lordship was accompanied by the Rev. A. Geen, P. D., who preached in St. John's Church in the evening. On Monday morning the Bishop visited Tweed, and consecrated St. James' Church and cemetery. Here 33 persons were confirmed.

HUNTLEY.—*New Church.*—It is announced that the opening services and harvest home of St. John's Church, sixth line of Huntley, will be held on Wednesday, 28th instant. There will be morning and evening prayer, and also an organ recital and sacred concert in the evening. The day's offerings will be applied to the building. We trust the earnest labours of the incumbent, the Rev. C. Scudamore and his co-workers, will meet with the success they deserve, and which independently of any deserts ought to result from the prosecution of so noble a work.

MERRICKVILLE AND BURRITT'S RAPIDS.—The Lord Bishop of the diocese held the second confirmation in this parish during the year, on the 30th of September, when sixty-two candidates were presented by the Rev. Mr. Houston for the apostolic rite of laying on of hands. On the 15th of January last, thirty-two persons were confirmed, making in all ninety-four during the year. There are over 360 communicants in this parish. At the last celebration there were sixty communicants at Christ's Church, Burritt's Rapids, and sixty-eight at Trinity Church, Merrickville. Miss Amelia DePencier, for three years the very efficient organist of Christ Church, was presented on the day of her marriage with three elegant pieces of silver, viz: teapot, sugar bowl, and cream pitcher, as a token of the appreciation of her valuable services by the congregation.

TORONTO.

CARDIFF AND MONMOUTH.—The new church of St. Alban's, Cheddar, was opened on Wednesday last, by the Lord Bishop of the diocese, assisted by the Rural Dean and the missionary, the Rev. Mr. Harding, of Aspley, also being present. Evening prayer was said by the Rev. Mr. Smithett, the preface to the confirmation service was read by the Rev. Mr. Thompson, when six persons received the apostolic rite of the laying on of hands. There was a very large congregation gathered, and the collection was made for the mission fund of the diocese. The occasion was a most pleasing and gratifying one, and the opening of this first church in the mission was a most satisfactory end to the sixteen months of successful and devoted labors of Mr. Thompson. Missionary meetings were also held in Wilberforce, Monmouth, and Deer Lake, Cardiff, where the Bishop, Rural Dean, and missionary made suitable addresses. On the return of his lordship to Haliburton on Thursday afternoon, a missionary service was held in St. George's Church in the evening, when after prayers by the missionary, the Rev. Mr. Heaton, the Bishop preached an appropriate and effective sermon, and the usual collection made. On leaving Cheddar, Dr. Smithett proceeded south, and missionary meetings were held on Thursday afternoon and evening in Kel Lake station, and at St. Stephen's, Chandos, the missionary the Rev. Mr. Harding, taking part with the Rural Dean in the missionary's address. On Friday evening similar services were held in St. George's Church, Aspley, where a large congregation was assembled, and a deep interest manifested in the object presented, the extension of the gospel in the church, throughout our land, and thence to the ends of the earth.

St. Luke's Church.—The lectures being delivered by the Rev. John Langtry in reply to the Roman Catholic Archbishop, have been attended by crowded congregations. Several R. C. priests were present, they heard possibly for the first time some good sound Biblical teaching as to the Church Visible and Catholic non-Roman.

THE SCOTT ACT AND DISTILLERS.—If any one wishes to see the effect of passing the Scott Act in a number of counties, he would learn a grave lesson at the distilleries, which since the passing of the Act, have extended their premises very largely. One of the largest distillers in the world, in Canada, has now such a demand for whiskey, that its production is *one-third more since the Scott Act was adopted and the sales increase by a bound, whenever another county adopts the Act.* So largely has demand been increased by the Scott Act, that now whiskey is run off hot from the still for retail sale! This is not imagination like so much we hear, but is a fact which can be verified by any person with little trouble. The Scott Act simply checks the consumption of beer and increases proportionately the consumption of whiskey. We do not see any great moral victory in that!

MINISTERING CHILDREN'S LEAGUE.—An excellent organization with the above name has lately started in England. Its objects are the promotion of habits of kindness, unselfishness and usefulness among children towards each other, their parents and friends, and of active efforts on their part to aid the suffering and destitute. A cardinal rule being to let no day pass without some kind act. The membership consists of children, while their parents, or others entrusted with training, who may wish to avail themselves of this aid to the development and practice of the good qualities and actions on the part of their offspring or proteges, are designated associates. The Lady Brabazon, who is the foundress of this Institution, and is the central secretary, during her recent visit to Toronto held a large and interesting meeting of ladies, representatives of nearly all the city parishes, at Colome Lodge, the residence of Mr. S. G. Wood, at which her ladyship explained the advantages and mode of working the association. The Bishop of the diocese has expressed his warm approbation of the scheme in a letter to Lady Brabazon, which was read to the meeting. It was unanimously resolved to set on foot branches in the various city parishes, and it is hoped that before long branches will also be formed in other parts of the diocese. Besides those who were present on the occasion referred to many ladies who were unable to attend, have expressed their intention to join in the work. It is proposed to hold shortly a meeting in order to organize branches. Of this subsequent notice will be given, and a large attendance is expected.

NIAGARA.

OAKVILLE.—The Bishop paid a visit to this parish on Sunday the 4th October, to the great gratification of the rector and congregation of the exquisitely beautiful church of St. Jude. Matins was said at 9:30 instead of Sunday School, and the Bishop spoke a few loving words to the teachers and lambs of his flock. He reminded them that they were created in the image of God, who is love, in baptism they were made members of Christ, whose love to man brought him into this world, and they had received the holy spirit of love, and all their teaching and learning must tend to spread the love of God in their hearts, and reflect it in their lives. At 11 the litany was said and the eucharist administered, when the Bishop preached an admirable practical sermon from the words in the gospel of the day, "What think ye of Christ?" In the afternoon, accompanied by Canon Worrell and the churchwardens of St. Jude's, the Bishop drove to Palermo, a distance of nine miles. The Rev. John Fletcher has recently taken charge of this place and Omagh. The Bishop preached to a congregation that filled the church, and afterwards returned to Oakville. At 7, matins was said, and confirmation administered. The solemn manner in which the Bishop, as the chief shepherd of the diocese, administered this apostolic rite, and his tender addresses to the candidates, made a deep impression both on them, and the overflowing congregation. There had been not an unbecoming curiosity on the part of the church members to meet their Bishop, who was unknown to all, and having met him, there is but one voice, and that the Synod, under divine guidance, has wisely made choice of their chief pastor.

SMITHVILLE.—A substantial frame church, with sitting capacity for 150 persons, is being erected in this

village. It is being erected through the efforts of a few zealous church members, assisted by donations from Churchmen in other parishes. The estimated cost of the building is \$1,100, of this sum over \$800 has been secured, leaving nearly \$300 to raise before the close of the present month. The Bishop will visit this place on the 31st instant, and if the desired sum is raised, will consecrate the building. We take this opportunity of thanking our friends who have so kindly helped us, and ask their continued interest in our undertaking. We will feel grateful for any further donation, however small, and will acknowledge the same. With your kind permission we give a full list below of subscriptions received:

J. Botterill, \$100; J. B. Brant, \$50; G. Copeland, \$25; Isaac Copeland, \$25; E. Adkin, \$50; S. A. Morgan, \$5; R. Morgan, \$18; E. G. Seaver, \$15; W. Roberts, \$5; W. A. Hodges, \$10; J. W. Emerson, \$15; N. Walker, \$5; Joseph Watts, \$10; G. Southward, \$2; S. Fields, \$5; R. N. Hatt, \$5; T. Greenwood, \$5; A. D. Allen, \$3; N. Copeland, \$5; M. Copeland, \$10; D. W. Camp & Son, \$10; B. Morgan, \$10; W. Adkins, \$5; R. Margubreyd, \$10; J. A. Schnick, \$5. Smithville; Lord Bishop of Niagara, \$20; Rev. C. H. Mockridge, D.D., \$2; Rev. H. Carmichael, \$5; Rev. G. A. Bull, \$2; Miss Swain, \$1; Mrs. E. Martin, \$5; A. Gavillor, \$1; E. C. Merton, \$5; Dr. Woolverton, \$2. Hamilton; from a lady \$1; Mrs. Hallen, \$1, Oakville; Rev. C. E. Whitcombe, \$20, Toronto; T. B. Moore, \$3; J. C. Lampman, \$2; Rev. W. E. Grahame, \$5; J. Lawson, \$2; W. J. Macartney, \$1; G. Macartney, \$5; J. McDonagh, \$1; Mrs. Baxter, \$1; J. Keefer, \$1, Thorold; Rev. Dr. Read, \$25; A. M. Pettit, \$25; G. C. Pettit, \$5; J. H. Smith, \$5; J. Carpenter, \$5; Pattison, Froud & Bailey, \$5; Mrs. Louis Hagar, \$5; E. A. Lancaster, \$5; James Doran, \$5; J. R. Pettit, \$5; W. Book, \$5; Mrs. C. Book, \$5; H. Joy, \$10; W. S. Anderson, \$5; Mrs. M. J. Anderson, \$5; J. S. Kemp, \$5; J. H. Grout, \$5; Mrs. Woolverton, \$1; Mrs. Muir, \$5; Mrs. Kerman, \$5; J. F. Foster, \$2; H. E. Nelles, \$2; E. J. Woolverton, \$2; Mrs. Isaac Smith, \$2; A. Pettit, \$2; J. Van Burkirk, \$1; G. Brown, \$1; J. Book, \$2; M. E. Book, \$2; W. Clark, \$2; E. Maybey, \$2; S. Whitaker, \$1; J. H. Sumnerman, \$2; T. Hunter, \$1; J. G. Teneyick, \$1; D. Pettit, \$5; D. Nixon, \$1; G. F. Lewis, \$5; C. Nelles, \$2; R. Dulmage, \$4; W. Whittaker, \$1; J. C. Brown, \$5; W. A. Cole, \$4; B. Little, \$5; Joseph Watts, \$10. Address all further subscriptions to Rev. F. C. Piper, Smithville, P. O.

General Thanksgiving Day.—By proclamation, the Governor General has appointed Saturday, 7th of November next, to be observed as a day of general thanksgiving throughout the Dominion. The Bishop of Niagara has issued an excellent circular to his clergy and congregations in relation to the appointment. Collections are to be devoted to the Mission fund of the diocese.

Widows and Orphans Fund.—The Bishop of Niagara also reminds his clergy and congregations of the annual duty to sustain this fund, and to respond to the call either during October or November. The Bishop adds that he rejoices to learn that the Widows and Orphans fund is deservedly popular with the clergy and congregations in the diocese.

HURON.

MOORETOWN.—Trinity Church was reopened on Sunday by the Lord Bishop, after having been closed for some time undergoing repairs, painting and decorating. It now looks fresh and new outside, and the interior is creditable in every way. Indeed we are of opinion that it is the prettiest country church in Western Ontario. The chancel or sanctuary arrangements are complete, and as the Bishop in his address gave everything the seal of his approval we, with him, congratulate the incumbent and the congregation on the advances made. The Rev. J. Holmes, one of the former clergymen of Moore, assisted at both services. At the morning service the Rev. Dr. Armstrong baptised an adult and presented twelve persons to the Bishop to be admitted to full communion of the church by the rite of confirmation. This, we understand, makes seventy-nine added to the church in Moore this year—a large addition in a country parish, and a tangible evidence of solid work. About sixty persons partook of the communion after the morning service. The Bishop preached morning and evening.

DELAWARE.—The Lord Bishop has appointed Rev. T. R. Asbury, late incumbent of Trinity Church, Deanery of Grey, to be rector of Christ Church and Memorial Church, Caradoc. This is one of the oldest parishes in Huron, and the parishioners have lately built a new church in the place of the old church in Delaware.

STRATFORD.—The Lord Bishop of the diocese preached at St. James' Church, on Sunday the 18th after Trinity, on the occasion of the Church's reopening.

LONDON.—The church ground of St. Paul's have been much improved by the churchwardens. The rector and wardens are preparing to enlarge the vestry and convert it into a chapel for week day meetings, choir practice, and also as a vestry. The offertory on Sunday, the 17th after Trinity was devoted to that purpose. It amounted to three hundred and thirty-two dollars.

THE CITY PRISON.—The Lord Bishop preached at the city prison on Sunday, the 17th after Trinity. He made reference to B. Simmons the condemned murderer, who from the grating of his cell listened to the sermon. Rev. Canon Innes assisted in the service. The Bishop paid a visit to Simmons later in the day.

PORT ROWAN.—The Rev. F. W. Bailey Jones, incumbent of St. John's Church, has resigned his mission, having been appointed assistant minister of St. Phillip's Church, Toronto.

BRANTFORD.—Grace Church.—On Sunday the 4th instant, the rector was assisted at morning prayer, and in the administration of the sacrament of the Lord's Supper to about one hundred communicants, by the Rev. H. A. Thomas, incumbent of Trinity Church, Ailsa Craig. This gentleman also preached a sermon that was listened to with rapt attention by the large congregation. The subject was the proper attitude of the dying sinner to the seeking Saviour. It was founded upon the 15th verse of the 10th chapter of St. Mark's gospel, "Verily, I say unto you, whosoever shall not receive the kingdom of God as a little child, he shall not enter therein."

St. Jude's Church.—The Rev. W. A. Young, for some time past incumbent of this church, has resigned the incumbency to undertake the work of commissaries for the diocese. By this act the church here loses one of the ablest and best, as well as one of the most original of the preachers in the diocese.

ALGOMA.

NOTES FROM NEEPIGON.—The domestic missionary field of the Church of England in Canada, has no one spot which gathers round it a more romantic interest than the Indian settlement of Negwenenany on Lake Neepigon, associated as it will ever be with the name of the first Bishop of the diocese the saintly Fauquier, and standing as it does outside the pale of civilization. Having completed his visitation of the Port Arthur Mission, the Bishop started for Neepigon on Sept. 7th, with two companions and an Indian, by a special train, of which the courtesy of the Hon. Mr. Scott of the C. P. R. permitted him to avail himself. Among the other passengers were the Hon. Alex. and Mrs. McKenzie. But the fates were against us, for whether from the weight of political or ecclesiastical burden on board, the engine broke down in the vicinity of Loon Lake. Next morning we reached Neepigon station about 4 p.m. to find the Rev. Mr. Renison and his Indians awaiting the Bishop's arrival. Canoes were engaged, and laden with all the essential accompaniments of a life literally in the bush. A steady pull began up the river, bringing us to our first camping ground, (Alexander) about 9 p.m. At daybreak the missionary's summons awakened us to the fact that a hard day's work was before us. By dint of unusual efforts on the part of the Indians, Mr. Renison taking his share in the labour of portaging the baggage, and thanks to the unbroken fine weather with which Providence favoured us, the journey was accomplished in two days and a quarter, the mission being reached about 8 p.m. the evening of Sept. 10th.

In its general aspects, the settlement has improved since the Bishop's last visit. First of all the little log church has been restored to a condition of decency by the erection a little vestry, (evidently not intended for high churchmen,) the lining of the interior with boards, not sawn, but slowly and laboriously hewed out with the axe, a shingle roof, somewhat more waterproof than the old birch bark covering which is superseded, and the mounting of a little belfry on the porch, from which, however, the summons of the church going bell rings out too feebly to be of any use to the Indians at further end of the settlement. Then too, the mission house has been enlarged, by his own hands, without a foot of lumber save what was obtained as described above. Indeed such is the scarcity of material

of this kind, and so great the difficulty and expense of getting it brought up the river, that on one occasion when a coffin was needed, it had to be made out of slabs taken from the gable of the mission house. The houses of the Indians also bear tokens of improvement, though side by side with them, in two cases, stands the large roomy wigwam, to which they would fain cling as a pleasant relic of their old barbarism. The gardens bore scant tokens of cultivation, partly owing to the long continued absence of some of the owners at the hunting ground, and still more to their inborn repugnance to the settled, stay-at-home life to which we desire, if possible, to educate them. Small prizes had been offered as a stimulus in this direction, resulting in the lining of one house with Chicago paper, and in another case in the repairing of a fence, and greater cleanliness in the interior of the dwelling. Oshkokekeda and Pedigoogin were the proud and happy winners of the prizes. Sunday morning was devoted to the assortment and distribution of a quantity of clothing, contributed by various friends of the mission both in Canada and in England, who, could they have seen the pleasure that lighted up the usually stolid, impassive faces of these poor children of the forest, as they congregated in and around the mission house, and heard the choruses of "Megwach, Megwach," that ran round the circle as they received from the Bishop's hands the gifts, all of them most serviceable, which had been so generously placed at his disposal in their behalf, they would have felt themselves richly rewarded for all their trouble, and realised once more how true it is that "It is more blessed to give than to receive." The squaws were specially delighted with the gifts of thread, needles, thimbles, tape, pins, etc., sent up by the "Young Ladies Association," of the Church of the Ascension, Hamilton, and evidently and wisely designed from the unmade up material which accompanied them, to evoke native talent in the mysterious art of dressmaking. Saturday morning was given to the school. The result of the inspection was not satisfactory, but very scanty, if indeed any, progress having been made since the Bishop's last visit. Of the senior Indians Oshkokekeda, almost entirely self-taught, read the general confession in Indian, and Mngwa part of the 2nd chapter of St. Matthew, while of the juniors, Ned Pedigoogin ranked first, and Walter Obesceken, Stephen Pedigoogin and Albert Wisnael, second and equaled. The incorrigibly migratory habits of the Indians are the main difficulty here, added of course, to the fact that being very ignorant themselves, they are unable to realise the advantage of education for their children. The opportunity was, therefore, taken to read them a homily on the subject, which resulted in a general pow-wow, ending in, first, an earnest request that I would ask the Government to send a paid teacher, who would devote all his time to the school, as Mr. Renison could not, and further, a solemn promise that if this were done, they would leave their families behind them when going on their hunting expedition, and make their children attend the school regularly. In the afternoon a new element was introduced into the episcopal visitation by the inauguration of games of various kinds, shooting, archery, canoe and foot races, etc. The squaws and boys took their part in the sports, one of the most amusing being a race in which the former competed for a cotton dress held in the extended hand of the missionary at the goal and with as much of zest as ever animated those who, in old time, strove for the pine or parsley crowns of the Athenian games. Then came the inevitable feast, the Indian's *sumnum bonum*, consisting of the customary luxuries of flour, tea and pork.

On Sunday morning, morning prayer began at ten o'clock, followed by confirmation of three candidates, a sermon, interpreted by Mr. Renison, and the Holy Communion, at which eight of the Indians presented themselves, their demeanor as devout and reverent as could be witnessed in even the best instructed of our city congregations. At 4 p.m., evening prayer was said, after which we adjourned to the cemetery close by, which the Indians had carefully fenced in with a view to its consecration. The site was well chosen on a little eminence, to the south of the church, and had been thoroughly cleared. The service was a touching and impressive one, as we stood, every head uncovered, round the nine graves which marked the last resting places of those who had fallen asleep since good Bishop Fauquier, himself too entered interest, had gathered these poor pagans into the fold of Christ. Three of Michael's children had been laid there, and he himself stood by the little mounds, stealthily brushing away the tears that fell, as the Bishop spoke of sin and death, and best of all, the resurrection. Pedigoogin too had laid one of his little ones there, Elizabeth too was interred there. She had been one of Oshkokekeda's two wives, put away when he became a Christian, but supported till her death, of consumption, (at the age of forty,) just before which she had told them who stood round her that she saw the gates of the heavenly city, and begged of Mr. Renison, as her dying request, that her

delivered by an Catholic vided congress- resent, they good sound Visible and

one wishes in a number as at the die- se Act, have One of the da, has now luction is on- and the sales uly adopts the usual by the hot from the ration like so se verified by it Act simply increases pro- We do not

this parish graucation exquately said at 9:30 spoke a few of his flock. ated in the y were made brought him e holy spirit g must tend , and reflect said and the preached an ords in the rist?" In trel and the p drove to Rev. John is place and agation that to Oakville. ministered. as the chief is apostolic dates, made overflowing unbecoming ers to meet and having the Synod, a choice of

sh, with sit- sted in this

youngest daughter, Hannah, might be taught to believe in Christ, and to love and serve Him. Jane was sleeping there also, "in sure and certain hope." The Bishop remembered her well. She had sung a hymn for him on his last visit. She had been from the first, a regular and devoted worshipper, and had died, after an illness of only four days, in simple trust in her Saviour. In another grave lay all that was mortal of poor old Weesque. This was the aged woman whom Mr. Renison had found in February, 1884, forty miles from the mission, on Black Sturgeon Lake, perishing of cold and hunger, her entire dress consisting of a well-worn rabbit skin blanket and two pieces of old sacking sewn up as an under-garment. It was not easy to transport a feeble woman, between eighty and ninety years of age, all that distance, in midwinter, but the brave missionary accomplished it, though only carrying the poor creature every now and then, and when she fell in the deep snow, lifting her out again. For two months afterwards she was an occupant of the mission house, nursed and tended by Mrs. Renison as lovingly as though she had been her own mother. No persuasions could induce her to stay in a bed. All this time she lay in a blanket beside the fire, and at last died there. Owing to her enfeebled condition both of mind and body, she left no very clear or decided testimony as to her faith, but the words spoken and the prayer offered beside her daily cannot have been in vain. How destitute poor Weesque must have been may be inferred from the inventory of her worldly goods, which were all spread out before the Bishop. Over and above the old blanket and the pieces of sacking already referred to, a tobacco pouch, containing a piece of yellow petrified wood, used in lighting a fire by rubbing two sticks together, a tin box with flint and piece of bright ribbon, an old bark box holding combs, etc., two worn-out mitts, made of the skin of muskrat, a piece of the dried sinew of the leg of the caribou, for sewing clothes and moccasins, etc., etc. Verily, if the Gospel were to do no more for these poor creatures than minister to their temporal needs, it would still be the Gospel of Him who is human to us as the Saviour of the body, and for common humanity sake, we dare not withhold it from them. Next morning the Bishop started on his return journey, and reached Red Rock by 5 p.m. on Tuesday.

E. A.

(To be continued).

BURK'S FALLS.—The incumbent and churchwardens of All Saint's Church hereby acknowledge with thanks the following valuable gift of the Rev. Mr. Crompton for their new church, which will (D.V.) soon be completed nearly for opening: 1 beautiful altar cloth, 1 surplice, 1 stole, 1 set Altar linen, 1 pair Altar bags, set of pictures for walls of church. The incumbent also heartily thanks Miss Girdlestone, of Galt, for the gift of a carpet for St. Margaret's, Cyprus. Estimated value of Mr. Crompton's gifts is \$87.

HUNTSVILLE.—Your uniform kindness in throwing open your columns to all Church items embolden me to ask permission to give the public a statement of the good work being done in this parish. Huntsville has, in past years, been much abused and often grossly misrepresented—the faults and shortcomings of its clergy have been laid to its charge with much unfairness. However, since the advent of the present incumbent, the Rev. Thos. Lloyd, matters have assumed an entirely new aspect. The clergyman has taken hold of the failing parish with distinguished energy, and the people seeing his devotion to the cause of the Church, have nobly rallied round him and borne up his hands. Mr. Lloyd assumed charge of the mission twelve months last September, and since then about a thousand dollars has been raised inside the parish for Church and general purposes, the congregation at present worship in a mission room, but it is hoped this will soon be exchanged for a substantial church, a bell has been bought and hung at an expense of \$200 and over, also a parsonage costing \$850, part of which is paid for, and a new set of furniture has been placed in the mission room, which will creditably serve as furniture for the new church, and it is paid for. This with numerous slighter improvements has been accomplished by a small company of less than eighty members. If there has been in the past any cause for the numerous accusations brought against the churchmen of Huntsville, I think such a shewing as the above would redeem it; certainly at the present time we have reason to thank God and take courage.

RUPERT'S LAND.

WINNIPEG.—An admirable discourse, in which the white man's duty towards the poor Indian of these regions, from whom his presence has taken away the ancient means of subsistence, was preached in Christ

Church, Winnipeg, on the 13th September, by the Ven. Archdeacon M. Kay, of Battleford, one of the Veteran Indian missionaries of the Northwest. He does not indulge in the brutal view, so common now-a-days, that the Indian is good for nothing but extermination.

MANITOU.—The weather here has been very hot for some days past, probably hotter than during any part of the summer now closing. Fortunately the everlasting winds are still blowing; they do nothing else here. There are many sick hearts among the farmers on account of the frozen wheat. Some fields are worse than useless, whilst others are good. I believe that if the surface of the soil was cultivated very and the field heavily rolled, so that the plant would be stunted of an over-abundant supply of sustenance, the result would be less straw, and more grain ripened in good season.

HEADINGLY.—The new church at Headingly was consecrated on the 18th instant, by the Bishop of Rupert's Land. It was crowded. The former church was swept away last year by a cyclone. The collection was \$37 for an organ. The font is a gift of St. Luke's S. School, Brooklya. The S.P.C.K. has given £30 towards the cost of erection of this church.

Correspondence.

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

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

THE PROTESTANT PURGATORY.

SIR,—In your issue of Oct. 1st, a correspondent at Brockville, signing himself J. R., regrets "that the various Protestant bodies in their rejection of the future state, actually accept the Romish doctrine of Purgatory." Now, I am not aware that any Protestant body rejects the doctrine of a future state. Perhaps your correspondent refers to the doctrine of the intermediate state; but why not be explicit? He says that Purgatory is "a heaven to the good—a hell to the wicked;" whereas the Romish doctrine concerning Purgatory is, that the good alone go there for purgation—the wicked go direct to the partial torments of the lost in Hades, there to await the judgment. He says that frequently in funeral sermons we are told that the departed one is dwelling in glory. Certainly to be present with the Lord in Paradise is to be in glory; although the fulness of glory shall not be revealed till after the judgment. Saint departed spirits, who have departed in the Christian faith, are in felicity and partial glory. I think that few children have been taught "to pray to mamma in heaven." Such teaching may have been given, but I confess I have never before heard of it. "To have these beliefs," J. R., then goes on to say, "and they are usual ones—possibilities, it is necessary to have a place for departed spirits, as separated from the body." Does he try to convey the idea that the right belief is that there is no place for departed spirits? It would seem that such is his belief, for he quotes Job xix. 26. He should not insist on the Authorized Version of this passage, the Revised Version says, "from my flesh" and in the margin, "without." Such, too, is the rendering of the best commentators. Job means that as a disembodied spirit he shall see God. J. R., at last makes an astounding assertion to the effect that the intervening time between death and the resurrection is "passed in slumber." I gather from this argument, that he would convey the idea that the soul as well as the body slumbers. Can we think that St. Paul desired to "depart and be with Christ," and yet was aware that his soul was to be dormant till the resurrection? When Christ told the penitent thief that he would be with Him in Paradise, can we suppose that the Lord meant the penitent soul was soon to sink into a state of unconsciousness? A sorry consolation indeed! J. R., quotes Rev. xiv. 13, and emphasizes the words that tell us that the blessed dead "rest from their labours." Surely the verb *anapauso*, which here expresses to rest, does not mean to die. If such be the case, we may translate St. Matt. xi. 28, thus: "Come unto me, all ye that labour and are heavy laden, and I will kill you, or cause you to die." I am well aware that Protestantism has many variegated, and that when the sects reject the Catholic doctrine of an intermediate state, they do greatly err, not knowing the Scriptures; but it is certainly better to preach the doctrine of the full and intermediate reward of the blessed dead, than to set forth the unchristian fancy which makes Hades a vast and silent dormitory. I know that J. R. is not a clergyman,

nor yet an adept in theology. Would it not be better for him first to remove the beam from his own eye, and then he could see clearly to take the mote out of his brother's eye? It is a serious matter to foist our unmaturing ideas on the public; for they are apt to be more or less erroneous, and yet they may effect a lodgement in some unsuspecting mind. *Ne auctor ultra erepidam.*

ANOTHER J. R.

WRIGHT VERSUS HURON.

SIR,—The legal decision in this case instead of being accepted as final, seems only to have been the signal for a more active agitation. I observe, too, that many of our younger clergy, who have been ordained since the memorable act of the Synod, that gave rise to Mr. Wright's action, and thinking under the influence of a generous sympathy, that he is suffering from great injustice, are bestirring themselves on his behalf. Many of the laity from the same generous motive, are also rousing themselves into fresh activity.

There is evidently a wide spread misunderstanding of the point, the great point, in this well known case, and as I am perfectly disinterested in the matter, I am perhaps, therefore, in a position to elucidate it. It appears to me to be so clear in its legal aspects that I do not see how the court could come to any other decision than that which has been given. My only wonder, all through the course of the case, has been the certainty with which Mr. Wright looked forward to victory, especially considering the proverbial "uncertainty," "the glorious" uncertainty of the law.

The point overlooked by nearly all who have given their interest and attention to Mr. Wright's case, is the fact that he puts himself, and supposes himself to be in the position of a *commuted* clergyman. Here lies the point of weakness in his suit. A word or two will explain it. On the secularization of the clergy reserves, provision for life was made for each and every clergyman then in active work. A fund for this purpose was established, and is known as the Commutation Fund. The life provision thus created was absolutely unchangeable, and was guaranteed by the civil powers. The administration of the trust was, however, left to the Church Society of each diocese. In consequence of the decrease of the more elderly annuitants, and from one or two other causes, it came to pass in course of time, that after meeting all annual claims, the Church Society of the diocese of Huron, found itself in the possession of a *surplus*.

The question then arose as to the employment of this *surplus*. Taking into account the fact that the fund had been created for the benefit of the clergy, although only created for the benefit of those whose interest and welfare had been invaded by the secularization Act, it was decided to divide the surplus amongst the clergy who entered on their duty after the enforcement of the Act, but in the order of seniority. The amount given was a pure *gratuity*, a voluntary gift. So that until recently, there were two classes of beneficiaries amongst the clergy of the diocese, the elder clergy, who were on the original *Commutation Fund*, and the clergy who were on the *Surplus of the Commutation Fund*. The Rev. Mr. Wright was one of the latter. He was not a *commuted* clergyman. And here is the crucial point. The rights of the old *commuted* clergy were absolutely inalienable or invulnerable. They admit of no question. But the case is totally different as regards the claims of the clergy who enjoyed the *surplus* of the fund, and Mr. Wright was one of these. The formerly existing Church Society, and more recently the Synod of the diocese had legal powers to administer and do what it pleased with the *surplus*, after the payment of the claims of the *commuted* clergy. For a number of years this surplus was divided amongst the non-*commuted* clergy, in the order of seniority; but they had no legal right to it. It was, however, found that many of these were the incumbents of parishes that were not only able to give them a fairly adequate stipend, that is as things go in Canada, but were actually doing so. At the same time, many of the more laborious clergy in the new missions, were in urgently necessitous circumstances, and added to this was the fact that a great increase was needed in the number of missionary clergy. The legislative body of the diocese, the Synod, reconsidered the question of the surplus. In its *generosity*, the old Church Society had divided this surplus, according to seniority, and irrespective of income. It now resolved in its *justice*, to throw the surplus into the mission fund, for more equal distribution among the necessitous pioneers of new and needy parishes.

The Synod had the right and the power to do this, and they did it. It is against this action that Mr. Wright complains. I am not one of the *commuted* clergy, neither have I ever enjoyed the former advantages of the *surplus* commutation fund, and therefore, I can speak from a disinterested standpoint. But this I am willing to concede, that if the question of disposing of the surplus were to come over again, a thing now impossible, I would not again vote as I did



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CHURCH ORGAN BUILDERS.
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CRYSTAL, BRASS, GILT AND BRONZE
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Any number of burners from one oil tank
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ANCE HYDRAULIC ORGAN BLOWER.
These Engines are particularly adapted for
blowing Church or Parlor Organs, as they
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They are Self-Regulating and never over-
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The Finest Grade of Church Bells.
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Bells of Pure Copper and Tin for Churches,
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Alms Bags, Altar, Frontals Desk and Down
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Apply to the PRESIDENT,
175 Gerrard Street East, Toronto.

perty is based upon authority, and the names are changed upon conscience that we might "nothing extenuate and set down naught in malice,"

But in this the list will speak for itself:

NAMES.	AMOUNT PROPERTY.	CONTRIBUTION.
Old Prosperity	\$12 000	\$1 00
Christian Principle	10,000	10 00
O. Stinginess	40,000	0 45
Busy Mary	—	1 00
Here Again, eh?	20,000	0 12
Affliction	800	1 50
Note to Pay	10,000	1 00
Sickness	5,000	5 00
O. Chips	7,000	0 75
Self-Denial	800	1 00
O, What?	60,000	0 75
Faith	700	0 60
How well we do?	40,000	0 25
Straightened	1,600	1 50
Poor Rich	15,000	1 00
Rich Poor	500	0 75
Fears God	4,000	5 00
Fears Poorhouse	9,000	0 88
Struggling	2,000	2 00
Greed	2,000	0 25
Little Love	3,000	0 50
Much Love	—	2 00
A Conscience	4,000	4 00
No Conscience	3,000	0 25
Help Home first	8,000	0 50
Go Preach	3,000	5 00
Avarice	50,000	1 00
Blessed Charity	—	2 00
We are Poor	13,000	0 50
A Lie	12,000	0 40
Abounding Grace	—	1 00
Accumulation	4,000	0 85
Adversity	3,500	3 00
Cheerfulness	100	0 88
Not a Cent	20,000	—
Comfortable Christian	3,000	0 50
Uncomfortable Christian	3,500	5 00
If only Rich	5,000	1 00
Widows Mite	1,000	3 00
Systematic Benevolence	14,000	20 00
Systematic Selfishness	6,000	0 25
Social Pride	5,000	1 00
Meanness	10,000	0 25
Don't pass us	—	0 25
Beg, Beg, Beg	9,000	0 50
Bounty	800	3 00
Gave a Dollar once	10,000	0 30
Sorrow	300	0 75
Tears and Prayers too	700	4 00
Odds and Ends	10,000	7 15
	\$441,800	\$108 00

Now, for a rural church, one hundred and three dollars sounds very well. But, sifting the table, it declares some facts:

I. There are in the Church very few prosperous men who honestly tithed to the cause of Christ from the means given them. It is a serious question, Why is this? Is the neglect no sin? Paul says, "Let every one lay by as God has prospered him." (1 Cor. xvi. 2) The great majority of healthy prosperous families seem to have no idea of such a religious duty.

II. It reveals the blessedness of affliction for the people of God. It makes them worth more to Him and to the world, even in moneyed offerings, than would prosperity. The table invites one to pray: Lord! afflict, straighten, bring to sorrow, more and more of Thy children.

III. It shows that the Lord does not esteem property nearly as much as we do, or He would not give so much of it into the hands of selfish, penurious, grumbling—believers? I do not know what to call them. I begrudge them the name of Christians, for if piety does not affect the pocket I cannot avoid thinking it is because piety has never had a chance to do it. Yet they say, "How well we did." Even those who put the solicitors to blush by their sordid incivility, are boasting of the largess. But look again at the table.

Here are nearly one hundred families, with twice that number of professed believers in the Gospel, with \$440,000 good paying property generally in wealthy hands, who contribute as a munificent offering to our Lord, in His work of evangelizing the heathen world, one hundred and three dollars! Of this sum eight persons, representing less than \$50,000 property, give \$59. Of the rest, 25 dollars comes from struggling and poor families, whose economies for weeks will be affected by the offering,

and they represent this whole class, not \$80,000 of property. The balance, nineteen dollars, comes from forty or fifty Christian (!) families, representing \$860,000!!!!†

Oh, Printer! put in all the exclamation points you have in the building, and put something like a cross among them, that this church and these believers in it may think again before they so briskly commend their benevolence.

P. S.—Do you ask where this church is? The question is impertinent; but it is not a myth, any more than is Plain John. When you sit in the sanctuary next Sunday morning, look around you. Perhaps you will find yourself in it. Ah! look well to your pew. Whose is it?

NONE OF MY BUSINESS.

In a flourishing inland city there is a large and wealthy church; it matters not of what denomination. The clergyman in charge teaches his people to love God and their neighbors, and the people have, apparently, endeavored to learn the lesson. They are generous in their gifts to church work, to the poor, and to charitable organizations. It is a congregation, too, in which there is much refinement of taste, culture, and kindly feeling, and hence but little gossip.

A few months ago a young lad came to this city from the country, and found employment in a flour and feed store. He had no friends, had brought no letters of introduction. His first week in town was lonely enough. He worked all day, slept and ate in a cheap boarding house with twenty other lads, all "a little fast."

When Sunday came, in accordance with a promise to his mother, he went to church—his heart full of homesickness—remembering, with a thrill of pleasure, the pretty little village chapel where all the friends worshipped side by side, and the cordial greetings among them when service was over. Doubtless it would be the same in the city church. The people of God were alike everywhere. Somebody would notice the poor strange lad and would hold out a friendly hand to him, possibly ask him to his house, and make life seem a little less bare and duty easier for him.

He went, but nobody seemed to see him at all, though the crowds of well-dressed people, when service was over, smiled and spoke to each other as they passed from the doors of the sanctuary.

He was a stranger in a strange land, and felt it more bitterly in this house of God than his boarding house.—Among the crowd were kind, fatherly old men, sweet-faced matrons, with sons of their own. He watched them eagerly, but they brushed past him in silence.

Nobody even asked him to come again. But he did go again, occupying the same seat during the winter Sundays. Some of the members of the church noticed, him at last, and asked who he was. One even said, "Somebody should ask him to join a church society," but added to himself, "Mr. A— will see to it; it's none of my business." Mr. A— had the same vague idea, but left it to Mr. D—, it being none of his business.

The lad, finding no welcome in the church, made acquaintance with the boys in his boarding house, went with them on Sunday to the park, to a boat race, and at last to a dog-fight.

In the fall, one Sunday, a group of drunken young men gathered in front of the church. Among them was our country lad, his face pale, his eyes dull from the effects of liquor, his steps unsteady.

"Is not that the young man who used to sit next to us?" said one lady. "Poor fellow! he's on the downward road! If somebody would speak to him, even now, it might do some good."

She hesitated. The boy looked at her wistfully, thinking she was a little like his mother. But she hurried into church, thinking that really it was none of her business after all.

In how many churches are such things done? What should be the motto written over their altars—the words of Jesus' "Thou shalt love thy neighbor as thyself?" or the words of Cain, "Am I my brother's keeper?"—*Youth's Companion.*

TWO CENTS A WEEK.

"Two cents a week," the Master asks
From every loving daughter's hands;
Two cents a week, to tell his love
And teach his word in foreign lands.

"Two cents a week," to place ajar
The gates of mercy, high and broad,
Two cents a week, to spread afar
The knowledge of our risen Lord.

"Two cents a week," O precious thought!
May save some soul from death and hell;
Two cents a week, from my poor purse,
May teach some tongue His love to tell.

"Two cents a week," may send a blaze
Of gospel light o'er India's plains,
Two cents a week may free a race
For ages bound by errors chains.

"Two cents a week," from China's shore,
We catch the cry and hear the plea;
Two cents a week, a few year's more,
And struggling China shall be free.

"Two cents a week," may wake the note
Of Zion's song in far Japan,
Two cents a week, O blessed Christ,
May tell of all Thy love to man.

A HINT FOR THE BOYS.

Boys, truth is one of the richest jewels you can ever find, and one you should cherish as of priceless value. Many of your class have been lost to honor and greatness by disregarding its divine precepts, and have failed to become what they might have been, men of renown, by foolishly casting it away from their bosoms. All have this gem in the beginning, boys, but it may be lost by wickedness and carelessness; if you have not lost it and we hope you have not, let nothing cheat you out of it; for its equal is hardly to be found when lost.

Profane language, boys, is a sure index of a wicked heart and low breeding. Do you know a man or boy who commands respect from his neighbors? You have never heard them swear—an oath never trembles on their lips—emulate their bright example. Will you read the catalogue of sin and crime? You will find the disgraced actor to have been profane. Reflect on this, boys, and let no word of profanity escape your lips.

Beware of the company of such as haunt the tavern; they may induce, over-persuade you to partake of the cup of shame and poison; beware of them "the tempting wine cup shun"—it will lead you to every sin, and disgrace you forever. Our word for it, boys, we are dealing in facts with you.—Touch not a drop, for you may become a drunkard in the end, and you know how pitiful an object the poor drunkard is.

Be honest, be generous, be frank, be sober be virtuous, abounding in truth, my boys, and you need not fear the consequences.—Life is just opening her fift path before you, but armed with these blessed traits you may rush fearlessly to the battle of life and fear no evil. You may be orphans, but if you have these as your jewels, you will meet with friends and encouragement in every lane of life. Men of business and wealth have their eyes upon you—watching you; they want clerks for their stores and apprentices for their workshops—if you have the virtues we have mentioned they will not ask a better recommendation, but will choose you at once taking you to their confidence and make men of you, and when they sleep in their graves, as all must, you may fill their places with honor and renown, as they have passed away. Boys, will you think of what we have been saying, and thinking, act?

THE OLD MAN.

No expression that we are acquainted with grates so harshly on our ears as that of "the old man," when it comes from the lips of a son speaking of a father. The person who habitually uses the expression is either intimate with low characters, or he does not feel that respect and deference due from a son to a parent. In excuse it is said, 'tis but a joke, and means nothing. If so, it were better not to joke upon such a subject, but use some expression that does mean something.

THE ACORNS, OR PRESENT TRIAL FOR FUTURE JOY.

How beautiful the foliage in the wood looked that misty autumn morning. Leaves in all shades of red and yellow were dropping from the trees, and now and then a shower of acorns fell from the old oak. Up at the top two still remained. The wind was about to send them down to their companions. What sweet promises of future greatness and beauty he had whispered to them as he had rudely torn them from their lingerers.

And now he came to fetch the two solitary lingerers. "O! let me stay, let me stay!" pleaded one; but it was all in vain; with a dreadful wrench she was torn away, and lay below among the rotten leaves.

"O! it is cruel!" she cried; "what have I done to be treated thus?"

"Don't you remember what the Wind told us?" replied the other. "He said it was for our good, and we should thank him for it one day."

"How do you know that?" asked the grumbler.

"We must trust and wait." "And suffer too," exclaimed the poor complaining one, as a heavy shower of rain commenced to wash the mould over her.

"O! do leave me in peace," she implored; "this is dreadful."

"Do you mean it?" asked the Rain, stopping a moment. "I am doing you a service which you will be grateful for."

"O yes! yes! anything but this!" So the Rain left her to herself and came to her sister. "And you?" he inquired.

"Do with me as you will," she answered, "I can endure all, sure that it is for my future benefit."

So he went on with his work, and next morning no trace of her was to be seen. Her sister still lay there, high and dry; soon a drove of hogs came into the wood, and she fell a prey to their voracity.

"O, child! child!" moaned the mother, "why would you not submit to discipline?"

Spring came with its birds and flowers, and at the foot of the old oak a tiny green sprout appeared. Day by day it shot higher and higher, and by-and-by a young oak unfolded its leaves to sun and shower. It was the buried acorn. All her trials had been but for this, and gratefully she surrendered her children in turn to the rough but kindly Wind.

"No chastening for the present seemeth to be joyous, but grievous; nevertheless, afterwards it yieldeth the peaceable fruit of righteousness to them which are exercised thereby."—Penny Post.

A SURE INDICATION.—Whenever there are festering sores, blotches, pimples and boils appearing, it indicates an extremely bad condition of the blood which should be speedily cleansed by that best of all medicines Burdock Blood Bitters.

FAITH,

When you stopped to give a penny to the blind man this afternoon, you did not see me. I was close by, under the chestnut-trees; and I was glad to see you give the penny and to hear the hearty expression of gratitude which it called forth. "God bless you?" can never fall from fervent lips without doing good to him for whom it is spoken.

It is very right to feel pity for the blind. It must be such a terrible affliction to be shut out from all the gladness and beauty of life, imprisoned in the solitary, dead shadows of unbroken darkness.

Who can imagine a heavier trial?

Jesus Christ always let the fountain of His sympathy flow forth for the blind. You remember, my dear boy, that verse, "They told him that Jesus of Nazareth passeth by." Those who saw Jesus Christ with their natural eyes told one who could not see that He was passing by. The blind man could never have seen Jesus, nor the crowds of sick people which continually attended Him, and the gracious act of power which healed them. He knew of Christ's miracles only by hearsay. He had often heard the people talking of the wonderful things which Jesus did: how he made the lame to walk, the deaf to hear; the lepers to be clean, the blind to see. This blind man had often heard the amazing news, and believed what he heard.

How could it be otherwise? Those who told him spoke with such earnest conviction. We can imagine the blind man sitting by the gate of Jericho. Day after day he would feel his way to the same accustomed spot. People would be constantly passing to and fro.

Many would take pity upon him, and stop to say a few cheering words. Their conversation would naturally turn to the subject most deeply interesting to him,—namely, the deeds of healing wrought by the wonderful Physician. One would say, "I saw Jesus yesterday cure numbers of sick men,—lepers, deaf, lame, blind men like you. He just touched them, or spoke a word and they were cured in an instant." Another would come up and say, "He cured me! I tell you I was blind for years, and one day some friends brought me to Jesus Christ, and he merely said, 'Receive thy sight! and I saw in a moment.'"

HAMILTON BUSINESS COLLEGE.—Having examined the prospectus of this college, conducted by Messrs Rattray & Co. We would commend it to the favorable notice of all who are seeking to place their young people out for a thorough commercial education. The system of training is most complete and thorough; and the buildings of the college most commodious and well-fitted. The testimony given by eminent bankers and merchants testifies to the past success of the college.

AN ELEPHANT'S SAGACITY.

In the year 1863 an Elephant was employed at a station in India to pile up heavy logs—a work which these animals will perform with great neatness and speed. The superintendent of the labour suspected the keeper of stealing the rice apportioned for the animals food. The man, of course, protested greatly against the charge, and bemoaned his hard fate in being exposed to such a cruel suspicion. It so happened that the elephant was standing by during the loud discussion, and though no one supposed the creature understood the words uttered, the result was remarkable. The animal suddenly laid hold of a large wrapper which the man wore around his waist, and tearing it open, let out several quarts of rice which the fellow had stowed away under the voluminous wrapper. Further evidence was needless, either of the man's guilt, or the elephants sagacity. The animal had probably seen the roguish attendant place its food in his cloth, and had simply taken the opportunity of recovering its rights.

AGES OF ANIMALS.

Camels live from forty to fifty years; horses average from twenty-five to thirty; oxen about twenty; sheep eight to nine, and dogs twelve to fourteen. Concerning the ages attained by non-domesticated animals, only a few isolated facts are known. The East Indians believe that the life period of elephants is about three hundred years, instances being recorded of these animals having lived one hundred and thirty years in confinement after capture at an unknown age. Whales are estimated to reach the age of four hundred years. Some reptiles are very long lived, an instance being furnished by a tortoise which was confined in 1638 and existed until 1753, when it perished by an accident. Birds sometimes reach a great age, the eagle and the swan having been known to reach one hundred. The longevity of fishes is often remarkable. Carps have been known to live two hundred years, common river trout fifty years, and the pike ninety years, while Gesner, a Swiss naturalist, relates that a pike caught in 1497 bore a ring recording the capture of the same fish two hundred and sixty-seven years before.

A CERTAIN RESULT.—In all disturbed action of the Stomach, the Bowels, the Liver or the Kidneys the result of taking Burdock Blood Bitters is certain to afford prompt benefit to the sufferer. Burdock Blood Bitters cure when other remedies fail.

FATAL ATTACKS.—Among the most prevalent fatal and sudden attacks of diseases, are those incident to the Summer and Fall, such as Cholera Morbus, Bilious Colic, Diarrhoea, Dysentery, etc., that often prove fatal in a few hours. That ever reliable remedy Dr. Fowler's Extract of Wild Strawberry, should be at hand, for use in emergency.



This powder never varies. A marvel of purity strength and wholesomeness. More economical than the ordinary kinds, and cannot be sold in competition with the multitude of low test, short weight, alum or phosphate powders. Sold only in cans. ROYAL BAKING POWDER CO. 106 Wall St N. Y.

Births, Deaths, Marriages. Under five lines 25 cents.

MARRIAGE. GUNNE-SANDERS.—At Avimer, Township of Malanide, Ont., October 14th, 1886, by the Revd. Thos. M. Sanders, Supernumerary priest of the Diocese of Huron, assisted by the Rev. Canon Hill, Rector of St. Thom's, John M. Gunne, Missionary Priest at Kerwood and parts adjacent, to Eliza Eddness, youngest daughter of the Revd. T. M. Sanders, and granddaughter of the late Admiral Sanders, Bath, England.

SEE Bennett & Wright's NEW FALL SHOW OF GAS FIXTURES. NEWEST DESIGNS, LARGEST STOCK, LOWEST PRICES. SHOW ROOMS—FIRST FLOOR, 72 Queen Street East.

Contract for Supply of Mail Bags.

Sealed Tenders addressed to the Postmaster General, (For Printing and Supply Branch,) and marked "Tender for Mail Bags," will be received at Ottawa until 12 o'clock, noon, on MONDAY, the 2nd November, 1886, for the supply of the Post Office Department of Canada with such Cotton Duck, Jute and leather Mail Bags as may from time to time be required for the Postal Service of the Dominion.

Samples of the Bags to be furnished may be seen at the Post Offices at Halifax, N. S., St. John, N. B., Charlottetown, P. E. I., Quebec, Montreal, Ottawa, Toronto, London, Winnipeg, Man., Victoria, B. C., or at the Post Office Department at Ottawa.

The Bags supplied, both as regards material and manufacture, to be fully equal to the samples, and to be delivered from time to time in such quantities as may be required at Ottawa.

The contract, if satisfactorily executed, shall continue in force for the term of four years, provided always the workmanship and material be satisfactory to the Postmaster General.

Each tender to state the price asked per bag in the form and manner prescribed by the form of tender, and to be accompanied by the written guarantee of two responsible parties, undertaking that in the event of the Tender being accepted, the contract shall be duly executed by the party tendering for the price demanded. Undertaking also to become bound with the contractor in the sum of two thousand dollars for the due performance of the contract.

Printed forms of tender and guarantee may be obtained at the Post Offices above named, or at the Post Office Department, Ottawa.

The lowest or any tender will not necessarily be accepted.

WILLIAM WHITE, Secretary. POST OFFICE DEPARTMENT, CAN., OTTAWA, 1st October 1886.

WILLIE'S SUCCESS.

Two youths applied for a clerk's place. The older had had some experience, and was a gentleman's son. The other was the only son of a poor widow. Though the elder lad came well recommended, the merchant decided in favor of the widow's son. Why was that?

The two youths came together at the hour appointed, and the merchant was on his own doorstep at the same time. Just then, a poor, shivering child crossed the street, her foot slipped, and she fell into the half-melted snow. The elder boy laughed rudely at her while the water dripped from her thin, ragged clothes. The child began to cry bitterly, and searched for the four pennies she had lost.

Willie, the younger boy, hastened to her side, and helped her to look for them. Three were found in the snow; the other was probably in the little puddle beside the curb-stone. Willie bravely rolled up his coat-sleeve and plunged his hand down to find the missing penny. After groping in the mud some time, he said, "I'm afraid it can't be found, little girl."

"Then I can't get the bread," sobbed the child, "and mother and the children will have no supper."

"There is a penny," said Willie, taking one from a little purse which contained but very few more; and then he washed his hand in the snow, and dried it on his handkerchief. The other youth looked on with contempt, and said aloud, "It's plain enough you are a fool."

The gentleman had observed all, and scarcely asked the rude boy a question; but after some conversation with Willie, he said he would be willing to take him for a time on trial. At the end of his month of trial he had grown so much in favor that the engagement was renewed for a year.

Now, shall I tell you the secret of Willie's success? It was his kindness. The merchant knew that the lad who would be kind to a poor little ragged child must have good principles, and was likely to make a good clerk—and so it proved—*Children's Magazine*.

THE SPRING.

On a hot summer day, a little boy named William was on a journey. His cheeks were glowing with heat, and he was gasping for thirst, when he came to a spring which burst bright as silver from a rock in the green shade of an oak-tree.

William had often heard that no one should drink when he is hot. But he was self-conceited, and despised these warnings; he followed only his own inclinations—drank of the cold water—and sank in a swoon on the earth. He came home ill, and fell into a dangerous fever.

"Ah!" he groaned upon his sick-bed, "who would have thought it of that spring, that it contained a gift so hurtful?"

But William's father said, "It is not the pure spring which is the cause of your sickness, but your own self-conceit, and your own unrestrained desire.

"God, in the fulness of His love,
Has all in mercy given;
But pride and lust to curses turn
The choicest gifts of heaven."

THE PIOUS GRAND-MOTHER.

During the last war the inhabitants of a house which stood by itself were in great harm. As night came on, the enemy had drawn near the place; the darkened sky was lightened up at intervals with the glare of fires as red as blood; the guns were heard rolling fearfully. Moreover, it was winter, and the weather cold and stormy. The good people were in dread of being plundered, and still more of being turned out of house and home during the roughest season of the year.

Now the pious old grandmother had comfort and courage from her reliance upon God. She read to her children and grandchildren a prayer out of her old Prayer-book, in which occurred the words—"May God build a strong wall, and keep off the enemy from this dwelling!"

Now one of the grandchildren, who had listened devoutly, thought that it was too much to ask of God to build a wall, and they ought not to pray for a thing so impossible. But the grandmother said, "These words are not to be taken so literally. You would say, in plain language, 'May God defend us so securely from the enemy, as if our house were surrounded by a wall!' But if God were really willing to build a wall for our house, do you then think that it would be impossible with Him?"

Meanwhile the night passed away without a single soldier of the enemy reaching their house. All within wondered at it; but when they ventured to the door in the morning, behold! opposite the very spot where the enemy were placed, the snow had been drifted up by the wind as high as a wall, so that it was impossible for any one to come through it.

They all thanked and praised God. But the grandmother said, "See, God has indeed built up a wall, to keep off the enemy from our dwelling! He is wise and merciful, and at last supplies the means to deliver us from each necessity. We should, then, never be discouraged and fearful. I, at least, adhere to the saying,—

"He whose trust in God is sure
Builds on ground that is secure."

AN EVIDENCE OF SECURITY.

A crew of sailors who, to use their own phrase, did "not take any stock in missions to the cannibals," by some what rough experience changed their minds. Cruis-

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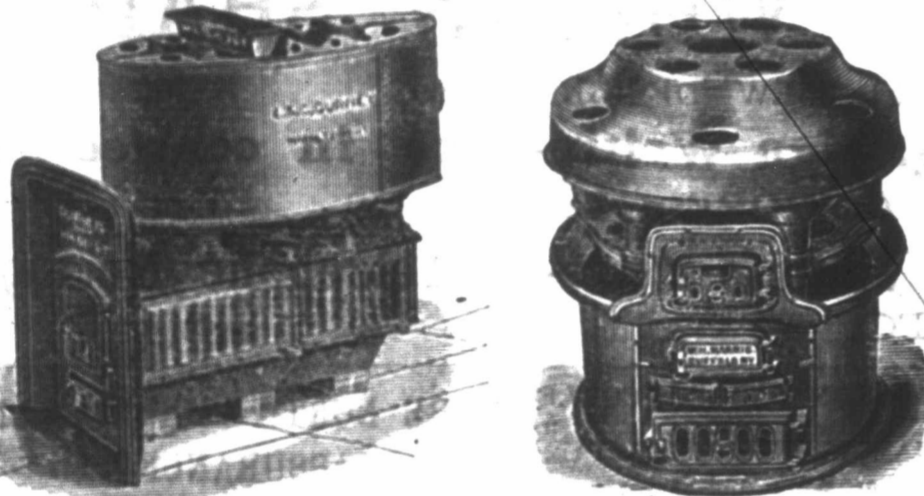
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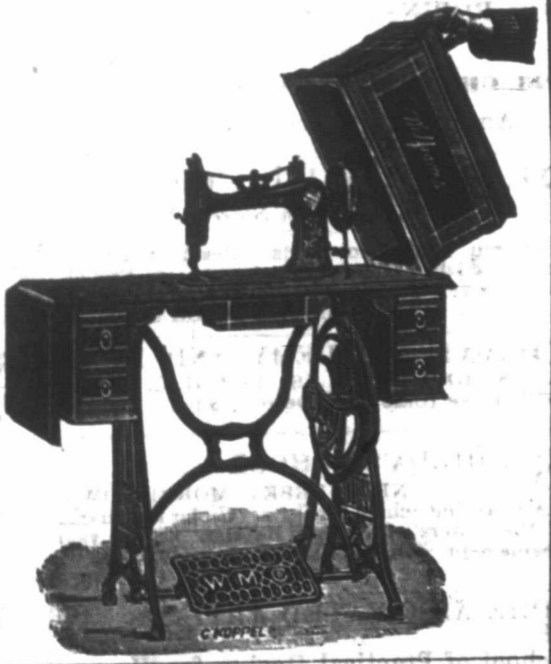
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