

Dominion Churchman.

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA

Vol. 14.]

TORONTO, CANADA, THURSDAY NOV. 22, 1888.

[No. 47.

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THURSDAY, NOV. 22, 1888.

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

ADVICE TO ADVERTISERS.—The *Toronto Saturday Night* in an article entitled "Advertising as a Fine Art" says, that the **DOMINION CHURCHMAN** is widely circulated and of unquestionable advantage to judicious advertisers.

TO CORRESPONDENTS.

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

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

THE BISHOP OF TORONTO ON THE CHURCH.—At the opening of the new church in Toronto dedicated to St. Augustine, the Bishop preached a very able and timely discourse on the history, claims and work of the Church. We quote the following passages:

"In all honesty of interpretation we are bound to give the widest sense to this title of honour, 'The Church of Christ.' It is true that Holy Scripture furnishes no exact definition of the term, but there is enough in the scattered allusions to the character of the Church to justify the definition of our XIXth Article. 'The visible Church of Christ is a congregation of faithful men, in the which the pure word of God is preached, and the sacraments be duly administered, according to Christ's ordinance in all those things that, of necessity, are requisite to the same.' But to-day we are met together to open this new and beautiful building for the worship of God according to the rites and ceremonies of the Church of England,

we should use this opportunity to reflect with thankful pride upon the exalted position which God has been pleased to accord to our own beloved Church among the Churches of Christendom, and recount some of the glorious things that may be said of her, the city of our God. She has realized much that David sang prophetically of Jerusalem. Our first claim is that of Divine origin; that we are a continuous branch of the Church founded by Christ and His apostles. Connected with this claim is the question of the antiquity of the Church of England, about which much ignorance prevails, and consequently much misrepresentation is boldly put forth. Such, for example, that it is not older than the Reformation, when it was created by Act of Parliament. Whatever the mode of its introduction into Britain, whether by the personal preaching of the Apostle Paul, or through intercourse of Roman soldiers and others with the conquered Britons, or of British prisoners of war with fellow-prisoners at Rome, of whom, it must be remembered, St. Paul was one during the conquest of Britain by Claudius, no fact is more certainly established than that Christianity found its way into the country at a very early date, and that the British Church had a very vigorous existence for more than 300 years, being fully organized, using the Gallican liturgy ascribed to St. John, receiving visits from Gallican bishops, sending its own bishops to the general councils of the Church, and being eminent for missionary enterprise. The Celtic missions in Scotland and Ireland are specially noteworthy. Then came the invasions of the heathen Teuton tribes, the Jutes, Angles, and Saxons, commencing about 450 and continuing over 100 years, during which time the invaders gradually drove the Britons out of England into Wales, destroying their churches and worship and filling the land with Pagan idolatry. But whilst Anglo-Saxon England was thus relapsed into heathenism, it is not to be supposed that the Celtic Church was destroyed. In its refuge in the West it continued to live and thrive, and the four Welsh Sees of Llandaff, Bangor, St. David's, and St. Asaph were founded during this time, and have had an unbroken succession of bishops to the present day.

ST. AUGUSTINE'S MISSION NOT THE MOST INFLUENTIAL.—The work of the re-conversion of England, that is, of the Christianizing of the Anglo-Saxons, commenced in 597 with the great missionary who headed the band of clergy sent from Rome and founded the Metropolitan See of Canterbury, St. Augustine.

It is a popular belief that England owes its Christianity, mainly if not entirely, to St. Augustine and the Roman mission. Far more important, wide reaching and lasting was the Celtic mission from Scotland, which embraced such names as St. Aidan, St. Guthbert and St. Hilda, and which not only founded Northumbrian Christianity, but eventually effected the reconversion of the south.

Of course the Church of England can only claim its existence as a national Church from the date of the nation's existence. And it must be instructive to those who declaim against the union of Church and State to know that the union of the kingdoms of the Heptarchy under Egbert, the first King of England, was brought about by the amalgamation of the various missions into one Church under Archbishop Theodore. The Church taught the State the blessings of union. The State and the Church had a simultaneous organization.

THE CHURCH IN TOUCH WITH MODERN LIFE.—There is a characteristic of the Church which the world very justly looks for in proof of her mission. That she should exhibit a true sympathy for the ills and sorrows of men, that she should be alive to the difficulties and needs that press upon the social life; that she should be active and earnest in the cause of true morality. It is often charged that the Church of England is content to preach a dry

orthodoxy and administer a routine form of worship, that it is antiquated, and does not meet the needs of modern thought. It is sufficient to glance at the topics considered by the recent Conference of Bishops, and treated of in their letter to the faithful, to show that she is not behind hand in recognizing and dealing with any of the burning questions that affect the individual and social life of the day:—Temperance, purity, the sanctity of marriage, the observance of the Lord's Day, socialism, the care of emigrants. Indeed, we may claim without challenge the great glory for our Church that she is pre-eminently the Church of the poor, who cares for them and ministers to their bodily and spiritual wants. There is, however, a glory predicted of Jerusalem, which the Christian Church would seem not to have realized—that of unity. Jerusalem is a city that is at unity with itself. But the beauty of the Church is marred by divisions. Is the Church of England answerable for this state of things? Not at all, as far as her system and doctrines are concerned; but I fear we must confess, to a great extent, through the fault of her authorities and clergy at a time when she was in a very low state of spiritual life. If the Wesleys, for example, had lived to day, I do not believe that the Methodist separation would have taken place.

THE PARNELL COMMISSION.—The enquiry into the truth of the charges made by the *London Times* against Mr. Parnell and the Irish Land League drags its slow length along. The chief incident so far has been the positive identification of Mr. Parnell's signature to the notorious letter which incriminates him. An old friend of Mr. P's swore positively to the genuineness of the signature. There have been several "moonlighters" in the witness box who actually gloried in their crimes! Mrs. Walsh, whose husband and son were so brutally murdered by the agents of the Land League, has been examined, and the local organ of this organization sneers at that murder, and calls the victims "land grabbers," as though that justified their assassination. Sir R. Webster seems like a sleuth hound, he is quietly pursuing his destined game and will run him to death—death political and social. As a singular illustration of the inability of the press writers of America to understand English habits, we note that the calm, dignified, at times solemn manner of the Attorney General is considered as a sign of weakness! He does not howl, scream, shout, fling his arms about, nor tear his hair, therefore, say the American papers, and some Canadian ones, he has no case!

FANNY FERN ON THE CHRISTIAN SYMBOL.—The well-known writer who calls herself "Fanny Fern," writes thus, "The cross surmounting our churches is lovely to me as I pass along the street. It rests my heart to look at it amid the turmoil, and din and hurry, and anxious faces and sorrowful faces, and, worse than all, the empty faces that I meet. I say to myself—there is truth there; there is hope and comfort there, and this tangle of life is not the end. When I am a Protestant minister, the dear cross shall be on my church and nobody shall stay away from it because they are too ragged or poor, or because the cushions are too nice. Oh, I like Catholicism for that. They are nearer Heaven than Protestants on this point."

BREAKING OUT IN THE DAILY PAPERS.—There are some demands that it is sheer folly to seek to repress. We have kept back, in kindness, letters asking for a statement from the Treasurer of Algoma, hoping that our gentle hint would be heeded. As no notice is taken, a strong and yet temperate letter on this matter appeared in the *Empire* of 15th Nov. This statement must be published, sooner or later, and the sooner the better, as criticism will only become more and more severe as time passes, as the enquiry is a most reasonable one.

THE LESSONS OF UNITARIANISM.

THE Unitarian body has a hard struggle for life in Canada. In Toronto, where circumstances seem to be as favorable as possible for the growth of this sect, it remains much in the condition it was in when that city had only one tenth of its present population. In 1881 there were only 2,100 Unitarians in the Dominion.

The average intellectual culture of the people is much higher now than it was twenty years ago, especially in the leading cities. In Toronto alone there are now over two thousand University students and graduates. The population is close upon 200,000, yet there is only one Unitarian chapel in the city, with a congregation less than half what gathers in several of our Churches. We have little to boast of in growth and extension, but in the last two years we have made great progress. The Church in Toronto is becoming alive to its duties and opportunities. The forces that made for strife have been, to a great extent, hushed by the Master's voice rebuking the tempest of party wrangling. Hence, on all sides, like a vigorous plant, the Church is throwing out fresh, strong shoots and roots. The Unitarian body has had no such party cancer to eat out its vitality as the Church has had to suffer and fight, yet it has remained stagnant. Minister after minister has taken charge of the local "cause;" genial, zealous, liberal-hearted leaders have done their best, but though the tide is ever rising higher and higher, filling with deep waters the channels all around, their little pool remains a little pool and nothing more. The good works of this body, its charities, its zeal for education, its earnest reachings out for sympathy, its efforts to make worship a delight, all these we know, we admire, we honor. But still there is no expansion. Their American brethren have been moved by this to come over to help them by a Conference, at which several very able defensive and aggressive addresses were made, challenging public attention.

It is to us a marvel how men so clever and so pious can rest satisfied in the position they occupy as deniers of the claims of Jesus Christ. We judge them not, for the human mind is so great a mystery, that the more we know of it the more are we charitable in judging men's opinions. But we can express the difficulty we feel over accepting the apologies for Unitarianism without questioning the sincerity of those who seem to us to use language in regard to Jesus which is so glaringly inconsistent as to be fantastic. One speaker declared that they believed in "the true divinity of Jesus," but turned this into almost a quibble by saying that "all men are divine," in some sense. We have heard this before, it is quite antique, but age does wither, and custom stales its lack of variety. Another explained the claim made by Jesus in the saying, "I and My Father are one," as simply a mode of expressing the intimacy of the moral relationship between a good man and God! Thus importing into the

language of a Jewish carpenter, who was born nineteen centuries ago, the subtlety of one phase of modern philosophy. Why should the Jews seek to stone Jesus for using language that meant no more than what might have been properly used by any sincere Israelite? And how can Jesus have been so one with the Father, in this sense, as He claimed to be, if all the time He was deceiving the people by asserting claims that really meant nothing? The same method was adopted with other of the Master's sayings. The Sonship of Jesus was explained to be, merely the common fact of all humanity, that we all are sons of God, for He is our Maker. All this appears to us bordering upon paltriness, it does not touch any of the great lines of argument which the champions of the Church have drawn around that impregnable fortress, the Trinity in Unity. We are not concerned now to walk about Zion and tell the towers thereof, but simply point out how utterly lacking in power of any kind is the Unitarian position. These men want Jesus to be as one of themselves, shorn of His Divine power over souls, which is the overwhelming demonstration of His Godhead, and yet to make Him, in some feeble way, an object of worship. They wish to believe every word of the Gospels true, except the distinct statements they contain concerning the Incarnation, and the miraculous works of Jesus. In plain language, they desire to be at one and the same time Christians and sceptics, believers and unbelievers, they seek to make the Gospel narratives, a mixture of divine truths and most undivine falsehoods. The power of Jesus over souls is the most stupendous fact in history. He declared, He, a poor working man, He, despised and rejected of men, that He would draw all men unto Him—and Jesus is fulfilling His own prophecy.

Unitarianism has lessons. Its condition shows that it is outside the Church of Christ. It is grafted on to the vine, but is not of it, the sap of divine life through the Sacraments does not flow into this artificial, this dead branch. We have recently been told that the great defect of the modern Church is "sacerdotalism," get rid of that, implied a speaker, and the flood gates of divine grace would be opened! But the Unitarian body prides itself in having no trace of sacerdotalism, and it is paralyzed—that lesson is plain enough.

By the same anti-Church teacher we have been told to the point of nausea by such constant iteration, that the laity can only be won by getting rid of sacramentarianism. Yet the Unitarians who have no Sacraments at all, fail abjectly and hopelessly in attracting the laity. Unitarianism is, therefore, a demonstration of the absolute falsity of the contentions of the anti-Church school.

No! the acuteness of rationalistic interpretations, the absence of sacerdotalism, even the charities of this sect are mere vanity as cures for the fatal, original, birth sin of Unitarianism—it has no sacramental union with the vine. The sect is a spectacle to the world of the absolute impossibility of building a Church on the name of a man, even such a man as this

sect allows Jesus to have been. He who said, "I will build My Church," knew that in Him dwelt the fulness of the Godhead, the Church of which He is Head is therefore Divine.

VISIT OF THE BISHOP OF JAPAN.

THE Church in Canada is seldom honoured with a visit from a Bishop labouring in a foreign Missionary Field. This is to be regretted as such visits would do good in stirring up the members of the Church to a deeper realization of the real nature and practical importance of Foreign Missionary work. Now that Canada has assumed the position of a great highway to the East, we may look forward to the more frequent visits such as that with which we have been this week favoured by Bishop Bickersteth, of Japan. All who heard his address at Trinity College, will join in hoping that Foreign Missionary Bishops will in future remember the Church in Canada, and the strength which their words bring to us, to themselves, and to their work.

It had been arranged that the Bishop should spend Sunday, Nov. 4th, at Trinity, preaching in the Chapel in the morning, and addressing the Theological and Missionary Association, as well as some city congregation, later in the day. Unfortunately the Bishop, who is in charge of a party of co-workers recently added to his staff, was obliged to press on, leaving himself but a few hours in Toronto.

His statements with regard to the extraordinary opening now before the Church in Japan, and the tokens of special blessing resting upon that work, are likely to produce good fruit. About two years ago, two young graduates of Trinity offered themselves to the Domestic and Foreign Missionary Board for Missionary work in Japan. The Board felt at that time, unable to accept the offer. During the visit of the Canadian Bishops to England, arrangements were made with the S.P.G. by which that Society undertook to "receive and place upon its list and pay out of the funds, contributed from Canada, any well qualified candidates who may be presented to it by the Canadian Church for work in India, Japan, and other heathen countries." This agreement has been confirmed by Resolution of the Domestic and Foreign Missionary Board of the Church in Canada at its recent meeting in St. John, N.B. It is expected that in answer to the Bishop's appeal a Mission from Trinity University may be sent to aid in the work connected with the University of Tokyo, or for such other similar work as the Bishop may designate. Such a band as the University of Cambridge sent some ten years since under the leadership of the Bishop himself (then the Rev. E. Bickersteth, Fellow and Lecturer of Pembroke College) to North India, might, under the Divine blessing, be almost an incalculable power for good in the present condition of Japanese life and thought. It would also be a fitting sequel to the good work done by another Trinity graduate of many years standing, the Venerable C. A. Shaw, M.A., now in charge of the pro-Cathe-

He who said, few that in Him lead, the Church are Divine.

OF JAPAN.

seldom honour- hop labouring in This is to be do good in stir- arch to a deeper and practical ary work. Now e position of a may look for- ts such as that week favoured pan. All who ollege, will join ionary Bishops urch in Canada, rds bring to us, rk. e Bishop should inity, preaching and addressing Association, as n, later in the op, who is in recently added ss on, leaving into.

to the extra- the Church in 1 blessing rest- o produce good o young gradu- ves to the Do- ry Board for ie Board felt at offer. During ps to England, the S.P.G. by o "receive and of the funds, well qualified ed to it by the India, Japan, This agreement ion of the Do- Board of the meeting in St. t in answer to from Trinity the work con- Tokyo, or for : Bishop may University of years since Bishop him- steth, Fellow lege) to North blessing, be al- good in the and thought. l to the good graduate of erable C. A. he pro-Cathe-

dral at Tokyo, who has recently been created Archdeacon by the Bishop. The prayers, and as they are needed the liberal offerings of all earnest members of the Church, will we feel sure not be lacking on behalf of an object so closely affecting the life of the whole Church.

The Bishop estimates that for single Missionaries sharing a common house, the necessary expense of living need not much exceed \$750 per annum.

CLERICAL CHANGES INJURIOUS TO THE GROWTH AND PROSPERITY OF THE CHURCH.

AMONGST the many evils from which the Church is suffering in this country, not the least is that which arises from the love of change, and the frequency with which many of the clergy abandon their proper work, and seek in other and sometimes distant fields of labour what they think will be more agreeable to their habits and inclinations. And what makes matters worse these changes are planned and brought about by the clergy themselves, without reference being made in the first place to the Bishop, by whom all such appointments should be made.

Thus we find that after a young man has been duly licensed and sent to a Parish or Mission, after a while he is smitten with a desire of change, gets tired of his work, and thinks that he might do better in some other place; henceforth he becomes restless and uneasy, finds fault with the people, his stipend is in arrears, and he finally makes up his mind either to go to the United States, or to some other Parish or Diocese.

The consequences are most deplorable, the people become distrustful, and disinclined to further exertion. This instability on the part of the clergy, shows them how little real interest is felt in their spiritual welfare; and that the prospect of getting an increase of stipend has more weight with their Pastor, than a proper attention to the souls committed to their care. Unless a clergyman lives for years among his people, how can he properly become acquainted with each of them, how can he ascertain their spiritual state and necessities, minister effectually to their benefit. It is only by constant and regular pastoral intercourse, by going in and out among them, that he can adapt his ministrations to their spiritual profit, or render them acceptable to his congregation.

If self-interest is to be the rule of our conduct, we prove false to our vows, and never should have thought of the ministry, as our calling. There are undoubtedly cases, where a change may become necessary; but they are few compared to those which are constantly taking place.

The Bishop in his charge at the last Synod reported "ten parochial changes," and doubtless since then their number has been considerably increased. The tendency of this is to render the Church Congregational, and to indispose the people to aid in Missionary work, and to confine their efforts to their own local wants. The clergy also become infected with

this narrow spirit—the collections authorized by the Synod are not taken up, and the true Missionary spirit is cramped, or dies out altogether.

We cannot now find men imbued with the spirit of our older Missionaries, to ride on horseback through the woods, at the rate of forty miles a day, to some distant post. We have indeed in a neighbouring Diocese, one such bright and notable example, a man who by his self-denying labours, and sustaining energy, has rendered most important services to the cause of Missions. But this is a rare if not solitary exception. It is a rare sight to see a clergyman on horseback, and many of the country clergy do not even keep a horse. How then can Missionary work be properly carried on? It cannot, and therefore is not, even in cases where the Mission is receiving an annual grant from the Mission Board of from \$200 to \$400.

We know of a Parish, which was served with acceptance, by a former Incumbent for the space of thirty years, and since his resignation not quite fifteen years ago, the same Parish has had five clergymen in succession, and is now about to become vacant, and a sixth Incumbent to be appointed. The result of such frequent changes, may readily be conceived.

In Bishop Strachan's time, when he had the oversight of what now constitutes five dioceses, the clergy were kept to their proper work, and no man was removed, except to give him promotion, if he was found worthy, or on the other hand, to remove him if he was doing no good in his parish. This was a sound and safe principle, it gave a stability to the Church's work in the various parishes and Missions. The clergy loved their people, because they lived amongst them, both were alike contented, and the work of God prospered in their hands.

But the reverse of all this seems to prevail in many cases, a clergyman seldom remains sufficiently long in his parish, to carry on his work effectually, or to make it profitable or edifying to his people. This causes a falling off in the congregation, the people run after so-called popular preachers, forgetting that a man cannot live upon flowers, even if they be flowers of eloquence. But this craving for popular preaching, though very much to be regretted, is quite natural, where the people are deprived of sound and wholesome nourishment, and hasty and ill considered extempore effusions substituted for plain practical preaching, bearing on the social relations, and the duties of every day common life. This is what the people want, and if deprived of it, they will surely wander, and seek in strange pastures the nourishment which they so much need.

It is nothing short of disloyalty to the Canadian Church, for a man who has been assisted in his education for the ministry, to run off after his ordination to a foreign country, for some pecuniary advantage, instead of devoting his labours in supplying some spiritually destitute portion of this extensive diocese with the ministrations of religion.

This is a subject which requires very serious consideration, on the part of the clergy and people, for the evil complained of is sadly unsettling and disintegrating our congregations. And never can the Church prosper as it should, until the clergy become more settled and contented in their respective parishes or missions,—men of more self-denial, willing to "endure hardships as followers of Christ;" not given to change, not greedy of filthy lucre, solemn in their habits, without display or ostentation, and willing to spend and be spent in the their Divine Master's service.

And above all, they should be men of prayer, and earnestly seek the aid of the Holy Spirit upon their humble labours for the good of soul. "In quietness and confidence shall be your strength,"

WESLEY AND THE RELIGIOUS SOCIETIES OF THE EIGHTEENTH CENTURY.

PROFESSOR Stokes' speech on the above subject, given at the Wolverhampton Church Congress, is very instructive on the past relations of Wesleyanism and the English Church. We give it below as quoted in Church Bells by Lord Nelson.

'I desire to call attention to the first paper we have heard this evening relating to the religious Societies of the seventeenth and eighteenth centuries; those Societies have had a very direct and immediate influence upon the state of the Church of England at the present time.

'In fact, Mr. Barlow's paper seems to me to have gone to the very centre and source of the religious life of the Church of England, during the last half of the nineteenth century. I think, however, Mr. Barlow might have referred in his paper to a very exhaustive book upon the subject, Mr. Tyerman's *Life of John Wesley*, in which the author refers to the original authorities concerning these Societies, and shows that there was much more religious life than many Churchmen are willing to admit in the Church of England at the beginning of the eighteenth century. Mr. Tyerman shows that there was much more religious life in the reign of Queen Anne, and before John Wesley uttered one word of his evangelistic mission, than in George the Third's reign. These religious Societies have left us a living example at the present time. The S.P.G. and S.P.C.K. are certainly survivals of the religious Societies of the reigns of William III., Charles II., and James II., for as far back as that does the movement go.

'But further than that, and this is the point I have risen to emphasise. The Societies of the seventeenth century still exist in the Wesleyan Methodist Society, which is the nearest approach to the Church of England of any of the non-conforming bodies, and therefore ought to be handled in the most friendly manner by those who are desirous of seeing the reunion of English Christians.

'That Society still proclaims its union with the Societies of the seventeenth century. Dr.

Woodward, the historian of these Societies, tells us that the duty of Stewards of Societies was to collect subscriptions, and to apply them for the purposes of religion and charity. John Wesley derived his institution of Stewards, which still exists in the Methodist body, from the seventeenth-century religious Societies.

The Methodists also have from these Societies a very high Church institution, which exists in some of the London churches—namely, the separation of the sexes. Certainly the Methodists of Ireland have separated the sexes in worship down to my own time. It may seem an extraordinary thing to say, but while I was brought up as an Irish Churchman, I was also brought up as an Irish Church Methodist. I was taught my Catechism perhaps more carefully than many who are brought up without any connexion with Methodism.

I was taught to go to the Holy Communion, and to consider that the only one entitled to administer the Holy Communion was a priest of the Church of Ireland. I was taught to call the Methodist minister Mr. and not Reverend. I was taught to go to church regularly in the morning, and then at five o'clock to go to a preaching where the sexes were most carefully separated; and in the celebrated town of Athlone I should have counted it a most extraordinary thing if I had seen a man sitting among the women at the Methodist meeting.

One of my reasons for rising this evening was to combat the notion that John Wesley was turned out of the Church of England. I think there is not a greater swindle on the face of the earth than the Macaulay legend which has been referred to this evening. The gentleman who quoted certainly did not endorse it; but it is a swindle. John Wesley was never turned out of the Church of England. It may suit some of his modern followers to say he was; but if you take up Mr. Tyerman's book you will find that John Wesley's last grace on the day of his death was, "God bless the Church and the King," the very grace you will find in the Latin and English Prayer-books of the time of James I. In one of the last years of his life John Wesley met Porteous the Bishop of London, when the Bishop said, "You will sit above me." Wesley objected, but the Bishop insisted on it, saying, "I shall be glad to sit at your feet in the kingdom of heaven." Wesley published a sermon within a few years of his death on the text, "No man taketh this honour on himself, but he that is called of God, as was Aaron," and in that sermon he draws the distinction between priests and laity in a much more philosophical way than I heard it drawn the other night in the discussion concerning "the Priesthood of the Laity." He says that preaching may be exercised by laymen—that Doctors of Divinity were laymen at Oxford, even in his own time, but that the office of administering the Sacraments rightly belongs to the ordained clergy.

Even after his death it was acknowledged by his own followers that he was not separated from the Church, for in the City Road Chapel they erected a memorial tablet bearing the in-

scription:—"In honour of John Wesley, the Patron and Friend of Lay Preachers." Twenty years afterwards the word "lay" was erased, and "itinerant" instituted for it. Why, I leave his followers to say.

Home & Foreign Church News.

From our own Correspondents.

DOMINION.

QUEBEC.

Rev. W. A. Adcock is to succeed Rev. Mr. Hepburn in the charge of the church at Georgeville and Fitch Bay.

MONTREAL.

LACOLLE.—Rev. J. C. Garrett and family, of Lacolle, have left for Niagara, whither Mr. Garrett goes as curate to a flourishing parish. Previous to his departure a number of Mr. and Mrs. Garrett's friends gathered at the rectory and presented, on behalf of the ladies' guild, an address to Mr. Garrett and a valuable set of seal furs to Mrs. Garrett. The address referred in warm terms to the zealous self-sacrificing labors in Lacolle of Mr. and Mrs. Garrett, of the high esteem in which they were both held, and the regret at their departure.

MONTREAL.—School of St. John the Evangelist.—The readers of the DOMINION CHURCHMAN will doubtless be pleased to learn something of a most important educational work which has been carried on in a very unassuming manner since 1860 by the Rev. Edmund Wood, M.A., and his assistants in connection with the parochial charge of the church of St. John the Evangelist, Montreal. It is a school for boys. Its character and aims are stated in a recent circular thus: "It is not intended to trespass, in any way, upon the work now being done by other, and larger, Church schools. It will always be a small school. Strictly limited in its numbers, enabling almost individual instructions to be given to its pupils. There is an acknowledged need of such a school. Backward boys, delicate boys, and those characters need special development, require such a school. In a larger one they are apt to be 'lost in the crowd,' unless brought within a system of oversight which a small school alone can supply." A special feature aimed at is a school limited to 25 boarders, affording opportunity for mutual intercourse between masters and boys on the basis, as far as possible, of Home life. The school is under the personal supervision of the Rev. Edmund Wood, M.A., Rector of the parish, and of the Rev. Arthur French, B.A., curate and Head master, who are assisted by two resident masters, and others who are non-resident. Mrs. French, wife of the Head master, with the assistance of a competent matron, exercises a general supervision over the health and comfort of the boys. The scholastic aim is to enable those who have taken the whole course to matriculate at Oxford, the standards of this University having been adopted; but a careful attention is, of course given to the needs of the examinations for entrance to the Canadian Universities and the Royal Military College, Kingston. In addition to these, provision is made for the proper teaching of Bookkeeping, Shorthand and penmanship—a special master being engaged for the purpose. The fees are moderate, being for Boarders \$300, for Day Pupils \$60 per annum. There are now 58 boys in the school, the larger number of whom are day pupils. The school of St. John the Evangelist, though carried on these many years so quietly and unostentatiously, has been a most helpful blessing to many a boy: and its name and good influence have hitherto scarcely been made known by other than personal and private means through those who have had the distinguished advantage of the personal friendship of the beloved Rector of St. John's, and the boys themselves, who always know how to appreciate him as a true and loving friend of boys. The writer had the pleasure of visiting the school while it was in session, and found the quiet and discipline perfect, so much so, that while sitting in an adjoining room he was not aware of the presence of any one in the school room. So true is it that 'He rules best who rules by love,' yet with firmness, dignity, and a true knowledge of boys. In this way, and by means of careful religious, mental and physical training, the highest type of manliness and manhood is being developed in the boys of this school. It is evident that a large portion of the Rector's mantle has

fallen upon the Head master, whose earnestness and painstaking in this important work are worthy of all praise. Heretofore, the school has laboured under some grave disadvantages as to accommodation, which are now happily about to disappear together with the obscurity and privacy of such a one as had to be conducted in the private dwelling of the Rector and Head master, thrown into one for this purpose. Providentially, a faithful member of the Church, who had heard of the needs of the work, and of the spirit of faith which had prompted and sustained it, was moved to contribute the handsome sum of ten thousand dollars (\$10,000) towards the erection of new buildings for this school. It was a splendid gift; and no wonder these hard working clergy have taken courage and are redoubling their efforts to build an institution worthy of the Church and this great city. The school buildings have been contracted for at a cost of \$30,000, and are hastening towards completion. The site is the western portion of that on which the fine new church of St. John the Evangelist was built, corner of Ontario and St. Urban Sts. The buildings are two, with a space between, but connected by a handsome structural passage-way; both are of stone, and of excellent architecture, which harmonises well with that of the adjoining Church. The building fronting on Ontario Street is intended to provide for a residence for the rector of the parish, the head master of the school; the assistant masters and twenty-five boarders. Its dimensions are 75 x 36 ft., and four storeys high. The dormitories are to be arranged on the English system, divided into cubicles, one for each boy. The other building, 69 x 47 ft., and three storeys high, will provide a spacious school-room; and a special feature will be a play-room fitted up as a gymnasium for winter use; a common room and library for the boys and chapels; a parish room for entertainments and meetings of parochial societies, &c.; an infirmary, with all the requisites, including a room for music, has been so arranged as to secure complete isolation. The sanitary arrangements are to be as complete and perfect as mechanical skill and theory can make them; they have received the approval of the leading medical men of the city. The buildings stand on a site surrounded on three sides by wide streets, and on the fourth by a lane. The play-ground is equal to any to be found in the city, and is ample for football and cricket. The architect is P. B. Williams, Esq. The whole plan is being carried out by P. St. George, Esq., C.E., who has generously given his services voluntarily to this work. Twenty thousand dollars remain to be provided to free the buildings from debt. It is earnestly hoped that Churchmen, who are interested in Christian education, will extend their sympathy and help to a work of such great importance as this school is, one so full of promise in its new home, of increased beneficent work and influence in our community and country. Should this happily fall under the eye of well-disposed men of means, they could scarcely perform a more noble act toward the young of this country than by aiding this rising institution with a liberal contribution towards its Building Fund. The promoters of the school will feel much encouraged by any sums which may be remitted to them, large or small, in aid of this fund. They may be addressed to the Rev. Arthur French, B.A., Head Master, 278 St. Urban St., Montreal, P.Q.

ONTARIO.

BEACHBURG.—The Lord Bishop visited this mission and administered Confirmation in St. Augustine's Church on Saturday, Nov. 3rd, to about fifty candidates. The church was fairly filled and the service was very hearty. Notwithstanding the energy of our esteemed pastor, Mr. Anderson, it is impossible for one man to accomplish all that could be desired in so large a tract of country as is embraced in this mission, the Church population being very numerous. It is therefore proposed to divide the mission and place a second clergyman in charge of the Cobden section, which will greatly strengthen the influence of the Church. Mr. Anderson during his incumbency has accomplished a great deal, and well prepared the way for the establishment of a second parish. The Bishop left for Pembroke on Saturday, well pleased with the many evidences of continuous church growth in this mission.

PEMBROKE.—For some weeks past the esteemed pastor of Holy Trinity church in this town, Ven. Archdeacon Daykin, has had under instruction a large class for confirmation. According to announcement, the Bishop arrived on Saturday in company with Rev. Mr. Anderson, of Beachburg, and on Sunday morning administered the apostolic rite to fifty-five candidates. The procession formed in the rectory and marched to the church entering by the Western door, the Bishop preceded by the Rev. Mr. Anderson bearing the pastoral staff. The service was choral and well rendered,

ose earnestness and k are worthy of all as laboured under accommodation, which ar together with the ne as had to be con- the Rector and Head purpose. Providenti- arch, who had heard the spirit of faith ed it, was moved to ten thousand dollars new buildings for ft; and no wonder n courage and are n institution worthy . The school build- cost of \$80,000, and n. The site is the the fine new church built, corner of On- dings are two, with y a handsome struc- stone, and of excel- onises well with The building front- ended to provide ne parish, the head masters and twenty- e 75 x 36 ft., and e are to be arranged o cubicles, one for 9 x 47 ft., and three acious school-room; y room fitted up as common room and a parish room for parochial societies, quises, including a raged as to secure arrangements are mechanical skill and eceived the approval ty. The buildings ree sides by wide a. The play-ground city, and is ample hiteet is P. B. Wil- ing carried out by a generously given rk. Twenty thou- to free the build- oped that Church- an education, will o a work of such ne so full of promise neficent work and country. Should well-disposed men orm a more noble ry than by aiding leral contribution promoters of the y any sums which small, in aid of this the Rev. Arthur Urban St., Mon-

the Bishop celebrating with Archdeacon Daykin as Epistoller, and Mr. Anderson as Gospeller. In the evening the Bishop again preached, the Church being crowded to its fullest capacity. His Lordship's sermon was one of those masterly discourses for which the Bishop of Ontario is noted, the text being Galatians v. 19. In speaking of "heresies" the Bishop laid down the necessity of the clergy being very careful to instruct the people in the faith, as, if this is thoroughly done, there will be little danger of lukewarmness, or desertion of the Church. By request of the clergy the sermon is to be printed for distribution throughout the county.

Clerical Conference.—On Monday, the Bishop met the clergy of the county in Conference at the rectory, those present being Archdeacon Daykin, Rev. Messrs. Mills, Bliss, Smitheman, Young and Anderson. His Lordship presided, and stated that there were some questions of great importance to the Church in this section, recently brought before him, and he was glad to avail himself of the presence of the clergy chiefly concerned, in the hope that much information might be laid before him, which would enable him to arrive at a better understanding of what was desirable and capable of accomplishment. That the sub-division of several existing missions was a pressing necessity he was fully aware, but the practical difficulty of want of funds might arise. Mr. Bliss being called upon by the Bishop, stated that his mission could not much longer be worked by one priest. The stations were too numerous and the necessary services too frequent. He proposed that it be divided into two almost equal parts, and was willing to relinquish one half of the mission grant, in order that each section of the existing mission be treated alike. He urged that the trial be made, and thought the people could raise a sum equal in each section to the amount granted by the Board. Archdeacon Daykin said that Alice could no longer remain attached to Pembroke. It was then finally understood that Alice should be attached to Petawawa, and the division take place as soon as Mr. Bliss had obtained a subscription list in each part equal to the mission grant, and that the sum now given Mr. Daykin for mission work outside Pembroke be equally divided to the two missions, thus making the grant for each \$350. The reorganized missions will be *Mattawa*, comprising all the district between Lake Lallou and Mackey's Station, 8 townships; and *Petawawa* consisting of 6 townships including Chalk River and Alice. The Bishop then stated that having just been through the Mission of Beachburg, he was convinced of the necessity for some re-arrangement of the work, and called upon Mr. Anderson for suggestions. The matter was fully entered into by his Lordship with Mr. Mills and Mr. Anderson, maps were examined and various projects discussed, finally resulting in the Bishop adopting as the most feasible plan, the separation of Cobden from Beachburg mission, and making it the headquarters of a new mission with Scotch Bush and Douglas as outstations. This does not call for any additional grant, as the Board last year made an appropriation for Douglas which was not used, no missionary being appointed. This grant will now be applied to Cobden as the centre of the new mission. Beachburg mission retains its original grant and has as outstations Forester's Falls and Westmeath. The mission work in Calabogie district was discussed, but his Lordship desired the presence of Mr. Young in order to obtain information before coming to any decision respecting that district. The Bishop expressed the great satisfaction with which he observed the growth and vitality of the Church in this section, and the clergy having thanked his Lordship for the privilege of the Conference, the meeting terminated. In the evening the Bishop addressed a very large missionary meeting in Trinity Church.

PETAWAWA.—The new church at this place was opened for Divine Service on all Saints' Day. The congregation filled the church, and all were greatly pleased with the building and the services. The sermon was by Archdeacon Daykin, and the Holy Communion was celebrated by the mission priest, with R. W. Samwell, lay reader, as server. The church is a neat Gothic frame structure, 20x40 feet, with porch and belfry. The interior woodwork is oiled and varnished and the nave separated from chancel by wood screen of very neat design. The altar furnishings are very pretty and a great adornment to the Sanctuary. They are all gifts from England. Several things are still wanted for this Church, we have no Font, Altar Vessels, Sanctuary carpet, Organ, Bell, &c. One generous contribution, twenty dollars, has been received from Robert Hamilton, Esq., Quebec, towards the purchase of something for the Sanctuary. There is no debt upon this church, the contract, \$900, being met by subscriptions and other monies raised by the congregation through friends in other places, Pembroke contributing not illiberally, and several lumbermen sending donations to the Building Com-

mittee. The Bishop visited their church on the 6th Nov., and administered confirmation to sixteen candidates, all making their first Communion. The Bishop was highly pleased with the church its services and congregation, and congratulated the people and the mission priest. His Lordship's address to the candidates will long be remembered. It was an eventful and ever to be remembered day for Petawawa. Several members of the congregation were presented to the Bishop, and all were delighted with his kind and cheerful manner. Churchwarden Dempster entertained the Bishop and clergy after the service.

LAKE LALLON.—The congregation of St. Margaret's church have all been in a flutter of excitement since Mr. Bliss announced that the Bishop would visit them and confirm in their own church. At the last confirmation candidates went from here to Mattawa, but now having a church the Bishop went to them. Mr. King one of our energetic lay readers, spent two days here getting things ready, and on Wednesday morning a large congregation assembled to await the arrival of the train bringing his Lordship. The Bishop, accompanied by Archdeacon Daykin, Mr. Bliss, and Mr. Anderson were travelling since 4 a.m. and reached here at 9 o'clock. Mud abounded, and his Lordship had to mount a farm waggon at the station and drive over fields to a little shanty adjoining the church, where preparations had been made to entertain the clerical visitors. The shanty was a vacant one, and given up to their use for the day. By the kindness of the obliging agent of the C. P. R. it was furnished with a stove and some chairs, and Mrs. Bliss and Mrs. Worthington came up from Mattawa to preside at the hospitalities, in which they were assisted by Mrs. Pennel and Mrs. Hugh Shields. The church, a plain log building, was well filled, and the service was very hearty. Eleven candidates received the apostolic rite and all made their first Communion. This is the first visit of a Bishop to this part of the country, and notwithstanding many of the settlers are from England, they had never before seen a Confirmation Service, and their delight was very great. The Bishop's visit will be of incalculable benefit to the church in this place, a day long to be remembered and talked about. After the service the Bishop went about among the people gathered in front of the church speaking to each one personally, and winning a warm place in their regard. The day was spent in and about the shanty, some of the clergy going on a tramp to neighbouring settlers. The night train came along but a few minutes late, and the party returned to Mattawa.

MATTAWA.—The Bishop made his third Episcopal visit to St. Alban's church in this place, on Thursday last, administering confirmation to seven candidates, being a total of thirty-four at the three services in this mission this year. The Bishop was pleased to express his pleasure and satisfaction at the evidence he saw of Church life and growth during his tour through the mission, and entered fully into the plans proposed for sub-division. When the arrangements are perfect and the division effected, it will give us two priests instead of one, each having a lay reader, and reducing the present immense amount of travelling to something within a reasonable limit. There will then be eleven regular stations served with the ministrations of the Church, four of which will be new ones capable of being opened only by sub-division. There will be three churches in the Mattawa and two in the Petawawa mission. In the former one more church will have to be built, and in the latter two churches and a clergy house. But these will come all in good time, as God's blessing is sure to follow as the result of earnest labour and unceasing prayer. We are sure that Churchmen and Churchwomen throughout the province who have aided in the development of the Church's work in this mission will rejoice to learn of some of the results already accomplished, and the prospect of increased extension as a natural consequence of these labours.

OTTAWA.—*St. George's.*—Rev. J. M. Snowden, curate of St. George's, preached in that church on Sunday, a.m., 11th inst. In the course of his sermon, he took the occasion to pay a tribute of praise to the promoters of the Oxford movement in England. While there were many sons of the church who did not agree with them in the views they held, and while at the same time some of them had gone too far in their teaching, the movement itself was one which had effected a salutary influence on the church at large, and the renewed energy which had sprung up within her borders of late years was in no small measure due to the zeal of the leaders in that movement.

St. Alban's.—The beautiful window lately presented by Lady Macdonald to the church of St. Alban the Martyr in memory of her mother, late Mrs. Bernard, was formally unveiled and dedicated. The centre light

represents the crucifixion, and over this device represents the allegorical subject of the "Communion of Saints." The unveiling was performed by the Bishop of Niagara. Matins began at 11 o'clock, being preceded by a special service of dedication, in which the Lord Bishop sanctified and dedicated the new gift to the church. Beside the two Bishops, Rev. Messrs. Pollard and Harvey assisted in the service. After Matins the Holy Communion was celebrated.

LYNDHURST.—On Sunday, the 18th, the Bishop of the diocese holds confirmation service for the parish at Lyndhurst; a class of twelve will go from Seeley's Bay.

BELLEVILLE.—The St. Thomas' Church Literary and Social Society met last week and elected the following officers: President, Rev. J. W. Burke; First Vice-President, H. B. Fickurn; Second Vice-President, Mrs. May; Secretary, C. H. Jellett; Treasurer, W. A. Gingham; Executive Committee—Mrs. R. J. Bell, Mrs. S. T. Greene, Miss Hope, A. Pepler, and R. M. Roy, jr.

TORONTO.

TORONTO.—*Church of St. Augustine Opening Services.*—The dedication services of St. Augustine Church, the handsome new structure erected at the corner of Parliament and Spruce streets, Toronto, were held on Sunday, the 11th November. At 8.30 a. m. Holy Communion was celebrated, and at 11 o'clock there was full choral service. Rev. Dr. Grant read the lessons for the day and Rev. G. I. Taylor rector of the parish read the service. Bishop Sweatman preached an able sermon on the work of the Episcopal Church, taking as his text Pa. lxxxvii, 1. The chief points of this interesting and valuable discourse will be found on the first page. In the afternoon there were litany and baptismal services, conducted by the Rev. Mr. Patterson, of Christ Church, Deer Park. In the evening an admirable sermon was preached by Rev. John Pearson, rector of Holy Trinity. On this occasion there was another baptismal service, at which one of the children christened was named after the patron saint of the church. Last Friday evening Rev. Prof. Clark, of Trinity College, lectured in this church on the life and labors of St. Augustine.

St. Anne's.—At a meeting held Wednesday last several ladies of the church congregation presented the rector with a purse which Mrs. R. Harrison and Mrs. Bell had collected among his friends, stipulating that it should be spent in some manner for the personal comfort of Mrs. Ballard and herself. In thanking them for their kindness and thoughtfulness, Mr. Ballard said it was not only the value of their gift in a pecuniary sense that he appreciated, but the indication it afforded of their sympathy with him in his parish work.

Church of St. Augustine.—On the 15th November the Rev. Prof. Clark delivered an address on the life and work of St. Augustine, which was highly interesting and instructive.

St. James' Church Re-opening.—On the 18th November the Church of St. James', Toronto, was re-opened after completion of certain internal improvements. The side galleries have been removed, thus giving a better view of the interior, and adding greatly to the light and accommodation. Canon Dumoulin preached an eloquent discourse.

St. Matthew's Church held harvest home services Wednesday evening. The new chancel of the church presented a unique and pleasing appearance, being tastefully decorated with choice fruits and flowers. Rev. W. L. Howard, the rector, read the service, and Rev. Mr. Brine, of St. Simon's preached an impressive sermon bearing on the occasion.

At the meeting of the Special Committee on Systematic and Proportionate Giving, appointed by the Synod, Rev. W. C. Allen was elected chairman, and the Rev. W. H. Clarke, secretary. An interesting discussion ensued on the methods best calculated to accomplish the objects of the committee.

NORWAY.—The harvest thanksgiving service in connection with St. John's Church, Norway, was very largely attended on Sunday last, and collections most liberal. The decorations were very generally admired, and much thanks are due to all those who so kindly and ably assisted with them. The excellent sermon which was preached by the Rev. Prof. Roper, of Trinity College, was listened to with much interest, and many expressed the hope that he would, at some future date, again come among them.

DOVERCOURT.—On Friday morning, Nov. 16th, in the presence of a number of the congregation and others, Mr. G. B. Kirkpatrick turned the first sod in the work of excavating for the proposed School House and Rectory of this parish. The Rector, Rev. A. Hart, said appropriate prayers for the occasion. Mr. Edward Dawes, peoples' warden, has given a noble site for the proposed Church buildings—100 feet fronting on Bloor St. by 170 feet deep along Delaware Avenue. The site is an extremely valuable one, in a commanding position. The contract for the whole work of building the School House and Rectory has been let to Mr. Samuel Gregson, Dufferin St. The cost of buildings, exclusive of heating, seating &c., being \$11,877. Weather permitting the School House is to be completed by the end of March and the Rectory by the end of June next. Mr. and Mrs. Dawes kindly invited the members present to partake of hot coffee and other refreshments at the close of the proceedings. Fervent wishes that Mr. and Mrs. Dawes may long be spared to see the fruit of their generous gift, were very freely expressed. Some very liberal subscriptions, for their means, have been promised by several members of this congregation. The School House will consist of ground floor, seating 450, and vestry, with a lofty basement under the whole to be used for the present for Sunday School purposes, week-day services and social and working meetings of the congregation. The Sunday Services will be held on the ground floor until the Church itself is built.

BOBOYCONK.—At the Thanksgiving Service, Nov. 11th, at Christ Church, the Rev. John Vicars, M.A., preached and administered the Holy Communion. The Rev. gentleman was on his return trip from Minden, where he had officiated on the previous Sunday in response to an invitation tendered by the people of that village, in the absence of a Missionary. Which mission, by-the-way, he had founded some thirty years ago, at the first construction of the Bobcaygeon Colonization road, when it formed the remote boundary of his original parish. Taking advantage of his presence, we had also a service at Norland, in the evening, which was well attended, where though a new station, a full regular evening service was held in a large hall, that had been lately constructed, and where a hearty welcome was tendered to the visitor by some of his former parishioners, who expressed a desire to secure his services in Norland on some future occasion, when the state of the weather and condition of the roads would be somewhat more favorable. A similar invitation was extended by the congregation here, to which he kindly consented, as he is about retiring from parochial charge.

MINDEN.—The annual Missionary meeting was held in St. Paul's Church, on Friday, the 19th. The day was wet and nasty, and there is much sickness in the place; in consequence there was a small congregation. Prayer was said and the lessons read by Mr. Soward, the Rural Dean, and Mr. F. S. Farncomb. Mr. Harding addressed the meeting. After alluding in feeling terms to the late Rural Dean, he said that the doctrine of Christ which the clergy are "sent" to preach, and are required to live, has promise not only of the life to come—the endless life, but it is the security and the happiness of our life here,—it is the source of our truest civilization. He mentioned an incident in the life of Charles Wesley, who, when sitting in his library, heard a tumult among the birds around his window, and saw a hawk chasing a sparrow, which, after in vain trying other ways of escape, dashed through the open window right into the bosom of the spectator and there was safe. This called forth from that good man the beautiful hymn,

"Jesus, lover of my soul,
Let me to Thy bosom fly."

The speaker remarked on the holy spiritual habit of mind which could so seize on the incident and draw such loving and lasting comfort from it,—comfort and joy to Christians of many generations; and contrasted this story with one of old Rome, similar, yet how different! When the Senate was sitting in the Forum, another little bird also chased by a hawk, sought shelter in the flowing beard of one of the senators, who snatched it out and killed it. Taking the lowest view—our self-interest, it is to our advantage to encourage missionary effort, for the safety of our homes, of our wives and daughters; the security of our persons and of our property depend on a few words spoken 3400 years ago on Mount Sinai; which words—the Decalogue—are rehearsed weekly from our altars, and from ours alone in all of Christendom. Mr. Farncomb, of Bobcaygeon, addressing the meeting, drew a comparison between the first Missionaries and the present who are "sent" with the very same commission—"Go ye into all the world." He instanced Bishops Bompas, Selwyn, Patterson, and Hannington, as among many who have hazarded their lives unto death as missionary preachers. Livingstone, also, Gordon and others. Laymen who have given

themselves to the same service. There are as great Christian heroes to-day, as the Church ever produced. When St. Paul preached the Gospel in strange lands he had the gift of tongues to help him; now men have to spend years of careful study to master the language of those to whom they are sent. Then, as St. Peter with Ananias and Sapphira, and St. Paul with Eligmas, they exercised the awful power of binding and loosing to strike terror; now the same awful power is shown in long-suffering and patience to win. He urged that all ought in their degree to be Missionaries; if they cannot go—and few can,—they may help others to go. "Christ does not need the \$1000 of the rich, any more than your dollar or 50 cents or the child's penny. It enlarges and improves our hearts to know that He is using us, and we are blessed in being so used." The collection was larger than at Kinmount. Missionary meetings were also held at Haliburton and at Eagle Lake, Mr. W. Farncomb being "the chief speaker." The affairs of the deanery are bright and promising, there is a good tone and devout work is being done. The great want is men. A few priests are trying in vain to do singly the work of two or three.

NIAGARA.

ACTON AND ROCKWOOD.—The harvest thanksgiving services were held in Rockwood on Wednesday, Nov. 7th, at 8 p.m. The sermon, a truly harvest sermon, which was eagerly listened to and very much liked, was preached by Rev. A. Bonney, of Moorefield. The church was fairly well filled. The Rockwood church is one of the prettiest country churches in this diocese, and was very tastefully decorated with grain, fruit, flowers, &c., the window sills being covered with moss. At Acton the service was on the Sunday following, on Nov. 11th. The Ven. Archdeacon Dixon, of Guelph, was the preacher. The congregation was large, in fact, the largest since June, 1885, but was, for the most part, composed of outsiders. Flowers, fruit and vegetables formed the decorations for our church, and made an almost plain and ugly church look quite pretty. The singing, under the able management of the Acton organist, was very good and hearty. Acton choir assisted at Rockwood on the Wednesday, and Rockwood choir came to help Acton on Sunday.

At the last meeting of the Synod of the diocese of Niagara, a deputation (consisting of the Archdeacon of Niagara, the Rev. Dr. Read, rector of Grimby, and the Dean of Niagara) was appointed to convey a message of friendly greeting to the council or convention of the diocese of western New York. This year it met at Geneva, and was coincident with the semi-centennial of Hobart College, which was formed there in 1838. The occasion, therefore, was one of double interest—indeed, it may be said, of threefold interest—occurring, as it did, on All Saints' Day, when a solemn memorial service was held in Trinity Church. As regards the deputation and their mission, the Archdeacon of Niagara was unable to go. The Dean of Niagara and the Rev. Dr. Read, however, were in attendance, and were very cordially welcomed by Bishop Cox; by the President of Hobart College, the Rev. Dr. Porter; and by the rectors of Trinity and St. Peter's Churches in Geneva. On the second day of the Convention the deputation were introduced by the Bishop in very kindly terms, and were invited separately to address the Council. The Dean of Niagara was first called upon, and the following is a report of his address:

"Right Reverend Father in God, Reverend Brethren and Brethren of the Laity,—We appear before you as a deputation from the Synod of the Diocese of Niagara to convey to the Bishop and Council of the Diocese of Western New York their cordial and fraternal greetings, and the assurances of their Christian regard. The third member of the deputation, the Ven. Archdeacon MacMurray, we regret to say has been prevented from attending owing to infirm health.

Engaged, as we are, in the same holy work as yourselves, the extension of the kingdom of our Blessed Lord upon earth; possessing the same precious and priceless privileges of an historic Church with her apostolic ministry, her pure and Scriptural worship, her creed of primitive antiquity, and sacraments duly administered according to Christ's institution, we cannot but feel a lively interest in all that concerns your welfare and prosperity, and rejoice at the marvellous progress of the Church in this favoured diocese of western New York.

The diocese of Niagara owes a deep debt of gratitude to Bishop Cox for the kind and courteous manner in which he has ever been ready to respond to the invitations of its Bishops to come over and help us on various occasions of more than ordinary interest, when we enjoyed the benefit of his great ability and fervid eloquence, whether on the platform or in the pulpit. We desire, as far as we can, to reciprocate his kindness and courtesy—a species of reciprocity which will, I am

sure, meet with general approval, and if put to the vote of this assembly would be carried without a dissentient voice. It was with feelings of true sympathy and much concern that we heard of the calamity which befel the Cathedral Church of this diocese, when that "holy and beautiful house in which you and your fathers had worshipped was burned up with fire, and all your pleasant things were laid waste; the precious mementoes of the sainted dead, and conspicuous among them the magnificent memorial window which had been erected in honour of one who might be called the "Father of the Church in Buffalo," the late Venerable and Venerated Dr. Shelton. We rejoice to hear that with the energy and resolution, characteristic of the Anglo-Saxon race, the work of reconstruction was speedily commenced and is progressing apace, and we hope we shall soon be able to congratulate your Bishop and yourselves on its happy consummation.

There are one or two events of public importance to which it may be appropriate to refer: We have read with much interest (no doubt in common with many here present) that remarkable document, the Encyclical Letter, which emanated from the recent Pan-Anglican Conference at Lambeth Palace—a Conference in which the Bishops of the American Church bore a distinguished and important part. It must have been gratifying to the members of the Church in this diocese to hear of the high testimony borne by the learned Bishop of Durham when referring to the eloquent sermon delivered by Bishop Cox in the Cathedral of Durham, he remarked that "he could add nothing to the impressive language of Bishop Cox which would make it more effective; and that as regarded the Conference generally he did not hesitate to say that the Home Episcopate had received more than they had given in being privileged to consult with their brethren from distant lands." The address, too, of the Venerable Bishop Whipple, breathing such a holy apostolic spirit and yearning for the fulfilment of the Saviour's prayer "that all might be one as thou Father art in Me and I in Thee, that they all may be one," was most touching, and deserves to be written in letters of gold.

We beg to tender to the whole Church in the United States our heart-felt sympathy on the severe loss it has sustained in the death of one of its most accomplished and devoted Bishops, cut down in the meridian of his life and usefulness, the noble-minded Bishop of Michigan, whose sudden death cast a gloom over all who had attended the Lambeth Conference. We are told that it was his intention to visit the Holy Land before returning home; and it has been beautifully remarked that "God granted his desire and took him to that Holy Land whose attractions never cease, and in the midst of which he will live for ever and ever." Of him, it was said by your own Bishop, who, I am sure, will excuse my quoting his words, that "the loss of such a man, just at this present time, to the American Church and the American people, was most deplorable, but the Great Head of the Church is 'wise in all His ways and holy in all works.'"

And now thanking you for your indulgent hearing—once again in the name of the Synod of the diocese of Niagara, we wish the diocese of western New York, "peace and prosperity in the name of the Lord."

We hope we shall be favoured with the remarks of the Dean's colleague, the Rev. Dr. Read, who was next called upon to address the Council.

LOWVILLE AND NASSAGAWEYA.—The DOMINION CHURCHMAN will doubtless be pleased to learn some of the more important particulars of the Bishop's official visit on the 5th inst. to this part of his diocese, confirming here, Lowville, seven candidates, and four in Nassagaweya. The number would have been much greater had it not been for sickness with some, and reticence and unforeseen hindrances with others. For the relief of these, however, another like service is to be held not many months hence. His Lordship's address was characteristically clear, forcible, convincing, confirmatory. He was assisted by Revs. S. Bennets, Waterdown; W. R. Blachford, Colbeck; and J. Norton, late of Birtle, Manitoba, who has been the clergyman since the beginning of the year. It will be seen that the above indicates progress; it would be injustice not to show that it demonstrates stability also. Like all else that strives to walk in the self-denying, more excellent way, and toward the higher life. We have had our impediments, resistances and adversities. Notably, we were destitute of regular services from Easter, 1887, on till January following, till the arrival among us of our excellent and gifted Rev. J. Norton. There were powerful attracting forces operating from without, but not much centrifugal from within, yet the flock was not scattered—not one astray. This is a staunch people, long grown, well cultured, deep rooted in the truth. Spiritually strong and tough, not readily broken, twisted or uprooted; added to this we have an excellent Sunday School, with a faithful and efficient staff of teachers and other helpers—creating a central and centralising

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required zeal, delicacy, and skill in care, and culture.
These have they received at the hands of our present
clergyman. The abundant and increasing fruitage are
his witnesses. In the evening of the same day at the
parsonage was held a Bishop's reception. The occa-
sion was made a re-opening of the parsonage which,
for some time, had been in the builder's hands for
improvements and repairs. Notwithstanding bad
weather there was a large gathering, a happy evening
spent, and very liberal donations in aid.

HAMILTON.—The church of St. Matthew, in the east
end, which has been recently enlarged, was to-day
re-opened, four services being held. At 8 and 11 a.m.
Holy Communion was celebrated, his Lordship the
Bishop of Niagara celebrant, who, at the latter service,
preached an eloquent sermon. At 3 p.m. a sermon
was preached by Rev. Mr. Roper, of Toronto, and at
8 p.m. evensong was sung and Rev. W. H. Clarke, of
Toronto, preached. The offerings, which were for the
church extension fund, were liberal.

ALGOMA.

ROSEBAU.—The Rev. Alfred W. H. Chowns begs to
thank the St. Barnabas' branch of the Women's
Auxiliary and Domestic and Foreign Missions, for two
barrels of clothing for the Rev. Alexander W. Macnab,
incumbent. Much more is wanted for this large and
needy mission.

SHEQUINANDAH.—The Rev. F. Frost acknowledges,
with thanks, a box containing articles for Christmas
tree from C.W.M.A., per Mrs. O'Reilly.

FRED. W. FROST,
Church of England missionary.

FOREIGN.

In a recent sermon on Bishop Welles, Bishop
Whipple stated that since his consecration twenty-
nine years ago, fifty-three of the bishops had died and
only five of the then House of Bishops are now
living.

The Ven. Charles F. Douet, Archdeacon of Surrey,
in the diocese of Jamaica, has been elected Assistant-
Bishop by the synod of that diocese. He will be con-
secrated in England.

It is said that the Church Association sent out
15,000 circulars asking contributions toward their
expenses in the contemplated prosecution of the dean
and chapter of St. Paul's, and that they have only
received promises to the amount of seven hundred
pounds.

Canon Brooke, rector of Thornhill, succeeds Dr.
Pigou, Dean-designate of Chichester, in the vicarage
of Halifax.

By the will of Mrs. Julia Hyde, lady of the manor
of Hadley, Barnet, the sum of £100,000 is bequeathed
for the purpose of providing a free library for the
parishes of Hadley and Barnet.

Bishop Knight Bruce, who is now engaged upon a
missionary pioneering expedition in the interior, has
obtained from Chief Lobengula permission to pass
through his territory in order to visit Mashonaland.
No further news can probably be received from the
Bishop for several months.

Mr. George Harwood, M.A., originally a Noncon-
formist and an able theological writer, has been
ordained deacon, and gratuitously conducts the ser-
vices in St. Ann's Church, Manchester. During the
week he attends to his mill. He is said to be an
excellent preacher.

At the first Privy Council it is understood that two
new archdeacons will be constituted, namely those
of Wakefield and Halifax. To the first the Bishop
will appoint the Rev. Canon Stratton, vicar of Wake-
field, and to the second, Canon Brooke, rector of
Thornhill, near Dewsbury, the new vicar of Halifax,
who were both secretaries of the Wakefield Bishopric
Fund.

Recently the Bishop of Marlborough, who was
formerly Archdeacon of Totnes, was presented with

a large silver salver and two silver library candlesticks
subscribed by the bishop, clergy, and laity of the
Exeter diocese, as a token of esteem upon his leaving
the archdeaconry for London.

The Church of St. Saviour, Leeds, built by Dr.
Pusey as a memorial of his eldest daughter, is to be
restored and added to in memory of Dr. Pusey himself.
Messrs. Bodley and Garner are the architects, and the
plans have been approved by Canon Liddon and
other friends of the great Professor of Hebrew.

The present population of the Empire of Japan is
38,000,000; the number of Japanese Christians is 50,000,
which is a number large enough, considering the
fact that the Gospel was first preached in Japan only
thirty years ago. These fifty thousand are a power-
ful leaven, and its working is felt all over the
islands.

Archbishop Cranmer's library, which was one of the
finest collections of fifteenth and sixteenth century
literature, has lately been discovered, after having
been long entirely lost sight of. Besides numerous
manuscripts, 267 printed books have been found in
the British Museum, twenty in the Cambridge Univer-
sity Library, eighteen at Lambeth Palace, and five in
the Bodleian. Many of the bindings are engraved with
Cranmer's monogram and mitre.

Few parishes in Lincolnshire are so full of Church
life as Epworth, the birthplace of John and Charles
Wesley. The new mission church, daily services,
weekly celebrations, a parish magazine, a Church of
England Workingmen's Society, and other good works,
if they had existed in Wesley's day would have
counted that worthy among their supporters, and have
saved the Church a schism.

The Bishop of Sydney is returning to his diocese by
steamer from Brindisi. He is to stop en route at Perth,
Western Australia, for the consecration of the new
cathedral, and probably at Ballarat to lay the first
stone of the proposed cathedral in that city, and he
hopes to reach Sydney toward the end of Novem-
ber.

The Rev. R. F. Wilson, one of the earliest adherents
of Tractarianism—a pupil of Newman, a curate of
Kemble, and the trusted fellow worker of Pusey, is dead.
The last twenty five years of his life were spent as
vicar of Rownhams. Kemble made him practically his
literary executor. Wilson selecting and editing
several volumes of sermons and other posthumous
works.

The Daily News, in announcing Bishop Smythies'
intended return to Zanzibar, justly describes his
lordship as "A Brave Bishop." The energy with
which this missionary prelate has been pleading the
cause of the Universities' Mission during his brief
stay in England can scarcely fail to leave a perman-
ent impression of his deep devotion to his work, and to
secure increased help for the fund.

ITALY.—The Osservatore Romano publishes a letter
from the Pope to Cardinal Lavigerie, in which his
holiness speaks in terms of praise and encouragement
of the latter's crusade against the slave trade in Africa,
and places at his disposal the sum of 300,000 florins
in aid of his undertaking. The same journal gives a
formal denial to the report that Lord Salisbury had
sent a note to the Pope informing his holiness that
the British Government found it impossible to send a
charge d'affaires to the Vatican.

There are some 200,000,000 of women in India, of
whom 20,000,000 are in enforced widowhood. The
English Baptist zenana mission has been doing a good
work among them. It commenced in 1867 with a
revenue of \$1,500. Now it has eighteen stations, forty-
two lady visitors, twenty five assistants, one hundred
and four native teachers and Bible women, and forty-
one girls' schools containing about one thousand five
hundred pupils. In support of these various agencies
they expend about \$35,000.

The Manchester Church Congress turns out to have
been the largest ever held. No fewer than 4,500 full
members' tickets were sold, besides 1,550 day tickets
and 850 evening tickets, exclusive of tickets to the
reserved seats in the Free Trade Hall. Twelve thou-
sand five hundred tickets were distributed for the four
workingmen's meetings. The congress will meet next
year at Cardiff, on October 3rd, under the presidency
of the Bishop of Llandaff.

The church of Cullen, Ireland, was built for the
parishioners by Lord Derby. This church is sur-
mounted by a device which has the power of changing
its appearance in a singular way according to the
position of the observer. At some distance it has the
appearance of a Maltese cross. A little nearer this
gradually dissolves, and at length vanishes. The
bishop of the diocese, who cannot endure the sight
of a cross, was once riding by this church in company
with another dignitary, who was an active member of
the revision committee of which five were made
bishops, and was greatly perturbed by the strange
effect mentioned above. Putting his head out of the
carriage window, he exclaimed excitedly, "Oh, really
it is quite true, S— (the worthy rector) has actually
a cross upon his church!" The dignitary smiled, and
held his peace. After a little the bishop took another
observation, and scanning it minutely, observed,
"Well, it is like a cross." Again his companion
smiled. Coming up with the church he looked again,
and, lo, all was right, the cross had vanished, and the
reproach with it, from both church and rector. But
a little farther on all as bad as ever returned, the
cross was as visible as before. This device tries hard
to appear a cross, and seems to say:—
" Not what I seem, I am—
Would that I were."

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.

FOREWARNED.

Sir,—I notice placards round the streets of Toronto
advertising the recent reply of a noted infidel to a
prominent Cardinal of the Romish Church as being
eloquent, witty, and destructive, something which
every Protestant should read. I think the term de-
structive is appropriate, but hardly the one friend of
secular thought would have been expected to use, but
truth will, at times, assert itself in spite of its foes.
Forewarned we should be forearmed. What special
interest Protestants can have in even the apparent
triumph of infidel principles is to me a mystery, unless
on the Jesuit assumption that Protestantism leads to
infidelity, a dogma which I, for one, will not admit.
A recent utterance of Dr. Talmage impresses me as
having a good deal of force, "The sharp attacks of
infidelity and sin are a good sign that especial blessing
is coming in showers over all the earth. Flies bite
sharp just before rain."

OBSERVER.

SKETCH OF LESSON.

26TH SUNDAY AFTER TRINITY. NOV. 25TH, 1888.

The Death of Saul and Jonathan.

Passage to be read.—1 Samuel xxxi. 1, 10.

The eve of a great battle is a time of intense anxiety.
The fate of nations often depends upon the result.
At such times the leaders of armies need to give an
example of hope and confidence, and inspire their
troops with the same feelings. So did Queen Eliza-
beth at Tilbury before the Spanish invasion. So did
Bruce at Bannockburn, and Napoleon before all his
great battles. But Saul was incapable of inspiring
others when he had lost heart himself. Samuel had
returned from the place of the dead to warn him of
his impending defeat and death. He would die, as
he had lived, a valiant soldier. But he had no hope.

1. The Mountain Fight.—In the last lesson we
learned how the two camps were pitched, the Philis-
tines at Shunem, Israel at Gilboa. The morning of
the battle has now come. Each side is fully prepared
for the deadly meeting. But with what different
anticipations. The Philistines raise their usual battle
cry, but the dejection of Israel's king had infused
itself into his army. The Scotch at Bannockburn
knelt before God, and then met the enemy with the
strong confidence that He was fighting for them. How
much more should Israel, God's chosen people, have
asked His blessing! But Saul offers no sacrifice;
there is no humbling himself in godly sorrow. He
was too desperate for prayer. The battle begins in
the plain at the foot of Gilboa. The Philistines gain
an advantage. The Israelites are thrown into con-
fusion. Saul in vain tries to rally them. They fall
back upon the hill, and here the fight is very fierce;
but "the battle went sore against Saul." He was
himself wounded by the archers. All hope died within
him; and he begged his armour-bearer to end his
wretched life. The armour-bearer refused, and Saul
then fell on his own sword. The armour-bearer did

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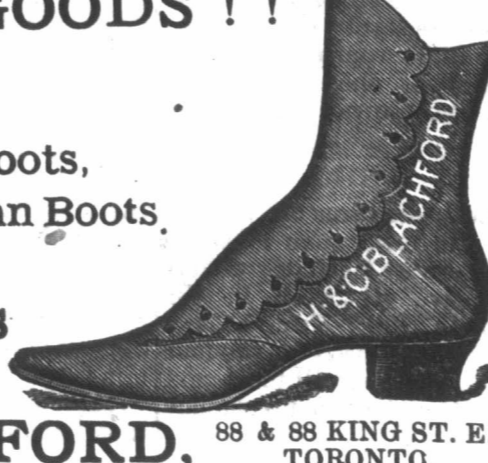
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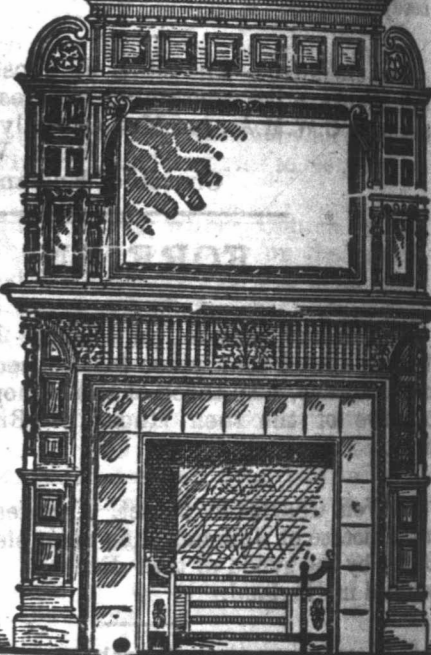
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the same. All was now lost; Saul and his three sons were dead, and the whole country was in a panic.

II. *The Mighty Fallen.*—What a terrible scene was that field of battle! Among the thousands of the dead were lying, close to each other. Saul the king, and his three sons, among them the valiant Jonathan. He had died fighting for his father, who had treated him so badly (see ch. xx. 30, xxii. 8).

On the morning after the battle, the Philistines came "to strip the slain." We may imagine with what gladness they came upon the bodies of Saul and his sons. They cut off Saul's head. They would remember what David had done to Goliath. Then, in gratitude to their gods, who they thought had gained them the battle, they carried Saul's armour to their idol's temple. But first they sent the armour about as a trophy of their victory—as in modern times captured flags or cannons are set up as trophies in different towns. They dishonoured and insulted the mutilated bodies. The bodies of Saul and his sons (see v. 12), were taken away to Beth-Shan, and nailed to the city walls. They wished to indulge in a fiendish triumph over the slain, in the same way as the bones of Wickliffe were dug up and burnt. They wished to strike terror to the hearts of Israel, as in old times the English used to leave the bodies of criminals hanging in public places.

But across the river on the hill opposite the men of Jabesh-Gilead saw the deed. They remembered Saul's former kindness (ch. xi.) And valiant men stole over in the night, and risked their lives, that they might honour the dead. They took the bodies down; they buried them to save them from further indignity, and buried their bones.

Saul's career was now closed. It had been a painful story, and unspeakably wretched in its close. It is full of warnings for us all. He was like a beautiful ship, setting sail with the promise of a prosperous voyage. But he "made shipwreck of his faith." And the awful sword of God's judgment cut him off in the prime of his manhood.

A STORY OF AMBITION.

For three-quarters of a century the name of Napoleon has been a familiar one, the world over. Monarchs trembled and thrones tottered at its mention. Fertile districts and peaceful communities found it to be but another name for desolation. Mothers, widows and orphans pointed to it as the cause of their woe and lamentation. If these make fame, then truly was Napoleon famous; if these are the elements of honour, then, indeed, was he honoured.

The story of the life of Napoleon Bonaparte is a story of ambition. All his efforts were made for self. He believed in the real existence of a star of destiny which ruled his life, and from earliest youth followed its guidance in a persistent struggle for power, conquest and renown.

He was born in Ajaccio, Corsica, in 1769. From his mother he inherited great mental vigour, and much of the strength of purpose and force of character that afterward distinguished him as a commander.

Napoleon the boy was father to Napoleon the man. The desire to lead, to rule, and to distance others, was manifested even in his earliest childhood. At school he formed his playmates into companies and, as their leader, urged them to victory in mimic affrays. In his home he would never bear restraint. His uncle, on his death-bed, called the family around him for a parting counsel.

"Although you are the older," he said, addressing the eldest brother of the family, "I see plainly that Napoleon is destined to be the master of the house."

This was enough for the ambitious youth, and no sooner was his uncle dead and buried than he evinced his determination to rule by whipping his brother until the latter acknowledged his superiority.

When ten years of age Napoleon entered a military school at Brienne, France. Here he attracted attention by his love for mathematics and history. For poetry, fiction, and light literature he had an undisguised contempt. He had few friends among his fellow-students, and no intimates. He was taciturn and moody, delighting in solitude and meditation.

His life as a soldier began at the age of sixteen, when he obtained a commission as sub-lieutenant in an artillery regiment stationed at Valence. The

time was a favorable one for the success of a soldier of fortune. All France was on the alert. The mighty Revolution of 1789 came with a force that shook the whole country; then followed the Reign of Terror, which carried dismay to the hearts of the people and overthrew all government.

In the struggle between the people and royalty, Napoleon took the popular side. But he never displayed great enthusiasm in the cause; the inclinations of his own nature ran too much in the channel of despotism for that. But bravery and ability he did display, and these gained for him prominence and position.

When the Convention for the settlement of the government of France met in Paris, in 1795, Napoleon was put in command of the troops reserved to protect the authorities. The National Guard, thirty thousand strong, made a descent upon the Convention, but Napoleon conducted the defense with so much skill and energy that this immense army was utterly overthrown and put to flight. This victory procured for him the command of the Army of the Interior, and afterward of the Army of Italy.

For a year and a half he conducted a brilliant campaign against the Austrians and Piedmontese in northern Italy, and then was dispatched by the government at the head of an expedition into Egypt. He achieved several victories here that added prestige to his name, though the expedition proved of little real benefit to his country. Upon his return his services were rewarded by the office of First Consul.

A great continental war followed. All Europe was in arms. Old governments were overthrown; new governments arose, and in their turn were destroyed. Reigning houses saw the power they had long possessed pass into the hands of usurpers of humble birth; kings were made and unmade in a day. But through all the confusion and change Napoleon remained the same aspirant for power and renown. He it was that brought the deluge of war upon the land, and through it all he maintained the same determination to win glory and triumph.

In 1802, he was made Consul for life. It was his ambition, however, to go still higher in civic authority. Accordingly, in 1804, he was crowned "high and mighty Napoleon I., Emperor of the French," by Pope Pius VII., the latter having come to Paris, at the request or command of Napoleon, to perform the ceremony.

Although he had robbed France of her liberties, Napoleon was the idol of the army and the people. But, though army after army was raised and taxes increased to an almost unbearable burden, to carry on the wars he waged against neighbouring countries, the time finally came when the power of French arms began to fail. The great European powers, casting all other differences aside, began a united effort to protect themselves from the attacks of the ambitious Emperor. Seeing that only a continued series of brilliant victories could preserve his prestige, Napoleon determined upon a campaign greater than any he had ever before conducted. Accordingly, with an army of half a million, he invaded Russia. But disaster met him on every side, and the brilliant army returned to France defeated and demoralized.

Lower still sank the star of destiny, in which the mighty Emperor claimed to place such implicit faith. His enemies in his own country came to the head of affairs, and, in 1814, he was deposed by the Senate from the high position he occupied. He was sent to the Island of Elba, just off the coast of Italy, as the nominal governor of the island, but really that he might be kept from influencing affairs at home.

He remained here but a few months, when he escaped from the island and again raised his standard in France. His old soldiers rallied hurriedly to his support, and for a time he regained some of his former power. But on the field of Waterloo, June 18, 1815, he was disastrously defeated by the allied armies of the nations whose enmity he had excited. He was taken prisoner on the battle-field by the English, and for six years, till his death, in 1821, he was kept as a prisoner of state on the lonely island of St. Helena, in the Pacific Ocean.

The story of ambition was completed. The boy who, in youth, had whipped his brother into subjection, and in manhood had tried the same with nations, had failed.

That Napoleon had great ability, and that a measure of good resulted from his warfare, cannot be denied. But it is somewhat to be doubted if the good accomplished was from any intention on his part that such should be the case. All his great powers were exerted in bringing desolation and destruction to others, that he might be elevated. Power was the one object of his ambition, and yet he ended life powerless.

"Like sunshine in a shady place,"
The poet called a woman's face
That gladdened all who saw its beauty.
A face, no doubt, that beamed with health,
That blessing which is more than wealth,
And lightens every daily duty.
O how can woman, whose hard life
With many a wearing pain is rife,
Escape the grasp of such affliction,
And be a power to bless and cheer?
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ONE LESS AT HOME,

One less at home!
The charmed circle broken—a dear face
Missed day by day from its accustomed place,
But cleansed and saved, and perfected by grace,
One more in heaven!

One less at home!
One voice of welcome hushed, and evermore
One farewell word unspoken; on the shore
Where parting comes not, one soul landed more—
One more in heaven.

One less at home!
A sense of loss that meets us at the gate;
Within, a place unfilled and desolate;
And far away our coming to await,
One more in heaven!

One less at home!
Chill as the earth-born mist the thought would rise,
And wrap our footsteps round, and dim our eyes;
But the bright sunbeam darteth from the skies
One more in heaven!

One less at home!
This is not home, where cramped in earthly mould
Our sight of Christ is dim, our love is cold;
But there, where face to face we shall behold,
Is home in heaven!

One less on earth!
Its pain, its sorrow, and its toil to share;
One less the pilgrim's daily cross to bear;
One more the crown of ransomed souls to wear,
At home in heaven!

One more in heaven!
Another thought to brighten cloudy days,
Another theme for thankfulness and praise,
Another link on high our souls to raise
To home and heaven!

One more at home—
That home where separation cannot be,
That home where none are missed eternally,
Lord Jesus, grant us all a place with thee,
At home in heaven.

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

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DOING GOD'S WILL.

What is the end of life? The end of life is not to do good, although many of us think so. It is not, to win souls, although I once thought so. The end of life is, *to do the will of God.* That may be in the line of doing good, or it may not. For the individual, the answer to the question, "What is the end of my life?" is *To do the will of God, whatever that may be.*

A great preacher once replied to an invitation to preach to an exceptionally large audience, "I have no ambition to preach to ten thousand people, but to do the will of God," and he declined. If we could have no ambition past the will of God, our lives would be successful. If we could say, "I have no ambition to go to the heathen; I have no ambition to win souls; my ambition is, *to do the will of God, whatever that may be,*" that would make all our lives all equally great, or, equally small, because the only great thing in a life is, what of God's will there is in it.

The maximum achievement of any man's life after it is all over, is, to have done the will of God. No man or woman can have done any more with a life; and a dairy-maid, or a scavenger can do so much. Therefore, the supreme principle upon which we have to run our lives is: to adhere, through good report and ill, through temptation and prosperity and adversity, to the will of God, wherever that may lead us. It may take you away to China; or you, who are going to Africa, may have to stay where you are; you, who are going to be an evangelist, may have to go into business; and you, who are going into business, may have to become an evangelist. But there is no happiness or success in any life till that principle is taken possession of.

How can you build up a life on that principle? Let me give you an outline of a little Bible reading. The definition of an ideal life: "A man after Mine own heart, who will fulfil all My law." The object of life: "I come to do Thy will, O God."

The first thing you need after life is food: "My meat is to do the will of Him that sent Me." The next thing you need after food is society: "He that doeth the will of My Father in Heaven, the same is my brother, and sister, and mother." You want education: "Teach me to do Thy will, O God." You want pleasure: "I delight to do Thy will, O God." A whole life can be built up on that one vertebral column, and then, when all is over: "He that doeth the will of God abideth for ever."—*Professor Drummond.*

THAT KISS OF MY MOTHER.

George Brown wanted to go somewhere, and his mother was not willing. He tried to argue the matter. When that would not do, instead of saying, "I should really like to go, but if you cannot give your consent, dear mother, I will try to be content and stay," he spoke roughly, and went off slamming the door behind him. Too many boys do so. George was fourteen, and with his fourteen years' experience of one of the best of mothers, one would have thought better of him. "But he was only a boy. What can you expect of boys?" So say some people.

Stop! hear more. That night George found thorns in his pillow. He could not fix it in any way to go to sleep on. He turned and tossed, and he shook and patted it; but not a wink of sleep for him. The thorns kept pricking. They were the angry words he spoke to his mother. "My dear mother, who deserves nothing but kindness and love and obedience from me," he said to himself. "I never do enough for her; yet how have I behaved; her eldest boy! How tenderly she nursed me through the fever!"

These unhappy thoughts quite overcame him. He would ask her to forgive him in the morning. But suppose something should happen before morning? He would ask her now, to-night, this moment. George crept out of bed, and went softly to his mother's room.

"George," she said, "is that you? are you sick?" For mothers, you know, seem to sleep

with one eye and ear open, especially when the fathers are away, as George's father was.

"Dear mother," he said, kneeling at her bedside, "I could not go to sleep for thinking of my rude words to you. Forgive me, mother, my dear mother, and may God help me never to behave so again!"

She clasped the penitent boy in her arms, and kissed his warm cheek. George is a big man now, but he says that was the sweetest moment of his life. His strong, healthy, impetuous nature became tempered by a gentleness of spirit. It softened its roughness, sweetened his temper, and helped him on to a true and noble Christian manhood.

Boys are sometimes ashamed to act out their best feelings. Oh, if they only knew what a loss it is to them not to do so!—*Mother's Magazine.*

FOR RICKETS, MARASMUS, AND ALL WASTING DISORDERS OF CHILDREN.—*Scott's Emulsion of Pure Cod Liver Oil, with Hypophosphites, is unequalled. The rapidity with which children gain strength upon it is very wonderful. "I have used Scott's Emulsion in cases of Rickets and Marasmus of long standing. In every case the improvement was marked."*—J. M. Main, M. D., New York. Put up in 50c. and \$1 size.

S. LUKE EVANGELIST.

We read these words in our almanacs on the 18th of this month, October. We know what they mean: that S. Luke was one of those four evangelists whose written story of the evangel, or gospel, is the most precious possession of the Christian Church.

He gathered together the Christian story as it was told to him by those who had seen the Saviour in His human body, had witnessed his miracles, had stood beneath the cross on the first Good Friday.

S. Luke was a Gentile, the faithful friend and companion of St. Paul, deservedly beloved by him. In three places in Holy Scripture we find his name recorded. 'Luke, the beloved physician, and Demas greet you,' S. Paul tells the Colossians; 'only Luke is with me,' he repeats when brought before the Roman emperor a second time, aged and forsaken by most of his followers; and again, when writing to Philemon, he mentions 'Lucas, my fellow-labourer.'

We hardly realize how familiar we are with the words of St. Luke until we remind ourselves that his pen wrote down and preserved for us the three great hymns of the Christian Church which Sunday by Sunday still rise from Christian lips in the public services—the Benedictus, the Magnificat, and the Nunc Dimittis, or song of Simeon.

'The most beautiful book in the world,' a French writer has called, and well called, the Gospel of St. Luke. S. Luke is also pronounced by the voice of the whole Church to be the writer of the Acts of the Apostles.

AN ENGLISH MEDICAL AUTHORITY

affirms that the best regimen for preserving health may be summed up in the maxim, "keep the head cool, the feet warm, and the bowels active." There is a world of wisdom in the observation. Obstinate constipation, or costiveness, is an exciting cause of other diseases; and, with many persons of sedentary habit, or occupations, this inaction of the bowels is a sort of constant annoyance, producing piles, prolapse of the rectum, fistula, and various dyspeptic symptoms. All these are warded off, and health is maintained, by the use of Dr. Pierce's Pleasant Purgative Pellets.

WHOSE FAULT IS IT?

It is a fact which none can dispute that disobedience to parents is the first step in the downward course of most of our prison inmates. Whose fault is it that there are so many disobedient children? Obedience is the first law of human duties, and the first and only commandment with promise.

The child when put into his parents' arms, knows nothing, wills nothing. It is like a lump of soft plaster to be shaped as the parent chooses.

God's command to the parent is to train the child in the way it should go. He must take the first step. He is expected to be wise, to discern the right course for his little one, and then with a firm hand, not to be relaxed by selfish desire, foolish indulgence, love of ease, or lack of patience, to guide the child into it.

If the natural, inborn, will resist at first, firmness, gentleness, and grace will gain the day, and the babe will soon learn that its highest duty and pleasure lies in docility and subordination. This one point secured, that the child's will must ever run parallel with and not athwart the parents', and the main point of a happy and successful life is gained.

The usual and first trouble is a failure on the parent's side. If he fails to teach that his will is the one to be respected and yielded to, the child soon sets up his own. He is a little animal guided by instinct to be developed by circumstances around him. When old enough to discern right from wrong, if he has been left unrestrained, the mischief is done, the will is set, and his whole life is to bear the impress of those early years.

Parents having the right theory, and purposing to train their children aright, lose the opportunity by not commencing soon enough. They wait until the child is old enough to be reasoned with, they postpone and dally until the child, or Satan for it, has gotten the upper hand. Then alas, how sad the consequences! a misguided, perhaps a wrecked life on one side, grief and a broken heart on the other.

And we think in the great day when the Judge shall weigh both parent and child in his just balances, that the parent will be held accountable for many a ruined young soul. It will be useless to say: "My son, my daughter, would not do as I wished, would have their own way." How will the question be answered? Why do you not teach your child to obey without questioning or hesitation.

Looked at in this light, how stupendous and solemn are the obligations and responsibilities resting upon parents! Do the children go astray? Do they refuse to come under parental control? Whose fault is it?—*The Advocate.*

Don't disgust everybody by hawking, blowing and spitting, but use Dr. Sage's Catarrh Remedy and be cured.

BOUGHT WITH HIS BLOOD.

Some Africans are terribly bloodthirsty and cruel. A chief one day ordered a slave to be killed for a very small offence. An Englishman who overheard the order at once went to the chief and offered him many costly things if only he would spare the poor man's life. But the chief turned to him and said, "I don't want ivory, or slaves, or gold; I can go against yonder tribe and capture their stores and their villages. I want blood." Then he ordered one of his men to pull his bow-string and discharge an arrow at the heart of the poor slave. The Englishman instinctively threw himself in front and held up his arm, and the next moment the arrow was quivering in the white man's flesh. The black men were astonished. Then, as the Englishman pulled the arrow from his arm, he said to the chief, "Here is my blood; I give my blood for this poor slave, and I claim his life." The chief had never seen such love before, and he was completely overcome by it. He gave the slave to the white man, saying, "Yes, white man, you have bought him with your blood, and he shall be yours." In a moment the poor slave threw himself at the feet of his deliverer, and, with tears flowing down his face, exclaimed, "O, white man, you have bought me with your blood; I will be your slave forever." The Englishman could never make him take his freedom. Wherever he went the rescued man was beside him, and no drudgery was too hard, no task too hopeless for the grateful slave to do for his deliverer. If the heart of a poor heathen can thus be won by the wound on a stranger's arm, shall not we, who are "redeemed by the precious blood of Christ," give our whole lives also to his service?—*Friend of Missions.*

Children's Department.

SUPPOSE.

Suppose, my little lady, Your doll should break her head; Could you make it whole by crying Till your eyes and nose were red? And wouldn't it be pleasanter To treat as light the stroke, I'm sure you're glad 'twas dolly's, And not your head that broke?

Suppose you're dressed for walking, And the rain comes pouring down; Will it clear off any sooner, Because you scold and frown? And wouldn't it be nicer For you to smile than pout, And so make sunshine in the house When there is none without.

Suppose your task, my little man, Is very hard to get. Will it make it any easier For you to sit and fret? And wouldn't it be wiser Than waiting like a dunce, To go to work in earnest And learn the thing at once?

Suppose that some boys have a horse, And some a coach and pair, Will it tire you less while walking To say, "It isn't fair? And wouldn't it be nobler To keep your temper sweet, And in your heart be thankful You can walk upon your feet?"

Suppose the world doesn't please you, Nor the way some people do, Do you think the whole creation Will be altered just for you? And isn't it, my boy or girl, The wisest, bravest plan, Whatsoever comes, or doesn't come, To do the best you can?

A SPECIAL OFFER.—To any New Subscriber who will send \$1.75 for a year's subscription to THE YOUTH'S COMPANION, the paper will be sent free to Jan. 1, 1889, and for a full year from that date. This offer includes the Four Holiday Numbers, the Illustrated Weekly Supplements, and the Annual Premium List, with 500 illustrations.

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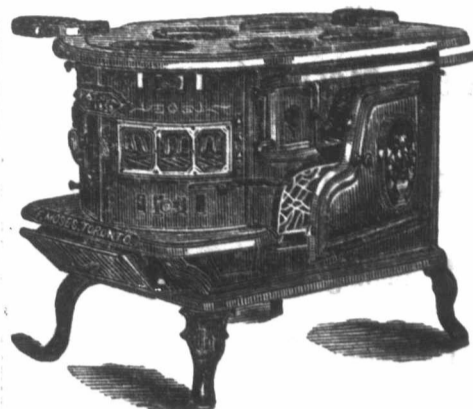
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DOING AND BEING.

A young girl had been trying to do something very good, and had not succeeded very well. Her friends hearing her complaint, said:

"God gives us many things to do; but don't you think He gives us something to be, just as well?"

"O dear! tell me about being," said Marion, looking up. "I will think about being, if you will help me."

Her friend answered:

"God says:
 "Be ye kindly affectionate one to another.

"Be ye also patient.

"Be ye thankful.

"Be ye not conformed to this world.

"Be ye therefore perfect:

"Be courteous.

"Be not wise in your own conceit.

"Be not overcome of evil."

Marion listened, but made no reply.

Twilight grew into darkness.

The tea-bell sounded, bringing Marion to her feet. In the firelight Elizabeth could see that she was very serious.

"I'll have a better day to-morrow. I see that doing grows out of being."

"We cannot be what God loves without doing what He commands. It is easier to do with a rush than to be patient, or unselfish, or humble, or just, or watchful."

"I think it is," returned Marion.

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"I feel very happy, my dear, because my little boy has really tried to be good all day. Once, when his sister teased him, he spoke quick and cross to her, he turned round a moment after of his own accord, and said he was wrong and asked her to forgive him. I believe I should grow

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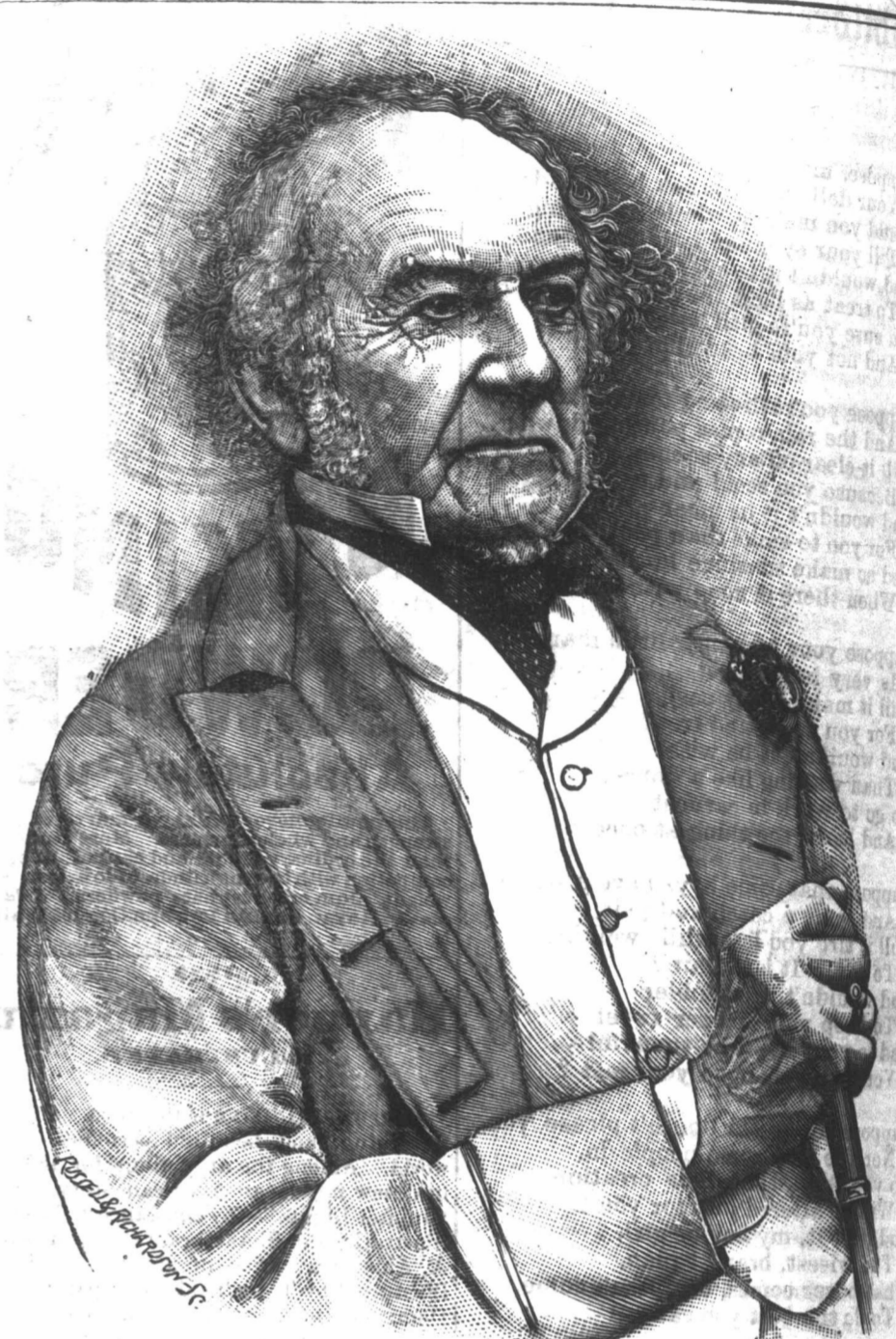
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