

Dominion Churchman.

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA

Vol. 11.]

TORONTO CANADA, THURSDAY, DEC. 10, 1885.

[No. 50.]



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THURSDAY, DEC. 10, 1885.

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

THE CHURCHWARDEN'S OFFICE TO BE MAGNIFIED.—Dr. Benson spoke in eloquent terms of the value of the Warden's office, when the priest duly knows it and it is magnified by wise and zealous service. "It is not true that our system leaves parishes so wholly at the mercy of an idle or careless incumbent. Churchwardens already do much to prevent work falling to pieces where so sad a case is found. They may do more still if they rely more on their position. And now that, by the fully organized system of our rural deaneries, every churchwarden is by right of his office a member of the ruridecanal conference, and can meet all the clergy and other churchwardens of the Deanery at least once, and in some cases twice a year, he has more opportunity than ever of gaining (and of giving) information, counsel, and assistance of the best kind in true church ways. Most grateful am I for the courage, the earnestness, and the diligence which is so frankly and fully placed at the services of our parishes in the services of active and godly laymen who fill this important office. Priest and people find in their churchwardens the best of helpers. The office is worthy of all honor, and the general discharge of it is worthy of the office. The man is more still than the office, and a true man in such an office is far more than he can be out of it. When such men are prayerfully serving God in this ancient and excellent rank, the wisdom of God is as ready as of old to govern His people."

THE ENGLISH ELECTIONS.—It is too early as we go to press to state with certainty the result of the elections in England. One thing is however clear, the proposal to rob the Church has not met with that general acceptance even among the reasent voters which was hoped for. The schemes of poli-

cal agitators have led to many crimes, but to no deeper disgrace than the twin offences committed by those who are seeking to drag the Church into the dust. First they propose to confiscate to secular uses, the sacred edifices which have for generations been consecrated to and by divine worship. They propose to seize all Church properties and to realize them, and mark their rush down the bill of infamy, they propose out of the proceeds to give three acres of land and a cow to each reasent voter. Bribery funds acquired by theft! Yet this double crime is plotted by the dissenters of England and their allies, the libertines and atheists. What success they are having at the polls is the result of this open bribe to the new voters. Here comes in the utter hypocrisy of the Nonconformist agitators, they assert that they have planned to rob our Church and spend its money in bribery in order to raise the spiritual tone of the Church of England. Should the party come into power who have used this criminal lever for their exaltation, we trust they will have the decency to repeal the Acts which make bribery and corruption penal offences. The elections being held are felt to be full of danger to the unity of the empire. Ireland will possibly have the balance of power, and Ireland is demanding to be liberated from the control of the Imperial Parliament, in fact, to have a repeal of the Union. Since the Church of Ireland was sacrificed as a sop to Popery, as the English Church is proposed to be sacrificed as a sop to infidelity, see what troubles that country has had and has given! In 1866 Archbishop Trench said: "With the abolition of the Church will vanish the best hopes for the future of Ireland, for her intellectual as well as spiritual freedom, while the disaffected to English rule will not be conciliated in the least. That prophecy is already fulfilled! We venture another. Let the English Church be robbed and soon will come a cry to rob all endowed institutions, and all endowed persons. Property once shown to be at the mercy of voters, will be no longer sacred, there will be an attack made next on private estates, and to the victors will belong the spoils in lands and money. That will give more than a cow and three acres of land to the needy voters, from the wholesale spoliation of the rich."

A WITTY AND WISE CANON.—Canon Hole speaking recently on the question of the injury which would be done to the Church and country by disestablishment and disendowment, said a modification was proposed which would completely change the whole system and character of our government. The King—if by the kind permission of Mr. Chamberlain the monarchy should be continued—might be a friend of the Pope. Many villages would lose for a time those places of worship which belong to all alike, and the friend on whom all had a claim for sympathy, counsel, and assistance. Why, in my village said the canon, and in thousands, if there is an accident, an illness, a calamity of any kind, a sudden death, the first man sent for, and the first man to go, with a willing hand and an open heart, is the parson. Who finds the wardrobe when the little stranger arrives unexpectedly? The parson's missus. Whose cart and horse takes that poor fellow with the broken leg to the hospital? Who adds 25 per cent to the clothing club? Who has the best cough medicine when the old man can't rest at nights? The parson's missus. Who sends the pudding and the port wine to the aged and the invalid? The parson's missus. It was a striking coincidence that as I sat at my desk putting down these thoughts a message came to me begging me to go at once to the cottage of a dying man. Alluding to Mr. Gladstone's words as to the proposed change being in the dim future, Canon Hole wittily put the position thus: "What are you flinching at?" says the burglar, with his pistol cocked and pointed at your head; "I ain't going to fire yet." "You are to be disemboweled," says the executioner, "but no day is yet fixed for the

visceration, and you'll look remarkably well when you are stuffed." Really, this kind advice of the hangman that we should favour the company with a comic song while he puts the rope round our necks, reminds me of the hard-hearted old woman's remonstrance with her expiring husband—"John, John, get on with your deenin', and dinna' fidget so" And so we remain equally unconcerned when we are told that, if released from our bondage under the State, we shall be so happy in our new freedom. The highwayman might as well say to the pedestrian, "Give me your hat, and your coat, and your boots; you have no idea how much more easily you will travel when relieved of them."

A CASE BEYOND DISPUTE.—Some time ago, we asserted that to our certain personal knowledge a number of perverts to Rome came from the religious bodies who make boast of extreme Protestantism. We stated one fact of much significance, that by invitation we had attended service at St. Charles Roman Catholic Cathedral, Birmingham, where mass was celebrated by several priests, every one of whom had been a dissenter. The names and antecedents of these perverts were given to us and were verified. In spite of this a denial was given, not merely to the facts above stated, but an absolute contradiction was given to there ever having been any perverts at all from the ultra Protestant denominations to Popery. One instance is now publicly known. The new Minister of Justice for Canada, was brought up a Wesleyan, and from that body went over direct to the Church of Rome. Here is a strong case indeed, for this Minister is a lawyer, a man of much mental force and considerable culture. There was no "sacramentarianism" or any other bogey with a name six or eight syllables long to frighten him across the bridge. We have no knowledge of the singular intellectual or emotional processes which led to Mr. Thompson's perversion. But we are morally certain of this, that if he had been well and duly trained up in the Catholic principles of the Church, and grounded in her history, he would have remained to this day a true member of the Church of England.

PLAIN TALK ON GIVING AS AN ACT OF WORSHIP.—The Church Times furnishes us with some very plain words of rebuke for those who to use a cant expression to get their religion on the cheap." It says truly: "As a rule the amount subscribed by a congregation, publicly or through the offertory, other things being equal, is a fair test of the amount of true religious principle prevailing in the congregation. The typical Englishman we may add—the typical Canadian also, "has very little idea of giving as a matter of principle, and as an act of worship. The general misapprehension on the subject arises from the vulgar Protestant notion that the object of religion is personal gain. Sunday after Sunday churches reek with sermons in which this utterly unchristian principle is advocated, and selfishness makes such teaching popular. The idea of giving something to God as an act of worship due from the creature to Creator, is rarely taught. It is an essential part of the worship which is due to God, to render to Him a portion of our substance to advance His work and glory on earth. If this principle—giving of money as an integral part of Church worship, needs to be more plainly and constantly taught from the pulpit." Giving to God there must be, and not out of private preferences for this form of service or that, or out of mere fancy for individual ministers, or the members of our congregations are either badly taught or are very neglectful of the teaching they have received.

—Beware what you say of others, because you only reveal yourself thereby. A man does not think to look behind the door unless he has some time stood there himself.

TO SUBSCRIBERS

AS we are now approaching the end of the year, it becomes our duty to request our friends who are in arrears to pay up their subscriptions at once. ALL ARREARS MUST BE PAID UP TO THE END OF 1885, AT THE RATE OF \$2 PER ANNUM. If \$1 additional is sent the paper will be paid for up to the end of 1886. At this period a number are past due, we trust they will now be paid promptly, as well as the next year in advance. In remitting it would be highly desirable if each subscriber would make sufficient effort to send on in addition to his own subscription, one or more from his friends or neighbors; so that we may be able to double our subscription list, and thus be placed in the same position as we hope all our subscribers will be, in having a MERRY CHRISTMAS, AND A HAPPY AND PROSPEROUS NEW YEAR.

CHURCH THOUGHTS BY A LAYMAN.

COMMUNION WINE.

A CORRESPONDENT in a letter you published on the 19th Nov., asks: "Will you kindly give your readers your opinion of the theory held by some that our Saviour at the institution of the Eucharist used the unfermented juice of the grape?" The writer adds: "The Jews now use the unfermented article, and they say their people have always been as careful to exclude fermented liquor as leavened bread from this celebration."

We have pleasure in answering both the above question and assertion. In the first place we admit the difficulty of completely dispelling the groundless opinion that unfermented grape juice was used at the Passover, without such a thorough discussion of the subject as would involve a scholarly enquiry into Hebrew, Syriac and Greek terms, such as could only be understood by those familiar with ancient languages. Those of our readers who desire to see this topic treated with masterly force and clearness, would do well to consult the July number of the *American Church Review*, to which we are mainly indebted for the following. The whole question turns upon this point: "What was the fruit of the vine which our Lord used in instituting the Sacrament?" Now, if it could be shown that two kinds of grape juice, fermented and unfermented, were in use among the Jews, then it might be argued that possibly the unfermented kind was used at the founding of the Eucharist. Or, if it could be proved that the Mosaic legislation included the fermented juice of fruits in the prohibition of things leavened, then the question might be regarded as settled. *But not a particle of evidence exists in Jewish literature, sacred or profane, that there was any such preparation of grape juice even known, as unfermented wine.* The evidence also is complete that the juice of the grape in any condition, formed no part of the Mosaic prohibition. Let our readers turn to every passage where "leaven" and "leavened" occur, and they will find that the reference is to bread and to nothing else. Those passages are: Ex. xii. 15, 39, xiii. 3, 7, xxiii. 18, xxxiv. 25; Levit. ii. 11, vi. 10, vii. 13, xxiii. 18; Deut. xvi. 3; Amos iv. 5. The meaning of "leaven"

is *sour*; but the Eastern wines are not sour, but sweet and pleasant; the sourness implied by "leaven," if used as regards wine, would involve its being twice fermented, first as wine, then as vinegar. The use of wine did not form a part of the Paschal feast instituted by Divine command, it was grafted on to that ceremony, on the general principle that it should be a time for rejoicing. The poorest were required to drink four cups of wine at the Passover. The wine was mixed with water, as otherwise its strength would have led to abuses of the feast. It is absurd to suppose that a sort of diluted treacle syrup would be used to promote convivial rejoicing at a great feast! It is childish to tell us that such stuff as that needed to be diluted with water! It is also pure nonsense to speak of an unfermented wine—mere grape juice—being used in the Spring, six months after the grapes were gathered. It was also required by the Talmud that the Passover wine should be "red wine," the very redness being a proof of fermentation. The argument that because the process of making wine involved a chemical process akin to leavening, therefore wine could not be used at the Passover, is also proved to be foolish by the fact that the use of *vinegar*, or wine twice fermented, formed part of the ritual of that ceremony. Dr. Moore, in the *Presbyterian Review* for January, 1882, gave abundant proofs that *Passover wine was always true wine*, that is fermented grape juice. The very notion of unfermented wine is an invention of the last few years. The word used for wine in the Bible invariably means wine—that is a fermented liquor. In every lexicon the word wine is explained to mean fermented grape juice. The whole dispute is treated by scholars as contemptible. No such controversy would have arisen but for the chance it gave owing to the market opened by the teetotal agitation, to a few charlatans who have made this chance a means of gain and notoriety. No such chance would have been given but for the practice on this continent of allowing unlearned men to wear the titles of D.D., by which they impose upon the ignorant.

We give a few of the authoritative testimonies published by the *Presbyterian Review*. Dr. Delitzsch of Leipsig, a Hebrew scholar of the highest rank says: "The wine of the Passover has at all times been fermented wine mixed with water." Professor Palotta, of Vienna, a Hebrew of high standing writes: "No strict Jew drinks any other than fermented wine at the Passover. Among thousands of bottles used at Vienna every year, for Passover use, there never has been one of unfermented juice." The Rev. D. Edward, of Breslau, a scholar and witness of much repute says: "In all my intercourse with Jews for nearly forty years, and in all my acquaintance with their literature, I never met with an allusion to unfermented wine at their feasts." The Rabbis of the Jewish Theological Seminary at Breslau write: "Unfermented wine is not wine, it would not suffice to fulfil the duty of drinking wine at the Passover." The Rev. I. H. Bruehl of the Jewish Institution, London, writes: "I do not know of any unfermented wine. Not *vinous*, but *farinaceous*

fermentation was prohibited." Dr. Wise, editor of the *American Israelite*, states: "At the Passover, wine—*fermented wine and not mere grape juice*, has been at all times and is still in use." Dr. Gottheil, Rabbi of the Emmanuel Temple, New York, says: "It is the rule to use fermented wine at the Passover." He adds: "*Paschal wine is fermented grape juice.*" This distinguished Rabbi declares that having a large acquaintance with Hebrews in many lands, he never heard the question raised as to whether Passover wine was fermented or not, the rule is and ever has been, he affirms, that fermented wine is used at that feast.

The language of St. Paul shows that fermented wine was used by that Apostle in company with the early Church, for he rebukes some for taking wine at the Eucharist to excess. Every translation of the Bible gives the word used by St. Paul as meaning "drunken." The Review we have used so freely, quotes in proof of this a large number of versions in many languages.

Beyond all this we learn from the earliest records, that the primitive Church uniformly used wine and water at the Holy Supper, precisely as the Jews used to mix water with Passover wine to avoid occasion of abuse. There were some in early times who refused to drink wine at the Sacrament, but they also refused to eat flesh food and avoided marriage. Their imitators in one matter should be more faithful to their copy! But their abstention proves that in the second century fermented wine was used at the Eucharist, for these people would not have rejected a sort of treacle syrup and water which some novelty hunters fancy ought to be drunk at the Lord's supper.

The attempt to prove that the wine used by our Lord at the institution of the Eucharist was *not wine*, but the unfermented juice of grapes, is laughed at by scholars; or condemned, as it is by most, in the severest terms as a scandalously dishonest twisting, and perverting of Scripture and literature for the mere money making objects of professional advocates of modern theories. The author whose work we have used says truly: "All attempts to press the oracles of revealed truth into the support of theories utterly antagonistic to truth, can never receive God's blessing. A temporary triumph for some particular notion or hobby may be obtained, but the permanent result will be disaster." We regard those who are now endeavoring to force meanings into the Bible in favor of using mere syrup instead of wine at the Eucharist,—meanings which are opposed to scholarly interpretations and history—as far more dangerous enemies to revealed truth than open scoffers.

ON APPEALS FOR AID IN CHURCH WORK.

VERY frequently in our columns, as well as by printed circulars, have appeals for aid been made to us for some good Christian purpose or other in town or country. It is well to know that our brethren somewhere are engaged in ventures of faith in stirring up enter-

prises which shall serve to promote the welfare of men, temporal or spiritual. But alas! how very often we are ready to say in respect of an appeal to us:—"This is very interesting, but it does not concern us." This is wrong. It is interesting indeed, and should concern us very much. We may not be able in every instance to contribute money, or time and labor, but at least we should remember the object and its chief promoters *in our prayers*, and never think of saying: "It is of no concern to us." "Whatever our hand findeth to do," in a good cause, we should "do it heartily, as unto God, and not as unto men." Though it be for the welfare of men, it is for the honor and glory of God. It is to spread abroad the knowledge and power of the *One Incarnate Life*. Let us then always feel that it is our duty to remember those of the household of faith in our own parishes, in our dioceses, and as far as possible in our distant missions, and not give ourselves a habit of saying 'it is of no concern to us.' Humanity dead or lying in sin; Humanity lingering and thirsting, awaiting to be fed with spiritual manna—this should concern us all very much. All souls so nourished shall be comforted and blessed; and of those who are glad to give aid, it is said of them, 'it is more blessed to give than to receive.' But in these days of Advent, when a keener perception of the Divine Love, and a closer watching for the Second Coming should be evidenced in our hearts and lives, does there not—alas!—seem to be arising more within us the contrary spirit that is of the world and worldliness? Where do we seem to prove that within ourselves we are practicing that Christian sympathy and self-denial which seek to promote the happiness and spiritual welfare of others? What is our individual effort that we may be able to do for others as we would wish them to do for us? What amusement, what luxury, what fashion, what pastime are we ready to forego, in order that the expense may be elsewhere and better directed? *Wherein do we feel* the act of giving in these days? We fear that there is too little of Christian thought, of responsibility, of fear and reverence in our offerings. Let us take heed lest worldly habits and selfishness displace from us the willing-mind towards God and man. We therefore beg our readers to cultivate an earnest interest in the Church's work, especially in their own dioceses, and to study the case of an appeal for help whenever it is loudly given. Thus we may promote prosperity in our day and generation, and not otherwise. Yes, "Be merciful after thy power, if thou hast much, give plenteously; if thou hast little, do thy diligence to give gladly of that little, for so gatherest there thyself a good reward in the day of necessity." Let us mention a few special appeals, now before us, in behalf of aid to Church work, notice of which has appeared more than once in our columns:

1. Aid is urgently required in the Diocese of Rupert's land, N. W. T. Think of it—only a little more than \$400 was contributed for 12 months ending October last, from all the Church in Canada to that new and large diocese for its missionary and other work.

Appeals most urgent are before us for aid to the missions of the Upper Ottawa, Diocese of Ontario, for the Garrafraxa and Welland port mission, Niagara, for numerous missions in the Toronto and Montreal dioceses, for all these we ask help. We ask our friends to hear such appeals, not with impatience but sympathy, then judge as in the fear of God, every one giving according to his ability as God hath enabled him for His Name's sake.

THE RIEL AGITATION.

WITH party politics we are not concerned, but with national interests we must be concerned if we are faithful to Christian duty. In the present agitation going on in the Province of Quebec we see a grave peril to our country. Civil wars have arisen from less causes. Centuries of strife, desolating social life and paralysing progress in civilization have been the poison fruit of such a plant as is now being sought to be cultivated in the garden of this Dominion. Louis Riel was fairly tried, the highest Court of Appeal has so declared. He has fallen under the stroke of the righteous sword of Justice, so pronounced the supreme legal authorities. But he was in part a Frenchman, therefore, say those of that race, being of our blood he ought to have been allowed to raise a rebellion, to incite Indians to murder, to cause helpless women and children to be massacred, to cause nearly two hundred of his fellow creatures to suffer a cruelly sudden death, to cause the infliction of life long sufferings to wounded men, to commit these horrible crimes and yet, because he was of French blood, he ought not to have suffered the legal penalty of his offences! To state such a claim is to cast grave doubts upon the sanity of those by whom it is made, yet such is the demand now being made by our fellow citizens, the French Canadians in Quebec! They demand, in a word, to be placed as a race above the operation of law. They demand the right to commit high treason, to shed blood, to shake the foundation of national unity, just when and just how they like, and to remain unwhipt of Justice.

Such a demand does not simply tend to break up our existence as a nation, it does not merely threaten to break up Confederation, such a demand does not merely imperil our progress in the arts of peace.

Were such a demand recognized our very existence as a nation would be destroyed. Confederation is broken up by the act of such a recognition. The Dominion of Canada no longer exists if a certain race among its people are held to be above the law! For if the French are above the law so also are the Germans, the Irish, and the English, necessarily so because our constitution gives equal rights to all, and if one is freed from law so are the rest. In what does our unity consist? Surely in common obedience to common laws! Those who are above the law are out of the unity created by law. We trust our countrymen will be led by their religious and political advisers to sanity, otherwise dark and stormy days are in store for Canada.

WORKS OF PIETY AND ZEAL.

THESE christian virtues cannot consistently be separate, but often we observe them acted under mistaken notions, upon lines diametrically opposed to the teachings and spirit of true christianity. Charity balls and pink tea parties possibly are conceived in a heart of sympathy, but are they not woefully devised creations of means towards an end? When we perceive a very long list of two columns or more in a daily paper of invited guests to a charity ball in aid of a "Girls' Home" and learn that the receipts were insufficient to render assistance or give a good Christmas cheer to the inmates of such an excellent institution, we are apt to argue that selfish pleasure was sought first, and that charity was secondary in the thoughts of the pious and zealous promoters. *O tempora! O Mores!* But is not this the world's way of working in order to befriend Christ's poor? Ought we then to upbraid in such a case? Our sad reflections lie in the fact that the most active promoters of the world's method instead of the more excellent method of Christ and His church, are often found to be among the pious and zealous members of the church. It is because they are yet uneducated, untrained in true Christian work, and its proper spirit of self-denial, of faith, hope and charity, and hence their frequent and sad mistakes in the way of doing things, *when, where, and how* for Christ.

St. Paul did not advise to get up a day of worldly excitement, with booths and vanities for one single occasion, no—but very differently. The blessed Lord Himself not only gave example of "tenderness" in giving, but taught quietness as a characteristic of it. "In quietness and confidence shall be your strength," (Isaiah xxx., 15.) This God said to His people of old, but they answered "No—for we will ride upon the swift." The power of Christ only shall accomplish that which the patience of Christ has begun. The christian should, therefore, study to bring the Christ influence, the Christ love, the Christ life into Society, as well as into the church and family circle, and then just as we see Divine power in the Kingdom of Nature, so in the Kingdom of Grace, there shall be growth, strength and beauty; and blessings shall abound to the praise of God and the benefit of mankind.

CATHOLIC VERSUS ROMAN.

REV. JOHN LANGTRY, M.A., REPLIES TO ARCHBISHOP LYNCH.

On Sunday evening, November 8th, Rev. John Langtry, M.A., rector of St. Luke's Church, Toronto, delivered the fifth of a series of sermons in reply to a lecture delivered recently by Archbishop Lynch, on "The difference between the Catholic and the Protestant religions." The rev. gentleman selected as his text the 12th and 13th verses of the 48th Psalm:

Walk about Zion, and go round about her; tell the towers thereof.

Mark ye well her bulwarks, consider her palaces; that ye may tell it to the generation following.

The rev. gentleman said:

The same state of things followed the break up of the empire of Clovis, Charlemagne and Charles the Fat. A long period of the wildest chaos succeeded each. There was no really stable, settled order of things in the Western empire till the 11th century; and the ignorance

that prevailed during those centuries, in which the half-civilized and not half-instructed hordes were being gathered by whole tribes and nations into the Christian Church, made it an easy matter to palm off any fabrications that might be offered them. They had no means of protecting themselves; they could know nothing about the matter except what they were told by their teachers. It was an ignorant and uncritical age, and so thoroughly had these forgeries penetrated the literature and belief of those times, that not only king and prince and ecclesiastics were misled, but the very foremost theologian of those centuries, Thomas Aquinas, was wholly deceived. He accepted in good faith not only the Isadorian but all the forgeries of the canonists and Popes that were put forth in support of the Papal monarchy, and made them the basis of his practical teaching. But, in addition to the ignorance and credulity of the age, there were many causes which contributed to the success of these Papal designs. The Popes themselves were consumed with such overweening ambition and such a devouring greed for worldly wealth and power, that they were every ready to take advantage of the crimes and misfortunes of princes to strike the basest bargains with them, and to sacrifice every spiritual interest if they might thereby promote their own wealth and power. Pepin was encouraged by the Pope in his contemplated rebellion, on the understanding that he would revive the forged donation of Constantine and found the States of the Church. Charlemagne was crowned Emperor of the West on the understanding that he would renew and extend the gift of Pepin. A similar bargain was struck with Louis the Pious, 817, and with the Countess Matilda, 1079. Gregory VII. supported the pretender Rudolph, 1081, only after he had extorted an oath from him to support the claims of the Church. When King Arnulf, to whom the Bishops of Germany had bound themselves, desired to obtain the Imperial Crown, he was given to understand that he could only secure the support of the Pope, which was necessary to his success, by compelling the bishops and clergy to submit to what they now regarded as the intolerable, but, as they inferred from the decretals, the divinely-disposed yoke of Rome. William the Conqueror obtained the sanction and blessing of the Pope for himself and his ruthless array of vagabonds and outlaws, in their contemplated invasion of robbery and spoliation, on the distinct agreement that he would punish the Saxons for their resistance to papal claims, and force the English Church into subjection to the Papal throne. You know how concessions were wrung from Henry II., John and Henry IV. And these are only a few instances of the way in which this Papal creed of empire was pursued and pressed, by taking advantage of every political exigency. The Crusaders and the Military Templars, who regarded themselves as the legions of the Supreme Pontiff, contributed greatly to the growth of this power. But the most potent instruments for the extension of the Papal claims were the new religious orders of Mendicants, which sprung up at the twelfth century, and which swarmed over the whole Christian world—Franciscans, Dominicans, Augustinians and Carmelites, and were the strongest pillars and support of this monarchy. They were the third great lever whereby the old Church constitution and system were undermined and destroyed. They were completely under the control of the Popes. They acted everywhere as the agents and instruments of the Papacy. They were wholly independent of the bishops; they were invested with plenary power to encroach on the rights of the parish priests; they were empowered to set up their own churches wherever they pleased; and so they laboured for the honor and greatness of their Order, and for the Papal authority on which their prerogatives rested. That authority was literally doubled through their instrumentality. They became masters of literature, of the pulpit, and of the university chairs; they travelled about as Papal tax-gatherers and preachers of indulgences, with plenary power to inflict excommunication on whomsoever they would. And thus the campaign organized at Rome was carried into every village and every parish in western Europe. The parish clergy generally succumbed to the mendicants, though there were long and bitter contests. The bishops, too, though they were at first all but unanimously opposed to the new Papal autocracy—for they saw that its success would rob them of their independence and make them mere puppets in the hand of the Supreme Pontiff—felt now, however, their own impotence against this new power of these monks, strengthened by the terrors of the inquisition; and they had, however indignantly, to bend under the yoke that was now laid on their necks. In order, however, more completely to subvert the ancient constitution of the Church and the regular administration of dioceses by bishops, Papal legates were from Hildebrand's time appointed. Sometimes they received a commission to visit churches; sometimes they were appointed for a special emergency; but they were always invested with unlimited powers, and expected to bring back considerable sums of money over the

Alps. They traversed different countries surrounded by a troop of greedy Italians; and, armed against opposition by ban and interdict, they held forced synods, the decrees of which they dictated themselves. With this irregular jurisdiction of legates there grew up a system of Papal dispensation and exemption from episcopal control; but every exempted corporation or monastery had to pay a yearly tribute to the See of Rome, whose interest it was to thwart and restrain episcopal authority whenever it was tried to act. And so the bishops, in constant danger of incurring suspension or excommunication, or of being cited to Rome for violation of some Papal privilege, gave up all idea of any earnest administration of their dioceses. And as bishops and corporations were in mutual hostility, so the parochial clergy found opponents and dangerous rivals in the richly-privileged mendicant orders, who were unceasing in their attempts to appropriate the more remunerative functions of the priesthood, and to decoy the people from the parish churches into their own. And thus anarchy in dioceses and wild demoralization of the clergy reached a point one cannot read of without horror in contemporary writers. When appeals came to Rome, as they unceasingly did, on disputed presentations to benefices, or episcopal elections, the question was generally decided in favor of the claimants who had the longest purse, though the Popes often took occasion to oust both the claimants and to appoint a third person who had outbidden them both. Abbot Conrad, of Leichenaw, says: "There is no bishopric or spiritual dignity or parish that is not made the subject of a process at Rome; and woe to him who comes empty handed! Rejoice, mother Rome, at the crimes of thy sons, for they are thy gain. To thee flows all the gold and silver. Thou art become mistress of the world through the badness, not the piety, of mankind." (Chron. p. 321.) Most elections, as the result of the new Papal enactments, came to be disputed; and thus a vast number of bishops and others were drawn to Rome and detained there for years, by processes spun out interminably, until they either died off in that unhealthy city, or carried home with them nothing but debts, disease, and a vivid impression of the dominant corruption. And then the Popes claimed the right to give away all benefices vacated either by death or resignation at Rome. They began their interference in foreign churches by letters of commendation begging appointment for their own favorites, but without specifying any particular benefice. So it was still in the 12th century. But, before long, these recommendations took the form of mandates, commanding the appointment of Italians, nephews, favorites, whom they wished for one reason or another to provide for, enrich or indemnify in foreign countries. Cardinal Nicholas Tudeschi says, that "church dignities were so loaded with exorbitant imposts and extortions, that they were always subject to debts, and nothing of their revenues was available for religious purposes." Cardinal Zabarella says: "So completely has the Pope destroyed all rights of all lesser churches, that their bishops are as good as non-existent." And Chancellor Gerson says: "In consequence of the greed and lust of power of the Popes, the authority of bishops and inferior church officers is completely done away with, so that they look like mere pictures in the Church, and are almost superfluous." The theory which was finally maintained by the Popes was that by virtue of the sovereign power and absolute authority belonging to the Vicar of Christ, all benefices of every sort appertained to the chair of St. Peter. It is needless to say, that this pontifical view was never accepted in England, either by clergy or laity. There had always been abundant spirited protests against it, such as those of Archbishop Rich, Bishop Grosseteste, etc. There had been special Acts of Convocation and of Parliament passed to prohibit it, such as the Constitution of Clarendon, the three Statutes of Provisors, &c. Nevertheless, the Popes continued to sell English benefices and sees, and to draw a large part of their revenue from this abuse. And the mischief which this abuse produced, is graphically set out in Gascoigne's theological dictionary, published about 1450. Gascoigne was a most devoted son of the Church, and accepted without a suspicion of its being a mistake, the prevalent belief of his time of the Divine origin of the firmly established Papal sovereignty. He thus writes: "Rome has been the principal wild boar to lay waste the vineyard of the Church, by reserving to itself the election of bishops, so as not to give the appointment to any save they first pay the annates, that is the first, sometimes the first three, year's income of their sees to the Pope. She has also destroyed the vineyards of the Church of God by invalidating the election of all bishops in England, and by promoting evil persons by agreement with the King, and by decreeing that all the elections of bishops pertain to the apostolic chamber—that is, the Pope and the Cardinals—and by calling none a Bishop unless he be chosen by the Cardinals, and first pay a thousand marks in gifts to Roman courtiers." "Everywhere," he says, "sons of Belial are appointed to

churches and great offices, being intruded by threats, by gifts, or by carnal favouritism. The foulest crimes are perpetrated and winked at." There is hardly a gleam of light in the picture which this contemporary and friendly historian draws of the condition of the Church. All is confusion, greed, indolence, selfishness and licentiousness. Thus by the use of abundant forgeries, which were made the basis of all law and teaching, and were wrought into the popular mind and belief of the Western Church, by taking advantage of every political exigency to bribe or browbeat kings and princes, by the sentiments created by Crusaders and Knights Templar, by the instrumentality of the Mendicant Order and Papal legates, and last, but not least, by the unmeasured employment from the middle of the eleventh century of that most inhuman, most fiendish invention, the Inquisition; thus was the ancient constitution and order of the Church overthrown. Thus was the Papal Imperialism established. Thus was it obtruded upon one after another of the nations of the Western Empire. In the great churches of the Eastern Empire, it never gained any foothold or recognition, except that it was accepted for a few months near the end of the thirteenth century, when the Greek Church, deceived by a forgery only second to that of the false decretals, of a spurious catena of Greek councils and fathers, supported the claim of the Pope to be the infallible teacher of the whole world, and the absolute monarch of the Church. But the Armenian Church, the most ancient of the national churches founded beyond the limits of the Empire, the great Syro-Persian Church of the early and middle ages, the Ethiopian and Abyssinian Churches, the Greek Church down to our own day, the African for five centuries, and, in the west, the Scotch Irish and ancient British Churches, remained for centuries autonomous and under no sort of influence from Rome. Do we wonder that a usurpation which had thus established itself by falsehood, injustice and cruelty unparalleled in the annals of men, should have been felt even by the men whom it deceived and enslaved to be an intolerable bondage, and that, in the language of the author of Janus, "for four centuries from all nations and in all tongues were thousandfold accusations raised against the ambition, tyranny and greed of the Popes, their profanation of holy things, and their making all the nations of Christendom the prey of their rapacity." And what is still more surprising, that in all this long period, no one attempted to refute these charges, or to represent them as calumnies or even as exaggerations. Do we wonder that, in the judgment of Dr. Dollinger, the greater ecclesiastical historian of this age, a reformation of these monstrous abuses could not have been much longer delayed? Do we doubt that God did avenge his own elect in whom His Spirit dwells: First, by withdrawing His Spirit almost visibly from those who arrogantly claimed to be the only instruments of His inspiring light, and by allowing a long succession of men of such criminal and monstrous character to obtrude themselves into the infallible chair, that none who were not wilfully blind could fail to see that these were not and could not be the divinely appointed channel for making known the divine will and interpreting the divine councils. And then, secondly, by allowing such bewildering anarchy, such wild demoralization, to follow the triumph and completed establishment of that Papal autocracy which claimed divine authority, that the most ignorant and enslaved of men could not fail to see that this usurping power was the enemy alike of God and of men!

Home & Foreign Church News.

From our own Correspondents.

DOMINION.

NOVA SCOTIA.

King's College, Windsor, Nova Scotia.—The oldest Church of England University in the Dominion, recommenced work this term with a new staff of professors and twenty-seven students, thirteen of whom are Divinity students. Efforts are being also made to put the college buildings into better repair. A special service to mark the beginning of a new collegiate year was held in the College chapel on October 11. The students, boys of the Collegiate school, and numerous friends of the college in Windsor, quite filled the chapel. The processional, recessional, and other hymns and chants were effectively led by the choir, and the Rev. Isaac Brock was the preacher. A collection was made for the College Sustentation Fund.

At the end of September Bishop Kingdon was preaching and confirming at Edmunston and Grand Falls, and on October 4, held a Confirmation at Mill-

circumstances prevented her from taking such an active interest in the institution and its working as she desired to take. She took occasion in retiring from the office of President, to thank those friends who had contributed to the Home, more especially the Orangemen, Foresters, and the anonymous subscribers. The meeting was very interesting, and the reports of Miss Moore, secretary, and the attending physician, Dr. Moore, were very satisfactory. The adoption of the annual report was proposed by the Lord Bishop and carried *uno animo*. The President for the ensuing year, Mrs. Hyman, was passed by the Bishop; the patronesses are Mesdames Murphy, Edge and Baldwin; the vice-presidents, Mrs. Green, Boomer, Thomson and W. R. Meredith; the secretary, Miss Moore; attendant physician, Dr. Moore. The Orangemen have given the Home in donations \$198.20.

EKFRID.—The Mormons are again seeking for prey in Huron diocese. They have missionaries in Ekfrid and visiting.

ALGOMA.

The Rev. W. Crompton, gratefully acknowledges a parcel from Miss Murray, Chippawa, and a small box from Mrs. Bedford Jones, Napanee, containing articles for his Christmas trees. Also cheque for £5 sterling, from "Major" for the support of Aspidin mission. He would at the same time say that the total value of the harvest thanksgiving of the congregation amounted to \$59.41. This brings the total cash sent to the diocesan fund from this mission over \$81 for the year. *Laus Deo.*

BRITISH COLUMBIA.

RECANTATION OF A REFORMED EPISCOPAL MINISTER.—On Sunday, Nov. the 8th, the Rev. W. Gill, formerly a deacon of the American Church, but lately minister of the Reformed Episcopal body in New Westminster, sought reconciliation with the Church, and having acknowledged his errors, was received and reconciled by the Lord Bishop. It is a mark of high Christian courage to acknowledge oneself as in the wrong and retrace a false step. We give below the reverend gentleman's address to his congregation the Sunday before he was received into the church:—

"I am about to seek reconciliation with the Church of England, in which I was baptised in my infancy, and in the American branch of which I was both a layman and deacon for a number of years. I love her evangelical doctrines and primitive landmarks of ecclesiastical purity and liturgical offices of devotion. I never have objected to her teachings as I received them from her ministers, and I now no longer feel the danger of her relapse into the fatal errors of Romanism.

"In the fact that few extremists, here and there, have gone just as far anti-Reformation-ward as the written law will allow, and that the great body of the Church is so disturbed by these exceptional excesses, satisfies me the old Church is still sound at heart. And, in the further fact that she tolerates a diversity of ceremonial tastes so long as 'the faith once for all delivered to the saints' is held and taught, and that both laymen and clergymen of varying opinions and practices harmoniously labour side by side, exemplifying that Christian charity which prescribes 'unity in essentials, liberty in no essentials, and in all charity,' convinces me that separation from her broad platform is not necessary to purity of doctrine.

"From this day, or the time of my re-admission to the Church, I cease to be a Reformed Episcopalian." The above case is the fourth of the kind in Canada. The address of Mr. Gill is excellent in tone, being characteristically a manly frankness which is highly commendable. The points referring to the breadth of the Church, the soundness, the steadfastness of her protest as a Catholic Church against the errors of Rome, are each put with good judgment, as well as skill and taste. We commend Mr. Gill's admirable address to the study of those who are keeping up for party purposes the cry of "danger of her relapse into the errors of Romanism" on wretchedly hollow pleas, which have no basis whatever beyond the fact, that, as Mr. Gill says, "the Church tolerates diversity of ceremonial tastes."

—The rainbow is the reflection of the sun, which intimates that all the glory and significance of the seals of the covenant are derived from CHRIST, SON of Righteousness, who also is described with a rainbow about His throne.—*Matthew Henry.*

Correspondence.

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

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

HELP.

SIR,—Can any of your many readers kindly help me in the following:—

I am greatly in need of about fifty copies of the Prayer Book and fifty copies of the hymns A. and M., or the Hymnal Companion, that I could carry about for use at our cottage meetings, children and Sunday services. We often have Methodists and others attending, who would, I am sure take part in the services, if I could offer them books, and we are at present unable to purchase a stock. I should be very thankful indeed, if some of our wealthier churches would find it in their hearts to help us in this matter with some they have cast off. Next year we can probably help ourselves. Yours faithfully,

GEORGE LLOYD,
Missioner.
Sunderland, P. O.

LAY HELP.

SIR,—The subject of lay help mentioned by a correspondent in your issue of November 19th, is most important. We are far behind other religious bodies in our use of it. During nearly thirty years in Canada I have observed the working of the system of teaching the clergy in the country to supply distant parts of their mission with a service once a fortnight or even monthly sometimes. We wonder how it is our church is not in the forefront everywhere. How can she be? Undermined as she is. I believe that in most of our parishes three or four earnest laymen could be found, who, if accepted by the clergy, would gladly read the service when the clergy were absent, and thus with God's blessing, would keep alive the religious life of many who are now inclined to wander and stray like lost sheep. Let there be as many safe guards as you like. Laymen do not desire to usurp ministerial functions.

But I may be told that sometimes laymen do act as lay readers. Just so, and this proves that no law of the Church would be infringed if the practice was general. We should not then be pained by hearing of aged ministers taking four services on Sunday, and compelled even to rise from a sick bed to officiate.

Will not our Bishops try the plan of the Bishop of Rochester, who has 400 laymen taking extra services each Sunday. Do we realize what that means? God's message delivered to thousands, who would not otherwise have heard it. God grant that such a day may soon come for our Canadian Church.

November 23rd, 1885. G. B. K.

THE PROTESTANT PURGATORY.

SIR,—I am sorry I have missed the letters on this subject up to your last issue. I wish to contribute an extract from "The Faith of our Fathers," by an American Roman Catholic Bishop, which probably will be as new to your readers as it was to myself. "The Catholic Church teaches that, besides a place of eternal torments for the wicked and of everlasting rest for the righteous, there exists in the next life a middle state of temporary punishment, allotted for those who have died in venial sin, or who have not satisfied the justice of God, for his sins already forgiven. . . . that although the souls consigned to this intermediate state commonly called Purgatory, cannot help themselves, they may be aided by the suffrages of the faithful on earth. The existence of a Purgatory naturally implies the co-relative dogma, the utility of praying for the dead; for the souls consigned to this middle state have not reached the term of their journey. They are still exiles from heaven, and are fit subjects for divine clemency." Again "God will render to every man according to his works" . . . "to the pure, and unsullied, everlasting bliss; to the reprobate, eternal damnation; to the souls stained with minor faults, a place of temporary purgation."

There is nothing about the resurrection and the last judgment. The author says that this Purgatory is alike consonant with our lesson, and consoling to the human heart, the consolation is not that the reprobate can be purged from his sins as I always thought, but that the Blood of Jesus does not suffice to wash away minor faults!

The Bishop's arguments are weak, and more for prayers for the dead, than for the existence of Purgatory. The Roman prays for the dead in Purgatory, the Catholic for the dead in Christ, or rather for the living in the Paradise of God.

One of his arguments is interesting to us of the Anglican Church, it is from ii. Maccabees, 12, 43, 46. The bishop states that this passage is so clear, and was so great a stumbling block to the Reformers, that they impiously rejected the Book of Maccabees, "to be a man who assassinates a hostile witness" "to they pretend that the Books of Maccabees are apocryphal."

There are many indications, not only of our approaching corporate reunion of churches, but of the abolition of party in our Church. When such a pronounced Protestant, therefore, as Judge Macdonald, confesses the Catholic doctrine of the intermediate state, we may thank God and take courage.

Yours etc.
Toronto, Nov. 19, 1885. C. A. B. Pocock.

AN OLD MISSIONARY'S UNJUST TREATMENT.

SIR,—In common with all churchmen, and I think I speak their sentiments, when I say that it is painful to read the Rev. Wm. Crompton's account of the treatment he has received at the hand of his lordship the Bishop of Algoma. The Bishop cannot expect to escape the censure of every well thinking churchman in Canada. Having been fully aware of the valuable services rendered by the Rev. Mr. Crompton, ever since he went to the district of Muskoka, I can safely assert, without any fear of contradiction, that a more earnest and zealous worker could not belong to the Church. The number of places of worship he has been chiefly instrumental in establishing in that wild district of country ought to be sufficient proof of this. On leaving for England, it became known that he was not only likely to benefit the Church, but the country at large, having collected valuable specimens of the woods of Canada and a quantity of the produce of the free grant district, for which he was furnished with a free passage across the Atlantic both ways. It is evident from a letter in another part of your paper from one of his own churchwardens, this singular treatment of the Bishop has been preying on his mind, and undermining his health, and if the Bishop will not allow him the paltry sum of \$166 67, the amount of his salary during his absence in England, which he honestly claims, I will be most willing to add my mite towards this amount. Yours, etc.,

CHURCHMAN.

HURON SPECIAL SYNOD.

SIR,—The letter of "Q. H. P." must have astonished all loyal Churchmen. It is pretty well understood that the Bishop declines to call the Synod, although one hundred and twenty representative men have petitioned for it. It is known too, that he had promised to call it if a quorum asked for it, but double that number have sent in petitions. What does it mean? The charitable construction put upon it is, that he is submitting his own judgment to unwise and dangerous councillors. Their past deeds cause them to fear investigation, but if this continues much longer, even men of conservative character will be roused to indignation and decided action. It was the last straw which broke the camel's back. To refuse to call the Synod when asked by representative men, is to deny the moral law to be sufficient to end the strife, and that the trustees shall not manage their proper business and theirs only. If lawyers are permitted to continue the scandal which rests upon this diocese, then let loyal Churchmen organize and bring them to account. The scandal of St. James', Toronto, may be also attributed to them. The Bishop of Huron would do well for himself and the Church, if he would show sufficient moral courage to cast off the minions of the late administration; if not, their influence will rouse the diocese. No upright and just man, can uphold the action of refusing to comply with such a lawful and respectful request, as that of a body of men, who ask for nothing more, than that they may do their duty.

S. HALL.

SYNOD GREETINGS.

(Continued.)

SIR,—I am quite sure Dr. Carry and I should not at all disagree, as to the very great importance of Christian sympathy; and as to the sad fact that its exercise comes very far short of what it ought to be. I shall not yield to his very best and most sympathetic friend, in the measure of kindly feeling which we have severally in our hearts for him; and if I have said, or shall say anything which may seem inconsistent with this, it is not because I love Dr. Carry less, but because, I trust, I love truth more. Nor do I believe, that I come one whit behind myself or any other living man, in the very kindly regard which I have for "all who profess and call them-

selves Christians." And over those of them, whom I firmly believe to be outside of Christ's Holy Catholic and Apostolic Church, my very soul yearns, with the most tender compassion and pity; and for whose spiritual welfare and safety, I would most gladly say and do anything in reason, not inconsistent with that which I very sincerely and humbly believe to be the very truth of God. It may, nevertheless, be just possible, that Dr. Carry will regard me as one of those who need to be "more sympathetic," for no other reason than that we are not of one mind, as to how, when, and where, Christian sympathy is to be exercised, if indeed we are even so much as agreed as to the exact and proper meaning of the thing itself. He speaks of the Church of England as being "under obligation to testify against the position of un-Catholic bodies, and to express the sincerest sympathy towards them as Christians and brethren." I think this is a very hard "obligation," because, I very much doubt whether it is within the range of possibility. "To testify against the position," and "express the sincerest sympathy towards them." How? Is it at the same time, or alternately and periodically? If sympathy be genuine and true, can it be expressed merely towards anything or anybody? Why does Dr. Carry say "towards," and not either for or with? Was either of these little words too strong to be used here? Would not the sentence quoted, be much more consistent with the real circumstances of the case, if it were as follows: "under obligation to testify against the errors, either forming or sustaining the position of non-Catholic bodies; and to both have and show the most tender compassion and pity for such bodies, as erring men."

Dr. Carry says he is "not guilty of half the absurdities I father on him, and he cannot imagine how I could make such charges." Well, I never said he was "guilty," of anything, and I have therefore never charged him with being "guilty of absurdities" nor made any "charges" at all; hence, he decides wisely when he says he "won't discuss them," and I certainly decide the same way as to the "charges." I have indeed endeavoured to show on his part, error in judgment, error of the head, but of the heart never; and he does me no more than justice when he acquits me "of any idea of malicious disparagement." He says the "one baptism" originates and creates the brotherhood. Now this is either absolute error, or it is a sample of that confusion of thought and idea, which inevitably leads to error. As I understand the matter, "the Christian Church," and the "Christian brotherhood," are terms identical. The one comprehends no more than the other. Does the "one baptism" originate and create the church? Certainly not. The one or the other was originated and created at, and not before or after, the occasion of the outpouring of the Holy Ghost on the great day of Pentecost. And to say that there may be any other or further origination or creation of the church or brotherhood is manifestly absurd. Was not the one or the other complete and perfect, by virtue of this great and special baptism, before even one single person had been baptised with the "one baptism" at all. For the purposes of this question only; has any baptism which has taken place during the interval from that hour till the present, been anything more than an adding to this church, or this brotherhood. Acts ii. 41? Has it anything more to do with the originating or creating of the brotherhood, than have the baptisms which Dr. Carry has administered during the past few years to do with the origin or creation of the congregation which he faithfully serves. In this view of the whole matter (and I have not put forward as mine any other view of it) he is quite correct when he says "the brotherhood is indissoluble in this world. Even excommunication does not abolish it." Of course not. Who says it does? Not I. But if Dr. Carry means to say that the connection of any brother with the brotherhood "is indissoluble, etc.," then I ask him how he interprets the words of our blessed Lord, St. John xv. 2 quoted by me in my first letter, but to which Dr. Carry for some reason best known to himself, has not alluded. Will he now kindly say in what manner or form he thinks the "taking away" has in any case happened or might happen. "Takes away." Where from and where to? Does not the second part of the text clearly indicate that it is a taking away both before "the hour of death and the day of judgment," and therefore a taking away out of one kingdom into another, even out of the Kingdom of Christ, into the kingdom of Satan, which for purposes of the question at issue, are the only kingdoms throughout the whole world. And here be it remembered, that it does not by any means follow either that all who belong to and remain in the one kingdom shall be saved; or that all who belong to, and remain in the other shall without any exception at all be lost. If the taking away of certain branches of the "True Vine" by Him who is the Divine Husbandman be not a complete severing of the "branch" from the "Vine" as Dr. Carry seems to hold, simply because it is quite true that it may be "restored" again, then it must be held to follow that

when the human husbandman with his pruning knife, severs a branch from the natural vine, it is not severed at all simply because it may be restored again by the act of grafting. But Dr. Carry and every other sane and intelligent being knows very well, that in the case of the natural vine the branch is severed, by the pruning knife, and hence it follows that "every branch" of the "True Vine" which the "Father taketh away" is also completely severed; for if not then the symbol (I speak reverently) is more absolute and extensive than that which is symbolized, which cannot be possible.

W. J. McCLEARY.

THE CLERGY TRUST.

LETTER No. 5.

SIR,—Under the Award of the Arbitrators dividing the funds and lands between the dioceses of Toronto and Huron, it states that the diocese of Huron should execute a covenant to the Church Society of the diocese of Toronto, that the securities received from the latter, in reference to the Bishop and Archdeacon's fund, should be applied thereto, but it was necessary to pass a by-law confirming the same, because no appropriation could be made of any surplus arising from the Commutation fund otherwise than by law. Nevertheless, if one by law could be repealed, any other could, and the Canon of the Synod of 1876 declared that all by-laws and canons respecting the Commutation fund and the Surplus interest thereof, should be rescinded, and all grants made in pursuance of any such should absolutely cease and determine. How the Huron diocese stands in relation to the Toronto diocese respecting the covenant made concerning the Bishop's and Archdeacon's fund, is another matter for consideration, but it is clear that no arrangement could render null and void the conditions of the Clergy Trust. If wrong was done by rescinding the by-law relating to the Bishop and Archdeacon, wrong was also done to the rest of the clergy, and why the former should continue to receive their annuities, and not the latter, only serves to prove the injustice which has been done. According to the construction put upon the Clergy Trust, it is declared that the Trustees were not bound to divide equally any income arising therefrom, among the claimants, but there is not one word which conveys the idea that it was ever intended the Bishop and Archdeacon to have the lion's share. I have not raised any objection to their having more than Benjamin's portion, but on what ground of equity can it be maintained that they should retain such a goodly portion, and their poorly paid, struggling brethren, be deprived of their little pittance, so necessary and proper for their "maintenance and support?" The only answer I know of that might be given would be that "unto him that hath shall be given, but unto him that hath not even that which he seemeth to have shall be taken away." I have not been able to find any Commentator of authority or otherwise, who has ventured to assert that such a declaration has the remotest reference to financial matters. I cannot conceive it possible that any but an Oriental imagination with crude ideas of honesty would so interpret the inspired word of truth. According to the standard of Oriental Christianity, such an interpretation would be inadmissible. The Doctor calls the appropriation a gratuity, and also declares it to be an annuity. The terms are not synonymous, the one denoting continuance or permanency, whilst the other is complete by a single act. The Rector appears greatly exercised over the popular "young man," and not without reason; his grievance, however, is the result of the injustice which he so deplores in these words, "the former administration of the surplus of the Commutation fund, so thoroughly met this evil, that it never seemed to exist." Could my reverend brother bear stronger testimony to the injustice of the legislation of 1876, and yet he asserted that the Synod "resolved in its justice, to throw the surplus into the Mission fund?" His idea about wealthy laymen creating a fund for the benefit of clergymen who have laboured long and well, will scarcely commend itself so as to assume any practical form, when viewed in the light of the administration of a fund which was created by clergymen for the very purpose, and which owing to a want of Christian integrity, has so signally failed in the result. When Dr. Beaumont speaks of "the strongest assurances given by our late excellent Bishop," and the clergy looked in vain for the fulfilment of them, I agree with the correctness of his conclusion that "here was the loose stone in the arch," or rather as the result demonstrates, the "key" stone was wanting. I will now consider the idea which he propounds as a solution of our financial difficulties, and show that it is purely chimerical.

J. T. WRIGHT.

The Pastorage,
St. Mary's, Dec. 2nd, 1885.

To be continued.

BIBLE WINES.

SIR,—As the subject is getting thread bare, I shall not ask for much space; but I should like to call the attention of those who are interested in the subject, to some Bible testimony as to the intoxicating nature of wine which I have never heard or seen quoted; and which I think may be taken as conclusive evidence. In 1 Esdras 3, verse 10 to 24, they will find "The first wrote, wine is the strongest. Then began the first, who had spoken of the strength of wine: and he said thus: O ye men, how exceeding strong is wine, it causeth all men to err that drink it; it maketh the mind of the king, and of the fatherless child to be all one; of the bondman and of the freeman, of the poor man, and of the rich; it turneth also every thought into jollity and mirth, so that a man remembereth neither sorrow or debt; and it maketh every heart rich, so that a man remembereth neither king nor governor; and it maketh to speak all things by talents; and when they are in their cups, they forget their love both to friends and brethren, and a little after draw out swords; but when they are from the wine, they remember not what they have done. O ye men, is not wine the strongest that enforceth to do this?"

It may, of course, be objected that Esdras is not universally accepted as Scripture, but I believe that few doubt the antiquity of the book.

SPARHAM SHELDRAKE.

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

DECEMBER 20th, 1885.

VOL. V. 4th Sunday in Advent. No. 4

BIBLE LESSON.

"The Healing of the Centurion's Servant."

St. Luke vii. 1, 10; St. Matt. viii. 5, 13.

The scene of our lesson is changed to-day from Cana to Capernaum. Here it was that the nobleman's family lived too. Some Roman troops were quartered at Capernaum, they were generally detested by the Jews who as a conquered nation were only kept down by a strong and cruel rule, naturally therefore they looked upon the Roman soldiers as the instruments of their degradation. And the Romans paid them back in their own coin by in turn holding everything Jewish in supreme contempt. We see an instance to-day how love disarms hate.

(1) *The Centurion of Capernaum.* The Roman officer, commanding the garrison, called a centurion because roundly speaking he usually commanded one hundred men, was an uncommon man. We read in St. Luke vii. 2, that his servant or slave was dear to him; Roman masters were often very cruel to their slaves. Again, he loved the Jews, verse 5, and they loved him, verse 4. He had built them a beautiful synagogue at his own expense. He was no doubt a proselyte like the other good centurion, Cornelius, mentioned in Acts x. 1, 2. The centurion's servant was very ill, St. Matt. in ch. viii. 6, says he was "sick of the palsy, grievously tormented."

(2) *The Centurion's Humility.* St. Matthew tells us he came himself, St. Luke describing the circumstance more minutely, says he did not come in person, but thinking himself unworthy sent some elders of the Jews to plead his request that Jesus would come and heal his servant, or perhaps he first sent and then came in person. Even now-a-days, however, it is common to describe a person as doing himself what he does by others. In both narratives his humility is expressly mentioned. Here was the greatest man in Capernaum asking help from Jesus, the humble carpenter. He remembered the partition wall between Jew and Gentile, very likely had heard the Scribes speak of the great king they expected; but He was to be King of the Jews, the centurion therefore sends the elders thinking that Jesus would be more likely to listen to them than to him a Gentile.

(3) *The Centurion's Faith.* Jesus immediately granted their request, St. Luke vii. 6, and St. Matt. viii. 7, "I will come and heal him," but as He was going, other messengers come with a strange request, St. Luke vii. 6. He begs Jesus not to put Himself to any trouble of coming. His word will be enough, spoken wherever He is. In verse 8, the centurion argues thus; if I, who am a man with superior officers, obey them; and have only to say to my soldiers, do this or that, and they obey me instantly, how much more wilt Thou, who hast none over Thee, but art

ing to us of the bees, 12, 43, 46. is so clear, and Reformers, that Iaccabees, "to iness" Maccabees are

ot only of our ches, but of the en such a prodge Macdonald, he intermediate rage. etc. B. POCOCK.

ST TREAT.

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CHURCHMAN.

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S. HALL.

d I should not importance of ad fact that its ought to be. most sympa- y feeling which him; and if I ch may seem use I love Dr. e truth more. behind himself kindly regard nd call them-

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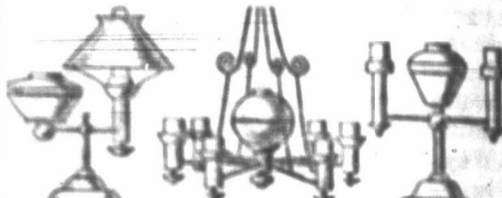
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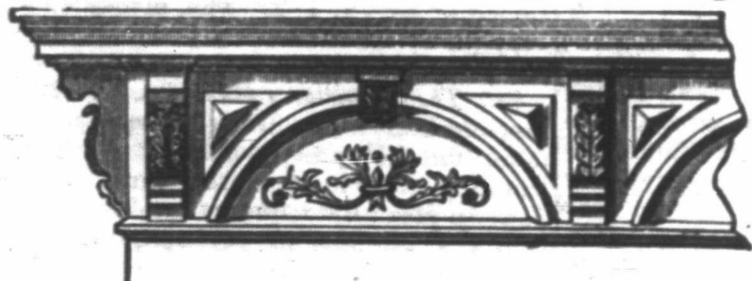
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Thyself Captain of a far greater army, even every thing in heaven and earth, be obeyed when Thou speak- est the word. If Thou only speak, the sickness and disease of my poor servant will at once depart. Was he right? Yes! Jesus over all, see Cor. i. 16; St. Matt. xxviii. 18; Ephes. i. 21; 1 Peter iii. 22; Rev. xvii. 14. He had power over not only angels and spirits but diseases of all kinds, His power was abso- lute, see Psalm ciii. 19; Psalm xlvii. 2.

(4) *The Centurion's Reward.* Our Lord was struck by the remarkable faith shown by the centurion, greater than any He had found in Israel. We are told He marvelled greatly. No where had He found a faith so true and clear as this man's was, and how did He reward it? St. Matt. viii. 13, his prayer was granted and his servant healed. Jesus does speak the word, see Psalm cvii. 20; Psalm xxxiii. 9. More than this, what does He say to the elders of the Jews, who no doubt expect that the cure, if wrought, would be done because they asked it, see St. Matt. viii. 11, 12. What good news was this for the centurion and for us too. The doors of God's Kingdom open to all believers. The church was to be *Catholic*, no longer a church of one nation, but free to all. This was the very promise of Abraham, "In thee shall all the families of the earth be blessed," and proclaimed so often by Isaiah, see ch. xi. 10; ch. xlii. 6; ch. ix. 6; ch. lx. 3. But mark what was to be the passport into the kingdom? not the color or degree of any man but the very thing Christ praised in the centurion, real, true, living, working *faith*, see Romans iii. 29, 30. Observe too how our Lord's words to the elders of the Jews describes two states. *Outside and inside*, in one or other we shall be. Sin shuts us out, but Christ died to put away sin, see 1 John i. 7. Have we accepted Him as our personal Saviour? He has in- vited us, do we believe He is *able and willing* to save? Let us remember that God will call us to account for the way we have used our privileges and blessing, St. Matt. xxv. 19, 30.

Family Reading.

REPHAIM.

Giants lived in the Holy Land four thousand years ago. They were the first or earliest people in perhaps the greater part of Canaan. We read of them as *Rephaim*, which means men of high stature. When Arab kings came down from Aram and invaded Palestine, this tall race, east of the Jordan, first bore the brunt of the robbers' onset.

They had massive stone houses, many of which are still standing, solid and empty, in Argob. Besides these *Rephaim*, the spies sent up with Joshua and Caleb to search the Promised Land, seemed in their own sight like grasshoppers. Huge graves, memorials of this dead race, are found in various parts of Palestine, as in Lebanon and near Damascus.

Like Og, most of them passed away or were de- stroyed at an early period. But some of them remained, a terror to the Hebrews, and leaders of the hosts of their foes, such as Lahmi and Sappai and Goliath, even to the days of King David.

East of the river Jordan, the giants had a cap- ital city and stronghold. It was called after an idol, Ashteroth-Karnaim, or Astarte of the Two Horns. For there this Venus of the *Rephaim* was worshipped. And still, among those solid houses you find in sculpture here and there an image of the goddess, with the crescent moon upon her brow, whose horns gave her the name of *Karnaim*.

IN THE HOUR OF DEATH.

Bad men die reluctantly; life is extorted from them as if by main force. The believer dies willingly; his will is submitted to his Father's will, he makes it a religious act to die. With Jesus he says, "Father, into Thy hands I commend my spirit."

Yet the believer is sometimes fearful at the last hour. To go before God is so awful, such a ven- ture!

O fearful soul, be of good courage; your God is a God of love, it is He Who calls you. Say to Him in the hour of death, "Take my soul, it is Thine do with it what Thou wilt; I have given it to Thee to be washed in Thy blood and sanctified by Thy Spirit, I am sure Thou wilt do it no harm."

THE CHRISTIAN YEAR.

BY HARRIET MCEWEN KIMBALL.

ADVENT: now begins the year,
Opening with holy fear.
Haste, ye faithful, to prepare
For the coming in the air
Of the Lord with angels bright
Thronging from the heavenly height!
He shall come our judge to be;
Haste, ye faithful; bow the knee;
Watch ye all, and watching pray;
"Jesus, spare us in that day!"

CHRISTMAS: time of exultation,
Joy, and peace, and adoration,
Telling how of old He came,
Sinless Babe of Saving Name;
How the shepherds, angel sent
Swift to Bethlehem's manger went,
There to find the Child foretold
By all Prophet-tongues of old;
Little King, no scepter bearing,
But the meanest shelter sharing;
Son of God, His glory hiding
And as Man with man abiding;
Son of Mary, lowly Maiden,
With eternal honor laden.
Little Jesus, coming still
To the hearts he fain would fill;
Finding with the meek a place
To exalt them through His grace;
While the angels, as of yore,
Praises still on praises pour,
And with "Merry Christmas" sweet
Christians all good Christians greet.

CIRCUMCISION: showing forth
Of obedience the worth,
When the little Jesus brought
To the Rite commanded taught
All his children to obey,
Following in the Church's way;
To be pure as He is pure,
Seeking pleasures that endure.

EPIPHANY: whose wondrous star
Led the Magi from afar,
And the Christ revealed to them
In the Babe of Bethlehem.
Precious gold to him they bring,
Thus acknowledging their King;
Precious frankincense they pour
For the God whom they adore;
Precious myrrh their love supplies
For their Lord and Sacrifice,
Every gift we can command
Of loyal heart and loyal hand,
Every deed that serves to show
Heavenly love in love below,
Jesus claims as tribute due
All good Christians now from you.

When *Epiphany* is spent
Sundays three, like heralds sent,
Cry aloud the Fast of *Lent*.
Septuagesima first, and second
Sexagesima is reckoned:
Quinquagesima, the last;
Then comes in the solemn Fast
With *Ash Wednesday's* litanies
That from hearts repentant rise.
Forty days at Jesus' feet
Hide we now in blest retreat.
At their close through *Holy Week*
We His Way of Sorrow seek,
Entering first Jerusalem,
While the throngs His progress hem,
And with shouts of welcome press
Zion's lowly King to bless,
Scattering palms along His way
On that one triumphant Day.
Though they shout He weeps aloud
O'er the self-deceiving crowd.
Through that week we see Him bear
Anguish none can know or share;
On *GOOD FRIDAY* follow Him,
Scourged and bruised in every limb,
And with thorns in insult crowned.
While the foes that Him surround
Jibes and sneers incessant toss
On the Altar of the Cross
We behold Him meekly die
For the world's iniquity.
Every Friday for His sake
Let us here our station take,
At His feet confession making,
Self and sin abhorred forsaking.

EASTER-EVEN: Hour of rest;
Faith's sweet vigil calm and blest,
In the tomb His Body lies,
And His Soul in Paradise
Waits the morn when He shall rise.
Here we watch, and watching ponder
On the never lessened wonder,
How from Baptism we emerge
On the new life's trembling verge,
In His death the "old man" dead
And the "new man" raised instead.
Henceforth now be crucified
All our anger, lust, and pride;
Every evil passion die,
Mortified continually!

EASTER-DAY: The "day of days";
Radiance immortal plays
Round the sepulchre whose door
Open now, can close no more!
Stricken guard and broken seal
To our longing eyes reveal
What the glorious angel saith
Who unbarred that gate of death;
"He is risen; do not fear;
Jesus is no longer here;
But in lowly Galilee
Ye again your Lord shall see."
Swift, with Alleluias sweet,
Follow we His holy feet,
Singing all the joyful way;
"Christ the Lord has risen to-day!"

Precious EASTER-TIDE: Again
Jesus walks the ways of men,
In a body glorified,
Yet the very same that died,
Pierced in hands, and feet, and side;
And we know in His own time
We shall have that change sublime.
Forty days, most wondrous days!
He, in word and act, displays
Sign and miracle, the keys
Of His Kingdom's Mysteries.

On the great ASCENSION DAY,
When those *Forty Days* are ended,
With His holy hands extended,
Leading forth His chosen, pressing
To receive His final blessing,
We behold Him pass away;
In a cloud of glory rise,
Vanishing from mortal eyes.
Once again the Angels fair,
Tidings wonderful declare;
He shall come again, they say,
As ye saw him go away.

While our hearts within us burn,
With His chosen now we turn,
And, obedient with them,
Go we to Jerusalem,
There in expectation sweet,
To wait the Promised Paraclete,
The Holy Ghost whose tongues of fire
Shall illumine and inspire.
Lo! He comes on WHITSUN-DAY,
The Holy Ghost for whom we pray,
And on rushing, mighty wings,
Gift of seven-fold gifts he brings,
And his coming marks the birth
Of the Holy Church on earth.

Now our Jesus' mission ended,
Be our triune praises blended
To the Father and the Son
And the Holy Ghost in One.
Holy! Holy! Holy! cry
On the Feast of TRINITY;
And till *Advent* comes again
Alleluia be our strain!

ANSWERED PRAYER.

In the prosperous Bethel Mission in St. Louis, Mo., superintended by Mr. Daniel Wolfe, there is held every Sunday afternoon at the close of the session of the school a devotional meeting, where prayer is offered for the workers and for those in school who are ill or in trouble. At one of these meetings a judge received a telegram that his brother, living in new New York, was dying. He arose, and asked the teachers to pray that this brother, whom he believed had never uttered a prayer in his life, might at that moment pray for salvation and trust Christ ere he died. Earnest prayers were offered. The judge went home to find another telegram, which told him his brother had departed. Reaching New York, to attend the funeral, the first words his widowed sister-in-law said to him were that during those fifteen minutes

while they were beseeching the throne of grace for his brother, he was earnestly begging for forgiveness, and died believing that he was reconciled to his Saviour.

This is but one of many instances which might be given of similar answer to prayers offered by that band of teachers. We recommend this holding a brief teachers' meeting after the Sunday school session, to other schools.—*Ex.*

ADROIT THIEVES.

Samuel Jennings writes to the London press to explain how rats remove eggs without breaking them, the feat having been accomplished under the observation of a friend, who described it. Mr. Jennings says: "My friend was in the habit of placing his new laid eggs in the tea-caddy along with the tea, but night after night they were mysteriously removed; and, very naturally, the servants got the blame. One night, however, my friend was reading at a very late hour, when he heard the scuffling of rats ascending the side-board, on which was the tea-caddy containing eggs. The thought instantly flashed across his mind that he, perhaps, had been unjustly severe toward his servants, and silently he watched the proceedings. It was a simple matter to remove the lid. Two or three rats descended into the tea-caddy, some remained on the top, and in a minute the mystery was solved. One rat, clasping the egg, was being hauled along by his companions, gently lifted, and lowered to the floor, whence, on his back, and still clasping the egg, they succeeded in safely carrying it away; and the whole were removed without breaking one."

EAT HONEY.

Thousands and tens of thousands of children are dying all around us, who, because their ever-developing nature demands sweetness, crave and eagerly eat adulterated "candies" and "syrup" of modern times. If these would be fed on honey instead, they would develop and grow up into healthy men and women. Children would rather eat bread and honey than bread and butter; one pound of honey will reach as far as two pounds of butter, and has, besides, the advantage of being far more healthy and pleasant tasting, and always remains good, while butter soon becomes rancid, and often produces a cramp in the stomach, eruptions, soreness, vomiting and diarrhoea. Pure honey should always be freely used in every family. Honey eaten upon wheat bread is very beneficial to health. The use of honey instead of sugar for almost every kind of cooking is as pleasant for the palate as it is healthy for the stomach. In preparing black-berry, raspberry or strawberry short-cake, it is infinitely superior. It is a common expression that honey is a luxury, having nothing to do with the life giving principle. This is an error. Honey is food in one of its most concentrated forms. True, it does not add so much to the growth of muscles as does beefsteak, but it does impart other properties no less necessary to health and vigorous, physical and intellectual action. It gives warmth to the system, arouses nervous energy and gives vigor to all the vital functions. To the laborer it gives strength—to the business man, mental force. Its effects are not like ordinary stimulants, as spirits, etc., but it produces a healthy action the results of which are pleasing and permanent—a sweet disposition and a bright intellect.—*Florida Dispatch.*

HINTS TO HOUSEKEEPERS.

TRIPID milk and water clean oil cloth without soap.

Have as much fruit always on hand as you can afford.

Cold rain water and soap will remove machine grease from washable fabrics.

Sago prepared like custard, and then baked with apples or other fresh canned fruit, is a nice dish for a convalescent.

A potato, with one end cut off, is better than a rag for scouring the knives. A thin shave must be taken off each time to give a moist surface.

APPLE CUSTARD—A nice apple custard is made of one pint of apple sauce, one pint of sweet milk, and three eggs. Flavor and sweeten to taste. To be baked with an undercrust.

Fresh meat, beginning to sour, will sweeten if placed out of doors in the cool air over night. Milk which has changed may be sweetened or rendered fit for use again by stirring in a little soda.

CURE FOR A COUGH.—To one ounce of pearl-ash put two quarts of water; boil it down to one quart. Add three ten-cent sticks of licorice and boil on a slow fire. Be careful and stir it occasionally.

HASHED HAM.—Chop cold boiled or fried ham as for hash. To every cupful of the ham add two eggs, one teaspoonful of flour, salt and pepper to taste. Fry in hot lard, as fritters, or upon a griddle.

COOKIES WITHOUT EGGS.—Take two cups of sugar, one cup of butter, one cup of sweet milk, one teaspoonful of soda or baking powder, and flour enough to make a soft dough. Roll thin and bake in a quick oven. Hot water can be used in the place of the milk with very good results.

OATMEAL MUFFINS.—One cup oatmeal, one pint and a half of flour, one teaspoonful of salt, two of baking powder, one pint of milk, one teaspoonful of lard, two eggs. Mix smoothly into a batter, rather thinner than for cup-cakes. Fill the muffin rings two-thirds full, and bake in a hot oven.

Horseradish will prevent pickles from moulding. Cut in little round slices a piece of horseradish root as large as your finger, and twice as long, and throw into a two-gallon jar of sweet pickles just before setting it away, and you will find them all right when you go in haste to get a dishful for the table.

TO RELIEVE NEURALGIA.—Take two large table-spoonfuls of cologne and two teaspoonfuls of fine salt; mix them together in a small bottle. Every time you have an acute affection of a facial nerve, or neuralgia, simply breathe the fumes in your nose from the bottle, and you will be immediately relieved.

On the authority of *Vick's Monthly* it is said that pennyroyal distributed in places frequented by roaches will drive them away; that wild mint will keep rats and mice out of the house, and, it is said, will also keep them from entering corn stacks; the leaves of parsley, eaten with a little vinegar will prevent a disagreeable consequence of tainted breath by onions.

BROWN BREAD.—Sift together one pint of corn meal, one pint of rye flour, one tablespoonful of salt and two of baking powder. Rub into the mixture one tablespoonful of lard and three-fourths of a pint of milk. Mix into a batter like cake, and bake one hour. Protect it with brown paper if it should brown too fast.

To dye white gloves a beautiful purple, boil four ounces of logwood and two ounces of roche alum, in three pints of soft water till half wasted. Let it stand till cold, after straining. Let the gloves be nicely mended; then with a brush go over them, and when dry repeat it. Twice is sufficient, unless the color is to be very dark.

Many a deluded child has been cured of a cold by the following means: Take a cup of brown sugar, and put it in a saucepan to make candy, but instead of adding water in which to dissolve the sugar, put in a little tea made by steeping thoroughwort. This will impart a bitter taste, which is not unpleasant to the child after the first mouthful, and is really a good remedy for a "tickling of the throat."

JAMIE.

Mr Hammond tells a story how little Jamie became the captain of the *Great Eastern*.

"In a small village there lived a little Scotch boy named Jamie. His mother loved him, and he loved his mother. The little boy wanted to be a sailor. His mother did not like the idea of losing her little Jamie, but he had read so much about sailors and about foreign lands, he said: 'O, mother, I do want to be a sailor!' And his mother at last said: 'Jamie, you shall go.' She gave him her blessing, and added: 'Jamie, wherever you are, whether at sea or on land, never forget to acknowledge your God; and give me a promise that you will kneel down every night on ship-board and say your prayers and trust in God.' Little Jamie looked up to his mother, the tears trickling down his cheeks, and said: 'Mother, I promise you I will.' The boy went on board a ship bound for India. The first night, when the sailors had gone to their berths, seeing little Jamie kneel down to say his prayers, a sailor went up to him, and, giving him a box on the ear, said: 'None of that here, sir!' Now, among the crew there was another sailor, a swearing man, who said to the man that had struck the boy: 'Come on deck and I will give you a thrashing,' and they went on deck. Now, I am not approving of the fight, but these men did fight, and the swearing sailor beat the one who had boxed the little one. Then they came back again into the cabin, and the swearing man said: 'Now, Jamie, say your prayers, and if he dares to touch you I will dress him!' Well, the next night Jamie said to himself: 'I don't like to make any disturbance on board ship; I will say my prayers in my berth; I won't kneel down before the sailors; I will get into my hammock and say my prayers to myself.' Mark the effect of this on the swearing sailor. The moment he saw little Jamie get into the hammock without saying his prayers, he went up and took him by the neck and dragged him out of his hammock, and said: 'Kneel down at once, sir. Do you think I am going to fight for you, and you not say your prayers, you young rascal?' During the whole voyage back to London, Jamie had in that reckless, thoughtless sailor a man who looked after him like a father, and every night saw that he knelt down and said his prayers. Now let me tell you a part of little Jamie's history. Some years ago the largest steamboat ever seen was built—the *Great Eastern*. Who do you think was the captain of that great ship? They wanted the cleverest captain they could find in England, and they selected little Jamie. When the great ship came back, after fulfilling her mission, the captain knelt before Queen Victoria, who said: 'Rise, Sir James Anderson;' and Sir James Anderson was none other than the little boy I have told you of."

DOING AND BEING.

A young girl had been trying to do something very good, and had not succeeded very well. Her friends hearing her complain, said:

"God gives us many things to do, but don't you think he gives us something to be just as well?"

"O, dear! tell me about being," said Marion looking up. "I will think about being if you will help me."

Her friend answered, "God says:

"Be kindly affectionate one to another."

"Be also patient."

"Be ye thankful."

"Be not conformed to this world."

"Be ye therefore perfect."

"Be courteous."

"Be not wise in your own conceit."

"Be not overcome of evil."

Marion listened but made no reply.

Twilight grew into darkness. The tea-bell sounded bringing Marion to her feet. In the firelight Elizabeth could see that she was very serious.

"I'll have a better day to-morrow. I see that doing grows out of being."

"We cannot be what God loves without doing what he commands. It is easier to do with a rush than to be patient, or unselfish, or humble, or just, or watchful."

"I think it is," returned Marion.—*Watchman.*

TWO WAYS OF LOOKING AT THINGS.

Two boys went to hunt grapes. One was happy because they found grapes. The other was unhappy because the grapes had seeds in them.

Two men, being convalescent, were asked how they were. One said: "I am better to-day." The other said: "I was worse yesterday."

When it rains, one man says: "This will make mud." Another: "This will lay the dust."

Two children looked through colored glasses, one said: "The world is blue." And the other said: "It is bright."

Two boys eating their dinner, one said: "I would rather have something other than this." The other said: "This is better than nothing."

A servant thinks a man's house is principally kitchen. A guest, that it is principally parlor.

"I am sorry that I live," says one man. "I am sorry that I must die," says another. "I am glad!" says one, "that it is no worse." "I am sorry," says another, "that it is no better."

One man spoils a good repast by thinking of a better repast of another. Another one enjoys a poor repast by contrasting it with none at all.

One man is thankful for his blessings. Another is morose for his misfortunes.

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Black as a crow,
And they spied the little mousie,
Long time ago.

Four soft paws had little kitty,
Paws soft as snow;
And they caught the little mousie,
Long time ago.

Nine pearl teeth had little kitty,
All in a row.
And they bit the little mousie,
Long time ago.

When the teeth bit little mousie,
Mousie cried out, "Oh!"
But she got away from kitty,
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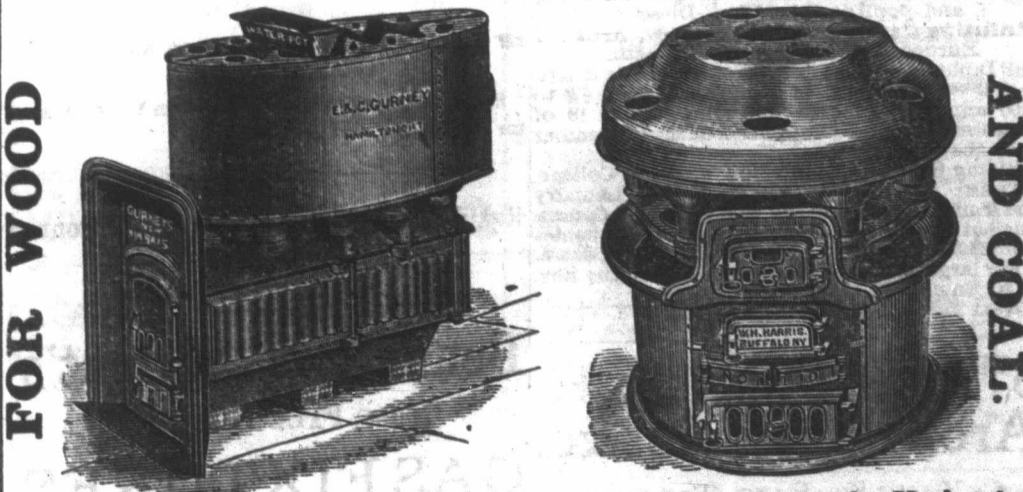
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