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# Dominion Churchman.

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA.

Vol. 12.]

TORONTO, CANADA, THURSDAY, OCTOBER 7, 1886.

[No. 40.]

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**Cured**

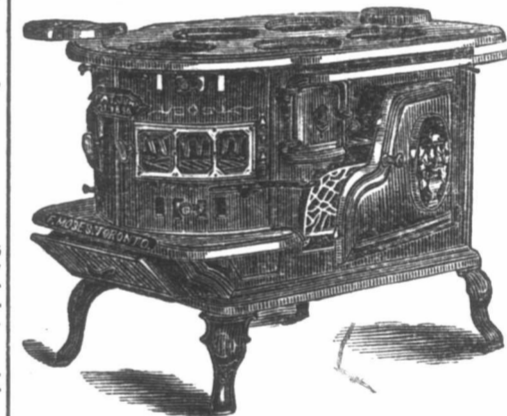
by the use of Ayer's Sarsaparilla. \*\*I suffered, for years, from chronic Catarrh. My appetite was very poor, and I felt miserably. None of the remedies I took afforded me any relief, until I commenced using Ayer's Sarsaparilla, of which I have now taken five bottles. The Catarrh has disappeared, and I am growing strong and stout again; my appetite has returned, and my health is fully restored.—Susan L. W. Cook, 909 Albany street, Boston Highlands, Mass.

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[Oct. 7, 1886.

# Dominion Churchman.

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## LESSONS for SUNDAYS and HOLY-DAYS.

OCTOBER 10th—16th SUNDAY AFTER TRINITY.  
Morning—9 Chronicles xxxvi. Philippians iv.  
Evening—Nehemiah i. & ii. to 9; or Luke ix 28 to 51.

THURSDAY, OCTOBER 7, 1886.

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

A NOTE ON EPISCOPACY.—The great stumbling-block which with held French Protestant writers from admitting the genuineness of the Epistles of St. Ignatius, was the definiteness with which in these letters the Episcopal order was distinguished from that of Presbyters. Whether the language of Ignatius really counteracted the sacerdotal theories of more modern theologians was a question to be debated on its merits; but, instead of making any attempts to determine this, they chose rather to deny the epistles as spurious. The letters pointed to an organization which they supposed to be far in advance of the Ignatian age; the only course open to them, as they thought was to reject the whole Ignatian literature. "Apparently it did not occur to them," Dr. Lightfoot quietly remarks, "to ask whether Ussher's discovery did not require them to reconsider their fundamental position as regards Episcopacy."—*Edinburgh Review for July, 1886.*—Ext. on Bishop Lightfoot's *Apostolic Fathers*.

THE DECAY OF NONCONFORMITY.—The striking tendency of Nonconformity to turn its back on the old Puritan traditions, is nowhere more distinctly evident than in the new buildings it is raising for its worship. In reporting the opening of the new Congregational chapel at West Croydon, the *Nonconformist* observes:—

The beauty of the whole is found to be made up of the separate beauty of a multitude of parts, each perfect in itself; of a wondrous western window where the light of heaven daily rekindles the fires of an artist's inspiration; of bells that sweetly peal, and tower-clock that chimes, and organ of two thousand sounding pipes, of marble pulpit, that Dr. Parker did well to describe as dreamed rather than built; of sculptured wheat and vine and holly, of glorious apsed and tiled chancel floor, of pillared

aisles and soaring nave. Here Dissent no longer protests and struggles against a Puritan coldness which, in spite of itself, still dominates it; but shows that by sheer force of æsthetic growth, it has calmly burst its narrower shell, and become as reverent to real beauty as it has ever been to holiness. The old fear that religion cannot coexist with material loveliness is gone. The barn has disappeared, while the religion and principles of the barn still survive.

From the *Methodist Recorder* we learn that a twelve page foolscap pamphlet has been issued by the Rev. J. E. Clapham, assistant secretary of the Wesleyan Conference, entitled *The London Wesleyan Methodist Mission*. It presents, says the *Recorder*, an appalling picture of religious destitution and indifference. A population in inner London of 4,019,361: provision in Wesleyan chapels for 96,410; a large proportion of this accommodation not used especially in the central districts where the population is densest; "probable not half a score chapels that are well filled in all inner London, many not half full, some not a quarter, and some not a sixth." There are a few of the facts and figures flaming out upon us from this document.

At the conference of the United Methodist Free Churches just held in Sheffield, the Rev. E. Boaden presented the statistics relating to chapel building, etc. They were as follows:—Chapels built during the year 12, at a cost of 10,804l., towards which 4,814l. had been raised; chapels enlarged during the year 69, at a cost of 7,405l., towards which 4,019l. had been raised; schools built or enlarged 17, at a cost of 8,138l., towards which 4,062l. had been raised. Two minister's houses had been erected, towards which nothing had been raised. The entire amount spent upon erections was 26,528l., towards which 12,395l. had been raised. Mr. Boaden said he gave these returns with a sad heart. It was the first time in the history of the denomination when less than half the entire cost of erections had been raised, and the entire amount raised for all purposes mentioned on the schedule was nearly 10,000l. less than last year. He thought a stone or brick never ought to be laid till at least half the amount of the cost had been raised. The Rev. A. Jones said they would have to face this question. He believed if they did not it would imperil the very existence of the denomination. Debts accumulated on the chapels to a fearful extent. It came just to this, that a large number of their churches were simply money-raising institutions, instead of being, what they ought to be, soul saving institutions. This must in some way be remedied. The home districts showed a decrease of 826 members. There was a decrease of forty-four local preachers, and of 270 Sunday-schools; an increase of five chapels, twenty-two preaching-rooms, and 1,490 Sunday scholars.

The *Methodist Times* states that for the next three or four years there will be an alarmingly limited supply of trained men for the Wesleyan ministry:

Apart altogether from the request of circuits for additional ministers, the ordinary vacancies in the home work caused by deaths, superannuations, and resignations have been, on an average, thirty-seven a year. Then about twenty per cent. of the accepted candidates fail through ill-health, unfitness for the work, and other causes, to pass through the long ordeal of college life and circuit probation, and are never ordained. When we turn to the missionary candidates the state of things is frightful. The demand has been of late so urgent and so greatly in excess of the supply, that not one third year's mission-student is now in the institution, nor has been for some years past! Our four colleges will accommodate between them 240 men, so that if each student had a three years' course (which is of the very greatest importance), the colleges can supply only eighty men annually for both home and foreign service.

From a report that has been presented on village Methodism in Great Britain, it appears that during the last twenty-five years the Wesleyans have retired from 560 villages.

Mr. Fuller, of Wolverhampton, a Baptist, has calculated the amount raised by his denomination yearly for all purposes at 610,000l. The Rev. Andrew Mearns, in his little book *England for Christ*, estimates the amount raised yearly by Congregationalists "for the support of their own ordinances and for religious and philanthropic purposes of a local and general character (excluding the preaching stations)" at 1,095,198l. In a leader on "The Hardships of Wesleyan Circuit Ministers," the *Methodist Times* remarks:—

The rank and file of our ministers in this country are just now feeling a great strain. In these days of commercial and agricultural depression, not one of our great funds exhibits any buoyancy. It is only by some vigorous twists of the screw that the necessary income is secured. Then many of our large chapels in the great cities are badly attended, and many of our small village chapels are in the same plight. In these circumstances of difficulty and discouragement, we are in great danger of laying the blame on the wrong shoulders, and of overlooking the true remedy. The main cause of their hardships is the rigid three years' system. That is where the shoe really pinches. No one can read the thoughtful and convincing pamphlet on *The Migrations of a Wesleyan Minister*, just published by the Rev. Thomas Cross, without feeling what injury to the work of God is often wrought by the ruthless three years' limit.

There is nothing that our people need so much at this moment as morale, a robust confidence in the future of Methodism. The revived life of the Church of England, and the prodigious activity of the Salvation Army, have awakened in the hearts of multitudes of our young people a half-formed, scarcely admitted suspicion that Methodism is played out, is incapable of adaptation to the necessities of a stirring democratic age. There has been such an extravagant worship of the "old lines," and such a tenacious attachment to deep ruts, that the younger generation is beginning to be tempted to look elsewhere for the opportunities of novel and daring service which young blood craves.

The above items are taken from the *London Guardian*. The first paragraph shows us that nonconformity is conforming more and more to the principles of the Church. The statements touching the utter failure of Methodism to do its special work are deeply interesting, they attest that this work was not given them to do by the Lord of the harvest. The failure of the Wesleyans to secure trained men for their ministry simply fulfils a prophecy of one of their old preachers that learning and Methodism would never pull together. When the Church at home is bounding with energy and new life it is very significant to hear from a Wesleyan minister that the young people consider that "Methodism is played out!"

—The path to heaven is just at the same angle with this path as ever it was, and the same tolls are levied upon those who would tread the path, and the same conditions enforced. They may be superior in point of civilisation to earlier wayfarers; there may be all difference between the first and the nineteenth centuries that there is between the leafless tree of winter and the fruit-laden tree of autumn, but, notwithstanding this difference, life comes to all the ages from the same source, as the tree derives life by the same roots all the year round.

—A man's happiness and success in life will depend not so much upon what he has or upon what position he occupies, as upon what he is, and the heart he carries into his position.

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## THE PROVINCIAL SYNOD.

THE proceedings of the late Provincial Synod justify the eulogium passed upon it by the Prolocutor, that it was the most able and earnest one ever assembled. However much we may regret the lack of boldness in initiating needed legislation, we must gratefully recognize the high scholarship and statesmanlike wisdom displayed, as well as the temperate, dignified and serious tone which rendered the session worthy of all honor.

The election of the Rev. Dr. Norman and Mr. Davidson, as Secretaries, was a strong measure in view of their position as non-members of the Synod. This action was taken, doubtless, as a protest against that party spirit which had triumphed in their exclusion. Partisanship will be less inclined to glory in its shame when it meets with such dignified rebuke from the representatives of the whole Canadian Church. A querulous complaint has been raised because certain agitators were left at home by a western diocese. But this cry will have no sympathy outside the narrow, and ever narrowing, bounds of their party. Indeed, the wiser and sounder representatives of that party, who were at Montreal, felt and enjoyed so much of that elevation of spirit, which comes from breathing the air of freedom, that the synod for once was saved from scandalous outbreaks of party pettiness and passion. Hence was brought to the consideration of every subject the consecrated talent of men whose one desire was to advance the Kingdom of God by rendering more efficient the work of His Church.

We seem to need a report of the House of Bishops in order to fully understand the proceedings of the synod. It may be wiser to withhold this knowledge, but as we get reports of the Upper House of Convocation at home we have some difficulty in accepting ignorance as to our own as a desirable condition. While speaking of published reports we must express regret that the proceedings of Synod are so tangled by constant interruptions that it is almost impossible to follow any one debate continuously from opening to close. This entails a serious loss to those interested and is unfair to the disputants. We should be glad to have an official Report compiled and so edited as to give the several discussions complete without interruptions. The Church schools question was treated with admirable gravity, charity and ability. This subject is no longer to be pooh-poohed into its grave as a dead issue. The Synod, freed from those to whom the interests of the Church are a very secondary consideration, gave serious attention to the able speeches of the Rev. Mr. Ford and his supporters; while those who felt unable wholly to commit themselves to his proposition, cordially recognized the grievous necessity for some measures looking to our educational system becoming less unchristian. The debate on ritual threatened to raise a breeze, but the wind was only high enough to keep the air from stagnation. There are two lights we should much like to see on every altar: the lamps of charity and good sense; whatever

lights in any way conflict with these symbolise no spiritual truth. There were some hasty words used in the debate on woman's work in the Church. Irritation was displayed at the work of Sisterhoods; but no reasons were assigned for the objections urged against them. If we knew these we could discuss the difficulty raised, but being left in the dark on this point, we can now only advise our devoted sisters *to be as prudent as they are self-sacrificing*, so that no just grounds may exist for protests against their entering any parish and receiving therein a grateful welcome. We have known most pronounced evangelical clergymen in England thankful for the ministrations of even Romanist Sisters of Mercy amongst their afflicted parishioners. Surely a sister Churchwoman on an errand of love to the sick should be honored and welcomed for her Master's and her work's and her sex's sake. The debate on the revolting use of fanciful liquids in place of wine at Holy Communion was too one-sided to have much interest. Dr. Carry had a bag of wind to pierce, and with one vigorous thrust of his scholar's lance, he brought the miserable thing to total ruin. But another bag will be made and men will blow it up with the breath of party obstinacy, in spite of Scripture, history, common decency, and common sense. The address of Dr. Carry on the Communion Wine question was admitted to be the ablest ever heard at a Provincial Synod. The effect was so marked that it was felt there was no more to be said for or against the practice he condemned. The address should be published. This speech, and several others, as well as the general style of the speakers, showed that the intellectual power of the Synod and its debating talent very far surpassed that of the Wesleyan Conference. Yet the press gave the latter an almost daily verbatim report, while it so condensed the speeches in Synod as not merely to conceal the talent of the speakers, but often to seriously misrepresent their remarks.

The reception of the Bishop of Niagara was a delightful incident to all, and was the more impressive and gratifying inasmuch as the mover of the address presented to Dr. Hamilton had actively opposed his election.

The visit of the American divines was a delightful episode. It is worth while holding a quadrennial general Synod in order to afford the Church such a refreshing scene of brotherliness and unity as the interchange of loving greetings between two such great branches of the Catholic Church as those of England and America. The Missionary meeting, also, was an especially notable gathering. The speech of the Bishop of Algoma, who is always a power and a charm on the mission platform, was highly interesting; his appeal for sympathy in his difficult work and for help material and spiritual, moved many, we hope, to a response which will encourage him and his clergy and his flock. We should like to lead our laymen through Muskoka on a visit to the stations of the Church; they would return full of honor for the workers in that field. The Church in Montreal has the honor of providing the

Dominion with a highly capable as well as highly honorable Minister. The address of the Hon. Thos. White, at the Mission meeting, was a solid contribution to our knowledge of the North-West; especially as a sphere for Mission enterprise. May we have wisdom and faith and zeal to go up and possess this land for Christ and His Church. The action taken by the House of Bishops, on the line suggested by us in a previous article, is worthy of the highest commendation. The Bishops decided to hold out fraternal hands to their united brethren in the Western Dioceses, and expressed their desire that the whole Church in Canada may be drawn into closer ties of intimacy and unity.

## THE PORTRAIT OF A TRUE CHURCHMAN.

THE true Churchman makes the proper responses after the minister, conceiving that the prayers of the priest are not likely to be heard for them that will not pray for themselves.

The true Churchman stands up at the Creed, and repeats it after the minister, turning to the east, both then and at all the prayers: this has always been the custom of the Church, and he likes not to be different from all the Christian world (I Cor. i: 10).

The true Churchman makes a lowly reverence whenever the name of the Lord Jesus is mentioned, according to the 18th Canon, and Philippians ii: 10, testifying by this outward gesture his belief that the Lord Jesus is the only Saviour of the world.

The true Churchman stands up when the anthems, Psalms, and hymns are sung in the church (joining in them at the same time as far as possible) according to the rubric and Nehemiah ix: 6: "Stand up and bless the Lord your God."

The true Churchman, if he marry, marries "in the Lord;" he takes not a heretic or schismatic to his bosom, "lest his prayers should be hindered," and his children not brought up in the true faith and fear of God (See the Service of Solemnization of Matrimony).

The true Churchman loves to see the children baptised and catechized in the church at the time enjoined, after the second lesson at Evensong; it reminds him of his own baptismal vows; and he remembers what was anciently said, that, though "a boy may preach, it takes a man to catechize."

The true Churchman sees that his children and god-children are brought to the bishop to be confirmed, that they may remember and renew their vows, and obtain strength from on high to enable them to contend against the world, the flesh, and the devil.

The true Churchman prays to God in private (St. Matt. vi: 6), as well as in public; having many particular blessings to supplicate for those committed to his charge, which he could not so conveniently mention in the great congregation; if a priest for his flock, if a husband for his wife, if a father for his children, if a master for his servants, &c.

The true Churchman is a priest in his own house, having family prayer at home, when there is no service in the church, though he would like to see the morning and evening sacrifice offered up to God every day in all our churches, as it was aforetime.

The true Churchman "searches the Scriptures daily," after the manner of the Berean Christians (Acts xvii: 2)—reading those portions which the Church has appointed in the kalendar, for morning and evening prayer; for he believes that her "Order for the reading of the Holy Scripture," no less than her "Order of Prayer," is, "profitable and commodious," and "much agreeable to the mind and purpose of the Old Fathers" (See the preface concerning the Service of the Church, in the "Book of Common Prayer").

The true Churchman observes the feast and abstinence in the year, "neither eating flesh nor drinking wine," Daniel x: 3, not supposing there is any more merit in fasting than in praying or almsgiving (for he puts not his trust in anything that he does), but copying the example of the saints of God, who by thus keeping the flesh in subjection to the spirit, were enabled to obey the motions of the Holy Ghost, and to "live a godly, righteous and sober life." And as he abstains from flesh and strong drink, so he goes not into company or to places of amusement on fasting days, but gives himself up, as much as he can, to reading, meditation, and prayer.

The true Churchman lays by a certain part of his income for works of charity. The Jews were commanded to give one-thirtieth of their yearly earnings in this way (Deut. xiv: 28, 29, and xxvi: 12), and Christians are directed by St. Paul to be charitable upon a plan (1 Cor. xvi: 2). The true Churchman therefore thinks that Christians ought not to be behind the Jews in charity, have been freed from offering so many other sacrifices to which they were liable, and so he endeavors to give a tithe of all his income.

The true Churchman, as he is careful to add almsgiving to fasting, without which the latter is as a lamp without oil; so he is careful to add almsgiving and fasting as wings to his prayers, without which they will never fly to heaven (St. Matt. vi).

The true Churchman trusts not to his own "private interpretation" (St. Pet. i: 10), of Scripture, but ever relies upon the interpretation of the Catholic Church, the "pillar and ground of the truth," (1 Tim. iii: 15), with the apostles and bishops of which, our Blessed Saviour promised to be "always, even unto the end of the world" (St. Matt. xxviii: 20). As he hopes that he has the Holy Spirit himself, so he cannot but believe that the Catholic bishops and ancient Fathers had the same (see Canon about preachers, 1571), since our Saviour promised to give His apostles "another Comforter, the Spirit of truth, to abide with them for ever, and guide them into all truth" (St. John xiv: 16, 17, and xvi: 13). He believes that there have been true Christians in all ages, and adheres to that interpretation of Scripture, which is briefly summed up in the

creeds, and which has been held "everywhere, always, and by all"—(Vincent of Lerins).

The true Churchman loves everything ancient in religion, and consequently, dislikes that which is new; following the advice of St. John: "This is the commandment, that as ye have heard from the beginning, ye should walk in it; for many deceivers are entered into the world" (2 John, 6, 7). Hence he "marks them that cause divisions and offences contrary to the doctrine which he has learned and avoids them," and adheres stedfastly himself to "the faith once (for all) delivered to the saints" (St. Jude 3).

The true Churchman when he is "sick, sends for the elders (priests) of the Church to pray over him," and receive the "special confession of his sins, if he feel his conscience troubled with any weighty matter." After which confession "he humbly and heartily desires the priest to absolve him" (See Visitation Service, and Walton's Life of Bishop Sanderson).

The true Churchman wishes to die as he has lived in the Communion of the Church, and, therefore, when he feels his end approaching, he receives the Body and Blood of Christ, on whose merits and intercession he ever depends; after which humbly conceiving himself prepared for his last journey, he says; "I will lay me down in peace and take my rest; for it is Thou, Lord, only That makest me dwell in safety" (Psalm iv: 9).

#### "PREACHING CHRIST"—WHAT IS IT?

AMONG the many hackneyed expressions to be heard in our day uttered by persons who lay claim to being good judges of sermons, perhaps there are none more frequently used and less understood than the terms "Gospel sermon," "powerful Gospel." Were we to endeavour to draw from some such persons,—zealous hearers of sermons, which are no doubt listened to with pious feelings—the real significance of Gospel teaching, we doubt if in nine cases out of ten, the enquirers would get such answers as at all convey the true import of Gospel sermons. The enthusiastic advocates of evangelistic lay-preaching, are certainly more chargeable with this liability to confine Gospel preaching to one idea, than are the regular hearers attached to a trained ministry; but that we deem all the latter exempt from a very general mistake, which is in a superficial use of terms, and that, also, in a way which may be very fairly termed "cant."

Jesus of Nazareth, "The Light of the World," preached a very different Gospel from many of His so-called followers.

To preach an abstract Christ *merely*. To ring perpetual changes on "Come to Jesus," "Believe in the Lord Jesus," and such like, however scriptural such phrases may be, would never, if left there, cause any unregenerate soul to find the "light of life"—the secure foundation for a faith and peace, which is tested every hour of our lives, and that can only *grow* in the heart of any man or woman by an increasing knowledge of the love of God as shown in the Christ life and teaching. Let us

look a little into the nature of that unique teaching which Christ was wont to give during his public ministry of three years. We can only take a few examples, placing those examples in contrast with the too vapid and barren discourses, which are so often held up as "Gospel Sermons," "Gospel truth!"

It will be conceded that Christ's teaching to Nicodemus underlies all that must be learned in the School of Christ, and so the Divine teaching anticipated the enquiries of this "Ruler of the Jews." This "Master in Israel," by directly telling him he must be "born again;"—mark, Christ did not say *that* birth was to come in an instant; not a sudden conversion, as some would have it,—but He knew that this man, whatever else of knowledge he was possessed, was yet ignorant of the main spring of Christ's teaching, that "he must be born of the Spirit." Even though he acknowledged Christ as a "teacher come from God."

It will be profitable for those who are only too apt to be satisfied with a one-sided string of little more than high-sounding religious phrases, to observe the various methods and remarkable words Christ used in leading ignorant and simple men and women to know themselves on the one hand, and to believe in Himself on the other, as "the way, the truth, and the life." In His most blessed invitation (Matt. xi. 26 and following verses), He does not offer a *bare* invitation to come to Him, but He shows what it *is* to come to Him,—not *safely* merely—but a learning from His spirit, "Take my yoke upon you and *learn* of Me for I am meek and lowly in heart." This is what we are to learn, and not salvation merely, if we take salvation in its limited sense.

The earnest, but it often happens, untrained evangelist, eager to gain what are too readily supposed to be converts to Christ, keeps telling people to "come to Jesus," often adding, "You need do no more."

Now we object entirely to this way of bringing the Gospel message to dead souls. How can it be expected that those, who know little or nothing of the Scriptures, can all of a sudden profess to believe in Jesus as their Saviour, on mere heresay. We do not limit the grace of the Lord Jesus Christ in shedding light upon any darkened mind, by any means, and there are instances of souls being struck with a sense of sin in a moment, that, when followed up with sound teaching, led to a grasp of Christ in the heart, which results in a changed spirit, not merely an outwardly changed life, through fear of punishment; but those cases represent instances of the more *extraordinary* working of the spirit, than the ordinary, if we may venture to say so. If we take an example from natural, every-day experience, do we not find that we are very slow to believe, and love, and trust, some individual without having much knowledge of the character of that person? Indeed, *sincerity* blames those who are too prone to profess a genuine love on a slight acquaintance, and the depth of that so called love may well be doubted.

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good thing he might do to inherit eternal life," Christ did not tell him to believe in Him, the young man did not want to be told *that*, he evidently knew that Christ was a divine teacher, but Christ made him aware of the hindrance which he did not suspect himself, and so his outwardly fair life, expressed in the words "What lack I yet?" was tested, and he could be no longer blind: in other words—self-deceived.

In our regular congregations, it is an accepted fact that Jesus Christ lived and died to redeem mankind. To keep perpetually telling a professedly Christian congregation this known fact—that Jesus died, repeated, perhaps, many times, is only to repeat a truism. This is why there are so many lifeless professors, having "a name to live by," and who are starved for want of the "bread of life," which is no doubt "freely offered!" but offered so as not to feed. "The sincere milk of the word that ye may grow thereby" is what they want. They will tell you they believe in Jesus as well as you. Now, the disciples had Christ with them, when He taught them in that long-continued and intensely practical sermon on the Mount, and before that time He had gone about all Gallilee teaching and preaching in the synagogues.

We need hardly say that the call to believe on Christ as a Saviour in our time, is a different thing from the call to believe in Him in the early days of His manifestation, and of first apostolic preaching. The now-prevailing acceptance of an historical fact—an all-convincing power—that is leavening society nearly all over the globe, necessitates deeper study of the Scriptures, to meet the intelligence of a more enlightened age. The infancy of the Christian Church was never destined to remain such, no more than any other infancy. The pioneers of the early church but paved the way, sealing their testimony by their blood. In John the Baptist's time it was no truism to call upon men everywhere to "repent and believe the Gospel," but he did more than herald the Saviour—he charged the Pharisees and Saducees to "bring forth fruits meet for repentance," when they come to his baptism, doubtless, some idea in their minds that they were all right, as the descendants of Abraham. He rebuked vice in high places, and that *personally*, and his life paid the penalty of faithfulness.

To take another example of Christ—His manner of teaching—we find Him, in the case of *self-righteous* inquiry, meeting it with distinct teaching as to dead works; witness His answer to the question, "What shall we do that we might work the works of God?" "This is the work of God that ye believe on Him whom He hath sent." But He did not stop there. Christ knew these people only sought Him "because of the loaves they did eat and were filled" (John vi. 26), and in the precious discourse that followed He opened up to them the true "Bread of life."

To those who feel a sort of fear lest what they are pleased to term "Sound Gospel" should take too practical a tone, and, according to their ideas, cut at the root of our cardinal

Protestant doctrine of "justification by faith," we need only say that we believe in St. Paul's and St. James's definition of faith and works, as one and the same; one inseparable truth from different stand-points.—*The Family Churchman.*

#### BOOK NOTICES.

Mr. Thoms Whittaker has just issued a fifth edition, in new binding, of his popular "Fifty Volume Library for the Children of the Church." For new Sunday Schools to start with, or for old ones to replenish with, this set is most excellent and cheap.

#### THE LONDON SOCIETY FOR PROMOTING CHRISTIANITY AMONGST THE JEWS.

[COMMUNICATED.]

This Society is one of the foremost in the long list of Church Societies, whose object is the proclamation of the grand saving truth, that "Christ is the propitiation, not for our sins only, but also for the sins of the whole world."

It is also one of the most interesting of them all, and appeals most strongly to every Christian who is acquainted with the earlier records of his faith, and recognizes the fact that the roots of Christianity are to be found in the Creeds and the Ritual of Judaism.

Until recent times, Christianity has been altogether ungrateful to its root, religion. The Jew himself has been distrusted and disliked. He occupies a unique position amongst the families of the earth, differing from the heathen because he worships the "one true and living God," and accepts the Scriptures of the Old Testament; and differing from the Christian because he denies that Jesus of Nazareth is the Christ, and will not accept the Scriptures of the New Testament. For centuries he was an object of supreme detestation to the nominally Christian England. Obloquy and persecution dogged the footsteps of the children of Abraham, and the Israelite was an abhorrence and a hissing to his brethren in Christ. Now, however, it is acknowledged that "the power of God unto salvation is unto every one that believeth—to the Jew first and also to the Gentile." And so with extension of Christian charity, the asperities which existed between Jew and Christian have been gradually softened. Closer bonds of union between the two races have been established, and Christianity has come, step by step, to stretch itself to the height of the great enterprise of leavening the Old Testament with the New.

"Tossed wildly o'er a thousand lands for twice a thousand years," the Jews were never forgotten—never forsaken by the God of their fathers. And, in the year 1809, the Divine Spirit moved the hearts of some holy men to form a society, whose object was the promoting of Christianity amongst the Jews. For many years it was the only one in the whole of Christendom which specially sought the conversion of Israel to the faith of Jesus Christ, and, since 1815, it has been distinctively a Church of England institution, having for its patron the Archbishop of Canterbury, and its vice-patrons the Archbishops of York, Dublin, and Armagh, and the Bishops of London, Durham, Winchester, &c., &c.

Its field of labour is the world, and its missionaries are stationed in all the great cities and towns containing Israelites, representing various nationalities, and gathered from all places of their dispersion. The number of Jews in the world may be approximately set down as ten millions. Upwards of three millions are in the Russian Empire. Many years ago the writer of this paper, when in St. Petersburg, was informed by a deputation of Jews from the Russian frontier, and the shores of the Volga, that their people had, to a large extent, become convinced that the Messiah must already have come, and, that there existed amongst them an earnest desire for Christian instruction; but, at that time, nothing could be done on their behalf. Happily, however, some of the hindrances then existing have now been removed. A mission to the Jews has been permitted in Russian Poland, and other parts of the Empire are partially open to Jewish missionary effort. In Austria there are about a million of Jews, and about half a million in the northern parts of Germany. They are found in almost every country, and, being the most widely scattered race in the world, the means of reaching and influencing them have to be cosmopolitan.

The initial work of the Society was to invite the attention of the Jews to their own Scriptures, in order to make them familiar with the clear and cogent announcements of their own Prophets; and, to this end cheap editions of the old Testament were prepared, together with a Hebrew translation of the New Testa-

ment. This plan has proved eminently successful. In 1809, a Hebrew Bible cost several guineas. A Jew can now purchase a copy at any of the Society's stations for less than 40 cents; and he does purchase such copies, or obtain them as gifts; for, since 1858, no fewer than 153,286 entire copies of the Old Testament, and 380,000 of parts of the same have been circulated; and, since 1817, nearly 200,000 of the Hebrew New Testament have been sold or distributed gratuitously. At first, the Jews were extremely hostile to this Hebrew New Testament, and scorned to accept it, even as a gift. Year by year, however, this hostility is being overcome, and now, in every part of the mission field, they readily purchase this Book of books.

The Liturgy of the Church of England was translated into Hebrew in 1837, and it has done much to vindicate Christianity from the charge of idolatry in its forms of worship, brought against it by the Jews. More than 20,000 copies of our Liturgy have been circulated, and many a Jew, says the Rev. Dr. Ewald, speaking of the Society's Chapel, where it is used, has confessed to me, that, the mode of Christian worship is more devotional and attractive, more edifying, and touches the heart more than the Jewish worship.

Considering how much the teaching of the Jewish Rabbis overlays and distorts the plainest texts of Scripture, especially those having reference to Christ and the doctrines of Christianity, controversial writings in the form of books and tracts were an indispensable necessity for carrying out the aims of the Society, consequently, these were prepared by able and competent men, (many of them converted Israelites), and are readily purchased and perused by the Jews. More than four millions of such books and tracts have been circulated since 1809, and, in this way an effective reply has been made to the specious attempts to exalt Talmudic and Rabbinical subtleties above the teachings of the Word of God. Here, too, the result has been most encouraging, for, in very many cases, prejudices have been conquered and precious souls have been turned from darkness to light.

Nor has the Society been unmindful of the supreme importance of the Christian education of the young. In the schools in Palestine Place, London, a goodly number of Hebrew boys and girls are maintained, clothed, and educated in the faith of Christ. The foundation stone of these schools was laid in 1813, by His Royal Highness the late Duke of Kent, the father of our gracious Queen, and, since then, 1108 Jewish children, exclusive of those at present under its care, have had the advantages of this Institution. The boy's school has been especially useful, several whom it has trained, are now engaged in missionary work in Burma, others are masters of large schools, and others are in different positions of trust and responsibility in various parts of England. The same system of Christian education has been extended by the Society to its schools in foreign lands. It has such schools in Tunis, Mogador, Bucharest, Damascus, Constantinople, and Jerusalem, where a large number of Jewish children are under daily instruction, with the hope, that thereby, they may receive into their minds and hearts, that Seed of Divine Truth that springeth up into Everlasting Life.

(To be continued.)

### Home & Foreign Church News.

From our own Correspondents.

#### DOMINION.

##### MONTREAL.

PROVINCIAL SYNOD.—*The School Question.*—(Continued).—The discussion on this subject was continued for a short time on the third day, and it was arranged that Mr. Ford, who introduced the subject, and the Hon. G. W. Allan, and Mr. Elliott, each of whom had moved an amendment, should confer together. On the fourth day, Mr. Ford, seconded by the Hon. G. W. Allan, introduced a motion to the effect that, without prejudice to the opinion of those who desire Church schools on the principle of local option, the Synod expressed its sense of the importance of having religious teaching given in the public schools of all grades, as a part of the regular course of instruction, and its desire that the matter should be pressed on the attention of governments in the Dominion, with a view to the reverent use of the Bible as a text book, and instruction in the elements of Christian teaching. It was ordered that the resolution should be conveyed to the representatives of other religious bodies, with a view to common action. This resolution was passed unanimously, and a large committee was appointed to deal with the matter. Mr. Elliott being the convener. Mr. Ford then moved that the subject of Church

Schools be referred to a committee to report at the next session, and said a few words in reply to objections that had been made to the scheme of separate Church schools on the principle of local option, pointing out that the desire was not inconsistent with the movement in behalf of union, since even if a union were effected this question would have to be settled, and if it were settled soon, we should enter any future union the richer; that it would be absurd to put off an important matter with a view to a union that we might never see; that it was not inconsistent with the idea of *College Federation*, but exactly parallel to it, as the colleges would be under one general system, while each would have the religious teaching of its own religious body.

The motion for a committee was seconded by Rural Dean Carey, and carried. The following committee was appointed by the Prolocutor:—Revs. Canon Innes, Dr. Bethune, J. J. Bogert, Mr. Von Iffland, and Messieurs S. Bethune, Q.C., Sutherland Macklem, Edward Hodgson Q.C., and the mover and seconder, Mr. Ford and Mr. Carey. Mr. Ford was made convener.

*Provincial Synod Notes.*—Those who seek to improve the ceremonial of the Church can shelter themselves behind names of great authority in Canada, men who cannot be accused of being light or trifling persons. At the opening services the Metropolitan and several other bishops wore white stoles, two bishops at least had purple cassocks, three had pectoral crosses. At the holy eucharist the eastward position is taken. It is touching to see the aged Metropolitan receive his crozier from the chaplain, and solemnly bless the people in the name of God. The Metropolitan, and Bishop Kingdon his coadjutor, each preached at St. John's Church on Sunday, and a number of members of the Synod were present, and enjoyed the beautiful services. The service there somewhat resembles that at St. Matthias, Toronto. The Metropolitan's great age left him still able to endure the labours of the Synod, and to preach on Sunday.

On Friday evening Mr. Gault hospitably entertained the delegates. On Saturday evening, there was a very pleasant re-union given by the clergy of St. John's Church. Some Synodmen seemed to think the tone of Churchmanship in Montreal not uniformly satisfactory, but we heard no one express any doubt of the generous hospitality of the good people of that fine city.

**SYNOD MISSIONARY MEETING.**—A missionary meeting in connection with the Domestic and Foreign Missionary Society of the Church of England in Canada, was held in the schoolroom of St. George's Church, which was crowded to the doors. Bishop Williams, of Quebec, presided, and there were also present on the platform, Dr. Mockridge (secretary), Bishops Sullivan, of Algoma; Baldwin, of Huron; Kingdon, co adjutor, of Fredericton, N.B.; Dean Carmichael, Archdeacon Lindsay, Bishop Harris and the other American representatives, Rev. Canon Cooper, of the Society for the Propagation of the Gospel, and a large number of others.

Canon Cooper was the first speaker. He described the work of the S. P. G. in the different countries where it had been established, and particularly in Australia and New Zealand.

Rev. Mr. Wilson gave some particulars of the Indian missions and the work done by the Indian home at Sault Ste. Marie. He had with him on the platform, two Indian boys from the Northwest, who seemed to enjoy the prominence given them.

Bishop Sullivan, of Algoma, said this meeting brought together a cluster of associations such as were seldom met with. They had here, a representative of the oldest and most venerable and most efficient of all the societies of the mother church, which had shown herself such a royal nursing mother. She had thrown her fostering arms around the Canadian church, and from the moment he had gone to Algoma it had responded heartily to every call. It had been designed to be like the arm of a nurse, wound around the weak child until it had obtained mature strength to walk alone. The society he referred to was the Society for the Propagation of the Gospel, the secretary of which was Rev. W. H. Tucker, of London. Another pleasant feature was that they were to have addresses from representatives of the United States. Those who heard the addresses of those gentlemen that morning, would not soon forget the warm impression left on them. Bishop Harris was always sure of a warm welcome when he came here. They had also a representative of theological and literary culture in Dr. Hansford, dean of the Theological Seminary of New York. He spoke in complimentary terms of each of the other representatives, and said that he had spent eleven years of his life in connection with the Church in the States, and had found the American laity loyal to the Church they represented. He was astonished at the marvellous and almost unspeakable liberality with which they poured out their substance. They also welcomed that night for the first time, the

representatives of the Women's Auxiliary Society. Algoma, he said, was a great way behind in some things; it was a very model of ecclesiastical simplicity. There were no church dignitaries there, except the Bishop, and only one canon—the one on the missionary boat. He made a report as often as he was told. He (the speaker) charged him, trained him, and loaded him up to the muzzle, and he went off, but made no trouble in the diocese. There was no archdeacon, but he would like one if the definition of that dignitary was, as a boy described it, "A fellow as does the work for the bishop." There were no very reverends, no rather reverends, and they only had what might be called "almost" reverends, viz., students who worked faithfully in the mission field, and there was no higher dignity. The mission work in Algoma was going on fast. Seven or eight new missions had been established since 1882, but there were many fields to fill up as soon as they could raise funds enough. He spoke of the appeals of these people for missionaries as a wail of distress, the sound of a breaking heart. They looked to their mother church to supply their spiritual wants.

Rev. Dr. Langford, as a representative of the Domestic and Foreign Missionary Society of the Church of the United States, referred to the warm feeling entertained for the last speaker by the Americans. They had not forgotten him. He spoke of the work done by the Society for the Propagation of the Gospel. He brought the most cordial greeting from his society to the sister society in Canada, and congratulated the latter in following the example of the elder sister in forming a women's auxiliary society. They had in the States thirteen missionary stations throughout all that vast extent of territory. They had seven millions of coloured people to look after, and an Indian population. They had also missionary work in foreign lands, Africa, China, and Japan. The great difficulty was to get the people to take an interest in the work, and to this end they published a missionary magazine, but last year it was, however, only taken by some 2,616 laymen throughout the country. This year it reached over 5,500 people. He urged every one to take it. He urged all to help on the missionary work, quoting the Divine command, "Go ye and teach all nations," and the warning "The nation that will not serve Thee shall perish." He showed how all the heathen tribes that had not shown themselves amenable to the Gospel, had become or were becoming extinct.

Bishop Baldwin, of Huron, said that if the Canadian Church was to shine, she must set it down as the steadfast and guiding principle of her life that she should consecrate her energies to Christ, and devote them to spreading through the world the blessings of the Gospel. He spoke of the present state of Europe, which resembled an armed camp, peace being kept by 5,000,000 of armed men, resting on the hilts of their swords, and waiting for a chance to find one another in an unfavorable position. A remedy to this was only found in the gospel, and the church had a blessed mission to fulfil. It had a far nobler mission than either war or commercial enterprise.

After the singing of a hymn, and the benediction, the gathering dispersed.

The cordial reception which the Provincial Synod of the Canadian Church, at Montreal, extended to the deputation of the General Convention, is not only most gratifying to American Churchmen, but it will serve to make the relations even more definite and strong which bind the two Churches together. Certainly nothing could exceed the kindness with which our representatives were received; and the response which was made, not only in official utterances, but in graceful hospitality, to the admirable addresses of the American deputation, will not be forgotten. When the General Convention shall meet in Chicago, it is to be hoped that a numerous delegation from the Provincial Synod may be present; for our representative Churchmen covet the opportunity to acknowledge the kindness which has been lavished upon our deputation, and to testify to the profound interest which we feel in the prosperity of the Church of England in Canada.

Among the interesting and gratifying features of the session of the Provincial Synod, was the fact that at the great missionary meeting of that body, the General Secretary of our Domestic and Foreign Missionary Society, was present by special invitation, and made a most interesting address. The cordiality with which he was received was no less marked than that which had already been accorded to our deputation, and the sympathetic attention with which the vast audience listened to him, was most gratifying. At the same meeting there was an instructive address by the Rev. Canon Cooper, who represented the Venerable Society for the Propagation of the Gospel in Foreign Parts, a most admirable speech by the Bishop of Algoma, and an earnest and touching address by the Bishop of Huron. One feature of that exceedingly successful missionary meeting, as it has been reported to us, deserves especial mention. In the absence of

the Metropolitan, the Bishop of Quebec presided; and his presidency was distinguished, by what we in the United States would call a singular excellence; which was that he refrained from speech making. Many a missionary meeting on our side of the line is marred by the irrepressible tendency which too many of our presiding officers have to interject their own impromptu speeches between the addresses which are prepared for the occasion. Let us learn from the Canadian Church that the chief function of a president is to preside.—*N. Y. Churchman.*

ONTARIO.

**OTTAWA.**—A meeting of the Sunday School Teachers' Association, was held on Wednesday evening last, the 22nd of September, in the school room of St. John's Church. The reports of the secretary, Mr. McClenaghan; the treasurer, Rev. Thomas Garrett, and the chairman of the picnic committee, were received and adopted. These reports were most satisfactory, and the various members of the committee received the highest praise for their successful labors from the Rev. Messrs. Pollard, Bogert, and Muckleston. The receipts amounted to \$899 27, and were exactly equal to the expenditure. The chairman pointed out where improvements might be made on future occasions, and made suggestions as to the time, place, and transport for similar meetings. He counselled a more rigorous system of superintendence, and more self-denial on the part of officers and committee. He also commented severely upon the apathy and even rudeness shown in many cases, and breach of faith committed in several instances, by the athletic clubs, etc., to whom he had applied for assistance. Nearly all of them contained enough members of the Church alone to make good exhibitions in their own lines. The object was a good one, and all churchmen ought to contribute to its success by an expenditure of either money or muscle. The picnic of next year bids fair to be carried out on a much grander scale than has heretofore been attempted.

The following are some of the novelties suggested, viz., a captive balloon, steam carriage, professional sculling race, gatling gun practice, steam organ, professional swimming race, male and female; canoe tournament, baby show, maypole dance, acrobats, living statuary, a miracle or moral play, archery, clay pigeon shooting, and band competition. These Sunday school picnics do a vast amount of good in exciting, developing, consolidating and increasing the power of the church in this section. No body of Christians in Ottawa has ever been able to unite their various congregations for social purposes as is done by the Anglo-Catholics in these picnics. The union picnic is now a by-word in the mouths of all creeds and classes for one day's healthy and wholesome outing and enjoyment. The management is excellent, and those who attend are most orderly, well behaved, and well dressed. It was a stirring sight to see the procession of young people, with banners, &c., and when next year the neighbouring parishes join in the sport, and send in their contingents, such a procession will go far towards bringing back the sectarians to the true and parent fold. Amen.

**MABERLY.**—The Rev. Mr. Radcliffe leaves the first week in October (D.V.) to commence the work in the mission of Arthur and diocese of Niagara. All are most anxious that the bishop's commissary, the venerable Archdeacon Lauder, of Ottawa, will appoint the Rev. P. T. Mignot, curate of St. Paul's to succeed Mr. Radcliffe. What is wanted is a man thoroughly in earnest in desiring to save souls, and one who can and will sympathize with the people, and try to understand them and their ways. Rev. Mr. Mignot is just this sort of a man.

**FINCH.**—The harvest festival and picnic in connection with the Crysler congregation has been held. It is pronounced a success. The services held in the grove were bright and hearty. Rev. T. Flood, lately appointed to Newington, was the preacher both morning and evening. The dinner provided by the ladies of the congregation was of course good and abundantly sufficient for the large numbers who partook. Social converse, music, &c., passed the day pleasantly. The Duncanville brass band was on the ground through the day. Before dark the grove, a very fine one, belonging to Mr. Ralph Crysler, was vacated. Proceeds, after all expenses paid, about \$67.

The Prescott branch of the Woman's Auxiliary, held an interesting social in St. John's school room, on Tuesday evening, the 29th of September, when the Rev. E. F. Wilson, of the Indian homes, Sault Ste. Marie, gave an excellent address on the work done for Indian children at the Shingwauk and Wawanosh Homes. He was accompanied by two Indian boys, the one of the Ojibway and the other of the Sioux tribe, aged respectively eight and ten years. The

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elder of these boys has been at the Home three or four years, and has learned there both to understand and speak English. This boy, in clear plaintive tones, with faultless pronunciation, sang the hymn "Rock of Ages." The younger boy, who has been in the Home but three or four months, sang a hymn in the Sioux language. The choir of St. John's Church sang the "Church's One Foundation," in which the large audience heartily joined. An anthem "Jerusalem my Happy Home," was very effectively rendered by the choir. Coffee and cake were handed round by the ladies in attendance. After the doxology was sung, and the minor benediction pronounced by the Rev. W. Lewin, who presided, the people took their departure, after having spent a very pleasant evening, bearing away in their memories distinct impressions of the noble self-sacrificing work of the Rev. Mr. Wilson among the Indian children, and of the intelligence evinced by the two little Indian boys whom he had brought with him. A charge of fifteen cents was made for admission to defray a debt incurred by the Woman's Auxiliary, of Prescott. There was a general wish expressed that many such profitable and pleasant meetings might be held by the ladies of the Auxiliary branch of Prescott.

**MABERLY MISSION.**—The Rev. Mr. Radcliffe preached farewell sermons to large congregations in this mission September 26th. Many were the sincere expressions of regret. During the day sixty-three communicants partook of the holy communion for the last time with their pastor. The following is the text of an illuminated address signed by nine churchwardens.

To the Rev. C. E. S. Radcliffe, B.C.L., Mission Priest, Maberly.

REV. AND DEAR SIR,—We, the undersigned churchwardens and others, members of the Church of England in the mission of Maberly, cannot let you depart from among us, without expressing our feelings of great regret at the loss the mission sustains by your leaving. On your arrival here nearly three years and a half since, you had assigned to your pastoral care a portion of a district, which from its size, your predecessors could not do justice to. Ill instructed as many of us were in the use of the Prayer Book—one of the grandest conceptions of the wisdom and piety of our forefathers—it was not to be wondered at, that you found the services such dead-a-live performances, cold and formal, and little suited to the impulsive and impressionable character of the congregations to whom you ministered—now, thanks to sound church teaching, zeal, and earnestness, all is changed. Hearty services are Sunday after Sunday rendered in the three churches in which you officiate in such a way, as most of us never dreamt of hearing, as also at the two outstations. By your unceasing efforts and self-sacrifice, all the church fabrics in the mission are more or less adapted for decent ritual.

Nor have you been negligent in ministering to our spiritual needs. The religious instruction of the young has ever been the object of your watchful care; and their progress to confirmation, and thence to their first trembling yet joyful communion, has been evidenced by the large and well instructed class presented by you to the Bishop, on his last visit to the mission.

By the Word and the sacraments, by public prayers and preaching, by constant and assiduous ministrations, by counsel, by help of all kinds, no matter at what cost of health and time, you have endeavored to build up the goodly fabric of the salvation of sinners, to comfort the Jerusalem of God, the Church amongst us, and to win our souls to Christ.

And now, Rev. and dear sir, we bid you farewell, and trust that God's blessings may rest on your labor of love for Christ's sake, in that portion of the Lord's vineyard in which you are called to minister.

#### TORONTO.

**PERRYTOWN.**—A very successful harvest home was held in connection with St. Paul's Church, on 12th and 13th ult., and also a social on the 20th, when a very neat sum was netted. The grounds round the church are being improved by the erection of a new wire fence.

#### NIAGARA.

**PALMERSTON.**—The annual harvest thanksgiving service in connection with St. Paul's church was held on Thursday, September 23rd, at three p.m. A large congregation assembled in the church, and the service throughout was hearty and enjoyable. An interesting and appropriate sermon was preached by Rev. C. G. Snepp, of Mount Forest. The prayers were read by Rev. H. Farthing, of Durham, and lessons by Rev. A. Bonny, of Moorefield. A practical expression of the people's feelings was shown in a liberal collection as a thank offering. The church was handsomely decorated with the various products of the soil, and presented a fine appearance.

**ST. CATHARINES.**—On Thursday of last week the little Church of St. Barnabas held its annual harvest festival. At 6.30 a.m., and 9.30 a.m., there were celebrations of the holy communion, many availing themselves of the high privilege, and at 8 p.m., there was a crowded church to take part in the special service. Such a bright, joyous service it was! The decorations unusually tasteful and artistic, responses hearty and congregational; sermon delivered by the very reverend Dean Trew, of San Gabriel, California; admirably adapted to the occasion; eloquent and impressive; from the text "In everything give thanks," 2 Thess. v. 18.

A number of clergy were present besides the incumbent, Rev. A. W. Macnab, who took the greater part of the service. We observed in the chancel Revs. Rural Dean Bull, E. M. Bland, A. Bousfield, F. E. Howitt, G. Harris (Ontario diocese), R. Gardner, and W. J. Armitage. As the procession of choristers and clergy entered at the western door, singing "Come ye thankful people, come," it was an imposing scene; the crowded church, the reverent demeanour of the choir, (a thing, alas! not always to be observed in our churches), the exquisitely decorated edifice, the white altar with its cross and brilliant flowers, the reredos framed in with a setting of wheat, gay flowers, and berries, tall plants grouped on either side, with miniature sheaves disposed at intervals in the chancel, and bound with grapes, all combined to form a rare picture. The rood screen was a marvel of beauty, surmounted by its floral cross, the introduction of snowberries in addition to the crimson, with abundance of clean white wheat, and small bouquets of scarlet flowers, interspersed with other hues, gave an excellent effect. A cluster of grapes, over fifty pounds, hung from the central arch, and bunches of fruit graced the smaller arches. The font was a special feature, its cross and pyramid of ferns and flowers, with a wealth of garden produce at its base, looked exceedingly well. Nothing was overdone, there was no discord to the eye or taste of the most fastidious. Banners of blue and white with ecclesiastical designs, were arranged in the chancel and elsewhere. The choir did their part bravely, perhaps the best rendered parts of the music were the canticles and the glorious hymn "We plough the fields and scatter." This latter came as from one full voice, a soul stirring, devotional strain. The offertory was larger than had ever been received before on a similar occasion. At the conclusion of the service, a solemn *Te Deum* was sung by all as a special act of praise.

**DUNNVILLE.**—The corner stone of the new St. Paul's Church, was laid on the 21st ult., and not on the 14th, by Canon Townley, D.D., of Paris, Ontario. After the completion of the impressive ceremony, addresses were delivered by the clergy present, in the old church, to a crowded congregation. The venerable Canon, who spoke first, alluded in feeling terms to the early history of the parish of Dunville and Port Maitland, and referred to his labors in it as parish priest for many years. His earnest words touched the hearts of many present, among whom were some who were baptized by him thirty or forty years ago. The hope is universally expressed that God's providence will permit him to be at the opening of the new church for public worship. Dr. Townley was followed by the Reverends A. Brown, of Paris; R. Gardner, of Welland; and Rural Dean Mellish, of Caledonia; whose addresses were all characterized by careful thought, and eloquent delivery. The congregation of St. Paul's Church tender their thanks to Miss Weatherly for the lovely floral cross that adorned the altar, and to all the kind friends who provided flowers for the occasion.

The new church will be a handsome structure, seating nearly four hundred. The architects are Messrs. Rastrick & Son, Hamilton.

**HAMILTON.**—The Rev. R. L. Sloggett (Wycliffe College) has entered upon his duties as curate of the Church of the Ascension in this city.

The Bishop of Niagara is engaged in holding a series of confirmations in the Niagara district at present. He will leave for the diocese of Ontario on the 16th inst., and will be absent until the 20th of November, discharging episcopal duties for the Bishop of Ontario, who is at present in England, and in greatly impaired health.

Numerous harvest festivals have been held throughout the diocese during the past fortnight, with good attendance and much interest in the services in most instances. May the spirit of thankfulness awakened by them, bring forth abundant fruit to the glory of God during the ensuing year.

**DUNDAS.**—St. James' Church.—The first harvest festival held in this parish, took place on the festival

of St. Michael and All Angels, Sept. 29th, 1886. At 8 a.m., as is customary on Saints' days and other festivals, the holy communion was celebrated, by the assistant minister, the Rev. E. A. Irving. At 11 a.m., morning prayer was said, and an excellent sermon preached by the Ven. Archdeacon Dixon, of Guelph. At 3 p.m., the litany was said by the Rev. W. R. Clark, of Ancaster, and interesting addresses delivered by the Rev. Canon Curran, of Hamilton, and the Rev. C. E. Whitcombe, late assistant minister of St. Luke's, Toronto. At 7.30 p.m., evensong, followed with sermon by the Rev. H. Carmichael, of the Church of the Ascension, Hamilton. Besides those already mentioned, the following clergymen of the vicinity assisted in the services:—Rev. T. Geoghegan, West Flamboro; Rev. C. R. Lee, Rev. G. Forrester, Hamilton; and the Rev. F. Howitt, of Stony Creek. The offerings were in aid of foreign missions. Improvements in the church were noted with pleasure by the visitors on the occasion. An organ chamber is in course of construction, and the organ will soon be removed from the loft and properly placed. Gas has been introduced and the church is now well lighted, and the old pulpit, removed some years ago, restored in a modified form. Evidences of life and progress in the parish are quite apparent.

#### HURON.

**DORCHESTER STATION.**—A garden party was held by the members of St. Peter's Church, on September 14th, in the fair grounds close to the village. Notwithstanding the lateness of the season, there was a good attendance to partake of the provisions so well and bountifully provided by the lady members and other friends. Music was abundantly supplied by the village string and brass bands, and singing well rendered by the choir and other willing helpers. The proceeds were \$50, which will be applied to the much needed repairs on the church fabric. The willingness and harmony of all who took part in it, was a pleasing feature of the entertainment.

**LONDON.**—His lordship, Bishop of Huron, has arrived home, after his visit to England, and, on his way home from the Old Country, from the Synod in Montreal. He read the lessons at evensong in the Memorial Church, on Sunday, the thirteenth after Trinity. Rev. Canon Innus, Rev. G. C. Ballard, Rev. Evans Davis, and others of the Synod delegates have returned to their parishes.

**ARYA.**—Ven. Archdeacon Marsh, rector of St. John's Church, London township, has returned from his sojourn at the seashore. His health and strength are greatly recruited.

**SARNIA.**—At a recent meeting in St. George's, there was organized an Auxiliary Society of the Ladies' Missionary Society of the Church of England in Canada. The officers appointed were:—Rev. T. R. Davis, president; Mrs. Pardee and Mrs. Guard, vice-president; Mrs. Davis, treasurer; Miss Florence Robinson, secretary.

**LONDON PULPITS.**—The preacher at matins, on Sunday the thirteenth, was Rev. Dr. Kane, priest of the Church of Ireland, rector of Christ Church, Belfast. He preached a very forcible sermon, taking as his text the 11th and 12th verses of the 22nd chapter of Revelation, "And I saw a great white throne and Him that sat on it, from Whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, small and great, stand before God, and the books were opened, and another book was opened, which is the book of life; and the dead were judged out of the things which were written in the books according to their works."

The reverend preacher first spoke of the responsibility of every man for his actions. The one idea embodied in religion is that man is a responsible being. He is not at liberty to do what he pleases, without having to account to any one for his actions hereafter. Many may repress the voice of conscience, but the time will come when it will loudly assert itself, and the bar before which they will have to appear, stands out a very prominent light. Wherever man is found, whether cultured or otherwise, he has religion. Of it there are different forms, but there is one point on which all are agreed, that man is an accountable being, and will hereafter have to account for his actions. How can any man, who calls himself a Christian, live without being influenced by the thought of a future judgment.

St. John, in the text, gives a very sublime picture of the future judgment. Every eye shall behold that august spectacle, even those who on earth scoffed at religion and the future judgment. Many have no eye but for the glories of earth, no hand but to clutch at the treasures of the world, but the day is coming



29th, 1886. At days and other celebrated, by the ring. At 11 a.m., excellent sermon Dixon, of Guelph, the Rev. W. R. addresses deliv- Hamilton, and the minister of St. rensong, followed Michael, of the Besides those clergymen of the Rev. T. Geoghegan, Rev. G. Forneret, of Stony Creek, in missions. Im- ed with pleasure n organ chamber e organ will soon rly placed. Gas ch is now well some years ago, ences of life and rent.

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f the responsi- The one idea at a responsible at be pleases, for his actions e of conscience, l loudly assert y will have to ht. Wherever erwise, he has ms, but there that man is an ave to account o calls himself enced by the

blime picture all behold that arth scoffed at y have no eye it to clutch at day is coming

when we shall look on the great white throne. With what eyes shall we look on it—as sinners redeemed, or as those who have no hope, but only righteous anger and indignation? Even now, He Who is to be the Judge of man, is a King who rules the universe, Lord of lords, and King of kings; but in His dealings with men He displays Himself as a gracious, merciful God. So graciously does He deal that men dare to defy Him and to go counter to His will. In that great day He will reveal Himself in all His majesty, and even those who have defied Him will fall prostrate before Him. The throne is called white. There are spots on the sun, but there will be none there, it is the throne of immaculate justice. Besides it will bring into light all the deeds of darkness. Every thought, every deed of man, will be reflected from that throne. In vain will be all our endeavours; that throne will bring every thought in our innermost soul, every word, every secret to light. The throne; great multitudes will be tried before it. How insignificant to that is all the earth! Who sits on that throne? He of Whom the Psalmist speaks, Who is exalted as a Prince and as a Saviour. We know we can approach Him now in our prayers, asking peace and salvation, and relying on His promise that he who comes to Me I will in no ways cast out. What a glorious promise is this for the believer who loves Christ. He can say "This is my Lord for Whom I have waited, my God in whom I rejoice." I believe in the resurrection of the dead, whether in graves on the desert plain, or buried in the depths of the ocean; in the rural village or beneath the sculptured marble, all shall hear the trumpet, none will be so small as to be passed by, none so great as to be missed. Of those from whom the charges are blotted out, He will say, "These are mine, I have redeemed them with My blood. Roll back ye pearly gates, and let in the redeemed." So let some go to heaven and some are doomed to hell. He was, he said, speaking solemn words to them, as a man who might never see them again till the Judgment, but we have a fellowship with Christ. He might never look on them again till before the great white throne, and he said to them that nothing was so important as the salvation offered to them. This is the all important question. How thoughtless and irreverent some now are, but in that great gathering there will not be an irreverent eye or a sluggish soul. Oh, to be ready for that great day! who would not throw all earth's joys away for that!

ST. MARY'S.—Thanksgiving services were held in St. James' Church, in this town, on Friday last, the 24th ult., and following Sunday. The visiting clergymen assisting the rector, Rev. J. T. Wright, were the Rev. J. Edmonds, Seaforth; Rev. T. W. Magahy, Lucan; and the Rev. E. Saunders, Ingersoll, who delivered very appropriate sermons and addresses. The ladies worked energetically in decorating the sacred edifice with the fruits of the earth, and received much commendation for the beautiful and chaste designs used for the occasion. Large congregations attended the services, and joined heartily in them.

FOREIGN.

The ancient parish church Ormskirk and the church of St. Paul, Liverpool, have been made free and open during the last fortnight.

At Quarry Bank Church, Staffordshire, sixty persons were baptized during the service. Their ages varied from six weeks to forty years.

The Lord Bishop of Derry and Raphoe held his triennial visitation to the clergy of part of the diocese in the Church of St. Augustine, Derry, on August 17th.

The Rev. F. A. J. Hervey, rector of Sandringham, and Domestic Chaplain to the Prince and Princess of Wales, is to be appointed Chaplain in Ordinary to the Queen, to fill the vacancy caused by the death of Canon Terver.

A movement has been made toward the publication of some memorial of the late Archbishop Trench. His son, the Rev. Francis C. Trench, Broomfield Ashford, County Wicklow, is anxious to be intrusted with letters from his father for this purpose.

Mr. J. E. Lewis, late organist and choirmaster of St. Augustine's, Pendlebury, and deputy organist at Manchester Cathedral, has been appointed organist and choirmaster of the English church at St. Petersburg.

The old colors of the Thirty-eighth Regiment, now known as the First Battalion South Staffordshire Regiment, have been deposited in Lichfield Cathedral

and placed over the memorial window erected to the officers and men who have fallen in the various engagements in which the regiment has taken part.

The Church of St. Benedict, (Glastonbury Abbey), which bears the cipher of Richard Beere, the last abbot but one, by whom it was rebuilt, was reopened recently by the Bishop of Bath and Wells. It has been restored and enlarged at a cost of more than \$10,000, under the supervision of Mr. Sedden, diocesan architect.

Bishop Holly reports steady progress in the Island of Hayti. He has lately visited the Anglican stations in the mountain district of Leogane, where he consecrated a church at Buteau and a chapel at Petit Harpon. In the former he confirmed seventeen persons, and in the latter twenty-five. He says:—"We have now three consecrated edifices in that district, and the erection of a fourth is contemplated.

The Council of the Diocese of Aberdeen and Orkney met on August 25th, and was presided over by the Bishop. On the following day the Diocesan Synod met. The Bishop in the course of his charge read a deeply interesting letter from Nicodemus, Patriarch of Jerusalem and all Palestine, in answer to one the Bishop had sent to his Blessedness, accompanied by a copy of the Scottish liturgy.

The late Primus of the Church in Scotland, Bishop Eden, within a week of completing his eighty-second year, ended a life of devotion to the humble yet ancient church of which he had been a Bishop for thirty-five years, and over whose destinies he had presided for twenty-four. He began his episcopate with an income of £150 a year, a cottage for his cathedral, and no house to live in. He bequeathes to his successor an income four times as great as he received at first, a cathedral which is the admiration of all tourists to Inverness, and a residence which his grateful flock presented to him.

Six counties in the Diocese of Virginia and thirteen in that of West Virginia have been visited by Mr. Lambdin, the colporteur, in the course of the seven years during which he has been engaged in this duty. He has called upon 25,840 families, of whom 4,115 had no Bible; 18,560 Bibles and Testaments have been distributed in the course of 25,000 miles travelled. The cost of the books was \$5,243, the value of 3,740 of them being \$1,000. A nominal charge has been made where the people could afford it, and the sum of \$4,280 has been received in this way.

The parish church at Cripplegate was re-opened on Sunday, September 5th, after being closed for reparation and cleaning. The church is noteworthy because of its historical associations. It is the burial place of Milton, to whom there is a fine canopied monument at the west end; of John Speed, the painstaking chronicler, whose memorial is close by that of the author of "Paradise Lost;" of Martin Frobisher, the Arctic discoverer and gallant seaman at the time of the Spanish Armada; and it was here that Cromwell was married to Harriet Bourchier on August 29, 1620. Foxe, the martyrologist, was also buried in the church. A large portion of the former building was destroyed by fire in 1545.

Lord Derby has directed the reservation of three plots of land in Bootle as the sites of new churches, on representation being made that churches are urgently required in order to afford means of worship to the rapidly increasing population of the borough. It may be of interest to state that it is no new thing on Lord Derby's estate that provision should be made for churches in the midst of a growing population by the setting apart of a free site. On such have been built St. James-the-Less, Stanley road; St. Lawrence, St. Athanasius and St. Paul's, Kirkdale; St. Mary's, Christ Church and St. John's Church, Bootle. Besides these churches there are numerous chapels, most of which have had the support in some form or another of the land on which they have been built.

A Baptist in *The Forum* says;—The line that separates Methodists from Episcopalians is a simple air line, a difference in the atmosphere; the line that separates Episcopalians from many other Christians is a line of Prayer Books; but the line of fellowship that divides Baptists from all other denominations is a canal. Is it not time to put a few convenient bridges over it?

At the Methodist Conference, held quite recently in London, it was officially announced—that Chnrchmen have known—that Methodism was decreasing. *The Methodist Times* confesses further that:

"True Methodists—that is to say, Methodists animated by the spirit of John Wesley—are humiliated and distressed beyond measure when they see the magnificent way in which the Church of England is adapting herself to the new era, and developing herself to her great work, while they are doomed to comparative inactivity."

The spirit of John Wesley must rejoice exceedingly at seeing those named after him becoming what he was—a staunch Churchman.

Notes on the Bible Lessons

FOR SUNDAY SCHOOL TEACHERS, ON THE INSTITUTE LEAFLETS.

Published under authority of the Sunday School Committee of the Toronto Diocese.

Compiled from Rev. J. Watson's "Lessons on the Miracles and Parables of our Lord" and other writers.

OCTOBER 17th 1886.

VOL. V. 17th Sunday after Trinity. No. 47

BIBLE LESSON.

"Profession and Practice."—St. Matt. xxi. 28, 32.

If we look at St. Mark xi. 15, 18, we shall see the action of our Lord which preceded and brought out the parable before us. The Holy Week had begun. Jesus had been moved to indignation with the manner in which the temple was desecrated. He found it a "den of thieves," and had cleansed it. The next day a deputation of priests and elders came to Him as He went into the temple, and with a view to entrapping Him by His words, asked Him "by what authority He did these things." Jesus knew what was passing in their minds, and replies with another question, verse 25 of lesson. The true answer to this question of our Lord, would give them their true answer, for if they believed that St. John the Baptist was sent from heaven, they must believe that He was sent too, for John bore record that He was the "Son of God," St. John i. 34. They dare not answer His question, verse 27, so he refuses to answer theirs, and rebukes them, and makes them condemn themselves. Then He utters this short parable.

1. *The Two Sons.* As we saw in a former lesson, a vineyard required a great deal of constant attention. We see a father calling his two sons to him one morning. Listen to his words to each, "Son, go work to-day in my vineyard." We should expect cheerful obedience. Happy is that home where it exists. One son rudely refuses pointblank, but in a few minutes his conscience tells him he has done wrong, he is sorry for what he said, and at once makes amends as far as he can by setting to work. The other son is outwardly, at all events, respectful, he promises obedience, "I go sir." But saying is not doing with him, for "he went not." Jesus then turns to his hearers with the direct question in verse 31, which left them no option but to reply, "the first." Let us see what two sets of people are here described.

2. *Two Classes among the Jews.* The father represents God. He had called the Jewish nation to be His peculiar people. He had the fullest right to their obedience. He had spoken plainly to them, first by Moses, then by the prophets, next by John the Baptist, calling them to work in His vineyard. And now the same call by Jesus Himself. How were the calls answered? The first of the two sons represented the openly wicked among the Jews, who were looked upon as outcasts, making not even an outward show of religion, and yet many of whom repented under the preaching of John, and became believers in Christ; had said, "I will not," but afterwards went into the vineyard. The other son represented those who made a great show of obedience, who had a "form of godliness," who said Lord, Lord, but did not obey Him, see St. Matt. vii. 21; Titus i. 16; James i. 22; the priests and scribes and Pharisees, who proved the greatest enemies of Christ, who boasted of being God's own people, and yet rejected His Son. Now see what the parable teaches us.

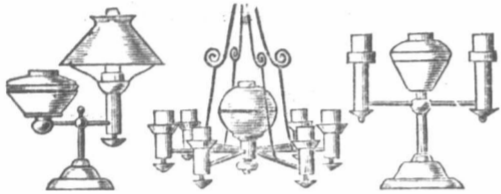
3. *Two Classes among Christians.* The first represents those who, baptized into Christ's family, are ungodly sons, throw off all restraint, refuse to obey God's law, like the prodigal, go into "a far country," wonder and stray from the right path, stop their ears to their Father's commands, and yet he does not give them up as hopeless. He still invites them, Isaiah i. 18; Isaiah iv. 7. There is a way pointed out by which they may obtain forgiveness and return to their Father's house, see 1 John ii. 1, 2. There is pardon for the contrite sinner. How the angels rejoice when he "arises and goes to his Father. The other is represented by those whose religion is but a cloak, whose character is well described in Isaiah xxix. 13, quoted by our Lord in St. Matt. xv. 7, 8. Such make a profession of religion, perhaps, are pretty regular in



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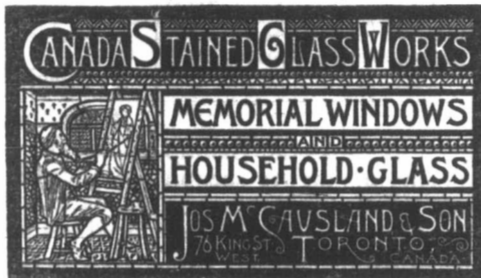
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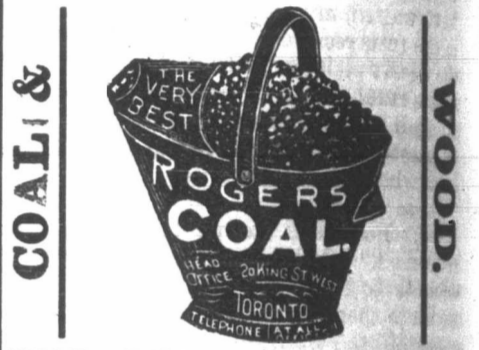
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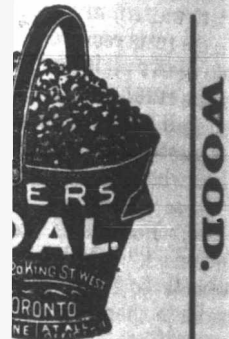
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attendance at church, and yet their hearts untouched. An instance given in the Acts of the Apostles, Simon the sorcerer was baptized, and joined himself to the apostles for a time, and yet all the time he was in the "gall of bitterness and bond of iniquity." Let us earnestly strive to avoid the snare of professing more than we practice. Our Master needs honest true hearted professors who will carry out in their daily life, the principle of our holy religion. Remember profession must never be separated from practice, and remember too, that God bids us all work for Him. His commands to each of us is "Go work in my vineyard," and there must be no delay, to-day is our working time. There is plenty for each to do. Are we doing it?

### Family Reading.

#### "THE HAPPIEST DAY IN ALL MY LIFE!"

During the sunshine of his prosperity, the Emperor Napoleon I. thought but little of God, lived only for himself, and was negligent of his religious duties.

But afterwards, when his power had been broken, and he had been humiliated and dethroned, and was a captive and an exile at St. Helena, "he came to himself," began to see the vanity of all earthly things, and became once more earnest and attentive to the duties of religion.

Then it was that here turned a very remarkable answer to one of his adherents and admirers, who asked him to tell him what was the happiest day in his life. . . . "Was it the day of your victory at Lodi? or at Jena? or at Austerlitz? or was it when you were crowned Emperor? or the day on which you entered Vienna, Dresden, or Berlin in triumph?"

"No, no, my good friend!" replied the fallen Emperor; "you are quite mistaken, it was none of these. It was the day of my first Communion; that was the happiest day in all my life!"

#### LADIES' SUMMER HOOD.

Take four ounces of single zephyr for the hood, and two ounces of split zephyr for the border. Use two very coarse steel needles, or small ivory ones.

Cast on 65 stitches.  
Knit the first five rows plain.  
\*6th row: Purl.  
Knit five rows plain.  
Repeat from\*seven times.

54th row. Purl 23 stitches, remove the remaining stitches to another needle, and leave these until the tab 23 stitches is finished.

(a) Knit five rows plain.  
60th row. Purl.

Repeat from(a) 25 times. Cast off four stitches, drop the next; cast off 5, drop the next; and so on until all are cast off.

Now return to the remaining stitches on the third needle. Drop the first stitch next to the tab; cast off 4, drop the next; cast off 5, drop the next; cast off 5, drop the next; cast off 1, and there are 23 stitches left for the other tab. Purl the first row, and knit five rows plain and go on knitting this tab like the other.

#### CALM.

The rest from individual effort, the calm after long striving, the secret joy in God, the acquiescing in His will, in which the true elevation of devotion lies, and which is not the effect of lively imaginations or fruitful inventions—of these all men are not capable; but all may reach the silent and humble adoration of God which arises out of a pure and quiet mind; just as when a man enters into an entire friendship with another, then the single thought of his friend affects him more tenderly than all that variety of reflections which may arise in his mind where this union is not felt. This inward calm and quiet, in which men may in silence form acts of faith, and feel those inward motions and directions which follow all those who rise up to this elevation, and which lead them onward through the devious paths of this life—what must this be but the Divine Light?—John Inglesant.

#### HINTS TO HOUSEKEEPERS.

APPLE TRIFLE.—Three teacups stewed apples well watered, and flavored, heap in a glass dish, cover with a thick layer of whipped cream.

A liquid black lead for polishing stoves is made by adding to each pound of black lead one gill of turpentine, one gill of water and one ounce of sugar.

SNOW CREAM.—Sweeten a pint of cream very sweet, flavor with lemon extract, let it stand till very cold; when nearly ready for dessert, beat new fallen snow into the cream until it is stiff enough to stand alone. Serve immediately.

SALAD CREAM.—One cupful of butter, one-half cup of sugar, one tablespoonful of salt, one tablespoonful of mustard, a pinch of cayenne pepper, four eggs, one cup of cream, one-and-a-half pints of boiling vinegar. Cream butter, sugar, and condiments, then add eggs one at a time, beating thoroughly, add cream, lastly boiling vinegar. Stand over fire until it approaches boiling point. Remove and bottle. This is very nice with shredded cabbage, also cold potatoes, as a salad for tea.

CANNED GRAPES.—Have two crocks, one in the lap and one on a chair or table beside you, and the basket of grapes on the other side. Slip the pulps from all the grapes in one crock, and the skins in the other. As soon as both boil strain the juice from the skins into the pulp and can with or without sugar. Don't let them boil more than a minute, if you can help it. It isn't a very long task to separate the pulp from the skins, and they are so much nicer you will never regret it. In canning grapes or making jelly, it is better not to press the skins too closely, as you thus avoid what many call "clinkers" which are really particles of cream of tartar. Another good idea is to use them before they are fully ripe, as the acid doesn't seem to be fully developed till fully ripe.

PICKLED TOMATOES.—Take two dozen small ripe tomatoes; prick each one in two or three places, and carefully preserve the juice that flows from them; keep it in a covered vessel until wanted. Put the tomatoes, in layers, in a deep earthen jar, and sprinkle a little salt between each layer. Place a cover on the jar, and let it remain undisturbed for three days. On the fourth day remove the tomatoes from the brine, wash them thoroughly, and dry them very carefully. Put them into jars, and add the juice which flowed from them at first. Boil as much vinegar as will entirely cover the tomatoes, with half an ounce of pepper, half oz. of cloves, and a tablespoonful of mustard seed. The vinegar should be allowed to get cold before being poured into the jars. If desired, some onions cut into very thin slices, or some celery finely minced, may be added to the tomatoes. This pickle will be ready for use in a fortnight. The jars must be tied down and stored in the usual way.

—"In the world ye shall have tribulation: but be of good cheer; I have overcome the world." Now, what is tribulation? It is sorrow, affliction, and anguish. There is a vast and beautiful meaning in this word. It comes from an old Latin word, which meant threshing, or the act of separating the corn from the husks, as the husbandmen used to do. When Christians came to use it for any great sorrow or affliction, they shewed forth in it an important truth; namely, that when God afflicts His servants, He does it for the purpose of purifying them, of separating whatever is bad or trifling in them from the solid good in their spiritual life.—Penny Post.

—Never lose an opportunity of seeing anything beautiful. Beauty is God's handwriting, a wayside sacrament; welcome it in every fair face, every fair sky, every fair flower, and thank for it Him, the fountain of all loveliness, and drink it in simply and earnestly with all your eyes; it is a charmed draught, a cup of blessing.—Kingsley.

#### THE BEAR OF THE ROCKY MOUNTAINS.

The grizzly bear of the Rocky Mountains—the Meeshah Musquaw of the Indian—is the most formidable animal on the American Continent, being unequalled for its strength and ferocity. Its power may be guessed from the fact that the bison contends with it in vain, and that it is often known not only to overcome this animal, but to drag its huge carcass for a long distance, until it finds a suitable spot in which to bury its prey for future use.

Traditions tell of grizzly bears measuring nine feet from the muzzle to the tail, but these are unusual, and it is really in the bulk of the limbs and in the great girth of the head that this bear appears enormous. The claws of the forepaws are very powerful and are often six inches long, but so slightly bent that their owner cannot, like other bears, ascend trees in search of honey and other delicacies, except when quite a cub. The fur or hair is rough and long, and is of a brownish-black grizzled with white over the back—hence its name; the ears are large and hairy, and the eyes small and sunken, while the tail is so small and so completely hidden by the hair of the back, that it is a standing joke amongst the Indians, when a 'grizzly' is killed, to ask some one unacquainted with the animal to lift it by the tail.

Although fond of flesh, this bear will content itself for long with roots and fruit, being—as indeed all bears are, black, brown, or grizzly—peculiarly fond of the Saskootum berry—a luscious fruit which grows in great abundance in the valley of the great Peace River. On a bear's diet greatly depends its ferocity: thus the grizzly bears of the east side of the Rockies, where animal food is abundant, are fiercer than those of the western side, where they subsist chiefly on berries.

#### A LIVING MIND.

"Only a living mind can reach living men." Let us all beware of mutual deterioration as we would shrink from the horrors of spiritual decline. It has been said, however, by a great preacher, The mere amount of a man's intellectual power, or the mere degree of truth in a man's doctrine, is never a complete test or assurance of the power he will have over other men. If you really want to help your fellow-men, you must not merely have in you what would do them good if they should take it from you, but you must be such a man that they can take it from you." Preach the objective facts and truths of our most Holy Faith. Let your teaching be the simplicity of the Gospel. Live for Christ; as his servants bear about daily the dying of the Lord Jesus. See to it that in all you do, say, and think, your one aim is to be constantly inspired, by the author of your holiness, the counsellor of your activities, the comforter of your hearts. Remember that any matter of ritual or order, taste or preference, cannot have a feather's weight when put into the scale against the worth of the very humblest soul for which Christ died.—Bishop Worthington.

#### TRUST IN GOD:

The Rev. J. Robinson, of Leicester, tells this anecdote of a poor widow who used regularly to attend a week-day service at St. Mary's Church:—

She was very poor, and one day had spent her last penny. It was the evening for the service at St. Mary's; the bells were ringing, but she still sat in the window diligently sewing.

The children came in from play. 'Mother, there's the bell,' said the eldest, 'aren't you going to church?'

'No, dear,' she answered wearily, 'if I don't get this job done you'll have no supper.'

The youngest child then came close up to her, and, looking in her face, said, 'Oh, mammy, go to church, God will send us supper.'

She was struck by the earnestness of the little fellow, and, kissing him, put by her work and went to church as usual. She had hardly reached her own house afterwards when a neighbor dropped in.

'Here, Betty,' she said, 'here's the twopence I owed you. Ah, you don't remember, but I do,

It's a year and a half since I borrowed that pence, and it had clean gone out of my head, and why I should just remember it this evening I'm sure I don't know.

But the poor widow did know. She was sure that God had brought the forgotten debt to light that her little ones might be fed. She joyfully called her children, and sent them out with the pence to buy bread for their supper.

Surely the faith of that little one, who was sure that God would send him his supper, must have strengthened his mother's faith that evening.

#### THE LUCKIEST FELLOW.

"Fred Dixon is the luckiest fellow in town; everything he wants he gets; everything he undertakes prospers. Did you hear he has the place at Kelley's, that so many have been trying to get?"

"You don't say so! Why he is a very young man to fill so responsible a position."

"Yes," added the first speaker, "he always would stand on the top of the ladder in school. Though not the brightest scholar, he managed to carry off the honors upon quitting school, which he did at an earlier age than most of his classmates, because he had to help support a widowed mother and younger brothers and sisters. He only had to ask for a situation, and lo! all other applicants were ruled out, and Fred had the preference."

Boys, "Our Boys," do you know any Fred Dixons? If you do, don't think that it is luck that helps him along, gives him the laurels at school, aids him to obtain first class situations, put him in places of trust and honor, where a good name or untarnished character is required. Look back in the pages of his life. See if he was not studious at school, fair and square in all his boyish games, gentlemanly and obliging, honest in all his dealings. Ask his friends if truthfulness, faithfulness to his duty, steadfastness of purpose are not his characteristics. Find out whether he has ever been known to frequent tippling shops, gambling dens and kindred places of vice; whether he spends his spare time in filling his mind with trashy literature, such as is thrown broadcast over our land, in the shape of dime novels. Depend upon it, boys, you will never be "the luckiest fellow in town," unless you earn it by honesty and integrity of character, and fidelity to all your undertakings.

#### THE CHRISTIAN'S DUTY TO MISSIONS.

The rector of the Church of the Holy Trinity, Harlem, New York, uses the following strong words in a pastoral letter, summoning his people to organize themselves into a phalanx to help on the good work of missions at home and abroad. There is hope in the future of our missions when the rectors thus intelligently and earnestly make the cause their own, and stir up the people to do the same:

The churches at the East will be inexcusable if they neglect to exert themselves to evangelize those growing communities in the far West, and to furnish, in the Gospel, the antidote to the infidelity, the irreligion and the immorality which sweep in on every tide upon our shores from the Old World. Our young men, by thousands, are seeking homes in the newly-settled communities of our western border. Is it no concern of yours and mine that they shall be surrounded there, as here, with the restraining and saving influence of the Church of Christ?

The poor remnant of the Indian tribes who once roamed at will over this vast continent, monarchs of it all, silently appeal to us, who profess to be Christians, to give them the Gospel that, having no more inheritance on earth in their ancestral domain, they may at last have an inheritance in Heaven. Can we, remembering the shameful story of the red man's wrongs, refuse his mute appeal for help?

And from beyond the seas comes the Macedonian cry, "Come over and help us!" St. Paul heard it wafted across the Aegean, from a small province of the smallest European nation. We hear it from vast continents, whose teeming millions "know not God." Not only Ethiopia, but India and China

and Japan and the islands of the sea, are stretching out their hands unto God. Can we, as disciples of Him who said, "Go ye into all the world and preach the Gospel to every creature," answer this appeal by asking in the spirit and the words of Cain, "Am I my brother's keeper?"

I cannot permit myself to doubt that you will answer these questions by the determination, henceforth, to bear these great missionary enterprises of the Church (at home and abroad) upon your heart, and that you will agree with me, that every communicant of the Church, and also every man who believes in the value of Christ's Gospel, should be a regular contributor to the support of the same.

#### "HE FEARED GOD WITH ALL HIS HOUSE."

There's no prettier picture hung upon the walls of any house, none which heaven can eclipse, than that of a father, mother and the whole family loving God with all their heart, and their neighbor as themselves. You can't beat that picture! "He feared God with all his house."

A wheelbarrow bequeathed to a good boy is a better heritage to him than a system of railroads stretching across America bequeathed to a dissipated, godless boy. It isn't "What shall I leave my children?" but it is "What kind of children shall I leave when I leave this world?" It isn't "What shall I give my children when they become of age?" but it is "What will my children give me and my wife in our old age?" That's it. "He feared God with all his house." If there is one prayer that consumes my whole heart it is, "Oh, God, leave me my wife, so that by precept and example she may teach my children to know God." Thank God today for the grace and religion of Jesus Christ, that saved me from sin before God gave me children to live with.

Oh, gracious Father, help, us to encompass our children about and carry them to glory with us. It is a privilege to do such a thing. "He feared God with all his house, and he gave much alms to the people." Religion and inspiration, with the touch of a divine pencil, are bringing out character that will outlive the stars, and is grander in all its phases than the character of an angel.—*Sel.*

#### THE CHURCH'S ENDOWMENTS IN ENGLAND.

Many persons speak of "the National Church" as if they were speaking of the National Gallery. The Church is National, because of her duties to the whole Nation. The great Gallery of Paintings is National, because it has been raised, furnished and maintained with the public money, at the expense of the Nation. The Church is not maintained, and never was maintained, out of the public purse.

The Clergy are not paid out of the Taxes; and the only Clergy who are "the Servants of the State" are those (comparatively few) who are employed by the state as Officials; chiefly, e. g., as Chaplains in National Institutions—Army, Navy, Prisons, &c.

Though the Archbishops and a certain number of Bishops sit in the House of Lords as Peers for life, they are not State Officials, or Servants of the State, or paid by the State. The fact of their being chosen by the Sovereign, or by the Premier acting for the Sovereign, does not make them State Officials; and they do not receive salaries from the State, as 'Her Majesty's Ministers' do.

The clergy of this day receive payment, partly out of the endowments (which were not given by the State, but by private individuals), and partly by the free-will offerings of the people; and very few Clergy are rich out of the endowments. Many of the Clergy have private property, or some money of their own; and such Clergymen give to the Church a sort of "rich hue" which makes outsiders imagine that "the Church is awfully rich!"

But though some clergy are well off, many more are poor; and the Church, taken altogether, is not rich, considering the work she does all through the land. For, if she were so, the Pastoral and Clerical Aid Societies would not be needed; and shrewd and wealthy men (or poor men, either) would not

see any good reason for pouring their free-will offerings into her lap, for her work's sake, as they do.

The Church has much larger Endowments, and more numerous and venerable buildings, than any other Religious body, because she alone of them has an ancient history—older, in fact, than the State itself. But the State has just as much Right to confiscate the smaller endowments and fewer and newer buildings of Nonconformist Bodies as she has to disendow the Church of England.

G. F. G.

#### SOMETHING TO DO.

Do not say that there is nothing that you can do for God and man. Take the word "do" in its most general meaning. You can "do" good by words, deeds, and thoughts.

I need not explain what is meant by doing deeds of kindness. And I suppose you know something of the good that is to be done by pleasant words. Let me rather tell you of a thing which is just as real as a deed, or word—I mean a thought.

What I want you to see is that you cannot "keep your thoughts to yourself." Even if you refrain from deeds and words, the thoughts within you must find expression; they will come out. And their coming out—the manner of it and all about it—affects the people that live with you and around you. "A merry heart doeth good like a medicine," not only to him or her who hath it, but to all who see what a good thing it is. They take it as a sign of goodwill to themselves; they thank you for it. And God smiles upon you for it too.

Ye that do your Master's will,  
Meek in heart be meeker still;  
Righteous, still yourselves confess  
Seekers after righteousness;  
Gracious souls, in grace abound,  
Seek the Lord whom ye have found;  
Follow on, nor slack your pace,  
Till ye see His glorious Face.

#### THE BOY WHO TRIED.

Many years ago a boy lived in the west of England. He was poor. One day, during play-hour, he did not go forth with the other lads to sport, but sat down under a tree by a little brook.

He put his head upon his hand and began thinking. What about? He said to himself, "How strange it is! All this land used to belong to our family. Yonder fields and that house and all the houses round were once ours. Now we don't own any of this land, and the houses are not ours any longer. Oh, if I could but get all this property back!" He then whispered two words—"I'll try." He went back to school that afternoon to begin to try. He was soon removed to a superior school, where he did the same. By-and-by he entered the army, and eventually went to India as an officer. His abilities, but still more his energy and determination, secured promotion. He became a man of mark.

At length he rose to the highest post which a person could occupy in that land—he was made Governor-General. In twenty years he came back to England and bought all the property which had once belonged to his family. The poor west of England boy had become the renowned Warren Hastings!

#### KNEELING DOWN.

There are different kinds of kneeling, or of that which is called kneeling. But the only right way of kneeling is that which may be called "kneeling down." A woman called a friend to look at the excellent arrangement which she had made in her seat. She sat down, and showed how, by a simple movement forward about a foot, she might keep her sitting position on the cushion and at the same time bring her knees into contact with the so-called kneeling cushion which she had got built up from the floor till it was a very few inches lower than the seat-cushion. Kneel down.

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## INDUSTRY AND OCCUPATION.

Did you ever notice, gentle reader, that the discontented and grumbling members of society are invariably those who are in such circumstances in life that they are not compelled to be industrious in order to gain a livelihood? Persons who have little or nothing to do, are invariably uneasy and discontented, while the industrious have not time for such thoughts. Time glides to those who toil—it is the toilers privilege. Heaven designed us all to work, each in his peculiar sphere, some with the hands, and some with the brain. There is not a man or a thing alive that has not tools to work with. Has not the spider a power-loom within his head?—and that most stupid of animate substances, the oyster, has a Papin's digester, with a stone and lime house to hold it in. Man is happy only when employed, for laziness begets vice, vice begets crime; then, who would not avoid laziness? Especially is an industrious spirit desirable in woman; life is so uncertain, the freaks of fortune so variable, that the young man who takes to his bosom a partner whose domestic habits and education have been averse to this essential requisite, to say the least of it, runs a fearful risk. Yet how many persons are wholly ignorant of the ordinary wants of life, or the means of supplying them!—how many have been brought up to think it degrading to enter a kitchen or to do for themselves any necessary service! Let your children,

good mothers—you who read these pages—be brought up endowed with both domestic knowledge and that of the schools: thus shall you plant and rear a flower for the circles of society which shall be equally valuable for its fragrance and its intrinsic worth.

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## THE PIGEONS.

Emmerick and Leopold, two active lads, were neighbours. Emmerick, who was rich, had many beautiful pigeons; but Leopold, who was poor, had only a few of the commonest sort. One day a pair of Emmerick's pigeons flew over to Leopold's cot, and began to build there. Poor Leopold thought, "How lucky I should be if these pigeons belonged to me! They shine as white as snow, and their heads and tails glisten as black as coals. Of all Emmerick's pigeons these please me much the best."

A strong desire came over him to shut them up and keep them. "But no," said he, "that I dare not do; that were indeed a sin! I will at once overcome the temptation." So he shut

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## BAKING

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## POWDER.

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the cot, caught the pigeons, and brought them to Emmerick.

Now Emmerick felt a great deal of pleasure at the honesty of the poor lad; so he took the first eggs which he obtained from the beautiful pigeons, crept secretly to Leopold's cot, and placed them under a common grey pigeon, instead of her own.

When, therefore, the young ones crept out of the shell and became fledged, Leopold was astonished to see that they were beautifully marked black and white, exactly as Emmerick's very beautiful pair. He ran full of joy to Emmerick, and informed

him of the supposed wonder. Emmerick laughed; told him that he had changed the eggs, in order to show his gratitude towards the honourable Leopold; and said, at the end of the conversation, "Always remain thus honourable, dear Leopold; for—  
"On unstained hand and honest breast  
Be sure God's blessings always rest."

A NATIONAL EVIL.—There is no question but that Dyspepsia is the national disease of our country, and when complicated with diseases of the Liver and Kidneys is the cause of untold misery. Burdock Blood Bitters will almost invariably cure the worst case known.

## MAKING BABY GOOD.

Older children are looked up to and copied often by their younger brothers and sisters. If they realized that often it is their own fault if the little ones are cross and disagreeable, I wonder if they would set to work to rectify it as Bertie did in the following story taken from the *Morning Guide*:

Bertie, Tom, and baby were playing together, not in the pleasantest way though, for baby could not always understand when his turn came and when it didn't, or why it could not be his turn all the time, so he took turns when he ought not to, and became cross if any one tried to prevent him.

Bert was not the most patient boy in the world, and, boy like, he began to think baby a little tyrant, which he was, without meaning to be, and to rebel against his frequent interference. "Mamma!" shouted he, "come and make baby play fair;" and then, when mamma arrived on the scene, he added, more thoughtfully, "I don't see why God couldn't have made a good baby instead of a cross one."

Mamma looked amused rather than shocked; indeed, it was Master Bert who looked quite shocked when she quietly replied:

"Judging from your work since you began to make him, baby would not be much improved if you had made him just to your liking."

"Me make baby?" and Bert looked very much mystified.

"Yes; you have been helping to make him ever since God gave him to us. God only made him a baby; it is you and Tom who, more than any one else, make him either a good or a bad baby. Look at him now."

As directed, Bert, who was standing with his hands behind his back, wondering what his mother meant, cast his eyes upon his little brother, and saw him standing in exactly the same position, his hands behind him, trying to look as much like him as possible. "Push your hat on one side of your head," said mamma.

Bert did so, and the baby immediately did the same with his hat.

"Whistle a little," suggested mamma. In an instant, as soon as he heard the sound, baby too was puckering his little lips, doing all he could toward producing a whistle.

This irritated Bert, who turned and said, "Stop mocking me," and gave baby a push. The reply was a scream of remonstrance and an angry push from baby.

"See, you are making him still after your own pattern. He is just a small copy of yourself. Now try make him another way. Put your arms around his neck and kiss him."

Bert obeyed, though rather unwillingly, and baby's face at once cleared, and Bert got a loving hug and kiss from him.

"I told you he wouldn't be cross if you were not," said Tom, who had been an interesting listener.

"He will be just what you boys make him. He is only acting now by imitating you boys and others, and as he is most with you, you are really making him."

"Well, Tom, said Bert," after a moment's thought, "let's not make any more cross into baby," and Tom agreed.

## A GOOD MAN'S TENDERNESS.

Boys are sometimes tempted to think that to be tender-hearted is to be weak and unmanly. Yet the tenderest heart may be associated with the strongest and most forcible mind and will. Take, for example, the story told of him to whom we owe our wonderful railway system. Geo. Stephenson, the author of our wonderful railway system, went one day into an upper room of his house and closed the window. It had been left open a long time because of the great heat, but now the weather was becoming cooler, and Mr. Stephenson thought it would be well to shut it. He little knew at the time what he was doing. Two or three days afterward, however, he chanced to observe a bird flying against that same window and beating against it with all its might, again and again, as if trying to break it. His sympathy and curiosity were aroused. "What could the little thing want?" He at once went to the room and opened the window to see. The window opened, the bird flew to one particular spot in the room, where Stephenson saw a nest—that little bird's nest. The poor bird looked at it, took the sad story in at a glance, and fluttered down to the floor, broken-hearted, almost dead. Stephenson, drawing near to look, was filled with unspeakable sorrow. There sat the mother bird, and under it four tiny little ones, mother and young all apparently dead. Stephenson cried aloud. He tenderly lifted the exhausted bird from the floor, the worm it had so long and bravely struggled to bring to his home and young still in its beak, and carefully tried to revive it; but all his efforts proved in vain. It speedily died and the great man mourned for many a day. At that time George Stephenson's mind was changing the face of the earth, yet he wept at the sight of this dead family, and was deeply grieved because he himself had unconsciously been the cause of death.

A HARD FATE it is indeed, to always remain in poverty and obscurity; be enterprising reader and avoid this. No matter in what part you are located, you should write to Hallett and Co., Portland, Maine, and receive free, full particulars about work that you can do and live at home, at a profit of at least \$5 to \$25 and upwards daily. Some have earned over \$50 in a day. All is new. Capital not required. You are started free. Either sex. All ages. Better not delay.

## HOT WEATHER.

Don't stay away from Church because it is too hot, or because it is too cold. Some days this Summer may be trying to weak constitutions. But we get on with our usual occupation on six days of the week; and Sunday is not of necessity the hottest day of the week.

A Kaffir told Archdeacon Merriman that it was too hot for him to turn Christian; for he must wear clothes if he changed his religion. I hope it will not be too hot for you to keep your religion in Summer as well as in Winter.

THE FAR REACHING Perfume of a good name heralds the claim that Putnam's Painless Corn Extractor is a sure, certain, and painless remedy for corns. Fifty imitations prove it to be the best. At druggists.

## TO LITTLE GIRLS AND BOYS.

Shut every door after you, and without slamming it. Never shout, jump, or run in the house. Never call to persons upstairs or in the next room; if you wish to speak to them go quietly where they are. Always speak kindly and politely to servants if you would have them do the same to you.

When you are told to do or not to do a thing by either parent, never ask why you should not do it. Tell of your own faults and misdoings, and not those of your brothers and sisters. Carefully clean the mud or snow off your boots before entering the house. Be prompt at every meal hour. Never sit down at the table or in the parlor with dirty hands or tumbled hair. Never interrupt any conversation, but wait patiently your turn to speak. Never reserve your good manners for company, but be equally polite at home.

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