

Dominion Churchman

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA.

Vol. 9.]

TORONTO, CANADA, THURSDAY, NOVEMBER 8, 1888.

[No. 45.]

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Evening—Micah iv., or vii. John ii.

THURSDAY, NOV. 8, 1888.

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

STATE OF RELIGION IN GERMANY. The Church Chronicle published at Honolulu, has the following allusion to the Luther celebration, which applies as well to Canada as to the South Sea Islands. "There is every indication that religion is making much progress in Germany. The wave of Rationalism has passed over the land, but it has not washed away the foundations of that Christianity that was built upon the Rock. Kant, Fichte, Schelling have had their day, and even Strauss has left his mark, but hopes of a bright future are illuminating the darkness which these men cast over the land."

"The approaching anniversary of the birthday of Luther is drawing the attention of thousands to the truths of the Gospel which he preached. A decree of the Emperor of Germany has ordered that the tenth and eleventh days of November next shall be observed as the four hundredth anniversary of the birth of Martin Luther."

"No doubt the German citizens resident in this country will unite in celebrating these days, for although there is not much outward observance of religion apparent among them, there is without doubt much of the spirit remaining. We should be rejoiced to see the spark of Religion ignited in a portion of our community otherwise so estimable. When united to the good qualities our German friends possess, it would soon burst forth into a flame, and spread its light throughout the land."

MR. TUPPER AND LUTHER.—An English paper, The Christian, says: "We yield to none in the gratitude we feel for the blessings brought us by the Reformation, or in hearty admiration of Luther as the great instrument used of God to secure them to us, but the ode adopted by the Commemoration Committee written by Mr. Martin H. Tupper, strikes us as extravagant in the highest degree, amounting almost to adoration. If the Lord Jesus Christ were the poet's theme he could not say more in his praise." As we are working up to some excitement over this commemoration it would be well for the poets of the occasion to take note of the above censure.

GREETING.—We have just read with much satisfaction a letter in the Diocesan paper of Richmond, Va., from a young Canadian who has recently been ordained in that diocese, and is working with great zeal and success. This clergyman, although of Non-conformist parentage, was moved to devote himself to the ministry of the Church in early life,

but was weighted in his youth with serious family obligations, which compelled him to work on a farm. Having acquired some freedom he devoted himself to teaching school at night, and was earning money at the same time for those who had claims on him in the day. While thus engaged he read, with a view to taking Orders, and at last being free he so far satisfied the Bishop of his fitness as to secure ordination. Here is a striking instance of the necessity for relaxing the rule requiring a Collegiate course before ordination. This noble young man's devotion to domestic obligations, his wonderful industry under most trying circumstances, were testimonials of the highest character, as indicating a divine call to the ministry. As a young Canadian we feel proud of his career and his success. May he be blessed and a blessing in his adopted work and home at Truro, Virginia.

Woe to TEA DRINKERS.—The Dean of Bangor has been fulminating against the tea pot. He affirms that the tea kettle is the natural precursor of the gin-bottle. Excessive tea-drinking, says he, weakens the nerves, produces irritability and general discontent, these create a thirst for strong drink and lead to intemperance. The Dean wishes us to use oat-meal and milk instead of tea, for the sake of our health, temper, and morals. The good man is half right and half wrong. Tea can be taken to excess, and no doubt does bring on weak nerves and a craving for alcohol. But tea is the teetotaler's sheet anchor. The Dean is absurd when he wishes us take to oat meal and milk for the cup which cheers but not inebriates. Fancy the cheerful tone we all should have at our evening meal and after it if we were all fattening on oatmeal and milk. Life would be not worth living for if these food fanatics had their way.

THE CHURCH MAINLY SACRAMENTAL.—In a sermon on Preaching and Sermons by the Rev. A. J. Bray, just published, that divine says: "The Episcopal Church is mainly sacramental. I say mainly, because, while in the great centres of population she encourages preaching, while she pays most marked respect to eloquence and fervor, while she is careful to promote great preachers to commanding positions, she lays most stress upon her sacramental services. The sacraments are the life and glory of the English Church, and preaching is but an adjunct. But the Puritan movement has been a long continued effort to carry out the real ideas and principles of Protestantism. It turned a stern and uncompromising face towards all but the simplest sacraments. It would have no ornate display, no appeal to eye or ear, only the beauty and thunder of doctrines."

THE PURITAN SYSTEM A FAILURE.—Mr. Bray, who has been making a long stay in England and studying the signs of the times, goes on to say, "Preaching was not enough, except when preachers were exceptional, because of brilliance of imagination or beauty of diction. Puritanism has not been able to hold its own, fathers and mothers kept their pews, but the sons and daughters went off to where the service had interest for their minds and hearts. To meet that demand of the times the Puritan branch of the Protestant Church is making an effort to combine the sacramental with the preaching." Mr. Bray thinks this is a failure, as people bred up to look to the sermon only for attraction still demand preachers of power, and "preaching has failed to fulfil the general expectation." All of which is of interest as evidence confirming what we have repeatedly dwelt upon, that the Church alone being consistent in her sacramental position and teaching has grown in power as the sects have been decreasing in influence, in spite of their efforts to imitate our services and to give as much sacramental teaching as their people will stand, or understand. We thank Mr. Bray for a copy of his sermons, which are well worth reading and noting.

PICTURE OF LIFE IN TEXAS.—The following is from the pen of an eminent English journalist, who vouches for its strict accuracy. Yet Texas is nominally a Christian State! "Of course there are cowboys and cowboys. All swear terribly, but some honestly and assiduously labour, whilst others, going altogether to the bad, hang on the skirts of society, rob, and, if need be, murder with no more compunction than they would lasso a straying ox. A story told me by the owner of one of the wealthiest ranches of Texas illustrates with grim simplicity the rules of life by which the cowboy is guided. A little child died on the ranch, and the mother desired with piteous entreaty that it should have Christian burial at the hands of the clergyman. The ranchman, though now one of the wealthiest men in Texas, was born and bred a cowboy. With another lad, he had at the age of twelve, gone into business on his own account, with a stock of a dozen cattle. He had never been to church, as, indeed, he had scarcely ever lived a day off the ranch. He had the vaguest idea of what a clergyman was or did. But he loved this woman very much, and, saddling his horse, he rode off fifty miles to the nearest hamlet and brought back a preaching man almost literally at his saddle-bow. The ranchman assembled all his cowboys to witness this strange ceremony. As they stood by the open grave, the preaching man whilst offering up a prayer knelt and closed his eyes. The ranchman stood aghast. He had brought this man over and felt personally answerable for his safety, and here he was on his knees with his eyes shut, and scarcely two paces off a score of the blackest rascals in Texas, not one of whom had ever been known to miss his aim! This kind of a target he felt would, with the best intentions, be irresistible, and as sure as the preaching man knelt there he would be shot. Without loss of a moment's precious time the ranchman placed himself behind the kneeling preacher, and whilst the unfamiliar prayer went up to heaven over the open grave of the child he, with finger on the trigger of his pistol, covered the congregation, and at the first movement of a hand towards pistol pocket would have shot the man as certainly, and with as little sense of wrongdoing as if he were killing a wasp."

BAPTIST TESTIMONY TO CHURCH GROWTH.—At a recent meeting of the Baptist union a Mr. Goadby confessed that the "Evangelical revival of the last century broke out from the Church of England, and was surveyed by Dissenters at first, not always with favour and enthusiasm. Even to-day the missionary activities and zeal of the High Church party equal in intensity, and perhaps outstrip in success, the efforts of some Nonconformist bodies; and the growth of the Church of England in large towns during the past twenty years, and the part she has taken in foreign missionary work, indicate what possibilities of energetic life lie within the reach of a great national establishment of religion." Considering how much vaster the work is than the means of doing it, a Dissenter who is willing to take Mr. Goadby's word might well shrink from the responsibility of hindering such an organization as he indicates.—A Mr. Tymms told a story which showed boundless trust in the credulity of Baptist circles. He said that having some years ago gone to hear "a distinguished Ritualistic clergyman," he demanded an interview with him. "I asked him what was the Hebrew for a priest, and he told me. I asked him the Greek word used in the New Testament to represent that Old Testament word, and he told me. I asked if the word ever meant a sacrificing priest? 'No.' 'Can you explain how it is that the word hiercus (priest) is applied to all believers, but is never once applied in the New Testament to represent an official in the Church, who is called a presbuteros, simply elder? . . . What Greek word does the word 'priest' in the English Prayer Book represent? I find it presbuteros not hiercus." Mr. Tymms went on to say, "He put out his right hand to me, and entreated me to believe, on his word of honour as a gentleman, that he had never met with these facts before (!) He said—'I studied at Oxford, and went through the whole curriculum, read all the books I was directed to read when preparing for Orders. These were not in them, and I am not prepared to say what I think of them.'" Mr. Tymms' fancy is clearly his reservoir for drawing out stories to please the people, but he should keep them for tea parties.

Let us speak not in a spirit of defiance, but in a spirit of love, let us eschew all needless expressions which may give offence; above all let us remember that the grand object which we have in view is the discovery of the wisest methods of work, the strengthening of peace the firmer cohesion of the members of the Body. By this course our very differences will serve to bring out more clearly the unity of our faith, and our diversities of thought will be at once a safeguard and protest against any narrowing of the limits which define the membership of our branch of the Catholic Church.—
BISHOP MACLAGAN.

CHURCH THOUGHTS BY A LAYMAN.

No. 56.

ON BLOWING THE TRUMPET, OR WORLDLY WAYS
IN CHURCH WORK.

ONE of the most subtle devices of the power of evil is the giving CHRIST's people a notion that His work can be done by worldly ways. This delusion leads men who are Christians only in name to lay the flattering unction to their souls that they are doing work for CHRIST, therefore likely in some way to reap His reward, when in truth they are simply indulging their worldly dispositions under the disguise of religious zeal. The money changers no doubt beguiled themselves into a belief that their rascalities were less evil in the Temple than in the street, that the assistance their operations gave to worshippers sanctified their bargains, and justified their presence. The Master thought otherwise, as He now thinks of those who defile His Temple, the Church, to-day by doing His work in order to secure the applause of men, for either the doers in person or for some institution they are anxious to commend to public favour. The English Church has been so free from this reproach, that when the evil breaks out in any quarter we know at once that too free contact has led to the copying of one of the scandals of the more illiterate sections of nonconformity, which is the conducting of religious affairs on the same secular, selfish, purely mercantile lines as men conduct a store, as though the Gospel could be pushed by advertizing, or the kingdom of heaven advanced by puffery like a patent medicine or a new brand of soap.

Like causes, like effects, the competition of sects has caused their managers to compete with each other like rivals in trade. Hence comes the infection of the fever which will bring weakness, leave a morbid tendency to excitement in the system it has touched, and spread to healthier natures. The evil spirit of competition, with its inseparable attendant spirits of envy, strife, jealousy, uncharity, heartlessness, has entered into a certain section of the Church. Its outward and visible signs are constant trumpet-blowing of self-praise, giving to Christian work and workers the tone of the market-places. Our readers will know well to what we refer, who have read the notices in the daily press calling public attention to the evangelistic work of some young divinity students. The work done, or sought to be done, by them, has our most earnest sympathy; although all is not gold that shines in this glitter of zeal. We so sympathize with these labours that we would fain see them purged of the dross of ostentation by which they are so defiled. The first point noticeable is that while the divinity students of all the colleges devote as much time to mission work, the public papers never contain notices of the labours of any set of students except those connected with, and nominally under Church of England auspices. The students of Queen's, Knox, McMaster, Victoria are, we believe, all occupied in doing evangelistic work in the name of their several colleges.

Our own College, Trinity, sends out its students on mission work constantly, but neither Trinity nor any of these colleges advertize themselves by sending puffing notices of their students labours, this derogatory policy is confined to one institution. These notices are not the outcome of the ordinary reporter, if it were so he would give each college periodic notices, for this official is not only ubiquitous, but impartial. No, these puffs are officially communicated to the press by those who carry into Christian enterprise the utter worldliness, the debasing spirit of self-display which we expect only to find in competitive trade. This worldly, pushing spirit suits the men of the world, they love to see the things of CHRIST, they chuckle to see the life of His Church, they delight in watching the ways and speech of Christians grovelling in the same sty of self-praise, vanity, jealousy, envy and coarse emulation in which the worldling uncleanly rolls and revels. To take up the cross of self-abnegation is to this class of persons repulsive, but to engage ostensibly in the work of CHRIST in the same temper, with the same low ambitions, the same competitive aims as they show in their business, gives them a serene satisfaction. They are in reality following the example of the poor Papist, who for money buys an indulgence, for these men, although worldly to the last fibre of their souls, are accorded coveted positions of influence in the Church on the strength of their support of an institution which they degrade by incessant puffing. The negro preacher declined to preach from the text, "Thou shalt not steal," "because," said he, "it would throw a chill over the congregation." The same effect is feared of men of the world who lay their profane hands on sacred things would be told that Christian workers cannot be blessed by having their vanity fed by advertizing, nor can their labours be helped by being paraded like the testimonials of a quack doctor. But, retorts one, "Should not men show forth their good works?" Certainly, we reply; but parading and puffing your good works in newspapers is not such a manifestation as will lead men to glorify God, but rather to condemn your motives as inspired by vanity. It is the deed itself which is to shine out to the glory of God, not an advertisement of the deed, which shines chiefly to glorify the doer, or his party. A Puritan divine in Commonwealth days said, "Some run like boys after a ball, not for the love of itself but to deprive others of it." This is the case of those who seek to snatch an advantage over their brethren engaged in a similar work by giving the public an impression that they are alone in this zeal, because others are too high-minded, that is, too noble minded, to stoop to such unworthy tactics. Those are wise words of the Rev. Phillip Brooks, "The mere power of activity is often overrated. It is not what the best men do, but what they are, that constitutes their truest benefaction to their fellow-men."

Last summer we watched the high cliffs which frown over Lake Ontario beaten by the violent gales without any change in their form being made by these batteries of wind. But along the coast we watched silent rills flowing out ceaselessly from the heart of the cliffs, and again and again saw that by these almost imperceptible streams the towering banks of clay, with their superimposed stratum of sand, were undermined, until vast masses split away, leaving fissures and gaps to witness to the resistless force of those silent, unobtrusive rills of water. So it is with work and workers for CHRIST. The noisy winds of

ostentatious publicity will fail to do the work of sapping the powers of evil which is being done by humble, modest, Christ-hearted workers, who labour not to be seen or praised of men, but only for love of Him whose they are and whose divine love inspires, sustains and rewards all their work. Young workers in the Church, of all types, need keep close watch over their spirits, lest they become defiled by the desire growing up like a foul weed for any form or phase of popularity, the breath of which is a quick, fatal poison to spiritual life.

The love of men's applause is an appetite which grows with what it feeds upon, until it enslaves its victim. He who has acquired this taste will find ere long that he is doing good work for the sake of popular plaudits: he will soon not dare do right lest popularity be withdrawn. So down the steep of moral ruin slides the helpless victim of this debased passion. Young evangelists, all indeed to whose conscience our warning comes home, may find it now a pleasant excitement to see their zeal paraded before the public eye, but as the deeper responsibilities, the sterner trials of the Christian life come on those who have suffered the appetite for publicity, the craving for popularity to acquire a mastering force over their souls, will, in the agony of humiliation, in the despair of shame cry out in the bitter consciousness of enslavement, "Wretched man that I am, who shall deliver me from this body of death." Who works for CHRIST does not earn, therefore should not look to draw, the Devil's wages in the shape of this world's applause. Who learns to blow the trumpet of self-laudation for zeal in Christian work, has Satan for a music master.

PROFESSOR CLARKE'S LECTURES ON
REASON AND FAITH.

II. REASON AND DOCTRINE.

THE preacher began by saying that he assumed in this discourse, on the part of his hearers, a belief in divine revelation. The question which they had to consider was the relation between revelation and human reason. A preliminary question might be considered: Might we be reasonably required to believe a doctrine we could not understand? This question might be answered either way truly or falsely. In one sense we could not believe a doctrine or a statement which we did not understand. On the other hand we believed much we could not explain. Take the most sublime and mysterious doctrine of the Christian Faith—the doctrine of the Holy Trinity. We believe that doctrine no further than we understand the propositions in which it was stated. But while we understand the terms of the statement, we could not understand how there could be Trinity in Unity. But neither could we understand how body and soul are united to constitute one human being; and yet most of them believed that as a fact.

To proceed. He came to the main question: Has reason a right to reject Christian doctrines which seem at variance with its own perceptions and conclusions? Certain answers might be given to this question. In the first place no one could be required to believe, or could believe, contradictory propositions. Further, there can be no real opposition between two sorts of truth—between the conclusions of reason rightly and legitimately exercised, and the contents of revelation properly understood. This being so, we ought to hesitate to admit a contradiction without careful examina-

tion. Moreover, we ought to remember, as Bishop Butler had warned us, that Christianity as a scheme or constitution is imperfectly understood. If we knew the whole of it, things which are now unintelligible might become plain and clear. We must know that truths which at one time we could not grasp, had now, in some cases, become quite clear.

He then offered illustrations of changes which had taken place in the judgment of Christian doctrine by unbelievers. He spoke of original sin as a doctrine generally decried by Deists, and showed how the theory of a child coming into the world like a sheet of blank paper, was now contradicted by the results of natural science. In the same way, free will was now decried, whereas Christians were once derided for speaking of the limitations of the human will. The preacher then remarked that the same kind of change had taken place in the manner of speaking about faith, and sacrifice.

In conclusion he reminded them that many difficulties had arisen from the mere neglect of patient and careful study, which people did not grudge to the business of life, but which they too rarely bestowed upon Christian doctrine. One thing they might all do—live according to the teachings of CHRIST, which their conscience approved; and those who did the will of God were promised that they should know of the truth of the doctrine.

THE DUTY OF THE CHURCH AT HOME TO THE CHURCH IN COLONIAL AND MISSIONARY DIOCESES.

BY HON. AND REV. CANON ANSON.

THE expansion of our people in countries widely separated from us has brought with it to our Church a responsibility and a duty even greater, at least so it seems to me, than the evangelization of the heathen of whose lands we have taken possession, and that is the duty of taking care that the children who go forth from their homes here shall be provided in their new homes with the opportunities of religious worship according to that holy faith in which they have been brought up, at least until they are so far settled as to be reasonably able to provide it for themselves. As the Bishop of Algoma has well put it—"It is no less important, surely, to prevent our people from becoming heathen, than to make heathen Christians." If we may venture to compare the importance of two things, both so necessary, I would unhesitatingly change that "no less important" into "far more important."

It is easy enough for us to speak of the benefits of emigration; it is easy enough for the clergy to advocate it among other people, and to help to send to other countries those who may be half-starving here. Nor would I wish to deprecate such efforts. I believe that emigration is the only remedy for many of the evils under which our country is suffering, especially that of an *hereditary pauperism*. But do not let us forget that there is a worse starvation than that of the body, and that we incur a very solemn responsibility if for the relief of congestion at home we send souls forth beyond the reach of those spiritual provisions which are needed for their growth, if not their very maintenance in grace, as living members of Christ's Body.

Does, then, our Church make adequate provision for those of her children whom various circumstances thus send forth? Let me speak of one great field of emigration, of which very much has been heard during the last three or four years, and to which thousands are now flocking every year—I mean the North-West of Canada. I have just returned from a hurried visit to the diocese of Rupert's Land. That diocese now includes the two

great provinces of Manitoba and Assiniboia—an area of about 1,100 miles in length by about 250 miles in average width. Manitoba, west of Winnipeg, that is for about 250 miles, and a considerable part of the eastern portion of Assiniboia bordering on Manitoba, is fairly thickly settled, while some settlements are found over the whole. Yet for this enormous area there are only at present thirty clergymen and a few missionaries, whose work is exclusively among the Indians. Eleven, however, of these thirty are resident in the town of Winnipeg. The Bishop told me he had no less than ten stations, for which he had funds and everything ready, but he could not get men to fill them. Hundreds have been going out to that fertile country, very many of them young men of the highest education, sons of clergy, officers of the army, and others, and yet what has our Church done? During the last five years two clergymen have gone out from this country, and of these one soon returned.

THE STATE OF THE CHURCH IN THE N. W.

The accounts I had read in letters of the Bishops of Rupert's Land, Algoma, and Saskatchewan to the Society for the Propagation of the Gospel had made me feel that there was a pressing want of clergy in those parts, before which the needs of even a large and important parish in this country seemed to sink into insignificance, more especially when it was remembered how easily and well such wants here could be supplied by others. What I saw and heard even in the very short and hurried visit I was able to pay to the diocese of Rupert's Land convinced me most fully that the statements were certainly not exaggerated, indeed, that much more might with truth have been said.

What I saw was indeed enough to make one's heart very sad. In the large province of Assiniboia there is only one clergyman settled, at Regina, the capital; there is also one who travels along the line of railway working partly also in Manitoba, and there is one missionary to the Indians. Everywhere, however, Presbyterians and Methodists are alive and active, and they are somehow able to find men to lead their services. In most settlements with only a few houses they have already built, or are building chapels, to which Churchmen have subscribed for want of something better, on condition that when wanted they should be used for Church purposes. Everywhere there are a number of Churchpeople eagerly asking when the Church is going to supply their wants, and most enthusiastic and ready to do all they can when an opportunity is offered them. Very often these Churchpeople go to whatever services they can find, and thus some get alienated, while others grow disheartened with waiting and openly renounce their connection with a Church which seems to care so little for its people. I saw a statement of a leading member of the Presbyterian body who had been making an official tour of inspection through the North-West that they had 300 stations. I have no reason to disbelieve the statement. I fear the Church could not number fifty in the same area.

Is it not a crying shame on our professed Christianity, and on our faithfulness to what we are continually calling our beloved Church, that there should be any difficulty whatever in sending forth to countries that are being newly settled a supply of clergy equal, at least in some proportion, to the laymen that leave our shores?

THE SUPPLY OF CLERGY QUESTION.

It may be said, "It is difficult enough to keep up the supply needed for work at home, and that must be our first duty."

I venture to deny this latter proposition entirely.

If England were a vast continent with regions yet uninhabited, and the overflow of the population was gradually taking possession of those wild places, should we not think it just as much the duty of the Church to extend her ministrations to those borderlands, to the few sheep most in danger of straying, as to continue her ministrations to those in the old folds? And does it make any difference

in the principle involved because the ocean rolls its tide between us and the places where our brothers and sisters have now to seek their new homes? They do not cease to be her children; she does not cease to be their mother; she cannot cast off the duty to care for them which that relation involves.

And, after all, is not too much rather made of the distinction between the home and the colonial Church? We are one body—one not because there is the Church of England in South Africa, or Australia, or Canada. I wish, indeed, that such a somewhat meaningless name were never heard. We are the Church of England because we are in England, and it is about as sensible to speak of the Church of England in our colonies as it would have been to speak of the Church of Jerusalem in Antioch or Corinth or Rome, as it is to speak of the Church of Rome in England, except as a schism. We are one by a higher title—one as members alike of the one Catholic and Apostolic Church, having the same descent of holy orders, the same pure faith, the forms of Divine worship.

And if we are thus one Church we should bear one another's burdens, the stronger helping the weaker wherever it may be found, those that have most ministering to those that lack in all good things. There is surely too much selfishness amongst us—a selfishness manifesting itself not only in individuals but in parishes, in dioceses, in provinces. We need more corporate action, more sympathetic inquiry as to where the Church, as a whole, is weak and where it is strong. There is much to be commended in the Roman system of unity. It does not leave any portion of its wide field to the hazard of individual action. It marshals its forces and sends its officers where they are most needed for the general welfare. We need something of the same practical wisdom in united action.

Above all, this united action should make itself manifest in the supply of candidates for holy orders. It is an altogether selfish manner of reckoning the sufficiency of supply, as is usually done, by considering it merely in relation to the increase of the population that remains at home. We should surely reckon also who have gone out from amongst us to our colonies. Those colonies, as they receive a large increase to their population from us, may also reasonably expect from us men duly ordained to minister to them. The Church as a whole must look for the chief supply of her ministry wherever men are needed, from that portion which has the largest population, the best means of education, and the richest endowments, enabling men to obtain that education most generally.

MEN THE GREAT NEED FOR MISSION SUCCESS.

I allude to this supply of men rather than of funds, because I am convinced it is what needs most pressing. We begin too often at the wrong end, continually asking for money. What we want is men—men of real, self-denying, self-sacrificing lives—men willing to go wherever there is most need. Where such men are forthcoming, I have no fear but that sufficient means for their support will be readily supplied.

It is true that the life of a clergyman in the early days of even a colonial diocese—much more, of course, of missionary to the heathen—demands of those who undertake it not a little self-denial, the absence of many comforts to which he is accustomed at home, and what is probably the hardest of all; severance from friends and relations. But, after all, what are such sacrifices? If a man professes to desire to set forth the self-denying life of Christ as the great example for those to whom he is about to preach, ought such considerations to be any impediment to his going where there is the greatest need of men? Young men too leave home willingly and gladly in the army and navy for several years at the call of duty; and numbers are now going forth to seek their fortunes in other countries. Why should not young men be equally ready to go forth for a few years of such pioneer work in the service of the Church, as they are for the service of their country or for their own profit? I say advisedly, "for a few years," for this is work that seems to me eminently

fitted for the energy and the vigour of young men, and offers a manner of life that might be thought to have even in itself no little attraction for many of them. And I cannot understand why a man who gives himself to such pioneer work, or even to more strictly speaking missionary work, should be considered as necessarily giving himself to it for his whole life, any more than why the man who goes to one of our large poorer parishes should stay there for his life. It is unfortunate, I cannot but think, that this kind of idea should ever have got abroad as it has. Many are prevented from offering themselves for fear of afterwards seeming to draw back if they return home. Whereas the work is one at home and abroad. And many a young man would find a far more fitting and even a happier field for the exercise of his energies and activities than in a country parish at home, while when his years of hard work were done, he would be none the less fitted, surely, for the peaceful and happy life of the country parson at home, because he had gained his experience of souls in rougher fields. Why should not patrons reward such work, yes, even honorably, in their distribution of their patronage? It is work for the Church, not only for a diocese that should be thus rewarded. We often hear much said in these days about the poor prospects of those who "go into the Church," as the expression is. When our Lord called His Apostles, He told them plainly that they must forsake all if they would follow Him; when He called Saul of Tarsus, he said, "I will show him how great things he must suffer for My Name's sake;" and if we would arouse any genuine enthusiasm for the office of the priesthood, if we would see the numbers seeking that holy office recruited in a manner at all commensurate with the needs of our Church whether in her colonial or missionary dioceses, or at home, we must more boldly and faithfully, and more frequently than, I think, we are wont to do, bring before our people the dignity and privilege of being called thereto. We must urge it upon men at the Universities, we must tell of it to boys at school, we must preach it in our pulpits that parents may deem it an ambition to see some of their children in the priesthood, and dedicate them to the Lord, like Samuel, even in their infancy, and we must plainly proclaim that the "prospects" of this profession are nothing in this world, only greater opportunities of serving and perhaps even suffering for Him who died for us.

NEW CANON ON MISSIONS.

THE Canon passed by the Provincial Synod at its last session, on the Constitution of the Domestic and Foreign Missionary Society in Canada, is as follows:

ART. I.—This Society shall be called The Domestic and Foreign Missionary Society of the Church of England in Canada.

ART. II.—This Society shall consist of all persons who are members of this Church.

ART. III.—This Society shall be under the control of a General Board of Missions, consisting of the Bishops of this Ecclesiastical Province, and the Clerical and Lay Delegates for the time being of the Provincial Synod, together with the Board of Management as hereinafter described.

On the third day of each triennial session of the Provincial Synod the business of the Synod shall be suspended to allow the business connected with this Society to be transacted.

ART. IV.—There shall be a Board of Management which shall consist of all the Bishops of this Ecclesiastical Province and the Secretary and Treasurer of the Board, members *members ex-officio*, together with two clergymen and two laymen from each Diocese, to be appointed by the General Board on the nomination of each Diocesan Synod, which nomination shall be made by such Synod at the meeting next preceding the triennial session of the Provincial Synod, and this Board shall have as far as possible the collection and administration of the General Missionary Funds of the Church (subject to the provisions hereinafter set forth), and shall remain in office until their successors are appointed, and shall have power to fill any vacancies that may occur in their number. Eight members shall constitute a quorum. This Board of Management shall, when the General Board is not in session, exercise all the powers of the General Board, and shall report to the General Board of Missions on or before the third day of such triennial session of the Provincial Synod. The Board shall meet at such times and places as they shall think fit.

ART. V.—The Board of Management is authorized to appoint such Committees as it may deem desirable, and such officers as shall be needful for carrying on its work, and may frame such rules and regulations (not inconsistent with the Constitution and Canons of the Provincial Synod) as may be necessary for the transaction of its business.

ART. VI.—It is recommended that the funds collect-

ed in the several Dioceses for Mission work under this Canon be sent in to the Board, and the appropriations therefrom on behalf of Domestic Missions shall be made in gross, to be disbursed by the local authorities of Dioceses to which such appropriations shall have been made.

Appropriations on behalf of Foreign Missions shall be made to the Great Missionary Societies of the Mother Church in England, or in such other manner as the Board of Management may direct, provided the contributions specially appropriated shall be paid in strict accordance with the wishes of the donors. Nothing in this Canon, however, shall be held in any wise to interfere with or affect the several Diocesan Mission Funds, or with any other existing agreement made by any parish for special missionary aid.

ART. VII.—In connection with the Board of Management there shall be in each Diocese of this Province a Corresponding Committee, or Board of Missions, to be constituted as such Diocese may determine, who shall report all statistics or other information relating to the general purposes for which the Society is organized.

The Diocesan Board of Missions, as at present constituted, shall be the Corresponding Committees, or Boards, until other Committees shall have been appointed under the provisions of this Canon.

The first Board of Management shall be appointed by the Provincial Synod at this Session.

BOOK NOTICE.

Chatterbox Junior has won a popularity among our children quite equal to that attained by the English *Chatterbox* in its days of greatest success. The new volume for the coming holiday season will be issued on Nov. 5th, by R. Worthington. Each page has a picture, and each picture tells its own interesting story so plainly, that no bright boy or girl can miss it. They are just the sort of engravings that children take delight in studying, being of games and amusements, story-book heroes and fairies, of dogs and monkeys, and hundreds of things that children delight in. The reading matter embraces stories, sketches and rhymes in great variety, prepared expressly to accompany the pictures. The book is elegantly printed on fine paper, and the cover resplendent with red, and silver and gold, will be very prominent among the collections of holiday books. Price \$1.25.

Home & Foreign Church News.

From our own Correspondents.

DOMINION.

MONTREAL.

CANONICAL IRREGULARITIES.—Several correspondents have drawn attention to there being some flagrant contraventions of all Synodical and Church traditions allowed to occur in this diocese. What think you, says one of the Bishop giving lay readers leave to preach their own unwritten sermons, to use the ante-communion service, and to act generally as one in Deacon's orders is not supposed to be capable of doing? Now this has actually been done here in —. Again, what think you of a Bishop vesting a lay reader in surplice and stole (the latter worn priest wise) while at the very same time another, a candidate for Deacon's orders, marched in the procession vested only as a Deacon is supposed to be. Without personal knowledge of these matters, but relying upon the reports which reach us, we must express regret at any looseness of this kind being permitted. The work of laymen in full harmony with clergy is too precious to be hindered developing by the raising of prejudices such as the above practices are certain to create. No layman wishes these liberties who is fitted for the sacred duties of a lay reader.—Ed. D. C.

ONTARIO.

MILFORD.—*Harvest Festival and Tea*.—A most successful Harvest Thanksgiving Service, followed by an equally successful Tea-meeting, took place at Milford on Thursday, 18th Oct. St. Philip's Church was very tastefully decorated for the occasion and a large congregation was in attendance. Rev. Messrs. Echlin, the newly appointed Incumbent of Hillier and Osborne, but lately put in charge of Milford, and Rural Dean Baker took part in the service, the latter preaching the sermon. At the tea-meeting which was held in Empey's Hall, Robert Clapp, Esq., of Picton, was called to the chair, and addresses by the above named clergymen and Dr. Bredin, music by the choir, and read-

ings by Messrs. Kinney and Vanvack furnished ample and enjoyable entertainment for the evening. A packed hall and the nice sum of over \$50 realized of the entertainment, testify to the good feeling already existing between the new Incumbent and his parishioners. We predict for Mr. Osborne a useful and prosperous career in Milford.

MABERLY.—The Rev. Elwin Radcliffe thanks from the very bottom of his heart, the Rev. Rural Dean Nesbitt, Rector of Smith's Falls; church wardens, and members of the congregation, for responding so cheerfully, and willingly, to his appeal for help to build the proposed and much needed little St. Alban's Church at Maberly village in the county of Lanark. The Rev. A. C. Nesbitt, R.D., \$10; F. F. Frost, Esq., Mayor of Smith's Falls, \$10; Mr. James Rath, \$4; Mr. J. Willisroft, \$4; Mr. Jarvis, \$3; Mr. R. H. Fergusson, \$3; Mr. A. P. Tregent, \$2; Mrs. Stenson and Misses Frost, \$2; Mr. W. A. Wood, \$2; Mr. John Rath, \$2; Mr. S. N. Percival, \$2; Mr. Charles J. Field, \$2; Mr. George Bredles, \$2; Mr. James Johnston, \$1.50; men in Frost & Wood's Foundry, \$6.25; Mr. S. Moag, \$1; Mr. Wm. Sheppard, \$1; Mr. John Gilroy, \$1; Mr. W. M. Richie, \$1; Mr. J. J. Crane, \$1; A Friend, \$1; A Friend, \$1; also the members of the Pike Falls congregation: Mr. John Wills, \$5; Mr. Wm. Moore, \$1; Mrs. Orr, \$1; Mrs. McVeety, \$1; John Robinson, \$1. Also Mr. Joseph Palmer, school trustee, and Mr. J. Foxton, undergraduate of Queen's College, Kingston, for the able canvass made by them in townships of Oso and South Sherbrooke which resulted in their collecting \$24.50. Mr. Radcliffe also acknowledges with many thanks the following subscriptions for month of October: A. J. Matherson, Esq., Mayor of Perth, \$10; The Rev. The Provost Trinity College, Toronto, \$10; Mr. John Acheson, Reeve of S. Sherbrooke, \$10; Rev. J. B. Morley West Mono Mission, \$5; F. A. Hall, Barrister, Perth, \$5; Mr. Wm. Butler, Perth, \$5; Rev. John Langtry, Toronto, \$2; Rev. Prof. Clark, Trinity College Toronto, \$1; Rev. Dr. Wilson, Kingston, \$1; Mrs. A. Hart, the Rectory Markham, \$1. *Laus Deo.*

PRESCOTT.—The annual Harvest Thanksgiving Services were held in St. John's Church, on the Festival of St. Simon and St. Jude on Oct. 28th. The church was beautifully decorated by a few of the young ladies of the congregation under the experienced direction of Mrs. B. French, who has won a deserved high reputation for skill and taste in church decoration. The congregations were large both morning and evening, the services very hearty. The sermons by the Rev. W. Lewin, clergyman of the parish were brief, appropriate and effective. The special offerings in response to an appeal in a pastoral letter were large and liberal, amounting to \$149, which have since been increased to \$156, part of which increase came from the venerable Rector of Belleville, the Rev. J. W. Burke, formerly rector of this parish, who enclosed his offering of \$5, a memento of the many old associations connected with this parish and a tangible proof of his continued interest in his welfare.

OBITUARY.—Mr. Daniel McMillan, farmer of Edwardsburg, who entered into rest on the 17th ult., after a protracted and prostrating sickness, which he bore with Christian patience, fortitude and trust, bequeathed fifty dollars to the missions of the diocese. If the example set by this worthy yeoman were followed generally by persons remembering in their wills the claims and wants of the mission field, it would give a great impulse to the extension of missionary work.

TORONTO.

SYNOD OFFICE.—Collections, &c., received the during week ending October 31st, 1888.

PAROCHIAL MISSIONARY ASSOCIATION.—*Mission Fund*. St. Peter's, Cobourg, \$17.05; Aurora and Oakridges, \$10.43; Haliburton, \$1.90; St. Luke's, Mulmur, \$4.70; St. Paul's, Brighton, \$6.06; St. Mark's, Otonabee, \$2.80; St. Philip's, Unionville, \$4.80; Weston, \$5.65; Port Perry, Sunday School, \$1; Etobicoke, St. George's, \$4.20; Mimico, Christ Church, \$8.80; Brooklyn and Columbus, Mission Fund, \$3.55; Wawanosh Home, \$1; St. Paul's, Lindsay, Diocesan \$1.55; Domestic \$2.35; General, \$18.50.

MISSION FUND.—*July Collection*.—Fenelon Falls, \$10. *Missionary Sermon*.—Cobourg, \$52.

WIDOWS' AND ORPHANS' FUND.—*October Collection*. St. John's, York Mills, \$13.12; Galway, St. James', \$00.00; Kimmount, \$1.61; Furnace Falls, 51 cents; Credit, \$25; Trinity College Chapel, Toronto, \$21.90; St. James' Cathedral, Toronto, \$500; Grafton, \$6; Newcastle, \$16.85; Mulmur, St. Luke's, \$3.60; Trinity, Adjala, \$2.57; St. David's, Everett, \$1.83; Penetanguishene, All Saint's, \$4.61; St. James', \$1.24;

St. Alban's, \$1.59; Etobicoke, St. George's, \$10.44, Christ Church, \$9.28; Brampton, \$5.32.

ALGOMA FUND.—For Garden River Church.—St. Mark's, Parkdale Sunday School, \$2.25.

TORONTO.—Church of the Holy Trinity.—On the evening of All Saints, Day a special service was held at Holy Trinity to commemorate the 86th anniversary of the dedication of the church. A very large congregation was present in spite of the bad weather. The church with its new organ, shining out so handsomely, the design of the two fronts in gold and dark oak being most admirable for chasteness and purity in style, and the beautiful gas standards which now adorn the chancel, gave great richness of effect to the interior, a more Churchlike effect indeed, than any other edifice in the Province. The whole office was intoned and the lessons read by the Rector in charge, the Rev. John Pearson, up to the second collect, the rest being said by the venerable Dr. Scadding. The choir of St. Matthias was announced to take part in the service but were not present owing to some misunderstanding about the arrangement, much to be regretted. All the more credit is due to the Holy Trinity choir for the admirable way in which the music was rendered. No church choir music for a great number of years has been so well sung in Toronto as was the *Magnificat* (Berthold Tours in F) and the somewhat hacknied anthem "In Jewry is God known." The rich body of bass voices was a novelty to us in a church service, the music of most choirs being so thin for lack of this element. The counter tenor part, which adds such brightness to harmony was also pleasant to hear, the boys sang with a steadiness, unity and care in expression which was most delightful and most touching. The Rev. Canon Dumoulin preached from Revelations viii. 3. The discourse was expository, the Rev. Canon taking the view that the scene was wholly symbolic, that the Angel is Jesus, the Incense, His merits, and so forth. At the close he made a fervent allusion to the founder of the church whose gift was made on three conditions, that this Church "should be free forever, that the name should be Holy Trinity, and that the donors name should not be made known." The Canon eloquently dwelt upon the glorious conception of the Church in giving one day to the memory of All Saints. The offertory is to be devoted to the erection of a tablet to commemorate the founders' gift. We heard a lady who has exceptionally high gifts and tastes in music and a devoted Churchwoman say as she passed out from this church, "This has been the best and happiest service I have attended since leaving England fifteen years ago, I feel that my spirit has been refreshed and elevated." That would be the feeling universally of all who spent All Saints night at Holy Trinity, 1888.

ADDITION TO TRINITY COLLEGE.—Work is progressing rapidly on the Chapel which is being built to the south east corner of Trinity College. The building was only commenced last June, and already from the outside it wears a more than half finished appearance. It will not, however, be roofed until the spring, this apparent delay arising from the desire to let the timber of the building stand the exposure of a winter, and do all its shrinking before being covered. The structure is of gothic architecture, according with the main edifice, and is built of red brick with relieving bands of stone. Its dimensions are 26 feet by 90 in the interior, and its capacity is calculated to accommodate about two hundred students and friends. There will be three platforms on each side of the chapel, and a visitors' gallery at the west end. The walls are very substantial, being from two feet to two feet and a half in thickness right through. There is an organ chamber on the south-east side of the building, in the immediate vicinity of which there is a fire panic outlet, a precaution lacking in many buildings of much greater pretensions. There are besides this two other entrances, the main entrance on the west side and a covered entrance running from the College, for the use of the professors and students, on the north side. The chancel is of fair size, and will contain a handsome marble altar. The chancel steps and floor will also be of marble. The floor of the main structure will be of oak. In the chancel on the south side are the font and sedilia, both admirably carved, and displaying some excellent workmanship. The building will be plentifully supplied with stained glass windows. The roof of the chapel is arched, the principal supports springing from figureheads, carved from stone, on either wall, and distant from each other about ten feet, the intervening spaces being filled with panel-work. It is chiefly to harden the wood, of which this panel-work consists, that the roofing will be deferred till spring. The builders are Messrs. Crane & Harris, and the designers, Messrs. Darling & Curry, both of Toronto. The chapel will be exclusively for the use of the students of the college and their friends, and that portion of the college

which has hitherto been used for devotional purposes will be otherwise utilized. The cost of the new building will be about \$26,000. It will be completed by June, next year, and will form one of the most handsome structures, for its size, in the city.

TRINITY COLLEGE ANNUAL DINNER.—The students of Trinity College celebrated S.S. Simon and Jude's Day in the usual manner on Monday by a steeplechase in which the following were the successful candidates. 1st, Mr. Davidson; 2nd, Mr. Lewin; 3rd, Mr. W. Jones. In the evening the annual dinner was held, the chair being occupied by Mr. Haslam Ball. There were about seventy gentlemen present, including the Provost, Prof. Jones, Prof. Clark, Prof. Schneider, Mr. J. E. Barron, Mr. Ferguson, B.C.L., Mr. Worrell, M. A., Mr. Merritt, Mr. Beaumont, B. A., M. Godfrey, B. A., Mr. S. Donaldson, Mr. Ingles, B. A., Mr. Young and Mr. Drake, representing Toronto University; Mr. Plummer, Mr. Jones, and Mr. H. C. Scadding. The usual loyal toasts were drunk, after which toasts were responded to by the gentlemen whose names appear below:—"The Professors," Prof. Jones; "Our Guests," Mr. Barron, Lindsay; "The Graduates," Messrs. Morrell, M.A., and Ferguson, B.C.L.; "Sister Universities," Prof. Clark for Oxford, Prof. Schneider for Cambridge, Mr. Haslam, B.A., for Dublin, and Mr. Young for Toronto; "The Outgoing Year," Mr. Broughall, B. A.; "Rouge et Noir," Mr. Angell; "The Literary Institute," Mr. Scadding; "Episcopon, or the College Punch," Mr. Brent; "The Freshmen," responded to by the men of the year; and "The Ladies," Mr. Holland.

ST. ANNE'S TEMPERANCE SOCIETY.—The annual meeting of this society took place in St. Anne's school house on 26th ult. After singing and prayer the Rector introduced the Rev. Prof. Boys of Trinity College who was the speaker for the evening. For nearly an hour the large audience listened with close attention to the clear and logical address of the Rev. Professor while with many a witty sally which called forth repeated bursts of laughter, he showed the uselessness of alcohol for supplying either flesh, warmth or strength to the human frame, and then dwelt on the pecuniary loss of those who used it in moderation. At the close of the address members joined the society and the following officers were elected and re-elected for the ensuing year: Vice-President, G. B. Kirpatrick; Sec., Alfred Lacey; Treas., Wm. Martin; Committee, Jas. Marshall, H. T. Large, Alf. Nield, J. Newbury, J. Featherstonhaugh, and Fred. Gooch, Mrs. Hughes, Miss Annie Givens, Mrs. Checkley, and Miss Tutthill. The Vice-President and the Treasurer were chosen to represent the society on the General Committee. After the singing of a hymn by the very efficient choir of children the meeting was closed with the benediction.

PERRYTOWN.—Mr. Leslie, churchwarden, has had the Church (St. Paul's) repainted, the plaster in defective places removed, the windows refrosted, etc. The much improved appearance of the church is acknowledged by all. Mr. Leslie's zeal for the respectability of Christ's temple is commendable.

COBOURG.—St. Peter's.—On Oct. 28th, the missionary agent, Rev. W. F. Campbell, did the church and the cause of the missions excellent service by carefully prepared and powerfully delivered sermons at both services. The collections showed that the mission work is not likely to lose anything in his hands.

BEAVERTON.—Harvest Thanksgiving Services were held for the first time in the Church of St. Paul in this village, on 21st ult., at morning and evening service. The decorations were elaborate and artistic, together with the attractions furnished by the reorganized and renovated choir, drew large congregations both morning and evening. Special sermons, suitable to the occasion, were delivered by the Incumbent, in which, among other things, he alluded to the prevalence of these services, not only in the rural and city churches of England, and the United States, but also to their spread and general acceptance throughout the Dominion of Canada. Selections of Harvest Hymns were made from "Ancient and Modern." The *Benedicite* was substituted for the *Te Deum*, which with the singing of the *Gloria in Excelsis* an anthem specially prepared for the occasion, rendered the whole acceptable not only to the regular attendants of the church, but to the large number of strangers whom the special nature of the services had attracted. After the close of the evening service, the Rev. the Incumbent, in happily chosen terms, presented the organist, Mr. Ernest Leigh, on his contemplated removal from Beaverton, with two handsomely bound volumes as a slight recognition on the part of the choir of the musical services which Mr. Leigh, during the past three months, has rendered to this church.

HURON.

ST. THOMAS.—The Rev. G. G. Ballard, Rector, read to the congregation of Trinity Church on Sunday last a communication from the churchwardens in which the following appeared, "\$4000 has been paid of the mortgage since Easter, leaving our total indebtedness \$9,200. We gratefully acknowledge the willing and hearty manner in which all the subscriptions have been paid, and more so because the names of nearly all the congregation who one and all appear to have contributed as God has blessed them, thus showing a spirit which augurs well for the prosperity of the Church." This congregation has accumulated within a few years a property worth to-day from \$30,000 to \$40,000 and since Trinity Church was opened six years ago, has cleared off \$9000 debt. This parish rejoices in the election of the very Rev. Dean Baldwin, D. D., who was ordained deacon in the old church and for some time served it as curate with a success which bears its fruit still in the lives of many who will gratefully welcome him as their Bishop. The ladies of the church have re-organized their valuable "Aid Society," and are engaged in working for the erection of a parish school house. Confirmation classes are about being commenced with the view of a confirmation at an early date. The Runic-decanal Chapter meets here on Nov. 13th.

LONDON.—Cronyn Memorial Church.—The Band of Hope gave the first of the season's series of entertainments in the Memorial Church lecture hall on Friday night. First there was an invocation by the members of the Band, which was followed by prayer from the rector, Rev. J. B. Richardson. A trio was then sung, and then another selection by members of the Band. Bunyan's Pilgrim's Progress (illustrated) was described by Rev. J. B. Richardson. There were other vocal selections, followed by a number of comic scenes. A very pleasant time was spent.

St. Paul's.—The services in St. Paul's were on last Sunday more than usually interesting in the highest sense of the word. The music both at matins and evensong was truly delightful. At evensong, when the Psalms were sung, it was especially so. The solemn and deep pathos of the Psalm, "By the waters of Babylon," made an impression on every heart. The singing of the evening could not be excelled in any church. There was a very large congregation, including many strangers. Surely sacred music, such as we are privileged to enjoy, must intensify the devotional feelings and lead the heart to the new Jerusalem, where the songs to the Lamb that sitteth on the throne are never-ending. The Rev. Dr. Mockridge, of Hamilton, was the preacher at both services. His sermons were excellent and adapted to all—"The old, old story, told simply as to a little child," and at the same time with a force and sublimity that the divine Word alone could give. Interesting and truly delightful as the service was, there was in one respect a great defect—an apparent want of reverence in the congregation. During the taking up and the presenting of the offertory the congregation sat as if at an opera, while the choir sang a most solemn selection of sacred song from Mozart. They who would manifest their loyalty to an earthly sovereign by standing during the singing of the National Anthem, might certainly manifest as much reverence during the worship of the King of Kings.

LEAMINGTON.—The corner stone of the new church, St. John's, was laid on Thursday, Oct. 25th, with appropriate religious ceremonies. This is the second church of which we have the pleasure of recording the building within a very brief period in this mission parish, comprising Leamington, Essex Centre, and North Ridge. Throughout this extensive diocese, from Lake Erie to Lake Huron, wherever the ambassadors of the Church penetrated the darkness of irreligion or sectarianism, numbers with joyful hearts aid in her labour of heaven-born love. There was great rejoicing at the laying of the corner-stone of St. John's Church by the Rev. T. O'Connell, of the Trinity Chapter-House, London, assisted by the Rev. Arthur Smith, incumbent of the parish. After the impressive ceremonies were concluded, many of those present repaired to the Town-hall, where the ladies of the Church had provided a sumptuous dinner. The good things prepared by the hospitable ladies having been enjoyed, an appropriate address was delivered by the Rev. Mr. O'Connell. A rather unusual feature of the proceedings was the expression of congratulation by the Presbyterian and Methodist ministers. Supper was also provided by the ladies. After supper a lecture was delivered on "John Wesley and his Times," by the Rev. Mr. Ashman, of Kingsmill. There was a large attendance of Churchmen and many others desirous of witnessing the anxiously looked-for laying of the corner-stone of St. John's, though the weather was very unfavourable; and the ladies realized a handsome sum towards the organ fund. In congratulating the incumbent of

St. John's, St. Paul's, and Trinity, we would direct attention to the fact now so manifest, that only by setting forth in all faithfulness the doctrine, order, and discipline of the Church her ambassadors can hope for a blessing on their labours.

Christ Church.—The Christ Church Temperance Society gave one of their pleasing entertainments last Friday evening. Readings and selections were taken part in by Messrs. Hughes and Lynch, and the Misses Smith and Westlake. The society increases in numbers.

ALGOMA.

HUNTSVILLE.—On Sunday morning the 14th ult., Rev. U. A. French preached the Harvest Sermon to a congregation of about 80 in the church hall. The offertory, in accordance with the expressed wish of the Bishop, was for the benefit of the English Societies supporting Algoma. On Tuesday evening there was a supper in the Hall kindly provided by the ladies of the congregation. This was followed by a concert in Philipp's Hall, the proceeds of which gave a nice sum of \$47 for the organ fund. On Thursday there was a supplemental gathering chiefly of young folks, when a further sum of \$7 was realized for church purposes. On Sunday, the 28th, the same gentleman preached the Harvest Sermon at Allansville the offertory being devoted to the same object as that at Huntsville. Although the district in which Mr. French labors lacks in churches, (with the exception of Allansville), parsonage, etc., the usual machinery found in organized parishes, church work and church festivals are not, we are glad to learn, wholly forgotten.

Correspondence.

All letters will appear with the names of the writers in full and we do not hold ourselves responsible for their opinions.

ALGOMA.

SIR.—Will you kindly give space to make the following acknowledgements, which I do with heart felt gratitude:—A box of useful articles for Christmas trees, from C. W. A. S., Toronto, per Mrs. O'Reilly; a box of the same from Napanee, per Mrs. Bedford Jones; and \$2 from G. Bland, Esq., Woodbridge.

WILLIAM CROMPTON,
Travelling Missionary, Diocese of Algoma.

TRINITY COLLEGE CIRCULAR.

SIR.—Will you kindly allow me to correct a misapprehension which seems to largely prevail in reference to the circular signed by myself and published in your columns of the 25th ulto.

The circular should have stated that it had been cordially approved and endorsed in each case by the Bishop of the diocese. The Bishop of Toronto was the chairman of the meeting of the corporators, at which the circular was adopted, and the step was taken with his Lordship's entire concurrence and approbation.

The Bishop of Ontario writes me as follows: "I cheerfully fall in with your proposal, and heartily sanction it." I am awaiting the reply of the Bishop of Niagara before sending out the circulars into that diocese.

No one who knows me will suspect me of taking a step of this kind without the sanction of the Bishops. Their Lordships have already issued pastorals upon the whole movement for the Supplemental Endowment Fund, of which this effort forms a part.

May I say, in conclusion, that aid liberally and heartily given to our Provincial Church University at the present crisis of its history, will be far more valuable than much larger sums in a few years time, when, as we have every reason to believe, the University will be large and flourishing.

Yours very faithfully,

C. W. E. BODY.

Trinity College, Nov. 2nd, 1888.

CHRISTMAS CARDS.

DEAR SIR.—As the great festival of Christmas will soon be here, and Christmas Cards will be scattered far and wide over the country, will you allow me, through your columns, to call the attention of Churchmen to the matter of purchasing and sending only such cards as are distinctly Christian in their device? Some time this year I had some correspondence with an English firm regarding the increased demand for such cards as were distinctly Christian, but which demand was by no means supplied. I was told in re-

ply that would be more attention given to the production of such cards as I described; and I now call upon all true Churchmen; no matter of what stripe, High, Low, or Broad, to assist in banishing from among us the fanciful imagery which does the duty of Christmas cards. Beautifully executed æstheticisms, baskets of flowers and fruit, representations of impossible scenery, &c., &c., should never be allowed to supply the place of a plain, sensible Christmas card.

B. W. ROGER-TATLER.

University of King's College, Windsor, N. S.,
Feast of St. Luke, 1888.

THE MONTREAL DIOCESAN MISSIONARY MEETINGS.

SIR.—One of your Montreal correspondents informs the Church public through your columns, that the "missionary meetings of this diocese, as conducted in the rural parts, have, in the opinion of many, outlived their usefulness." And he evidently puts the fault on those who compose the deputations; for he proceeds to say that the speeches on such occasions are "either ill prepared, or not prepared at all, consisting chiefly of fag ends of sermons and dry statistics that have long done duty."

Now, whether our missionary meetings are capable of improvement is a question well worth considering. And we ought to have some clerical association where such questions might be ventilated. But in the meanwhile such a criticism as your correspondent gives has been considered, as you, Mr. Editor, have, as well as myself, been made aware, as entirely unfair and offensive to some, if not to all who took part in these meetings in the past. Before questioning his remarks in detail, does not his criticism, on the face of it, cast a reflection on all who have taken part in former deputations? There are rural parts many, there are missionary meetings many, there are deputations many. Has your correspondent attended all? Has he listened to all the deputations? Has he sufficient ground for saying the meetings have outlived their usefulness? Why has he not come forward with an improvement or a substitute? Statistics are dry: no one denies this. It is a very exceptional man indeed, and one who has an unbounded command of felicitous language, and a vivid imagination, combined with an accountant's manipulation of figures that can make them appear otherwise. But we must use them nevertheless. And as the deputations are by episcopal authority confined to the work given them, viz., pleading for the support and extension of diocesan work, the statistics presented from year to year cannot, from the nature of the case, vary much. And as to the "fag end of sermons," I must plead ignorance of the meaning of the phrase. Not but what I have seen the sentence now and again. But what does it mean? What is the "fag end of a sermon?" The end of a sermon, as laid down by homiletics, should be the most energetic and stimulating part, and practically and generally it is, even in what are called dull sermons. As it has been remarked to me, why did not this correspondent make a new departure by issuing a pattern missionary speech, not necessarily with any marks of delivery, but simply as copy to be aimed at by the poor rural missionary pleaders? Would it not have been more courteous to have thrown the infraction of the apostolic canon of conduct upon the muddled brains who are doing such dire injury to the missionary institution? The poor wretched missionary pleaders might in ignorance have run at once into "measuring themselves by themselves and comparing themselves among themselves," which inspiration says is not "wise." And this correspondent could then have whipped them into line without mercy or retort.

That our missionary meetings have outlived their usefulness is no more true than the Lenten season has, although but few comparatively attend its special week-night services. That they may be improved, is possible. How, and where, the members of the various deputations will be glad to know.

WM. ROSS BROWN,
Diocese of Montreal.

THE CHURCH IN CALIFORNIA.

DEAR EDITOR.—Quail shooting begins in California on the 1st of October, and about the same time a large number of missiles begin to be directed against me. During October, November, and December of the past five years, I have received an average of about a letter a day from every part of Canada, seeking for information regarding the climate of the country as a resort for invalids. I have myself gained such benefit from my residence in California that I am glad to give to others, who may be invalided as I was, the information they desire, and which I found such difficulty in obtaining seven years ago. I should esteem myself extremely ungrateful if I were to grudge either the time or the trouble which this great addition to my already large correspon-

dence involves. But perhaps you will allow me to make a suggestion to any persons who may purpose writing to me for information.

Their letters, if they resemble those I have already received, will contain questions which will take me a good hour to answer fully. That hour will be taken away from the work of the Church here. My proposition is that each person so writing to me should enclose a small sum to help me in building a small church in a village at one end of my large parish.

A word or two about my work. I am rector of the Church of the Savior, San Gabriel. This is now a self-supporting congregation, though when I came here in August, 1880, it was heavily in debt and depended upon the aid of the Mission Board. In January last the debt was entirely paid off, and in March the church was repaired and beautified (a Toronto visitor giving \$50 towards it). Last month large alterations and improvements were made in the rectory, the people saying that "as I had improved their church, they must improve my dwelling."

There are several villages in the surrounding country, and in one of these I began services a year ago. The result has been the organization, under the laws of the diocese, of "All Saints' Mission," with twenty communicants. We hold the services in a hall which we rent for Sunday afternoons. In the evening the Methodists use it. It would be the greatest possible help to our growth if we had a building, however plain, which we could fit up for a church. We will build one so soon as we can do so without incurring debt. Pasadena however is a new settlement in which the vineyards and orchards have been lately set out, and have not yet begun to pay. In the meanwhile the Church people there have just as much as they can do to live while waiting for their future crops, and are utterly unable to raise the amount we need for our proposed chapel—viz., \$1,000.

I shall be glad to acknowledge contributions of any amount, from ten cents up, whether sent by persons seeking information, or by others who may remember me; and I should be glad to think that some of my old friends in the diocese of Toronto will feel an interest in my work on the Pacific side of the Continent.

Yours faithfully,

A. G. L. TREW,

The Rectory, Church of the Savior,
San Gabriel, California, 18th Oct., 1888.

P. S.—My work and the population have grown so that I require a colleague. I should be glad to be put into communication with any clergyman who would like country mission work in the finest part of a country which has the pleasantest climate in the world.

THE DOCTRINE OF APOSTOLIC SUCCESSION THE GREATEST ARGUMENT AGAINST POPERY.

SIR.—I have been requested by several readers of DOMINION CHURCHMAN to send to you for insertion in your excellent paper, the following extract from the *New York Guardian*. It is part of a reply to certain unchurchly teachings. The *Guardian* is the organ of the Low Church party in the United States, but it nevertheless finds serious fault with a so-called Church paper for opposing and ridiculing the doctrine of Apostolic Succession. The extract is not intended to prove the truth of the doctrine—a doctrine held by the Church from the days of the first Apostles until now—but simply to prove two things, viz., first, that those Protestants must be grossly mistaken who imagine that when Churchmen claim for their bishops and clergy unbroken descent from the Apostles they are claiming what is distinctly Popish; and, secondly, that Protestants by rejecting this doctrine of Apostolic Succession are playing into the hands of Rome, and are giving up the strongest of all arguments against the Papacy. The extract is as follows:

There is no one thing which Rome hates worse than Episcopacy as a divine institution. And yet the doctrine of Apostolic Succession stands upon a rock firm as the everlasting hills.

The Protestant Episcopal Church in one of the prayers of her Prayer Book, has the following language:—

O Holy Jesus, Who hast purchased to Thyself an universal Church, and hast promised to be with the Ministers of Apostolic Succession to the end of the world, etc.

The late Bishop Melvaine, of Ohio, always bore the reputation of an "Evangelical Low Churchman." How did Bishop Melvaine regard the doctrine of the Apostolic Succession?

In his sermon at the consecration of Bishop Polk, Dec. 9, 1838, and in the Notes appended by him, he used such language as this:

This Apostolic Office was intended by the Saviour to be continued; in other words, the first Apostles were intended to have Successors, to the end of the world. . . .

But where shall we find this Office in the present Church; this union of authority to preach and administer Sacraments, with this individual right to ordain, and this Presidency over Clergy; this original, Apostolic Episcopate? Evidently, there must be somewhere in the Church at the present time, unless the Lord's word has failed, Officers, of whom it may be said, without arrogance, and in simple deference to the promise of Christ, that in all essential features of the Apostolic office, they are the Successors of the Apostles. Where are they?

That the Office of the Apostles did descend from them to successors; that it was communicated to others by the hands of those who received it from the Lord, is manifest.

The Bishop then gives the proof of this declaration with a clearness of statement which we have never seen surpassed, and with a fulness which should satisfy the most incredulous.

The Bishop says, and we commend his language to all evangelical Churchmen:

The truth is that a primitive Episcopacy and the claims of Popery are absolutely irreconcilable. Nothing does the Pope more labor to destroy than an independent Episcopacy. No barrier stands so much in his way as the Protestant Episcopacy of England.

In the famous Romish Council of Trent, the question was warmly debated whether Bishops were of a distinct Order from Presbyters. The Legates of the Pope did all they could to stop the debate. They wanted the question to be considered undecided, lest it should bring Bishops into unpleasant equality with him of Rome, whom they wished to be considered as the only Bishop by distinction of Order. It was long debated in the same Council, whether Bishops held their office "de jure divino," or "de jure pontificio," from Christ or the Pope; through the Apostles in general, or only St. Peter, as Christ's sole Vicar on earth.

The latter was strenuously maintained by the Regulars or Monastic orders, by the Jesuits (the Pope's body guards), and the Cardinal-Legates of His Holiness. Their doctrine may be seen from the following extracts from the speech of Laynez, General of the Jesuits. He said "the Apostles were made Bishops, not by Christ, but by St. Peter;" that Bishops "held their office and authority of St. Peter's Successor." He advised the Council to beware, "by making the institution of Bishops of Divine right, they should take away the Hierarchy and bring an Oligarchy, or rather an Anarchy." He censured those who held there is any power in Bishops, received from Christ, "because it would take away the privilege of the Roman Church that the Pope is the Head of the Church and Vicar of Christ."

W. J. MACKENZIE.

Family Reading.

SONGS IN THE NIGHT.

Through much tribulation we enter into the kingdom of heaven; the saints are made perfect through sufferings. No nation ever occupied a position of worth and influence in the world but after a long and weary trial. It seems a law of God's providence that their birth should be amid the throes of revolution and their baptism in blood. It is from the midst of the fire that we gain the burnished gold; it is only after forty-years' wandering in the wilderness that Israel enters into the promised land and places the Jordan between itself and its foes. Dark, dreary, and long was the night—the bones of a whole generation bleached amid the sands of the desert, but while a hope survived, and hope is the last gift of heaven that takes its flight from the human soul, there was no place for murmuring and despair; they might still trust in God, their Maker, who giveth songs. If they had not mourned they had never known what comfort was, it is the daughter of grief; but for the darkness of the night they had never learned to sing its songs or to behold the brightness of the dawn. Earth precedes heaven, and the cross comes before the crown. The heart ripens, like the intellect; by discipline, by labor, and trial we must work our way to distinction and success.

Had the Patriarch Job, for instance, remained in prosperity, he had long ago been forgotten like the men of his age. It was the trials of which he was disposed to complain that puri-

fied his nature and chastened his spirit. No one remembers or thinks of his wealth, but his patience and resignation have passed into a proverb. He esteemed, as we should esteem, as a calamity the sudden destruction that came upon his prosperity. It was really a blessing in disguise. It was the very lesson he needed to crown him with wisdom. As well might the block of marble complain of the rude strokes of the sculptor's chisel, unwitting that without them the thought of beauty hidden beneath its rough surface could not be developed. It was a mere cumbrous, shapeless mass. It is a statue which the labor of genius has made immortal.

So was it with Job. Being dead he still speaks, and soothes, and comforts the Christian, as erewhile he did his own people, until there was no need to ask where is the Maker, God, who giveth songs in the night.

It is natural that we should be averse to suffering and trial, there is inspired authority for believing that no chastening for the present is joyous but grievous. It is hard to see the accumulations of a life time melt away like frost before the sun. We love to bask in the sunshine of prosperity, to walk in green pastures and by quiet waters, to have all things go well with us, we are then readiest to sing songs. But reason, experience, scripture, all unite to teach us that we do not always love what is best for us. We are like sick men, and ask only to breathe the cool night air, reckless of the miasma with which it is fraught. We are like men benumbed with cold; let us sleep, we say, though sleep is death. It is then that God, as our father, physician, and friend, puts upon us the restraint we need. He rouses us from the deadly lethargy by the touch of sorrow. He mingles bitter ingredients in our cup, and despite our reluctance, requires us to drink it that it may prove a salutary medicine to the soul. He appears to us in His terrors, the dark clouds arise, we are overwhelmed with darkness and with night. Riches take wings, friends depart, health fails. It is the discipline, of the heart, the refiners' fire, the tribulation through which we enter the kingdom. But if we enter the night, God our Maker goes with us and gives us songs. So have we seen a song-bird, its cage covered in darkness, all light excluded, that its song may be blither when once again it sees the sun; so have we read, that the swan sends forth its most melodious notes, in the notes that prelude its death.—*L. N. in N. Y. Churchman.*

THE HEALER AND THE HEALED.

It is said of Jesus that they "brought unto him all that were diseased; and besought him that they might only touch the hem of his garment: and as many as touched him were made perfectly whole." It is instructive to note here that it was not as many as were nigh Christ who were made whole, nor as many as heard and admired him; for mere outward nearness availed nothing, and multitudes declared, "Never man spake like this man"—"He hath done all things well," who yet continued strangers to his healing power.

The real statement of the sacred historian is this, and nothing could be more cheering: "As many as touched him were made perfectly whole." Of these, it may be, some might only touch feebly, others tremblingly, and even perhaps stealthily; nevertheless, if they had but faith to touch at all, the healing virtue came flowing out to them. Even so is it in the salvation of the soul. Every thing depends upon the touch or look of faith; and as the dimmest eye that ever looked at the brazen serpent found healing, so the feeblest touch of faith draws forth from Christ life everlasting.

"Tis knowing thee that heals,
'Tis seeing thee that seals
Comfort and peace;
Show me thy cross and blood,
My Saviour and my God,
Then trouble cease."

We see this touching in faith striking exemplified in the woman who had an issue of blood. Hearing of Jesus, and needing him, she came in the crowd behind and touched his garment; for she said, "If I but touch his clothes, I shall be whole." And immediately, it is added, "She felt in her body that she was healed of that plague." The sequel is full of interest. Jesus, knowing that virtue had gone out of him, turned round and said, "Who touched me?" It was not because he was ignorant of the hand that touched, or grudging she healing virtue thereby drawn forth, that he so questioned, but simply because hidden faith must come to light, not for the glory of the Lord only, but also for its own confirmation and for the encouragement of others. There was need of open confession, as well as real faith; and as soon as she learned this great lesson, he immediately and tenderly calmed her fears by adding, "Daughter, thy faith hath made thee whole; go in peace, and be whole of thy plague."

UNFAIRNESS OF UNBELIEF.

Not only in dealing with God's Book, but in dealing with God's witnesses, men are accustomed to employ the most illogical methods, and to evince the most singular unfairness.

In a court of justice when a case is on trial, and a multitude of credible witnesses have concurrently and conclusively testified on one side, nobody would be silly enough to suppose that their testimony was invalidated because another witness on that same side should be subsequently proved to be unworthy of belief. Nobody refuses to receive bank notes because an occasional counterfeit has been passed upon the public, or puts contempt upon real diamonds because a pebble may be polished into the similitude of a diamond. Nobody absurdly pretends that there is no such thing as patriotism among public men, because here and there may be found a conspicuous official, who is the patron saint of saloon-keepers and the guardian angel of thieves and thugs, nor because of a sad succession of business irregularities and social scandals does any one unwarrantably conclude that among men there is no honor, and among woman no virtue. Any man who should jump to such a generalization would be pitted as a lunatic, or branded as a villain. And yet in the infinitely higher sphere of which I have been speaking, it is supposed to be an argument unanswerable, if on the side of Christianity can be found an occasional witness who is inconsistent or contradictory. That settles it beyond all controversy, they insanely imagine and exultingly proclaim. A single counterfeit, a single worthless pebble, a single sanctimonious hypocrite, from whose face the mask has not been torn—that—that is supposedly sufficient to brand the Christian system as a delusion and a snare. Toward nothing else in all the world do men evince such gross unfairness, and in the name of the Lord and our holy religion we indignantly protest.—*Selected.*

There are some people who seem to go through the world with their eyes shut. They certainly have our sincere pity, for we think they have no idea of the pleasure they lose. To such, and the public generally, we would extend a most cordial invitation to call and inspect our stock, which, we have no hesitation in saying, contains some of the finest works of Art that has ever been turned out, in Solid Silver and Electro-Plated Ware, Bronze Statues, and fine Watches. WOLTZ BROS. & CO., 29 King St. east.

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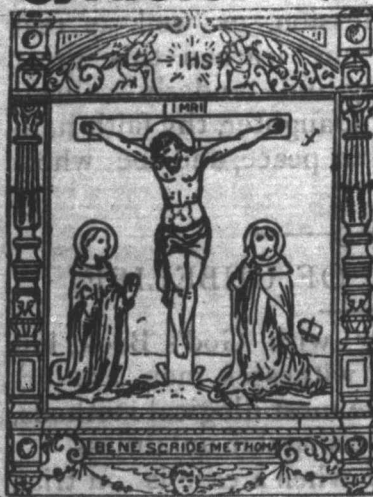
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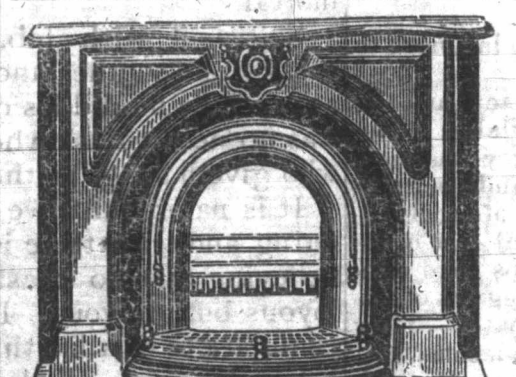
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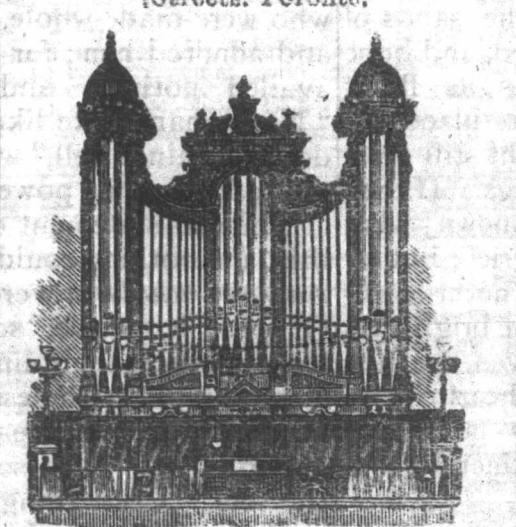
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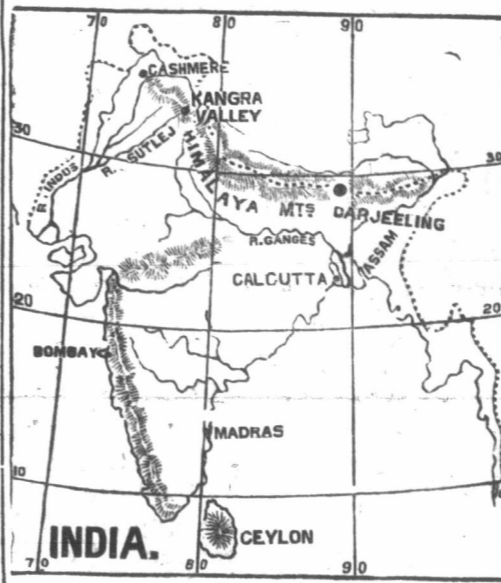
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One step and then another,
And the longest walk is ended;
One stitch and then another,
And the largest rent is mended;
One brick upon another,
And the highest wall is made;
One flake upon another,
And the deepest snow is laid.

So the little coral workers,
By their slow and constant motion,
Have built those pretty islands
In the distant dark-blue ocean;
And the noblest undertakings
Man's wisdom hath conceived,
By oft-repeated effort
Have been patiently achieved.

Then do not look disheartened
On the work you have to do,
And say that such a mighty task
You never can get through;
But just endeavour day by day,
Another point to gain,
And soon the mountain which you
Will prove to be a plain. [feared]

"Rome was not built in a day,"
The ancient proverb teaches,
And nature by her trees and flowers;
The same sweet sermon preaches.
Think not of far-off duties,
But of duties which are near,
And having once begun to work,
Resolve to persevere.

THE POWER OF LOVE.

It is reported that, some years since, a gentleman from New England was fulfilling a lecture engagement in Chicago. After the lecture a man stepped upon the platform, earnestly requesting that the lecturer should accompany him to his home. That home was found to be one of elegance, graced by a most excellent wife, and made glad by a group of promising children. The next morning, after showing the lecturer the premises, the gentleman said, "Sir, you do not remember me; but all I am, and everything I have, I owe to you." "To me!" said the lecturer in surprise. Then followed this conversation: "Did you not once teach school in —?" asked by the host. "I did," replied the lecturer. "Do you remember a boy in that school of the name of Jack?" "I do." "I am that boy." Scenes long since past were again fresh before them, and tears moistened their cheeks.

The facts in the case were, that one day when the ice had formed upon an adjoining pond, Jack, who was a ringleader in the school, persuaded several of his companions to remain at recess beyond the time allowed. The teacher signalled for their return. The boys still lingered, but at length, with an air of apparent indifference, entered the school-room. The teacher's feelings were hurt to the quick. He showed, however, no temper; he talked tenderly and kindly, and then forgave the transgressors. But, as to the future, he said, "I shall be compelled, for the sake of the school, to punish severely the scholar who shall disobey me." And Jack, when the teacher's back was turned, shrugged his shoulders.

Three days passed. There was

again skating on the pond. The boys were at recess. Jack heard the bell; but while others returned he sped off in an opposite direction, and fifteen minutes later, with an air of defiance, he entered the school-room. The teacher was sad. He asked the rude boy, who was nearly as tall as himself, to come to the desk; he did so. The teacher questioned him, asked if he understood the command of the former day, and if he remembered what was said as to the punishment. To all this Jack replied that everything was perfectly well understood.

"I must punish you—punish you severely," said the teacher. "Will you take off your coat?"

Jack removed his coat, but with no intention of being flogged. The teacher, taking from his desk a heavy ruler, and placing it in the boy's hand, at the same time extending his own to receive the blow, said, "Strike." Jack paused for a moment, then struck. "Harder," and "Harder," were the words of the teacher. The blows, given with a will, were received with calm firmness.

Then, when the hand of the teacher was bruised black and blue, he, pale and trembling with pain, said, "now you can take your seat."

There was scarcely a dry eye in that school-room; and when the scholars were dismissed, they lingered, and some of them kissed the kind-hearted teacher. On the way home they walked in little groups, shunning at every turn the boy who had been so heartless.

That boy that night could not sleep. At midnight he arose, sought the teacher's home, went to his bedside, fell upon his knees, and asked forgiveness, and he of course received it. His whole life from that day was changed. No scholar was more obedient, and none loved the teacher more, than he. By that day's discipline his manhood was evoked, and to that teacher he felt indebted to the extent of all he was and all he possessed.

Dr. Pierce's "Pellets"—little liver pills (sugar-coated)—purify the blood, speedily correct all disorders of the liver, stomach, and bowels. By druggists.

GENTILITY OF LABOUR.

The day will come—and may I do something to help it hither—when the youth of our country will recognize that, taken in itself, it is most manly, and therefore, in the old, true sense, a more *gentle* thing to follow a good handicraft, if it make the hands as black as coal, than to spend the day in keeping books and making up accounts, though therein the hands remain white. Not but that, from a higher point of view still, all work set by God, and done divinely, is of equal honor; but where there is a choice, I would gladly see a boy of mine choose rather to be a blacksmith or a watchmaker or a book-binder than a clerk. Production, making, is a higher thing in the scale of reality than any mere transmission, such as buying and selling.

It is, besides, easier to do honest work than to buy and sell honestly. The more honor, of course, to those who are honest under the greater difficulty. But the man who knows how needful the prayer, "Lead us not into temptation, even by the glory of duty under difficulty. In humility we must choose the easiest, as we must hold our faces unflinchingly to the hardest, even to the seeming impossible, when it is given us to do.—George Macdonald

THE OLDEST CITY IN THE WORLD.

Damascus is the oldest city in the world. Tyre and Sidon have crumbled on the shore; Baalbec is a ruin; Palmyra is buried in a desert; Nineveh and Babylon have disappeared from the Tigris and Euphrates. Damascus remains what it was before the days of Abraham—a centre of trade and travel—an island of verdure in the desert; "a presidential capital," with martial and sacred associations extending through thirty centuries. It was near Damascus that Saul of Tarsus saw the light above the brightness of the sun; the street, which is called Strait, in which it was said "he prayed," still runs through the city. The caravan comes and goes just as it did a thousand years ago; there is still the sheik, the ass, and the water-wheel; the merchants of the Euphrates and the Mediterranean still occupy these "with the multitude of their wares."

The city which Mahomet surveyed from a neighbouring height, and was afraid to enter, "because it was given to man to have but one paradise, and, for his part, he was resolved not to have it in this world," is to-day what Julian called the "eye of the East," as it was in the time of Isaiah, "the head of Syria."

From Damascus came the damson, our blue plums, and the delicious apricots of Portugal, called damasco; damask, our beautiful fabric of cotton and silk, with vines and flowers raised up on a smooth, bright ground; the damask rose, introduced into England in the time of Henry VIII; the damascus blade, so famous the world over for its keen edge and wonderful elasticity, the secret of whose manufacture was lost when Tamerlane carried the artist into Persia; and that beautiful art of inlaying wood and steel with gold and silver, a kind of mosaic, engraving and sculpture united—called damaskeening—with which boxes, bureaus and swords are ornamented. It is still a city of flowers and bright waters; the streams of Lebanon, and the "silk of gold" still murmur and sparkle in the wilderness of the Syrian gardens.—Exchange.

BAD DRAINAGE.—There is nothing more productive of disease in a neighborhood than bad drainage. Open the culverts and sluiceways and purify the locality. The obstructions in the human system may be remedied in a similar manner by Burdock Blood Bitters which opens all the outlets of disease through the Bowels, Liver, and Kidneys.

DISOBEDIENCE TO PARENTS.

There is too little respect paid to parental authority at the present day. It is grievous in many families to hear the language daily used by the children. "I will," "I don't care," "it's none of your business," "I am old enough to know what is right;" and the like expressions are painfully common. Large boys and grown up girls even, do not hesitate to give their mother the lie, and break away from their express commands. They will do as they please, and go where they have a mind. We wish such children could only see how they appear in the eyes of their acquaintances, and if they have any shame, it must flush their cheeks.

BEAUTIFUL WOMEN

are made pallid and unattractive by functional irregularities, which Dr. Pierce's "Favorite Prescription" will infallibly cure. Thousands of testimonials. By druggists.

Messrs. N. P. Chaney & Co., Feather and Mattress Renovators, King Street West, Toronto, having disposed of their interest in the above business to Mr. C. E. Smith, would recommend their patrons to him. Mr. N. P. Chaney, who has successfully conducted business here for upwards of three years, has removed to Buffalo, N. Y.

UNIVERSITY OF TRINITY COLLEGE.

The annual Michaelmas Convocation for conferring Degrees, will be held at the College on Thursday November 15th, at 2 30 p. m.

The Convocation will meet at that hour for the election of the Caput and other business.

There will be a Choral Service in the College Chapel at 10 a. m. with an offertory for the building fund of the new Chapel.

A limited number of tickets of admission will be issued in Toronto. Graduates and other friends of the College from a distance are cordially invited to attend, and are requested to apply for tickets to the Registrar, Trinity College.

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BAKING POWDER

Absolutely Pure.

This powder never varies. A marvel of purity, strength and wholesomeness. More economical than the ordinary kinds, and cannot be sold in competition with the multitude of low test, short weight, alum or phosphate powders. Sold only in cans. ROYAL BAKING POWDER CO., 106 Wall St. N. Y.

AGENTS Our new war book, **DEEDS OF DAVID**, by Blue and Gray, is outselling all other books. Illustrated circular and terms free. **FORBES & McBRACKEN**, Cincinnati, O.

CHRISTMAS TREE DECORATIONS
For \$1.10 we send set for medium-sized tree, containing 18 candles, 12 fancy ornaments, 4 gilt, colored, and other fancy ornaments, in all 72 pieces. For \$2.55 we send 24 large candles, 18 fancy ornaments, and 47 gilt, colored and other fancy ornaments, some very beautiful; also 18 ball balance candle holders, and 6 holders with fancy brilliant colored reflectors; also colored tree lights, reflectors, brilliant chains, gold moss, etc. at lowest prices. Illustrated catalogue free. Address, **DAVID C. COOK**, 46 Adams street, Chicago.

OLD CUSTOMS.

Old customs! Well, our children say
We get along without them;
But you and I, dear, in our day
Had other thoughts about them.
The dear old habits of the past—
I cannot choose but love them,
And sigh to think the world at last
Has soared so far above them.

We had not, in the years gone by,
The grace that art discovers;
Our lives were calmer; you and I
Were very simple lovers.
And when, our daily duties o'er,
We stayed beside the rushes,
The only gems you ever wore
Were bright and blooming blushes.

Our rustic way was slow, but yet
Some good there was about it,
And many ills we now regret
Old habits would have routed.
I know our children still can see
The fifth commandment's beauty—
May they obey, as we once did,
From love and not from duty.

The world to-day is far too high
In wisdom to confess them,
But well we know, dear, you and I,
For what we have to bless them.
Though love was in the heart of each,
I trembled to accost you;
Had you required a polished speech,
I think I would have lost you.

No doubt our minds are slow to gauge
The ways we are not heeding;
But here upon our memory's page
Is very simple reading.
It says the forms we still hold fast
Were wise as well as pleasant—
The good old customs of the past
Have leavened all the present.

A YOUNG HERO'S DEVOTION.

Self-devotion for suffering strangers is always a proof of a noble impulse. But at first thought it seems like carrying this to a wild extreme, when the only son of a widowed mother persists in casting his safety and his life on the altar of humanity. The hero of this story was such a son, and an example of such sacrifice; and to know that his mother shared equally in the Christian surrender, and gave him up, as many a brave woman in warlike days has yielded her last for her country's sake, should answer all criticism of his deed.

He walked from his country home into one of the plague-stricken villages—from a place of safety deliberately into a place of

danger, a youth of nineteen, a mere boy, pale-faced and slender. It was a time when a great and universal affliction was bringing out alike the cowardice of the selfish and the nobleness of generous souls, and drawing the line sharply between them. The yellow-fever, that terrible southern scourge, was in the height of its violence, and in that Mississippi hamlet thirty out of every hundred were dying every day. The boy presented himself before one of the physicians, and offered his services as a nurse—and helpers were sadly needed then.

"Have you ever had the yellow-fever?" asked the doctor.

"No, sir."

"Have you ever seen a case of it? know anything about the disease?"

"No."

"Why, how can you do any good as a nurse here? It's only throwing your life away."

"You can tell me how, and I can do as you tell me."

The doctor was struck with his determination. He looked at the lad, pondering what to do. "You are a Mississippi boy—native to the climate?" he asked.

"Yes, sir."

"Well, you have exposed yourself, it's too late to send you back. Stay here and help, and when you come down with the fever I will take care of you."

The slender youth at once went to work under the doctor's direction. Hard and fearful work it was, but he did it well. He made an invaluable assistant. The doctor declared that he had never before seen such an instance of patient and tender fidelity. But his turn finally came. The boy-nurse accepted his warning, and lay down to die. He had been the means of saving many lives. He had come to do that, urged by his sense of holy duty. The thought that he had succeeded made him grateful, and gave him peace. His friend, the doctor hurried to his bedside. He found him lying with closed eyes and folded arms, praying, unconscious of any human person.

"Such a prayer," said the doctor, "I never listened to before."

His mother, the physician, and nurses, the suffering sick, all were remembered. For himself death had no alarm. He knew whom he had followed, and whom his soul trusted in. As gently and faithfully as if he had been his own son, the doctor tended that dear boy. At last the terrible disease gave way. The young nurse recovered, and lived to add to his devoted work.

"Golden Medical Discovery" is not only a sovereign remedy for consumption, but also for consumptive night-sweats, bronchitis, coughs, influenza, spitting of blood, weak lungs, shortness of breath, and kindred affections of the throat and chest. By druggists.

A FAITHFUL DOG.

The following instance of fidelity and sagacity in the dog was related by Dr. Pariset, who was President of the Paris Academy of Medicine some twenty years ago. A young man of Perpignan was arrested on a charge of conspiracy and taken to Paris. He had a dog, which, seeing its master carried off in this manner, knew that he was unhappy, and his looks showed sadness and grief. The dog followed the carriage in which his master was conveyed, but took care not to show himself to him. When they arrived in Paris, their carriage was driven to the prison of the Conciergerie. There the three travellers alighted, and the dog, not being able any longer to conceal himself, assuming an attitude of submission, of condolence, and of fear, came crouching to his master, who, surprised and affected, replied to his caresses by his own, and obtained leave from the governor of the prison for the poor animal to remain with him. Three months passed before the trial came on, and on the day it took place, the young man was followed to the hall of justice by his dog, which lay down under a bench,

where it remained during the trial. The young man was unanimously acquitted, and was most warmly congratulated by numerous friends who were present.

On leaving the court he inquired for his dog, but he was not to be found. From the joy which followed the acquittal, the dog concluded that his master was out of danger, and had nothing more to fear, and he immediately set out for Perpignan, travelling day and night. After a journey of over a hundred hours, he reached the city, and arrived at the master's house, where he barked loudly, and scraped violently at the door, and when it was opened by the surprised family, the dog rushed in, his eyes sparkling with delight, running from side to side, leaping and uttering cries of joy; the movements of his whole frame seemed to say, "Rejoicing be in your midst." In reality, two days afterwards a letter arrived, acquainting them with the happy result of the trial, and announcing the speedy return of him for whom they so long suffered the greatest anxiety. From Paris to Perpignan the distance is 600 English miles.

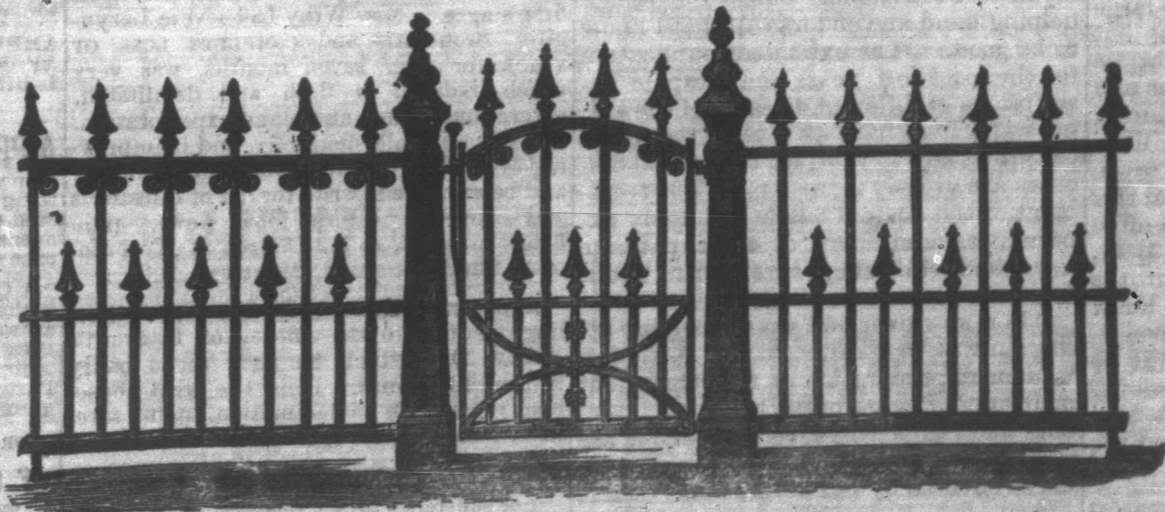
A Good Introduction.—J. Kennedy a merchant in Dixie, about three years ago introduced Hagyard's Pectoral Balsam to his customers by trying it in his own family for Coughs and Colds. Being pleased with the results, large sales followed, and it is now the favorite remedy in that neighbourhood.

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Wednesday, Thursday, Friday and Saturday, Nov. 7, 8, 9, & 10.
THE GREAT MILITARY DRAMA,
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HOME CULTIVATION.

The home is, or ought to be, the kingdom of heaven in embryo. Almighty God has glorified the name and office of father by taking it to represent Himself in His revelations. And the Church is best understood, appreciated, and loved when it is spoken of as the bride and mother. We feel nearest to God when we are all named as children of the kingdom. We think we understand when we are told the kingdom of heaven is within us. The work of God must begin down in the heart of each one of us, in the spring of his being. There, God must be acknowledged "in secret," in His presence only; there, is the germ of religious life. First, His kingdom must begin within us, expand, and wholly possess us. But the man is the little image of the family, the family the image of heaven. Self-conquest for Christ, self-cultivation, self-development and growth, is the beginning. Expansion towards the very being of God; absolute self-destruction, absolute lowliness, self-forgetfulness, absorption in God, is the progress—the pious heart, the man, the family, the Church, the kingdom. The bud is lost in the flower, the flower is lost in the fruit; the grain of wheat is lost in the blade, the ear, and the food of man. Thus does life mature and perfect into nothingness, become hid with Christ in God, and accomplish all its losing all. And so is the kingdom of God.

And to this high degree must the father of the family aspire, if he desire to lift his home to its high privilege. And his selfishness is equally lost in devotion to the mother. A selfish love is poor and short-lived. A sanctified and true love is as everlasting as heavenly righteousness. And the wife has no right to take a lower illustration of her duty—what the Church owes to Christ—devotion and submission. All beneath is of the earth earthy. These truths are the glorious overhanging firmament of the Christian household, and these are the conditions of its perfection and happiness, its true natural and divine principles.

In this aspect, then, how great the dignity of husband and wife, of father and mother; how great the responsibilities! and how great the privileges and hopes of the children of the family! Think of a family fulfilling its duties, enjoying its earthly privileges, coming entire to its glorification before God.

And is it not at home that the father's high privilege and duty is first to worship God as high priest, perfecting his flock in the study and contemplation of Him as He is? And is it not there that the dear mother feeds and cherishes all the divine in her little ones? And is it not there that in the cultivation and exercise of mutual love, consideration, courtesy, and all heavenly graces, in making each other happy, and in the pursuit of light and truth and righteousness, kindle and accumulate the light and heart of the divine spirit, that is to overspread the world and make earth into heaven?—Diocesan Chronicle, Richmond Va.

LITTLE THINGS.—Springs are little things, but they are sources of large streams. A helm is a small thing but it governs the course of a ship. A bridle bit is a little thing, but see its use and power. Nails and pegs are little things, but they hold the large part of little things together. A word, a look, a frown, all are little things, but powerful for good and evil. Think of this, and mind the little things. Pay that little debt, and if it is a promise redeem it; if it is only a shilling hand it over; you know not what important event hangs upon it. Keep your word sacredly; keep it to the children; they will mark it sooner than anybody else, and the effect will probably be as lasting as life. Mind the little things.

A merry heart maketh a cheerful countenance; but by sorrow of the heart is the spirit broken.

THE HIGHEST AUTHORITY.

UPON A SUBJECT OF VITAL INTEREST, AFFECTING THE WELFARE OF ALL.

The following remarkable letter from one of the leading and best known scientific writers of the present day is specially significant, and should be of unusual value to all readers who desire to keep pace with the march of modern discoveries and events:

"A general demand for reformation is one of the most distinctive characteristics of the nineteenth century. The common people, as well as the more enlightened and refined, cry out with no uncertain voice to be emancipated from the slavery of conservatism and superstition which has held the masses in gross ignorance during a large portion of the world's history, and in the time of the 'Dark Ages' came near obliterating the last glimmer of truth. Dogmatic assertions and blind empiricism are losing caste among all classes of all countries. People are beginning to think for themselves, and to regard authority much less than argument. Men and women are no longer willing that a few individuals should dictate to them what must be their sentiments and opinions. They claim the right to solve for themselves the great questions of the day and demand that the general good of humanity shall be respected. As the result of this general awakening, we see, on every hand, unmistakable evidences of reformatory action. People who, a few years ago, endured suffering the most intense in the name of duty, now realize the utter foolishness of such a course. Men who were under the bondage of bigoted advisers allowed their health to depart; suffered their constitutions to become undermined and finally died as martyrs to a false system of treatment. There are millions of people filling untimely graves who might have lived to a green old age had their original troubles been taken in time or properly treated. There are the thousands of people to-day, thoughtlessly enduring the first symptoms of some serious malady and without the slightest realization of the danger that is before them. They have occasional headaches; a lack of appetite one day and a ravenous one the next, or an unaccountable feeling of weariness, sometimes accompanied by nausea and attribute all these troubles to the old idea of a slight cold or malaria. It is high time that people awoke to a knowledge of the seriousness of these matters and emancipated themselves from the professional bigotry which controls them. When this is done and when all classes of physicians become liberal enough to exclude all dogmas, save that it is their duty to cure disease as quickly, and as safely as possible; to maintain no other position than that of truth honestly ascertained, and to endorse and recommend any remedy that has been found useful, no matter what its origin, there will be no more quarreling among the doctors, while there will be great rejoicing throughout the world.

"I am well aware of the censure that will be meted out to me for writing this letter but I feel that I cannot be true to my honest convictions unless I extend a helping hand and endorse all that I know to be good. The extended publication for the past few years and graphic descriptions of different diseases of the kidneys and liver have awakened the medical profession to the fact that these diseases are greatly increasing. The treatment of the doctors has been largely experimental and many of their patients have died while they were casting about for a remedy to cure them."

"It is now over two years since my attention was first called to the use of a wonderful preparation in the treatment of Bright's disease of the kidneys. Patients had frequently asked me about the remedy and I had heard of remarkable cures effected by it, but like many others I hesitated to recommend its use. A personal friend of mine had been in poor health for some time and his application

for insurance on his life had been rejected on account of Bright's disease. Chemical and microscopical examinations of his urine revealed the presence of large quantities of albumen and granular tube casts, which confirmed the correctness of the diagnosis. After trying all the usual remedies, I directed him to use this preparation and was greatly surprised to observe a decided improvement within a month, and within four months, no tube casts could be discovered. At that time there was present only a trace of albumen, and he felt, as he expressed it, 'perfectly well,' and all through the influence of Warner's Safe Cure, the remedy he used.

"After this I prescribed this medicine in full doses in both acute and chronic nephritis, [Bright's disease] and with the most satisfactory results. My observations were neither small in number nor hastily made. They extended over several months, and embraced a large number of cases which have proved so satisfactory to my mind, that I would earnestly urge upon my professional brethren the importance of giving a fair and patient trial to Warner's Safe Cure. In a large class of ailments, where the blood is obviously in an unhealthy state, especially where glandular engorgements and inflammatory eruptions exist, indeed in many of those forms of chronic indisposition in which there is no evidence of organic mischief, but where the general health is depleted, the face sallow, the urine colored, constituting the condition in which the patient is said to be 'bilious,' the advantage gained by the use of this remedy is remarkable. In Bright's disease it seems to act as a solvent of albumen; to soothe and heal the inflamed membranes; to wash out the epithelial debris which blocks up the tubuli uriniferi, and to prevent a destructive metamorphosis of tissue.

"Belonging as I do to a branch of the profession that believes that no one school of medicine knows all the truth regarding the treatment of disease, and being independent enough to select any remedy that will relieve my patients, without reference to the source from whence it comes, I am glad to acknowledge and commend the merits of this remedy thus frankly.

Respectfully yours,
R. A. GUNN, M.D.
Dean and Professor of Surgery, United States Medical College, of New York; Editor of the Medical Tribune; Author of Gunn's New and Improved Handbook of Hygiene and Domestic Medicine, etc., etc.

Profanity never did any man the least good. No man is the richer, or happier or wiser for it. It commends no one to any society. It is disgusting to the refined, abominable to the good, insulting to those with whom we associate, degrading to the mind, unprofitable, needless and injurious to society.

LOSS OF VOICE.—Miss Wray, Freeman P. O., Ont., has been successfully treated by the surgeons of the International Throat and Lung Institute and Dr. M. Souvielle's wonderful invention, the Spirometer, used for the cure of Catarrh, Catarrhal Deafness, Bronchitis, Asthma and Consumption in its first stages. Miss Wray had severe Laryngitis, Bronchitis and COMPLETE LOSS OF VOICE for over seven months, was very much reduced in flesh and debilitated, severe cough and abundant expectoration. She can now talk distinctly, and is improving every day. If you cannot call personally and be examined, write for list of questions and copy of "International News," published monthly, to 173 Church St., Toronto, or 13 Phillips Square, Montreal, P.Q.

ANOTHER WITNESS.—A. Chard, of Sterling, testifies to the efficacy of Hagyard's Yellow Oil, which he used for a badly injured knee joint. It is the great household remedy for inflammation, pain, soreness, lameness, etc., and is used both internally and externally with infallible success.

For sufferers Chronic diseases, 36 pp, symptoms, remedies, helps, advice. Send stamp—Dr. Whitter, 290 Race St. Cincinnati, O. (old office.) State case.

COOK'S SUNDAY-SCHOOL SUPPLIES.

IMMENSE SAVING! IMMENSE IMPROVEMENT!
"I do not hesitate to commend them as far the best of any."
—Rev. E. Corwin, D. D. Beech, Wis. "They give unbounded satisfaction."—J. L. Hodge, Oyer, Kan. "Best publications in twenty years' experience."—L. B. Davis, Lond. Mich. "The interest has increased fifty per cent."—J. L. Lester, Branchville, N. C. "Our school is the best in this part of the country, and we owe it to your supplies."—Geo. W. Finch, Auburn, Cal. "Doubtless our school in a few weeks."—E. Timmerman, Cooper, N. Y. "School getting every Sabbath."—Thos. Purvis, Sanderson, Ont. "School has grown nearly twice as large."—E. P. Wilson, Centre, Texas "We are having a precious revival."
—Henry Cobb, Metropolis, Ill.
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