

Dominion Churchman.

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA.

Vol. 14.]

TORONTO, CANADA, THURSDAY JAN. 26, 1888.

[No. 4.]

A Desponding Lady RESCUED.

A. W. Adams & Co., 313 Spadina avenue, dealers in all kinds flour, feed, grain, groceries and St. Leon Mineral Water.

DEAR SIR,—Last summer I was down in a low typhoid fever, was sent by my medical adviser to the General Hospital. After one month's treatment I returned somewhat better, but remained in very poor health, unable to stand straight up, as I had a constant pain in my stomach. Got your St. Leon Water one week ago, drank freely, felt it do me good at once; three days pains all gone; to-day, sixth day, feeling well and can stand straight up

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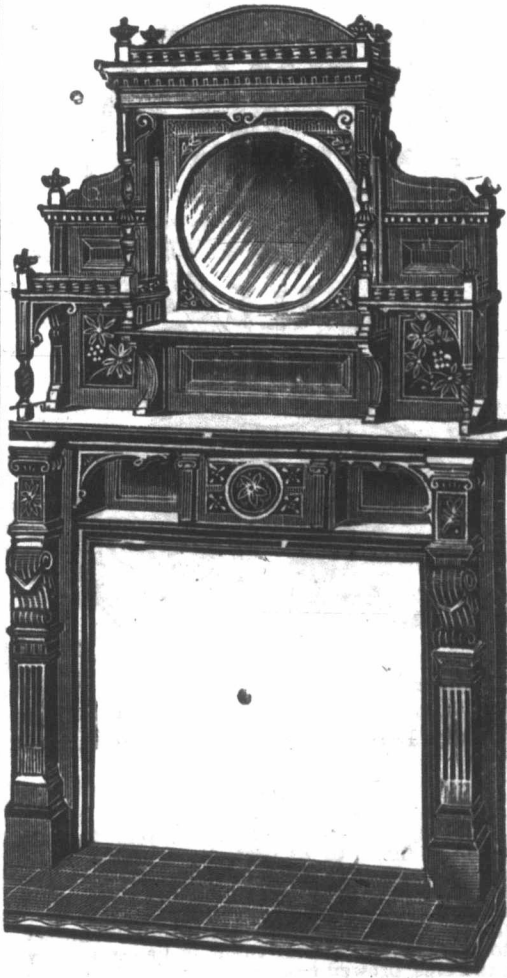
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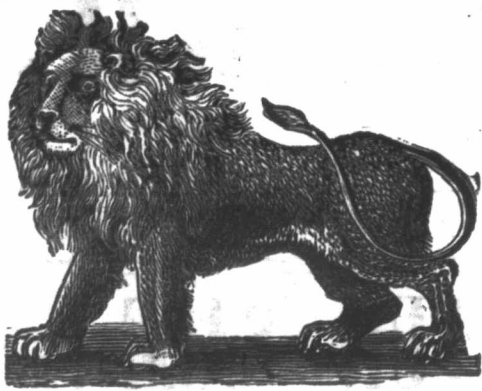
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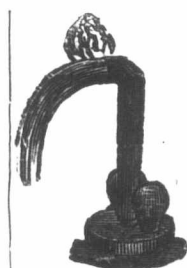
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Dominion Churchman.

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA.

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The "Dominion Churchman" is the organ of the Church of England in Canada, and is an excellent medium for advertising—being a family paper, and by far the most extensively circulated Church journal in the Dominion.

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LESSONS for SUNDAYS and HOLY DAYS.

Jan. 29th, SEPTUAGESIMA.
Morning.—Gen. i. and ii. to 4. Rev. xxi. to 2.
Evening.—Gen. ii. 4 or Job xxxviii. Rev. xxi. 9 to xxii. 6

THURSDAY, JAN. 26, 1888.

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

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

TO CORRESPONDENTS.

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

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

THE REASON THEREOF.—Considerable discussion has arisen as to the real motive and inspiration of the extraordinary conduct of certain ministers in a recent election. As one man, they threw all their energies into a struggle to place a certain person in the position of Mayor of Toronto. There was no principle of any kind at stake. Their nominee was a good man; their opponent equally so; they were both pledged by their life record, as well as their words, to support everything tending to further the cause of morality and civic good government. But there was clearly some great stake to be fought for. What was it? We know and declare it without hesitation. The stake was that of *denominational supremacy*. The Wesleyan ministers saw, they thought, a grand opportunity to assert their power over all other bodies, to prove that they could rule a whole city if they so willed. Why, it may be asked, why take such trouble to make such a display of mere numbers? The reason is clear. This body is becoming more and more a mere secular corporation, having for its main object the promoting of its members on the road of worldly advancement. Since the Wesleyans turned their backs on Wesley, they have abandoned

his work and his methods for more ambitious ones. Their glory is no longer in spiritual power, but in secular influence. Had they put a Mayor in office in Toronto, it would have been a triumph that would have roused all the trumpets of the body to blow a blast of victorious jubilation. See the effect that was calculated upon. Young men are now left without any distinctive religious principles; they go to those services that most amuse them; they attach themselves to the religious body that will help their business most. Had the movement above alluded to been successful, it would have helped Methodism far more than any revival. It would have drawn into their connection members in large numbers and enabled them everywhere to boast of their supremacy. But the conspiracy failed. Mr. Goldwin Smith struck it a heavy blow and suffered in consequence; but the fatal blow came from the indignant citizens at large, who resented so insolent an attempt to subject a great city like Toronto to the rule of a selfish clique of men who tried to use religion as a stepping stone to worldly advancement and power.

A CASE IN POINT.—A somewhat angry discussion is going on in the *Mail* as to the degree of illiteracy prevailing amongst Wesleyan ministers. It is a most unfortunate incident for our excited neighbours, that their foremost literary man, a D. D., editor of their magazine, &c., &c., has fallen headlong into one of those blunders that no well educated or well read person ever commits in these days. A letter from Dr. Withrow appears in the *Mail* of the 20th January, in which he speaks in what he intends to be somewhat kindly terms of the Church of England. He uses, however, language which is a gross insult to the Church, and as offensive to Churchmen as a reflection upon a man's honorable birth would be to his mother. Dr. Withrow calls the Church "The grand old daughter of the Reformation!" He might as well call the Church "The grand old mother-in-law of the moon." There would be as much sense in one phrase as the other. If Dr. Withrow would quietly ask himself, "What was reformed by the Reformation?" he would discover that it was the Church of England herself that gradually reformed herself, and that came out of the reformation process identically the same Church she had been for fourteen centuries before. When a Doctor of Divinity, the editor of the *Methodist Magazine*, blunders so egregiously about a notorious historic fact, in what condition intellectually are those who look up to him as a great literary light? There was a time when Wesleyans knew their founder's history at least. That day is past, for a Methodist minister has written to the *Mail* declaring that Wesley was "hounded," mark the word "hounded," from the Church! Wesley preached in scores of Churches in the last ten years of his life! Verily, falsehood is the grand old daughter of ignorance.

VITA RELIGIOSA.—A regular contributor to the *Echo* thus views Mr. Mackonochie's life.—It will be found interesting as exhibiting the prevailing idea of men who view his methods, if not his aims, from a very different standpoint.—A writer in a morning paper finds the manner of Mr. Mackonochie's death "inexpressibly sad." But, for my part, I fail to see how a more beautiful and solemn ending could have closed a life that men of all creeds, and even men of no creeds, must recognize was distinguished by the beauty of holiness. Mr. Mackonochie, in full nineteenth century, and, what is more, having within him a goodly share of the spiritual temper of his age, contrived to lead the religious life, and to pass through the world as not of it. This, in itself, makes him an interesting character. But what lends to this interest the warmer sentiment is the fact that his renunciation of the world—or, rather, of the worldly life—was prompted by love of the world and of his kind. I suppose I myself belong to the men of the no creed category. In any case I can certainly not be

classed with those who even incline to Ritualism and I shall never forget the impression upon me in my youth by the discovery of the church of St. Alban's, and of the vicar of St. Alban's. Here in the midst of the darkest, ugliest, and most wicked part of London, stood this beautiful church, beaten by the waves of human wretchedness, poverty, and sin. And here, at the door, stood this modern mystic, inviting, compelling often, the poor, the halt, the maimed, and the blind to come in, and be, by miracle, made whole and beautiful and good—a miracle not worked by methods of stump oratory suited to the comprehension of the vulgar, nor by jingling hymns, set to the tunes ground by street organs, nor by violent appeals to the undisciplined emotions of terror or selfish interest; but by those influences properly called religious, that purity, tranquilize, and raise the human soul.

MR. MACKONOCHE'S WORK.—From the same paper, the *Edis*, we quote further words on Mr. Mackonochie from a writer who confesses that he has "no creed;" he however has "an honest and good heart:"

"The special virtue in the movement in the Church of England of which Mr. Mackonochie was the leader, was that it brought light into dark places, and beauty, and orderliness, and peace before weary eyes and harassed minds, and sweet and soothing and ennobling music to ears accustomed to discordant curses, and screams of anger, and cries of pain. This was what Mr. Mackonochie's Ritualism meant for the poor. What it meant for the rich was a certain mystical reverence and tenderness for their wretched human brethren, who before had appeared to them as hideous and repulsive, but in whom they now saw shining the divine humanity of Christ. This enthusiasm for humanity that was the essence of Mr. Mackonochie's Ritualism was especially active amongst young men, over whom the influence of the Vicar of St. Alban's was remarkable. As I cannot help thinking that young apostles of culture in our own day who imagine themselves quite superior to priestly influences, have nevertheless inherited from this source their generous desire to make the mass of men sharers in the higher pleasures of the mind and imagination. That any such work as this was done is forgotten by the world, who remembers him only as the conscientious, narrow priest, who for ten years, off and on, did battle for the privilege of wearing vestments of a certain shape and performing a certain number of genuflections, and who at last let his obstinacy melt at the prayer of the Bishop of London, who implored him to trouble no longer the peace of the Church that dreads too much zeal and conscientiousness. These things, too, entered into his history; and after he left his beloved St. Alban's he may be said to have died to himself completely. How he took his last farewell of things earthly amongst the solitary hills—entranced by the fatal sleep amongst the snow that we have every reason to believe is painless, the Bishop of Argyle has described:—"I found him, after a long search, in a snow-wreath, with a peaceful expression on his face."

JUDGMENT BY FACTS.—The following statistics of the *Metropolitan Hospital Sunday* have been compiled by the Rev. Frederick Burnside, hon. editor of the *Official Year-book of the Church*:—"During the last fifteen years the Church of England in London has given \$1,520,000 to the Hospital Fund, the Congregationalists, \$180,000; the Jews, \$70,000; the Baptists, \$75,000; the Wesleyans, \$69,000; Roman Catholics, \$85,000; Presbyterian, \$50,000. Out of a total of \$2,100,000 collected, \$1,500,000 was given in our Churches! Yet in the management of this fund the little sects demand to share equally with the Church. Before the Church in Toronto is drawn into a similar scheme, the matter will require carefully thinking over."

CHURCH THOUGHTS BY A LAYMAN.

THE TEMPERANCE MOVEMENT.

NO. I.

THOSE who remember the drinking habits prevalent amongst all classes when Queen Victoria came to the throne, know that as great a moral revolution as history records has taken place during her reign. We who shared in its earlier life, who all these years have watched its progress, as we have studied its manifestations, who gave it sympathetic help, saw the seed of this movement sown in uncongenial soil, its early blades savagely attacked by the bitterest blasts of ridicule, yet developing like a huge banyan tree, spreading over the land, ever rooting itself by new stems into the ground, until now, its strength bids defiance to the tempest, its fruit is known as a healing for the nations, and its shade is a blessed protection from the fierce heat of emptation. We call the effects of the Temperance movement a moral revolution, for its motive, its methods, its victories were wholly moral. The State looked on with a stare as stony as the gaze of Memnon. Temperance workers returned the compliment in kind; the State ignored them—they ignored the State. The State was, as it yet is, a sleeping partner in every brewery, distillery, wine vaults, inn, tavern, beer house and gin palace in the realm. Legislation was all based upon this partnership, its aim being to increase the profits of the connection to facilitate the collection of liquor or revenue, to protect itself and its partners from the competition of persons who sought to import, or manufacture, or sell drink without taking the State in as a partner. The same union of interests exists in Canada. In England, however, the State was always honest in its relations to these enterprises. The Parliament of Britain is too high minded, too honorable, too patriotic, too regardful of the liberty of the people and of the claims of equal justice to split the country up like a chequer board, and declare in one square that liquor selling is a crime, and in another square a licensed trade. There is not power enough in all her armies to compel Lancashire to submit to restrictions from which Yorkshire would be free. The old land would not tolerate such contemptible double dealing and hypocrisy as is stamped upon the legislation of Canada in dealing with the liquor trade. With its right hand the Parliament of Canada hands out licenses to make and sell intoxicants, its income is very large from direct partnership with those engaged in the business, yet with the left hand it lifts the sword of the law, threatening and executing legal vengeance against certain of its citizens who carry on the same business,—the only distinction being that its partners reside in certain counties, while the objects of its wrath reside in other counties! A nation that suffers such discrimination to be made by law between its citizens, that makes geographical boundaries turn a legal right into a legal offence, that licenses and shares in the profits of a trade on this side of a fence, which on the other side of the fence it punishes as a crime,

has lost the instinct of freedom, it does not recognise the equality of all classes before the law.

Yet without touching the sphere of political agitation the temperance movement revolutionized the State. The yeast of earnest work in furthering social reform gave the impetus and the fermenting principle to those great political changes that have saved England from convulsion by giving to the people at large the privileges and rousing them to the responsibilities of free citizenship. For long, long continued centuries England had quietly borne the deprivation of franchises held in early days; it suffered a pot of beer at its mouth to choke its free voice, but as the beer pot lost its control the old spirit revived, and England when sobered demanded to be again England as of yore, no longer governed by an oligarchy but by all her sons. The yeast of moral earnestness implanted by the temperance movement stirred also into vigorous life a demand for popular education. Mechanics Institutes were mainly founded as auxiliaries to the temperance cause. Temperance meetings were schools in which the lesson of lessons was taught; they opened the eyes of the lower classes to see their deplorable ignorance, and helped them to realize the power and the charm of education. Sobered fathers pained at their own state were inspired with a passionate determination to save their children from such a shame. All over England night schools were a direct outgrowth from the temperance movement. Men of high rank, chief among whom stands in honorable fame, the late Lord Lytton, brought into this work their wisdom, their influence, their enthusiasm, and so giving to the cause of popular education a force which commanded the sympathy of governments and parliaments. In every parish, even in the remote wilds of the moorland and hill districts, some educational agency was put in operation by this temperance yeast to counteract the dread power of the beer shop. Hence village libraries, youths' clubs, working men's clubs, popular entertainments, and other remedial associations and works. The marvellous development of musical taste and its wide diffusion amongst the people which has taken place in this generation are social blessings conferred by temperance reform. In response to an invitation from the Council we had the honour to read a paper on this topic before the South Staffordshire Educational Association in 1858, in which we showed how potent an auxiliary were cheap concerts to social reform. We quoted the saying of a Navy whose idea of Heaven was, "lots 'o beer and a fiddle going," and predicted that a love of the "fiddle going," the diffusion of a love of music, would gradually make "lots 'o beer" less attractive—a prophecy fulfilled in tens of thousands of homes. On a higher plane we saw People's Colleges established by such men as Maurice and Bayley, out of which came schemes of University extension, as such magnificent institutions of learning and adorn Manchester, Birmingham, and other large

English cities. To one of these early People's Colleges the Church is indebted for one of the ablest Bishops now on the bench.

How far the moral forces of the Temperance movement were derived from the Church we have not space to discuss. The question can be asked and answered with satisfaction by those who regard religion as the fountain of all moral life. That the extravagances of language which the fanatical advocates of total abstinence indulged in, and the eccentric methods they adopted, such as Sunday demonstrations, gave righteous offence, as they still do, to all thoughtful Christians, is notorious. Wesleyan ministers generally boldly opposed the abstinence agitation. The celebrated temperance advocate, Dr. F. R. Lees, was publicly opposed in several nights' debate by the Rev. James Bromley, a Wesleyan Minister. This discussion we heard, and well remember how the whole Methodist community stood by their champion. We recall also a bitter feud which arose in an Independent or Congregational body, because the pastor stood firmly against one member whose temperance zeal outran his discretion. The great religious revival in the Church of England and the Temperance movement, which happily synchronised in their history, found each other mutually helpful, they would have been more so had total abstainers been less given to erratic ways, and more temperate and charitable in speech. The cause of religion has reaped infinite blessing from the increased sobriety and intelligence resulting from the Temperance movement, in spite of the follies of its advocates, and the antagonism too many of them seemed anxious to cultivate between the pulpit and their platform.

Well may the men of this generation honor the pioneers of this moral revolution! Well would it be if they would learn its lessons. The achievements we so briefly chronicle were, we repeat, moral victories, therein lies the secret of their strength, their stability, their fecundity. The temperance workers to whom social reforms are due that England enjoys, took as their motto, "Not by might nor by power, but by My Spirit, saith the Lord." They sought to sway the reason, the conscience, the domestic instincts of the people on the side of reform; they converted drunkards to sobriety by the resistless power of loving persistence in their pleadings. They broke up all but universally observed habits of intemperate and untimely drinking among all classes by their eloquence, their interminable protests, their restless efforts in developing such social usages in private and public life as antagonised manners and customs which were soaked in liquor. The temperance workers were usually men of self-sacrifice. On the altar they loved hundreds have laid their talents, time, social prospects, health, and life itself as a willing, yea as a joyful sacrifice for their suffering fellow men. They sought not to coerce but to convince; they besought not the iron rule of the State but the grace of God; they have their reward in the gratitude of millions, in the conscience of noble effort,

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in victories before whose glory those won by military prowess pale their ineffectual fires. Having turned so many to righteousness the Temperance movement will shine as the stars forever in the history of humanity.

MR. TAYLOR ON THE DEFENSIVE.

THE Rev. Mr. Taylor seems to imagine that he has a vocation for writing letters. Possibly he has, but the calling comes not from the Church, but is only the echo of his own which he mistakes for a supernatural voice. It is a great pity his Bishop does not interfere and remind the Rector of Wardsville that he was sent to that parish not to scribble interminable letters, made up of the stalest clippings from the stalest of controversial papers and publications, but to shepherd the flock of Christ. *But possibly the Bishop is not as free to administer godly discipline in such a case as he ought to be.*

Mr. Taylor's protestations and writings cannot be reconciled. He would fulfil his mission more honourably as a priest of the Church, if he kept himself within the lines of the Commission he bears. His letters to the local press have been highly injurious to the Church, we have heard indignant protests against one of our clergy using such language in the public newspapers as Mr. Taylor has been indulging in. In the letter we insert he shows no sign of consciousness as to the grave scandal of using fraudulent quotations. He seems also unaware of the falsehood involved in clipping a sentence from a paper and calling it a "quotation" from the author. Mr. Taylor is not a scholar, his so-called "quotations" are mere cuttings from old speeches and newspapers, so that having no knowledge of the authors he pretends to quote from, he is not to be relied upon, *his authoritative references are not worth a row of pins in controversy.* We earnestly advise him to drop this discussion. He is wholly without the scholarship, the literary skill and judgment, the reading, or knowledge of men and things necessary for this work. He seems to fancy that words from any author on his side are of overwhelming force if only put in "inverted commas." In spite of his protests we must regard him as one of the worst cases known to us of a man deluded by a "crane," and so fascinated by a "hobby," that he is devoting to it the sacred time which His Master requires him to give to the work of His Church. Mr. Taylor's eloquent assertion of his readiness to "forfeit his right hand, yea, life itself, rather than knowingly pervert facts," is a mere bit of clap-trap. As he is incapable, apparently, of accepting anything as a fact which does not agree with his theories, his right hand and his life run no risk of forfeit.

We must now take our turn at protesting. We say with all possible bluntness, which insufferable provocation justifies, that teetotal talk about unfermented wine is downright rubbish, the notion is based upon a gross perversion of facts, and an absurd perversion of Scripture. We also protest against the cause of Temperance being scandalised by such illit-

erate folly and such crass, invincible ignorance of facts and of literature, as is shown by those who try to prove that Wine is not Wine, but only grape juice. Such nonsense may delude the sects, and may be accepted by illiterate cranks, but *educated* Churchmen regard the notion as too foolish for serious discussion.

We can only express sorrow at Mr. Taylor's devotion to controversial letter writing in the public papers being approved by his Bishop. But a Bishop before now has ridden a hobby horse to the scandal of the Church. We beg Mr. Taylor for his own sake to give his pen, his scissors, his gum pot, and his file of old papers a rest. Let him take more time for reflection and study, until he sees the position he is in, fighting against all the scholarship in the world worthy the name. He does not comprehend what the debate involves and requires, therefore he cannot engage in this discussion with the intelligence necessary to further his own cause. His own work as a priest is incomparably nobler than all this fussy letter writing. We commend Mr. Taylor to a study of his duties as a minister of the Catholic Church.

THE REVIVAL OF THE PERMANENT DIACONATE.

IT is recorded of a clergyman who lived many years ago, that whenever he left his parish for a holiday, he closed his church during his absence. When remonstrated with he replied, "Well, if I secured a *locum tenens* who preached better than I do, the people would not care to hear me on my return, and if my substitute preached worse than I do, I pity the people!" Perhaps it was some such professional jealousy which, in olden days, united the clergy together in opposing the opening of pulpits to the laity. Whatever the motives then at work may have been, there can be little doubt to a close observer of the times in which we live, that a far more liberal and generous view of the matter is spreading, and that not only many of the clergy, but many of the bishops themselves, are now to the fore in proposing plans for the utilisation of the enormous amount of lay talent—now lying idle—that exists throughout the country. Those who bear in mind the fact that it is only some fifty years ago since Dr. Blomfield, then Bishop of London, opposed the Church Pastoral Aid Society because it employed laymen to preach the Gospel, must have noted with interest the announcement, made in our columns last week, that the Bishop of Lichfield had ordained a permanent deacon. Of course, a bishop has no more power to change the law of the Church than has an ordinary layman, but the fact that a High Church prelate should be found to so completely withstand the old traditional policy of his party, is a clear indication of the change that has taken place in public opinion on this subject. Nor does the new Permanent Deacon, Mr. Andrews (head master of the Boy's High School at Shrewsbury), stand alone in this respect, for he is, after all, but one of the dozen, more or less, who have been ordained to the office of Deacon on the distinct understanding

that they shall not apply for the higher office of Priest.

The intention is that these gentlemen shall continue their ordinary avocations during the week, and devote their spare time on Sundays, as the Wesleyan lay preachers do, to preaching the Gospel in churches, and otherwise assisting over-worked parochial clergymen.

At present the Church Army is the only systematic agency within the borders of the Church that seeks to utilise lay talent on any large scale, and the fair amount of success that it has had is a clear indication that the Church, as a whole, ought to make much more use of powers that now lie dormant.

We are sorry to see that some of the papers in commenting on the action of the Bishop of Lichfield have spoken of the new permanent deacon as the "Reverend John Andrews." To apply the prefix "Reverend" to a layman who carries on his secular avocations during the week is, we consider, not only very objectionable, but calculated to damage at the very outset the whole movement. In the first place, it is likely to draw into the ranks of the new a lot of upstarts, attracted more by the social distinction of such an appellation than by anything else. In the second place, it will tend to unite the clergy as a body against the new order. Professional jealousy, whether in the army, the navy, the medical faculty, or the Church, is a thing one should be always careful not to arouse. One of the great causes of opposition to the volunteer movement among military men was the ridiculous way in which the "Bank Holiday Soldiers" assumed titles which had previously only been associated with men who had devoted their whole lives to the profession, and had undergone hardships on active service and in foreign climates. Surely when bishops are giving men orders as permanent deacons, one of the things they should insist on is that the recipients shall not assume the title of "Reverend," nor wear a clerical costume. The very class of men whom it is most desirable to attract into the new order is just that class who would be repelled by the clerical garb and title. We do not want to flood the clerical profession by an inundation of laity into it, but we do want to band together the religious laymen in our Church, and set them to work as laymen, not as quasi-parsons. Preaching the Gospel is as truly a lay work as a clerical one; nowhere in the New Testament is any body of men given an exclusive right to preach the Gospel. It is indeed, a duty urged upon everyone, but by going back to the old Scriptural office of the diaconate, we shall recognise the right of the Church to appoint only those who are duly qualified by spiritual gifts and education to occupy the place of teachers to the assemblies gathered together.—*The Rock*

According to Bishop Holly's report of the work in Hayti there are 14 places where divine services are held, 824 French-speaking and 49 English speaking communicants; 3 boarding, 249 day, and 214 Sunday-school scholars; 18 clergy, consisting of 1 bishop, 9 presbyters, 8 deacons; 18 lay readers, 9 organized congregations, 19 missionary stations, 2 church edifices consecrated.

LECTURE ON THE QUESTION, WHERE DO HUMAN SOULS GO TO IMMEDIATELY AFTER DEATH?

BY REV. W. J. MACKENZIE.

Phil. i. 23: "Having a desire to depart, and to be with Christ, which is far better."

(Continued from Last Week).

There is one other passage of Holy Scripture which I must here mention which some suppose to be against this view of the subject, namely the 18th, 19th and 20th verses of the 3rd chapter of the 1st Epistle of St. Peter, and which reads thus: "For Christ also hath once suffered for sins, the just for the unjust, that He might bring us to God, being put to death in the flesh, but quickened by the Spirit; by which also He went and preached unto the spirits in prison, which sometime were disobedient, when once the long-suffering of God waited in the days of Noah while the ark was a preparing." It requires some thought to understand what this passage has to do with our subject. It has really nothing to do with it unless we believe that our Saviour did not at His death ascend to Heaven but went down to a place called *limbus patrum*, and further that He went there and delivered rebellious souls who had been imprisoned since the days of Noah. It is this supposed detention of souls in an intermediate state before being admitted to the world of happiness, that causes this passage of Holy Scripture to be brought into this discussion. Now, I can not find any reason for this interpretation of the passage. We read nothing in Scripture of a *limbus patrum*; nor does St. Peter nor any other sacred writer of Holy Scripture tell us that our Saviour delivered from prison the rebellious souls who lived in the days of Noah. I am, therefore, agreed with those interpreters of Scripture who explain the passage thus: When St. Peter wrote this passage there were certain spirits in prison. These spirits were human beings, who, when in the body, lived in this world in the days of Noah before the flood. They were wicked spirits, as we are told in the book of Genesis. God said "My Spirit shall not always strive with them." The Spirit of God is the Spirit of Christ, (Rom. viii. 9, Gal. iv. 6, Phil. i. 19, 1 Peter i. 11). Noah was a preacher of righteousness, (2 Peter ii. 5). As a preacher he was endued with the Spirit of Christ, and by inspiration and direction of this Spirit he went hither and thither preaching to the antediluvian sinners, warning them of the threatened flood and exhorting them to repentance towards God. But these incarnate spirits continued disobedient during the long time that the ark was a preparing; they wore out the long-suffering of God. At length the flood came and swept them all away. They were then, as they all deserved, confined in prison. We have no record of their having ever been released. And we ought not to be wise above what God has caused to be written concerning them.

Now, I have been led to select this subject, of the state of the soul after death, by an article which has appeared in a small but very useful and very influential monthly publication belonging to the Church. That small monthly paper does good Church work, and I feel grieved to differ with it on this one subject, for I do believe that on almost every other topic we are in hearty agreement. In a recent number of the paper is given a most admirable article warning us against "all false doctrine, heresy and schism," and ending by referring to one of the modern self-appointed evangelists, who is represented as teaching, that "immediately after death believers are received into their final state of glory." The writer of the article offers the following objections to this doctrine, viz.:—1. David hath not yet ascended. 2. They (the Old Testament Saints) without us should not be made perfect, (Heb. xi. 40). 3. Where is the necessity of the resurrection of the body and of the final judgment? Now, I must briefly answer these objections to the doctrine of the so-called evangelist, who in other doctrines is undoubtedly far astray, but in this is correct so far as it concerns the souls of departed saints being in Heaven. But the opinion that they have reached their final state of glory is incorrect, if we take, as we ought, both body and soul into account. We are expressly told that their bodies are to be raised in glory, (1 Cor. xv. 43), and even then when soul and body have been reunited who shall say that there shall be no further "changing from glory to glory into the image of Christ, at least in knowledge and wisdom?" Such a change seems needful for, at least, very young saints who go to Heaven, and who become "like Him, for they see Him as He is."

The first objection to the doctrine that the souls of the faithful at death go immediately to Heaven, is 'hat "David hath not yet ascended." So said St. Peter on the Day of Pentecost, as recorded in Acts ii. But read all St. Peter's address and you will find that he is simply speaking of David's body having not yet ascended. He said "the patriarch David is both

dead and buried, and his sepulchre is with us until this day." His body has not risen from that sepulchre and ascended into Heaven. But had Peter asserted, on the occasion, that the soul of David had not yet ascended to Heaven, doubtless the multitude would have been ready to stone the apostle to death. This manner of speaking as a body as though it were the person is quite common with ourselves, and is common in Scripture. Thus, in St. John's Gospel, the 20th chapter, we find Mary at the sepulchre of Christ, weeping and saying, "they have taken away my Lord, and I know not where they have laid Him." What did she mean? She meant only the body of her Lord. And even St. John himself says, at the end of chapter 19th, "In the garden was a new sepulchre wherein was never man yet laid; there laid they Jesus." What does St. John mean? He means undoubtedly that it was only the body of Jesus that was there; for on that very day the apostle had heard Jesus on the cross say to the dying thief, "This day thou shalt be with Me in Paradise;" and on the evening of the day before he had heard Jesus say, "Now I go to Him that sent Me," and then pray, saying, "Father, the hour is come; glorify Thy Son, that Thy Son may glorify Thee: and now I come to Thee." (St. John xv. 5, xviii. 1, 13). These words may well teach us what our Saviour means when He says to Mary at the sepulchre, "I am not yet ascended;" that is, in the common manner of speaking, not ascended in the body, which had just been raised from the tomb.

The second objection is based on the words of Hebrews xi. 40: "God having provided some better thing for us, that they without us should not be made perfect." This is confessedly a difficult passage to explain; and different commentators give very different and conflicted meanings to it. We might, therefore, well dismiss it as containing no certain argument on either side of the present question. But whatever be its true meaning there can be nothing in it against the doctrine for which I am now contending, because we find the same inspired writer, in the following chapter, thus contrasting the new with the old and darker dispensation of grace: "But ye are come unto Mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and Church of the first-born which are written in Heaven, and to God the Judge of all, and to the spirits of just men made perfect, and to Jesus the Mediator of the new covenant." Who are those whose names are written in Heaven? Probably those who continue faithful on earth; because thus our Lord spoke to His faithful apostles, saying, "Rejoice, because your names are written in Heaven." But who are the just men whose spirits are made perfect? And where are those just spirits? Who are they but the ancient patriarchs of whom the inspired writer had just been speaking, and all others like them who had "died in faith," but who in this world "desired a better country" that is, an heavenly, (xi. 16). Where are they? Have they not yet reached that better, that heavenly country? Surely a fair and unbiased interpretation of this portion of Scripture would lead us to reply, "They are in the city of the living God, the heavenly Jerusalem, where the innumerable company of angels are, and where Jesus the Mediator of the new covenant is seen in His glory." They are where Abraham the father of the faithful is, and to whose bosom the soul of poor Lazarus was carried by some of the innumerable angels who surround the throne of God.

But the greatest objections to this doctrine are indicated in the questions, "Where then is the necessity of the resurrection of the body and of the final judgment?" First, with regard to the objection, "Where is the necessity of the resurrection of the body?" I suppose the difficulty implied may be something like this:—If the souls of the saints are quite happy and contented in Heaven what is the use of bringing them back and reuniting them to a resurrection body? Now, we might as well ask "Why should not the germ of the butterfly be left in the egg? Is it not contented and happy there up to its present capacity? Or when it has attained to the higher degree and honour of a perfect caterpillar, why not let alone and enjoy the happiness and contentment of feeding on leaves? Or when it has become a contented and happy chrysalis what necessity for any other change?" All such questions we perceive to arise from man's ways of thinking which are not God's ways. That chrysalis, no matter what you may think, has a yet higher destiny which God the Creator has ordained for it. And that which was before but a poor crawling caterpillar is seen at last rising and soaring on wings of beauty, and sipping sweetness from the flowers of summer. So there is a higher destiny for departed saints. "We know not what we shall be," says the apostle. There is a new era yet to come in the life of the saints, as we are told in 1 Cor. xv. 23-29. Happy and contented though they have been in the heavenly paradise, yet God has ordained for them a mighty change—a change in the twinkling of

an eye, when the saints shall no longer be mere spirits of just men made perfect, but the just men shall be perfect in body as well as in spirit; the body having been raised, spiritualized, glorified, made like unto Christ's glorious body and reunited to their spiritual nature. That change will undoubtedly be a higher development of our whole nature. What though it succeed the soul's having been in Heaven? What valid objection can there be to it? Is it not in accordance with what we find in other departments of God's wondrous works?

But the greatest objection to the doctrine seems to lurk in the question, "Wherein lies the necessity for the final judgment?" It is well that the objector uses the word *final* in connection with judgment; for a final judgment implies a previous judgment. And most certainly there is and must be such a previous judgment passed on each soul at death—a private judgment assigning to each soul his and her place in the next world. It was such a judgment that assigned to Judas Iscariot "his own place," and sent Dives, the rich man to hell, where he lifted up his eyes being in torment; and when poor Lazarus died it was by a private judgment in his favour that a most honourable place in Heaven was assigned to him, even Abraham's bosom. So, doubtless, at death each of us, by a private judgment of God, will have allotted to us our own place in the next world. Why then the final judgment? The answer is, that the final judgment is to be public, not private. It is to be a public declaration of the sentences of condemnation or acquittal, or of reward or punishment, pronounced privately on each of us, and an open declaration of the reasons why such sentences have been pronounced. The evidence for or against us will be clearly exposed to all present, and that evidence will justify the sentences pronounced. We are expressly told that the final judgment is to "bring to light the hidden things of darkness, and to make manifest the counsels of the hearts," (1 Cor. iv. 5). Such a bringing to light of hidden things is needed to satisfy us all that each sentence pronounced is a just one. This great purpose of the final judgment is intimated in various other parts of Holy Scripture. For example, in Rom. ii. 16, we are told that "we are sure that the judgment of God is according to truth." Yet because all men will not be satisfied without some proof of this we are told in verse 5th that the day of final judgment is to be "the day of revelation of the righteous judgment of God."

There are mysteries in God's providence which we cannot unfold, and which even awaken in the mind dark doubts and suspicions of the wisdom and goodness of His government. When we think of the innocent suffering unjustly and cruelly, the guilty escaping their merited punishment, the selfish, godless rich man clothed in purple and fine linen, and Lazarus the humble godly man in sore, bodily disease, begging for crumbs which fall from the rich man's table—when we think of such things we are apt to feel as did the Psalmist, (Ps. 93): our "feet are well nigh gone; our steps are well nigh slipped; and such thoughts are painful to us." Then in this world we are linked together by social ties as families, companions and neighbours, and one generation is linked thus with another. We are witnesses to a great extent of each other's conduct in word and deed, and we think that we know each other, when in fact we scarcely know the real character of some who may be living under our own roof and sit with us at the same family table. From having such an imperfect knowledge of our own character of others we are apt to form very erroneous opinions of each other's motives of action, and to give praise where blame would be better deserved, and to blame where praise should rather be given. And thus we live and die in comparative ignorance of each other's real character and consequent fitness for either Heaven or hell. These are some of the hidden things of darkness—the secrets which are to be revealed when we all appear before the judgment seat of Christ. Some of these dark things may be already revealed to the saints in Heaven. If it be our happy lot to go there when we die, but we miss from there some dear friends whom we had hoped to see there, or if we find some souls there that we could not have expected to see, we shall doubtless feel good reason in the holy will of God that such should be the case, and His will shall be ours without question or complaint.

But when Christ comes in glory with the holy angels to judge the world there will be a vast population on the earth linked with the generation before it who had passed into the spirit world, and there again with the generations who had gone before them. They had all been witnesses of each other's conduct, and had formed opinions of each other's character, and had passed some judgments on each other's deserts, but all had nevertheless their own secrets, and all were ignorant of many hidden things of darkness. But to God who searcheth the hearts and to Whom the darkness and the light are both alike, are all things naked and open. To Him are no hidden works of darkness. He has been witness of all human

conduct and knows all human character. He does not come as a mere judge requiring to receive and sift evidence so as to arrive at hidden truth before being able to pronounce judgment. He comes prepared with all the evidence, represented symbolically by "the books which are then to be opened." The description given us of the solemn procedure of the Judgment Day are expressed in figurative language suited to present weak understandings of things spiritual and eternal; and it becomes us, therefore, neither to neglect the symbols employed for our instruction, nor to be rash, irreverent nor dogmatical in our interpretation of them. We are told that our Lord comes prepared with "the book of life" which contains the "names" of all those who are to be openly welcomed, in body and soul, into life eternal. Such a book implies that a private judgment has already been passed upon them, both those who shall come with Him from the spirit world and those who shall be living on the earth at His coming, (see Rev. xx. 12, xxi. 27). The other "books" contain or represent the evidence for or against each soul upon whom public judgment is then to be pronounced; for we are told in Rev. xx. 12 that they are to "be judged out of those things which are written in the books, according to their works." Our Saviour, in the 25th chapter of St. Matthew's Gospel, when describing the Day of Judgment tells us of some things which will then be "revealed"—"hidden things of darkness that will be brought to light and counsels of the hearts that will be made manifest," to the grateful surprise and delight of some and to the shame and everlasting condemnation of others who shall be judged by Him on that great Day. By our Lord's account of the events of that day we are naturally led to infer that this grateful surprise of some and the shame and condemnation of others are to be understood of the inhabitants of this world who shall be alive at His coming rather than of those who had died and on whom a private judgment had already been passed. So that there is nothing in the surprise of either party to support the idea that there is a waiting and uncertainty among departed spirits in some intermediate place as to the issues of the Judgment Day, neither can I find Scripture favouring any such idea. The idea of an intermediate state or place between Heaven and hell, at least as a state and place for those who are to be admitted to Heaven, arises in some minds from a difficulty in believing that all souls who "die in the Lord," some of whom are very imperfectly sanctified, can be immediately after death fit for the holy enjoyments and employments of Heaven. It is supposed, therefore, that there must be some further preparation than was made in this world to fit, especially some souls, for the glory and honour and happiness of the world above. In fact this supposition calls for some kind of a purgatory, albeit not a purgatory of fire, wherein the soul will undergo a gradual cleansing before being admitted to see Christ as he is. But we find no such doctrine in the Scriptures. Moreover, the objections or difficulty should become very weak in view of our Saviour's description of the Judgment Day. He is to come suddenly. The then living multitudes are to be changed in a moment, in the twinkling of an eye. Many of the righteous then living on the earth will be found very imperfect even as we find them now. Yet the whole human family will be divided into only two classes, the righteous and the wicked—the wicked at His left hand, the righteous at His right. To these—the righteous—He will give the welcome to life everlasting in the kingdom prepared for them from the foundation of the world. No purgatorial cleansing, no waiting for further preparation is mentioned or indicated; on the contrary it seems to be a sudden change from earthly imperfection to perfect holiness and life eternal in the kingdom of Heaven. We are told, however, in Holy Scripture that there will be different degrees of honour and glory in the better world above, just as there will be different degrees of condemnation and punishment in the world of woe. In our Father's house are many mansions, and as in this world some mansions are more beautiful than others, even so in Heaven there will probably be some habitations more distinguished than others for beauty and glory—the rewards of those souls who have better than others served the Lord on earth. Some Christians while on earth lay up more treasure in Heaven than do others, and may therefore warrantably, according to our Saviour's promises, expect to enjoy there a proportionate honour and the reward of their diligence in this present world.

I have thus answered according to my ability the important question—"Where do human souls go to immediately after death?" My answers have been obtained exclusively, I believe, from the Word of God. The Prayer Book when fully interpreted is, I believe, in full accord with the doctrine of these answers. Thus in the prayer for Church militant we pray that we may be, with the faithful departed, "partakers of the heavenly kingdom;" and in the

burial service we acknowledge that "the spirits of them that depart hence in the Lord do live with God and are in joy and felicity." As already noticed we sing this same doctrine in the *Te Deum*. In the S. P. C. K. Hymn Book, in upwards of thirty hymns refer to the immediate hereafter of departed saints, the same doctrine is either expressed or implied; only one or two hymns being exceptions. Even the hymn "Oh Paradise!" endorses it thus:—

"Oh Paradise! Oh Paradise!
'Tis weary waiting here;
We long to be where Jesus is,
To feel, to see Him near."

Where is Jesus to be seen? In Heaven. "He ascended into Heaven." There only is He to be seen as He is, seen face to face, seen near. But the hymn regards Him as in Paradise, and therefore regards Paradise as Heaven. The resurrection and the final judgment for ought we know may not yet be for a thousand years to come, and that would be another "weary waiting," longing, in an intermediate state to see the Lord, which could not to a true saint be called a state of "joy and felicity." We prefer St. Paul's faith and hope—"Absent from the body; present with the Lord."

(Concluded).

Home & Foreign Church News.

From our own Correspondents.

DOMINION.

ONTARIO.

KINGSTON.—At a meeting of the Anglican clergy of this city lately, and of many influential citizens convened by Chancellor Henderson, who has been appointed local secretary by the Funeral Reform Association of Great Britain, the following resolutions were unanimously adopted:

Resolved that this meeting approves of the objects of the "Church of England Burial, Funeral and Mourning Reform Association," and would ask the co-operation of the ministers and members of all Christian bodies.

1. In promoting a fuller appreciation of the idea of Christian burial.
2. In encouraging burial in perishable coffins in the simple earth.
3. In simplifying and cheapening funeral and mourning ceremonials, avoiding excessive floral decorations, abandoning the use of crapes, scarves, feathers, velvet trappings and the like, and exercising economy and simplicity in everything appertaining to the funeral.

This meeting would further suggest that these objects be commended from the pulpits of the city churches, and that the names of those willing to assist in carrying them out be enrolled by the local secretary in a book kept for that purpose by the Rev. R. T. Burns at the Kingston post office.

TORONTO.

An Imposing Demonstration.—At the inauguration of the newly elected Mayor, Mr. E. F. Clarke, the Council Chamber presented such a sight as had never before been witnessed in that hall. The gathering represented the leading interests of the city by its most honored citizens; ex-Mayors being present in unusual numbers, besides clergy and other prominent persons, official and professional. The Bishop of the diocese opened the proceeding with prayer. Mr. Clarke, the new Mayor, was, indeed, highly honored, and was intended to be. But the true reason for so unusual a "demonstration in force," as military men say, was to emphasize the lesson given to a certain class in Toronto by the recent elections, when their men and their schemes were ignominiously defeated. The Wesleyan ministers, and a few others, had set their minds upon ruling the city. They had given up gospel preaching to stumping for their candidates. Against this the good sense and the independent feeling of the citizens was aroused. The interference of Roman Catholic priests in elections was bad enough, but to have every Methodist preacher on the stump was felt to be an insufferable nuisance and outrage. At the Metropolitan Church, so-called, a sumptuous banquet was all ready for the victor and his friends on election day. Alas! the victor was not the nominee of the banqueters, and so the feast was abandoned to the poor! We trust the Mayor as honored will prove worthy of the people's trust and put his slanderers to shame.

St. Matthias' Church Sunday School children had their annual Christmas entertainment and distribution

of prizes last week in St. Andrew's Hall. The clergy of St. Matthias' were there, as also were a large proportion of the congregation, enjoying the proceedings of the evening.

At Home in the Church of the Ascension Sunday School last week was most successful. About 600 members of the class and their friends were present. During the evening Rev. H. J. Baldwin and Rev. R. A. Bilkey, along with the superintendent, Mr. M. Currie, delivered addresses of welcome. The Buchan family supplied the music for the occasion.

St. Philips.—There has lately been organized, in connection with this Church, a Bible class for the study of the Institute Sunday School Lessons for each week. The class meets in the room which has lately been fitted up under the chancel of the church every Friday afternoon at half past four o'clock. The rector extends a warm invitation to all Sunday School teachers and elder scholars in the west end of the city, who are interested in the study of those lessons, to attend.

NORWAY.—A window has been recently placed in the Church of St. John, as a combined memorial to the late Rev. James Beaven, D.D., the first incumbent of the church, the late Rev. W. Stewart Darling, Peter Paterson, Esq., and J. Lamond Smith, Esq., who for many years were churchwardens of St. John's. It is a Christmas offering from members of the various families whose names are represented. The window is the production of Messrs. McCausland & Son, of Toronto, and as a beautiful and elaborate piece of art work in glass is probably unsurpassed in Canada. The subject "The angels adoring Christ," is altogether original both in design and coloring. Christ standing in the centre compartment on clouds is seemingly listening with delight to the salutations which come from angels all around him, their pure faces radiant with the lines of Paradise, veiling themselves before the ineffable glory and majesty of the risen and triumphant God-man. In the circle occupying the apex of the window an angel form is visible holding in the extended hands a band with the words "Gloria in excelsis Deo" inscribed thereon. The coloring of the glass is admirable, and viewed in its entirety, the window is in execution, design, grouping, and the general character of the representation, entitled to be considered a genuine work of art.

HURON.

The Ruri-Decanal Chapter of the County of Norfolk met at Delhi, on the 11th inst. The meeting took place in St. Alban's Church, the Rev. John Gemley, R.D., in the chair. The Rev. J. R. Newell was re-elected secretary of the deanery. The statistics of the various parishes of the deanery were compared with those of last year, and showed a considerable increase in the amounts given to missions and other objects recommended by synod. The church in Norfolk is in a prosperous condition, and is steadily advancing. The next meeting of the Chapter will be at Port Dover.

Rev. Rural Dean Gemley and the Rev. J. R. Newell attended missionary meetings at Delhi and Courtland, on the 11th and 12th respectively, in the parish of Rev. E. Softley. Mr. Gemley spoke on the subject of foreign missions, and Mr. Newell on that of domestic missions. On account of the intense cold the attendance at the meetings was not large, but the collections were exceedingly large.

WANSTEAD.—At the close of the services in connection with the Christmas tree, the young people of the congregation presented the incumbent with a valuable cutter robe.

WYOMING.—As usual the service on Christmas day at St. John's was well attended and cheerful. The offertory, which amounted to \$27, was presented to the incumbent.

During the progress of the exercises in connection with the presentation of prizes to the children of St. John's Sunday School, the excellent and indefatigable superintendent, Mr. Dale, was made the recipient of a beautiful album, and also a valuable piece of silverware by the older scholars of the school. Mr. Dale, who has been most assiduous in his efforts to promote the Master's cause for the last fifteen years, thanked the pupils most heartily for having again shown their appreciation of, and sympathy in, his good work in their behalf.

Report of treasurer of the Churchwomen's Jubilee Offering to W. & O. Fund, of Algoma; presented at

the W.A.M.A. meeting held at the Bishop's residence, London, Ont., on 9th January, 1888.

I beg to submit to you what I suppose must now be called my final report as your treasurer for the Churchwomen's Jubilee Offering to the W. & O. Fund of Algoma. The word final applies to the Jubilee year, and to my official connection with the very pleasant and most interesting duties of the post you assigned to me some nine months ago, but it certainly does not apply to my personal readiness to receive any help whatever for either this special fund, or for any other of the many needs of Algoma which may in the future be entrusted to me. I am moved to say this at the very outset, because ever since I forwarded to Mr. Campbell, the treasurer for Algoma, at the end of the old year, the \$2,275 50, for which I hold his receipts, more offerings have reached me, which have brought that total up to \$2,809 52, and a message from Rev. S. Weston Jones, of Charlottetown, P.E.I., accompanying a gift from the Sunday School girls there, ask to have the list kept open a little longer than contributions from the churchwomen of this parish may be entered on the same page. Although from time to time I have mentioned donations as they came in from our various parishes, I think I should read to you the record as it stands to-day. I have had in many instances to change the figures on my list, as one after another has, on the principle that second thoughts are often best, found that they could spare a little more for our fund, whilst some, who at the outset had imagined they could give us nothing at all, have ended by handing in quite a goodly sized sum.

I am sure that you feel with me that is no little honour paid to our branch of the Women's Missionary Auxiliary Society, that our co-workers in two other dioceses should have chosen to send through us the full result of their own labors in the good cause. Let us take this graceful and kindly action on their part as a token of sisterly affection and as an added link in the chain of Christian sympathy which has from the first days of our existence as a society bound every member of it closely and lovingly together. For this, first of all, let us thank God, for it has been a most important factor in the success of work which He has so signally blest. Had we not all acted in unison, had our Jubilee offering been the outcome only of our own desire to mark our loyalty to our Queen, and to help in laying the foundation stone of the Widows' & Orphans' Fund of Algoma, surely even our own enthusiasm would have flagged, and the results have been proportionately small. Amongst the very large amount of correspondence which has passed through my hands, there are so many words of encouragement for us all, not only in connection with our special undertaking, but as women banded together to do whatever our hands may find to do for God's glory and the extension of His kingdom, inspiring words, comforting, sustaining and sympathizing words, that I am loath to fold away the sheets with those words unread, and no one the better for them but myself. If I can keep copies of them I shall gladly do so; perhaps some young friend present may offer to help me, so that when we are, any of us, tempted to feel down-hearted or discouraged, we may gather fresh strength for our work by taking to ourselves anew those helpful messages from afar. Meanwhile they have a little mission of their own to fulfil first, they must go to the Bishop of Algoma himself, who needs all the comfort which such words of sympathy and such assurances of help can convey. If for these words we have cause to thank God, so also for abundant deeds may we not thank Him too. The O. J. O. offering may not have altogether taken unto the form, which at its inception it promised to assume, viz.: the united gift, none very large, many very small, of the thousands of churchwomen throughout the length and breadth of the Dominion, but those who have given have given heartily, and as our sum total shows, liberally as well. Thank God then, for the copper and silver bits dropped into the collecting box placed by their own request on the table at a "mother's meeting" in one city, for the "dedicated money," the proceeds of the sale of home-made bread. The many times repeated "widow's mite" for the gift of the clergyman's wife who had nothing to send throughout the Jubilee year, but who made up for what was lacking when her "Christmas box" came in, and for the \$13 earned by our dear old friend at Woodstock, who in spite of her 87 years could thus write: "I am still at work, and call the employment my quinine. Truly God has blessed it to me as I feel improved in health, and will still work in this good cause as long as my strength is spared." I could multiply instances should time and your patience permit, but one remark I would venture to make, and that also is a quotation, "There is no lane so long but that it has a turning." Now our lane has been somewhat of a long one and some have been tempted to think that, perhaps, we who have walked in it may have permitted ourselves no outlook beyond its boundaries, in plainer words that because we have given something to this special fund in this exceptional

year of our Queen's Jubilee, we have nothing to spare for the other equally just claims and equally pressing needs of Algoma. I have ventured to affirm on behalf of every one of us, that this is not so, so that not one of us will withhold one cent from our just dues, because for the Widows' & Orphans' Fund of that diocese we have done what we could." There is a crumb of comfort also to be gathered from what might otherwise be a somewhat disappointing fact and put on record, viz.: that there still remain a very large number of parishes and people in every diocese of the Dominion who have not joined in the Jubilee offering at all. Let us hope that what they have not given to it, they are reserving "in full measure, pressed down and running over," to give to the Bishop of Algoma, whose humiliating and most pitiful appeal for justice, as well as help, appeared in the church papers a short time ago. Should every one I repeat who has not given to our fund, resolve to send an offering to him, by the very quickest and directest route they can find, for his need is urgent and immediate, enough would flow into his empty coffers, not only to relieve him from his present overwhelming pressure, but to cheer his heart and strengthen his hands for the great work which God has committed to his care. And now let me once more, seriously and reverently, return to my metaphor of our special lane at the "turning" of which we have at last arrived. We stand at the cross roads as it were, each of us virtually saying as members of our Women's Missionary Auxiliary Society, "Lord," What wouldst Thou have me do? Here am I, send me." Nor need we fear what the answer may be to this our offer of willing service, if inscribed upon the scroll on the guiding sign-post be the gracious promise,

"Behold I am with thee, and
Will keep thee, in all places
Whither thou goest."

H. A. BOOMER.

Treasurer C. J. O., for the Huron branch, W.A.M.A. Mrs. Boomer thankfully acknowledges for C.J.O. Fund, of Algoma, \$5, from Mrs. Booth, of Belmont, per Rev. C. Miles.

LONDON SOUTH.—The services in St. James' Church, London South, was one of more than usual interest, and was largely attended. The Sunday School children, about one hundred in number, were arranged in front of the church, and the usual order of service being dispensed with, they took the chief part in the programme of sacred song, which had been prepared with great care by the rector, Rev. Evans Davis, and the organist, Mr. W. Ellis.

FOREIGN.

By order of the queen, gold and silver medals have been distributed to the bishops who assisted at the jubilee thanksgiving services in London.

The Bishop of Lichfield at the recent ordinations admitted the headmaster of the Shrewsbury High School, to the permanent diaconate. This is the first ordination of the kind, it is said.

The new American church at Nice makes the sixth building on the Continent of Europe erected by Transatlantic Anglicans, the others being at Paris, Rome, Geneva, Florence, Dresden.

An anonymous donor has sent £1,000 to the South American Missionary Society, for carrying on work now in progress, and a further £500 for special purposes connected with the society.

Canon Wilberforce has established a "Guild of the Blue Cross." This new society is intended to gather into a definite association abstainers of some years' standing. Members will receive a pledge-card and badge, the latter being an enamelled cross, suitable for fastening to a watch-chain.

London has a population of 5,416,006, and the sittings in the churches afford accommodations for 1,908,500, which perhaps is one-half of the adult population.

At a confirmation held by Bishop Littlejohn at the Church of the Resurrection, Richmond Hill, on December 30, a class of nine members was presented, whose religious antecedents were as follows: Roman Catholic three, Baptist two, Presbyterian one, Church three.

According to the *Deutscher Merkur*, the Conference held at Bonn in October by Bishop Reinkens and Professor Von Schulte with the Bishops of Lichfield

and Salisbury, legates from Lambeth to the Old Catholics, entered into the following topics: The Rule of Faith, the Ecumenical Councils, the Council of Trent, the Sacraments, Invocation of Saints, Church Government, etc. The results were extremely satisfactory.

Notes have been published from Canon Maclean's diary of a journey undertaken by him to Van and Kochanes, the patriarchal village, in the company of Rev. W. H. Browne, and then alone through the country of the tribal Chaldeans in the Kurnish mountains to Mosul. The object of the visit to Mosul was to acquaint the Archbishop of Canterbury with the condition of the Independent Catholic Chaldeans, who, formerly united with Rome, now hold a position very similar to that of the Old Catholics in Europe.

The Council of the Baptist Union has been considering a scheme for making its peace with Mr. Spurgeon by formulating a sort of creed; or, at all events an enumeration of the facts and doctrines which are to be deemed fundamental. These, they say, "express entire agreement in the sentiments usually denominated evangelical." They are given as follows: "The inspiration and authority of Holy Scriptures as the supreme and sufficient rule of our faith and practice; the deity, the incarnation, the resurrection, and the sacrificial work of our Lord; justification by faith—a faith which works by love and produces holiness; the work of the Holy Spirit in the conversion of sinners and the sanctification of all who believe."

Preaching at the opening of the new church of St. Matthew, Pontypridd, the Bishop of Llandaff said that recently he held a confirmation service in a church in his diocese, and out of 121 candidates confirmed, no less than 116 were converts from Nonconformity, having come back to the Church within the last four years.

Bishop Wadsworth, of Salisbury, intends to convoke a Synod of the clergy of his diocese next year after the Lambeth Conference. His father did the same at Lincoln ten years ago.

The Roman Catholic Bishop of Limerick, Dr. O'Dwyer, has spoken out like a man against the infamous system of boycotting, and also generally against carrying out the present agrarian agitation, on principles that are opposed to the law of God. His lordship's indignant protest against the unchristian element in this tenement war in Ireland is re-echoed by Dr. Healy, the Coadjutor-bishop of Clonfert, who telegraphs to the Freeman's Journal of Wednesday a letter, in which he says, "with every word of that letter (i. e., the Bishop of Limerick's) I entirely agree." The Freeman's Journal finds it difficult to conceal its chagrin at these two episcopal utterances. It is stated that in retaliation these two prelates are to be "boycotted."

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.

LORD SELBORNE ON DISESTABLISHMENT.

LETTER VIII.

SIR,—1. Dissenter's endowments are protected by law and no conscience among them is disturbed by such legislation. The Nonconformist places of worship, endowments, and property of various sorts, must be of very great value. The places of worship are required to be registered in the Office of the Registrar-General. In December, 1884, there were so registered, including Roman Catholic and Jewish, and not permanent as well as permanent places of worship, 23,438; of which, 9,377 were registered for marriage, and so may be reasonably supposed permanent. In 1877 there were recorded in the Office of the Charity Commissioners, Nonconformist endowments producing £38,832 per annum, which must be but a very small part of such property. It is said the Wesleyans have ten millions sterling of capital invested, besides the value of their chapels, schools and ministers' houses. The churches, chapels, and places of worship of Dissenters, as well as of the church, are by law exempted from rates and taxes, (3 and 4 William IV. chap. 30), just as here in Ontario, and the fact is not thought to hurt anybody's religious scruples. If drawbacks of duties on materials for church building are to be accounted a granting of public money, surely no less

so are the exemptions from legal imposts just mentioned. By the Act of 1850 provision was made in the interests of Nonconformists for simplifying the titles of land for all their denominational purposes; so that they are indebted for the same special legislation as the Church of England. 2. But Nonconformists are indebted to the state for more than legislation; they have received *state grants* also. "There is an opinion sometimes held," said Mr. Gladstone in 1838, "that the consecration of funds by states and the support of religion, does not promote religion. Such an opinion is the very essence of paradox, and is contradicted by the nearly universal practice of mankind." Yet that paradox is the basis of the Liberation Society, and the contrary is declared to be "directly opposed to the Word of God." However, with this opinion, the English Church is not immediately concerned, as she receives no state contributions. With Dissenters it is unquestionably a novel doctrine. In 1722 there was a state grant to Dissenters called *Regium Donum*, which was elaborately justified by Calamy, their foremost man, as it was defended 122 years later on by Pye Smith, when assailed by the Liberation Society; and it is quite incredible that such men as Watts, Doddridge, Price, Robert Hall, &c., were not quite as enlightened and religious as our present day dissenters. The *Regium Donum* was given to necessitous ministers or their widows. Before 1840 the sums granted amounted to a total of £197,000 received by English Nonconformists. The grant was continued down to 1852; but in seven years after it ceased, under the assaults of the Liberation Society. 3. In Ireland the *Regium Donum* was given to the Presbyterians for 180 years, from 1690 to 1870. From 1690 to 1803 it amounted to £168,480. After 1803 the grant was increased and otherwise altered, reaching a total of £1,700,000 from 1803 to 1870. At the Disestablishment of the Irish Church provision was made out of the Church revenues for the liberal settlement of expectations in the nature of vested interests, and for the voluntary commutation of these claims as a Sustentation Fund for the Presbyterian ministry, by the addition of a bonus of twelve per cent. for that fund, if more than three-fourths of the ministers should commute. A further capital sum was paid in compensation for the loss of the gratuity to ministers' widows. Thus a total sum was paid from 1869 to 1855 of £768,929 8s. 11d., or, with the foregoing, of £2,687,409. Hence it appears that the Irish Presbyterians alone received from the public revenues a greater sum than the aggregate of £1,500,000 received by the Church of England for church building, and the £1,100,000 granted in aid of Queen Ann's Bounty. 4. The Irish Presbyterian Church Act of 1871 incorporated trustees for various endowments derived from commutation moneys and bonus, and the statutes of Mortmain were actually dispensed with in favour of gifts to the Irish Presbyterian Church. 5. The *Dissenters' Chapels Act* of 1844 was intended for the relief of Nonconformists of every sort. It excludes by a special law of limitation all inquiries into the conformity of the doctrines taught, or the ritual practised in any chapel with the intention of the founders, when such doctrine or ritual have been taught or practised for the last twenty-five years, some special cases excepted. The occasion of this Act is well-known. Many chapels were erected and endowed towards the end of the 17th century by Presbyterians. These in time lapsed into Unitarianism, and hence arose litigation as to the ownership. A particular case brought up the whole matter, and relief came in the way indicated. Lord Selborne has interesting quotations from the speeches made in discussing the Bill by Mr. Gladstone, Lord Lyndhurst, Lord Cottenham and Mr. Macaulay. I give a sentence from the last: "Are these the places which the British Legislature will consent to rob—for I can use no other word?" (The Unitarians had laid out a large sum on those chapels). . . . If we throw out this Bill we shall rob one party of that which they consider to be invaluable, to bestow it in a quarter where it can have no other value but as a trophy of a most inglorious war, and as an evidence of the humiliation of those from whom this property has been wrested." Let Liberationists apply their own measures to the church, and they will convict themselves, in Lord Macaulay's language, of robbery.

Port Perry,
Dec. 9th, '87.

Yours,
JOHN CARRY.

A MOST DANGEROUS BOOK.

SIR,—One of the most fascinating and yet one of the most dangerous of little books—looked at from a theological stand-point—that I have ever met with in the course of my reading, is now before me. It is by Edward Clodd, F.R.S., and entitled "The Birth and Growth of Myth." The true ring of a certain section of the modern scientific school is about it,—*Litteræ divinal delendæ sunt*. At chapter xix. "Semitic myths and legends." Mr. Clodd says: "The mythology of the Aryan nations has had the advantage of the most scholarly criticism, and the light which

has been thrown upon the social connection of peoples between whom all superficial likeness had long disappeared, as well as upon the early condition of their common ancestors, is of the greatest value as aid to our knowledge of the mode of man's intellectual and spiritual growth. And the comparisons made between the older and cruder forms underlying the elaborated myth, and the myths of semi-barbarous races, have supported conclusions concerning man's primitive state, identical with those deduced from the material relics of the Ancient and Haver Stone Ages, namely, that the savage races of to-day represent not a degradation to which man has sunk, but a condition out of which all races above the savage have, through much tribulation, emerged." Then he goes on to point out that an exception to this has, however, been "claimed on behalf of at least one branch of the Semitic race," and to this exception he deals, as he supposes, a vital blow by saying: "Independently of the refusal of the student of history to admit that exceptional place has been of direct divine purpose accorded to any particular race, the discoveries of literatures much older than the Hebrew, and in which legends akin to those in the earlier books of the Old Testament are found, together with the proofs of historical connection between the peoples having these common legends," go far to prove that our revelation is a snare, a delusion, a lie. I am afraid Mr. Clodd is like unto a very great many people we missionaries meet with now-a-days, they get more knowledge of a people in the students' room and in a wild vision than those get who dwell with the direct representatives of the aboriginal inhabitants of the globe. To Mr. Clodd and to all of his following I would strongly recommend these sentences from Kennedy, in his *Natural History of Man*: (John Cassell, London), "Every advance which is made in the knowledge of history, and of the remains of ancient empires and cities which are scattered on the face of the earth, adds to the grounds on which we believe that the first civilized nations of the world did not emerge, by slow degrees, out of barbarism, but were civilized in their origin and very foundation. Take, for example, the Egyptians. Neither the history nor the traditions of Egypt tells us of an Egyptian age of rudeness and barbarism preceding its age of wisdom and glory; while, on the other hand, writers on the movements of that land assure us that "the more remote the antiquity of the records which have been preserved to us, the greater is the skill, the power, the knowledge and the taste which they reveal." The same fact has now been ascertained in regard to Assyria, a nation more ancient still than Egypt. It will be shown," says Layard, "that in Assyria, as in Egypt, the arts do not appear to have advanced after the construction of the earliest edifices with which we are acquainted, but rather to have declined. The most ancient sculptures we possess are the most correct and severe in form, and show the highest degree of taste in the details." To "Clodd," however, and to his section, "Layard," "Rawlinson," the "Palestine exploration" men, are last, but by no means least, "Miss Emelia B. Edwards" are "myths" of the 19th century, and there is more music in a line of Sanscrit or a Chinese *tone* than was ever made by the harps of Zion" before they were hung on the willow boughs. Well may we again exclaim *tantane ira in celestibus animis*. I am, Sir, Yours,

Algoma, 31st Dec., '87. C. A. FRENCH.
P. S. According to "Clodd" we would have no real solution for the pre-historic civilizations of America. The savage nations of to-day do not as such show an evolution upward until the advent of the white missionary; can our adversaries prove the contrary. Let them.

MR. TAYLOR'S DEFENCE.

SIR,—Through the kindness of a friend I have just seen the letter from Rev. Dr. Jewett, which appeared in your edition of Jan. 5. The writer refers to an "open letter" from my pen which appeared in the *Mail*. He accuses me of giving a wrong quotation from Columella. My words were given at second hand as a quotation, in inverted commas; they were taken from a journal in the U. S. After they appeared their inaccuracy was pointed out to me by the Rev. S. C. Brace, late public librarian, Philadelphia. I at once mentioned this to my friends, and in my next letter to the *Mail* unreservedly withdrew the garbled quotation. At the same time I quoted abundant evidence from Columella and other writers to support my contention that the *must* was kept in an un-intoxicating condition from year to year; that it was and is known as "wine," and that it was also used medicinally. I quoted standard authorities, like "Smith's Dictionary of the Bible," the "British Encyclopædia," Very Rev. Dean Church, and many others. Of this letter the Rev. S. C. Brace, spoken of above, writes to me on Jan. 11, "I have your *Mail* article, Jan. 7th; it is excellent." The Rev. Dr. Jewett writes to me in the following words:—

Norwich, Jan. 6, 1888.
The Rev. W. J. Taylor,
Huron Dio., Sec. C. E. T. S.

MY DEAR SIR,—Your favor of the 3rd inst. has reached me, and I am much obliged for its kind spirit. I am not aware that there was anything in my letter to the *Mail* which could justly be regarded as an imputation of your motives. The manly, honest, and straightforward course taken by you in the letter of which you write raises, allow me to say, and places you above all connection with such men (perverters of fact) and their deeds. It will give me much pleasure to receive from you a copy of the letter when published. Reciprocating most sincerely your kind wishes by the compliments of the season.

I remain, yours truly,
EDW. H. JEWETT.

Two or three words in addition will suffice for me to present my case to your readers. I have neither a "craze" nor a "hobby;" what I hold I believe to be truth, crystallized into the shape of deep convictions which I desire to place courteously, lovingly, wisely and firmly by God's help before others, as duty calls and leads me so to do. I respect all, both moderate drinkers and total abstainers, who desire to lead a godly, righteous and sober life. I earnestly deprecate the use of harsh language and bitter thoughts, from whatever source they come; they are not of Christ. I would sooner forfeit my right hand, yea life itself, than knowingly pervert fact and God's most Holy Word. In the battle against intemperance and strong drink I have one object only—God's glory and man's welfare. Personally I have nothing to gain. I have never received one penny from the temperance cause and I never expect to do so. The work has been pressed upon me from various quarters, as has been the office I so unworthily fill. Each step on the way I have sought the guidance of God's Holy Spirit. My great longing is that lip and pen may be consecrated to Him. All that I have done has met with the commendation of my revered bishop who, a day or two ago, volunteered to me words of hearty good will and cheer and bade me God speed.

Faithfully yours,
W. J. TAYLOR.

SKETCH OF LESSON.

The Faithful Servant.

SEPTUAGESIMA. JAN. 29TH, 1888.
Passage to be read.—*Joshua* xiv. 6-15.

The greater part of the fighting been finished, as we saw in last lesson, the Children of Israel could now enter upon their possessions. In the 2nd verse of this chapter we see how this was done. "By lot was their inheritance." Our lesson to-day gives an account of the confirmation of a grant made many years before to a brave, good man.

I. *Caleb's Service*.—See a party of men going up to Joshua's headquarters at Gilgal. At their head an old man, strong and healthy. He is an old friend of Joshua's; and together they have seen stirring times. Remember the two faithful spies. Both are alive still,—for this is Caleb. He is now eighty-five years old (v. 10), yet he is as strong and vigorous as ever (v. 11). Why? "The Lord hath kept me alive, as He said." How grateful we should be for the blessings of health. Let our hearts be in the General Thanksgiving when we say, "We thank Thee for our creation, preservation, and all the blessing of this life." Caleb had diligently served God all these years (v. 8). He quotes God's own words. (See Num. xiv. 24). Happy is he who, at the end of a long life, has an approving conscience. (See 1 St. John iii. 21).

II. *Caleb's Reward*.—How brave it was of him, forty-five years before, to stand up before all the angry multitude, and assure them of God's protection (Num. xiv. 9). His name (Caleb), means the valiant one; and now he asks that the promise made then by Moses may be fulfilled (v. 9). He is brave still. The portion he asks for is in possession of the giant race of *Anakims*; but Caleb fears nothing (v. 12). His request was granted by Joshua, who blessed him (v. 13), and confirmed him in the inheritance of Hebron.

III.—*The Christian Service*.—Does not this lesson give us a picture of what our service should be?—faithful, loving, earnest, brave, in our Master's service. How many there are who bring a disgrace on the name of Christian: they are afraid of the scoffs and sneers of their companions, and instead of standing up boldly, so that there can be no mistake as to which side they are on, they try to serve two masters. (See S. Matt. vi. 24.)

IV.—*The Christian Reward*.—God always re-

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wards faith our Joshua servants are young to be of the rews Rev. ii. 10
HI
DROP Ca little salt, cups.
KISSES.—ounces of f sugar sprin
POVERTY stoned and cups of flo spice.
FRIED P into it. F drawn but serve with
NUT CAR four eggs, two teasp hickory nu
LEMON f sugar, one fuls of boil pan of boil
CLAM F) even teasp chopped cl drop into l
SPONGE quarter of lemon. D if the mixt quick oven
FIG CAR a cup of bi one pound two cups powder.
ONE EG of butter, two and a of baking
CREAM half cup of any flavor Use cup-ca Pour the c
PLAIN C one-half ct one teasp with nutm round cake
A NICE oatmeal, o one large s ful of soda about like
CHOLERA about chol stores for the formal Squibb's tincture of Dose, one

wards faithful service—Caleb was rewarded—so our Joshua is our rewarder. But only faithful servants are rewarded. Remember none are too young to be true servants of Jesus Christ. Think of the reward (S. Matt. xxv. 21-34 S. Jas. i. 12; Rev. ii. 10 (latter clause); iii. 5, 12, 21.

Family Reading.

HINTS TO HOUSEKEEPERS.

DROP CAKES.—Four eggs, one pint of milk, a little salt, and flour enough for a batter; bake in cups.

KISSES.—Five ounces of sugar, three eggs, six ounces of flour, pinch of salt; to be dropped and sugar sprinkled on before baking.

POVERTY CAKE.—Two cups of cream, two cups of stoned and chopped raisins, two cups of sugar, four cups of flour, one teaspoonful of soda, salt and spice.

FRIED PIGS' FEET.—Make a batter, dip the feet into it. Fry in hot fat until brown. Make a little drawn butter, then add a spoonful of vinegar to serve with them.

NUT CAKE.—Two cups of sugar, one cup of butter, four eggs, one cup of cold water, three cups of flour, two teaspoonfuls of baking powder, two cups of hickory nut meats.

LEMON SAUCE.—Half cup of butter, one cup of sugar, one egg, one grated lemon, three tablespoonfuls of boiling water; put in a tin pail and set in a pan of boiling water to thicken.

CLAM FRITTERS.—One pint of sour milk, one even teaspoon of soda, one egg, one dozen of finely chopped clams, and flour to make a stiff batter; drop into boiling lard and fry until cooked.

SPONGE CAKE.—Half pound of powdered sugar, quarter of a pound of flour, four eggs, juice of one lemon. Drop from a spoon upon buttered paper; if the mixture runs add more flour. Bake in a quick oven.

FIG CAKE.—Two cups of sugar, three-fourths of a cup of butter, whites of six eggs, one cup of milk, one pound of chopped figs, one cup of corn starch, two cups of flour, two teaspoonfuls of baking powder.

ONE EGG CAKE.—One egg, one large spoonful of butter, two cups of sugar, one small cup of milk, two and a half cups of flour, two small teaspoonfuls of baking powder, nutmeg or lemon to flavor.

CREAM PIE.—Pint of scalded milk, two eggs; half cup of flour, mixed with milk, cup of sugar, any flavor that is preferred—almond is excellent. Use cup-cake, or any light cake, slightly warm. Pour the custard over it.

PLAIN CAKES.—One and a half teacups of sugar, one-half cup of butter, one small cup of sour milk, one teaspoonful of saleratus, flour to mix, flavor with nutmeg. Roll one-half inch thick, cut in round cakes, and bake quickly.

A NICE MUFFIN FOR BREAKFAST.—Two cups of oatmeal, one cup flour, one large spoonful of butter, one large spoonful of molasses, one small teaspoonful of soda. Use milk enough to make the batter about like griddle cakes.

CHOLERA MIXTURES.—The recent excitement about cholera has caused a demand at the drug stores for popular remedies. The following are the formulæ for some of the principal ones:

Squibb's Cholera Mixture.—Chloroform, 8 parts; tincture opium, 8 parts; spirits camphor, 8 parts; tincture capsicum, 8 parts; alcohol, 18 parts. Dose, one fluid drachm.

Asiatic Tincture for Cholera.—Powdered opium, 1 ounce; camphor, 1 ounce; oil of cloves, 1 fluid ounce; powdered capsicum, 1 ounce; Hoffman's anodyne, 1 ounce. Macerate two weeks and filter. Dose, 20 to 60 drops.

Thieleman's Cholera Drops.—Oil of peppermint, 1 fluid ounce; alcohol, 8 fluid ounces; tincture opium and saffron, 3 fluid ounces; tincture ipecac, 8 fluid ounces; tincture valerian, 18½ fluid ounces. Dose, 1 to 2 fluid drachms.

London Board of Health Cholera Mixture.—Aromatic powder, 3 drachms; aqua ammonia, 3 drachms; tincture catechu, 10 drachms; tincture cardamon compound, 6 drachms; tincture opium, 1 ounce; chalk mixture sufficient to make 10 fluid ounces. Dose, 1 ounce.

Sparkman's Cholera Mixture.—Camphor, 1 drachm; kino, 2 ounces; catechu, ½ ounce; powdered cinnamon, 2 ounces; powdered cloves, 1 ounce; powdered capsicum, 2 ounces; brandy q. s. Moisten the powders with brandy, pack in a percolator, macerate forty eight hours, and percolate 18 fluid ounces. To this add, tincture opium, 20 fluid drachms; chloroform, 1 fluid ounce. Dose, 60 drops.

CORN SOWING is a process conducted by the agency of tight boots all the year round. Corn reaping is best conducted through the agency of Putnam's Painless Corn Extractor, the only safe and sure-pop corn cure. Putnam's Extractor is now widely imitated. Beware of all poisonous and sore producing substitutes.

HIS LOVE TO ME.

To an invalid friend, who was a trembling, doubting believer, a clergyman once said, "When I leave you, I shall go to my own residence, if the Lord will; and when there, the first thing that I expect to do, is to call for a baby that is in the house. I expect to place her on my knee, and look down into her sweet eyes, and listen to her charming prattle; and, tired as I am, her presence will rest me, for I love that child with unutterable tenderness. But the fact is, she does not love me; or, to say the most for her, she loves me very little. If my heart were breaking under a crushing sorrow, it would not disturb her sleep. If my body were racked with excruciating pain, it would not interrupt her play with her toys. If I was dead, she would be amused in watching my pale face and closed eyes. If my friends came to remove the corpse to the place of burial, she would probably clap her hands in glee, and in two or three days totally forget her papa. Besides this, she has never brought me in a penny, but has been a constant expense on my hands ever since she was born. Yet, although I am not rich in the world's possessions, there is not money enough in this world to buy my baby. How is it? Does she love me, or do I love her? Do I withhold my love until I know she loves me? Am I waiting for her to do something worthy of my love before extending it to her?"

"Oh, I see it," said the sick man, while the tears ran down his cheeks, "I see it clearly; it is not my love to God, but God's love to me I ought to be thinking about; and I do love Him now as I never loved Him before."

From that time his peace was like a river.

THE VIKING.

During one of our services on board a mission vessel in the North Sea, I was much affected by the ineffable treble of a little lad. I said to this child, "Sarely you don't work? Is no one with you?"

"Yes, sir, I come with my father. Here he is."

Thus I was embarked in a conversation with a man whom I had admired greatly. His face was like that of a deeply-cultured man; his brow was white and composed; his eyes had the true abstracted air of a student (until he smiled, when they seemed to light up); and his grave, calm mouth reminded me of the greatest surgeon I ever knew. Here was a curious being to come on board a smack. His voice was very soft, with a sweet Devon accent, and he drew me to him much.

His talk pleased me just as I am pleased when I meet my more highly-cultured friends; he seemed to have little knowledge, yet there was a kind of grasp and surety in his mode of expressing his thoughts which stamped him as a man of fine intellect.

It was the old story in his case. That beautiful, refined face, which good women would love to look upon, had once been bloated and brutalized by foul drink; that sweet, persuasive voice, with its deep, manly cadences had once been constantly raised in mad and senseless convulsions of obscenity and blasphemy; the noble figure—that figure of a sea king—was once enveloped in filth and tatters; his children dreaded their handsome father, and his wife used to fall on her knees and thank God when the wild man's smack left the harbor. "She doesn't thank God when I go now. It's the other way about," said the Viking with his slow, sweet smile.

Now, this man had every capacity for good within him, and he showed it every day. Yet during the best part of his life his good qualities were kept out of sight by his evil indulgence. From his youth upwards he had led the true fisherman's life of isolation from the world, and his rich, brilliant nature had been debauched into mere brutal inanity. As we conversed, my mind reflected on the possibilities within the reach of such a man. "That ample forehead, those noble temples," I thought, "cover a brain fit for anything. Your eyes is a poet's, and you have eloquence by nature; you never stammer for a word, and yet you never talk with the spluttering inconsequence of a Cockney. I cannot imagine you are lying sprawling in the stinking filth of a beerhouse floor; I cannot imagine you are speaking an ungentle word to any living creature. How did you come to be immersed in such a slough of despond that your better qualities were choked?"

So my fertile thoughts ran lightning-footed as we talked on. And yet I could very easily have given answers to all my questions. We neglect the heritage of noble men given us by the Ruling Power to bless our State. The rich and powerful are busied with political frivolities, with mean ambitions, or even with useless and sentimental expenditures of charity, and they neglect the men (and women) whose salvation might be the salvation of England. My noble Viking never had a chance in life until the first Deep Sea Mission vessel flew her flag over the bleak North Sea.

But he has no easy ambition; these excellent souls, his poetry, his passionate desire for goodness, his real intellectual power, were buried in groosness. He was one day passing the Mission smack, and in the pure spirit of mischief he resolved to play some insolent prank or other. He was received with a kindness that overcame him, and a few words spoken by a lady on board seemed to eat into his miserable mind with corrosive force. He sought for knowledge in his dim way, and then, in a flash, the force and beauty of his inner nature broke through the casing of vileness by which they had been hidden, and he became speedily the being I saw and admired so deeply.

It is useless to laugh at such things. I have been long trained as a professional mocker, and I believe that during one period of five years I scarcely wrote anything but satires in prose and verse, but I can recognise facts, and when I see a man who was once degraded, but whose present conduct meets every test imposed by the moral law, then I say that the agency which transformed him must be good. We were wrong: we were guilty of the Viking faults and follies; we the Christians, the philanthropists, who, while our vision extends even into the heart of Central Africa, let him go his way, and thus lost the world many years of a noble life. It was the Deep Sea Mission that took our duty and saved a prince of men who had long walked in deepest darkness. That pure and fine face gave me many thoughts, for I found in the man such a refinement and delicacy of thought as to surprise me.

"My one ambition is to be a missionary," he said. "When I was first converted I thought I'd like to go to China or some other country where I could find heathen, but now I see there is enough to be done here." When, as they quaintly put it, "they go to the Lord's side," are singularly modest

in their personal desires. Let the Viking go often with his little lad to pray. Let him bring over as many men as he can to be sober and decent; let him keep his simple faith and he wants no more. To him the past is a horror; the present is to be used in humble service.

During the service my Viking led off most of the hymns, and one mournful tune with a waltz rhythm came with peculiar effect from his lips. The words were common-place and conventional, but he gave them a touch of poetry for me, and I shall ever associate that hymn with him in my memory. I only choose types, and the Viking is merely a representative of a class who have not, perhaps, so much physical beauty, but who have the same moral and mental qualities.—*The Rock*.

"EPISCOPACY."

FROM THE CHARGE OF THE BISHOP OF ARGYLE, 1886.

Mere Episcopacy! What is it worth? If it be only a better form of church government, I would as soon contend for a better style of church architecture. I care little or nothing for the Apostolic Succession, unless it means a real bond of connection with the chosen Twelve, and with the Lord Jesus Himself.

If I could know that the blessed sacrament of His Body and Blood is to be had through the exercise of any other ministry than that which depends on the transmission of apostolic authority, I would say, let us now and forever have done with our attempts at opposition to the form of religion at present established by the law of this land. It is only for the sake of Jesus Christ in His blessed sacrament, that it is really worth keeping up our present divisions. If there be no essential difference between us and those near and dear to us who regard "Episcopacy" as a thing indifferent, as a mere form of church government, let us make an end to those cruel separations, which divide us one from another.

Surely there has been, and still is, enough half-hearted churchmanship. Surely we need not compass sea and land, we need not lower teaching and relax discipline, in order to have an increased number of mere proselytes to a form of church government, in order to gain converts whose attachment is a matter of outward form, not of real conviction, or who, at any rate, seek to unite themselves with us through fancy or inclination, rather than from a solemn sense of duty. Such converts can hardly gain much advantage to their own souls by their change of religious profession, and I fear they must often be a source of weakness to the church at large. Let us then aim, rather at greater devotion and thoroughness of belief, than at a mere increase of numbers.

There is a danger of depending too much upon numerical statistics. I always rejoice to hear that large numbers of infants have been brought to Christ in Baptism, that church schools are well attended, and that multitudes come to hear the Word of God preached. But I am not always so happy about the confirmation of large numbers of new adherents. A few candidates whose attachment to the church has been proved, and who have had thorough preparation, are more to be desired than great numbers, easily gained, hastily admitted, and destined probably to fall away from the communion of the church, as lightly as they have been allowed to enter it.

I think there are few who would deny, that in past times, the church has suffered grievously through the ordination of so many untried men to the sacred ministry. History and experience combine to show what havoc has been made of the flock by pastors who have received Holy Orders, and yet who have never known the love of Christ in their hearts, or a real devotion of His service. But is there not a somewhat similar danger with the laity? May not grave spiritual evils arise from a too easy admission of untried "converts" (if such they may be called) to the sacred ordinances of confirmation and communion?

THE THREE COPECKS.

Crouched low in a sordid chamber,
With a cupboard of empty shelves—
Half starved, and, alas! unable
To comfort and help themselves.—

Two children were left forsaken,
All orphaned of mortal care;
But with spirits too close to Heaven
To be tainted by earth's despair.—

Alone in that crowded city,
Which shines like an Arctic star,
By the banks of the frozen Neva,
In the realm of the mighty Czar.

Now Max was an urchin of seven;
But his delicate sister, Leeze,
With the crown of her rippling ringlets,
Could scarcely have reached your knees!

As he looked on his sister weeping,
And tortured by hunger's smart,
A thought like an angel entered
At the door of his opened heart.

He wrote on a fragment of paper,—
With quivering hand and soul,—
"Please send to me, CHRIST! three copecks,
To purchase for Leeze a roll!"

Then, rushed to a church, his missive
To drop,—ere the vesper psalms,—
As the surest mail bound Christward,—
In the unlocked box for alms!

While he stood upon tiptoe to reach it,
One passed from the priestly band,
And with smile like a benediction
Took the note from his eager hand.

Having read it, the good man's bosom
Grew warm with a holy joy;
"Ah! CHRIST may have heard you already,
Will you come to my house, my boy?"

"But not without Leeze?" "No, surely,
We'll have a rare party of three;
Go tell her that somebody's waiting
To welcome her home to tea."

That night, in the cosiest cottage,
The orphans were safe at rest,
Each snug as a callow birdling
In the depths of its downy nest.

And the next LORD'S Day, in his pulpit,
The preacher so spake of these
Stray lambs from the fold, which JESUS
Had blessed by the sacred seas,—

So recounted their guileless story,
As he held each child by the hand,
That the hardest there could feel it,
And the dullest could understand.

O'er the eyes of the listening fathers
There floated a gracious mist;
And oh, how the tender mothers
Those desolate darlings kissed!

"You have given your tears," said the preacher,
"Heart alms we should none despise;—
But the open palm, my children,
Is more than the weeping eyes!"

Then followed a swift collection,
From the altar steps to the door,
Till the sum of two thousand rubles
The vergers had counted o'er.

So you see that the unmailed letter
Had somehow gone to its goal,
And more than three copecks gathered
To purchase for Leeze a roll!

—Paul H. Hayne, in *St. Nicholas*.

AUNT MERCY'S VISIT.

"How fast time does slip away!" exclaimed Aunt Mercy Hopkins, as she came into Mrs. Alford's sitting-room, with her travelling bag in one hand and her cap box in the other. "I told our folks if I didn't see Patience Alford's children before long, I'd never see them, for they will soon be grown up folks. So I've come."

"And we are all so very glad to see you, Aunt Mercy," said Mrs. Alford, as she took off the newcomer's bonnet and outside wraps, and drew up the easiest chair in the room for her to sit down in.

The children all gave the newly-arrived guest a kiss of welcome; then began to gather up the various books, slates, pens, and pencils, preparatory to going to school.

"Where's my hat?" asked Frank, as he wheeled out the sofa and looked behind it. "Mother, have you seen my hat?"

The mother instantly began searching. After some minutes had been wasted, Frank exclaimed, "Oh, I know where it is; it is on top of the wood shed." Meanwhile Mrs. Alford was reinstating shoe-buttons, finding delinquent pocket-handkerchiefs, arranging collars and hair-ribbons. Finally everything was ready, and the children rushed out; but they all kissed the mother good-bye before they went. The door had scarcely closed before Harry came in from the gymnasium, with his shirt sleeve torn to shreds.

"Caught it on one of the hooks. Just catch it together as well as you can, please, mother. I have only ten minutes in which to get back."

"Just as quickly as I can," said the mother, as she got out her needle and thread. Harry hurried his mother every moment until it was finished. Then giving her a kiss he took his Virgil and went out.

"Mamma," called Lettice from her room upstairs, "please come up here; my skirts hang dreadfully."

"Excuse me, Aunt Mercy," said Mrs. Alford, "I'll be back in a few moments."

Soon mother and daughter appeared in the doorway, and the latter, after kissing her mother good-bye, went out.

"They all kiss their mother," thought Aunt Mercy, "but they make a slave of her all the same. How strange it is!"

"So many things the children might have done before they went to school," thought Aunt Mercy.

"The bringing and carrying would be as good as the gymnasium for Harry, looked at merely from a physical point of view."

After Aunt Mercy had been in the Alford household a week the boys had found a place for their hats, bats, and everything else that belonged to a boy's treasures; and Harry and Lettice not only kissed their mother when they went off, but relieved her of many duties while they were at home, which she had been in the habit of doing for them. Aunt Mercy brought this new state of things about with her good common sense, tact and discretion.

"Your dear mother is so good," said Aunt Mercy, "She always was just so good when she was a little girl, always fulfilling the Scripture injunction, 'In honor preferring one another.' She always prefers everybody before herself—the most unselfish person I ever saw. If there is anything that I think is unjust and mean, it is to impose upon a person of such a nature, taking advantage of a person's love for us by letting them give up pleasures for our sakes."

The children had never thought of imposing upon their mother—such a dear, good mother as she had always been to them; but they were old enough and sensible enough to see the matter in the same light as Aunt Mercy did, after she had talked with them.

"I am so glad I've seen Patience Alford's children," said Aunt Mercy, when she returned home. "They are such good children, every one of them."

GOOD AND ILL WORKING TOGETHER.

Suppose two wheels in a great machine—one turns from right to left, and the other from left to right; but they fit into one another, and they produce one final result of motion.

So the movements in any life which I call blessings and gladness, and the movements in any life which I call sorrow and tortures—these may work into each other, and they will do so if I take hold of them rightly, and use them as they ought to be used. They will tend to the highest good, whether they be light or dark; even as night with its darkness and its dews, has its ministrations and mission of mercy for the wearied eye no less than day, with its brilliancy and sunshine; even as the summer and winter are equally needful and equally good for the crop.

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THE ENIGMA.

WHAT THE SCIENTIFIC WORLD WANTS TO KNOW.—\$100,000 OFFER.

We have published in our columns from time to time different advertisements in regard to Bright's Disease and its cures.

What is this terrible disease?

We have taken the trouble to make an investigation from the best sources and we give the results to our readers.

What astonishes us is the general indifference given to kidney disorders. The kidneys do not sound the alarm of their diseased condition, owing to the fact that they have very few nerves, hence few suspect that there is any disease in them.

As soon as this begins to take place it is only a question of how fast decomposition goes on before the disease results fatally. If the proper remedies are taken before final decomposition or waste of these tubes commences or becomes too far advanced, that is the only and last chance for relief.

The most remarkable thing of all our investigation is the fact that the patient with Bright's disease has no exclusive symptoms, but has the symptoms of every common disease.

First he may possibly feel a dull pain in his back, generally upon one side, which does not debar him from his usual business routine. After a time he may begin to feel neuralgic pains, or have a slight attack of what he may call rheumatism, or headache, with high or dark colored urine, with an unpleasant sensation in its passage, and after standing showing an unnatural condition.

This no doubt explains why the proprietors of Warner's safe cure are curing so many diseases. By regulating and building up the kidneys, symptoms of general ill-health disappear. They justly accuse the medical profession of treating the effects and not the cause.

There appears to be some one cause for nearly every other ailment of the human system, but up to the present time no one has been able to fully account for this terrible malady. We understand that the people of Germany have become aware of its fearful fatality, and have offered 400,000 marks (\$100,000) to any one that can satisfactorily explain the cause.

CAUTION.—A source of much ill health is neglected Constipation. The utmost caution should be observed to keep the bowels regular. The best regulator of the bowels to promote their natural action is Burdock Blood Bitters. Try it if troubled with constipation

ALL RIGHT.

Little's Mabel's mother was dead. While her father was a way from home she had no companion but her governess and the servants, and he had often told her not to admit to the house any person with whom she was not acquainted.

One wintry day a poor, ill dressed woman stopped at the door and asked permission to warm herself by the kitchen fire. "But my papa doesn't know you." The woman was shivering with cold, and the rain and sleet dropped from her thin wraps. A bright idea soon entered the child's head. "Do you know Jesus?" Tears started to the poor woman's eyes, and she began to tell how kind the Saviour had been to her. "Well if you know Jesus, you may come in; for papa knows Him, and I'm sure he won't care."

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"EVENING paper, sir?" Such was the cry of a little fellow, about eight years old, the other night, as we were hurrying past.

We stopped, and began to skirmish around for the needed nickel, when up came another boy, with a larger bundle of papers under his arm, at which the hand first thrust out was withdrawn and the little fellow to whom it belonged, said, "Please, sir, buy his paper."

"Why, I am dealing with you!" "Well, sir, he ha'n't sold one, and I have. It always gives me luck to help a feller what hain't had a chance!"

The lesson learned from the boy was worth more to me than the paper



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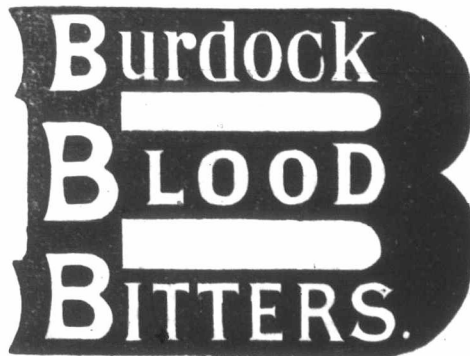
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To begin the New Year rightly, we must begin it with Jesus; that is, by taking Him to be our Friend and Helper; by opening our hearts and letting Him come into them and live there. There is little use in beginning the New Year with a list of good resolutions, as so many do. If God's Spirit is not in our hearts with His great power, we shall most likely find our good resolutions broken before New Year's Day is over. So the very first thing to learn in starting is, that without Him we can do nothing; in the words of the Catechism: "My good child, know this; that thou art not able to do these things of thyself; nor to walk in the commandments of God and to serve Him without His special grace."

No; God's Spirit must come into you, right inside of you, so as to make you right inside. You see, God is not satisfied to have you do right on the outside, merely. He does not want you, for instance, to use words to a friend or acquaintance that you do not mean in your heart, although they may be outwardly polite. He is not pleased, although you may do a very good deed, if you have vain thoughts about it inside. Now you know without our telling you, that these insincere and vain thoughts and feelings are wrong, but you know something else, by this time, we are pretty sure, and that is that you cannot help having them. Try, as you may, not to have them, there they are! Your friends may not see them, but you do, and you know God does.

Now, what is to be done? Get God's Spirit into your heart. He is stronger than all your bad thoughts and feelings, and He will manage them. You are no match with them, but He is. And remember one thing: when you have asked Him to come in beginning the new year.

to heart, don't try to feel that He is there, but believe it, whether you feel it or not. Believe it always, for He has promised to come in when you ask Him, and when He comes, He comes to stay; as Jesus said, to "abide with you forever."—*Parish Tractor.*

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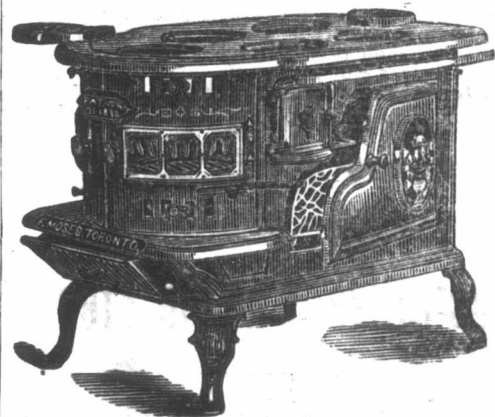
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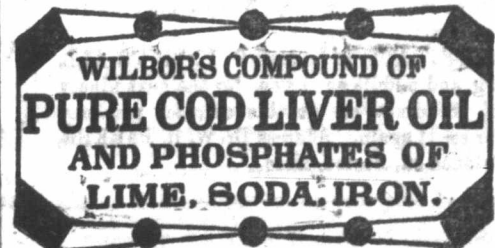
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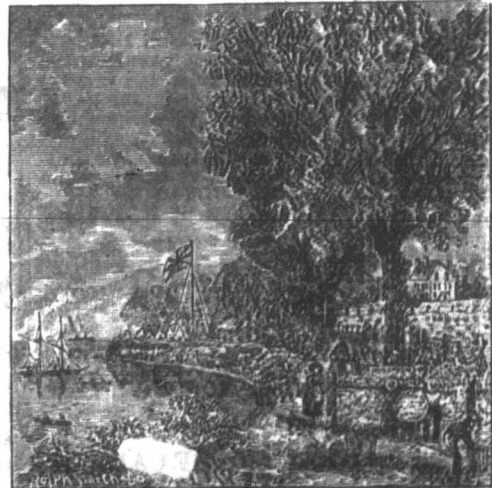
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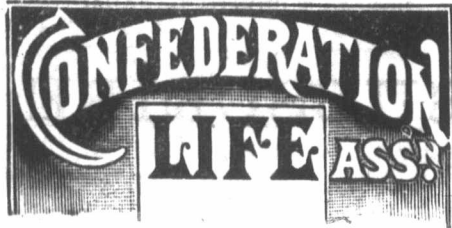
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