

Dominion Churchman.

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA.

Vol. 14.]

TORONTO, CANADA, THURSDAY JULY 19, 1888.

[No. 29.]

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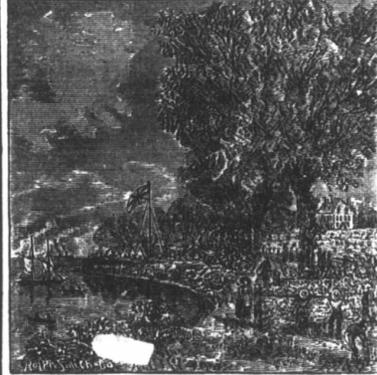
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FRANKLIN BAKER, Advertising Manager.

LESSONS for SUNDAYS and HOLY DAYS.

22nd July, EIGHTH SUNDAY AFTER TRINITY.
Morning.—1 Chronicles xxix. 9 to 29. Acts xxii. 23 to xxiii. 19.
Evening.—2 Chronicles i.; or 1 Kings iii. Matthew xi.

THURSDAY, JULY 19, 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.

WE ARE ALL RITUALISTS.—The *Rock* says: "The question is frequently asked, To whom does the term Ritualist apply? Reference to a dictionary shows that the word "Ritualism" signifies observance of prescribed forms of religion. Now, since every one of our own readers makes use of certain prescribed forms, it stands to reason that the mere use of ritual does not constitute a Ritualist, as the word is now understood. As Mr. Gladstone some years ago pointed out in a magazine article on the subject, every time a man kneels down to pray, or stands up to sing, he adopts a certain attitude, which is, in his opinion, suitable to the occasion. In the same way when he wears a black tie at a funeral or a white one at a wedding, he gives outward expression of his feelings by the colour (if we may for the sake of argument speak of black and white as colours) he adopts. It is impossible to avoid the practice of ritual even if one would, but reasonable Evangelicals and Broad

Churchmen never think of attempting to do so. They recognize that nature has to a certain extent prompted men to make use of external forms and ceremonies as an outward indication of inward feelings, or, at all events, of what those inward feelings ought to be. Every form of society in every country has certain rules which are recognized and practised by all its members. Some are a little more punctilious than others in giving expression to their feelings, but as a rule, in the different classes into which society is divided there is not much divergence of opinion in the matter of forms and ceremonies used. The modern Ritualist does not, therefore, differ from his fellows in the fact that he makes use of religious ritual, while they altogether eschew it. Both alike practice it in some degree; but the Ritualist attaches an exaggerated importance to the use of external forms and ceremonies."

DO AWAY WITH MISSION SOCIETIES.—The following letter appears in the *London Guardian* and the views of the writer have our cordial sympathy. The question is bringing the Church itself into the mission field: "How is this to be done? It is altogether Quixotic to suppose that after the example of affiliation of east to west end parishes in London, so, some day, each home diocese might affiliate to itself a foreign mission diocese? That men seeking a title in the home diocese should do so on the understanding that it would involve, sooner or later, before accepting an incumbency, a term of, say, from three to five years' work in the foreign mission diocese which might happen to be affiliated to it? If, in this way, all the clergy should share the foreign service of the Church, and not leave it to a comparative handful of devoted men, sent out by voluntary Church societies, the adaptation of such a scheme, especially to the case of married men already in orders and to incumbents, would be doubtless confronted with a very complication of difficulties before it brought them under its operation.

But, prospectively, looking to the men yet to be ordained, such a scheme would probably increase rather than retard the flow of candidates; it would attract many embryo Patesons, Hanningtons, and Steeres; it would appeal not only to the spirit of devotion, but to the spirit of self denial and chivalry in the men of our Universities and Public Schools; money would flow in, contributions would increase as mission work gradually came to be the "work of the Church itself," and not of a few volunteer societies of Churchmen.

The laity of the diocese would be interested in that mission in which their own parish clergy were severally working in turn; the laity would support foreign missions with a hitherto unknown zeal when each parish priest became his own "deputation!" Yes, when the parochial clergy can commend foreign missions to their people not simply as a matter of conscience and duty, but as a matter of their own personal experience, neither funds, money or zeal, would ever be wanting, and the "half heartedness" of which Mr. Boyd's letter complains, and so many of us have experienced, would disappear, as "the Church itself was brought into the mission field." If such a scheme was practicable the result would be every man on foreign service for a term, instead of some, or few, for life."

DISSENT NOT THE FAULT OF THE CHURCH.—"People speak sometimes as if this was all the cause of the Church. But this is not true; and these are times when the Church ought to assure herself, and to assert that it is not true that it is all the fault of the Church. There may be indeed cause when the ever-recurring spirit of rigid uniformity rises against the perplexities of variety, to remember that the times when the lay people imposed rigid uniformity were the times when too

tight fetters cramped some into apathy, and galled others into rebellion: the two causes of schism. It may be well when men desire to enfeeble the Church's means, and to bring the clergy under close lay control, to remember that the times when the clergy were passing rich on forty pounds a year, and had to dance attendance upon patrons, and serve as great men's chaplains, were the times when the Church had least spiritual power against vice, and good men craved most a spiritual system free from bonds of State control. It may be well when sober, quiet ordinary people in their love of regularity fret against novel and sensational methods, to remember that it was from times that checked enthusiasm that sprang the highest of all the spirits of schism in the desire for some revival to awaken life. It may be well for the Church to remember these things, but if we turn to the history of the sects that have parted from our Church, the biographies of the two founders of the two principal sects tell very distinctly, in their very similar stories, that it was individual waywardness of spirit that could not tolerate any divergence from their own exact methods, from their own exact opinions, that made both the Rev. Robert Browne, the founder of the Independents, and the Rev. John Wesley, both denounce control at home, both try to dragoon America into absolute submission to them, both to be driven back home as intolerable tyrants, and both end with a sense of mistake and yearning, in which one died after all as parson in a Church of England living, and the other bequeathed to his followers his last charge that they should not separate from the Church of England. It is not true that all our schisms have been the fruit of highest motives, or have been due to faults in the Church of England. That they were schisms is simply a fact of history. The Church was the Church of the whole nation, from which Romanist, Independent, and the other sects divided. Of those at least who made the Bible their standard and authority, it may with reason be asked, 'Does not the Bible condemn schism?' Of others it may be asked, 'What good has come of it?' asks the Bishop of Peterborough.

NONCONFORMITY OFTEN INHERITED.—"But when this is said, we shall still bear in mind that, the present Nonconformists have been born into an inheritance of separation. We shall have reasonable regard for their having received a tradition. We shall honour the Christian work done by their religious members. We shall desire that one fold may again, in God's good time, be re-established; but meanwhile we shall have rather to consider our own part and duties in the position that exists. We feel, as I have said, especially in our great mining and manufacturing populations, the hindrance of opposing sects; and true as it is that when their populations grew by leaps and bounds, suddenly with no preparation, the resources of village churches and clergy could not possibly rise at once to supply ministrations for which there was no provision, it must still be borne in mind, and is the answer to the great employers of labour who complain that Church deficiencies have put the Church out of her position, that those very employers might themselves have enabled the Church to do her office for their people, and they are the persons responsible for her inability to do it. But our part in this must only be to follow the truest and highest methods. Churchmen will not now desire to bribe or to coerce into the Church. Such things have been, and many of you now feel sore that others now follow the same false methods to your hindrance; but such methods have not in them the ultimate principles of success. Methods themselves untrue will in the end bring the fruits of their untruth. True work in the Church and true spirit in the pastor must be our instruments. The devotion that gives its life for the sheep, the sympathy that knows its sheep, and is known of them, will be the spirit of the Master that can make one fold.

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INTERNAL EVIDENCES.

WE feel deeply convinced that in the present wars of the faith, a large and just apprehension of the actual nature of Christianity must take the place and perform the functions which in former times were discharged by books upon the evidences of religion and discussions upon the authorities, whether Scriptural or ecclesiastical, which recommend mankind.

Archbishop Whately was never tired of holding up to scorn Coleridge's declaration that he is weary of the name of Evidences of Christianity, that if men can but be brought to feel their want of religion they will accept it. We do not defend the terms of Coleridge's dictum. For the consciousness of a want apart from the conception of that which supplies the want, may be nearly as empty a thing as the proof of a religion apart from the comprehension of its nature. Still, many thoughtful persons will now be of opinion that the philosopher was nearer the truth than the prelate, that the best evidence of religion is afforded by its correspondence to the genuine spiritual demands of our souls, and that while proofs and testimonies of an external kind have doubtless importance in introducing religion to men, they are but subsidiary to the supreme evidence of divine origin which enables our hearts to declare how we believe, not because of thy saying, for we have seen Him ourselves, and know that this is indeed the Christ, Blessed is the work of so setting Him and His faith before men as to bring these words to their lips.

We have said also that the presentation of Christianity as it is seems destined to supercede discussions as to the seat of the authority to teach Christianity. Many a book—and many a good book—has been written to explain and to recommend the faith by assuming an authority from which there shall be no appeal, to tell us what the faith is and compel us to accept it. When authority possessed, as it did for many ages, the physical power to suppress objection, its arguments in its own support were unanswerable; it had to be submitted to, though its moral weight might suffer the more it depended upon the material. But when it comes to pass that the outward and material supports of authority are removed, and it has to lean upon spiritual and intellectual forces, the whole plan and system of teaching religion upon authority is sooner or later brought into question. We do not mean either authority or the need of authority wholly gives way; but it greatly changes its character and finds it impossible to use the peremptory tone in which it spoke of old. It can only hope to recommend, but not to silence or coerce. It must, like St. Paul, not as having dominion over faith, but as a helper of Christian joy, and by manifestation of the truth, commend itself to every man's conscience in the sight of God. For the question arises what the proofs can be by which either Holy Scripture or the Church can demand submission from the minds to which it recommends Christianity. They must not be proofs which assume a belief in Christ-

ianity, since Christianity is the very subject which the authority is to introduce. The aversion of men to uncertainty, and the expediency of agreeing upon some authority in order to avoid interminable discussion, may for a time prevent them from pressing this query, and determine them to rest in texts of Scripture or decisions of the Church as finally decisive. But their attitude of mind is transitional and insecure. Men become more and more accustomed to doubt whether the authority is indeed so supreme and infallible as is assumed. Actual instances of its insufficiency accumulate, and after having been uttered for a while only by daring spirits, come at last to be looked in the face by all honest men. And so the nail that was fastened in a sure place becomes loosened, and that which was hung on it, if it has no other support, falls down. This discovery was made for Church authority three centuries ago, and we cannot conceal from ourselves that the authority of Scripture has suffered a very great change in our own generation. It is the dismay of many pious souls; yet we not only hold that Christianity will survive the discovery that the earthly authority on which it was supposed to depend was not absolute or infallible, but that the change will not even be so great as was imagined.

In civil government the supreme and absolute authority of the king was long supposed to be the only security for order and obedience. It was disproved, defeated and withdrawn; yet order and obedience have not perished. Authority in the State now rests, in part at all events, upon that which it was formerly thought anomalous to admit in the question: free choice exercised by subjects as to the measures which they will accept from authority, and a perception upon their part that the rule to which they submit is the representative of their own maturest preferences. When from such a condition of politics we look back upon the period when kings were nominally absolute and people nominally passive, we find that though this was the theory it was much impaired in fact, and that subjects did not yield to their kings a more unquestioning submission than now; only then their self-assertion was as it were illegitimate, while now it is justified by the theory of law.

And it is much the same in things ecclesiastical, although in the days when the Church was absolute, private opinions and popular impulses were supposed to have no place, yet in point of fact, they had place, and in real truth guided the authority which pretended to guide them. And when Holy Scripture had succeeded to the seat of infallibility, and a text was the sufficient proof of either a doctrine or a fact, the texts were chosen and explained according to the desires and prepossessions of the minds which supposed to be their humble servants.

If this was so, can we think that it will make a revolution if we honestly and openly admit the claim of the human intellect and conscience to judge, not merely of the validity of an authority to which it is afterwards to submit

without question, but also of the subject-matter of the revelation which the authority communicates? We hold that, on the contrary, not merely belief in revelation, but also reverence for authority may well survive the change. To rule over free men is the glory of a king, and to be loved and revered by minds which seek and accept truth from all quarters, and are not afraid to criticize their authority itself, is a grander position, either for the Church or the Bible, than that of an authority which even because it is unquestioned is unproved.

But whether we be right or wrong in looking forward without dismay to the future of Christianity in an age of universal enquiry, it is certain that the change is upon us, and we may as well wish for the days of the Heptarchy as for the return of the time when the best minds among our people could accept our doctrines upon authority without question as to their inherent worthiness.—*Church Quarterly.*

REVERENCE IN CHURCH CHOIRS.

THERE is, we fear a growing tendency on the part of our church choirs to forget that their office in the Church of God is to lead in acts of holy worship—pious acts that must not be levelled to mere performances. A case in point occurred quite recently. At a national society's gathering in a large church in this city, with a choir and organist of more than ordinary ability, the choirmaster assumed the role of conductor, and the musical part of the service was attended with more circumstance, in the way of time beating and gesticulation, than would have held together a chorus of a thousand. This, with a constant unrest, nodding to singers as they entered, handing around copies of music, and whispering instructions, made what should have been worship, a burlesque. The functions of the conductor are altogether foreign to the duties of a church choirmaster. Conducting may be tolerated in the case of a festival, where a number of large choirs that have been trained independently are taking part, but in that case the conductor is generally placed so that while the choirs can see him he is hidden from the congregation.

In two other instances (in churches in this city), where the choir is in the proper place, i.e., the chancel, the soloists during the anthem left their seats and stood in the middle of the chancel to perform their parts. We heard of another case where a member of a choir adorned with long-sleeved gloves and low-necked dress, advanced to the chancel steps and after bowing to the audience (or, rather congregation,) sang her little piece. An encore would doubtless have been acceded to.

It is gratifying to note the progress of art in our musical services, but at the same time we must be sure it is genuine. If not genuine it will only work its own ruin, and fail in its mission in the church.

The famous Richard Hooker very quaintly says:—"In church music, curiosity and ostentation of art, wanton or light or unsuitable

harmony, such as only pleaseth the ear, and doth not naturally serve the very kind and degree of those impressions, which the matter that goeth with it leaveth or is apt to leave in men's minds, doth rather blemish and disgrace that we do, than add either beauty or furtherance unto it. O the other side, the faults prevented, the force and equity of the thing itself, when it drowneth not utterly, but fitly suiteth with matter altogether sounding to the praise of God, is in truth most admirable, and doth much edify, if not the understanding, because it teacheth not, yet surely the affection, because there it worketh much. They must have hearts very dry and tough, from whom the melody of psalms, doth not sometimes draw that wherein a mind religiously affected delighteth."

This, reduced to modern English, is just as apropos to-day as when first written.

In the service of the church we are to sing "with the spirit and understanding also." And it would be well for choirmasters to confine the development of the understanding to practice nights, and leave some opportunity for the spiritual in the services.

The chief points to keep in view are—first, the Holy Being to Whom praises are directed; second, the Sanctity of the House of God, consecrated to His service; third, the hallowed words which should come from the hearts of the worshippers; and last of all, the utter insignificance of our own part, in the great congregation.

If these are well impressed upon the hearts and minds of our church singers, concert room conventionalism will never intrude. The finer the religious sentiment in the singer, the better will it be expressed in music. Melody from the heart does not as a usual thing, require to be, as it were, wriggled out by shaking the body, or embellished by facial distortion; and a swirl of both arms with a conceited jerk of the head is not a dignified manner of finishing."

We have taken the above from "The Toronto Musical Journal," which is highly creditable to the publishers for its contents and general appearance.

In regard to the severe criticism of certain Toronto choirs, we would remark that such scandals do not occur in surpliced choirs.

MISSION PROBLEMS.

WE will mention two burning questions which have necessarily engaged serious concern. They are Islam and Polygamy. In regard to Islam we were glad to hear from Sir W. W. Hunter his emphatic repetition of the conclusion he has arrived at, and already announced, after most painstaking sifting of Indian statistics. He declares that, all things being duly weighed, there is no sign that Islam in India is spreading either more or less rapidly than the rate at which the population itself is increasing. Actually, upon paper, the figures at the last census disclose an extra increase of one-tenth, but this is balanced by the fact that whilst a terrible famine during the decade decimated a large tract of Southern India, this did not affect the more strictly Mohammedan

regions of the North. Meanwhile Christianity has been growing at a ratio of sixty-four per cent., and if this be maintained up to the next census of 1891, it will constitute, according to Sir W. Hunter—and there can be no higher authority—one of the most amazing phenomena of our time. In Dutch India Dr. Schreiber gloriously testified to the hundreds of Mohammedans who have been baptised, whilst Professor Post, from Syria, asserted that the contest of the far future will be between the Bible and the Koran, the Arab and the Anglo-Saxon.

Polygamy is a thorny topic. There is an unfortunate variety of treatment by different societies, which is both melancholy and embarrassing. All are agreed in prohibiting polygamy to those already baptized, and also in excluding a polygamist from Church offices, according to an exposition of the command that a Bishop should be the husband of one wife. Some, however, do not hesitate to baptize the polygamist convert. Even the Moravians permit this, although exceptionally. Some missionaries encourage the man to put away all his wives but one. Yet which of the wives shall be retained? There are persons who argue that it should be the wife the man first married. Others, that it should be the one he loves best. Others again, that it should be the one who first bore him children, at least they point out cases where a second wife has been taken because there was no family by the first. One speaker, an American, contended that there was no such thing as valid heathen marriage, because there was no mutual bond to cleave only to each other; and, if we understood him right, he would permit a baptized convert to contract a new marriage altogether, and to repudiate all his previous wives. Several would refuse baptism to the polygamous husband, but sanction it for the wives and the children. Then the subject is further complicated by the existence of different and strange marriage customs in different countries. An infant may be a wife in some lands. In China there is only one wife, but there may be any number of secondary wives. All the children, however, regard themselves as children of the legitimate wife, and she is the only one who is called mother. Dr. Cust contended that there was but one possible and right line of action. We ought not to baptize the polygamist. We ought not to tell him to discard any of his wives; that would be to drive them into the most unhappy position, and to entangle them in nine cases out of ten in immoral courses. What we ought to do is to continue him always in the catechumen stage. The subject is, indeed, a painful one. In most countries it would be nearly impracticable for the husband to attempt to make satisfactory separate provision for the wives who were put away. A woman must be either with her father or with her husband or with her married children. A woman in a separate establishment bringing up her children by herself would be something altogether amazing to most heathen, and in some places it would be socially impossible. The matter is to be debated at the

forthcoming Pan-Anglican gathering of Bishops, and it is precisely one upon which their opinion will have immense authority. In fact, so far as the Church of England is concerned, they can, if they decide in one way, virtually settle it, for if they agree in their several dioceses to prohibit the baptism of polygamists they are in a position to enforce their rule. No clergyman could act against the command of his Bishop, whatever his individual opinion might be. We pray that they may be guided to a right decision, one that shall contribute to the progress of Christ's kingdom, and shall be for the peace of the Church.—The Rock.

THE BISHOP OF WINCHESTER ON UNION.

IN his speech at the Home Re-Union Society meeting the Bishop of Winchester spoke of the feeling growing up for re-union with the Church amongst the Presbyterians of Scotland. The address continues as follows.

"It will be the desire of all who know the dangers of disunion that there shall be union amongst Christians of all kinds. There are dangers on both sides of the question which must be carefully avoided. On the one side there is the danger into into which the Roman Church has fallen of making no concessions, but demanding full submission to the dictates of authority. Disunion in the Western Church is due to the Church of Rome. We ought to take warning from this, and being ourselves a great Church and a strong Church, from which concessions may be asked, we ought to make all concession that can be made, and it is the desire of this Society to do so as long as it can be done lawfully and rightly. On the other side there is the danger of losing our own catholicity by making concessions which compromise our own position as the Church of Christ. In asking our brethren to join us we wish to give them all the blessings which belong to us as Churchmen 'Let him that giveth, give with simplicity,' or as it rightly means, 'with liberality;' but if we give up our gifts we cannot offer them to those with whom we would unite. We cannot give up, for instance, the three Catholic Creeds, or our Orders, and Apostolic Succession; if we did we should put ourselves on a parity with those who dissent from us, but should not be able to give the blessings we hope to bestow on them. If we compromised our orders by lapse of future ordinations, or allowed our Creeds to fall into disuse, we should lose the power of conciliating others. There are bodies on the other side with which we may hope that we may be united. There are also bodies which hope for union and communion with us, although they want us to concede all to them. I know, too, that many Wesleyans yearn for some of our blessings, and do not ask us to concede all. On the Catholic side there are certain bodies who are in a position to look favourably upon a near approach to ourselves; unhappily, one great body which would have joined us has passed away. The great Gallican Church had a great leaning to us. This Church has now merged into the Ultramontane Church; their Bishops are Ultramontanists. The old Jansenist Church of Holland, which was excommunicated by the Pope some time ago, has shown some sympathy with us. Two of our Bishops visited Holland lately and pointed out the constitution of the Church of England, and they showed great interest in it. Then there is the Eastern Church, which may

seem far more removed from us, but which has not such hindrances to union with us as the Church of Rome has. When the Bishop of Tenos was in England I had the pleasure of entertaining him at Ely, and we had much conversation on the Articles of our Faith. A publication came out later on his visit, and he said that he had come to the conclusion that the Church of England was the purest in character, next to the Eastern Church. I will only allude to the other bodies. The movement amongst the Old Catholics in Germany and Switzerland was necessary; the Old Catholics have conducted themselves with great moderation and wisdom, although they failed to do as we hoped they would do—produce a complete reformation; but they are not losing ground, as many people suppose. With regard to the great Church of Rome, all our Christianity and Church principles have come down to us from this channel, and I would not have any one speak with disrespect of a Church to which our fathers owed so much. I do not, however, see how any one who holds the Catholic faith could join with it when it holds such a heresy, if one may call it a heresy, in Church organization, as the absorbing of all Church order into one man who shall be absolute, but who is really a slave to lead others. I do not see how a Church which lets Episcopacy merge into the Bishop of Rome can be united to us; or, again, a Church which accepts the doctrine of the Immaculate Conception of the Blessed Virgin Mary; for, if they believe that human nature was healed by the Virgin Mary before the birth of Christ, I see no hope of our uniting with them. They will not allow union; it must be unconditional surrender. Still, putting all this aside, we may hope that things may so come about by the grace of God, that union may take place between us and other bodies, and also with the Church of Rome. We ought to act with perfect generosity, liberality, and kindness of feeling, but also with wisdom and moderation, and these are the feelings of this Society. At the Conference at Lambeth these questions will shortly be discussed by 140 or 150 Bishops from all parts of the world, who ask God to vouchsafe the true and right conclusions to their deliberations; and they ask of you, both clergy and laity, to give us your prayers. There are many hopes, but they are like the glimmering twilight: we must all work in our different spheres, with true humility, for as we work in the sphere God has put us in He will bless us, and a better understanding will arrive between us and our brethren, and the spirit of unity will at last grow up amongst us.

THE BISHOP OF ROCHESTER ON THE LORD'S DAY.

The Bishop of Rochester, speaking last week at his Diocesan Conference, said: As to Sunday, there can hardly, I suppose, be two opinions as to the considerable increase of persons who deliberately use it as a day of social pleasure and physical recreation without any apparent recognition of its obligation on the Christian conscience as "the Lord's Day." This pervades all classes alike. Among the young men of the various strata of the middle-class, the bicycle has effected an entire revolution in the use and observance of Sunday. The Thames, which flows past our own borders, has always, I suppose, been the Sunday resort of Londoners; but the modern invention of the house-boat and steam-launch goes far to aggravate the painfulness of the scandal. I have been informed that the constant blowing of the steam-whistle from morning to night is in some places an actual disturbance to public worship. On the mass of toilers from the great city, who come for air and greenery, and for the music of the birds and the sweetness of the flowers, and for the moral bath of nature's harmonies, I, for one, will not cast too stern or reproachful a look. Their needs are great. The glory of nature is God's kind gi-

to them. The Church desires to help them to enjoy it. Their Saviour shall judge them; we will not. Further, it is no lofty ideal of a rare devoutness that we claim imperiously to lay on the necks of our toiling brethren. Nor do we ask any to go back out of the personal liberty of the man made free in Christ, by Christ's spirit, into the yoke of an obsolete Judaism, with its necessary strictness and its impracticable ordinances. Nor would I, for one, excommunicate or even upbraid the Churchman (I do not concur with him, and I think his example unfortunate) who, careful of his worship and his communion in the early part of the day, uses the rest of it for recreation. But we may blame and warn those pleasure-lovers of the well-to-do classes of society who, having all the week wherein to enjoy and amuse themselves, must have Sunday as well; whom no one compels to worship God, if they do not wish to worship Him; but who have no right to prevent others from worshipping Him, though employing them to minister to their pleasures. To take from the poor man his precious inheritance of a seventh day's rest is a kind of moral robbery. The observance of Sunday is no mean bulwark of the fear, and sense, and recollection of God. It lies at the very root, not only of religion, but even of morals. To secularise Sunday may be, in the end, to banish God out of the thoughts of the people. It is increasingly perceptible that none are more jealous of keeping Sunday as a day of rest than the working classes; none view more sternly, more bitterly, the increasing encroachments of wealthy and luxurious selfishness on the needful repose of the poor. But the hard thing is to know how to remedy it. Will the Conference help us? If we preach about it, the people about which we preach are not present to hear us. If we write tracts about it, should our compositions ever reach their hands (which is most improbable), the last thing that is likely to happen to them is their being read. Anything like a public protest might only win a bitter scuff at priestly interference with the innocent liberty of the people. What is even a more difficult matter is that we are a house divided against itself. The Divine authority for the Lord's Day with some of us is a matter of passionate and indisputable conviction; with others it is hedged by so many exceptions, and weakened by so many concessions, that it is practically valueless as a solid argument; and we all of us know sincere Churchmen—whom we respect for their intrepidity, and esteem for their excellence, while we could wish that their energies were employed in denouncing real moral evils—who seem inspired by a melancholy enthusiasm for disabusing the public mind of its noxious superstitions about the sacredness of Sunday; and who are succeeding so rapidly and so fatally in their effort to separate the idea of the Hebrew Sabbath from the weekly festival of the Lord's Resurrection, that they may soon be spared the necessity of vindicating His religion at all. Sunday is a Divine foundation. "If the foundations are cast down, what shall the righteous do?"

DARWINISM v. EVOLUTION.

BY THE REV. JAS. MCCANN, D.D.

The Christian world is again under an obligation to Mr. Gladstone for his crushing reply to Col. Ingersoll, published in the current number of the *North American Review*. In it, however, Mr. Gladstone seems to commit the common mistake of confounding Darwinism with evolution, while in reality they are far apart as the poles. Colonel Ingersoll maintains that Darwinism carried to its legitimate conclusion destroys the creeds and Scriptures of mankind. Mr. Gladstone asks: "On what ground and for what reason is the system of Darwin fatal to Scriptures and creeds?" Without entering into the larger question of all Scriptures and creeds, I reply that Darwinism is incompatible with a belief in the Christian Scriptures and creeds, because Darwinism affirms not only that there has been a transformation of species, but also that it has been accomplished by the survival of the fittest. In other words, Darwinism is the doctrine of chance, pure and simple. This transformation of species is not the working out of any foreknown plan or design, but the result alone of an accidental possession by some plant or animal of some advantage beyond its fellows. In the concluding chapter of *The Origin of Species* Mr. Darwin says: "Thus, from the war of nature, from famine and death, the most exalted object which we are capable of conceiving—namely, the production of the higher animals, directly follows. There is grandeur in this view of life, with its several powers, having been originally breathed by the Creator into a few forms or into one. A possible Creator is thus admitted, but "war," "famine," and "death" have done the work. It cannot be too clearly understood and enforced that any system which ignores intelligence in the direction of phenomena has only chance as an explanation. Consequently, a belief in Darwinism, which is chance, is wholly incompatible with a belief in Christianity; but it is also incompatible with a belief in reason. If

there was no necessary laws of thought reasoning would be impossible, and anything "necessary" is subversive of chance. It can also be mathematically demonstrated that the indefinite repetition of combinations in nature is by chance utterly impossible. It is not, however, my present purpose to disprove Darwinism, but to show its relation to Christianity.

"Evolution" is a totally different matter. It merely affirms that species have changed into higher forms, but does not postulate the agency by which those changes have been accomplished. This is quite consistent with the Scriptures, for they do not commit us to any theory of the production of species; in fact, the Bible is not committed to any theory on scientific matters, and herein lies its safety. Scientific theories rise like houses of cards and fall as rapidly, but the Bible stands outside them all, and challenges the scientific world to-day to name one fact of nature that is contradicted by one passage of Scripture. We are only told that "God created," and "God made;" the *modus operandi* is not indicated, but is left as a subject for investigation. Should future research discover evolution to have been the mode I see no reason for regret—in fact, there never ought to be regret at any discovery of truth, for it must in the long run add to the glory of God. There are many eminent Christians who believe in evolution, and think it a satisfactory explanation of God's working. I cannot agree with them, because I feel that if all the present species of plants and animals had been thus produced, there must have been discovered some indisputable evidence of it either in past or in recent times. Such evidence, however, is altogether wanting, not one single demonstration having been yet revealed. But be that as it may, Colonel Ingersoll is right when he says that Darwinism carried to its legitimate conclusion is fatal to creeds and Scriptures; Mr. Gladstone is wrong when he confounds Darwinism with evolution, but he is right when he says "there is no colourable ground for assuming evolution and revelation to be at variance with one another."—*The Rock*.

Home & Foreign Church News.

From our own Correspondents.

DOMINION.

MONTREAL.

St. Mary's.—An enthusiastic reception was tendered to the new pastor of *St. Mary's Church*, Marlborough street, Rev. John Edgecumbe. The school room was tastefully decorated for the occasion, and the refreshment tables groaned under the liberal provision made for the invited guests, about one hundred in number, who did ample justice to the same. Rev. Mr. Rogers, of *St. Luke's Church*, presided, and on the platform were Messrs. Hawkins, Silverwood and Jackson. Rev. Mr. Borthwick introduced the new pastor. Mr. Edgecumbe made a telling speech, which showed that the reverend gentleman has work to be done and he means to do it. An interesting feature was the presentation of an address and purse of money to the retiring pastor, Mr. Borthwick, who is in ill-health, and who is about to visit Scotland and enjoy a well-earned holiday after twenty-two years constant labor in *St. Mary's Church*, besides for many years the work at the prisons.

ONTARIO.

DESERONTO.—Rural Dean Rollitt, of the diocese of Montreal, canvasser for the Sabrevois Mission, visited this town last week on behalf of that mission, and preached in *St. Mark's Church* on Sunday, July 1st.

MARYSBURG.—Good work is going on here. Rev. R. Atkinson has undertaken to thoroughly renovate *St. Philip's Church*, Milford, which, like the mission itself prior to his appointment, had gone very much to decay. A strawberry festival for the incumbent's individual benefit on Saturday, June 30th, yielded \$28 net.

ODESSA.—Rev. Mr. Quartermaine received an ovation from his people on returning home with his bride last week.

TORONTO.

CENTRETON.—*St. John's Church*.—A nine day's mission, commencing on Tuesday evening, the 19th ult., and closing on Wednesday evening, the 27th June, has been held in this neighbourhood, an out-station of the parish of Grafton. The Rev. W. C.

Bradshaw, of St. Luke's, Peterborough, kindly undertook the role of mission priest. Although, partly on account of the busy season of the year, and partly owing to the scattered nature of the Church population, very inadequate preparation for so important a work has been made by the curate in charge, the series of services were well-attended. The work of each day was begun by a celebration of the Holy Communion at 9 o'clock. This was followed by an instruction from the "Missioner" sitting. At 7:30 p.m. the choir came together for practice, and precisely at 8 o'clock the service of the mission began. The number of communicants at the daily celebration increased from three on the first day to sixteen on Wednesday, the day on which the mission closed, and the numbers that attended to hear the "instruction" were very gratifying. The missioner took the greatest possible pains to make his addresses plain, practical and uncompromising, and judging from the earnest attention with which he was listened to, succeeded to a degree in reaching the minds and hearts of his hearers. The scheme of subjects presented comprised the following: God's Call, Means of Grace, God's Love, Prayer, Sin, Holy Scripture, Repentance, Value of Soul, Impurity, Forgiveness, Public Worship, Faith, Self-Examination, Conversion, Holy Communion, Obedience. God's blessing has evidently attended the efforts put forth by His servant, as even before the work was brought to a close a feeling of harmony and love was apparent among the members of the congregation. Several reconciliations were effected, and one, between an "aggravated parishioner" and the curate publicly, which was very affecting. One child was baptized, the number of communicants nearly doubled, and all who attended with scarcely an exception, expressed themselves as having been much helped and benefited. A marked feature of the mission, and undoubtedly, too, the secret of its success, was the large number of petitions for intercessory prayer, which found their way into a box placed for the purpose at the church door. These were at the close of the service each evening read aloud by the missioner, grouped in order, and incorporated into short petitions presented at the throne of grace, the congregation responding after each. "We beseech Thee to hear us good Lord." Of anything like permanent results, of course, it is too early to begin to speak, still the general outlook is most hopeful and encouraging, and the Ven. Archdeacon Wilson, and his curate, Rev. E. J. Harper, have great reason to be thankful for what has been, under God, accomplished.

NIAGARA.

The Rev. H. G. Moore, diocese Huron, at present in charge of Shelburne and Horning's Mills, has been appointed by the Very Rev. Dean Geddes, acting as commissary for the Bishop of Niagara, to the mission of Saltfleet, Binbrook and Barton East, diocese of Niagara. Post-office address, Talleytown, Ont.

ROTHESKY AND MOOREFIELD.—The Bishop's commissary has licensed Mr. Hedley Thompson, under graduate of Toronto University, as lay reader and catechist in this mission, under the charge of Rev. A. Bonny. Mr. Thompson intends to finish his course in Arts at Trinity, and then proceed to his divinity course in preparation for taking Holy Orders. His aid will be very welcome to the overworked pastor of this large mission, and will be equally appreciated by the people. Mr. Thompson is an earnest and devout Churchman, and a most desirable candidate for the ministry of the Church.

FREELTON.—The address of the Rev. W. R. Blackford will be for the future, Strabane, Ont.

The rural-decanal chapter of Lincoln and Welland met last Thursday and Friday in St. James' parish, Merriton. At evensong on the 5th the Rev. Percy Smith, rector of Dunnville, preached an admirable sermon from St. Matt. iii. 12. On the following morning the Holy Eucharist was celebrated at 11 o'clock. Immediately after which the chapter met in council. Various questions of diocesan interest were discussed; among other things it was resolved that an effort should be made to carry out the Bishop's suggestion in regard to an annual or biennial conference of the Bishop, clergy, lay delegates and churchwardens of this deanery. The question of providing an official report of Synod proceedings for publication in the daily papers was also considered. A very interesting and instructive paper on "The Origin of Evil" was read by Rev. Canon Bull, who received the hearty thanks of the chapter for his able essay on such a difficult subject. There were present at this ninety-first meeting of the deanery:—Rev. John Gribble, Rural Dean, Rev. Alexander W. Macnab, secretary, Canons Read, Bull and Houston, Revs. Spencer, Corder, Ardill, and G. B. Bull.

HURON.

LONDON WEST, July 8rd.—The annual strawberry festival in connection with St. George's Church was held in the school-house on Thursday last, and in spite of the unfavourable weather was very largely attended. Very enjoyable music was furnished by the "London West Glee Club," and the chair was ably filled by Mr. A. J. B. Macdonald. Occasion was taken during the evening to present Rev. Canon Newman, who has lately resigned the rectorship of the church, with the following address:

DEAR AND HONOURED PASTOR,—We, the congregation of St. George's Church, desire to express to yourself and Mrs. Newman our heartfelt gratitude for your faithful and untiring work amongst us, and also to assure you of our warm affection and of the high place which you will always hold in our esteem. Our regret at losing you is deepened by the fact that your resignation is caused by the uncertain state of your health, and the increasing feebleness that comes with declining years. Yet, it gives us pleasure to know that you will still be near us, and we are sure that you will continue to extend to us your sympathy and counsel, and sometimes bear to us the Father's message in the same dearly loved voice. Under your fostering care we have risen from the position of a dependent mission congregation to one of self-supporting independence and prosperity; our church has been enlarged, our school-house built, and many branches of Church work organized, and left in a flourishing condition. But the temporal prosperity is the least result of your work; you have laboured zealously to bring each wandering sheep home to the fold; you have put before us higher ideals of Christian duty; you have ever driven your words home by the example of a godly, consistent and devoted life; whenever sorrow, want, sickness, or death visited any of our households there did your light shine brightest; you were ever willing to spend and be spent for us, and self was entirely forgotten in the service of your Master and your people. When we try to recall all you have done for us individually and as a congregation, we can only leave it to Him, "unto Whom all hearts be open," to read our gratitude and reward you heartily. Others may be permitted to reap some of the seed you have sown, but we are sure that when the great harvest time comes, our parish will yield you many sheaves to lay at the Master's feet. We pray that all happiness and prosperity may ever attend you, and that for many years we may be privileged to share in the fatherly interest and counsel which have always been so freely extended to us." The address, which was beautifully engrossed on parchment, richly framed in oak, bronze, and plush, and mounted on a handsome oak easel, was read by Miss Valentine on behalf of the ladies, and presented by Mr. Gibson, the clergyman's warden. The Rev. Wm. Lowe, who has recently been appointed to the parish of Wardsville, was also presented with a handsome esrtoire, accompanied by a short address, wishing him success in his new field of labour. The presentation was made by Mr. Arthur Kingsmill on behalf of the Bible class, young men, Sunday School and Literary Society. Both gentlemen expressed much surprise and pleasure, and spoke in feeling terms of the affectionate relations existing between pastor and people in this congregation. Rev. Canon Newman extended a hearty welcome in the name of the congregation to the new rector, Rev. Mr. Sage, as did also Mr. Macdonald. A very pleasing address from Mr. Sage closed the proceedings.

The Rev. A. T. Belt, M.A., temporarily in charge of St. John's Church, at Qu'Appelle, N.W.T., has been asked to accept the pastorate of St. Mary's Mission Church, in Detroit, Mich., at a salary much in excess of his present income. But while grateful for the offer, and recognizing that the parish of St. Mary's offered an exceedingly attractive field of labour, he has felt it his duty to decline and remain at his post in Harriston, Ont., to which he proposes returning in August.

Rev. R. McCosh, formerly rector at Bayfield, and afterward at Wingham, now residing at Pomona, California, it is rumoured will return to work in Huron diocese.

A garden party in connection with the laying of the corner stone of the new English Church at Hyde Park, will be held on Tuesday evening, July 10th. The stone will be laid by Very Rev. Dean Innes, M.A., at 6 o'clock p.m.

ALGOMA.

A Trip to the North-West continued.—Later in the afternoon we drove up on a high ridge where the Blackfeet bury their dead. The bodies were placed

in boxes just at the edge of the precipice with nothing to protect them. I peeped into several and found the following articles buried with them:—Several granite ware plates and cups, tin pots, tin basins, iron and tin dippers, a chair-rung, a flute, a pair of trousers, numbers of good blankets, a china sugar bowl, a pair of braces, a pair of scissors, etc. etc.

At 8.45 p.m. I drove with Mr. Tims to Gleichen to take the 10 p.m. train to Calgary. By the same train a sergeant and a private of the Mounted Police in charge of two Blackfeet, whom they had just arrested for horse stealing and were taking them to Calgary. We reached Calgary a little before 2 a.m. In the afternoon I engaged a double rig and drove out twelve miles to the Sarcee reserve. The chief, Bullshead, came to see me, and gave me the Sarcee rendering of my Blackfoot name—Ioate anasini—he seemed very friendly. I have been told I shall find it difficult to get anything about the language as the people are jealous about it, and do not seem to wish anyone, even the Blackfeet, to use it. It is a great country for cattle and horse ranching, some men have 12,000 head of cattle. It is just the time now for 'rounding up' and branding them. If you meet a mountain lion he will crouch down and snort at you, he won't run away—so they say. Coyotes are about the size of Indian dogs, they are very cowardly and run away directly you approach them. Saturday, June 2nd, I spent the morning picking up Sarcee words, I went once to George, the interpreter's house, and obtained a good deal from him, and Sarcee Indians kept coming in every now and then and I got a good deal from them. They dress just like the Blackfeet Indians in blankets, with long plaited hair and painted faces. The language is rather difficult to pronounce, a good deal of chinking and shushing about it, and entirely different from the Blackfoot. After dinner a Cree chief came to see me, and after looking at my sketches he asked me to take his portrait, which I did. Then I gave him twenty-five cents to buy tea, and he very generously gave me ten good arrows with metal points such as they kill wild animals with. I thought he wanted the picture for the arrows and I cut it out, but he said no! no! and evidently meant me to have the arrows for nothing. George, the interpreter, had time to attend me at night, I sat in his house from 8 p.m. to 11.30 together with three Sarcee Indians, one big fellow aged about thirty, I measured him from head to foot, and gave him twenty-five cents for doing the job. His name was "Many Shields," another one named "Head above Water" told me about fifty Sarcee words for which I also paid him, and then George himself told me a great deal about their history, and taught me a quantity of sign language which I was particularly glad to get hold of. He says all the Indians in British Columbia and those down south use the same signs. On reaching Gleichen again the angry uncle of Etukitson, who had threatened Mr. Tims, arrived on the scene. Mr. Tims seemed rather doubtful what he had come about and asked if I would see him; of course, I said yes, and went into the back kitchen, he put his hand under his blanket and drew out a beautifully beaded bag and presented to me, saying, "I wish to give this to you that you may know that Etukitson's relations have no ill-feeling towards you, show it to your friends when you get home and tell them so." Then turning to Mr. Tims he said, "I hope you will not think any more of what I said when Etukitson died, I did not mean you any harm." It is really wonderful and a cause of great thankfulness that God has so turned the hearts of the people to us. Appikokias' mother has also given me a couple of bracelets. Two more boys have asked me to take them back with me, one, named Thomas, was very anxious to go, but I have said I would not take any this year. One is so exactly like Paul, a boy now in the Shingwauk Home, that I have named him Paul, and every one calls him that now, and I have taught him how to write it. Paul took me to his teepees to see his father and mother and I had a long talk with them. I can make myself understood very fairly without an interpreter, and have also picked up forty-eight signs of the sign language, which are very useful. Mr. Tims is very pleased with James, the other Blackfoot boy, who had been at the Shingwauk a year, and who returned to his parents with Mr. Wilson, and thinks him very much improved. He was so pleased to see he had his own Bible and some of the texts marked. He thinks he has learnt to read and spell very well for so short a time, and he is reading a chapter in Genesis with him every day. Miss Pigot had arranged for a great feast in the little log school-house, the evening of our arrival from Calgary. The room was crammed full, a few on benches round the wall and all the rest squatting on the floor. 'White Pup,' the war chief, sat at 'Old Sun's' right hand. They all brought their own crockery with them, varying in size from a tiny tin cup to a big tin pail or wooden bowl, and we ladled the tea or stewed dry apples in which ever they asked for. When they had finished they called on me for a speech. Mr. Tims interpreted while I reminded them of my visit a year ago, and how I had said in reference to taking the boys

to my institution. "If I live and if the boys live will bring them back at the end of one year." Then I reminded them that I had also said that when I came again to visit them I hoped I should be able to speak a little of their language. I then said in Blackfoot, "I am glad I am standing here to-day on Blackfoot land. I see my people many; my name is Natusasamin and you are my people. I see here my father, Old Sun; I see here my mother, 'Anistapitaki,' (Indian cheers); I see here my people many; I am very glad; I will speak to you about God and His book; God loves us; He wants you to love Him; God hates what is evil; if we love God we shall hate what is bad; "God so loved the world that He gave His only begotten Son that whoever believeth in Him should not perish, but have everlasting life." Mr. Tims said they understood me very well. Then he interpreted again, and I said how glad I was that they had no ill-feeling about Eukitson's death. At first I felt almost afraid they would hate me. But I knew it was in God's hands. If I had done wrong I should be afraid, but there is no need to be afraid when we try to do what is right. I would not ask any of them to give their children this year, but next year if I lived I would ask them again. It was a most successful tea meeting and all seemed very pleased.

(To be Continued).

Port Carling Mission.—The Bishop having notified the Rev. S. E. Knight, incumbent of Port Carling, that he would have to discontinue paying him any salary after the 1st of May for want of funds, but subsequently continued it till the 1st of June, the rev. gentleman bade farewell to crowded congregations at Port Carling on Sunday, the 3rd of June, and left for Toronto on the morning of the 9th. The churchwardens of St. James' Church, Port Carling, met Mr. Knight in the vestry the night previous to bid him farewell and express their sorrow at his departure, and present to him the following memorial signed by themselves and fifty-four other members of the congregation:

We, the undersigned members of the Church of England mission in Port Carling, district of Muskoka and parts adjacent, hearing with much regret that it is the intention of the Lord Bishop of Algoma to close the mission, we sincerely deplore such action, and the consequent removal of the Rev. S. E. Knight, our incumbent, and we hereby desire to express our sorrow at his leaving us, and our warmest appreciation of the good work accomplished by him during his past three years' ministry amongst us.

The closing of the mission just now seems to us very inopportune and most unfortunate, seeing that through the reverend gentleman's indefatigable exertions, under great difficulties, he has established a Sunday School, the attendance at which is good and steadily increasing, and an extensive free Lending Library. The Church of St. James' the Apostle, which was in a very unfinished state when the Rev. Mr. Knight first took charge of the mission, has through his exertions in procuring funds from outside sources, assumed almost a finished appearance, a handsome tower has been added at the west end, a bell placed in it and rung before the commencement of each service. The church has been re-seated throughout with open pine benches, a very handsome altar cloth and pair of brass altar vases provided, chancel carpeted, a set of beautiful book markers, and costly altar service furnished, a very chaste chandelier, a chancel argand burner lamp, and numerous other lamps added to the original lighting of it, now gives the church quite a bright and cheerful appearance, a heating chamber has been erected underneath in place of an unightly stove and pipes in the church, so that it is now well lighted and warmed. We also take this opportunity of expressing our thanks to the Rev. Mr. Knight for the kind way in which he has by correspondence interested friends in various towns of Canada and in England, who have contributed large quantities of books, newspapers, periodicals, &c., &c., of a secular and sound Church tone, from time to time, which he has freely distributed to all who desired them. The local funds and offertories have steadily increased, and are now larger than at any previous period of the existence of the mission. In conclusion we wish to state that, this being but a very poor and straggling mission, containing comparatively few Church families and being a stronghold of Methodism, makes it a very difficult field for an English Church clergyman to labor in. In consequence of intolerance and bigotry on the one hand and (as the Church did not occupy this ground until Methodism had held it for several years) indifference on the other, it is, therefore, not to be wondered at that the few earnest Church people, who love the Church and her services, should lament the action of the Bishop in closing the mission and depriving them of the ministrations of a clergyman, especially at a time when the Church has made so much progress and everything appeared so promising for the future. We earnestly wish the Rev. Mr. Knight God speed in any other work he may

engage in, and pray that he may be abundantly blessed in his new sphere of labor. God help the flock without a shepherd, and the shepherd whose flock have been scattered out of his hand. Signed by the churchwardens and fifty-four others. The Rev. Mr. Knight thanked the wardens and intimated that he would send a formal reply by mail of which he has done.

FOREIGN.

West Indies.—The Bishop of Jamaica's Charge shows that the Anglican Church in his island includes between one third and one half of the population. He denies that there is any truth in two assertions made at the Wolverhampton Congress by Canon Isaac Taylor—that the negroes are disposed to relapse into Obeahism, and that, in any case, Christianity is too advanced a religion for their mental level.

India.—The Bishop of Colombo, now in England, has given at Oxford a lecture on Buddhism. He maintained that there existed authentic materials for a life of Buddha, some of them dating from 350 B.C.; but that the later records, dating many of them from 500 A.D., were unauthentic and valueless, though these had been chiefly trusted to in the composition of ideal lives of Buddha, and notably by Sir E. Arnold in his *Light of Asia*. Recent European interpreters of Buddhist writings had read into them meanings at variance with all the traditional commentators; while passages which showed Buddhism in a disagreeable light had been omitted in the translations contained in the *Sacred Books of the East*. (This is, of course, a serious charge against Professor Max Muller and others, to whom the University trust the oversight of that series of publications.) The supposed parallels in the teaching of Buddha and of our Lord were exaggerated; Buddha was an example of sympathy and a great teacher, but his was not a life of renunciation uncommon in his time. As for the actual religion of the Cingaleses, it was not founded on Buddha's moral teaching, but on magic and superstition.

East Africa.—Sorrow for the death of another bishop and priest at the Lakes, and anxiety for the fate of Stanley's expedition, are now blended in the minds of friends to Africa with the hope excited by a communication which has succeeded in reaching us from Emin Pasha. That loyal lieutenant of the hero Gordon has written inviting the O.M.S. to plant a mission in his government, and offered to support its expenses for three years. 'During twenty years' rule,' he says, Islam has made scarcely ten proselytes.

The Levant.—Canon MacLean, of the Lambeth Mission to the Assyrians, in a letter from Urmiah to the Archbishop of Canterbury, refuting doctrinal charges brought by the American Congregationalists, makes known that these intruders have been trying to obtain a share in the property of the Old Church. When they were met with the obvious reply that they had formed a new body, they sedulously spread it abroad that our Archbishop's Mission was endeavouring to form a new Church.

A somewhat unusual sight was witnessed in the City on Sunday afternoon, when 800 telegraph messengers attached to the Eastern Central and Central telegraph offices respectively, mustering in the Post Office yard, under the direction of their inspectors, marched to St. Mary Aldermary Church, where a special service was held for their benefit. Prayers were read by the Rector, Dr. Lewis Borret White, and the Lesson by Mr. W. Compton, Controller of the Savings Bank Department, after which an able sermon was delivered by the Rev. F. A. C. Lillingston, of Clapham. The church was crowded to excess. The boys were headed both on going and returning by St. Martin's drum and fife band.

The Bishop of Colombo (who is son-in-law of the late Archbishop Trench) delivered a lecture on Buddhism in the large hall of the Alexandra College, Dublin. There was a crowded attendance. Speaking of the working of the system in Ceylon, the Bishop said that "although very few could state the tenets of Buddhism in words, the mass of the Cingaleses were permeated in all their habits of thought by Buddhist principles—the belief in the succession of births, &c." Summing up, Dr. Copleston said that "the Buddhists were marked by much good temper, patience, and content but were wanting in diligence, truth, and courage, and they were, strange to say, very cruel to animals.

Correspondence.

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

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

REFORMED EPISCOPAL CHURCH FOR BELLEVILLE.

SIR.—I am not surprised to hear that there is an effort being made to organize a Reformed Episcopal Church for this city. In fact I anticipated that some such steps would necessarily be taken; owing to the existence of the required material, and spirit. Given these conditions, and there must be some means to satisfy them. Every ordinary means has been exhausted. There must be a new state of affairs introduced. Let us see how much necessity exists for such a step. I believe that there is no place so overcrowded with churches, no churches so overburdened with responsibilities, no people that feel greater difficulties in meeting the financial claims of their churches. But, where a certain spirit exists the above facts in connection with the cause of Christ have no weight in their judgment. It is not the progress of Christ's Kingdom that is considered, but the gratification of constitutional prejudices, religious spleen, narrow-mindedness, inordinate vanity, and blind self-righteousness. This most pitiable conduct is often manifested where there is not the slightest consciousness of its true meaning. It was this Pharisaism which our Saviour rebuked as the greatest of all sins, the sin which leads to total spiritual perversity, and irretrievable loss. Do not the many Christian churches of Belleville afford sufficiency of scope for the exercise of devout worship and zealous effort? Of course the case refers particularly to the Church of England. It is universally admitted that the breadth of this church, from High Ritualism and Sacerdotalism to Low Churchmanship and Evangelicalism should afford a place for anyone who desires any connection with it. Has this choice been offered in Belleville? For many years there have been two churches distinctly Low, and their Clergymen decidedly Evangelical. The other three Churches of England, in this city, are moderate. Be this as it may, we have to deal with the Low Churches. Should not five English churches two of them being Low, suffice for this small city? Are there not enough sittings for all the worshippers? Any casual observer must know that there is accommodation for twice the number that usually attend. Then why require another church for those who call themselves Low Church? The truth is that neither High Church nor Low Church nor any other Church is what a certain class in some communities desire. Some very good people are seeking a church where they may glorify themselves instead of glorifying God. After trying all kinds of churches, and all kinds of ministers: after fighting in Courts Civil, and Courts Ecclesiastical: after persecuting High Church Clergymen, and Low Church Clergymen: after dragging the cause of Christ in the mire, and trampling upon everything sacred, this class of people want another church! They are never wearied in their well-doing. Under such circumstances, for the sake of the cause of Christ, for the peace of the Church of God, let us have another Church.

Yours Sincerely,
OBSERVER.

PHYSICAL NECESSITY OF LABOR.

SIR.—Physical necessity to labor is one of the greatest blessings conferred upon the race. That sterility of the ground which obliges man in the sweat of his face to eat bread, wards off innumerable diseases, increases mental vigour, and is a powerful help to the formation of moral and religious habits. Some have rendered the passage "Cursed is the ground for thy work," (Gen. 3c. 17v.) I have cursed the ground for thy labor: or, idleness and viciousness would destroy thee." Physical and mental labor are now good for man. In climates which most abound with temporal delights the period of life is shortest. In the temperate zones where men have to labor, they are happier, because less indolent and degenerate, than in the torrid zone, where the earth yields her increase almost spontaneously. The physical necessity to labor is a great blessing to the human race. But the mass of mankind still look upon it in the light of a curse, and it is very difficult to convince men that it is really so, for the idea is associated with our earliest religious impressions, and various causes have tended to strengthen these impressions. It is the light in which we look at the labor we have to do, which settles the question whether we count it mere drudgery or a desirable service. The details of everyday business in a counting house are one thing to a clerk who has no thought beyond earning his wages, and quite another thing to a partner in the house who expects

to make a fortune through attention to those details. And when a clerk is fired with ambition to prove himself so useful there, that he also shall become a partner, the more he has to do the better. What is treadmill stepping to his companions is ladder climbing to him. Toiling up a mountain side is wearisome work to one who thinks only of the rugged path and the cheerless surroundings, but it is an inspiring effort to the enthusiastic lover of nature. It might perhaps, promote a better feeling in case of labor troubles that occur so often, if all could remember that it is for the interest of Capitalists that the laborer should be well off, for then he will be also a Consumer, and furnish a good home market, while as it is, he suffers for want of the products of industry, while industry languishes for want of consumers of Products. Sir Titus Salt has taught the English Capitalist to what noble duties it is possible to devote himself, and English laborers that the barrier between the sympathies of the master that overlooks, and the man that works may be broken down, in other ways than by hostile combination. Sir Titus has preached to the working man the Gospel of green fields and fresh air, in the gift of parks for recreation and amusement. The rich we do not always have in the Church, but we do have the poor, one is a shifting factor, the other is constantly with us. The poor are the rich in prospect. By the revolving wheel of time, men on the highest spokes of their classes are brought down and those on the lowest spokes are brought up. The working men are becoming resolved that the right shall be done, not clinging to the past, which means caring for the few rather than the many, shall prevail. It is the Christian spirit that is showing itself in the demand for fairness, for entire equality of rights. The Church must adopt what socialism is aiming at, the triumph of sympathy, practical lowly Christian brotherhood. Christian Socialism, which means organized and personal efforts to regenerate the lowest state of society, is fast spreading over England. Dr. Arnold wrote an essay on "The Social Condition of the Operative Classes." He maintained that society "should put the poor man, being a free man, into a situation where he may live as a freeman ought to live." In Arnold's view the great agencies for social reform of England are the Christian Church and the English Aristocracy. The late Bishop Fraser of Manchester, was sometimes called the "Bishop of the Laity," so ready was he to co-operate with all Christian workers. The Labor Question, and the subordinate matters of Trade's Unions and Co-operation exercised his mind during all his episcopate. Carlyle says:—All true work is sacred; in all true Work, were it but true hand labor, is something of divineness. Labor wide as the earth, has its summit in Heaven. Sweat of the brow; and up from that to sweat of the brain, sweat of the heart; which includes all Kepler calculations, Newton meditations, all sciences, all spoken Epics, all acted Heroisms, Martydoms,—up to that 'Agony of bloody sweat' which all men have called divine. Two men I honour and no third. First, the toilworn Craftsman that with earth-made implements labouriously conquers the Earth, and makes her man's. Venerable to me is the hard hand; crooked, coarse; venerable too is the rugged face, all weather-tanned, bescoiled, with rude intelligence, for it is the face of a man living manlike. Toil on, thou art in thy duty, be out of it who may, thou toilest for the altogether indispensable, for daily bread. A second man I honour, and still more highly. Him who is seen toiling for the spiritually indispensable; not daily bread, but the Bread of life. Is not he, too, in his duty." One of the most interesting developments of Christian Socialism in England is the Oxford University movement in the city of London. A few years ago Arnold Toynbee, tutor and treasurer of Balliol College, Oxford, and a company of his friends, graduates of that Institution, took hold of the almost hopeless task of reforming East London. Toynbee set himself resolutely against some of the extreme socialistic views of men who had been excited by agitators, and misled by theorists. In combating economic error he lost his life at the early age of thirty. He was the true friend of a working man. After his death his friends took up his social mission and established a colony of Oxford graduates in East London, the working men's quarters. Money was raised and Toynbee Hall was erected. There these students live and work. Between twenty and thirty University men were engaged last year working for humanity in business and every day life. The work of Toynbee Hall is spoken of as "The Universities Settlement in East London." East London people are proud of having University men living among them; and would perhaps send them all to Parliament, to represent the labor party, if that were possible by a plebiscite. The machinery of working men's clubs, guilds, &c., is everywhere employed. Miniature parliaments are awakening political intelligence throughout Great Britain and her Colonies. Working men—the wage-earning class want the clergymen to visit them in their places of business as well as their home, a sympathetic, friendly visit. The clergyman who is so scholarly and dignified that he cannot

get into cordial fellowship with a parishioner at the latter's machine or workbench, in his office, factory, store and home, is not likely to have a large congregation of workmen. The church is neither the peculiar heritage of the capitalist nor the laborer. Within her sacred precincts alone all men are equal before God. It is on the line of her mission to be the friend of the poor and oppressed. Bishop Coxe says:—"The theory of the Gospels binds rich and poor together in mutual offices of charity and good will, but the modern practice of the Church realizes little or nothing of Divine ideal—that fellowship of love which the Redeemer ordained as a characteristic of His Church. I have long observed with pain, that even among the beloved company who kneel together around the altar, and receive a common Spiritual Food, by the hand of a common spiritual steward, from a common Lord and Father, there is too little personal knowledge of one another's welfare, or one another's woe. The spirit of Christian love is the reverse of selfish; it is expansive, it is diffusive, it embraces the whole world, and especially the universal household of faith."

July 5th. PHILIP TOCQUE.

DIVINITY STUDENTS.

SIR,—There was much honest truth in the letter which you inserted lately in the columns of the DOMINION CHURCHMAN from the Rev. Mr. Wilson, in reference to Divinity Students, notwithstanding the subsequent adverse criticism of another correspondent who asserted that it could accomplish no good. That assertion implies either that the Bishops and Heads of Colleges are so inconsiderate as to allow young students of one or two years standing to assume the character and position of Clergymen, and to demand for their services a remuneration equal to clerical incomes, or that they are so self conceited and grasping that they are unwilling to render to the Church to which they are destined any services within their limited power without undue compensation and more than they could command in any other occupation during their vacations from College. But it is the duty of Heads of Theological Colleges, to fit and prepare the students under their charge for their high and holy calling, not omitting the inculcation of modesty, humility, and the principles of self denial and self sacrifice as essential equalizations, and it is the duty of Bishops to see that candidates for ordination possess such qualifications in a large measure, and also as Ecclesiastical overseers (his part) to see that those of their clergy who have faithfully performed their arduous duties in country parishes, or missions for many long years until their energies are nearly exhausted, should have needful rest and promotion to some less exhausting sphere of labour. Young divinity students who have been properly instructed who have the all constraining love of Christ in their hearts, will regard it as a privilege in the way of experience, to be allowed to render any little assistance which they may be able to render in any Parish or Mission where the clergyman has been prostrated by sickness, or exhausted by overwork, and will make no exorbitant demand for compensation from him whose slender purse has undergone a process of depletion as complete as the exhaustion and prostration of his physical powers, and to this labour of love and necessary experience they should be urged, stimulated and encouraged by the Bishops and Heads of Colleges. Let those young students bear in mind the Golden Rule the Divine Master's Command, for if they are faithful and live long enough their time of need will one day come, then as they have done to others, so others will do unto them.

ANCIENT

SKETCH OF LESSON.

8TH SUNDAY AFTER TRINITY. JULY 22ND, 1888.

The King Chosen.

Passage to be read.—1 Samuel x. 17 24.

We can easily imagine the feelings of curiosity among the Israelites about their new king. They would put to themselves such questions as these: "Who is it to be?" "What sort of a king will he make?" "Will he be any better for the appointment?" They picture him to themselves—noble, majestic, splendidly arrayed, having perhaps many attendants. They fancy him at the head of the army, leading them on to victory. How pleased they are at the thought of having a "King of Israel!" Our lesson to-day describes how the new king was chosen and who he was.

I. The New King Chosen.—Samuel the Prophet dwelt at Ramah, which stood on high ground (ix. 11). On the occasion described in our lesson, some maidens come out of the city to draw water. Two strangers meet them, enquire for the Prophet Samuel and are directed by them where to go. As they proceed

Samuel meets them: knows them at once. One is Saul, the son of Kish, who has wandered many mile in search of his fathers asses. Samuel, having been informed by God that Saul is to be the new king, says, "The desire of Israel is on thee." Saul's modesty and humility at once appear. He is astonished at the prophet's words. He is honoured by a feast made on his account by Samuel. Next day to his still greater astonishment, Samuel anoints him king. Three signs are given him as an assurance that it is all true. (What are they?) He sets off on his journey, and the last of the three signs is fulfilled as he enters his own city Gibeah. The next thing now is, that he be chosen publicly before all Israel. For this purpose the Israelites assemble at Mizpeh, and under the guidance of Samuel the lot is cast. It falls upon Saul. The cry is raised, "Where is he?" But again in his humility he has hidden himself amongst the baggage. At last he is found. All eyes are fixed upon his handsome countenance, and every voice is raised in the now well known loyal and patriotic shout "God save the king."

II. The New King Changed.—Of course it was necessary that the new king should be fitted for his exalted position. The judges i.e., Gideon, Samson and Samuel, had been prepared for their work by God Himself. And it was essential that Saul too should be so taught. Therefore, we read, "God gave him another heart"—(x. 10) that is, he supplied Saul with power and energy to rule his kingdom. "The Spirit of God came upon him," he joins the company of the prophets and becomes another man. All the people express their surprise at the change and say: "Is Saul also among the prophets?" (v. 11.) He certainly ought to have prized his gift and used the blessing wisely. We shall in future lessons see whether he did or not.

LOVE MAKETH FAIR.

BY JOHN MONSELL.

"Fædam amavit, ut Pulchram faceret."—St. Augustin.

She was the fairest of all things on earth
When first she came from her Creator's hand,
But lost the beauty of her primal birth
And could no longer in His presence stand;
Yet He who loveth said He would repair
Her beauty, and by loving make her fair.

He left the glory of His Father's home,
And sought her in her sinfulness and shame,
Into His heart of hearts he bid her come,
And clothed her with the honor of His name;
Contented all her sufferings to share,
And love her foul that He might make her fair.

But lest the splendour of His high degree
Should startle her, and scare her from His side,
He took her own poor frail humanity
And wore it as a veil, the God to hide;
That she might let Him all her sorrows bear,
And love her foul that He might make her fair.

And thus He won her heart's devotion, when
She saw how low he stooped for her relief,
Despised and rejected among men,
A man of sorrows intimate with grief;
And all to draw her back from her despair
Loving her foul that He might make her fair.

And having poured His life out for her sake,
He left her to prepare for her a home,
But with all precious things that might her make
Fairer against the day when He shall come;
Fragrant and beautiful beyond compare,
Through Him whose love had made her foulness fair.

And daily in His absence she doth live
In the Great Presence of His life below,
Fed by the heavenly food which He doth give,
That she may into oneness with Him grow;
And all her losses may through Him repair,
Who loved her foul that He might make her fair.

And thus she grows beneath that wondrous love
As Bethel's lily, or as Sharon's rose,
Fed by the beams which woo them from above,
Each into bloom and fragrant beauty blows;
Repaying all His tenderness and care,
Who loved her foul that He might make her fair.

And when He comes to claim her as His bride
She shall not then, as now, ashamed be,
But clothed in His beauty, by His side,
She shall sit down through all eternity;
And tell out to the angels round her there
His love, which made what once was foul so fair!

Copied for the "DOMINION CHURCHMAN" by one of its readers (Lat 51, 17 N., Long 19, 54 W.) Atlantic Ocean, 18th June, '88.

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HINTS TO HOUSEKEEPERS.

OYSTERS ON ICE.—Take a piece of ice with square edges, or flat edges, just large enough to lay on a soup plate; make a cavity in the top of it by putting a piece of stone or iron red hot on it; drain off the water and continue to apply the hot iron until you have space large enough to hold three or four oysters. The oysters should be ready seasoned to suit the invalid, then place in the ice "dish," and the soup plate so covered with ferns or vine leaves, that only the block of ice, with the oysters, is visible. If the ice slips a napkin can be folded under it hidden like the plate, with leaves.

CONSUMPTION CAN BE CURED.—By proper, healthful exercise, and the judicious use of Scott's Emulsion of Cod Liver Oil and Hypophosphites, which contains the healing and strength-giving virtues of these two valuable specifics in their fullest form. Dr. D. D. McDonald, Petitooodiac, N.B., says: "I have been prescribing Scott's Emulsion with good results. It is especially useful in persons with consumptive tendencies." Put up in 50c, and \$1 size.

CHICKEN CROQUETTES.—Here is an excellent recipe for chicken croquettes, which are so popular now and so frequently served with salads at evening parties: Boil two medium-sized chickens until they are very tender, chop them fine, add one pint of cream, almost half a pound of butter, with a liberal allowance of salt and pepper. The easiest way to shape these is to press some of the mixture firmly into small moulds, or shallow cups will do; fry them in hot lard until they are brown; some cooks prefer salad oil to butter, but clarified butter gives a much more agreeable flavor and a better color.

FRESH EGGS.—A fresh egg is very clear when held up to a strong light, and the air cell at the large end is very small. In fact, the smaller the air cell the fresher the egg, as the cell expands as the egg becomes stale. A fresh egg has a somewhat rough shell, while the shell of a stale egg is very smooth. When cooked the contents of a fresh egg stick to the shell and must be removed with the spoon, but a stale egg, when boiled hard, permits the shell to be peeled off like the skin of an orange. It takes a longer time to boil a fresh egg hard than it does a stale egg, and fresh eggs are more easily beaten into a froth than stale ones.

No matter what the school of physic,
They each can cure an ache or phthisic—
At least 'tis said they can;
But as Science turns the wheel still faster,
And quacks and bigots meet disaster,
To us there comes a man
Whose merit hath won countless zealots,
Who use and praise his "Pleasant Pellets."
The "Pleasant Purgative Pellets" of Dr. Pierce,
though gentle in action, are thorough, and never fail
to cure biliousness, diseased or torpid liver, and constipation.

THE CARE OF PLANTS.—The more freely a plant is growing the more water will it require, and the more it grows the more sun and light will it need. In all cases, those which seem to grow the fastest should be placed nearest the light. The best aspect for room plants is the north-east. They seem like animals in their affection for the morning sun. The first morning ray is worth a dozen in the evening. Few plants are better suited for forcing than the lilacs in pots. Put them into 12-inch pots, using strong loam and potting quite firm. After removing them from the house, place them in any shady corner for a few days until the foliage becomes hardened and able to stand the weather. Then select some open situation, having a west aspect if possible, and plunge the pots two inches under the soil in rows sufficiently wide to allow the sun and air to have free access.

WHAT SANCTIFICATION IS NOT.

It is not the same as regeneration. That is the beginning of the divine life in the soul. This is its completing. That is a great and blessed fact and secures salvation. But this is a much greater work, and brings victory over sin and constant indwelling of God in the soul and conformity to the will of God in the life.

2. It is not the work of Death. Death would be a grim saviour, and a dying hour, a poor time to make a clear and satisfactory consecration. Sin does not reside in the body, and the laying of it aside does not take it away.

3. It is not our own work. We cannot make one hair white or black, or add to our stature one cubit by taking thought, nor can we cleanse our hearts any more than we can convert them. We can yield them to Him. That we must do, But he alone can purify.

4. It is not the building up of personal character. It is not the attainment, but an obtainment; not a growth, but a gift. We grow after we get it, but we cannot grow into it.

5. It is not our own self-perfection. It is not a personal state which we become inherently, and which crystallizes and remains fixed like the figure cut in stone, so that we are incapable of temptation or sin. God will let no creature be perfect apart from Himself. It is accompanied with an increasing sense of helplessness and nothingness, and a more absolute dependence every moment upon Christ alone; so that the most sanctified soul can say more truly than others: "In me, that is in my flesh, dwelleth no good thing." "I am not able even to think anything as of myself." "He must increase; I must decrease." "I am less than the least of all saints." What then is sanctification?

"An idler is a watch that lacks both hands;
As useless if it goes, as when it stands."
Alas! how many women, though household and children need their care, are necessarily idle, because suffering from diseases peculiar to their sex. To all such Dr. Pierce's Favorite Prescription is a precious boon, speedily curing internal inflammation, leucorrhoea, displacement, ulceration, tormenting periodical pains, prolapsus, "bearing-down" sensations, morning sickness, bloating, weak stomach, nervous prostration, and tendency to cancerous disease. In all those ailments called "female complaints," it is the most reliable specific known to medical science.

BE STRONG, O HEART!

Be strong to bear, O heart of mine,
Faint not when sorrows come;
The summits of these hills of earth
Touch the blue skies of home.
So many burdened ones there are
Close toiling by thy side,
Assist, encourage, comfort them,
Thine own deep anguish hide.
What though thy trials may seem great?
Thy strength is known to God,
And pathways steep and rugged lead
To pastures green and broad.

Be strong to love, O heart of mine,
Live not for self alone;
But find, in blessing other lives,
Completeness for thine own.
Seek every hungry heart to feed,
Each saddened heart to cheer;
And when stern justice stands aloof
In mercy draw thou near.
True, loving words and helping hands
Have won more souls for heaven
Than all mere dogmas and mere creeds
By priests or sages given.

Be strong to hope, O heart of mine,
Look not on life's dark side;
For just beyond these gloomy hours
Rich radiant days abide.
Like hope, like summer's rainbow bright,
Scatter thy falling tears,
And let God's precious promises
Dispel thy anxious fears.
For every grief a joy will come,
For every toil a rest;
So hope, so love, so patient bear—
God doeth all things best.

DEFINITION OF BIBLE TERMS.

A day's journey was about twenty-three and one-fifth miles.
A Sabbath day's journey was about an English mile.
Ezekiel's reed was nearly eleven feet.
A cubit was nearly twenty-two inches.
A hand's breadth is equal to three and five-eighths inches.
A finger's breadth is equal to one inch.

A shekel of silver was about fifty cents.
A shekel of gold was \$8.
A talent of silver was \$588.30.
A talent of gold was \$18,809.
A piece of silver, or a penny, was thirteen cents.
A farthing was three cents.
A mite was less than a quarter of a cent.
A gerah was one cent.
An ephah or bath contains seven gallons and five pints.
A hin was one gallon and two pints.
A firkin was seven pints.
A homer was six pints.
A cab was three pints.

WHAT SANCTIFICATION IS.

It is the receiving of Jesus Christ personally in His perfect life and fulness to reign and live in our heart and life. It is to exchange our imperfection for His perfection; to cease from our struggles and take His strength; to become so united to Him and so dependent upon Him every moment that He shall literally "dwell in us and walk in us," and live again His incarnate life in our flesh as truly as He did in ancient Galilee and Jerusalem. This is the mystery of mysteries, the secret hid from ages and generations; it is "Christ in you, the hope of glory."

THE WOUNDED SOLDIER.

"Put me down," said a wounded soldier in the Crimea to his comrades, who were carrying him; "put me down; do not take the trouble to carry me any further, I am dying."
They put him down and returned to the field. A few minutes after an officer saw the man weltering in his blood, and said to him, "Can I do anything for you?"
"Nothing, thank you."
"Shall I get you a little water?" said the kind-hearted officer.
"No, thank you; I am dying."
"Is there nothing I can do for you? Shall I write to your friends?"
"I have no friends you can write to. But there is one thing for which I would be much obliged. In my knapsack you will find a Testament; will you open it at the fourteenth chapter of John and near the end of the chapter you will find a verse that begins with 'peace.' Will you read it?"
The officer did so, and read the words:
"Peace I leave with you; my peace I give unto you; not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid."
"Thank you, sir," said the dying man. "I have that peace; I am going to that Saviour. God is with me; I want no more." These were his last words, and his spirit ascended to be with Him he loved.

CHURCH CHOIRS.

What are church choirs for? Whatever form of choir may be in use, its object is but one, and that is to render praise to Almighty God. And since acceptable praise is that coming from the whole congregation, the chief function of a choir is to lead the congregation in choral worship. Chorus choirs are therefore best, since the volume of sound is capable of sustaining the congregation. But God cannot be worshipped by proxy. Every member of the congregation who is endowed with a musical ear, should softly follow such parts of the service as he may be able. Most people can easily join in the hymns and the psalms. As for the more elaborate anthems, the hearts can join where the lips must remain mute.
And choristers should be particular to remember that they are taking God's Name either in praise or in vain. Herein is the difference between a concert and a musical service. In the one case, the choir sing for the people, in the other they sing to Almighty God.
Well would it be if full choral services could resound in every church in our land. And then instead of cold, dry service, from every chancel would arise ceaseless strains of praise. From the eastern shore where first the time measuring sun cast its golden light, would first arise the notes of

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hymnal and eucharistic praise; then as the sun in royal state moved westward in his appointed path, from every city and hamlet would arise as incense to the throne of God, perfecting notes of praise. Till all this western land from the sandy Atlantic beach to the Golden Gate, united in one grand Hallelujah chorus, with all the harmonies of ten thousand voices and countless stringed instruments; and the very angelic choirs would listen, to catch the pure notes made purer as they arose through the rarefied air to heaven itself.—*Young Churchman.*

A LOVELY WOMAN

overheard one say of her, "By heaven! she's painted!" "Yes," retorted she, indignantly, and by heaven only! "Ruddy health mantled her cheek, enthroned on the rose and lily. Yet this beautiful lady, once thin and pale, with a dry, hacking cough, night-sweats, and slight spitting of blood, seemed destined to fill a consumptive's grave. After spending hundreds of dollars on physicians without benefit, she tried Dr. Pierce's Golden Medical Discovery; her improvement was soon marked, and in a few months she was plump and rosy again, the picture of health and strength.

POWER OF EXAMPLE.

A gentleman once said to his pastor: "How can I best train up my boy in the way he should go?"

"By going that way yourself," replied the minister.

This recalls a story told by Dr. Thompson, author of "The Land and the Book." He had climbed nearly to the top of a mountain, lifting his foot carefully along over the projecting rocks, when faintly from below he heard a silvery voice call out: "Take the safe path, father, I am coming after you." The boy was planting his little feet in the footsteps of the father. If the father was on a safe road, the son would be; on the other hand, if the father had stepped on a crumbling precipice, and gone down to a destructive gulf below, the son would have followed him to the same place of ruin.

When fathers take the storm swept road of intemperance, the boys are apt to follow in their blood-stained footsteps. If the mother be worldly, fond of glittering style, loving the enchanting hall of the intoxicating dance, her daughters will follow on and be willing imitators. When men climb the steep sides of the towering Alps, they tie themselves together, and if the leader stumbles and falls, they all are liable to go to the bottom. So families are tied together.

A WORD TO GROWN-UP CHURCHMEN.

Whoever has watched little children knows that they mysteriously imbibe knowledge, opinions and habits at every pore, making us their educators at each step, whether we will or no. Hence the inestimable importance of guarding our words and expressions, even in the inmost home circle. Words embody principles always, if nothing more than grammatical principles; but it is far higher ones than these that I would call your attention to to-day.

It is so easy to make use of religious expressions which are not churchly—expressions which we hear daily about us, but which if analyzed, teach something departing more or less widely from the eternal truths which the church seeks to impart. For instance, in many church families how often we may hear from father or mother some remark about "other denominations"—is the church a denomination?—or the statement, perhaps, that So-and-so is "not a member of the church," meaning that he or she has never been confirmed—does confirmation admit to membership in Christ's kingdom?—or an allusion to the Sabbath, or the Sabbath-school—which day of the week is the Sabbath?—or a remark to the effect that a certain person "belongs to the Baptist," or "Lutheran," or possibly even the "Unitarian Church,"—how many churches are there! Would it not be sufficient to say, "he is a Baptist," or "Lutheran," or "Unitarian?" Again, we may

hear a comment upon the "Catholics"—who are Catholics? Surely not Romanists!

These examples are, I think, sufficient to illustrate my meaning.

Each time that a thoughtless utterance of this kind passes the lips, a seed is dropped into the mind of the child who may be near. The little one is all unconscious, it is true, and may remain so for years; but by and by, with maturer thoughts, the awakening comes, and the child, now an adult, finds phrases of belief firmly rooted within himself, the result solely of habits which are the outgrowth of a long-repeated, mechanical use of certain words or phrases—and to reconcile these varieties in his creed with the logical conclusions of his latter processes of reasoning is impossible, while to renounce them calls for a wrench from what he thought were moorings, which costs, at the least, intense pain, and which may, in extreme cases, result in complete shipwreck.

Perhaps you will say, I put it too strongly; but all who have ever known what *honest conviction* sometimes costs, will affirm my words. There is no suffering like mental suffering. Let us save our children this at least, even if no worse danger be involved in the heedless misuse of terms and appellations. N.

"OLD NATUR."

A stingy Christian was listening to a charity sermon. He was nearly deaf, and was accustomed to facing the congregation, right under the pulpit, with his ear trumpet directed upward toward the preacher. The sermon moved him considerably. At one time he said to himself, "I'll give ten dollars;" again, he said, "I'll give fifteen." At the close of the appeal he was very much moved, and thought he would give fifty dollars. Now the boxes were passed, and as they moved along his charity began to ooze out. He came down from fifty to twenty, to fifteen, to ten, to five, to zero. He concluded he would not give anything. "Yet," said he, "this won't do. I am in a bad fix. This covetousness will be my ruin." The boxes were getting nearer and nearer. The crisis was upon him. What should he do? The box was now under his chin. All the congregation was looking. He had been holding his pocketbook in his hand during this soliloquy, which was half audible; though, in his deafness, he did not know he was heard. In the agony of the final moment, he took his pocketbook and laid it in the box, saying to himself as he did it, "Now squirm, old natur!"—*Christian Banner.*

A SISTER'S INFLUENCE.

Said a gentleman in our hearing not long since: "I can never tell what my older sister was to me all through my growing up. I knew nothing of her value to me as a boy, recognized comparatively little of it as a young man; but now that I have reached years of maturity, I realize how much she did to make home attractive, and my childhood a pleasant one."

The natural influence of a sister is purifying, refining and restraining; any boy who makes his sister a companion, is pretty sure of learning from her only lessons the most beneficial and wholesome. Suppose brother Will or John is a little turbulent, or given to teasing sometimes; invite him to join in the games, the picnic, and see to it that he *always* is present at the little supper company.

There often is lacking that strong, affectionate feeling of kinship on the part of brothers and sisters because the sister is not inclined, as she should be, to make a companion of her brother. The merry boys, with all their mischievousness, are warm-hearted as can be, and almost invariably will meet more than half way any advances or offers on the part of their sisters to "be friends." In this particular we think the girls are most at fault.

We know something about these irrepressible, incorrigible boys; but though we term them irrepressible, they are not unimpressible. Cherish them well, these useful rogues, who one day are

to make the laws, protect society, and conduct matters much as they shall be influenced by sister Nell or Sue.—*Golden Rule.*

INFALLIBILITY.

A Roman Catholic, Dr. Gratry, in his second letter to Dechamps respecting the infallibility question, asks: "Do you know, monseigneur, in the history of the human mind, any question, theological, philosophical, historical, or otherwise, which has been so disgraced by falsehood, bad faith, and the whole work of forgers? I say it again, it is a question utterly gangrened by fraud."

THE ENGLISH CRICKETER AT INKERMAN.

Wellington said that Waterloo was won on the cricket field of Eton. He referred to the gallantry of his officers, many of whom had been trained by the games and sports of that famous school. An illustration of the effect of such training in developing a man's limbs and wind was given at Inkerman, one of the most stubbornly fought battles of the Crimean war.

A young officer, who had learned at Eton not much from books but a good deal from its sports, had hot work on that eventful night. His sergeant fell at his side. Seizing the dead man's rifle, he fired it, emptied his own revolver, drove his sword through a Russian officer, was surrounded and made prisoner.

While going to the rear in charge of two stalwart Russians, he looked at their long coats and said to himself: "They can't run."

Watching his opportunity, he knocked one soldier heels over head, threw the other by a wrestler's trick into the mud, and took to his heels. Before his guardians were on their legs and could fire he had got over a good piece of ground.

A Russian lancer made at him; he ran as if leading an Eton foot race and cleared a good sized fence. The lancer cleared it after him, and with lance fixed pressed the fugitive hard.

A swollen brook, running fiercely, barred his way. It was seventeen feet wide, but the old Etonian had won the "long jump" when at school, having cleared nineteen feet over Chalvey ditch. He now jumped the brook; the lancer refused to follow, and the young officer ran back into the English lines.

"Hurrah for Eton!" he shouted, as a school fellow shook his hand—recalling the school where he had learned to shoot, to fence, the art of boxing, the wrestling dodge, the high jump, the long jump, and the use of his legs.—*Youth's Companion.*

TRUE WORSHIP.

It has come to pass, from a variety of causes, that religion is offered to the eyes of this nation, for the most part, under a contemptible aspect, and without those accessories which strike the senses and move the heart, with a due apprehension of her heavenly origin, and of a dignity and greatness above the common way of the world. The stuccoed meeting house, the minister in secular dress, the rambling extemporaneous prayer, the quartette choir, the cheap melodeon, the meanness, poverty and vulgarity in furniture, in ornament, in arrangement; these are accompaniments of a secularizing religion, whereby she is stripped of the reverence which is her own, and exposed to an unjust humiliation. To counteract these tendencies is to do a work of charity and mercy towards mankind. If we can build a noble church, and offer therein a really glorious and worthy service in the beauty of holiness; if we can, though but in one place, speak a loud contradiction to the tendency or principle which by cheapening holy things, degrades and lowers them in the face of a rich, a luxurious and a sensual generation, we shall have rendered good help in our times to the cause of the Everlasting Gospel, and aided in setting forth as they should be set forth, the unsearchable riches of Christ and the Church.—*Dr. Morgan Dix.*

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BENNY'S RED FLAG.

The station master, in his gold lace cap and cuffs, is such a grand, important person, issuing orders to an army of porters and guards and clerks; yet he was once only a little poor country boy, who could neither read or write; and this is the story of the brave deed he performed, which was the stepping-stone to his present position.

Ever since he could remember, Benny's great ambition had been to work on the line. The great iron-way, with its shrieking, roaring traffic, which ran past his door, was to Benny the grandest thing in the world. He lived in a gate-keeper's cottage on a lonely moor, through which the railway passed. His father had been a sailor, drowned at sea, and he lived with his mother and his old grandfather, who had been a porter. Now, in his old age, he was put in charge of the gates of the level crossing, where the road from Crowcombe crossed the line. It was easy work, for the road was not much frequented, except on market days, when the country folk went into Crowcombe. Great was Benny's joy when he grew big enough to open and shut the heavy barriers all by himself.

It was a very quiet life there on the moorland, with the pink heather and the golden brown underfoot in summer and the great white clouds sailing by overhead. When Benny was quite small he had fancied that they were the smoke of all the trains which had collected up there.

Then in winter, when the snow covered the dead fern like a mantle, and the wind came sweeping up from the sea, the moor was lonely indeed. But the silence was ever broken, summer and winter, night and day, by the regular rush of the trains. Benny would watch them open-mouthed, tearing by like living things, crowded with people, or lumbering on laden with goods or coal. Then at night they would flare by like comets, with blazing furnaces, spitting sparks, with the long line of lighted carriages flashing after it like a tail. That was to Benny a grand and awesome sight.

But one day trouble fell on the quiet cottage. Grandfather fell down speechless in a fit, and when Benny and his mother had put him to bed, there was nothing for it but for the latter to set off to Crowcombe for a doctor, leaving Benny in charge of

the gates. He felt very proud of his responsibility, and quite longed for the evening to come when the market people would be returning, that he might have occasion to exercise his new duties. The afternoon wore on and his mother did not return, and grandfather lay just the same. Benny knew it must be nearly tea-time, for the four o'clock goods train rumbled by, passing the passenger train at the entrance to the cutting, as it always did every day. Benny peeped in again on grandfather, and then wandered back to the gates. The sun was sinking low across the moor.

Suddenly a sound of a horse galloping, and the noise of wheels, mingled with shouts came down the road. The shouting ceased, the horse and cart came nearer, and Benny ran to open the first gate.

Scarcely had he done so when a runaway horse, in a gig without a driver, came tearing down the hill. Benny hesitated a moment as to whether to leave the further gate shut or stop him. While he hesitated the horse came rusing through the gate, and stumbling over the rails, crashed down with the cart a-top of him. There he lay kicking and plunging.

What was to be done? Benny looked up the hill. There was no sign of any driver running. Benny looked at the horse. How could he possibly get him up, or move the cart alone?

Even as he looked a thought came into his mind which made his heart stand still with horror. Leaving the struggling horse, he ran back into the cottage, and looked up at the clock.

A quarter to five! It was at this time the afternoon express always passed, and the horse and cart were on the line! A few minutes more and the train would dash upon them, and there would be a fearful accident.

For an instant Benny felt powerless before the dreadful danger he saw threatening. He was such a little boy, so weak and helpless. But the next moment a thought struck him, which surely must have been sent him from One above, who sees all.

Seizing the red flag in the corner, which was used to denote danger, Benny tore off bareheaded down the line as fast as he could run.

Even as he ran a faint far-off rushing sound told him the train was coming. If he could only reach the cutting and stop the express there, for once round the turn it would be upon the obstacle before it could pull up.

On Benny tore, breathless. Could he keep up? Could he be in time?

He reached the cutting, and saw at the far, far end white curls of smoke. Never had cutting seemed so long as with weary stumbling feet he toiled along the rough rails and stones, with his eyes fixed on the approaching mass. Nearer it came, and nearer.

Raising his red flag as high as he could reach, Benny waved it furiously as he ran. On it came. Did they not see him? Were they not going to stop?

The earth rumbled under the approaching mass, which closed up the view at the end of the cutting. The whirl and whiz came nearer and nearer. Still Benny waved and ran. But no, perhaps he was too small; they did not see, or would not heed. On it came. Never had the engine looked so huge and powerful as when rushing at full speed on the brave little boy who

stood there with his feeble weapon trying to avert a great disaster.

He was just beginning to despair when a short, sharp whistle sounded, and revived his hopes. They had seen him.

He waved; they whistled again and seemed to slacken. Benny stood firm, waving the flag with both his hands, and, almost to his amazement, the mighty machine, with a sudden jarring, which was felt through all the carriages as they put on the powerful brake, slackened its speed still more, and came gliding up to where Benny stood. He had stopped the express!

The driver jumped down; guards and passengers looked out.

"Stop! oh stop!" cried Benny. "There's a cart on the line at the crossing!"

Then the flag dropped from his weary hand, and he fell, an exhausted little mass, upon the bank.

When he opened his eyes, he was lying on his own little bed, and his mother was bending over him. She caught him to her arms.

"My boy, my brave boy!" A gentleman came in.

"So this is the little hero who stopped the train? Poor little chap!"

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Consumption that dread terror, a disease so long baffling science and the most skilled physicians, who knew of nothing to arrest, nothing to alleviate, nothing to cure. Now it is no longer an incurable malady even when given up by physicians, health can yet be found in OUR REMEDY, it heals and soothes the membrane of the Lungs, inflamed and poisoned by the ravages of this fell disease, and prevents the night sweats and tightness across the chest which accompany it. CURES GUARANTEED Toronto Medicine Co., Toronto, Ont.

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NOTHING IS KNOWN TO SCIENCE AT all comparable to the CUTICURA REMEDIES in their marvellous properties for cleansing, purifying and beautifying the skin, and in curing torturing, disfiguring, itching, scaly and pimply diseases of the skin, scalp and blood, with loss of hair. CUTICURA, the great Skin Cure, and CUTICURA SOAP, an exquisite Skin Beautifier, prepared from it, externally, and CUTICURA RESOLVENT, the new Blood Purifier, internally, cure every form of skin and blood disease, from pimples to scrofula. Sold everywhere. Price, CUTICURA, 75c.; RESOLVENT, \$1.50; SOAP, 35c. Prepared by the POTTER DRUG AND CHEMICAL CO., Boston, Mass. Send for "How to Cure Skin Diseases."

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he had a run for it. I'll take down his name, for I am a director of the company, and we must remember him."

Mother got a lift in a neighbor's cart from Crowcombe. At the top of the hill she found, lying asleep in the ditch, the drunken farmer, thrown out of the gig by the runaway horse he had lashed into fury, and who had been the cause by his sottish folly, of the terrible danger which Benny's pluck had averted.

The railway company did not forget him. After grandfather's death they moved him and his mother from the moorland cottage into the town, and sent Benny to a good school. When he was old enough his early dream was realized, and he was employed on the line.—Edith E. Cuthell.

HEAT AND COLD are never-failing causes of disease. At this season of year neuralgia, toothache, and a host of similar diseases are rampant. The great question, then, is to find the quickest, surest, and most economical remedy. Polson's Nerviline exactly fills these requirements. It is prompt, efficient, and most economical, for it exceeds in power every known remedy, and is as cheap as inferior articles. A 10 cent sample bottle will give every person a chance to test it. Large bottles only 25 cents.

AN INCIDENT.

I would like to give our readers the benefit of an occurrence which made such an impression on me that I cannot forget it.

A few months back I had a very sick baby. The little fellow was restless and wakeful, and had to be taken up nearly every hour during the night and rocked or walked to sleep. For weeks I had not known what it was to spend a quiet night. My own health was very feeble at the time, and I suppose the effect of constant anxiety and loss of sleep had begun to show in my face, and attracted the attention of my little six-year-old daughter, who came up to me one night as I was about to put the baby to bed, and, with tears in her eyes, said:

"Oh, mamma, I do hate to think of your having such a hard time, but I have asked God to let baby sleep to-night, and I hope now that you will have a night's rest."

I kissed the sweet mouth, and, after bidding her good-night, lay down on my pillow, my own faith so weak that I looked forward to nothing different from the weary nights I had already spent.

We soon fell asleep, and after a while, when the baby moved, I roused up, conscious of feeling much refreshed. On looking around, what was my great astonishment to find that daylight was peeping through the closed shutters. Baby and I had slept quietly through the entire night. Instantly my darling's prayer rose to my recollection, and I thanked God for the rest, and also for the sweet childlike faith and trust of my child, which I hope may ever be hers.

When her father took her on his knee and told her that God had answered her prayer, she did not show any surprise, but seemed to think that it was just what she expected.

I hope that some other little girl may ask for a blessing from our loving

Father when she sees the tired look on mother's face, and it will surely come; for this is all true.—A Mother, in Southern Churchmen.

A DYING WISH to try Burdock Blood Bitters is often expressed by some sufferer upon whom all other treatment has failed. Marvelous results have often been obtained by the use of this grand restorative and purifying tonic under these circumstances.

MARION'S VERSE.

Everything had gone wrong with Marion Douglas that Monday morning. In the first place, breakfast was late, and she had spoken unkindly to the cook, and had been reproved by her mother. Then her little sister Allie had actually upset her cup of coffee, and spilled it all over her new plaid merino. She rose from the table very angry, and rushed up stairs to change her dress. Some word which her Sunday school teacher had said to her only the morning before crossed her memory.

"It is of no use," she said aloud, "for me to try to be a Christian. I might as well give it up."

As she stood, a few minutes later, with her hat and cloak on, ready for school, she remembered that it was her

turn to learn and repeat four lines of a poem from some author. She caught up her book of extracts and opened it. What was it that caused the tears to flow from her eyes and her lips to move in prayer?

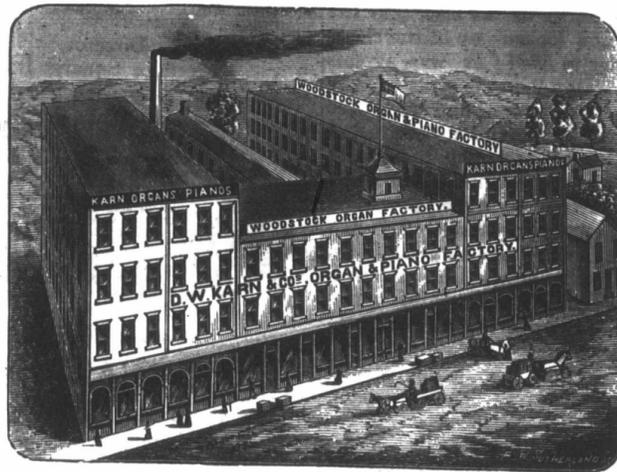
She stood a moment, committing the lines to memory, and then went down and spoke pleasantly to the cook and kissed her mother and Allie good-bye, and went away to school. And when it was her turn to give an extract, she rose, and, with a bright, unclouded face, repeated slowly:

The little worries which we meet each day
May lie as stumbling blocks across our way,
Or, we may make them stepping stones to be
Of grace, O Christ, to Thee.

CAUSING AN IMPRESSION.—Many cures made by B. B. B. have been those of chronic sufferers known throughout the district through the very fact of their having been afflicted for years. This naturally creates a strong impression in favor of this valuable family medicine.

AN OLD TIME FAVORITE.—The season of green fruits and summer drinks is the time when the worst forms of cholera morbus and bowel complaints prevail. As a safeguard, Dr. Fowler's Extract of Wild Strawberry should be kept at hand. For 30 years it has been the most reliable remedy.

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