

Dominion Churchman.

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA.

Vol. 18.]

TORONTO, CANADA, THURSDAY DEC. 1, 1887.

[No. 48.]

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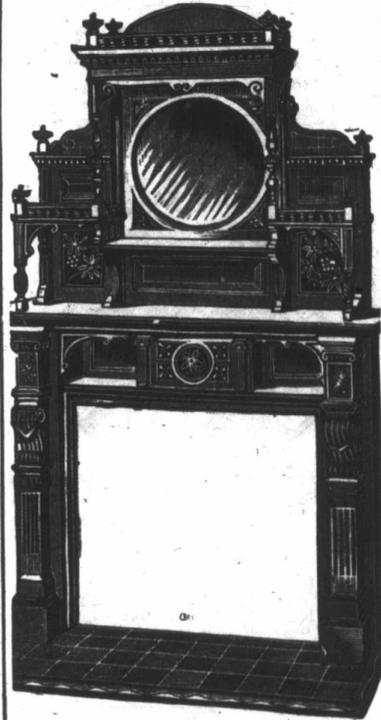
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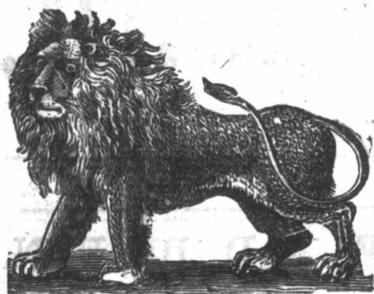
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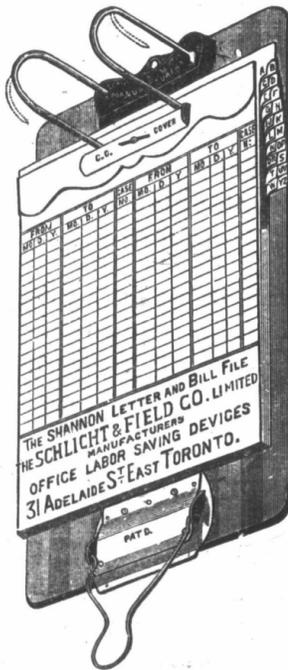
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LESSONS for SUNDAYS and HOLY-DAYS.

Dec. 4th, SECOND SUNDAY IN ADVENT.
Morning.—Isaiah v. 2 Peter i.
Evening.—Isaiah xi, to 11; or xxiv. John xiii. 21.

THURSDAY, DEC. 1, 1887.

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

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

INEBRIETY A DISEASE.—The International Conference on Inebriety, held at Westminster Town Hall, was a great success, and the promoter (Dr. Norman Kerr, President of the Society for the study of Inebriety), has every reason to congratulate himself on the gathering. Eminent medical men and specialists from all parts of the world came together to fathom the important question of the treatment of inebriety. In his opening address Dr. Kerr held the opinion, which was afterwards generally endorsed by the whole conference, that inebriety is a disease, for which the only cure is separation of the sufferer from the cause, in order to prevent the gratification of his diseased cravings, until a complete cure has been effected, and the organs deranged by the action of alcohol have been restored to their normal condition. We believe that to be the scientific conclusion of the whole matter. What is now wanted is some powerful chemical or botanical antidote to the evil effects of excessive doses of alcohol. Surely the combined wisdom of the scientists who visited London last week is able to find a cure among the wondrous products of nature for that horribly enslaving appetite, which caused J. B. Gough such intense agony, and which proves the torture of numbers of reformed drunkards.

GRIP LETS THE TRUTH SLIP OUT.—Grip is a rabid prohibitionist, but he is not quite so blind as his friends. He has this in the current number: "Well," said a thirsty stranger from a Scott Act county on Saturday night, as he wandered past the closed doors of the saloons in Toronto, "Well, I prefer a Scott Act village to your Sabbath-keeping city. I can get wine, beer, and other spirituous liquors at any time, day or night, Sunday and week-day, in a Scott Act village."

Quiet true, *Grip*, the Scott Act has opened all the saloons at all hours, and opened them also on Sundays! But what care Scott Act fanatics for facts, their theory is right, and so they exclaim "a fig for your facts." Mr. Mayor Howland said plainly a few days ago, he cared nothing for the testimony of any man or body of men, he preferred his pet theory to any evidence as to its being a failure. While alluding to the Scott Act we must express our extreme condemnation of the outrages committed against officials charged with the duty of enforcing this iniquitous and most foolish law. It is, indeed, a terrible crime to explode dynamite in order to ruin the dwellings, and injure the families of those engaged in carrying out the law. But the responsibility is shared in part by those who helped in securing the passage of a law which is dangerous, according to the teachings of all experience, and the dictates of common sense. Men will never submit quietly to such legislation as the Scott Act, it is an outrage on liberty, and those who uphold this Act are guilty of provoking a sentiment, which is the foundation of our civil and religious liberties. Evil breeds evil, and force breeds force, the crimes committed in connection with the Scott Act, are the natural offspring of that Act. At the same time we hope the guilty ones will meet with condign punishment. Bad laws will not be cured by bad deeds, nor bad habits by bad laws.

MR. BRIGHT ON IRISH REBELS.—At a recent meeting at Oxford, a letter was read from Mr. Bright referring to his proposal to send Irish Bills to a grand committee composed of Irish members. In the letter he says, "The rebel party will not accept the proposal because they are rebels, and with rebel Irish members in the House of Commons the plan would not be allowed to work. Mr. Gladstone has a hobby in which the rebel leaders for a time have agreed to join him. He is committed to that hobby and cannot condescend to consider a plan less pretentious but more reasonable than his. Nothing can be done until Mr. Gladstone's bills have been entirely got rid of and the position is wholly changed. He stops the way. He insists upon impossible legislation for Ireland to the exclusion of legislation for the whole kingdom. The Gladstonians still have faith in him. They are anxious to return to power, and they are furious because the Conservatives are in office, and they blame me and others for keeping them there. They seem blind to the fact that Gladstone's conduct put the Conservatives in office. They forget that the electors of Great Britain by a majority of nearly two to one, condemned Mr. Gladstone's bills and destroyed his ministry. We cannot allow Mr. Gladstone to return to office on his Irish policy. I prefer to join hands with Lord Salisbury and his colleagues rather than with Parnell and his friends, the leaders of the rebellion." Mr. Bright speaks plain English, much too plain to please rebels and such sympathisers with rebels as Mr. Blake and Mr. Gladstone. The *Church Times* has this incident. We regret to add that there is at present very little improvement in the morals of the Nationalists. At Ardfer, W. Tralee, another murder was committed by a gang of moonlighters under circumstances of astounding brutality. A man of seventy-five years of age was called from his bed by a false alarm and fired at. The shot inflicted a fatal wound, but the murderers said he was not dead yet, and ordered him to swear not to pay rent. His wife interfering, they fired another shot, which broke his leg, and then ran away. This is the kind of people, and these the methods, that Mr. Gladstone and Mr. Blake also, have taken more or less under their patronage.

A WELL-EARNED REBUKE.—The *Church Times* thus speaks of some foolish words used at the American Church Congress:—"It appears that the Congress was largely made up of Dissenters."

This might, under some circumstances, be an advantage, but it had the natural effect of making some of the orators "speak to Buncombe," or as we should say, to those out of doors. For instance, Mr. Phillips Brooks, who seemed fated to show how small a garnish of brains may go with an eloquent tongue made a fine onslaught upon the idea of the Church of America calling itself such. But in all sober truth, there is no other Church which can claim the title, and no other title that will fit the Church. The "Holy Roman Church" obviously cannot be the Church of America; and as for such terms as "Episcopalian," "Presbyterian," "Baptist," "Methodist," "Independent," and the like—they cannot describe the Church, for she has no sectarian peculiarity whatever. She is all these things at once; and no name can rightly describe her but geographical ones like those used in the New Testament. But, says Mr. Brooks—"The claim that the episcopally ordained clergy alone have the right to the ministry is preposterous. The impotent impudence of this position, and our studied avoidance of other organized bodies of Christ in America, separate us from the sympathies of the people." We are sorry that Mr. Brooks should be so put out, but, after all, a higher authority even than his assures us that there is but "One Body" of Christ, and neither Holy Scripture nor the first fifteen Christian centuries knew of any ministry that was not episcopally ordained."

THE POPE THE REAL PROTESTANT.—To say that the Church of England is Protestant is as false as to say that she has been endowed by the State. The proof is the same in both cases—it is impossible to produce the instrument whereby the Church was so endowed, or whereby she protested. As Bishop Seymour puts it, this Church and realm drove out the Pope, and it was the Pope that protested, not the Church of England. The Church of England affirms what she conceives to be vital truth, and condemns what she considers deadly error; but she has never thought of doing so foolish, so imbecile, and so unchurchly a thing as to protest. To brag of being a Protestant Church is as if a bank should glory in the title of Insolvent.

THE DISSIDENTING PRESS ON MR. SPURGEON.—The manner in which Mr. Spurgeon's withdrawal from the Baptist Union is treated by the Dissenting press is interesting and instructive. The *British Weekly* says very truly that it is a "reductio ad absurdum of all organization in creedless Churches." In point of fact, it is absurd to set up independency as a fundamental, and then to adopt the principle of association—association, moreover, without any definite basis. The *Christian World* takes the same line and complains that Mr. Spurgeon has struck "a heavy blow at all free Christianity that dares to be independent of man-made creeds or legal documents." But the writer immediately goes on to do much more than justify the seceder. He summarizes Mr. Spurgeon's bill of indictment against the Down Grade, including the following counts "that the Personality of the Holy Ghost is explained away. . . . and that the Divinity and Vicarious Sacrifice of Christ are either too vaguely held or etherialized away." On this statement the *Christian World* makes the following comment:—"We cannot constitute ourselves judges of the accuracy of these statements; but taking them as they stand, we entirely deny that either the spirit or the letter of the New Testament justifies Mr. Spurgeon in withdrawing himself from his brethren." We, on the other hand, can only say that if the *Christian World* has come to look upon the Personality of the Holy Spirit, and the Godhead of Christ as open questions, it can only be called "Christian" by courtesy. With this verdict of the *Church Times* we fully agree. Mr. Spurgeon has done what honesty dictates, just as we do in declining to recognize dissenting bodies as Churches.

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VISITING AS PART OF A CLERGYMAN'S WORK.

BY REV. R. HEWTON, OF MAPLE GROVE.

(A paper read before the Ruri-Decanal Chapter of the District of Quebec, Diocese of Quebec, Oct. 11th).

I AM not here to utter either encomiums or criticism, or to say what is or what is not the duty of my reverend brethren, in regard to the question which forms the subject of this paper. If my views are erroneous on this question, I crave the benefit of the criticism and advice of those who have had larger experience than has as yet fallen to my lot.

In order to make visiting a success it must be reduced to a system. I will not try to prove the necessity of systematic visiting—that you all agree with me in this particular, I take for granted. We must have regular plans on which to work, if we intend to labor with effect. These plans each one makes to suit his own circumstances. It must be admitted of course, that we cannot always follow one plan of work, but when there is a time and place for everything in our daily life, it is astonishing how much more we can accomplish than where a system is lacking. Parochial visiting may be divided into three heads: I. Visiting the sick. II. Regular pastoral visiting. III. Sociable or "neighbourly" visits.

I. Visiting the sick stands first as being the most important, and at the same time the part of parochial work which requires the greatest depth of spiritual life. I feel sure there can be but one opinion in regard to visiting the sick, and that is, we cannot very well be too assiduous in our attentions to them. The importance of this work cannot be calculated. It is at the sick bed that golden opportunities arise with ever increasing rapidity and force. At such times the clergyman's visit is welcomed and desired even by the careless and indifferent. Those who perchance would manifest coldness and indifference at other times are now, as a rule, open to impressions for good. An influence may be exerted upon them, on such an occasion, that could be exercised at no other time. It is in the presence of sickness, if the pastor's heart is overflowing with love for the souls of sinners, that he has an opportunity of speaking from heart to heart, from life to life, in loving kindness, till the hard flinty heart has been softened, the sluggish sinner awakened, the indifferent and careless aroused, and the soul led to *know itself*. When it comes to a knowledge of itself it will be wearied and grieved with the burden of its sins, it will be alive to the danger in which it has been living, it will be awake to the temptations which lie around, increasing more and more until it cries out for very disquietness of heart. As the Psalmist says it will go down into the depths. This is the pastor's opportunity to encourage it to cry out of the depths to the God of mercy, with whom is *plenteous redemption*, to bring it to the *knowledge of God* and of His love for sinners, and to lead the poor distressed soul to take fresh courage, and by the help of God's Holy Spirit to open up the heart to repentance and conversion, to faith

and love. A word on preparation for visiting the sick. We have an excellent form in the Prayer Book—"The Visitation of the Sick." I don't, however, always use that, but take it as the best model to guide us in preparing for this important work. A sick chamber ought not to be entered by a clergyman, without prayerful and careful preparation beforehand. Some suitable passages of Scripture may be selected to recite without the book. A prayer may be arranged, adding while in the sick person's presence anything which may arise from the exigencies of the case.

Always bring cheerfulness to a sick-bed—the cheerfulness befitting a messenger who has joyful tidings to deliver. Do not plunge abruptly into very solemn strains. Study the temperament of the invalid, his habits of thought and the state of his spiritual life. Sound the spiritual disease before you apply the healing balm, just as a competent medical man would study the physical condition of his patient before he administers his medicines. When his moral state has been ascertained, lead him gradually to dwell on sacred things and the awful reality of life and death.

Short addresses of instruction in the religious life should be given. For the addresses, we have excellent models in Bishop How's "Pastor in Parochia." Long visits should be avoided. The responsibility of visiting the sick is a terrible one. We can but approach a sick-bed with fear and trembling. An immortal human soul is there waiting to be fed with food, which our office and ministry supposes us to be able to give. How ill the best of us are fitted for this responsible duty.

II. We come now to regular pastoral visiting. This branch of parochial work stands next in importance to visiting the sick.

My rule is to visit everybody under my charge regularly twice a year. In those visits a great deal may be done, but it must be done with tact. Apply the rule of common sense, however, and we need not fear the result. If we bear in mind that we are doing Christ's work, and endeavor to do it as He would have it done, we cannot go far wrong in this part of our duty. As a rule, it is not a difficult matter to lead the conversation into the desired channel. I generally read a portion of scripture, catechize the children, make a few remarks suitable to the occasion, and pray in accordance therewith. I have seldom found apathy very prominent at such times. The first visit may not be so successful as desired, but in nine cases out of ten the second or third will break the icy barrier of indifference. At all events watch for opportunities. If we do we seldom watch in vain. An opportunity may arise when we least expect it for speaking some comforting word, some cheering portion of scripture, which shall help lighten the burden of some heavy laden heart. Some weary soul, through God's help, may be led to Christ, by a kind and loving word spoken in season. Who can tell how much may be done by such visits? God works in a silent, mysterious way, and we know not when He may be making the greatest use of us, His unworthy servants. If our

hearts are filled with love to God, what is there we shall not be willing to do, in order to lead to Christ His lambs that are straying amid the pomps and vanities of this wicked world, seeking to quench their thirst at dry fountains. Out of the fulness of a loving heart we should bear our faithful testimony to them, and lead them to the haven of rest to find that peace in Jesus which he alone can give. We ought, remembering the declaration we made before we were ordained, the solemn responsibilities we took upon ourselves, and the exhortation given us at that time, to make it the grand object of our pastoral visiting to promote spiritual life and devotedness amongst our parishioners. I am one of those who believe in beautiful services for the worship of God. Make the ritual as beautiful, solemn and impressive as we can. Let it be seen that it is not a dead, formal thing, not a dumb show. A beautiful and attractive service is the principal thing, but it is not enough. The services will benefit those only who attend them. They may be the grandest, the most solemn, the most devout and hearty, and the preacher may set forth the words of truth and soberness with inexpressible power and pathos of voice, but if the careless and indifferent are not present, how are they to be edified? What is to be done then? Why, if they do not come to us, we must go to them. "Go out into the highways and hedges and compel them to come in." Our Church services do not cover all the ground. We must go out into the field where the work is to be done. The work to be done is saving men's souls, the conversion of sinners,—the careless and indifferent—whom no system of services can reach. We may meet with many disappointments. The work may be discouraging—almost hopeless, perhaps,—but whom do we serve? Christ died for *all*, and for *all* we must work. We may meet with coldness, lack of sympathy and want of appreciation. Need we never look within for a solution of this difficulty? May there not be a little fault on both sides? What is the relationship between priest and people, teacher and taught? These are questions which every clergyman may be called upon to answer for himself in connection with the results of his work. The circumstance which influences more than any other the success or otherwise of a pastor's work is the relationship existing between the clergyman and people. We are sometimes too ready to turn towards the congregation for the explanation of the cause of that lack of acceptance which in some cases characterizes our sacred functions. Oftentimes it is not indifference on the part of the people that is to blame so much as some want of sympathy between the leader and led—between shepherd and flock. If the clergyman throws himself, heart and soul, into the daily lives, the trials and troubles, and the happinesses of his congregation, if he is ever holding out the right hand of genial friendship and hospitality, and going in and out amongst them as a loving sympathizing friend, and not always endeavoring to impress upon them his dignity and importance, and their littleness, there must of

necessity arise a feeling of real respect, deepening daily into a firm and lasting affection which nought will or ever can dissolve, and which must go a long way towards influencing the spiritual lives of the people, as well as confirming them in an answering faithfulness to their religious duties.

III. This brings us to the third head—sociable or neighbourly visits.

These seem to be a great waste of time, but they are expected of us, and we must yield to some extent to the demand. I will not say that people are just in these demands, but nevertheless there is the fact that we are expected to visit in a sociable way. Of course, do our very best and we cannot satisfy people in this respect. The Congregationalists call their minister the *teaching member* of the Church. We are expected to be also the *visiting member*. But these sociable or neighbourly visits may not be altogether the waste of time they seem. The clergyman may do much good in this way. He may take this opportunity of engendering a kindly personal feeling towards himself, which will be of great value to him in his sacred ministrations. He may have many opportunities of dropping the good seed without appearing to do so. If he take an interest in the temporal concerns of his flock, he will find them more accessible for the advancement of their spiritual welfare. It is his duty to enter into their pleasures, moreover, with the view of elevating and refining them. Of course, he will not in this case forget that he is the clergyman—the spiritual pastor. His manner and speech will be such as become his character and position. I do not mean by this that there will be any prudery or undue stiffness about him. In short, let him be all that characterizes a *true* gentleman, and he need not be afraid of doing anything except doing wrong or doing nothing. "Let there be no sort of abandonment of any truth, or of compromise of any principle. Let there be adaptation wherever necessary, and a loving endeavor to meet the wants and even the fancies of men." The clergyman should be an example to his flock in every sense of the word, and in order to effect this he must exert an educational influence on their sociable life. He will be following more closely in his Master's footsteps, if he be found in the marriage feast-chamber as well as in the sick room, as a man "in the world," though not "of the world." A great deal has been said and written concerning the clergyman's position in society, but nothing with greater truth and force than the following, which I quote from "Evans' Bishopric of Souls."

"Let but the clergyman be faithful in his ministrations, diligent in visitation; careful in adding to the treasures of his heart, and he will have a clear view of the bounds to which his time and the solemnity of his character confine him; he will be sober and vigilant, so as at every moment to be alive to the inconsistency of the man of the congregation with the man of company—of the man of visitation with the man of visits. He will not forget where and what he is; as a guest at table, he will remember that he is a minister of God's Holy Word and Sacraments, an instructor of the living, a con-

soler of the dying; and thus he will never be lost sight of in the mere minister to man's amusement; even the stranger will discover his office, not by his clothes, nor yet by unseasonable intrusion of subjects too solemn for the occasion; but by that indescribable propriety, that modest dignity, that gentleness and serenity, which is derived from the habitual exercise of his profession."

"Such a character does indeed sanctify society: all that he says tends to useful information, and he often finds occasion to let drop something, which falling as good seed, may in time yield good fruit."

THE WISDOM OF LOOKING AHEAD.

IT is needless to read an homily on the wisdom of looking ahead on general principles, for no one can exist from day to day without taking some thought of the future. But it is highly needful to apply this prudence to the organization of the Church in one department of work. There seems to be no system in the dividing of old parishes so as to meet the necessities of increased populations. A very grave scandal has arisen lately in one diocese wholly arising from this lack. A suburban parish in charge of a rector, after many years of rest suddenly commenced to grow rapidly on the city side. As the people settled in such numbers, and every sign indicated a large increase of population, equal to that of an ordinary parish, there ought to have been prompt attention to their spiritual needs on the part of the Church authorities. We blame no one for the neglect, but it is neglect of a shameful character for crowds of people to be massing together without the Church taking note of their presence, and providing for their oversight. In the case we allude to, a few young students saw the opening, and started a mission in the interest of their party and College. They found two active helpers, one a reformed Episcopal, and the other, his wife, who is, we believe, not a churchwoman. At certain services the rector appeared to take his lawful place and to do his manifest duty. When he came, as service had already begun, the ringleader rose and left the room, his wife left her place at the organ, and they led off a considerable body of the congregation. This occurred during the general Confession, and devout worshippers were in the rudest manner pushed and kicked to compel them to rise from their knees to enable the rioters to get away! This seems a strange result of a Mission, but it is the national result of a party mission. It turned out to be a successful move, for to stop the disorder, the Bishop has divided the parish, and these zealous people and their aiders and abettors and inspirers will now have a new parish under their own control. This very lamentable state of affairs might have been avoided by looking ahead. There are other cases equally forcible as illustrations of the mischief arising from letting things drift without thought until some crisis arises demanding treatment. Those who stirred up this disgraceful outrage are well organized, they have a thorough knowledge of the different dioceses, and are equipped with agitators

and plotters precisely like a political party, the aim being the same to put in the party nominee. Is the Church unequal to this emergency? What are our Archdeacons for? Have they eyes and see not, ears and hear not? Surely these officials might remove the reproach that they are without any useful functions, by watching the flow of population, and providing for new missions as a preparatory step to new parishes?

We sadly need, we are convinced, a thorough overhauling in our modes and system of doing the Church's work in Canada. We might forget the Old Country here for some years with extreme advantage, then we could create our own precedents, evolve common sense methods adapted to our own people and our own needs. Our higher officials would then learn to do something more than wear the apparel of their rank, and our young men would learn to pay honor to whom honor is due, and be taught subordination to authority. These erratic party missions should be deprived of their excuse, by such well-ordered, timely provision being made for growing populations as would provide Church privileges for our people in new districts, and bring the Church before all the people as their spiritual Shepherd.

PROTESTANTS WAKING UP IN QUEBEC.

FOR years past the non-Romanists in Quebec Province have been a peculiar people. They have tamely submitted to one indignity after another at the hands of the Roman Church, until the Papal authorities have come to regard a Quebec Protestant as too cowardly to resent any wrong or insult.

The sluggish worm will turn says the proverb, and there is a slight sign that the slumbering Protestant feeling of non-Romanists at Montreal, is just beginning to be aroused. Dr. Dawson has somewhat firmly declared himself in reference to the legislation affecting professional life in Quebec. The Roman party are determined to keep the professions to themselves—that is the whole matter. To secure this monopoly they are requiring that all candidates for professional status shall be educated according to Romanist rules. They refuse to recognize the Degrees of McGill, or any other non-Romanist College. Of course, if this policy succeeds, as it may, there will have to be, as Dr. Dawson declares, an appeal against such infamous tyranny direct to the throne. There will have to be, as we think, an appeal direct to something else, *i. e.* to the ultimate power on which even thrones rest, the strong right hands of the people who are oppressed, or whose patriotism stirs them to avenge the wrongs of their fellow-countrymen. We advise Dr. Dawson and his friends to speak up, to cast their timidity, and what seems like cowardice, to the winds. Let them say as their fathers said, and with the bold defiant tone of their fathers, that they will not endure the abominable tyranny of Papal rule, that those who seek to enforce it do so at their peril. If they take this stand they will discover that

Rome, though audacious, is a coward, who understands well the wisdom of retreating before a powerful and determined foe. But let the Protestants of Quebec temporize, and they will find the yoke of Popish legislation laid heavily on their miserable necks, a yoke of which they will be eminently worthy, if they allow it to be fixed!

Home & Foreign Church News.

From our own Correspondents.

DOMINION.

QUEBEC.

(Continued from Last Week.)

GASPE, LABRADOR AND THE MAGDALEN ISLANDS.—Notes from the Pen of the Bishop of Quebec's Acting Chaplain.—The service at Mutton Bay on Sunday morning was held in the mission house—the lower part being used for a dwelling and schoolroom and the upper room for a church. A large congregation assembled and six were confirmed. We intended to hold service in the evening, but as the commander had finished his business and the day was fine, he was compelled to hurry on. Some time fogs come on and they are detained for several days, so they must improve the fine weather. Immediately after the service we bade the people "good-bye" and proceeded on our journey. The day was fine, the sea calm, and it was just cool enough to be comfortable on deck without an overcoat. We thought of our friends at home with the thermometer probably up in the nineties and pined them. Nothing could be more delightful than our journey that Sunday afternoon. The hundreds of islands, the narrow passages and *rigolettes*, through which we steer, the varied forms of the red granite rock of the coast devoid of trees or verdure, the numerous birds swimming or flying, now and then an iceberg in the distance, here and there the hut of some solitary fisherman, furnish topics for the employment of both eye and tongue. Add to this a comfortable steamer with everything kept in apple-order and a companion with such a fund of anecdote and information as the Bishop of Quebec, and you have reached the highest point in the travelers' happiness. At six o'clock we anchored off the mouth of the St. Augustine River, near the house of Mr. Kennedy. The Bishop intended to have had service here, but we found young Galleyshaw in the house sick with a fever and quite delirious. So we had prayers with the family and for the sick man, and after Dr. Wakeham had prescribed for him we left for the ship. Monday morning we proceeded to old Fort Bay and met in with Captain Tripp, a Gaspe whaler. We boarded his ship and gave him letters from home. A few days before our arrival they had harpooned a large whale of the variety known as the "Sulphur," drawn him to the shore and fried out the blubber, from which they took seventy-two barrels of oil. The commander took us over to see the skeleton, and an immense one it was. We found an Esquimaux and a Frenchman picking the bones for dog food. That afternoon we went on to Stick Point, passing Bonne Esperance on the way, and landed at the house of Mr. Goddard and spent the night with him. Mr. Ball had been here just two weeks before and had prepared several candidates for Confirmation. Here there were more signs of life and business. Just across the Bay was a large fish guano manufactory. Several schooners were in sight and small boats were continually passing laden with salt and fish offal, and fishermen were going to and fro visiting their traps and nets. Tuesday evening we had service and Confirmation in Goddard's house. After the service we boarded the steamer again, so as to be prepared for starting at daybreak. Wednesday morning we went to the lighthouse on Greenly Island, the western entrance to the Straits of Belle Isle. Here there was a large fleet of fishing vessels from Newfoundland. After a short delay we went on to Blanc Sablon, where we hoped to meet the missionary, Mr. Ball, but he had left a few days before for Forteau, in the Diocese of Newfoundland. The commander had to look after a wrecked Norwegian schooner in Middle Bay, which had been taken possession of by the fishermen. He intended to sell the vessel at auction and gave notice of the sale on Friday at noon, but after going to examine the vessel he found it in good order, and the man who had her in charge was doing all he could to preserve the cargo. Under the circumstances the commander decided not

to sell the vessel till the autumn. While this was being looked after the captain sent a couple of boats out to an iceberg and got a supply of ice for his ice room. We put back to Blanc Sablon to notify the traders that the sale had been postponed, and when we arrived found Mr. Ball had returned, so we had the pleasure of seeing him. He is a hale man, fresh and vigorous, and the life of the coast agrees with him. He looked forward to the long winter with no foreboding of ill, but rather with pleasure. He spoke with gratitude of the kindness and hospitality of the people. One day he lost his way in the fog and was obliged to spend the night in the open boat. We brought letters from him to his family. He will hear once from them before winter sets in and after that not for at least six months.

On Saturday morning we started on our homeward way calling at Bonne Esperance for service and Confirmation. On Monday afternoon we anchored off Wolf Bay and while the men were working on an island repairing a beacon which had partly blown down, a dense fog came down and we were obliged to remain where we were all night, as the ship was in the midst of small islands and breakers. During the night the wind changed to the north and the morning was bright and clear. At 5 o'clock we started for Washcootai Bay, about twenty-five miles off, and at 8 o'clock anchored in a beautiful little harbour where the ship could be harmed by neither wind nor sea.

The engineer wished to clean the ship's boilers, and while this was being done a fishing party was organized, and we spent the day up the river. The Bishop hooked a fine salmon and landed him safely, and his chaplain, as was right, caught a smaller one. We returned at night with about 100 lbs. of fine trout besides the salmon.

Next morning at 8 o'clock we left the Washcootai, and took a direct course for the Magdalen Islands, distant about 200 miles. The day was beautiful and the sea calm as glass. Thursday morning, July 28th, just a month after leaving Quebec, we landed at Grindstone Island, one of the Magdalen group and the headquarters of the missionary, the Rev. Joseph Norwood. Friday morning we went to Grosse Isle, 26 miles in the mission boat. Next morning held service and confirmation in the church there and returned to Grindstone—being seven hours on the way owing to head winds. Sunday morning there was confirmation at Grindstone, and after dinner we went to Entry Island—ten miles—and had confirmation in the evening there. We spent Sunday night in the lighthouse with the lightkeeper and his family, and on Monday afternoon he went to Amherst Island—7 miles. Tuesday afternoon we took the steamer "Beaver" for Pictou, N. S., calling on the way at Souris and Georgetown, P. E. Island, and reached our destination about 10 o'clock next morning. In the afternoon we went by rail to Truro—80 miles—where we remained with the Rev. Mr. Kaulbach till Tuesday of the next week. From here we went to Halifax to attend the Synod, and the centennial celebration of the Colonial Episcopate and the laying of the corner stone of the new cathedral. Saturday evening we left for home by Intercolonial Railway, spending Sunday at Dalhousie, N. B. The Bishop stopped at Cacouna to meet Mrs. Williams and I came on to Hatley where I arrived on Tuesday morning in time for breakfast, having been absent just seven weeks and travelled 3,000 miles half by land and half by water.

Never before has the Bishop visited Gaspe, Labrador and the Magdalen Islands in the same year. Never before was the Labrador trip so quickly and so comfortably made. In other years the Bishop had to go the whole distance along the coast in an open boat without conveniences of any kind and exposed to all kinds of weather—once passing the whole night in the boat, not being able to find their way through fog. I trust that in the years to come he may be able to make his visitation in the same comfortable manner as this year.

Reports have been spread about the failure of the fisheries and the almost starving condition of the people of Labrador, but we saw nothing of this. Everywhere we went those who were in health and were at all industrious were making a comfortable living, and some were doing better than in former years.

All the families on the coast who had received clothing from their clergyman, Mr. Ball, expressed themselves very grateful to the kind donors who had sent them such warm things.

A. STEVENS,
Hatley.

(Concluded.)

INVERNESS.—The Lord Bishop of Quebec paid a visit to this parish on 28th October, returning to Quebec on 31st. On Sunday, 30th, his Lordship was present at morning service, in St. Stephen's Church, the old parish church, and preached a very interesting sermon from Romans i. 16, "For I am not ashamed of the Gospel of Christ, &c." In the afternoon his Lord-

ship drove up to the Church of the Ascension, Campbell's Corners, and administered the sacred rite of Confirmation to twenty-seven young people. The Bishop's address to the young people was affecting, plain, clear and easily understood. His Lordship then preached a powerful sermon from the words, "Without holiness no man shall see the Lord," and "If any man be in Christ he is a new creature"—which was listened to with great attention by the very large congregation present. This visit of the chief Pastor of the Church in this diocese was a great pleasure to all members of the Church in this Mission. His Lordship has gone through a good deal of hard work during the past month in these parts, travelling on rough roads in all sorts of weather from 25 to 40 miles a day in an open carriage; it seems to agree with him as he appears to be as healthy and robust as he has been for many years past.

QUEBEC.—The united Thanksgiving service of the different English Church congregations in this city was held in the Cathedral, and attracted a very large attendance, the sacred edifice being well filled with worshippers and beautifully decorated.

The Lord Bishop of the diocese occupied the episcopal throne in the chancel, and the stalls were completely filled with the members of the clergy of the city and district. The special sentences, psalms, lessons, collects, &c., appointed for Harvest Thanksgiving by the Bishop of Montreal many years ago were used. The Rev. M. M. Fothergill, Rector of St. Peter's Church, read morning prayer, and the lessons were taken by the Rev. Mr. Colston.

The ante-communion service was taken by the Lord Bishop of the diocese, with the Rev. H. G. Petry, curate in charge of the cathedral, as Gospeler. The sermon was preached by the Rev. Mr. Cole, curate of St. Matthew's Church, and was a masterly and eloquent discourse that claimed the closest attention throughout.

A liberal offertory for the Pension Fund of the Church Society followed, after which the Holy Communion was administered, the principal celebrant being His Lordship the Bishop, though a number of the clergymen present assisted in the distribution of the elements.

St. Matthew's.—Another joint service took place in this Church, which was crowded to the doors. The pretty edifice was tastefully decorated. The surplined choir was very full and there was a large attendance of the clergy, His Lordship the Bishop of the diocese bringing up the rear in the procession. Evening Prayer was sung by the Rev. Mr. Cole, the first lesson being taken by the Rev. Mr. Botwood and the second by the Rev. Mr. Colston. The latter portion of Evening Prayer was taken by the Rev. Lennox Williams, rector of the parish.

The sermon was preached by the Rev. A. A. Vonflund, rector of St. Michael's, Bergerville, from the text, "Giving thanks always for all things unto God the Father of our Lord Jesus Christ." The preacher referred to Harvest Thanksgiving as a kind of annual and united grace for our food. He dwelt upon the duty of gratitude, and of thanking God for our creation, preservation, and all the duties of this life, and concluded by an appeal on behalf of the Pension Fund of the Church Society, to which the offertory was devoted.

ONTARIO.

RUSSELL.—On Thanksgiving Day there was a large congregation at St. Mary's Church, Russell, but the most interesting part of the day was in the evening. The ladies had made arrangements for a social in the Town Hall. By 7 o'clock the hall was well filled. During the interval of a well-rendered programme refreshments were handed round. Towards the close the chairman, Mr. James Keays, said they had now arrived at the most interesting part of the evening, and he proceeded to read the following address:

To the Rev. I. F. Gresson:

REV. AND DEAR SIR,—On this day of thanksgiving a few of your friends in Russell beg to convey to you some of the warm feeling of affection felt for you by your parishioners, and to express the hope that the ties that bind us together may yet grow stronger and stronger. We also wish to assure Mrs. Gresson of our desire that her stay amongst us may be full of happiness, and that you both may long be spared to cheer each other when worn and spent with toil in the Lord's vineyard.

In token of our sincere friendship we beg you to accept this with the accompanying slight gift, and we heartily trust that it may long help to keep warm your heart for your Russell friends.—Signed by churchwardens on behalf of the congregation—James Keays, J. R. Corscadden.

The present was a beautiful fur coat and cap. Mr. Gresson feelingly responded. It is gratifying to note

that although the incumbent has only been in charge for a short time, there are abundant signs of progress. The church Sunday after Sunday is crowded, and there is a unity and enthusiasm amongst the congregation which is very cheering to behold.

BROCKVILLE.—St. Paul's Church.—On Sunday, 20th Nov., the Lord Bishop of Ontario held a confirmation in St. Paul's Church. Morning Prayer was said at 9 a.m., when three adults were baptized, the service being most solemn and impressive. At 11 o'clock the church was well filled, the candidates occupying the middle seats in the front. After the hymn, "O Jesus, I have promised," the ante-communion service was read and the candidates were presented by the rector. The Bishop having requested them to be seated, proceeded to deliver a most earnest and impressive address. He reminded the candidates that the things most requisite at such a solemn crisis in their lives were sincerity of heart and steadfastness of resolution; that the ordinance they were about to receive was of Divine appointment; that it was preliminary to the most solemn and lofty of all Church privileges, the Holy Communion; that repentance and the faith in Christ which worketh by love were the true qualifications for that sacred rite, and that a sense of unworthiness was a sign of fitness, concluding with an earnest exhortation to walk answerably to their profession as followers of the Lord Jesus, "remembering always that a godly, consistent, Christian life is more impressive than a thousand sermons and more effective than ten thousand controversies." After silent prayer the candidates came forward, and in accordance with the Apostolic usage received the laying on of the Bishop's hands. A noticeable feature was the large proportion of adults, quite a number of whom was married. Not a few were visibly affected as mothers and daughters, fathers and children went forward and confessed Christ together. Of the thirty-five candidates there were six married women and three married men. After the confirmation the Holy Communion was administered, one hundred and twenty-three remaining to partake. This makes the second confirmation in St. Paul's Church in the past two years, seventy-four in all having been confirmed by the Bishop.

KINGSTON.—Diocesan Committees.—The diocesan committees met on the 23rd Nov. The report of the Foreign Mission Committee showed that the collections during the first six months amounted to over \$1,700, of which sum the Women's Auxiliaries had raised \$550. The Church had done nothing among the 14,000 Chinamen of British Columbia. The Sunday School Committee recommended the adoption of a uniform scheme of lessons, such as the Toronto Convention had suggested. The Divinity Students Committee recommended that students be allowed to compete for certain scholarships and be aided by loans to the extent of \$100 per year. The Mission Board report showed that the expenditure for the six months ending October 31 was \$4,782.95, of which \$4,506.52 went in grants to missions and \$250 as pensions. The balance on hand on Nov. 1st was \$5,719.10. Of special grants, one to Beachburg was restored; one of \$100 made to Lansdowne, one of \$80 to Oxford Mt., one of \$100 to Osgoode and Russell, one of \$150 to Douglass, South Bush and Dore, and one of \$150 to reconstruction, Eganville, and \$150 for the expired term as the old parish. The Classification Committee made arrangements to collect on the arrears, and granted \$500 to the Bishop to meet the expense of opening new missions in Carleton and Frontenac. The Diocesan Finance Committee reported a balance brought down on Nov. 1st of \$1,298.99. The receipts of the Home Mission Board for 1885-1886 were \$14,758.67, and of 1886-87 \$13,336.36. The balance due the Bank was reduced from \$3,081.42 in 1886 to \$1,686.16 in 1887. In connection with the sustentation fund \$5,719.10 was carried to capital account. The balance to the credit of the divinity students' fund is \$5,605.85, and two students were granted aid. In connection with the rectory lands' fund the amount overdrawn on Nov. 1st was \$2,652.82. The clergy superannuation fund showed a balance of \$2,400. The clergymen in arrears must at once pay up. The clergy trust fund shows a surplus. The name of Rev. Henry Austin was added to the list of annuitants. The widows' and orphans' fund showed an invested capital of \$24,306. The committee sent the following resolution:—"That the committee respectfully represents to the Bishop that if the scheme of the division of the diocese is to be prosecuted further, it is incumbent on his Lordship to address a statement to the diocese, and lay before the Church members the facts and the steps so far taken. The committee feels that unless the Bishop acts with vigor now, after the donations promised by the societies at home, the division of the diocese will be postponed indefinitely." It was also moved by Archdeacon Jones, seconded by Rural

Dean Nesbitt, that Archdeacon Lauder, Rev. H. Pollard and Mr. H. Hartney be a committee to assess the parishes, as a basis on which to form an estimate of what may be raised for the endowment fund. The Executive Committee considered the memorials transferred by the Synod to it. The memorials were from Bell's Corners, Morrisburg, Caledonia, Napanee, Renfrew and Milford. The prayer of all the petitions except Milford was granted. The Milford petition will be allowed to stand until the next meeting of the Synod.

FALLOWFIELD.—On Sunday, Nov. 13th, the incumbent of Bell's Corners, Rev. H. B. Patton, was able to see the result of many months' labor in the opening of the new church of St. Barnabas at this place. The building does very great credit to the small band of Church people in that part of the parish, and the immense congregation at all the services showed the sympathy of the neighbourhood in their efforts. The church is built of local blue limestone, and has a nave 40 ft. by 20 with a suitable chancel, vestry and porch. The interior proportions are very good and called forth commendation from all. It will seat about 160. The porch is a very striking feature, the heavy timbers suiting well the substantial stonework. The window at the east end is small, but well shaped, and when a reredos is placed under it the effect will be striking. The west window is also a pleasing feature. All the services were crowded. At 10.30 the Ven. Archdeacon of Ottawa formally opened the church with a short service, followed by the usual morning prayer and Holy Communion. The sermon was preached by the Archdeacon, who gave excellent advice and encouragement to the congregation. At 2.30 Rev. H. Pollard preached an earnest and appropriate sermon on "Reverence due to the House of God," and in the evening interesting addresses were made by the Archdeacon, Rev. T. Garrett, of Rochester, and Rev. H. Pollard. The choir and organist of Bell's Corners and Hayledian, assisted by that of Fallowfield, led the chants and hymns most successfully, so that the singing was very hearty and congregational. The offertory towards the debt on the church throughout the day amounted to about \$90. Thus was brought to a happy conclusion, a work which the small number of persons engaged in it, rendered largely an undertaking of faith. The site was given by Mr. Chas. Smith. Much credit is due to Mr. Wm. Davis, an energetic member of the Building Committee and a loyal member of the Church, who individually collected a large amount. To Mrs. John Foster, Mrs. Wm. Davis, Miss Davis and Miss Smith, who all contributed much by their efforts to the well furnished appearance the Church presented on the opening day, the thanks of the committee are given. Mr. James Robinson is the zealous treasurer of the building fund. The plans of the building were prepared by B. Billings (architect), Ottawa, and the results testify to his architectural skill and correct ecclesiastical taste. Two other church openings within the week evidence the wave of Church extension in this as in other parts of the diocese of Ontario.

WELLINGTON.—The past Stagnation in Church matters has been broken up by an active missionary work. The ice under the sun's rays, and now they are in full swing. Take the following specimen of his last Sunday's work:—Early Communion at 8 a.m.; baptism of two infants and two adults at 9.30 a.m.; full service and sermon from 11 to 12.30 a.m.; a drive of six miles and full service from 3 p.m. to 4.15; return and full service at 7 p.m. *Laus Deo.*

TORONTO.

TRINITY COLLEGE.—Missionary and Theological Association.—The annual meeting of the above association for the election of officers for the ensuing year, was held a few evenings ago. In the unavoidable absence of the Rev. Provost Body, President of the Association, Rev. Prof. Roper took the chair. The retiring Secretary, Mr. Tremayne, read the report of the work of the past year, which was certainly most encouraging. During the year the membership had largely increased, and members of the various branches of the Church of England Working Men's Association in the city had been admitted to associate membership. A branch of the White Cross Army had been formed in connection, and the Association had also undertaken to send out regularly to those graduates who might desire them, the prepared meditations of the Divinity class, and already many had requested that these should be sent them. Very successful meetings were held during the year, when papers were read by the clergy and others. A good deal of parish work was also done. During the collegiate year beginning Oct. 1886 and ending June 1887, Sunday services were supplied by members of the college to nine parishes, also during vacancies in three parishes, and occasional services to eight other

parishes. This does not include assistance given in the city and city Sunday Schools, nor does it include work done by the professors. During the summer vacation eighteen members of the Divinity class were engaged in active parish work under the direction of the Bishops of the several dioceses, most of them for the whole vacation, and in many cases they continue to supply Sunday services.

The election of officers for 1887-8 was then proceeded with, and resulted as follows:—President—Rev. Provost Body; Vice-Presidents—Rev. Prof. Jones and Rev. A. J. Broughall; Sec.-Treas.—I. S. Broughall, B. A.; Committee—Revs. Prof. Roper, Canon Dumoulin, H. Symonds, W. H. Clarke, J. Langtry, C. L. Ingles, Messrs. E. C. Cayley, H. O. Tremayne, G. S. Warren, H. P. Lowe, H. A. Bowden, and W. A. Burt.

TORONTO.—The White Cross Army.—The first annual meeting of the White Cross Army of the Diocese of Toronto was held on 22nd Nov. in St. James' schoolhouse. The Bishop of Toronto, in his opening remarks, pointed out that the Army has to work on the world outside its organization, and exert an influence over the members of the Army. His Lordship suggested that the circulation of literature should be undertaken, because a great deal of sin is committed as a result of ignorance of the laws of nature. Capt. Pocock read the report, which contained a statement of the proceedings since organization. The various branches reported a membership of 160. He moved the adoption of the report. Rev. Prof. Roper dwelt upon the necessity of strengthening the life of each branch in order to do the work of the Army more efficiently. He spoke upon the several points to which the efforts of the Army are directed, and said the blame for impurity, with a few extraordinary exceptions, was upon man and not upon woman. The report was adopted. The Bishop was elected president for the ensuing year. His Lordship expressed the pleasure it would give him to assist the Army as far as lay in his power. Capt. Pocock was appointed organizing secretary. Prof. Roper was put on the council to fill the vacancy caused by Mr. Macklem's appointment as secretary, and the remaining members were re-elected. Rev. Canon Dumoulin delivered an address, in which he urged all to keep their thoughts and words pure, and then their conduct would be pure also.

NEWMARKET.—St. Paul's.—In many a country town and village in this diocese there is a quiet, steady and successful work being done for Christ and His Church, little thought of by those who are not personally acquainted with it, which reflects the greatest credit upon the conscientious and laborious pastor. It is a comfort to know that, in a diocese where successful work seems rather a bar to promotion than the contrary, the self-sacrificing labors of the clergy are so frequently now-a-days recognized and acknowledged by those whose blessed privilege it is to be ministered to by them. Here in Newmarket there has been within the last five years a growth—not merely in numbers, but in intelligent churchmanship, which can be equaled by few parishes in the diocese. As an expression of the high esteem in which our beloved pastor is held, and as a slight acknowledgment of his self-sacrificing labors, the congregation invaded the rectory, and after presenting him with an address and a purse of \$40, literally loaded the larder; poultry, butter, fruit, &c. were brought in such abundance that little need be purchased for the winter. Nor were the woodyard and stables forgotten. The only difficulty seemed to be that the stable and oat-bin were too small to contain the hay and oats that were brought. The whole could not be valued at less than \$100.

HURON.

CORUNNA.—Re Opening of Christ Church.—The above church was erected in 1861, chiefly through the exertions of the Rev. Dr. Armstrong, then as now incumbent of the parish of Moore, in which it is situated. Of late years it became difficult to heat—out of repair and generally uncomfortable, so it was found necessary to give it a thorough overhauling. To this end it was closed early in October and was re-opened on Sunday the 13th ult. by the Right Rev. the Lord Bishop of Huron, assisted by the incumbent, the Rev. Dr. Armstrong, who read prayers, &c. at both the services held. The congregation in the morning was very large, but in the evening the church was packed, when the bishop according to announcement preached a special sermon to young men. The improvements in the church are many but consist chiefly in having the walls of the nave and chancel papered and the roof of the nave coiled with white pine oiled and varnished. A stained window now ornaments the chancel. The altar veil has been lowered and the altar raised. A new prayer book and lectern has been added. The choir pews have

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been re-arranged, and the whole of the wood-work inside cleansed and varnished, so that the once barn-like church is now ecclesiastical in its internal appearance and arrangements, and a credit to the congregation and the village. Also the driving shed has been enlarged and improved; it is now quite comfortable. The bishop congratulated the congregation on all the improvements, and urged them to adopt the "envelope system" for the support of the ministry and the furthering of Church work generally. In the afternoon the bishop preached to an immense congregation in Trinity Church, Mooretown. The collections at all the services were large.

STRATFORD.—Rev. Canon Patterson, rector of St. James' Church, has nominated as his assistant, Rev. J. O. Farthing, incumbent of Durham, and at a meeting of the vestry on Wednesday evening, Nov. 18th, the nomination was unanimously approved. It was stated that the meeting in reference to the assessment of the congregation for the erection of the see houses in London that the wardens had \$450 in hand, which they were instructed by the vestry to send to the treasurer of the fund.

AUSA CRAIG.—Deanery of Middlesex.—Rev. M. Shores, of Wyoming, will succeed Rev. H. A. Thomas in the incumbency of Trinity Church, who has been appointed to Blyth mission.

LONDON SOUTH.—The tenth anniversary of the building of St. James' Church, was celebrated on Sunday, the twenty-fifth after Trinity. Rev. Canon Innes, of St. Paul's rectory, preached at Matins, and Rev. Evans Davis at evensong. The congregations at both services were very large. Marvellous has been the progress of that parish in the ten years.

FOREST CITY.—Memorial Church.—Rev. I. W. Patterson delivered a lecture on Palestine at the Memorial Church school room on Monday night, Nov. 14, and illustrated his subject by his magic lantern. In his lecture he gave many interesting descriptions of historical localities in the Holy Land, and described its sites from his own personal observation.

LONDON.—Thanksgiving Day.—The Day of Thanksgiving was truly observed in the Forest City. In St. Paul's Cathedral the Bishop preached at morning service an impressive and thanksgiving sermon from the text, "Praise waiteth for Thee, O God, in Zion." Every one of the lay congregation seemed deeply interested as he spoke of our blessings as members of the British Empire, of the Dominion, and more than all, of the Old Church of England. He impressed their debt of gratitude to Him from Whom proceedeth every blessing. The music was admirably suited to the joyful service of the Thanksgiving Day, and the responses were unusually hearty. Rev. Canon Innes, Canons Richardson and Smith, and Revs. Prin. Fowell, R. Freeman and Williams took part in the service. In the afternoon there was service in the Memorial Church. At matins there was service in St. George's and St. James' churches.

BRANTFORD.—Rev. G. C. Mackenzie has been presented with a plot of ground as a site for a chapel that he is about building in connection with Grace church.

THOMASVILLE.—The Ladies' Aid Society of St. Stephen's Church have arranged to hold a concert every three weeks during the winter months. This they think will be beneficial to the church and to the members of the Society.

ALGOMA.

The Rev. C. A. French, of Garden River, has much pleasure in acknowledging the receipt of two boxes of clothing, sent by C. W. M. A. Society of Toronto, per Mrs. O'Reilly. He cannot find words to express his gratitude to the kind ladies who so strenuously work for Algoma. On this occasion Mrs. French joins him in presenting his best wishes and grateful thanks to Mrs. O'Reilly and her friends for their kindnesses to the Indians of Garden River.

HILTON.—ST. JOSEPH'S ISLAND.—The Rev. H. Beer desires to acknowledge, with sincere thanks, the receipt of two barrels of clothing with presents for himself and family, from the Women's Auxiliary Society of Ottawa. This will enable him to comfort the widow and orphan.

The ancient church of St. Edmunds, Maids Moreton, near Buckingham, has been reopened after complete restoration.

FOREIGN.

The Bishop of St. Albans dedicated the new tower and spire of the parish church at Brentwood last month. The total cost of the church exceeded £20,000. Of this amount about £10,000 was contributed by the late Rev. C. A. Belli, formerly precentor of St. Paul's Cathedral, and the late Mr. O. E. Coope was also a liberal donor. A peal of eight bells has been given in memory of the late Mr. Belli.

The Bishop of Peterboro, speaking at Northampton lately, alluded to the probability of Disestablishment being shortly made a prominent political question and advocated reforms in the Church.

Countess Cowper laid last month the memorial stone of the Church of the Holy Redeemer. The Marquis of Northampton has given the site, and the church will cost between eight and nine thousand pounds.

IRELAND.—The death is announced of the Rev. Dr. Moran, dean of Down, and rector of Killyleagh.

An anonymous contribution of £1,000 has been made to the Wakefield Bishopric Fund, whilst that of Bristol has had an offer of £10,000, on condition that £80,000 be raised.

A number of new churches have been begun and others have been consecrated in England. The same is true of both Ireland and Scotland. Very large sums of money are also being raised for restoration and improvement.

On the continent of Europe, and among the religious denominations in general, prevails a spirit of religious activity and zeal, and all the outward indications show that the cause of Christ is advancing.

The Bishop of Durham a few days ago laid the foundation stone of a new church, dedicated to St. Ignatius the Martyr, at Sunderland, which his lordship has undertaken to build at his own cost as a thanksgiving for the blessing that has been vouchsafed during his seven years' episcopate.

The Bishop of Chester recently set apart two places of worship of a character widely diverse. One was a chapel attached to Capesthorpe Hall, the seat of the M.P. for Macclesfield, which has lately been restored at a cost of \$25,000. The other was a new church in Macclesfield, designed especially for the working people and furnishing accommodation for 600 worshippers. Almost the entire cost, \$80,000, has been defrayed by subscriptions from the working people themselves.

The Cathedral in New York.—The first business of the trustees was to approve of the contract for the purchase of the Leake and Watts asylum property for the site of the cathedral. Bishop Potter and the Rev. Dr. Nevin were authorised to complete the purchase by the payment of \$350,000 in cash, the other \$500,000 to be paid in two years. Bishop Potter and the Rev. Dr. Houghton were appointed to select a seal for the corporation, and Stephen P. Nash was appointed counsel to the board. Then the executive committee, who found the site, were thanked and discharged from further service.

The committees were authorised to call to their aid such expert advice as they may deem expedient. They will begin work at once. Whenever any of them may do anything requiring general sanction the trustees will be called together. No one yet knows how much money has been subscribed, as eight or nine books are out from which only occasional reports have been received. The finance committee will proceed to call in the books as a basis for immediate work in increasing the list and amounts. A subscription of \$100,000 from William Astor was announced. The movement is thus fairly on the way, and great results may be anticipated.

Death of Mr. Beresford-Hope.—Wherever Anglican Churchmen are to be found there will be mourning for the death of Mr. Beresford-Hope. His long illness terminated Oct. 20th, and he died at his house at Bedebury, in Kent, in his 68th year. His death carries us back to the time when the Tractarian movement was in full action, and when a few Cambridge men, by way of contribution to the stream that Oxford had set flowing, founded the Ecclesiological Society. Of this Society, which was developed out of the Cambridge Camden Society, the young Beresford-Hope was the moving spirit, bringing to it,

as he did, not only great archaeological interest, but great wealth. From this time till his death he never wavered in his devotion to the cause of the Church of England.

At St. Paul's Cathedral the Bishop of London terminated his primary visitation by delivering his charge to the clergy and churchwardens of the diocese. He discussed the subjects of diocesan work, the growth of population, co-operation of the laity, the necessity of religious education—especially for children, the battles against intemperance and impurity and the disestablishment of the Church. On the latter question he denied that the establishment was a failure in Wales.

The Bishop of Exeter, in opening the annual diocesan conference, said he believed there had been steady progress of Church life throughout the diocese during the last year, although there was not much evidence of that abundance of life which a more masculine faith should realize. In referring to legislative work he expressed a hope that the Church Patronage Bill would be supplemented by one for the compulsory retirement of any incompetent clergy, due compensation being made for their claims. Speaking of Church work he said he felt that encouragement should be given to the employment of lay help. He was also in favour of the formation of Anglican Sisterhoods, which should be in the highest degree Catholic, Protestant, and Evangelical.

Correspondence.

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

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

LORD SELBORNE ON THE DISESTABLISHMENT OF THE CHURCH.

LETTER III.

Sir,—The Liberation Society say in their "case" that the State determines the form and order of the Church's services, thus adopting the old slander of our Romish adversaries expressed in their well-known phrases from the days of the Reformation, "a parliament religion" and "a parliament church." Lord Selborne shows in detail, with the learning of a great lawyer and a good Churchman, how utterly false this is. He proves that the alterations in our Service Book were the work of Convocation, and he concludes the chapter devoted to the subject thus:—

6.—The Book of 1662.—The last Revision of the Prayer Book, after the Restoration, was entirely the work of Convocation, as appears on the face of the Act of Uniformity of 1662. The Book, as then altered, was sent by Convocation to the King, and by the King, exactly as he had received it from them, to Parliament, with a recommendation that it should be appointed to be used in all the churches in the Kingdom. Not one word of it was changed during its passage through Parliament, except two or three clerical errors by the transcriber, which, when discovered, were corrected by certain Bishops, specially deputed by Convocation for that purpose. The House of Commons, while asserting unanimously its right (which no man did or could deny) to debate the matter of the amendments made by the Convocation in the Book of Common Prayer, and sent down by the Lords to that House if it had thought fit so to order, resolved, by a majority of ninety-six to ninety, not to exercise that right. * * * No further legislation affecting the Church of England in any matter of doctrine or ritual has taken place since 1662, except some relaxations of the Act of Uniformity, and a new Lectionary or Table of Lessons, all agreed to by Convocation."

1.—Lord Selborne next proceeds to explain what is meant by establishment. It does not mean, as the Liberationists say, that the Church was set up by the State, or fashioned by it, "but that the temporal legislature has recognised and added certain sanctions to the institutions and laws of the Church."—just as the word itself means, viz., confirmation of something already done,—ratification. Such is the use of the word in parliamentary or public documents; for example, in its earliest use, in the Statute of Provisions, 25 Edw. III., Stat. 6, by which parliament "ordered and established" that the elections to Bishoprics should be without Papal interference, as in the case of the Kings' progenitors, and the ancestors of other lords, founders of the same dignities. The Bills for establishment of true religion in 1606, can not be supposed to mean a new form of religion in that year; and the meaning is the same when after the Revolution the phrase became current,—the

Church of England established by law." It affords no ground for the reckless Liberationist slander,— "the legislature which founded and shaped it throughout." The same phrase is found in the Scotch Act of Union—"the worship, discipline and government of the Church of this kingdom, as now by law established:" and yet who believes that Presbyterianism was founded by the legislature?

2.—Lord Selborne devotes a chapter to the irrelevant arguments of the Lib. Soc. against establishments as unscriptural, and proceeds to the consideration of Church endowments. On this subject he gives a compend of information interesting to Churchmen at large. There are 38 Bishoprics, of which 28 have cathedrals with deans and chapters, 6 having no chapters, while Westminster, and St. George's Windsor, which are collegiate churches, have Deans and chapters. The cathedral and collegiate clergy comprise 80 Deans, 181 residentiary canons, 119 assistant ministers, who are variously called minor canons, vicars choral, priests vicar, and chaplains. All these are paid, while honorary canons and prebendaries are without stipend. There are 64 Archdeacons, with slight stipends, and 18,739 parishes, of which 8467 are pre-Reformation, the rest being of later foundation. Of these 1050 are in the Royal patronage, 4257 in ecclesiastical, and 8023 in lay, some 300 where the patronage is divided, and 109 as to which no precise information is had, being probably new formations.

3.—There is next a full statement of Income. The aggregate amount of the bishops, the capitular clergy, and the Archdeacons as now fixed by law, is £352,847, viz.,

Bishops.....	£166,300
Deans and Canons.....	146,886
Minor Canons, etc.....	24,385
Archdeacons.....	15,326
Total.....	£352,847

The income of the parochial clergy in 1884 was estimated at £4,457,782, which, added to the former figure, amounts to £4,810,629. This sum must, unhappily, be considered largely in excess of the present income, owing to the enormous agricultural depression, by which many of the clergy are utterly ruined, the charges on their glebes being in several instances more than the rental, and in numerous cases leaving a most insignificant surplus. Lord S. discusses at large the confusion and error of Mr. Martin's figures which were prepared for the Lib. Soc., and Mr. Matthew Arnold's, which the Lib. Soc. exaggerated, though Mr. Arnold repudiates their use of them as a material misstatement. An exaggeration which doubles the Church's revenue can only be intended to whet the appetite for plunder. The number of Incumbents is 13,827, and of Curates 5,795, which would allow an average of £228.

4.—The learned ex-chancellor, in defining what is meant by church property, says:—

"There has never been any general or simultaneous endowment of the Church of England; no property has ever become vested by law in the whole Church of England, which, although it is an aggregate of many ecclesiastical corporations, is not itself a corporation in law. Professor Freeman has said accurately:—'The Church of England, as a single body, has no property.' " Her various corporations were founded from time to time, by various individuals public or private. Yet all the property of all these corporations does, in a true sense, belong to the Church of England, considered as an organised religious community that has gradually spread itself from small beginnings over the whole country. In this the Church is not different from any Nonconformist denomination, having local or particular trusts and endowments, but not one general trust or endowment for the whole denomination. These facts seriously teach in law, as Lord S. declares, "ulterior questions, relating to such modifications of the form or manner of enjoyment, and such application of surplus funds not required for the primary objects of any endowment, as may be from time to time made by competent authority."

Port Perry, JOHN CARRY.
18th October, 1887.

THE GREEK CHURCH AND THE MODE OF ADMINISTERING BAPTISM.

SIR,—I send a quotation from a manual of great authority in the Russian Church, entitled the duty of parish priests.—Let us first remark that the Russian Church is in full Communion with the Greek Church, and fully allows the validity of baptisms not performed by Trine immersion.—(See Church Times Correspondence, Oct. 14th, 1887.)

"There are some ignorant men among the clergy who would re-baptise Romans as well as Lutherans and Calvinists when they come over to the Eastern Church; while the schismatics among ourselves are not ashamed even to re-baptise those of their own

people who fall away from the Church, in order to go over to their errors." But the 7th Canon of the Second Ecumenical Council sufficiently refutes both the ignorance of the first and the blindness of the last; for the Holy Council in the canon cited forbids to re-baptise not only such as the Romans, Lutherans, and Calvinists (who all clearly confess the Holy Trinity, and admit the work of our salvation accomplished by the Incarnation of the Son of God), but even the Arians themselves, and the Macedonians, or Pneumatomachi, with other heretics named in the same canon; and orders that they should only be made to renounce and anathematize both their own and all other heresies, and so be received by Unction with the Holy Chrism."—(Chap. iii., sec. xii., Blackmore's Translation. B.

CHURCH STUDENTS' MISSIONARY ASSOCIATION.

We have been asked to publish the following circular:—

DEAR BRETHREN,—It is proposed to form a Church Students' Missionary Association, for the United States and Canada, to consist of young men attending the 19 Theological Seminaries and the 18 Universities and Colleges of our Church, the nearly 50 recognized Church Schools, and the Church Societies in other colleges and educational institutions. It is hoped that a sufficient number of these will take part in forming an annual convention for the purpose of invoking God's Holy Spirit on our Church and Ministry, and especially on Missions—Foreign, Domestic, Diocesan, Associate, City, and Parochial; for discussing places, needs and methods; for hearing addresses and reports by Missionary Bishops, Mission Priests, Evangelists, and Mission Workers in all departments of Church work; for consecration to the Master's work in the various portions of the field indicated above; for the strengthening of one another in the missionary spirit; and for the acquisition of knowledge concerning the Church's fields and plans. The advantages of such a gathering of young Churchmen, moved by a common impulse, must be at once apparent to every one. They would be enlightened and informed regarding their claims upon them, and some of them would doubtless feel such healthy enthusiasm in the cause as they had never felt before. By this means, too, the attention of those already preparing for Holy Orders would be directed to parts of the field or phases of the work where special help is needed. Intercessory prayer for Missions and Mission Workers should likewise come to be part of the devotional life of the Association's members. Can you doubt, brethren, that under the blessing of God, this society would do incalculable good in furthering the cause it espouses?

In sending an invitation to colleges and schools whose students are not, with few exceptions, expecting to enter the Holy Ministry, we desire to state that our plan is to include prospective lay-workers and givers to missions a few years hence. It is important that even those who shall always be laymen in the Church of God, should be early impressed with their relations and duties to this branch of religious work.

We propose a preliminary Convention to be held at this Seminary, with the Dean's consent, on Friday, January 13th, 1888, being the Octave of the Epiphany.

Will you co-operate with us? You are cordially invited to send delegates. How many can you send? We shall gladly entertain them while in the city.

Very affectionately yours in Christ,
JAMES CLARENCE JONES, F. N. SKINNER,
Corresponding Secretary. Executive.
General Theological Seminary, New York City.

SKETCH OF LESSON.

2ND SUNDAY IN ADVENT. DEC. 4TH, 1887.
Unlooked-for Faith.

Passage to be read.—Joshua ii. 1-12.

Having seen how God appointed Joshua as the leader of His people Israel, and how Joshua typified Jesus, the great Captain of our salvation, under whom we must fight the good fight of faith,—we come in this lesson to study an instance of wonderful faith, in a quarter where we should not expect to find it.

Before leading Israel over Jordan, Joshua determined to gain some information about Jericho, a strong walled city about seven or eight miles from Jordan. He accordingly sent to men to spy out the neighbourhood.

I. The Expedition of the Spies.—They start from the camp, cross the river and make their way towards Jericho: no doubt making good use of their eyes. They enter the house of a woman named Rahab, with whom they determine to lodge. Her house was on the outskirts of the city, on the wall. Probably their look or accent told her that they were strangers,

Word is brought to the king, who at once sends to arrest them. By a falsehood, Rahab puts the messengers upon a wrong scent, having previously hid the spies under some flax which was drying on the top of the house. The coast being clear, the spies escape, and, hiding until the pursuit is giving up, return to Joshua with their report.

II. Rahab's Faith.—Notice that, though a heathen, she had heard, in common with her countrymen, of the fame of Israel's God; but, unlike them, she had believed the Jehovah was the one true God. What wonderful faith? (compare St. John xx, 29). How did she show it? She acknowledges God as supreme, (v. 11), and that He had given Canaan to Israel, (v. 9). She therefore bows before His will. But she does not stop at mere profession. (Compare St. James ii. 25). At the risk of her life she saves the life of the spies, and asks, in return, safety for her family, (vv. 12-18. Compare 1 Tim. v. 8). The spies are grateful, and promise that she and her family shall be saved in the general destruction of the city, the conditions being,—(1) absolute silence as to their mission; (2) she must gather her relatives into her house, in which alone would be safety. (Compare Gen. vii. 28; Exodus ix. 19); (3) the scarlet rope by which they were lowered must hang from the window. Notice that her protection still depended on her faith, the above being the practical proofs of it. Therefore Christian faith is something more than mere belief. (Compare St. James v. 19-20. Rahab placed implicit trust and confidence in the promise of the spies. She believed that God, through them, would preserve her. So must we, each for ourselves, have a personal grasp of Christ as our Saviour. We are in covenant with Him. Then again, we should work for the salvation of others. Practical religion leads to this. (See Phil. ii. 4. 1 Tim. v. 8). Sunday School teachers should always keep this in view. Let our prayer be, "Lord, increase our faith."

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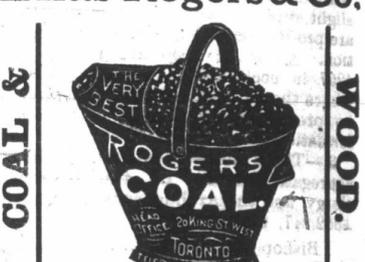
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PROVERBS FROM CENTRAL AFRICA.

Some of our missionaries have collected a number of Central African proverbs. Many of them appear as old friends in a new dress, but most have a freshness of the soil about them. Others, again, are as prosy as—well, as proverbs ought not to be. A few of them are as follows:—

- He that injures another injures himself.
He who forgives, is victor in the dispute.
We should not treat others with contempt.
An inmate that cannot be tamed (said of fire).
The sword does not know the head of the blacksmith (who made it).
A mischief maker will not do to tell secrets to.
If the whole assembly of the town convene, they find no sacrifice to make against sorrow.
Though many guests may be absent, it is the cheerful man we miss.
He who harasses one, teaches him strength.
The pig has wallowed in the mire, he is seeking a clean person to rub against (said of disgraced persons who wish to keep good company).
A strong man without economy is the father of laziness.
Help to the end is the help we must give to a lazy man.
A bribe puts the judge's eyes out, for a bribe never speaks the truth.
The thread follows the path of the needle.
A stubborn man gets into trouble, a pliable man is impored on.
The vaulted tomb frightens old men.
A scorpion stings with his tail, a saucy servant with his eye.
He fled from the sword and hid in the scabbard.

"ONE AT A TIME."

- One step at a time, and that well placed,
We reach the grandest height;
One stroke at a time, earth's hidden stores
Will slowly come to light;
One seed at a time, and the forest grows;
One drop at a time, and the river flows
Into the boundless sea.
One word at a time, and the greatest book
Is written and is read;
One stone at a time, a palace rears
Aloft its stately head;
One blow at a time, and the tree's cleft through,
And a city will stand where the forest grew
A few short years before.
One foe at a time, and he subdued,
And the conflict will be won;
One grain at a time and the sands of life
Will slowly all be run.
One minute, another, the hours fly;
One day at a time, and the hours speed by
Into eternity.
One grain of knowledge, and that well stored,
Another, and more on them;
And, as time rolls on, your mind will shine
With many a garnered gem.
Of thought and wisdom. And time will tell
"One thing at a time, and that done well,"
Is wisdom's proven rule.

THE VALUE OF DIFFICULTIES.

It has been said that the best way to commence life is to begin in one's shirt-sleeves; that is, to have to fight unaided against the difficulties which face everyone who is starting in life. Obstacles and failures have their value. They show us where our strength and weakness lie, and develop the qualities most necessary to secure success.

Sir Charles Napier, when campaigning under great hardships in India said, "these difficulties only make my feet go deeper into the ground." A late premier of England, though of noble birth, was poor in early life, and maintained himself by writing for the London newspapers. Had he never felt this exertion he might never have risen to eminence.

Necessity is not only the mother of invention; it is the best training-school for success. The laborer that overcomes human difficulties is not a curse to man; it is a spring of blessing.

SELF-HELP.

"Heaven helps those who help themselves," is a well-tryed maxim, embodying in a small compass the results of vast human experience. The spirit of self-help is the root of all genuine growth in the individual; and, exhibited in the lives of many, it constitutes the true source of national vigor and strength. Help from without is often enfeebling in its effects, but help from within invariably invigorates. Whatever is done for men or classes to a certain extent takes away the stimulus and necessity of doing for themselves; and where men are subject to overguidance and overgovernment, the inevitable tendency is to render them comparatively helpless. Even the best institutions can give a man no active help. Perhaps the most they can do is to leave him free to develop himself and improve his individual condition; but in all times men have been prone to believe that their happiness and well-being were to be secured by means of institutions rather than by their own conduct.

Daily experience shows that it is energetic individualism which produces the most powerful effects upon the life and action of others, and really constitutes the best practical education. Schools, academies, and colleges give but the merest beginnings of culture in comparison with it. Far more influential is the life-education daily given in our homes, in the streets, behind counters, in workshops, at the loom and the plow, in counting-houses and manufactories, and in the busy haunts of men. This is that finishing instruction, as members of society, which Schiller designated "the education of the human race," consisting in action, conduct, self-culture, self-control—all that tends to discipline a man truly, and fit him for the proper performance of the duties and business of life—a kind of education not to be learned from books or acquired by any amount of mere literary training. With his usual weight of words, Bacon observes that "studies teach not their own use; but there is a wisdom without them, and above them, won by observation," a remark that holds true of actual life, as well as of the cultivation of the intellect itself. For all experience serves to illustrate and enforce the lesson that a man perfects himself by work more than by reading—that it is life rather than literature, action rather than study, and character rather than biography, which tend perpetually to renovate mankind.

Great men of science, literature, and art—apostles of great thoughts and lords of the great heart—have belonged to no exclusive class or rank in life. They have come alike from colleges, workshops, and farm-houses—from the huts of poor men and the mansions of the rich. Some of God's greatest apostles have come from "the ranks." The poorest have sometimes taken the highest places, nor have difficulties, apparently the most insuperable, proved obstacles in their way. Those very difficulties, in many instances, would even seem to have been their best helpers, by evoking their powers of labor and endurance, and stimulating into life faculties which might otherwise have lain dormant. The instances of obstacles thus surmounted, and of triumphs thus achieved, are, indeed, so numerous as almost to justify the proverb that "with will one can do anything." Take for instance the remarkable fact that from the barber's shop came Jeremy Taylor, the most poetical of divines; Sir Richard Arkwright, the inventor of the spinning jenny and founder of the cotton manufacture; Lord Tenterden, one of the most distinguished of lord chief justices of England; and Turner, the greatest among landscape painters. The instances of men, in this and other countries, who, by dint of persevering application and energy, have raised themselves from the humblest ranks of industry to eminent positions of usefulness and influence in society, are indeed so numerous that they have long ceased to be regarded as exceptional.

SINS OF OMISSION.

Few men ever lived a life so busy and so devoted to God as Usher, Archbishop of Armagh. His learning, habits of business, station, friends, all contributed to keep his hands full every moment;

and then his was a soul that seemed continually to hear a voice saying; "Redeem the time, for the days are evil." Early, too, did he begin, for at ten years of age he was hopefully converted by a sermon preached on Rom. 12: 1, "I beseech you, therefore, by the mercies of God that ye present your bodies a living sacrifice." He was a painstaking, laborious preacher of the Word for fifty-five years. Yet hear him on his death-bed! How he clings to Christ's righteousness alone, and sees in himself, even after such a life, only sin and want. The last words he was heard to utter were about one o'clock in the afternoon, and these were uttered in a loud voice—"Lord; in special forgive me my sins of omission."

It was omission, says his biographer, he begged forgiveness for with his most fervent last breath. He who was never known to waste an hour, but who employed the shred-ends of his life for his great Lord and Master. The very day he took his last sickness he rose up from writing one of his great works and went out to visit a sick woman, to whom he spoke so fitly and so fully that you would have taken him to have spoken with heaven before he came there. Yet this man was oppressed with a sense of his omissions.

Reader, what think you of yourself—your undone duties, your unimproved hours, times of prayer omitted, your shirking from unpleasant work and putting it on others, your being content to sit under your own vine and fig tree without using all efforts for the souls of others! O sins of omission! "Lord, in special forgive me my sins of omission!"

TAKE CARE.

- 1. Take care of your health. A sound mind depends largely on a sound and healthy body; and without good health you are not likely to have vigor, or cheerfulness, or courage for duty, or success in life. Do all in your power, then, to have and keep good health.
2. Take care of your time. It is one of the most precious of God's gifts. Misimproved, it is loss, injury, ruin; rightly used, it is success, character, influence, life to the intellect, life to the soul. Know, then, and constantly remember, the value of time. Seize and improve every moment as it passes. No idleness, no waste, no procrastination. Never put off to the future what may be done now. Count as lost the day in which you have made no improvement or done no good.
3. Take care as to your associates. Not only will you be known by the company you keep, but you will soon become like it. "He that walketh with wise men shall be wise, but the companion of fools shall be destroyed." Not only, then, shun the society of the idle, the profligate, the abandoned, the vicious, the Sabbath-breaker, the profane, the sneerer at sacred things, but seek the society of the wise and good.

CHRISTA'S SUFFERING.

BY MRS. EMMA HEWITT.

Mrs. Rosengarten sat beneath the shade of the great elm, darning stockings. Christabel, aged fourteen, lay at her feet upon a rug in a comfortable, if unladylike, position, doing what she was pleased to call reading; but, in reality, she was dreaming. Dreaming day-dreams! Beautiful visions she wove, and as her eye kindled and her cheeks flushed, and the breath came quick and fast between her half-parted lips, her mother smiled at the pretty picture made by the daughter of whom she was so fond, so proud. Her fond smile was half checked by a sigh of anxiety a moment later, for this same pretty, high spirited daughter had one or two faults that Mrs. Rosengarten had some little difficulty in coping with, and she could not help feeling anxious as to what life might hold for her child.

"What is it, Christa dear?" she asked presently.

"O mother!" exclaimed the girl, in a burst of enthusiasm. "O mother! I wish I might be one of them."

"One of what, dear? I am afraid you will have to explain a little or your stupid old mother will not understand," smiled Mrs. Rosengarten.

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"Why mother, I have just been reading the most lovely, horrible story of some missionaries—how they went out to India and first suffered all kinds of privation and then fell in with tribes who were so hostile that several of the missionaries only escaped with their lives, and the rest were killed. Even the younger ones (there was a girl sixteen and a boy fourteen) were called upon to suffer—to suffer for Christ, mother! Only think of it! What a glorious life to live? What a glorious death to die? And the girl, mother, the girl gave her life that her brother might be saved!"

But somehow the degree of enthusiasm with which Christa had succeeded in inspiring her mother was not at all satisfactory.

"What is the matter, mother?"

"I was just wondering, Christa, dear, if you were called upon in a foreign land to save your brother's life at the expense of your own, whether you would do it cheerfully," answered Mrs. Rosengarten, quietly, as she set a neat darn in the heel of little Horace's stocking.

"Why, mother!" exclaimed Christa, checked and hurt, "how can you doubt it? Do you suppose for one moment I wouldn't gladly suffer in his place? To suffer for Christ! Mother, may I be a missionary some day?"

"We will settle that question when you are a little older. I hope that whatever path my darling daughter may be called to walk, she will take it cheerfully, and that if she should be called upon to suffer for Christ, she will not shrink."

"Never fear for me," answered the girl confidently.

"But, dear, what is your idea of suffering for the sake of right? Tell me clearly."

"Why, don't you know? I've just told you all this about these people out in India."

"And in no other way?"

"Why—no—not that I can—think of—just now," hesitated Christabel.

"I am afraid, Christa, that your ideas of religion and mine do not entirely agree, then."

The daughter saw that her mother looked very grave.

"Why, mother! don't you believe in all this? I thought you did," answered Christabel, in a tone of thorough disappointment.

"Certainly 'I believe in all this,' as you express it, but there is more, very much more than is written in books about missionaries, that has part in the suffering for right that you so long to do."

"If one gives one's life for others, what more can one do? Even Christ himself has said 'Greater love than this hath no man,' you know?"

"But then, Christabel, it is not everyone who is so situated that he can give up his life for others. What then? Is there no way for him to prove that he loves God as well as another who has been so fortunate as to be martyred?"

Christabel looked puzzled and dissatisfied, but remained silent.

"Tell me, Christa, word it a little differently, and tell me what you think is absolutely the noblest mission on earth?"

She hesitated a moment and then replied with kindling eye:

"Self-sacrifice for others."

"And yet, Christabel," questioned Mrs. Rosengarten, gently, "you who can think of going to foreign lands, to give your life to people you have never known nor even seen; you, I say, felt it hard when little Harry wanted you to stay and play with him yesterday afternoon when he was sick."

Christabel crimsoned.

"O mother! I didn't mean—O that is so different," stammered she—"and besides you said I might go."

"True. I did say you might go, and having given my promise, I would not retract it without positive necessity. I am not finding fault with your going. I am only saying that if you are looking for opportunities of suffering for the cause of right, you may find them right around you. Poor Harry! he needed you sadly yesterday. He cried and said that he thought as sister had been out every afternoon, she might stay home one day with her little lame brother."

"I didn't think of it that way," answered

Christabel her eyes filled with tears; "It seems so different to do some little thing like that from giving your life!"

"Ah, Christabel, I am afraid that is the mistake a good many christians make. If I may express it so, they are very willing to give their death, but cannot make up their minds to sacrifice their life. It is by giving our daily life to the service of our Saviour that we are known as His flock. One of the most touching incidents I ever heard related was in regard to a poor, ignorant servant girl. When asked what evidence she had to make her think she was converted, she replied, 'Please sir, I sweeps out all the corners now, when missus isn't lookin.' Her questioners considered her testimony sufficient. Believe me, dear child, such a thing as that is quite as well worthy the name of religion as anything else is."

"Mother," asked Christa, slowly, "when I practice my scales faithfully for a half hour when I hate 'em, and I know you would never know the difference, am I suffering?"

"Certainly, dear child. Have you never heard the expression 'faithful in little things?' We cannot all be heroes or heroines, as the world counts, for there is, fortunately, but little call for a race of martyrs, but we can walk our allotted path cheerfully, whether that be on a sick bed, in foreign lands, in the parlor, or in someone's else kitchen. And he or she who does this, walks straight toward God. Now, dearie, I must go and lie down a little while."

"All right, mamma, dear, I'll stay here and think. You have made it all seem so different."

When Mrs. Rosengarten returned an hour afterward, Christabel was gone, but the neatly-mended stockings she had left and the empty darning basket proved that she had thought to some purpose, and that "Christa's Suffering" had begun.—*The Churchman.*

A TRUE INCIDENT.

Mynheer, the young schoolmaster, to his pupil said one day,

"Next week at Rfingster holiday King Ludwig rides this way

And you will be wise, my little ones, to work with a will at your task,

So that you may answer fearlessly whatever question he asks.

It would be a shame too dreadful if the King should have to tell

That Hans had missed in his figures, and Peterkin could not spell,"

"Oh, ho! that never shall happen," cried Hans, cried Peterkin too,

"We'll show King Ludwig when he comes what the boys in this school can do."

"And we," said Gretchen and Bertha, and all the fair little maids

Who stood in a row before him, with their hair in flaxen braids.

"We will pay such good attention to every word you say

"That you shall not be ashamed of us when King Ludwig rides this way."

He smiled, the young schoolmaster, to see that they loved him so,

And with patient care he taught them the things that it was good to know.

Day after day he drilled them, till the great day came at last,

When the heralds, the King preceding, blew out their sounding blast,

And with music and flying banners and the clatter of horses feet,

King Ludwig and his soldiers rode down the village street.

Oh, the hearts of the eager children beat fast with joy and fear,

And Mynheer trembled and grew pale as the calcade grew near;

But he blushed with pride and pleasure when the lessons came to be heard

For in all the flock of his boys and girls no one of them missed a word!

And King Ludwig turned to the teacher a smile, and a gracious look,

"It is plain," said he, "that your scholars have carefully conned their book,

"But now let us ask some questions to see if they understand,"

And he showed to one of the little maids an orange in his hand.

It was Christel, the youngest sister, of the master's dear and kind,

A child with a face like a lily, and as lovely, and pure a mind,

"What kingdom does this belong to?" as he called her to his knee;

And at once, "the vegetable," she answered quietly.

"Good," said the monarch kindly, and showed her a piece of gold,

"Now tell me what this belongs to, the pretty coin that I hold?"

She touched it with careful finger, for gold was a metal rare,

And then, "the mineral kingdom," she answered with a confident air.

"Well done! for the little madchen," and good King Ludwig smiled

At Mynheer and his sister, the teacher and the child.

"Now answer me one more question?" with a twinkle of fun in his eye,

"What kingdom do I belong to?" for he thought she would make reply

"The animal," and he meant to ask with a frown if that was the thing

For a little child like her to say to her lord and master, the king.

He knew not the artless wisdom that would set his wit at nought,

And the little Christel guessed nothing at all of what was in his thought.

But her glance shot up at the question, and the brightness in her face,

Like a sunbeam on a lily, seemed to shine all over the place.

"What kingdom do you belong to?" her innocent lips repeat,

"Why, surely, the kingdom of heaven," came forth in accents sweet,

And then for a breathless moment a sudden silence fell,

And you might have heard the fall of a leaf as they looked at little Christel.

But it only lasted a moment, then rose as sudden a shout,

"Well done! well done for little Christel!" and the bravos rang about;

For the king in his arms had caught her, to her wondering, shy surprise,

And over and over he kissed her, with a mist of tears in his eyes,

"May the blessing of God," he murmured, "forever rest on thy head,

"Henceforth, by his grace, my life shall prove the truth of what thou hast said."

He gave her the yellow orange and the golden coin for her own,

And the school had a royal feast that day whose like they had never known.

To Mynheer, the patient master, he spoke such words of cheer

That they lightened his anxious labor for many and many a year.

And because in Ludwig's heart was hidden the memory of this thing.

The Lord had a better servant, the country a better king.

A true humility does not consist in words of contempt for ourselves, since such words are often uttered merely to draw out admiration, nor any more in certain actions meant to display our self-abasement before the eyes of men, since this has but an interested pride for its motive. In what does humility consist then? In that profound surrender of mind and heart which brings us to see our own nothingness before God, and that it is by his purely gratuitous grace and Fatherly love, never ceasing to seek us, that we possess all our blessings.

CASSIEN.

COURTESY AT HOME.

One is forcibly reminded, in going from place to place, how small and seemingly trivial often are the things which go to make or mar the comfort and peace of home. In some households there is a genuine good-will and kindness which only works out half its mission, for the reason that it does not express itself in little courtesies of speech and action. These are more important than some of our busy men and women may realize. The ready "thank you," "if you please," etc., at table and elsewhere, the quiet "excuse me" when obliged to pass directly before or inconveniently near another; the loving "good-night," and cherry "good morning," although little things, are helps in making a happy home. Courtesy is but the ready overflow of kindness and good-will to all, and is therefore but a natural expression which costs nothing, but which often cheers an aching heart, and which never fails to make home brighter and more attractive to old and young.

SOME STRANGE CONFESSIONS.

SEVERAL GOOD STORIES WHICH CONVEY VERY NEEDFUL MORALS.

The Rochester (N. Y.) Union reports having this dialogue with an eminent physician :

"Can you cure a cold for me?" "I dare say; where is it?" "Do you treat yourself for colds?" "That depends on how bad they are. I had one last week and fixed myself up a dose, but I didn't dare take it. I kept it over night and gave it to a 'deadhead' patient the next day!"

"Then you don't dare take your own medicine?" "No! I don't dare, and I have no family physician."

A gentleman, a short time ago, consulted his physician about a severe rheumatic attack. As he was leaving, the doctor said :

"Should my prescription afford any relief, let me know it, as I am suffering from an affection similar to yours, and for the last twenty years have tried in vain to cure it!"

The best of physicians now have the frankness to admit that the schools have not yet mastered all there is to know about the causes of disease, and the best methods of cure. There has been a great advance, no doubt, in medical science, in the last fifty years. Doctors themselves do not take their own physic, even though they may saturate the systems of their patients with poisonous drugs, nor do they bleed, blister and torture, as formerly.

Byron died, it is claimed, because of over-bleeding by his physicians. Washington met the same fate!

Scientific investigation shows that most ailments proceed from derangement of primary organs, of which the kidneys are the most important. Every drop of blood coursing through the system passes through these organs, and if they are deranged, the blood speedily becomes impure, and carries the seeds of disease to every part of the body. If we keep these organs regulated by the use of a simple vegetable compound like Warner's safe cure, which Prof. Lattimore, New York State board of health analyst, of the Rochester University, says: "I find entirely free from mercury and all poisonous and deleterious substances"

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As appropriate to the doctors who give to their patients what they will not take themselves, we quote this story :

"Oh, Mr. Smith, help me out," exclaimed a young lady at a church fair. "I've sold a tidy for \$15 that only cost 15c. What percentage is the profit?"

"Percentage, madam?" exclaimed the lawyer with merriment. "That transaction is beyond percentage—it is simply larceny!"

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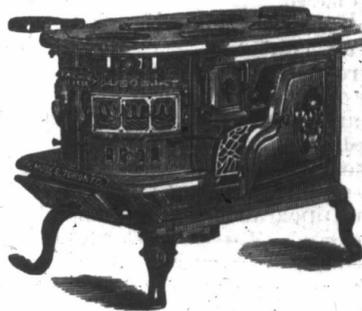
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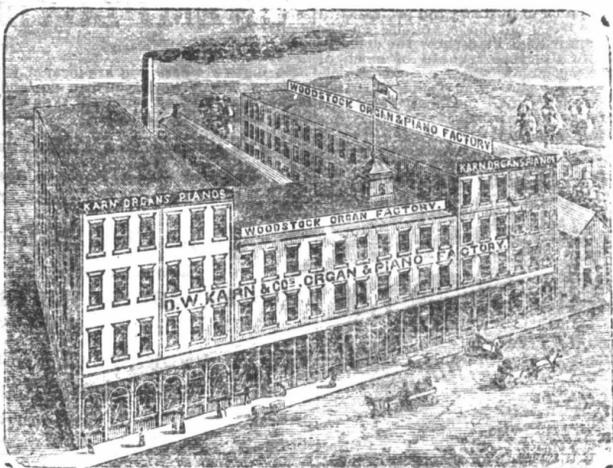
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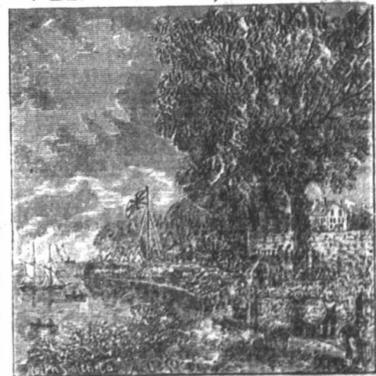
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