

Dominion Churchman.

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA

Vol. 12.]

TORONTO, CANADA, THURSDAY, DECEMBER 2, 1886.

[No. 48

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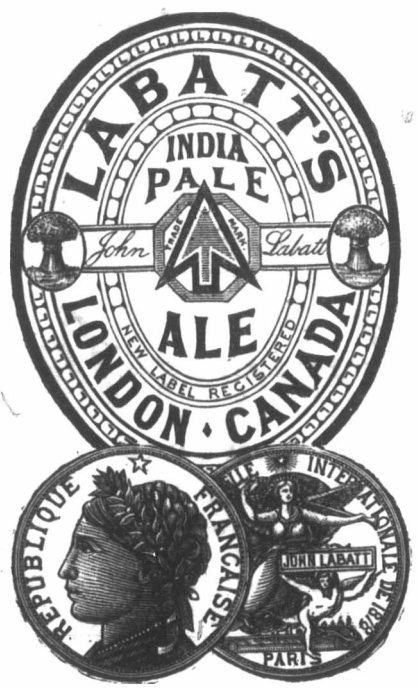
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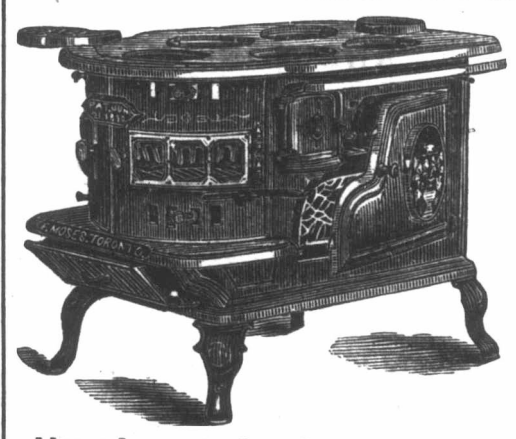
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LESSONS for SUNDAYS and HOLY-DAYS.

DECEMBER 5th—2nd SUNDAY IN ADVENT.
Morning—Isaiah v. 2 Peter ii.
Evening—Isaiah xi. to 11; or xxiv. John xiv.

THURSDAY, DEC. 2, 1886.

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

THE CONTEMPT OF ROME FOR FAMILY LIFE.—Another of the mean tricks played by the priests of Rome to secure converts has come to light in London. A priest named Moore found access to a married lady and persuaded her all unknown to her husband to visit him clandestinely at his private rooms. He so overcame her as to induce her to be baptised a Romanist. The fact became known to her husband and the priest then had the insufferable audacity to write to the wretched victim of Rome to say that an act of scandalous deceit on the part of the wife ought not to interfere with their happiness? The wretch seems never to have dreamt that a woman is disgraced by visiting a man clandestinely in his private rooms, nor dishonored by grossly deceiving her husband! It is to spread such morals, such notions of family life that Protestants have been compelled by the Ontario Government to give support to separate schools!

This case was laid before Archbishop Manning who deliberately in a letter to the husband of their seduced convert, declares that there is a higher law than that which makes deceit and female dishonor scandalous. The plain truth is that *morality has no place in the Romish system*, and we who are compelled to submit to separate school imposts are fleeced in order to engraft in young Romanists such ideas as to conduct and as to civil life as are revolting to our purer ideas and noble conceptions of civic and family life. Innumerable cases are on record of husbands and sons of outraged wives and mothers, who have taken the law into their own hands and avenged terribly and fatally the wronged one's shame. Some day a Romish priest who seduces a wife into his rooms, who baptises her all unknown to her husband, who teaches her to deceive her husband, will find that no jury would convict such husband were he to take the law into his hands. An example once made of such serpents as blast family

life would teach the Church of Rome a grievously needed lesson as to the sanctity.

DR. RYERSON ON SEPARATE SCHOOLS.—It is pleasant that there are a few Presbyterian ministers and people who have not bowed the knee to the modern Baal—the Pope—because such genuflections are part of the policy of their political party. At a lecture in Toronto, the Rev. A. Wilson, of that city, rang out a manly note of warning against the aggressions of Rome on Protestant liberties. The Rev. John Laing, with his well-known ability, has entered the lists and struck a succession of telling blows on the Papal conspiracy party. Mr. Wilson said in his address:

"To show the nature and design of these schools, which both Roman Catholics and Protestants, by this special legislation, are compelled to support, he quoted the following from a report on the state of Public Schools in Upper Canada to the Governor-General, in 1858, by the Rev. Dr. Ryerson, Chief Superintendent of Education:

"The separated schools are established and conducted for exclusively Roman Catholic denominational purposes. The avowed object of these schools is to train up children under exclusively Roman Catholic influences, and to employ a great part of the school time in teaching and practising the ritual elements and ceremonies of the Roman Catholic Church, and also of inculcating at times that Protestants are at war with God and His Church, and are subjected to the Divine curses in both worlds. I can easily adduce proof, if occasion requires, that those teachings form a part of the catechetical instruction of the separate schools; and it is with the express view of providing for those instructions and ceremonies that the separation of Roman Catholic children from other children, and the establishment of separate schools are advocated. Now, whatever may be the right and liberty of teaching in a free State, or whatever the liberality of the State may grant in aid of schools established for the purpose of imparting such instructions, that a free State or a free municipality should be compelled to support such schools is a thing unknown in the history of constitutional Government, and monstrous in its very conception. What a feeling of indignation would arise in the mind of every Protestant in Upper Canada, of whatever religious persuasion, were it authoritatively proposed to compel the municipalities to levy and collect rates to support schools for the Episcopal, or Presbyterian, or Methodist Churches, though in the Catechisms of not one of them is there a word in regard to either the Roman Catholic Church or Romanists?"

"Such are the schools which, it is said, have been made more efficient by recent legislation, and which it was the design of the Ontario Government to make more efficient by such legislation."

If all Presbyterians would be as true to their principles as the above named, and as courageous and honest as the conductors of the Presbyterian Review, which has proclaimed a crusade against Romanist aggression in Ontario, then Rome would retire into her shell. But "my party" with many is utterly supreme over "my principles and my conscience."

ORGANIZED LAY HELP.—The Bishop of New-castle in his last address says:—

"Now, without anticipating what may be said hereafter as to the proper share of laymen in the government of the Church, I will point out the absolute necessity of more organized lay help in the Church if she is ever to reach her highest ideal. Our laymen, when they are able, are generally ready to give, and glad to distribute, and there is much actual work being done by laymen now; quiet unobtrusive work, which tends greatly to the well-being of the Church at large. But there is yet a great dearth of real systematic lay workers, when

we regard the work to be done. Where are the masses of the people on Sundays? Not in church; as certainly not in chapel. Now there is a very wide field for evangelistic work, and in this field work for laymen. Sunday schools, Bible classes, mission services of various kinds, these are but a part of the work that can be done by laymen, and that without in any way trenching upon the work committed to an ordained ministry. This is work that must be done, if the Church is to fulfil her trust. Every centre of population ought not only to supply its own needs better, but to send out to the surrounding country men willing to help a clergyman often overworked on a Sunday. What increased power and life might be brought into Sunday schools and mission services by such means? Working men who could and would speak to their fellows, telling them of the message which has made their own hearts glad, these banded in a common work would be a great power for good. I doubt not that we shall hear more of this in the evening, when the subject of the Church of England Working Men's Society is brought forward. But if these and other agencies are to be employed more perfectly and fully than at the present, we must be careful to see that those who go to evangelise are themselves taught first. We dare not risk teaching of false or mistaken doctrine or practice with what would certainly seem to be the sanction of authority. Every mission held, every confirmation list, every Bible class, ought to furnish one or more, who could be instructed and then sent out; and, where possible, they should go out two and two. Again, such workers should be gathered up into corporate unity in a diocese. The more effectual is the unity of the body, the greater will be the strength and influence of each member of the body. I trust that our new Diocesan Society will be found, as it develops and spreads, to be a means whereby the laymen and the women now working in the diocese may be brought more into touch with one another, and more volunteers may be enlisted for laborious service in the vineyard.

A RADICAL ON THE TITHES QUESTION.—Although we are not troubled with the tithe dispute in Canada, we cannot but know how the Church of England is being slandered by an ignorant press who speak of tithes as an injustice. The following is from the *Political Register*, p. 666, written by the celebrated radical, William Cobbett:

"The clergy are not paid by the people any more than the landlords are. The tithes are as much their property as the rent is the property of the landlord. The tithe of the former can no more be destroyed than the tithe of the latter; and why the clergyman should receive as pay what the landlord demands as his own we cannot perceive. A man who should attempt to defraud his landlord of his rent would be deemed, and justly deemed, a cheat; yet we see no loss of character attached to him who is in the constant habit of defrauding his rector or vicar. The distinction, together with all the plunder that has been committed, and is daily and hourly committed upon the Church, is solely to be attributed to the false, the dangerous and degrading notion, that the tithes are given by way of payment to the priest for services rendered, for so much work done, for the person whom they are raised. Nothing can be more erroneous. The tithes do not belong to the husbandman; they never can be called his; and therefore, he never can give them in payment." The great trouble is that so many editors are grossly ignorant of history.

THE PRAYERS OF MY MOTHER.—When the saintly Herbert lay a-dying, a brother priest came to visit him; the dying man asked him to pray with them; who asked, "What prayers." "O sir," he replied, "the prayers of my mother, the Church of England; and no prayers are like them."

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PRAYER FOR UNITY.

O God, the Father of our Lord Jesus Christ, our only Saviour, the Prince of Peace, give us grace seriously to lay to heart the great dangers we are in by our unhappy divisions. Take away all hatred and prejudice and whatever else may hinder us from godly union and concord; that, as there is but one Body and one Spirit, and one Hope of our calling! one Lord, one Faith, one Baptism, one God and Father of us all, so we may henceforth be all of one heart, and of one soul, united in one holy bond of truth and peace, of faith and charity, and may with one mind and one mouth glorify Thee, through Jesus Christ our Lord. Amen.

CHURCH THOUGHTS BY A LAYMAN.

THE PROTESTANT SURRENDER.

ON each celebration of the victory at Derry, we are accustomed to see carried with triumphal pride, banners blazoned with the words; "NO SURRENDER," "PROTESTANT PRINCIPLES WE WILL MAINTAIN," and other phrases of like import. While these demonstrations have been going on in Ontario, the Papal authorities have been quietly working with characteristic craft, and with a cunning persistence for which the Church of Rome has an historic fame, to secure a "coign of vantage," which has practically brought about the surrender of these very Protestant principles, and that Protestant position which by banner and speech have by tens of thousands of our citizens been declared safe and inviolable in their keeping. While Protestant champions have been shouting defiance from the battlements, the Romanist leader by bribing the keeper of the gate, has walked into the fort and seized the stronghold! To-day the field of education in Ontario is held by the Papal chiefs as a conquered Province. There is not a Protestant public school in Ontario which is not controlled to a dangerous extent by the Papacy. There is not a Protestant in Ontario who is not liable to be compelled to pay taxes for the support of the Papal system embodied in Romanist schools. There is not a child in Ontario attending or likely to attend a public school whose education is not affected by Papal influences.

Let us see by what Jesuistical trickery this subjection of Protestant interests, this surrender of Protestant rights, this abandonment of Protestant principles has been accomplished. We must first affirm our most emphatic preference for denominational, religiously directed education. We hold that the principle on which Separate Schools are based is sound. The State *right* to educate a child is not supreme over the parental *duty* to direct its education, nor has the State any claims in this sphere worthy of mention in comparison with those of the Church. Against Separate Schools *as such* we raise not a whisper of objection. But against the schools of any Church being granted legal rights directly antagonistic to the equality before the law of all citizens, and the equality

before the law of all religious bodies, we lift up an indignant and unsilenceable voice of protest. What rights then has the government of this Province conferred, which give elevation to the Papal Schools over the just and equal rights of other citizens and other religious bodies? The answer is written in the statutes of Ontario, in acts formed, introduced, and passed into law by a nominal Protestant Premier. We need to say this because had a Romanist been in the chief seat of government, we should all have been on the watch, but in fancied security, by trusting to the instincts and relying upon the principles of a Presbyterian, Protestants have been betrayed. The gate was kept by a Presbyterian who for a bribe handed the key to Archbishop Lynch.

For the support of the Romanist schools the school tax is assessed, 1st "on those the municipal officers know to be Roman Catholics;" 2nd "on those who declare themselves Romanists;" 3rd, "on all persons whose taxes are demanded by a Roman Catholic priest, who is set apart for this work," and who prepares lists in sovereign contempt for Protestant rights. We speak from personal observation when we declare that Municipal officers are bullied by the agent of the Roman Church whenever they take any steps to protect ratepayers from being fraudulently rated as Separate School supporters. That third clause is the gate through which the Papacy has been let in to rob Protestants of their civil rights. In all our cities, towns, and incorporated villages are large numbers of citizens who are indifferent as to Church connections—these are placed by thousands upon the Separate School roll, and a Roman Catholic priest demands their taxes. Municipal officers cannot keep track of such people, *consequently the taxes of persons who know nothing as to what the priest has done, are seized by the Romanist authorities.* We speak from knowledge got at a Municipal Board, when we affirm that there is practically a very slight barrier to prevent the larger mass of Protestants being *unknowingly* rated as supporters of Papal schools. Indeed, if a Protestant lets a house to a Romanist the school taxes of that Protestant are seized by Papists. Or, if a Romanist lets a house to a Protestant the school taxes are also seized by Papists. The right of a Protestant to devote his property to Protestant uses is over-redden by the Separate School law. So, too, the right of a Roman Catholic to devote his school taxes towards a Public School is denied him by the law. Many intelligent Romanists prefer the far better schooling given in the Public Schools to the apology for education doled out in Separate Schools. But if they desire to exercise their freemen's right to place their children under whatever tutors they prefer, they are compelled to *pay double school taxes*, as citizens using the Public Schools they must pay towards them; as Romanists they are compelled by Mr. Mowat's law to pay also to Separate Schools which they condemn and do not use! But another outrage is common. In certain small towns there is no Separate School, but there are many Roman Catholics.

The law gives the Papal authorities power to collect the local school taxes of such Romanists and to send the money to a distant municipality towards the support of a Papal School not used by a single contributor to such a levy. In places the children of such Romanists attend the only school available—the Public School, hence Protestant ratepayers are burthened with the education of children whose parents pay not one cent towards the school where their children are educated. The law is framed with a cunning which betrays its Romanist origin—the voice of the school law is the voice of a Presbyterian Premier, but the hands which made the law he proclaims, are the hands of Mr. Fraser, the astute representative of the Papacy in the Ontario government. Protests made against this iniquitous discrimination which sets the civil and religious rights of Protestants at naught, have been made in past years. This has been denied by the Attorney general, but we speak of personal knowledge when we affirm that such protests have been insolently answered by a reference to the letter of the law. Take another fact. In counties the Ontario government pays *half* the cost of inspecting Public Schools, but pays the whole cost of inspecting Romanist Schools. In cities and towns the Ontario government pays not a cent for the cost of Public School inspection: but it does pay the entire cost of inspecting Romanist Schools. Is that civil liberty? Pray, upon whom falls the burden of this inspection of Romanist Schools? It is demonstrable that *four fifths are paid by Protestants!* Is that equality of all citizens before the law?

Had any English government dared to propose such legislation as that which gives the Romanists in Ontario such power over Protestant purses, it would have been hurled from power as being controlled not by regard for the interests of England but by the Papacy. Canadian Protestantism is oft times a noisy but toothless watch dog. Canadian Protestantism has lost its backbone, it maunders "No Surrender," while the Jesuit agents laugh at the helpless mutterer of what they treat as only a coward's motto.

A gifted German philosopher—Hartmann, ridicules Christianity because he affirms that when the tremendous issues of the religious life and of Christian principles that are, said to be divine, are brought into conflict with the trumpery, temporary, interests and selfish interests of a political party, the miserable meannesses of the latter are always preferred by Christians to the solemn duties and claims of their religion. The scorn of this mocker is fully justified by those who profess and call themselves Protestants, who yet sink their principles as Christians and abandon their duties as free men, by suffering to rule over them authorities whose laws are equally an outrage upon civil as upon religious liberty. The "Catholic vote" is doubtless a valuable, marketable commodity, but those who desire its possession should not use their power as a government to compel the purchase money to

come out of Protestant pockets. In Quebec the Catholic vote has been bought by Protestant political leaders dropping on their knees before the shrine of the murderer—Saint Riel. In Ontario the Catholic vote has been bought and paid for by a Presbyterian Premier handing the key of the school system citadel to Archbishop Lynch.

MORNING PRAYER, SERMON, HOLY COMMUNION.

THE Church Catholic of Christ in England must never talk of other Christian communities, however pure their motives or earnest their endeavours, as doing any right thing that the Church cannot do, or assume that she has not the means, as the Church Catholic, to do all and everything that can be done for the benefit of all the people. But then, in proportion as she realises her duty and privileges must she see to it that she tries to accomplish all that has been committed to her charge.

Now, in reference to one matter which appears to be of great importance to the spiritual welfare of multitudes of the people in London, and in large towns elsewhere, the following suggestion is made as possibly worthy of consideration.

Let it be taken for granted that in such parishes as are now under consideration, there is a celebration on every Sunday morning about eight o'clock. There is no desire, as there can be no necessity, to interfere with this arrangement. It is profitable and it is convenient in many places where it is not at present secured. The practical difficulties seem to exist between ten o'clock or half past ten o'clock and noon, or till nearly one o'clock. It is very desirable that between, say, ten and one o'clock, the Holy Communion Office be fully used, a good sermon preached, and Morning Prayer with Litany, &c. be used also. The Litany is not the most suitable service for children on Sunday afternoon. Children and scholars of Sunday schools, and other schools, require a bright, happy, flowing, joyous service. The Litany is marvellously fitted for men and women, who know more of the sadness of sins and the trials and troubles of life. Therefore, generally, the Litany ought to form part of Morning Prayer, or otherwise of Evensong, or to be used alone as a short office with a brief 'Address of Impact,' and one, two, or three hymns, during some forty minutes of the day, for men and women principally.

Now, would the following method work well in many parts of London and elsewhere? 10 or 10.30, Holy Communion. Immediately after (11 or 11.30, or perhaps a few minutes earlier, say, 10.50 or 11.20?), sermon, and then Morning Prayer; it being distinctly understood that the sermon should be a *well-prepared* sermon of about half an hour in duration, and that they who came to the Celebration could remain to the Sermon and also to Morning Prayer if they chose to do so; and that others might attend the sermon alone, or the Sermon and the Morning Service after. In this way there would be every Sunday morning some-

thing like the following arrangement, the hours being probably varied according to localities:—

| 10 to 10.50. | 10.50 to 11.20. | 11.40 to 12.50. |
|--------------|---------------------------|--|
| Celebration. | Hymn, Sermon, Hymn. | Morning Prayer, Litany, and Hymns. |

By this method the two services would be quite separate. One good sermon would be given for three sets of worshippers (let it be hoped, however, that practically they would be only two, and that people would not long hear a sermon without attending one of the services), and no one could justly complain of the services being too long or wearisome.

This plan is submitted in the hope that it may be noticed, and that remarks may be offered, if it is worthy a criticism, concerning it! Amongst other ideas, the thought is, that many who prefer to go to the Lord's Supper fasting can do so without any very great trial to themselves, since they could be home again by about 11, or, if they stayed to the sermon, at 11.40. Then it is thought that in this way a good sermon for the morning could be ensured, principally to edification, and suitable for communicating congregations, or for those who (having attended the eight o'clock celebration, probably) came for sermon and Morning Prayer. It is presumed, of course, that every endeavour would be made to render each particular function hearty, intelligent, and to edification. It is an outrage on the portion of the Prayer-book when Morning Prayer is so treated as to a mere parody of a service to which (it seems to be understood) only a very few come, filling up rapidly towards the close of it in great numbers for what they call 'High Mass,' where six or seven, at the most communicate. This is not to eat the Lord's Supper and it is not consistent with Christ's institution or early Church usage.

The Church must make the best and wisest use of all her ministers and of all her offices. No one of them must thrust out another, or deprive the other of its blessing. The hope is that Holy Communion, Morning Prayer, Litany, and a good Sermon, may all be given on each Sunday morning, by beginning not earlier than ten o'clock, and not continuing beyond one o'clock, and that all these may be so administered as to be to edification. It is possible that some have had experience in these matters, and can tell the result of this effort. There is but one object to be sought, viz., how to make the best of the morning hours of God's Holy Day for the benefit of the people, and in a manner calculated not needlessly to weary the priest and the deacon.

'First Vespers' appear to be getting liked once more. In other words, common sense and piety are beginning to show that the old Church way of morning and afternoon services is a much better way than the mode forced upon the Church chiefly by Dissenters, of having great functions on Sunday nights. Far more wholesome and moral was the Church way of Evensong in the afternoon, the faithful remaining at home in the evenings. This fashion, however, it may be feared, will never more prevail; but it is a remarkable fact that a love

of afternoon service appears to be returning. Would not a ten-minutes' well prepared, hearty catechising after the second lesson prove of very great value at such a service, especially where, as may be seen in some churches, there is an array of Scholars under the direction of 'Sisters' and others, such as must tell ere long upon the rising generation?—G. V. in *Church Bells*.

ROME'S TACTICS.

SOME thirty and more years ago, on the 5th of November, when Cardinal Wiseman, then the chief English representative of the Pope of Rome, lived in an Essex village, the day was kept with much zeal and expenditure of time and money, and an avowed hostility to the Papacy and things Papistical marked the celebration. At that time the special 'Office' for the day still had a place in the Prayer-book, and according to the local custom a service in the parish church, with a sermon upon the errors of Romanism, was followed, after a brief interval for the evening meal, by a public demonstration of anti-Papalism on the Church Common, which culminated in an enormous bonfire surmounted by a figure of the Pope or the Cardinal, destined like the fagots, to be reduced to ashes. Whatever may be thought of the wisdom of this proceeding, it served, at any rate, to remind Englishmen of the fact, now for the most part ignored or made light of, that Romanism in England is an unwarrantable intrusion into a country which possesses, and ever has possessed, its own peculiar, historical, and continuous Church; and that, as a logical consequence, the establishment of a branch of the Italian Church, except as a provision for those Italian visitors who may be resident within our land, involves a denial of the spiritual powers, faculties, and rights of the English Catholic Church. The bonfire as a demonstration against Roman intrusion is now a thing of the past; Cardinal Wiseman's successor, although he is not an hereditary Romanist, but a Priest of the English Church who betrayed his trust, deserted from the Church of his baptism, and contradicted his ordination vows, is accepted at public festivals as the equal of the English Prelates, and in some cases, as in the Royal Commission on the Dwellings of the Working Classes, is given precedence over them; and the rank and file of the Roman clerics are permitted, without let or hindrance, to proselytise as they think fit. In other words, since the day of the semi-theological bonfire 'we have changed all that,' as the French say, and not a few English Church people would hesitate to condemn a person who left their communion for the alien and, as in England, the schismatic body. But while our toleration has led us thus far towards a specious universalism, and as made the enunciation of distinctive and dogmatic truth a secondary consideration, there remains strong in the English breast a feeling, partly social, partly religious, which instinctively condemns what we have described in the heading to this comment as 'Rome's Tactics.' These 'tactics,'

which have just received a fresh and significant illustration in the correspondence alluded to in another page, stand self-condemned as evasive, disingenuous, and in a word un-English; and although it may be a matter for satisfaction that we no longer burn the Pope on the 5th of November, it is open to grave doubt whether the tendency to tolerate the Confessional and the secret-instruction system, which are opposed to the whole theory of English domestic life and of the sanctity of the home, may not bring serious evils in its train.

Looking at the broad issue raised by this correspondence, it proves that Rome still works on the principle that 'the end justifies the means,' and that conduct which in any other matter would be stigmatised as reprehensible, is passed over as if it were not only legitimate but praiseworthy. The facts of this particular case are simple. A lady in a London suburb, whether owing to mental inclination, cerebral conformation, the influence of relatives, the sensuous attractiveness of the Roman ritual, or the power of priestly influence, is drawn towards the Roman obedience, and after secret interviews, not in Church or at the public confessional box, but in the priest's apartment at the Clergy House at Kensington, becomes a pervert, and is duly 'received,' and, we imagine, rebaptized. The husband, who must, one would fancy, have been somewhat blind to what was going forward, complains first of the secrecy observed, and secondly, of the priest's conduct in receiving the visits of his wife in his private rooms in a house inhabited by sworn celibates, and ultimately, he appeals to the Cardinal; only, however, to be politely told that he has no just cause for complaint. With that inveterate casuistry which will always make Romanism an impossible creed to nine intelligent men out of ten, the Cardinal says that the 'law of conscience is higher than any law of affection,' and that 'neither father nor mother have' (the grammar is Dr. Manning's, not our own) 'control over the conscience of a child, nor husband over the conscience of a wife.' Could anything be more contemptibly evasive? What the husband complains of is not that his wife has 'verted,' but that 'the priest received her, knowing her to be a married woman, alone at his private residence, unknown to her husband,' and that he practically encouraged her to deceive her husband. We do not know what glosses the Cardinal and the Priest may be prepared to put upon the marriage vow, but if they can condone conduct such as that of the lady and the Priest in this case, we opine that their view of the matter will be found to be diametrically opposed to that of the English nation. The details of the story are of course not before the public, but as far as the facts are stated we believe that the priest's procedure will be condemned, and that Cardinal Manning's quibbles will lead all true Englishmen to deplore that he has been so sadly demoralised by his foreign religion.—*C. M. In Church Bells.*

—Neither the length nor the happiness of a man's life depends upon the greatness of his possessions.

SOME ASPECTS OF PRESENT-DAY CHURCH LIFE IN ENGLAND.

BY THE REV. REGINALD H. STARR, B. D., OF TORONTO.

A paper read at the annual meeting of the "Trinity College Theological and Missionary Association," on Monday evening, Nov. 15th, 1886.

A residence of twelve months in England, in 1884-5, revealed to the writer, whose mission gave him large opportunities for observing the work of the church, and to compare its present position with that of sixteen years ago, a most striking and gratifying change. The Mother Church was throbbing with a new found life, of the depth, and multiform character of which, those conversant only with the work, and position of the Canadian Church, can have, at best, but an imperfect idea.

The aspects under which this life presents itself are many and varied. I shall confine myself to three.

I. *The almost entire absence of partyism.* Instead of the acrid party spirit, with its shibboleths, and name calling, to which one had grown accustomed here, I found a broad spirit of toleration. The zeal begetten of God, the Holy Ghost, was firing men of all shades of opinion. They were working side by side, and hand in hand, and heart to heart, for the evangelization of men, and the strengthening and extension of the Redeemer's Kingdom. The picture of the living Church, was that of a magnificent army fully equipped for battle, with its different regiments and battalions marked by their respective colours, and badges, and mottoes, and led by officers of various views as to the best methods of warfare; but all intent upon the one object; all animated by the same hope; all impelled by the one spirit; all marching with unbroken front against the unbelief and misbelief, the ignorance, and sensuality, and ungodliness of the times. Not that men had abandoned their distinctive views, or watered their convictions of truth. By no means. But they had learned the difference between matters of Faith and matters of opinion. They had grasped the comprehensiveness of the historic Church. They were exemplifying the variety in unity of the Body of Christ. They were giving form and shape to the words of the Psalmist: "How good and how pleasant a thing it is, brethren, to dwell together in unity."

II. Growing naturally out of this harmony of action, and, in fact, its legitimate expression, was the *aggressiveness* of the Church. To the one looking on at her work, she seemed to be going everywhere, and doing everything. She had a front for every foe; a solution of every difficulty. Is it missionary work in the foreign and colonial fields? One found the venerable S. P. G., vying with its younger sister, the C. M. S., in honourable rivalry, and each with its large annual income being applied to *bona fide* missionary work. Side by side with the great societies were the "special funds," each representing some bishop with his diocese, or some important work in foreign lands, and each—despite the antipathy manifested in certain quarters to such "illegitimate" methods of procedure, eliciting a wealth of sympathy, and prayers, and alms, and giving most significant and tangible expression to the zeal and energy of the Mother Church. Is it the home field? Here, truly, the phases of life are manifold. Is the ever changing attitude of modern doubt to be met? The Church, in the person of her scholarly and gifted sons, takes the thistle fearlessly in her hand, and crushes it. Is the great gulf between the opulence of the West End of London, and the poverty of the East End to be spanned? She sets herself vigorously to the task. Warm hands and warmer hearts, reach out across the chasm, with food and clothing and services and recreation—a hundred agencies to relieve distress, and break down caste, and reveal the common brotherhood of a common and redeemed humanity. The Oxford and Cambridge "houses," planted among the poor and degraded, and worked by University men, are cases in point. The Bishop of Bedford's Fund, (or, as he prefers to be called, the Bishop of "East London"), is a work in the same direction, and the multiform agencies of the C. E. W. M. S., aspire to the attainment of the same object.

In the home work generally, one is struck with several prominent features.

1. The *division of dioceses*, and the *marvellous activity of the dioceses*. Truly since the days of Wilberforce, the life of an English bishop has been no sinecure, and to-day it is one ceaseless round of toil. Coupled with this is the restoration and beautifying, the utilization and popularizing of the cathedrals. A well attended three hours' service under the dome of St. Paul's on Good Friday; the throngs that hang upon the lips of a Liddon, or a Scott-Holland, on a Sunday afternoon, or crowd the building to the doors on Sunday evening, or the thousands gathered in the nave at Chester, bespeak an adaptation of these giant piles to the needs of the nineteenth century, which is the undoubted outcome of a fuller and richer life in the national Church.

2. The *national school system*, with its diocesan

school inspectors, pupil teachers, training colleges, and children in attendance, excites, at once, the admiration and the envy of the Canadian Churchman. The average attendance in 1884 was 1,700,000. The amount voluntarily spent on schools and training colleges since 1811, has been \$145,000,000, or nearly \$2,000,000 per annum. The work done in the schools tells upon the after life of the children, and re-acts upon the Church in a reverence and devoutness and heartiness in the services, which must impress every visitor to England at the present day. Not satisfied with this, the church is keeping a good grip of the "Board" (or Government) schools, as well. She elects a majority, or a goodly proportion of representatives to the school boards, and thus secures Christian teaching on a more or less clearly defined basis. The discussion on this question, at the Church Congress in 1884, revealed, most clearly, the Church's determination not to let go her hold on the Government system of education, but to mould it more and more in the interests of Christian truth.

3. *General parish work.* The only difficulty here is to convey anything like an adequate idea of what is going on. Two things impress one: (a) *The number of the clergy*, and consequent thoroughness of the work. Where we have one clergyman, they have a vicar or rector, with from one to five curates. I could give many illustrations of this, but space forbids. Suffice it to say that at one Ember ordination while I was in England, three hundred men were ordained to the Diaconate, and all dropped into their places, and the cry went up for more. (b) *The agencies employed.* Prominent among these is the lay worker. His position in the Church is fully recognized. The only question that was being considered, in this connection, was, whether the laity should be allowed to preach in the churches. As to their sphere of duty in school rooms, and mission halls there was but one opinion. Then there were guilds, for men and women, for boys and girls; communicants classes instrumentalities for rescue, and reformatory work; sisterhoods; deaconesses; nursing institutions; hospitals; convalescent homes; creches; besides the "legion" of agencies for the relief of poverty and distress among the poor. Such is the multiform character of the home work, and such the consequent demand upon the generosity of the people, that one wonders at the helping hand which is constantly extended to outside appeals for aid. The old historic church seems to have risen like a giant refreshed with wine, and in her new found might is ministering to all the people of the land.

III. *Elasticity.* The wonderful aggressive power of the Church, has necessitated an elasticity of adaptation to present needs which almost amounts to carelessness as to methods. Old machinery has been cast aside as unfitted for present-day work, and newer and more suitable machinery has been adopted. To use a homely figure, the Church has taken off her coat, rolled up her sleeves, and gone down into the ditch of depravity and sensuality in her search for souls. She is digging out the wretched victims of improvidence and drunkenness and impurity. As the chosen instrument of her risen Lord, she is setting them upon the rock, and putting a new song in their mouths. In doing this she has developed an elasticity of organization, an "abandon" as to method, which are the marvel of the dissenting Christian communities around her. No wonder that a layman—not a member of the Established Church—admitted frankly to an American Bishop, that if there had been the same zeal, and energy in the Church long years ago that there is to-day, there would not now be a dissenter in the land. Under this head, a rapid enumeration of some salient features must suffice.

1. The "mission"—the parochial mission—has become a recognized and established feature of Church work. I was through the West London "Mission" two years ago, and saw a good deal of the agencies, and services, and preachers. The work varies with the character and methods of the missioner. Three things appear essential to success: (a) Thorough preparation by priest and people in prayer and meditation, and the circulation of notices and papers, and the use of other agencies to bring the people to church. (b) The impress of one man's individuality upon the work, and the complete surrender of the parish into his hands for the time being. (c) Dealing with individual souls and consciences—not with congregations both during and after the "mission."

2. The division of services, and the brightness and heartiness by which they are characterized. The Church has discovered that three services rolled into one are not conducive to a spirit of devotion in the modern worshipper, and that matins and evensong prefaced with the traditional "Dearly beloved brethren," are not adapted to the thousands of unwashed prodigals, who have left their Father's house and need to be reclaimed. Services for sinners are being freely used.

3. Under this head I would also include the Church of England Temperance Society, with its dual basis and wide spread work, regarding which, a Noncon-

formist M. P., recently spoke as follows:—"The Church of England has done more to postpone the day of disestablishment by its temperance work than by any other to which it ever put its hand. It has made the Church the church of the people in a sense in which it has never been before, and by means of its Temperance Society, is doing a magnificent work."

4. The Church Congress, with its free speech, and annual interchange of thought, and splendid gatherings of workmen, leaves an indelible impression for good upon the visitor to its halls. The workmen's meeting of 3,000 men, and an overflow meeting of 1,000 more, in a church hard by the Congress Hall at Carlisle, the writer will not soon forget.

5. The "Church of England Workmen's Society," and the "Church Army,"—two distinct organizations, but animated by the same desire, and working among similar classes. A service conducted by the former, in West London, during the "mission," and by the latter, in a slum of Liverpool, impressed me most deeply. Both are instances in point of two facts, now seemingly admitted in the Mother Church:

1. That the masses must be largely reached by Christian laymen, and laymen of a similar walk in life with themselves.

2. That to reach them extraordinary methods must be resorted to, and a mode of worship adopted such as will meet their needs. Organizations like these, without the Church at their back, might easily become dangerous engines in Society; but with the sanction and support, and fostering care of the living and sympathetic church, they will undoubtedly become the means of turning many a poor soul "from darkness to light, and from the power of Satan unto God."

In all this "elasticity" of method and organization, one saw much that would rudely disturb the slumbers of a fossil parson in his stratified repose; but quickened to a richer and fuller throb the heart of the warm and aggressive churchman, of a more genial, though none the less pronounced type.

Within the sheltering arms of the revived and motherly Church of England, there is room to-day for every man, from the prince to the peasant, and from the returned Wesleyan to the converted Romanist. In her tremendous aggressiveness, her wonderful elasticity, and her happyburial of party spirit, the old church has wiped away the last lingering trace of woodenness from her face and form. Like some Alpine river, that, fed by the melting snows of summer, finds its narrow channel too small, and overflows its banks, the English Church, fed by the now melted snows of past neglect, and traditional inertness, which the Sun of Righteousness has kissed and thawed, has overflowed her banks and flooded all the plain of human hearts, and human homes, and human loves, with the life giving, healing stream of the Word and Sacraments—yes! of the Incarnate Life of her risen, and ascended Lord. We rejoice with her in her new found joy. We live with her in her new found life, and pray for a share in the Pentecostal baptism which undoubtedly has given it birth.

Home & Foreign Church News.

From our own Correspondents.

DOMINION.

ONTARIO.

WEST WINCHESTER.—This thriving village, situated in one of the most fertile townships of Eastern Ontario, has a prosperous future before it and promises to become a very important town. In the past, owing to want of railway communication, it has been at a disadvantage, but now its inhabitants rejoice to see the ballast trains of the C. P. R. Short Line at work, completing the highway which is to connect them with two oceans. The projected line of railway from Ottawa to New York will pass through West Winchester, and there is a rumor of a Union Depot being built between that company and the C. P. R. To the latter company the township of Winchester granted a bonus of \$15,000; a good evidence of enterprise. Farmers and business men of the Lower Provinces intending to settle in Ontario could not find a better location than this township, the fertility of which is proverbial. With all this outward prosperity, however, there is something wanting, and to Churchmen it is a serious want. There is no Church—no Anglican Church. The Church services are conducted in a hall; this is depressing and detrimental to the Church's growth. In the past many families, originally Churchmen, have passed over to the denominations through want of the regular ministrations of the Church. The Church services are now held weekly here, and a suitable place of worship has become an absolute necessity if the church would hold her own. Lately a strong appeal was made to the people by the incumbent urging them to take steps at once to open

subscription lists and secure a site for a Church. Considering the numerical weakness of the congregation the appeal was not altogether in vain. About \$300 were at once subscribed, with good prospects of the amount being doubled. This is encouraging, and gives the incumbent confidence in appealing to Churchmen at large to help him in the work. It is a necessary work in a promising field. Our little band of faithful Churchmen have done what they could, and will do more. Will other friends of the Church help us? All amounts contributed will be acknowledged in the Church papers. Address, Rev. R. Wyndham Brown, M.A., South Mountain; or Herbert H. Bradfield, Esq., Treasurer Building Committee, West Winchester, Ontario.

I heartily endorse Mr. Brown's appeal, which is deserving of the consideration of all good Churchmen who desire to see the Church keeping pace with new openings.—J. S. LAUDER, Commissary of the Bishop of Ontario.

NORTH AUGUSTA.—Another Successful Parish.—Tuesday, November 2nd, will long be remembered as the greatest of the many great days the Church has had in this parish, during the past few years. On that day the new St. Peter's Church was formally consecrated to God by the Bishop of Niagara, assisted by the Ven. Archdeacon Lauder, and Revs. Rural Dean Nesbitt and Grout, and Revs. Messrs. Crawford, Houston, Cooke, Jones, Read, Quartermaine, and the incumbent, A. H. Coleman. It is barely three years since the subscription list was started, and the success which has attended this undertaking may be judged of, when it is stated that the church, furnishings, bell, and memorial window to the late Rev. John Stannage, cost in all the sum of \$4,228. Very little was raised from outside sources except the grant of £50 sterling from the S. P. C. K., so that the parish, which, after all, is only a mission, raised nearly all this large sum, in which is not included free labour, valued at \$200 or \$300. A few days before the consecration, every dollar of debt had been removed, and a balance left of over \$20. No wonder, then, that on that morning, the people flocked to the services in large numbers, many having to go away for want of room; and for three hours and a half the consecration and confirmation services, together with the holy communion, proceeded, the people seeming not to weary in the least. As many said afterwards, they "could have stayed all day," and others, "We never can forget it." Forty-six persons were confirmed, and about ninety received the holy communion. The Bishop, in the most impressive, kindly, and intelligible language, addressed the candidates first, before confirming them, on the subject of confirmation; and, again, after the confirmation, explaining to them the nature of that holy ordinance, in which, for the first time, they were that day to participate, viz., the Lord's Supper.

May the good seed thus sown on that day bring forth, as we believe it will, abundant and blessed fruit. It may also be stated that the incumbent, on two previous Sundays, addressed the people, and especially the confirmation candidates, respecting the report of the committee on the division of the diocese, and invited them to assist in that work, the result was that the sum of \$32.40 was placed on the altar at the morning service; about half that sum having been contributed in envelopes by those confirmed, and the other half by the rest of the congregation. At the evening service, Rev. Mr. Read read the prayers, and Rev. Mr. Cooke, a former incumbent, preached on "Reverence."

KINGSTON.—The name of the Rev. J. K. McMorine was one of the two selected by the vestry, and submitted to the Bishop, for rectorship of St. Martin's Church, Montreal. Though the position was given to the other nominee, the Rev. A. O. Troop, of St. John, N. B., the incumbent of St. James', Kingston, is to be congratulated upon the compliment paid him by so influential a congregation.

MABERLY MISSION.—The Rev. C. E. S. Radcliffe, of Arthur, acknowledges the receipt of £25, from the Society for Promoting Christian Knowledge in Foreign Parts, which has been kindly forwarded to him by the Venerable Archdeacon Lander, of Ottawa, Bishop's Commissary, to whom it had been transmitted by the Bishop in England, also \$8.50, per Rev. A. Jarvis, M. A., of Carleton Place. Total, about \$128.50. The cost of church and of site, &c., about \$1,900, will all be met, and the only thing to be regretted is that St. Alban's cannot be consecrated in consequence of the Bishop's absence. The Rev. Thomas Stiles, the present incumbent, will soon be a great favourite in the mission.

TORONTO.

BOWMANVILLE.—Thanksgiving Services were held at St. John's Church on Thursday last at 11 a.m. and

7.30 p.m. The Church was very tastefully decorated with grapes, and miniature sheaves of corn—the handsome font looking particularly well, being surrounded with a bank of ferns and flowers. Fruits of harvest were artistically arranged about the chancel, and the altar vases filled with choice exotics. The services were very hearty, and the sermons, by the Rev. A. W. Macnab, of St. Catherines, were listened to with the greatest attention. The attendance at both services was good, and the number of communicants at the Celebration was about forty.

ST. LUKE'S.—Rev. Jeffrey Hill, of Chatham, delivered a very amusing Picture Lecture to a crowded audience of Sunday School children and others on Tuesday evening, Nov. 16th. He has since made arrangements to repeat the lecture for ten other city Sunday schools some time during next January.

Presentation to Mr. H. G. Collins.—On the evening of the 22nd Nov., the teachers and scholars of All Saints' Sunday school waited upon Mr. H. Guest Collins at his residence, 21 Carlton st., and presented him with an address and a carved ebony music cabinet from the scholars and a handsome marble clock from the teachers. Great regret was expressed in the address at the resignation of Mr. Collins of the office of Superintendent, and warm and grateful allusions were made to his long and devoted services in connection with the Sunday school, which had won for him the respect and affection of both teachers and scholars.

Mr. Collins replied feelingly, and thanked the teachers and scholars for the kind expressions conveyed in the address, and for the handsome mementoes they had presented to him, and assured them that the feeling so warmly expressed was heartily reciprocated by himself.

The presentation was made on behalf of the teachers by the Rev. J. C. Street Macklem, curate of All Saints.

It is a matter of great regret that a zealous and able lay worker like Mr. Collins should retire from a position he has long filled with eminent advantage to the Church. Such changes are not only much to be deplored because of the abstraction from the working resources of the Church, and the painful severance of ties between a faithful lay Superintendent and the teachers and children, but because the withdrawal of a generally esteemed worker is injurious to the best interests and good name of the Church, which appears to be unable to retain its laymen in active spheres of duty.

TULLAMORE.—On Sunday, 21st November, this church was re-opened after thorough repairs. Rev. G. Herbert Broughall is missionary in charge. The roof has been sheathed, panelled diamond shape, and stained in oils, and the walls beautifully painted throughout. At morning service, the Rev. A. J. Broughall, father of the missionary, preached, and celebrated the holy communion. In the afternoon, Rev. E. A. Oliver, of Bolton, preached a stirring sermon to a crowded church, and in the evening the church was packed to hear Professor Roper, of Trinity College. The collections were good, better, best. The offertory in the morning was upwards of \$18; in the afternoon, a little more than \$19; and in the evening, \$22.50. The service was most hearty and enjoyable, and every one seemed very happy. We wish the missionary God speed in his good work.

LANGTRY V. DUMOULIN.—"Mr. Justice Gwynne, of the Supreme Court, in rendering judgment in the case of Langtry v. Dumoulin, said:—"In view of the very great increase in the value of the property held as an endowment of the rectory of St. James beyond what was at all necessary for the support of its rector, and which endowment was, in fact, sufficient for the support of many clergymen of the Church having the cure of souls, and but ill provided for in other parishes, nothing was more natural than that the Synod of the Dioceses, constituted as they are of the clergy and laity of the Church, should after the decease of any living incumbent having vested interests during his life, have the disposition of the property constituting the endowment of the rectories, with the view of providing means for extending the influence and services of the Church throughout the poorer parts of the dioceses. Accordingly it was upon the application of the Provincial Synod that the Act 29th and 30th Vic., ch. 16, was passed. The Act was passed in the undoubted interest of the Church, and the rights of all living persons having vested interests in land situated as those in question here are, were scrupulously preserved. Hitherto the application of the Act to the lands in question here has never been doubted, and I am of the opinion that there is no room whatever for a doubt as to its application to them. The appeal must be dismissed with costs." The Court was unanimous in its decision.

Trinity College.—The sixth regular meeting of the Literary Institute, was held on the 19th November, Mr. J. S. Broughall in the chair. Mr. Waller read an essay on "The Deceased Wife's Sister Bill," showing the weakness of the arguments in its favour, and the ill effects it is sure to have on the sacredness of family relations. The debate, "Resolved that ignorance has exerted a greater influence on the world than knowledge," was then proceeded with, Messrs. Lowe, Cayley, and Carter speaking on the affirmative, and Messrs. Houston, Broughall, and Mackenzie, on the negative. The question was fully argued, and the various points brought up by both sides loudly applauded. On the debate being put to the decision of the audience, the negative won by a majority of four.

At the annual meeting of the Theological and Missionary Association of the College, the Rev. Provost Body, the president of the association, occupied the chair. There was a large attendance, including many of the city clergy. The president delivered a short address, setting before the audience the objects for which the association was founded, which are briefly:—1. To be a centre for theological and spiritual work in the college. 2. To be a centre from which mission and other work undertaken by the members may be directed and developed. 3. To supply the members with information as to the needs and methods of missionary work. 4. To be a permanent bond of union between students, graduates, and others who desire to promote the work of the Church. In the course of his address he strongly deprecated the cry which has so often been raised against the stress laid upon theological studies, and showed how the earnest pursuit of these studies strengthens the spiritual life of those engaged in them, making clearer the deep fundamental truths on which the spiritual life rests, and prevents the giving undue prominence to one side of this to the dwarfing of the rest. He ended his address with an earnest appeal to all present to devote themselves more earnestly to carrying out the objects of the association. The election of officers for the year 1886-87 was then proceeded with, and the following was the result:—President, Rev. Provost Body; Vice Presidents, Rev. Prof. Jones and Rev. John Langtry; Secretary-Treasurer, Mr. H. O. Tremayne; Executive Committee, Rev. J. D. Cayley, Rev. W. H. Clarke, Rev. Prof. Roper, Messrs. E. C. Cayley, M. A. Mackenzie, J. S. Broughall, G. S. Anderson, H. J. Leake, W. J. Creighton, H. H. Johnston, G. Warren, and H. A. Bowden. Rev. J. H. Starr, B.D., read a very interesting and encouraging paper on "Some Phases of Church work in England," which appears in full in our columns. At the close of the meeting the members of the association attended a reception given by the Rev. Provost and Mrs. Body. The association will hold a regular meeting, at which Mr. E. Cayley will read a paper, on Monday evening, December 6th, at eight o'clock. Graduates and friends of the college are requested to attend the meeting, and become members of the association.

ALGOMA.

The Rev. W. Crompton acknowledges with deep gratitude a box from C. W. A. S., Toronto, per Mrs. O'Reilly, Hon. Sec., containing clothes for distribution and prizes for Xmas tree. Also a box from Mrs. Bedford-Jones, Napanee, filled with prizes for the Sunday school children of the Mission.

Aspdin P. O., Muskoka, Canada. Nov. 22nd, 1886.

The Bishop is just now travelling in the north, through the territory recently opened up by the C. P. R. between North Bay and Port Arthur. Among other points visited will be Sudbury Junction, where it is reported rich deposits of copper have been discovered. Services have been held here frequently by the Rev. G. Gillman, but as his centre is about 70 miles away, he cannot visit it regularly. We shall learn more about this 'terra incognita' on the Bishop's return.

HILTON.—The Rev. H. Beer desires to acknowledge the receipt of two barrels of clothing from the Womans' Auxiliary Society of Ottawa. This is a most timely gift to this mission, and it is received with much gratitude.

The Bishop of Algoma begs to acknowledge the receipt of an anonymous subscription of \$40 from Nova Scotia, which he has applied in aid of the Church and Parsonage Building Fund, and also acknowledges, with thanks, the receipt of \$5 from E. S. R., towards expense of repairs on Mission House at Nepigon Lake.

FOREIGN.

The events preceding the massacre of Bishop Hannington, with many native Christians, at Uganda,

Africa, by the order of King Mwanga, are vividly pictured in the diary of the lamented bishop recently received in London. It is a thrilling narrative of his experiences, up to the day of his death. Besides the torture and mutilation of a large number, thirty-two were burnt alive. The bishop was treacherously attacked, while taking a walk, stripped, robbed and dragged to a loathsome hut, where he became dangerously ill. Allowed to return to his own tent, he became delirious with fever on the seventh day, but on the eighth day was conscious, and made a last entry in his diary, which contains some touching allusions to the comfort he derived from reading the Psalms. Previous to the attack upon the bishop, the native Christians, in spite of persecutions, were not afraid to be baptized, and many of the people bought leaflets containing extracts from the Scriptures, prayers, and hymns.

The popularity of the Bishop of Manchester is still increasing. He is showing no signs of diminishing powers, having recently confirmed 3,400 persons in the Rural Deanery of Bolton in eight days.

One thousand, or more, communicants of the Church in the Llandaff Diocese, Wales, have joined the Lay-Helpers association, pledging themselves to "definite work for the Church."

One of the finest parish churches in England, is said to be St. Mary's, Taunton. Extensive alterations are to be made in it, to be completed, it is hoped, in time for the celebration of the Queen's Jubilee.

The native Christians of New Zealand are assisting missions for the white colonists in the poorest and thinly settled portions of the country.

The Wakefield Bishopric Fund approaches completion, only £11,000 being needed now to make up the required amount; of this a gentleman, who desires his name to be withheld, has offered to give one-half if the rest be subscribed before the end of the year. The Bishop of Ripon has made another most earnest appeal for this amount.

The Melbourne *Argus* asserts that the women in the choir of St. Paul's pro-cathedral in that city, wear surplices, with black capes, and university caps.

Canon Liddon has given £100 to provide some ornament for the cathedral church of St. Mary, Edinburgh, as an expression of his appreciation of the honor done him by the clergy of the diocese in offering him the bishopric.

Bishop Ellicott urges the creation of eight new bishoprics, and proposes that all episcopal incomes, except those of newly created sees, should be taxed to produce £12,000 per annum, in order to raise the £300,000 needed for the new endowments. Bishops, whose incomes would be diminished, might be allowed to surrender the occupation of their expensive palaces and their surroundings.

It has been proposed, as a memorial to the late primus, to clear off the debt on Eden Court, and to fill the great nave window in Inverness Cathedral with stained glass. The first of these objects has been already attained, and the second will be proceeded with at once. A series of designs is already prepared, the estimated cost of which is \$2,500.

At the last Lenten season the Bishop of Ripon made Mr. Jabez Moden a deacon. Mr. Moden was for many years a Unitarian minister. The *Inquirer* (Unitarian) says: Our friend will carry with him into the Church of England the catholicity of spirit and breadth of philosophical and theological thought which have characterized his career among us hitherto.

The Archbishop of York was recently presented by the clergy and laity of his diocese with portrait of himself, made by Mr. Onless, R. A. The portrait, which cost \$3,000, is said to be an excellent one. Rather more than the required amount having been subscribed, a portion of it was expended in a fine bust of his Grace, which was presented to Mrs. Thompson, together with an illuminated album and address which accompanied the portrait.

A new church, dedicated to St. Edward the Confessor, has been built at Netley, within the precincts of the old Abbey grounds. The site, and £5,500, was given by Colonel the Hon. H. Crichton. The tower contains a chime of eight bells.

On October 30th the Bishop of Ripon consecrated the new church of St. Mary, Wortley. It is in early English style and will seat 650, the cost being £4,500. All the seats are to be free and unappropriated.

Lord Grimthorpe, who has given so munificently toward the restoration of St. Alban's Abbey, has not forgotten his own native town, Doncaster, and has always taken great interest in the parish church; his latest gift is a sum of £4,000, which is to be invested for the increase of the endowment, which is only £423, with about £300 given from the Ecclesiastical Commissioners and other resources.

At the September ordinations there were 181 candidates in all, of whom 104 were ordained deacons and 77 priests. Of these 115, or upwards of 68 per cent., were graduates of Oxford or Cambridge, a figure higher than it has been for some years past. But there is a very great fall in the total number of candidates, the figures for the corresponding ordinations of 1879—1885 having ranged from 263 to 222, as against 181 this year.

A meeting of the Truro Cathedral Committee was held recently, under the presidency of the bishop. The total cost of all work ordered, including cost of land, amounts to £94,016, out of which £82,384 has been paid, leaving a balance of £11,632 still due. The bank account is overdrawn to the extent of £3,226, making the total liabilities £14,858. Unpaid subscriptions amount to £6,357, leaving a deficit of £8,501.

The three bishops, with whom was left the re-election of a successor to the Bishopric of Bathurst, Victoria, have offered it to the Rev. F. W. Goodwyn, vicar of the suburban church of Sharrow, Sheffield, and he has accepted the offer. Mr. Goodwyn is a comparatively young man. During the six years he has been at Sharrow he has done much good work. He was a pupil of Dean Vaughan, by whom he has been recommended to this present appointment. His first curacy was at St. Mary Major, Exeter, and afterward he was senior curate at Doncaster.

An association of clergy and laity in England has been formed to assist those clergy who are suffering serious privation through the non-payment of tithes, and to relieve them, at least at present, from the necessity of taking legal steps to enforce payment.

The Bishop of Durham in admitting to their office seven lay evangelists, described the proceeding as a new departure. "Lay-readers" have, indeed, for some time been authorised in this diocese, but they have acted for particular parishes only. Those admitted on the 22nd will work in any parish of the rural deanery as they may be invited and directed. A similar organisation has been already put into operation in the neighbouring deanery of Auckland. There are several other laymen on probation with a view to being admitted by-and-by to the office of "Evangelist" for mission work in the neighbourhoods of Auckland and Sunderland. Arrangements have been made amongst the clergy to secure for them systematic instruction and preparation for their duties. The Bishop dwelt very earnestly on the good results which had already attended the experiment.

The following letter has been received by the mayor from the late Bishop of Melbourne, Dr. Moorhouse: "Bishopscourt, Manchester. My dear Mr. Stewart—I beg to acknowledge the receipt of a draft for £1,115 2s. 1d., the amount of the handsome testimonial presented to me by friends in Melbourne. I beg to thank them, and you especially, and the committee who were kind enough to undertake the trouble of collecting this sum. I may add, for I think you will like to know, that it is a material help to me in meeting the enormous expenses of my removal and re-settlement. I am, my dear Mr. Stewart, yours very faithfully, J. MANCHESTER.

A noteworthy "anti-clerical" meeting has been held in Turin, Italy, and was attended by 6,000 persons, many eminent men among them. It was proposed by Senator Fabretti, that, as reconciliation with the Vatican was impossible, it would be well for Italy to form a devout body of clergy, Christian rather than Roman Catholic, who should combine piety with patriotism. This was felt to be the acknowledgment of the necessity of a national Italian Church, especially since the restoration of the Jesuits. At Milan, also, there is a vigorous anti-Jesuit movement. A series of conferences will be held in that city, at which members of parliament, lawyers, students and ministers of different denominations will be invited to speak against the Jesuits.

The Rev. James Chalmers, a missionary in New Guinea, is visiting England. He thinks some 4,000 of the natives are under the influence of the London Mission, of whom 350 are Christians. These are attached to fifty stations along some hundreds of miles of sea coast. He says: "Savages do not yearn for the Gospel. The gospel of the New Guinea is red beads, tobacco, tomahawks and hoop iron. When I find myself with a strange tribe I pull out my pipe, have a smoke, and make friends. The savage is the most conservative being in the world. You ask him to plant a pumpkin, and he says, No, why should I? My father did without pumpkin. So can I! Some of the tribes are cannibals. They call human flesh 'long-pig' but do not like missionaries (to eat) that is, if white men. He believes the people can be gained to Christianity by patience and just treatment. He never carries weapons of any kind in his journeys, and his trust in the savages is no doubt one source of his influence with them.

A new Protestant Episcopal Church was opened in Lima, Peru, (South America), on Trinity Sunday, for the use of the numerous English, American and German residents, the great majority of whom are of the working classes. For some years they were without a chaplain, but thanks mainly to the churchwardens, the more well-to-do Protestants were recently induced to combine in guaranteeing a chaplain's stipend, and now, by great exertions and liberality, a handsome little church has been built, though not quite free of debt. The trust has been arranged in accordance with the wishes of the Bishop of the Falkland Islands and of the Archbishop of Canterbury, so as to ensure the permanent connection of the building with the Church of England. The consecration must await the next visit of the Bishop of the Falkland Islands to this part of his extensive diocese. There were celebrations of the Holy Communion on the opening day at 8.30 a.m., and at the midday service, all the members of the foreign Protestant community of Lima and Callao being invited to attend the service.

The Assyrian Christians bury their dead swathed in cloth, but without coffins. A rude stone coffin is built about the corpse in the grave over which slabs of stone are piled upon the last of which earth is poured in the form of a cross. Prayers and hymns are chanted while this is done. The head and foot stones are blessed, and then all turn to the east and pray for the departed. Then passing to a stream of water, which is blessed with the sign of the cross, all wash their faces and hands, and this is the curious ending of the funeral rites.

The letters of the Assyrian Missionaries continue to offer most attractive reading. They had reached Kochanes, the home of the Metropolitan of the Assyrian Church. The Bishop himself is a venerable person, a temporal as well as spiritual ruler, a good deal of a Patriarch in the historical sense of the word. Mar Shimoon, for so he is named, is "a king among men," ruling with dignity and obeyed with reverence. The missionaries have opened a day school, to which a bishop-designate is already promised as a pupil. A college for the instruction of priests already ordained will be opened. More than twenty such students were promised including the designated successor of the Metropolitan himself. A third missionary will soon be needed.

The evangelistic lyrical services of the missionaries of the Church of England, in several villages of India, have made a deep impression by their novelty, and adaptedness to the present condition of the Hindu mind. Singing accompanied by violins, and simple gospel preaching, with illustrative quotations from Hindu literature, have aroused a new enthusiasm, and made several conversions. Some opposition has also been manifested; and educated Hindus have thought it best, in imitation of Christian methods, to frame new systems of religion, and form new religious associations: "Brahmo Somaj," "Revival of Aryanism," "Theosophy," "Propagation of True Religion," "Publication of Sceptic and Cynic Papers," and "Track!" They have open air and street preachings and prayer meetings. They hold what they call "divine services," preach sermons, have compiled prayer books, publish catechisms, appoint and send missionaries. They preached against idolatry, caste and sin, but the Word made flesh, they reject. There seem to be signs of a great movement among the Hindus, recently described by a missionary who had been ten years in India, toward the formation of a national Hindu Church to express the religion which is gradually developing in the Hindu race, unlike any of the religions brought to them by the numerous sects of Christians.

A German physician defines the main difference in the effects of whiskey and beer to be; "Visky makes

you kill somebody else; mit peer you only kills yourself."

Correspondence.

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

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

THE MISSION FUND.

SIR,—In view of the serious and lamentable effects upon several of the missions of our diocese, which, for lack of funds, must sooner or later remain vacant for an indefinite period, cannot something be done by the well-to-do members of our church in our many wealthy town and city parishes, towards paying off the large debt of the Mission Fund? I have never heard whether the conditions stipulated for by the Rev. Professor Boys before his magnanimous gift of \$500 towards this object could be claimed, have been complied with. But I conclude that nothing has come of it, or we should all have heard. In the place of an effort being made to put the Mission Fund upon a satisfactory financial basis by obtaining ten large contributions of \$500 each, might not the burden be distributed upon the shoulders of a very much larger number? I would suggest that an appeal be made to our well-to-do members asking for an immediate response.

Some such scheme as the following would be more practical, to my mind, than Mr. Boys, and at the same time a larger number would be allowed the privilege of clearing away the incubus.

Let fifteen clergymen, professors, and teachers, subscribe \$20 each; twenty clergymen, professors, and teachers, subscribe \$10 each; twenty-five members of the legal profession, subscribe \$50 each; fifty members of legal profession, subscribe \$20 each; twenty-five wealthy business and independent gentlemen, subscribe \$50 each; fifty wealthy business and independent gentlemen, subscribe \$25 each; one hundred wealthy business and independent gentlemen, \$10 each, and a total of \$6,250 would at once be contributed, and once more our Bishop would be relieved of the heart breaking burden of this disgraceful debt.

I would have great pleasure in making one of the fifteen clergymen to subscribe \$20 each, and have very little doubt that an appeal to the devoted and prosperous members of our Church in Toronto and other large places would at once meet with a cordial and spontaneous response.

Who will be the first to make one of each of the other lists? We must not allow it to be said that the wealthy diocese of Toronto does not contain 285 members equal to the self sacrifice of giving, beyond their usual annual contributions, a sum of money in no case larger than \$50, or a total of \$6,250, towards providing with the means of grace—the very bread of life—the many thousands of our poorer brethren, who must, without our aid, submit to spiritual starvation, or go elsewhere for the crumbs which we withhold from them.

Requesting that you will make widely known this appeal through the columns of your journal.

Yours, etc.,
S. WESTON-JONES.

Lindsay,
Nov. 9th, 1886.

P. S.—The Bishop has kindly given his consent to this appeal.

SIR,—May I ask what was the nature of the service held at the grave of the late Rev. C. L. Ingles on the first day of November? I fail to see that the Church of England any where teaches that prayers should be offered either to or for the dead. We pray to follow the good examples of those departed in the faith. In these days, when we are asking for the union of Christendom, let us avoid the appearance of holding erroneous doctrines. If our dissenting brethren consider we are not Anglican but Roman, they assuredly will not be willing to unite with us.
Yours,
ANGLICANUS.

HELP REQUIRED.

SIR,—A disastrous fire occurred in Southampton, on the morning of Thursday, November 4th, in which a great portion of the town was destroyed. St. Paul's Church was burned to the ground. Books, Sunday school, library, surplices, and all furnishings were lost; in fact, everything was consumed but organ and communion service, which leaves us in a very pitiable condition to carry on service. Loss about \$8,000. Small insurance on church building; but not sufficient to enable us to rebuild without assistance. We trust

some kind, loving friends will remember us in our hour of need.

Southampton, Ont.,
November 23rd, 1886.

ARTHUR PRIME,
Warden.

YOUNG MEN WANTED.

SIR,—May I call attention of young men seeking work for the church and desiring to take holy orders, to my repeated advertisement, of two lay readers wanted. I have six stations on my hands, and unless I can get help, four of them must be given up. There is a good opening for a man to work up a mission for himself.

Yours,
ARCHDEACON DAYKIN,
Madoc.

I am the more anxious as we hold a seven days mission in January.

SKETCH OF LESSON.

3RD SUNDAY IN ADVENT. DECEMBER 12TH, 1886.

The Choice—Egypt or Israel

Passage to be read.—Exodus ii. 11—22.

The description given us of the choice Moses made is intended to teach us an important lesson—how to choose wisely. The more we try to understand the position Moses held at this time, the better we shall realize the difficulty of a decision.

1. *The Alternatives.* Moses was now grown up, verse 11. Up to the present he was, to all appearance, an Egyptian prince, and forty years of his life had been spent at Pharaoh's court. By most of his countrymen he was looked upon as an Egyptian, but he had not forgotten that he was an Israelite. He was drawn in two different ways—two roads opened before him, as before all, and he must choose one. Which should it be—Israel or Egypt? Pharaoh's court or the drudgery of slavery? To decide wisely was no easy task. If he remained as he was and ceased to think of joining his oppressed countrymen, he was in the road of earthly power and greatness, and the choice was already made.

If, on the other hand, he took the part of his suffering brethren, he must expect to share their lot, and tribulation, sorrow, contempt, would be his portion. He would lose rank and wealth, and exchange the name of prince for that of slave. But in this case he would secure God's blessing and the eternal reward.

2. *The Decision.*—One day he sees an Egyptian smiting an Israelite. At once his mind is made up. The oppressed is his brother, and he must assist him at all hazards. He does take his part, and having made the choice he remains firm. Pharaoh hears of it and his anger is greatly roused. He seeks to slay Moses, who is obliged to fly, learning at the same time that obedience often brings tribulation and sorrow.

What directed Moses in his course? Unquestionably his faith.

The things that first attract the outward sight are often not the most valuable. We require to consider which will last, and which is in reality the best. Moses acted by faith, which means taking God at His word and obeying Him. He looked at "the treasures of Egypt," and he felt and knew they would last but for a season.

He considered the despised Israelites, and knowing they were God's chosen ones, and that their afflictions were for righteousness sake, he knew their reward would be enduring and eternal.

3. *The Result.* He met with repulse and disappointment, Acts vii. 21, 25; but having put his hand to the plough he turned not back. He became a fugitive and an exile; but he looked to the reward, and at last obtained it.

Family Reading.

ST. STEPHEN.

He has fallen asleep; and there's none can awake him,
Till the trumpet shall sound, in the day of the Lord;
Till his Master, descending in glory, shall take him,
The soul to the glorified body restored.

He has fallen asleep, and the angels of heaven
Have carried him swiftly to Abraham's breast;
His prayers are accepted, his sins are forgiven,
And Jesus receiveth his spirit in rest.

He has fallen asleep; and no foes can oppress him;
He is far from the malice of envy and hate;
The spirits of just men made perfect possess him,
Who joyful the day of redemption await.

He has fallen asleep; and may we who are gifted
With knowledge unfolded and vision unsealed,
Fall asleep in the Lord, and with faces uplifted
By faith see the Saviour to Stephen revealed.

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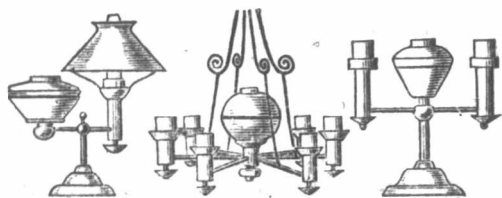
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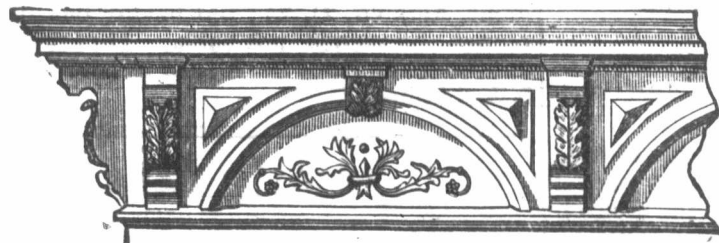
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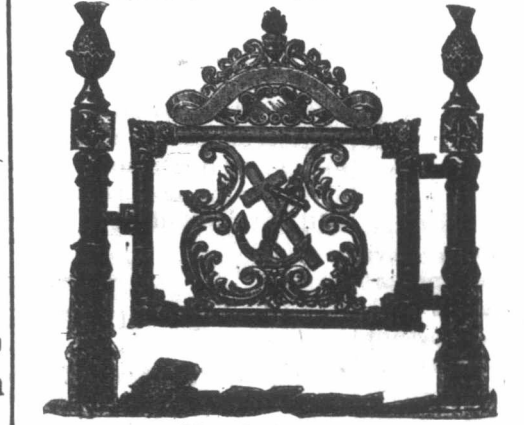
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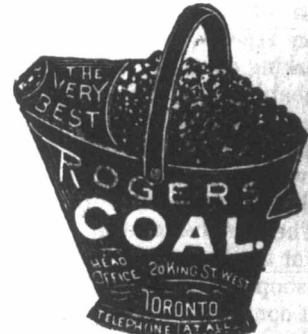


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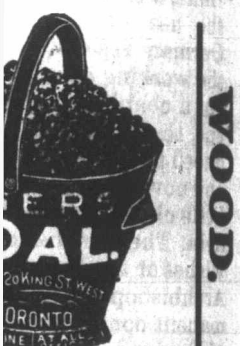
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HINTS TO HOUSEKEEPERS.

Bananas cut in thin slices may be added to boiled custard just before serving.

A very good cake is made in this way: Half a cupful of butter, mixed with one and a half cupfuls of sugar; and two-thirds of a cupful of milk, in which is dissolved half a teaspoonful of soda, two cupfuls of flour, sifted, with one tea-spoonful of cream-tartar and three eggs. Flavor to taste and bake in a good oven.

For breakfast or lunch cold meat of any kind may be used in this way: Mince the meat very fine; mix it with an equal quantity of bread crumbs that have been soaked, and then pressed rather dry, and one finely chopped onion. Season with salt, pepper, nutmeg and allspice. Mold with beaten egg, form into balls and fry in boiling fat.

A practical housekeeper says if the necessity of cutting hot bread be imperative the moist unpleasantness may be obviated by using a warm knife for the purpose. The heating of the steel prevents the chill which causes the sodden look so well known to those who have been compelled to cut the warm loaf. A napkin should be laid on the plate upon which the slices are placed.

This pudding is simple and delicate: Set one quart of milk upon the stove, and when it is very hot add three table-spoonfuls of corn-starch, mixed smooth with a little milk and the yolks of four eggs, adding a little sugar; stir until thick, and then pour it into a baking-dish; when cold, pour over it a frosting made of the whites of the four eggs, allowing a table-spoonful of sugar to each egg. Flavor with lemon-juice and set in the oven until it is a delicate brown.

Chamois skin may be cleansed by rubbing into it plenty of soft soap and then laying it for two hours in a weak solution of soda and warm water. At the end of this time rub it until it is quite clean, rinsing it in clean warm water, in which soda and yellow soap have been dissolved. It should then be wrung dry in a rough towel, pulled and brushed. This process makes the leather soft and pliable. It should never be rinsed in clear water. The soapy water causes it to become soft.

Baked clams are relished by many persons. Wash fifty soft clams thoroughly; cut four large cold boiled potatoes in very thin slices, and mince one large boiled white onion very fine. Butter a baking dish and put into it a layer of clams, then a layer of the potatoes with a little of the onion, a dash of black and cayenne pepper mixed, a very little powdered mace, a little butter, and some finely rolled butter or soda crackers. Repeat this until all the clams are used, then pour over all equal parts of milk and water to fill the dish two-thirds full. Cover with a good paste, or, if preferred, with the rolled crackers, putting here and there bits of butter on top, and bake three-quarters of an hour in a hot oven.

A QUEER PROVERB.

There is a queer old German proverb which tells us, "The best is often the enemy of the good." What does it mean? I think I can show you. Have you ever heard a boy say in school, "I shan't bother over that lesson. I couldn't get to the top of the class if I tried?" He is possibly not a stupid fellow at all; he could take a fair place among his schoolmates, but because he can't have the "best" place he won't try to take a "good" one. So wanting the best actually prevents his doing good. "The best is the enemy of the good." Another illustration. A man knows it is a good thing to be religious, he even admires a comrade who loves God and worships Him, who denies himself to benefit his wife and children, and to help the very poor; he secretly desires to be like him.

But then he says, "What's the use? I should get tired of going to church every Sunday; I couldn't turn teetotaler; I couldn't give up my pipe; and if I did I should forget myself at times, and fly into a passion with my wife when she contradicts me, or should hit Jem when he don't do as I bid him, and then where should I be? Oh no, I'd better not try."

So because he can't be best all in a minute, as good as a man who for years had led a Christian life, he won't even try to be good. The best is enemy of the good here. But ought it to be so? Are not the "good" and the "best" brothers of the same family? Ought not a man to feel I can always try to be good, and if I fail even, I am nearer the best than if I had not tried?

It is a great mistake to think that a man who tries to give up sin for a time, and then has a fall, is worse than if he had not tried at all.

I tell you he is better, aye, better though the devil may have got him at a weak moment, and persuaded him to commit the very sin he vowed himself never to commit.

I know the world thinks differently, but never mind the world.

That man has only to rise up ashamed and repentant, and to say humbly "I will try again," and he is in a better position than the scoffer who marks his fall and proclaims it in the market-place, declaring, "Well, I never made any profession, thank God!"

Yes, he often puts in these last two words, though what he has to thank God for, just then, poor fellow, I hardly know.

So the end of this little sermon, dear friends, is, "Try to be good, and never mind being best," and don't let scoffers persuade you that trying to be good is "making a profession."

They hold you up to scorn if you don't keep to that profession, but if you had no falls, and continued perfectly steadfast, the world would still find fault with you somehow, I am certain; for those who won't try even to be "good" are sure to dislike the man who does. He is a living reminder to them that there is a better and safer road than the one they are travelling on, and that makes them envious and snarling.

—For constipation take St. Leon Water before breakfast.

"FOREST AND FARM."

We would direct the attention of our readers, to the very large and valuable premium list offered by *Forest and Farm*, the latest arrival in the field of Canadian journalism. The name of Mr. Charles Stark, publisher and proprietor of *Forest and Farm*, is well known throughout the Dominion. He is one of Toronto's most successful and enterprising business men, and from our personal acquaintance with him, we feel assured he will fulfil every promise he makes. We wish *Forest and Farm* every success.

THE INFLUENTIAL WOMAN.

We generally picture her as a leader of fashion, stately and beautiful, the centre of her coterie. Her moral qualities are not considered at all; and that is where we err. When the rich woman can show to the world only a life of fashion and idleness, she is deserving of open censure and disgrace, so long as there are hungry bodies, minds, or souls crying for some of her abundance. To whom much is given, of them much is required. Let public opinion mete out its wrath of censure upon the fashionable, idle woman, who is a disgrace to her sex, because of the aimless, useless life. Let the expression "best society" mean those who do good deeds, who leave the world happier and better for having lived, instead of those who have been most idle and aimless. The influential women of every community are those who are doing and daring that the world may be purer and better; whether they are fashionable or unfashionable it matters not.

—Drink St. Leon Water for dyspepsia or weak digestion after each meal.

BEYOND.

It seemeth such a little way to me
Across to that strange country, the Beyond;
And yet not strange—for it has grown to be
The home of those of whom I am so fond;
They make it seem familiar and most dear,
As journeying friends bring distant countries near.

So close it lies, that, when my sight is clear,
I think I see the gleaming strand;
I know, I feel that those who've gone from here,
Come near enough to touch my hand.
I often think, but for our veiled eyes,
We should find heaven right 'round about us lies.

I cannot make it seem a day to dread
When from this dear earth I shall journey out
To that still dearer country of the dead,
And join the lost ones so long dreamed about.
I love this world, yet shall I love to go
And meet the friends who wait for me, I know.

I never stand about a bier and see
The seal of death set on some well-loved face,
But that I think: "One more to welcome me
When I shall cross the intervening space
Between this land and that one over there—
One more to make the strange Beyond seem fair."

And so for me there is no sting to death,
And so the grave has lost its victory;
It is but crossing, with a bated breath,
And white, set face, a little strip of sea,
To find the loved ones waiting on the shore,
More beautiful, more precious than before.

—Ella Wheeler.

THE DAILY SERVICE.

To pray daily together has been the Christian rule always and everywhere—for men in earnest, I mean—and the experience of whole races of men is no trifling inheritance to us.

In no other way can we drink in so much of the waters of life, the living oracles of God, the inspiration of the Holy Spirit—not only in quantity, but in systematic arrangement, for the daily Lessons omit the chapters more difficult to understand, and repeat those that bear most on the practice of a Christian life.

So the Church measures out the faith in due proportion, allots to each main act that God the Father, Son, and Holy Ghost has done for us a season of its own, and through the closing month of every year setting before us the close of the world and the last day, and Him Who returns to reckon with His servants.

There are no such prayers as these—so old, yet so buoyantly young; so catholic yet so reformed; those Glorias which make us one with the Church of the martyrs, and breathe over us the breath of the first three centuries; those forty collects that connect us with greater fathers of the Church, and make us one congregation with Gregory the Great and his Yorkshire slave boys; that Litany which was first heard amid the crash of a falling world, while it transfigured the ruin of the Gothic invasion into the throes of the new birth of the Church, and those later prayers of our English martyrs and reformers, the General Confession and Thanksgiving, and Laud's Prayer for Parliament, never more needed than now.

And what is the daily service? Is it not the common prayer of Christendom, the family prayers of the nation, the confession of those sins, the pleading of those wants, the offering of those thanks, which are common to us all; the great antidote to religious selfishness.

When those who can come to the house of Christ represent those who cannot and even those who will not; the sick, the overworked, and those out of reach are with us in the spirit, as we bear their sorrows and temptations before our common Lord.

"Wherever two or three are gathered together there am I in the midst of them." Therefore our daily service is the presence of God in our streets, and the sense of that presence overflows more and more into all our daily life. The presence of God is the life of our environment, and our consciousness of it is the holy sense by which we touch, and handle, and taste, and absorb it.

When I was a young curate, and very ignorant of the interlacings of things human and divine, I

asked a merchant as he walked away from church how he managed to find time for the daily service. "Without it I could not stand the strain and temptations of so large a business in these difficult times."—*Dr. Gott.*

ADVENT.

On Advent Sunday begins the Christian year. Advent means *coming*, and the fact brought before us is the coming of Jesus; His first coming in love more than eighteen hundred years ago; His second coming in power at a "day and hour when we think not."

For fear we should not think enough about these two comings, our Church has set apart a month in the year, when we shall think more about them than about anything else.

This month in the Christian year is called "Advent," and to those who are not self-willed, but who really wish to be taught, the fact that our Church has set apart such a solemn time is quite enough reason for keeping it, and trying to profit by it in every way they can.

The plan of the Church services is to trace the life of our Blessed Saviour from His coming down to earth to His going back to Heaven: the first half of the Christian year is taken up with this, the last half with learning the lessons which he came to teach, and the people who will know most about the life and death, and example of Jesus, are those who go to Church Sundays and week-days all the year round, not for one year only, but year after year from youth to old age, for the life of Jesus is such a great study that our own lives are not long enough to study it all.

Let us begin then on Advent Sunday to follow this good plan for ourselves, and let us try to make real to our minds the two comings of our Lord.

Advent prayers, hymns, and sermons all point chiefly to His second coming. There are two ways in which you can think of this; His coming in the clouds to judge the world, and His coming to yourself in your own death. Of both these comings you can truly say that you know not the day or the hour when they shall be.

Now it is very hard when we are well and active to make real to ourselves the thought of our own death. Indeed some people who are really trying so to live as to be ready for their own death, still cannot feel as if they were going to die. With their hearts full of love to God and man, their heads full of plans for doing good, and their hands full of useful work, they cannot quite make real to themselves the truth that their warm hearts, thoughtful heads, and busy hands will soon be laid cold and quiet in the grave, and all the schemes that they have begun will be left for others to finish when they are gone.

To such persons the thought of Christ's second coming takes the place of the thought of their own death: they are trying to do His work, and they are longing to see His face. Some of them, if they could have their choice to-day or to-morrow, this year or next, as to whether they would see their dearest earthly friend, or see their Saviour, would be in no doubt which to choose; the whole cry of their hearts would be "we would see Jesus!"

If this is their state they are ready to die, far more ready than those who wait for their own death as for something that is to make them fit for Heaven at last.

Oh! my friends do get rid of that too common idea! Death itself is not a means of grace: a holy death belongs to a holy life.

It is true that some who have led sinful lives, have died in an agony of sorrow for their sins, but though you hope God will have mercy on them through the Blood of Jesus, you cannot wish for such a death as theirs.

It is true also that some who have led careless easy lives die a careless and easy death, but why is this? Their conscience, which spoke to them so often in vain, now speaks to them no more. Surely you cannot wish for such a death as theirs.

Take this season of Advent then as a time of self-judgment. Go into the open Church, or into your own room, at some quiet time of day, there kneel down, close your eyes, and ask the Holy Spirit to make the Day of Judgment real and vivid

to you, if only for a very short time. Ask this in faith, and wait on your knees for the answer. It is a right prayer, and the light that you need is sure to come if you watch for it.

Then bring to that light your daily sins of thought, word, and deed: confess them fully, clearly, and simply to God, and vow by his Grace to leave them off.

Then, with that vow fresh upon you, begin that very day to change what you have found to be wrong in your life and conduct.

See how one step in the right path leads you on to the next. You could not mend your faults until you knew them; but now, if you are true in heart, honest in purpose, you cannot know them without trying very hard to mend them.

If each Advent that you live to see is spent in this way, the last great Advent when the Lord Jesus shall really come will be no time of fear and dread to you; living or dying you will have clung so close to Him that the day of His coming will be to you what it is to His Saints, that happy day which they have longed for and prayed for, when "they shall see His Face."

EARLY BLEST.

Only a little cradle!
But large enough to hold
A parent's priceless treasure;
Ay, dearer far than gold.

What is that priceless treasure?
A loved and lovely child,
Now nestling in the cradle,
And wrapt in slumber mild.

One rosy cheek is resting
Upon a dimpled arm;
One tiny hand is peeping
Above the covering warm.

The coral lips are parted,
And ever and anon
They curve into a gentle smile,
Lovely to look upon.

Over the blue-veined temples,
And waxen brow so fair,
There hang in waving clusters
Bright curls of golden hair.

And bending over the cradle
The happy parents smiled,
And softly prayed together,
"God bless and keep our child!"

Only a little coffin!
But in that coffin lay
The hope of fond hearts blighted,
A small form cold as clay.

The curls hang damp and matted
Upon the marble brow;
The lips are pale and bloodless,
The smile's departed now.

The tiny hands are folded
Upon the quiet breast;
The eyes are closed for ever,
And baby is at rest.

The parents, proud and happy
But one short week ago,
Now stand beside the coffin,
Struck by the sudden blow.

And bending over that coffin,
Their griefs burst forth anew,
To think their babe so precious,
On earth no more they'll view.

Oh, parents, cease thy weeping!
Oh, sad ones, look above!
The God who took thy darling,
He is a God of love.

Oh, let not grief o'erwhelm thee
Thy child is early blest;
For he is safe for ever
Upon his Saviour's breast.

He shall never sin nor sorrow;
No more shall suffer pain;
And ye may meet in heaven,
Though not on earth again.

A LEGEND OF A MIGHTY KING.

A great King sat in his palace meditating. And he called unto him his counsellor, and said,—“Oh, counsellor, the halls of this palace are large and of exceeding splendour, but they are empty. We would hear the ring of footsteps, we would see in them faces which should outshine the crystal, and the ruby, and the diamond in the marvellous happiness dwelling here.”

Then the counsellor bowed himself before the king, and said,—“Oh, great king, in thy realm there are many noble and rich; wilt thou that I summon them before thee, that thou mayst choose?”

But the king said, “Not so.”

“Wilt thou, then, that I bring hither those of a fair countenance and pleasant speech?”

“Not so.”

“Dread sovereign, scattered abroad in thy kingdom are many orphans, wilt thou that I send and bring them unto the palace?”

And the king said, “Let it be done.”

And there came a day when the counsellor bowed himself again before the king, saying, “Dread lord, it is done.”

And the king beheld, and lo, in the courts of the palace a mighty multitude of children, exceeding fair and upright, waiting his pleasure. But behind them was one little one, lame, and of a troubled aspect, whose head hung down heavily.

And the king saw and held his peace, while the first group stood before him, proud and erect.

“Oh children whose parents are not, whence come ye?”

“We come,” answered the proud ones, “from doing our own pleasure on the earth. Give us quickly of the good things whereof thy servant spake, that we tarry not.”

“What of the little one I see yonder, lame and downcast?”

“We know not. As we journeyed, one stumbled and fell, but we saw not whither she went; our heads were upright, what was it to us?”

Then the king said, “Take them away.”

And another group passed before him.

“Whence come ye, oh children?”

“We come from tilling the land and labouring; from being wise and industrious on the earth; give us our reward.”

“What of the little one who is lame?”

“How dost thou ask us? Behold we have walked uprightly. Could our eyes stop to look upon disgrace?”

But the king said, “Take them away.”

“Children, whence are ye?”

“Oh king, we are poor and very humble; from doing our duty we come, from watchfulness and toil, care and trouble. Behold our feet are bruised, give us of this happiness.”

“What of the little one who is lame?”

“Alas! look not upon her. In our own company she journeyed and fell. She knelt before us in the way, and would not be thrust aside, so we trampled upon her.”

“Take them away.”

Then one pale and trembling came and stood before the king, and he looked upon her earnestly.

“Daughter, what of the little one who is lame?”

“Ah, lord king, as I walked she lay at my feet, and when she besought me, I put forth my hand and helped her. Behold we are here.”

“Oh counsellor where is the mighty multitude? Have all passed before me?” “All, great king!”

“Was there but this one, this little one, who remembered pity for the penitent?”

“Dread lord, but this one.”

Then the king wept

But the faces of the two children were changed, and shone with an exceeding great beauty before the crystal, the ruby, and the diamond. And, behold, the lameness had departed, the muddy garments were renewed, and the hearts of the children danced for joy as they passed in to the palace of the king to dwell there.—L. S.

—The history of the world teaches no lesson with more impressive solemnity than this: that the only safeguard to a great intellect is a pure heart; that evil no sooner takes possession of the heart than folly commences the conquest of the mind.

[Dec. 2, 1886.]

Dec. 2, 1886.]

A HORSE'S FUNERAL

So the poor old horse Is dead at last; His loads are all carried, His labours all past. He never complained, Or kicked, or cried, But just fell down On the road—and died.

We saw his shadow Of death on the road, Just where he fell With his heavy load. He fell in the snow, And the heat from his corse Thawed out the shape Of the poor dead horse. The shadow lay close To our old castle gate, Just where he fell, In his wearisome fate.

Many a ton For many a day He tugged and he pulled On his toiling way. He was big, and clumsy, And red—no beauty, Except in the sense He was doing his duty.

Ten hours every day He was drawing a ton. From dawning of morning To setting of sun. He was chained to the ton, And the ton to him, But he still plodded onward, So patient and grim, For ten hours each day In the changeable sun, Tugging and dragging His horrid dead ton.

Three miles every hour Was his pace on the road, With ever a ton As his wearisome load. He thought he would kill it By labour so grim; But ah! it was endless— The ton killed him. How strange that dead matter, Dull, brutal, and blind, Should murder its master, The animate mind.

For years ever onward He tramped with his ton; Round all the curved world Four times he hath run. For ten mighty years He tugged and he ploughed, Or pulled at his cart, Ever rumbling aloud! He hoped that his pulling Would finish some day; He found it was endless, So hope died away. But he didn't complain, He never outcried, He merely fell down In the snow there—and died!

We buried him deep In the big field below; His body shone red On the white field snow— A brave, worthy warrior, Who battled his best, Now slain in the warfare, Lies taking his rest. The old farmer stood At the head of the grave, And grieved as he buried This poor dead slave; And the back of his hand Brushed away a few tears For the faithful old friend Of so many long years.

We covered him in With his kind mother-clay, And hope he is quit Of his slave ton to-day. Perhaps he will gallop In fields of the air, Without any burden, Without any care, Hark! there, now, I fancied I heard his loud neigh, High up in that snow-cloud, So far, far away!

And thus it is also In pure human life; We tug and we strain In the grief and the strife, Till some wintry day, With a deep, weary sigh, We tumble down dead, And are happy to die.—J. W. M.

Those who preach, lecture, declaim or sing, will and do find Hale's Honey of Horehound and Tar the speediest restorative of the voice in cases of hoarseness. It also cures coughs and sore throat rapidly and completely. Sold by all Druggists at 25c., 50c. and \$1.

AN ARABIAN PROVERB.

BY MRS. G. HALL.

The people of Arabia had a famous old proverb, which goes to prove that perseverance must win success! It is this: "He that seeketh, findeth, and to him who knocketh, the door shall be opened."

An ambitious young man who had often heard the words, determined to see, by actual application, whether the maxim be true or not, and with this resolution in his mind, he set out for Bagdad, and presented himself before the Vizier. When in the presence of this officer, he said to him: "Your highness, for many years, I have led a very solitary and monotonous life. Often and often, my master has repeated this proverb to me which you undoubtedly have heard: 'He that seeketh, findeth, and to him who knocketh, the door shall be opened,' and I have come to day many miles to tell you that out of it I have made a firm resolve to marry the daughter of the Caliph." "Are you insane or a fool—which?" replied the Vizier and immediately sent the audacious youth away.

But the next day he came again, nothing daunted, and asked to be presented to the Caliph; and he kept on coming, always repeating the same resolution. At last, wearied out with his importunities, the Caliph determined to see him, and once for all put an end to so audacious a desire. Greatly astonished at such a strange freak, and determining to amuse himself at the young man's expense, he said to him:

"No one but a man distinguished by his rank, his courage, and his wisdom, can dare presume to wed a princess—even that is not always allowed—where are your titles, sir, pray tell me? What claim have you? Before you could become the husband of my daughter it would be necessary that you should be famous, either by some rare and excellent quality, or for some great enterprise! Listen, now! Many years ago, I dropped into the river Tigris, a large and beautiful diamond. It was of extraordinary value. I tell you now, if you will restore it to me I will not withhold my consent that you shall marry my daughter!"

The Caliph then left him, but satisfied with the promise, the young man went, and procured lodgings upon the banks of the Tigris. Every morning he might be seen, with a little basin, dipping the water from the river, and pouring it upon the sand, continuing it for several hours each day, at the same time saying his prayers regularly, every evening.

For a whole year he continued this labor, not missing a day. The fishes became alarmed at his perseverance,

fearing that he would dip away the entire river. So they assembled in council. "What is the design of the young man?" asked the chairman of the assembly. "He wants to find a very valuable gem which the old Caliph has lost in the river," said another. "Then," said the chairman again, "you had better have it hunted up at once, and given to him, for his will is indomitable, and he will dip away the entire river before we know it, and leave us up high and dry on the sands sooner than he will relinquish his project."

To the young man's great astonishment, as well as delight, the very next day, the fishes threw the diamond into the basin as he was dipping, and as the Caliph never went back on his word, of course, he married his daughter, emphatically proving the old proverb that "He that seeketh findeth, and to him who knocketh, the door shall be opened."

A GUILTY SACRIFICE should never be made, but ambition and enterprise deserve reward. Wherever you are located you should write to Hallet & Co., Portland, Maine, and learn about work that you can do and live at home, earning thereby from \$5 to \$25 and upwards daily. Some have earned over \$50 in a day. All particulars free. Both sexes. All ages. Capital not needed; you are started free. All is new. Those who start at once cannot help rapidly making snug little fortunes.

WORK AND PLAY.

The boys were waiting in the road For Joe to come and play: "We'd like to know what keeps you so," Impatiently cried they; "We've nearly waited half an hour, Do hurry, Joe," they cried. "I'll be there—when my work is done; Not till then," he replied.

"Come on, come on! the work can wait," They urged, "till by and by," "It might, of course, but I don't think It will," was his reply. "When I've a task to do, I like To do it right away; Work first, my father says, then fun; And what he says, I say."

Hurrah for Joe! such talk as that Is what I like to hear; But many boys will not agree With Joe and me, I fear. Play first, and last, and all the time, Would suit most boys, I know; But that, I'm very glad to say, Is not the way with Joe.

When you've a task to do, my boys, Don't put it off, and say You'll do it when you've had your fun; But do it right away. This "putting off" soon forms, my lads, A habit to deplore; Who promptly does his work, enjoys His pleasure all the more.

A STRANGE CASE.—Mr. Robert Kiskoek, of Conson, Ont., has recently recovered from a remarkable disease—a tumor of the spleen with dropsy. The tumor estimated to weigh about six pounds. His medical counsel gave him no hope, but Burdock Blood Bitters cured him.

SEARCHING FOR PROOF.—There is no trouble in ascertaining from any druggist the true virtues of Hagyard's Yellow Oil, for all painful and inflammatory troubles, rheumatism, neuralgia, lumbago, frost bites, burns, bruises, sprains, contracted cords, stiff joints, aches, pains and soreness.

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A COMMON EXPRESSION.—"I was troubled with liver complaint for three years, tried many remedies but never found any that has done me so much good as Burdock Blood Bitters." Jas. Higgins, East Templeton, P.Q.

HTY KING. he meditating. And or, and said,—"Oh, face are large and of y are empty. We ps, we would see in ine the crystal, and the marvellous hap- himself before the ing, in thy realm h; wilt thou that I hou mayst choose?" ng hither those of a speech?" abroad in thy king- ou that I send and done." he counsellor bowed saying, "Dread lord, in the courts of the children, exceeding pleasure. But be- e, lame, and of a ng down heavily. is peace, while the oud and erect. s are not, whence proud ones, "from he earth. Give us hereof thy servant e yonder, lame and eyed, one stumbled er she went; our to us?" em away." fore him. n?" nd and labouring; on the earth; give s lame?" old we have walked to look upon dis- m away." very humble; from watchfulness and ur feet are bruised, s lame?" our own company elt before us in the ide, so we trampled came and stood be- n her earnestly. ons who is lame?" he lay at my feet, put forth my hand here." ighty multitude? All, great king!" little one, who re- ren were changed, reat beauty before amond. And, be- the muddy gar- arts of the children to the palace of the teaches no lesson y than this: that intellect is a pure s possession of the e conquest of the

A WISE CONCLUSION.

One summer evening, after Harry and his sister Helen had been put to bed, a severe thunder-storm came up.

Their cribs stood side by side; and their mother, in the next room, heard them as they sat up in bed and talked, in low voices, about the thunder and lightning.

They told each other their fears. They were afraid the lightning would strike them.

They wondered whether they would be killed right off, and whether the house would be burned up. They trembled afresh at each peal.

But tired nature could not hold out as long as the storm. Harry became very sleepy, and at last, with renewed cheerfulness in his voice, he said, as he laid his head on the pillow, "Well, I'm going to trust in God."

Little Helen sat a minute longer thinking it over, and then laid her own little head down, saying, "Well, I guess I will too."

And they both went to sleep, without more words.—*Youth's Companion.*

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A LITTLE BIRD'S PLAY-HOUSE

I saw a bird's playhouse last week. It was built by some little birds that live in Australia. It was brought to America in a ship. Learned men have looked at the little building, and they think it was only built to play in.

First, the birds make a platform of twigs. These twigs are woven in and out as you braid paper mats. The play-house is built on this mat. It is woven of fine twigs. These twigs meet at the top, like the sides of the roof of a house.

When the play-house is done, the birds bring playthings into it. They bring shells. They bring coloured pebbles. They bring coloured rags. They bring bright feathers. They strew some of the shells and stones in front of the door. They lay some of the stones and shells in rows along the walks. They stick the feathers and rags in among the twigs.

Then the birds play. I don't know whether they call the play "tag," or "hide and seek," but they chase each other in and out of the play house, and chatter and call. These birds are cousins to the starling. They are called the "Satin Bower Bird of Australia."

A CURE FOR DRUNKENNESS, opium, morphine, chloral, tobacco, and other kindred habits. The medicine may be given in tea or coffee without the knowledge of the person taking it, if so desired. Send 6c. in stamps, for book and testimonials from those who have been cured. Address M. V. Lubon, 47 Wellington St. East, Toronto, Ont. Cut this out for future reference. When writing mention this paper.

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THE SWEETNESS OF IT.

But how shall I talk of the sweetness of Christ's pardon to those who have never felt it; of the sweetness of His comfort to those who have refused His promise; of the sweetness of His face to those who have turned their back upon His love. A great many people may think this is merely sickly sentimentalism.

Jonathan Edwards was a cool man. He was harsh in some of his opinions, he was never afflicted with any sentimental ardor; and yet, when the name of Christ was mentioned, it threw him into a transport. Paul was a cool logician, with nerves unshaken in the Mediterranean shipwreck, a granitic nature, comfortable with the whole world against him, shaking his fist in the face of the governments of earth and the forces of darkness; yet the thought of Christ thrilled him, transported him, overwhelmed him. John Knox was unbending in his nature, and hard in some respects. The flash of his indignation made the queen shiver and the duchess quake; yet he sat down as a little child at the feet of Jesus.

FAILURE IMPOSSIBLE.—When Polson's NERVILINE is used for pain. It matters not of how long standing it may be, or how other remedies have failed to afford relief, Nerviline, the great pain cure, does its work promptly. Buy a 10 cent sample bottle, and try it for internal or external pains. You will be convinced of its extraordinary power in relieving pain. Ten cent bottles and large bottles 25 cents, at all druggists. Take no substitute.

IDLENESS.

Never be idle. Idleness means ruin, just as stagnation means decay. You can catch better things than early worms, by rising early in the morning, something that will paint your cheek, lighten your steps, quicken your pulse, brighten your eye, and give you such an appetite as will make breakfast a pleasure, dinner a treat, tea a delight, and—no room for supper. Besides it's only one early bird that catches the worm. Every early boy can catch the benefit I speak of. And what the boy learns to love, the man will turn to deeper account, and, while his hay will be better and more abundant than an idle man's, his corn, his carrots, and his cucumbers will be finer, better, and more abundant, too; and just when the idle man is thinking that he ought to have a fortune, the early one will be wrapping his up and running off to the bank with it. The boy who says it's music to hear the milkman and chimney sweep from between the sheets will most likely take to his bed to escape his creditors by-and-by.

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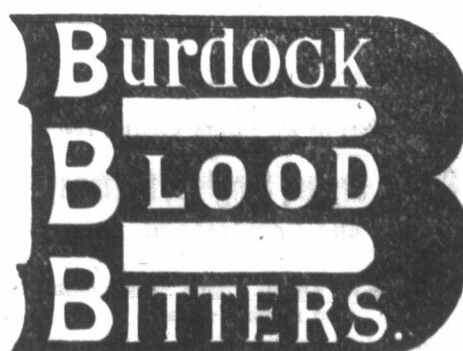
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