

Dominion Churchman.

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA

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[No. 37.]

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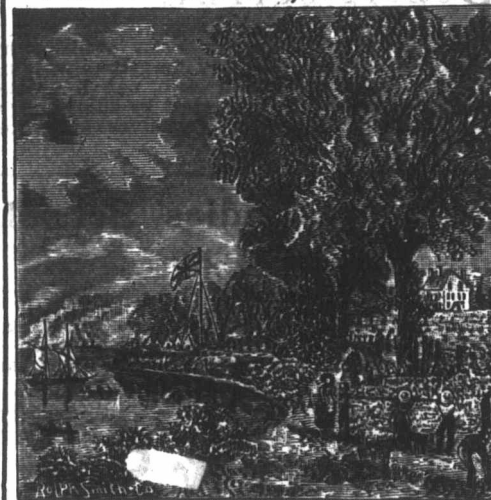
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LESSONS for SUNDAYS and HOLY DAYS.

Sept. 16th, SIXTEENTH SUNDAY AFTER TRINITY. Morning.—3 Chronicles xxxvi. 9 Corinthians viii. Evening.—Nehemiah i. & ii. to 9; or Mark xiii. 14.

THURSDAY, SEPT. 18, 1888.

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

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

TO CORRESPONDENTS.

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

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

PREACHING.—We ask the attention of our readers to the article on "Preaching," for which we are indebted to one of our regular contributors, who is a highly distinguished exponent of the art of public speaking, both in pulpit and on platform. That "reading makes a full man," the discourses of the writer always illustrates, as does the review which in this issue adorns our columns, and for which we are grateful.

TIME TABLES NECESSARY TO ORDER.—Method is as much needed in the conduct of the Church's business affairs as in the management of a factory. In our secular affairs we know that we must have a fixed time for everything, or it will not get done, we know that when there are so many conflicting claims on our time, attention, and money, we must determine the relative importance of every obligation, and we must allot to each duty its proper place, order, and value. The Church needs its time-table every whit as much as the Day School, or the Home, or the Office. And such a time-table

of all parochial engagements should be drawn up every year—from Easter to Easter, or New Year's Day to New-Year's Day—in every parish by the clergy, in consultation with the wardens, superintendents, secretaries, and other official representatives and conductors of parochial work and institutions. There are certain parochial needs demanding a certain number of collections; then there are certain extra-parochial objects which every congregation of Church people ought to feel it obligatory on them to help systematically. Among such surely every parish ought, at least, to help one of the two Foreign Mission Societies, one of the two Home Mission Societies, the Diocesan Societies (i.e., Church Building, Education Board, Clergy School), the National Society and S.P.C.K. in turns, and the local Hospital or Infirmary. If a yearly time-table were thus drawn up, and its due place allotted to a collection for each of these objects, or for two or more combined, and also for the parochial collections; and if the day fixed for each were strictly adhered to, preacher or no preacher, then it would be found at the year's end that many more collections could be got in during each year, and more easily, too, than the smaller number are got in on the unmethodical system of 'drift.'

A LITTLE MORE METHOD WANTED.—In its business arrangements certainly, though not in its doctrinal teaching, the Church stands greatly in need of the infusion of a little more of the spirit of Methodism. There are hundreds of congregations which render no help, or only a tithe of the help they ought and are well able to render, to Home and Foreign Missions, and many other valuable religious and charitable institutions. It is not necessarily because the people are unwilling to give their contributions to such objects, but even though willing, they have no opportunity given to them. They are not asked to do so by the clergy and wardens. And why? Do these official heads of the congregation object to the objects or principles of such Institutions, or do they deny the obligation of the people to support them? Not at all! In most cases both clergy and wardens will readily acknowledge that such objects deserve and need the contributions of Church people, and that they feel they ought to render their quota of help; in fact, they would willingly do so if they could, but, unfortunately, they cannot. And why? The pretext is, that they 'cannot get in so many collections.' The real reason is, that they are not Methodists in their Church business arrangements. Owing to the want of system and method too commonly prevalent in Church affairs, a few collections for parochial objects are allowed to oust all extra-parochial institutions, and to rob them of a chance of urging their claims. There are the collections for the wardens, for the choir, for the schools, for the sick and poor, for the curate's stipend, and perhaps, some others of an entirely parochial character. Generally, special preachers are considered requisite or desirable on such occasions. Mr. So-and-So must be got, if possible, on such-and-such a Sunday. He is unable to come. Then another preacher must be looked for; and, perhaps, to get his help, the collections must be put off for a Sunday or two. And so the available Sundays are reduced in number, the year runs its course, and towards its close it is found difficult enough, perhaps, to satisfy even the parochial claims, without introducing any additional collections for outside objects. In nine cases out of ten, where that excuse of not being able to get in so many collections in the year is offered as the explanation for not helping extra-parochial objects, it is this unmethodical system of 'drift' which is mainly responsible for the inability.

AN AMERICAN, ON RITUAL.—The Rev. C. T. Olmsted of Utica, in a paper reported in the *New York Churchman*, has the following sensible observations:—'Too strict a law of uniformity is neither practi-

cal nor Catholic. The word "Catholic" means, not only for all nations and ages, but also for all people: and this characteristic of Catholicity must be remembered, especially in this age of the world and in this country. If in these days of individualism and personal liberty we are to win back the people to the obedience of Christ and the true worship of God, we must not even put down the screws too tightly upon them. In the Middle Ages, even, the monks of Cluney had their sanctuaries gorgeously decorated and an elaborate ritual, while the most severe Cistercians worshipped in bare chapels and with a very chastened ceremonial. And it seems to me that a similar liberty should be granted in any ritual law that may hereafter be adopted in the American Church. Let there be a minimum of requirement, which shall involve all necessary reverence and symbolism; and a maximum of permission, beyond which no one shall be allowed to go. But it would be a pity to introduce even into our permissive rubrics so great a number of postures and gestures, vestments, lights, &c., as to make it hard for the priest and his assistants to remember what they ought to do. We ought to strive to keep out those things which destroy impressiveness—things in the Roman service which strike the unfamiliar as undignified and petty—like the rapid genuflexions, vulgarly called "duckings," and the manner of making the confessions between the celebrant and his assistants at the foot of the altar steps before beginning the Mass, which I have heard characterized as shaking themselves. All of these things are now practised by our advanced Ritualistic brethren.

And this brings me to my third point, viz., intelligibility. The East, where our religion took its rise, is the land of symbolism, and the Oriental mind is susceptible of instruction by every little thing that strikes the eye. The Chinese, it is said, who are neither deaf nor dumb, often carry on their conversation by means of signs, and all Orientals expect a meaning and look for it in everything connected with religion. But the Westerns, and especially we matter-of-fact Americans, while we have a symbolic sense in common with the human race, are generally obtuse about such things. There are many among us into whose heads it is difficult to beat a symbolic idea; you tell them what such and such a thing means, and they are very apt to say it is nonsense, or they cannot see it.

It is this fact, no doubt, which has resulted in producing a greater simplicity in all the ritual of the Western Church than in that of the East. The Roman service is much less complicated and shorter than that of the Greek. Moreover, there are some things of which the symbolic meaning, if they have any, is so far-fetched as to be absurd, and others, of which the meaning could be better taught by signs less excessive, and more dignified. Among the former are such vestments as the biretta and the maniple; things that were originally articles of practical use. The maniple was a napkin for wiping the fingers, and possibly also the sacred vessels; it was of linen, and carried on the left arm for convenience. How absurd to turn it into an embroidered vestment of silk, and to say that it represents the weight of sin, which the priest carries for himself and for his people! And if we had to officiate in cold churches never heated in winter, as they used to do in old times, we should find a very intelligible meaning in the biretta. It would mean that we wanted to keep our heads warm and to prevent an influenza; but what on earth it means in warm churches, and in summer as well as winter, I have never yet been informed.

Every day a self-denial. The thing that is difficult to do to-day will be an easy thing to do three hundred and sixty-five days hence, if each day shall have been repeated. What power of self-mastery shall he enjoy who, looking to God for grace, seeks every day to practice the grace he prays for.

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PREACHING.

A USEFUL book recently put forth by Mr. Housman, vice-principal of the Chester Theological College,* gives good advice to intending candidates for the ministry, and, among other things, has some excellent remarks on preaching, upon which we will base a few observations. It is hardly necessary to say—it is repeated every day in some form—that neither clergy nor laity are as yet fully alive to the importance of preaching. It used to be said that people “made too much of the sermon.” The real meaning of this, if it had any meaning, was that they did not sufficiently value the duty and privilege of public worship; of this last statement there can be no doubt. The reproach may, in part, be wiped away, but only in part. But it may be safely asserted that so far is preaching from being over-valued that its profound and immense importance is not at all recognized either by preachers or by hearers. Whether we consider the place assigned to the work in Holy Scripture, or remember that it is a testimony from God, or reflect that it is the exercise of the highest powers of man sanctified by the Holy Spirit of God; or whether, again, we call to mind the place which it has occupied in the Church of Christ, its power and influence in all the great crises of the history of the Church, we cannot fail to be impressed with its importance and power.

And yet how lightly is it thought of! Multitudes of lay-people regard the sermon as a necessary evil, which has to be endured, and of which the less we have the better; whilst many of the clergy seem to think of it as “a thing to be done”—not as a powerful instrument for good—and accordingly they begin, continue, and end the preparation and delivery of their sermons in a highly perfunctory manner. It is not quite easy to see how a better state of things is to be brought about, whether by the clergy providing better sermons and so leading the laity to value them more, or by the laity requiring better preaching, and so, by the demand, stimulating the supply. Probably the two things will go together if matters are to improve.

The writer of the book before us points out, as every wise writer on the subject has done, that a sermon has two aspects. It is a message from God, and it is a work of art. No one denies this, although many persons might express the same thoughts in different words. But these are among the truths which no one denies, but which very few, comparatively, regard as practically true and workable.

Let us, clergy or laity, recall the last half-dozen sermons that we have heard or preached. Messages from God, no doubt, in some sense they were. But even this thought was not urged upon us much, as we preached them or listened to them. Some of them we had preached or heard several times before; and they were given again unchanged. We are not

objecting to the repetition of a sermon—there may be good reason for that; but we confess we are totally unable to understand the habitual preaching of old sermons. What! we are inclined to ask, have you nothing fresh to say to us? Are you living, and reading, and thinking, and feeling, and holding intercourse with your fellow-creatures and fellow-Christians from day to day, and have you nothing to say out of all this life, and thought and feeling? Does no inspiration come to you from God, burning as a fire within you, needing to come out in words of tenderness and power? We believe that the preacher who studies the Word of God and the heart of man, beginning with his own, will never want for something to speak which shall, as a very voice of God, awaken a true response in the hearts of those who hear him. He who grasps firmly the principles of the revelation of God in Christ, and watches their operation in the world and in history, will be made to his fellow-men a revealer of the thoughts and intents of the heart. That this is so seldom the impression produced by a sermon is not the fault of the clergy alone. Of the Greatest it is said, “He could do no mighty works there because of their unbelief;” and the prophet cannot prophesy effectually unless the ears of the hearers are opened. If people came wanting to be entertained, or expecting to be wearied, the preacher will hardly be recognized by them as the Voice of the Eternal.

If the ordinary sermon does not strike us as an inspired message, it certainly does not usually impress us as a work of art. Has the ordinary preacher ever seriously thought of his work as an art? Has he carefully investigated its principles and laws? And has he endeavoured, in practice, to conform to these laws? These are questions which can be answered fully only by preachers themselves, and, perhaps, not altogether by them. This, however, we may remark, that, if the answers to these questions be affirmative, the results are very astonishing indeed.

“At once,” says Mr. Housman, “accept the axiom that to write sermons is a fine art, and can only be acquired just as any other fine art is acquired, namely, by diligent study of the great masters.” How is this advice realized by most preachers? Not very long ago a young clergyman remarked, in the presence of the writer, that he had never read a dozen sermons in his life! and he made the remark, as implying that there was something rather meritorious in his abstinence. He proceeded to relate that he never wrote a sermon. Another worthy man went so far as to say that he never thought of his sermon, sometimes not even of his text, before he went into the pulpit! Surprising must have been the sermons which were the outcome of such a method! There is only one other which is nearly as bad, namely, the habitual stealing of sermons, not from great masters but from the common place preachers of the theological school to which the stealer happens to belong.

May we offer a few words of counsel to young preachers on the preparation of sermons—read,

memorized, or improvised. We give no opinion as to the superior advantages of these different methods. To most men the careful preparation of the matter, learning the words to be improvised at the moment of delivery, will be the most effective. But others will find memorizing better; and others again will do better to read. But in any case, all should write sermons. We do not say that all should write the sermons which they preach. Sometimes this may be useful, especially when one is learning the art, but every one should practise the composition of sermons.

The great sermons of great preachers should be carefully studied and analysed. Among the great models, we might mention Bossuet, Bourdaloue, Lacordaire, A. Monod, H. Monod, Busier among the French. Of English modern preachers, Magee, Robert Hall, Henry Melville, Liddon, Maclaren, P. Brooks, and others. German preachers are seldom good for models; yet the sermons of Schleiermacher and Rothe are admirable; so are some of those of J. Muller, Luthardt, Kahins, and others.

Let the student take a sermon by one of these preachers and carefully analyse it, noting the arrangement and relation of the parts, and the development of the central thought or subject of the discourse. Then, from this analysis, let him construct a sermon of his own without reference to the original. After that he might make an outline of his own quite independently except in so far as the recollection of his model might influence him, and then he should write a sermon on that outline. A great deal of work is involved in such a method, and this is the reason why there are so few preachers of eminence. They will not take the trouble required.

Here are some hints to go on with. First, determine clearly the subject of your sermon. What are you going to preach about? Let your hearers be able easily to say what the sermon was about when they have heard it. Secondly, consider how you mean to develop your subject, how you are to start and what is to be your end, and by what means you are going to pass through the different portions of your argument. Your end must be the effect you intend to produce, your beginning must be something that will be conceded, and that is suggested by your text or your subject. Thirdly, make a full outline, sketch, or skeleton of your discourse. Fourthly, be careful of your transitions lest they be too abrupt, and so you lose the attention. This is specially necessary for the extempore preacher. Fifthly, let your thinking always be a little in advance of your speaking, otherwise you will be in danger of failing to convey your meaning, and, if speaking extempore, may suddenly come to a pause. Sixthly, let your conclusion be clear, natural, and forcible, carrying home the whole lesson of the sermon. In the case of extempore preaching it is well that the very words of the conclusion should be studied.

Many good works on the subject may be recommended; one of the most complete is the *Traite de Predication* by the Cure of St. Sulpice. For extempore speakers there is an

*Hints to Theological students by Rev. H. Housman, B.D., Skeffington, 1888. Price 3s.

excellent book* by Bantain; for memoriter speakers there is one by A. Coguerel. These last two have been translated into English.

PIETISM IN GERMANY AND EVANGELISM IN CANADA.

THE following interesting article is from the Knox College Magazine.

Have these two movements, the pietistic of the past and the evangelistic of the present, anything in common? Differing in non-essentials are they similar in origin, methods and results? Is Evangelism following in the beaten path of Pietism, and does that path lead to the brink of the precipice over which, more than a century ago, Pietism stumbled into the quagmires of Rationalism?

These questions are suggested by the reading of Dr. John Ker's lectures on the History of Preaching in the latter half of the seventeenth and the early part of the eighteenth centuries. And questions such as these are being asked, in an undertone as yet, by many of the most intelligent and most earnest ministers and Christian laymen in Canada, men long known as exponents of evangelical truth and ardent sympathizers with and successful workers in evangelistic movements. The subject is both present-day and practical. The Church, like everything else in this busy age, is always kept moving in some direction. If the ship heads towards the reefs, where others have been stranded, the course had better be changed or the passengers warned to be prepared for the shock when it comes. Nothing is gained, but, in the end, much is lost, by refusing to watch the needle or read the log-book; and while we may cheer each others' hearts with joyful experiences and sacred songs and solos, the rocks ahead will remain as hard and merciless as ever, and the boards and broken pieces of the ship as disagreeable and dangerous.

It is not necessary to give any elaborate review of the rise and fall of Pietism. Every student of post-Reformation history is familiar with it. Nearly all the church historians as well as the historians of Rationalism and Free-thought treat of the subject. Apart from Dr. Ker's book the fullest and most satisfactory accounts that I have found are in Hagenbach's History of the Church in the eighteenth and nineteenth centuries, and in Hurst's History of Rationalism. The brightest aspects of Pietism are placed in the most favorable light, and the friendly hand of Dr. Hurst throws the mantle over many faults and weaknesses. But even he would not conceal the one-sidedness of its doctrine, the morbidness of its piety, the narrowing and artificializing tendency of its life; nor would he deny its utter inability to withstand the incoming tide of Rationalism, for which, perhaps, it opened wide the flood-gates.

Pietism was a revolt against the dead formalism of the orthodox Lutheran Church a century after the death of the Reformers. The national and political disquiet and the communistic rebellions had roused passions

inimical to religion. The terrible Thirty Years' War had slit the veins of Protestantism and let out her best blood and poisoned what remained. The fierce polemics of Protestant and Romanist, the many bitter controversies between Protestant churches, Lutheran and Reformed, and the subsequent hard dogmatism in matters of faith,—causes such as these conspired to harden religion into a crust. Men were orthodox, but dead; the only warmth produced being that of polemical passion. Against all this Pietism rose in protest, and under its great leaders, Spener and Francke, it sought to bring the Church back to the living faith of the seventeenth century. Doctrines were avoided except such as had to do with conversion and the state of the heart. Philosophy was first neglected, then opposed. Christianity and culture were severed; religion and science were antagonized. Pietism became essentially a religion of feeling. No one need wonder at the popularity of its preaching. Such preaching under such circumstances is always popular. There was a rebound from scholastic theology. The movement spread with great rapidity throughout Germany, and the great university of Halle, with its twelve hundred students, grew up under its influence and became the seat of a theology distinguished for its power of faith.

But the rebound was so great that, swinging from cold dogmatism to gushing sentimentalism, the opposite extreme was reached. The "brethren and sisters" organized societies for mutual improvement in holiness, select companies, *ecclesiolæ in ecclesia* as they were called. These schools of devotion, known as *Collegia Pietatis*, degenerated, and, being void of instruction and edification, ministered to the spiritual pride of the elect. Self-examination became morbid introspection, and conversion of the heart perversion of the nature. Preachers kept a register of the state of souls, and each man had his own spiritual calendar from which he could read the exact state of his soul at a given time. Men luxuriated in religion. Antinomianism and other heresies opened the door for lust. Superstition and fanaticism were rife. The descent was easy to the vagaries of Peterson and his wife, the follies of the Inspired Children of Silesia, and the gross immorality and blasphemy of the Ellerites and Butlarites.

Rationalism, again, was a revolt against the later Pietism. Wolff, in his demonstrative philosophy, gave voice to the demand for evidence. Following Leibnitz he would make doctrine so plain by mathematical demonstration that it must be accepted. The Wolfian philosophy was not rationalistic, still, when it had permeated the common classes the days of Pietism were numbered. Nor is it to be wondered at that it was in the pious university of Halle, founded by the Pietists, that the reaction began. From the professor's chair Wolff announced his doctrine to his students. He was succeeded by Baumgarten, under whom Semler, the father of German Rationalism, was prepared to do his work of "cold-blooded and destructive criticism." The in-

evitable recoil from Pietism was in favor of Rationalism. Reason, so long despised, was now enthroned. The deism of England and the materialism of France came in like a flood and, finding no barriers save the fragments of burnt-out pious feelings and emotions, swept over Germany with all but resistless power. Such was the fate—the almost necessary fate—of a great revival movement inaugurated by the purest and most spotless character among the theologians of his day. Before the end of the century scarcely any trace of either the doctrine of the dogmatists or the glow of the Pietists could be found even at Halle itself. And for many a day in the halls of the great schools and universities the voice of evangelical truth was hushed, and throughout the greater part of Germany, the land of Luther and the Reformation, no sound could be heard above the rattle of Reason, save here and there a faithful watchman's call to the patient waiters for the morning.

But what has the Pietism of Germany to do with the Evangelism of Canada? It is not for me to answer. That were presumptuous. It is not for me to make comparisons, nor to indicate the downward tendency of a popular movement,—a declension so gradual that few are conscious of any change. That were work for the practised eye of the sharp-sighted observer. It is a comparatively easy matter, standing at our distance from the picture, to mark the defects of light and shade in the German Pietism; our very nearness to American Evangelism renders the forming of a correct opinion respecting it well nigh impossible. But opinions are being formed, and sometimes expressed. Are they unjust? Let us see.

(To be Continued.)

GAMBLING IN A NEW GUISE.

BY common consent the great vice of the present age—more wide-spread and more deleterious even than Intemperance—is Gambling. The gambling spirit permeates all classes of society, and insinuates itself into every circumstance of life. Within the sacred precincts of the Houses of Legislature members bet, it is said, on the probable results of important divisions, and on the minorities or majorities by which a motion will be lost or carried. The extent to which this spirit prevails 'on the turf,' and the general immorality which it promotes, the public have recently had ample data for computing from the painful evidence brought forward in a recent trial. There is one aspect of it, however—a comparatively novel one—to which attention has not been drawn, and yet it appears to us calculated to do very serious mischief. We allude to the 'Prize Competitions' organized by certain popular periodicals, in which money prizes are offered for what is the merest conjecture and idle speculation, in no sense an exercise of skill or intellectual activity. The person who 'guesses' the number of copies sold on a given date, or whose guess approaches nearest to that number, carries off a prize of two, five,

or ten pounds, according to the liberality and advertising boldness of the proprietor. Or the patrons of the paper are invited to guess the number of probable 'guesses' in the forthcoming competition, or the attendance at some well-known entertainment. Nothing seems too idiotic to be made the staple of a 'competition'!

That the thing itself is not fairly enough conducted we do not assert; but we strongly contend that, as a direct appeal and incentive to the gambling spirit, it is most objectionable. In a large measure, the supporters of these papers are young men and women, upon whose minds the influence of these competitions cannot be other than unwholesome and demoralising. They foster the greed of gain, and they cause the loss of much valuable time. So that we consider it a matter for deep regret that periodicals of respectable character enjoying, as they allege, an amount of public support which should render advertising dodges of this kind quite unnecessary, should condescend to place such snares and pitfalls in the path of youth.—*Church Bells.*

BISHOP COXE'S SERMON.

In the course of Bishop Coxe's sermon delivered in the cathedral at the recent visit of the Bishop to Durham, the preacher said:

"It is my fervent desire in some degree to impart to those who hear my voice—I am sure that but a small portion of this vast assembly can hear me—those emotions of gratitude to God which have been inspired by my attendance at the Lambeth Conference. I would to God I could make you feel as I feel, that contact with those venerable and holy men who have come from the ends of the earth, many of them, to take sweet counsel together—that contact with them for a whole month which has inspired in my own soul something like the freshness of a youthful enthusiasm. I shall go forth to my duty strengthened and freshened for whatever may remain to me of years of toil, grateful to God, and singing anthems in my heart for what I have seen and heard. We speak with special honor of missionaries. In America thousands born in hereditary descent from the Churchmen of England are claiming the privilege of a return to that blessed communion, having seen and experienced in distant lands and fields the terrible consequences of sectarian divisions, and the glories of that unity with apostles and prophets—that unity with the vastly extended apostolic communion—which is offered in the Church of England.

"I know not how an Englishman can make himself an alien and a stranger to this Church of history, to this Church of mighty deeds, to this Church of glorious memories, and of increasingly glorious action; but I am perfectly sure that an intelligent man coming to my own beloved country, and seeing how thousands of the intelligent and laboring class are pressing into this communion, would learn to prize, as he has not prized before, the glorious privilege of being a member of the Apostolic Church of England. You have in this country the most glorious churches in Christendom, all built for you. In America people contribute of their means to build churches and support Christian pastors, and by their zeal and earnestness show they have discovered the preciousness, and value it for themselves and their children, of an heritage in the Apostolic and Catholic communion of which you are here members. Men who have understanding of the times have met, therefore, to strengthen one another by the relation mutually of experiences, the taking of counsel of one another, and bringing together the wisdom gathered from all parts of the world at the call of the Archbishop of Canterbury. Pre-eminently are we men who have understanding of the times; pre-eminently are we men who, by learning, experience and godly notions, bring from the different parts of the world our common contributions, and, throwing them into the common stock, enable most people to feel and know and understand, as never before, perhaps, what the times demand, and what the times are.

"My beloved brethren, you often hear it said by persons not more learned than many of these venerable bishops, and possessed of not one-half the world-wide experience of these bishops, that Christianity is a thing of the past, that it has done its work, and must

give way to something new. I should like to know what that something new is. They all agree to pull down, but no two agree what they will put in its place. The Church, which is represented here to-day by this noble army of Christian prelates, possesses in their experiences and their godly zeal a guarantee of the life and vigor, and of the growth and extension of Christianity. It was said by one of those ungrateful sons who has lifted his foot against this mother Church to which they owe all the gifts, other than those of mere nature, which make them prominent men—it was said by one such person that three hundred years is the lifetime of a sect; and he thought to apply that maxim to the Church of England. A sect cannot continue itself after three hundred years; a sect dies, and runs into nothing after three hundred years. It is not my purpose to say anything for or anything against this maxim. But accept the idea that a sect, as distinguished from a true Apostolic Church, cannot propagate itself beyond a period of three centuries, I should like to know upon this principle whether we are not well assured to-day that the Church of England is no human sect, but part and parcel of the Holy Catholic Church. Does this company of apostolic men working in all parts of the world, look like an expiring Church? Did the one hundred and fifty bishops who on Saturday last lifted up the *Te Deum* under the vault of St. Paul's represent a perishing Church? It has pleased Almighty God to put forth at this moment, when the enemies may see it, this magnificent note of the fertility, the life, the power, and the energy of the Church. The heart of England ought to burn when she beholds in such a body the pledge of God's mercy to the empire, the promise of a glorious future. When the assembly closed at Lambeth last week, and on bended knee, and with tearful eyes, received the blessing of the Archbishop of Canterbury, I could not but feel that, though we went forth in tears bearing from that assembly precious seeds, doubtless some would come again with joy at the end of another ten years bringing their sheaves with them. I beseech you to remember that the daily prayers offered in faith by the lips of children, women and men 'for the good estate of the Catholic Church,' are not sterile, but are helpful everywhere, and they will help more powerfully when we are all united in a holy resolve to make our prayers more earnest, and to look for the answer. Men who have understanding of the times feel that the Church has reached a great crisis, in which two principles are all important to her future. The first is fidelity to that great trust to this Apostolic Church to carry on the great principles which were formulated three hundred years ago at the period of the Reformation—the principles of primitive union; principles founded on the grand old canon that we hold and believe nothing but what everywhere, from the beginning and by all men, has been believed as the faith of Christendom. The primitive principles of the Reformation have distinguished the Church of England; and year by year men are beginning to understand the great difference which is found between the Church of England and the sects that took their origin from the Reformation. The Church of England was never a man-made sect, but she restored at the time of the Reformation the blessings which she had inherited. The other point is this—and I say this with a conviction strengthened by the conviction of men who have an understanding of the times—that the Church of England should cease to be so apologetic in tone as she has been. I believe I see the secret of this, and I honor them for it. It is due to a humility that recognises we have failings, and hence ought to be tender with the faults of others. At the same time one should be faithful to our great trust, and let others know what we feel, and what God has called us to do. The tone, I am sorry to say, of journalism, and of many admirable sermons of holy men, has been for a long time apologetic, as if we had nothing but faults, and had not a great substantive privilege and treasure. Men who understand the times must know that this must be stopped. It proceeds from profound humility, but on the Continent of Europe this is not understood. On the Continent they do not understand, they do not appreciate and venerate the spirit from which this proceeds, but they say, 'The Church of England has no convictions, the Church of England speaks with faltering lips and a stammering tongue.' The Church of England, if she be what she asserts she is, ought to stand up, and with one heart and voice and accord proclaim her position.

"The day on which we assembled at Canterbury to meet the Primate of England is one distinguished in history. On that day, two hundred years before, Westminster Hall rung with the acclamations of the English people because of the acquittal of the seven bishops. Our meeting at Canterbury was not intended to mark that event, but, in God's providence, it did mark it. That glorious episode in the lives of the seven bishops who stood forth in defence of the Church of England and the Throne and Constitution was celebrated by that marvellous gathering over which the Archbishop presided. And when those seven

bishops went to their prison, and read the evening lesson for their comfort, could they have been told what two hundred years would see! They have seen it from a better world. In 1588 the Armada that was to establish in this country the inquisitions of Alva, and the atrocities which were visited on the Low Countries, was repelled and dashed to pieces—repelled in the manner of England and dashed to pieces—repelled by Almighty God. One hundred years later there was the acquittal of the seven bishops. Another hundred years and there was another important event which was an important link in what had taken place. In 1788 the last Pretender died and the Church of Scotland was able to enforce the principle of loyalty to the House of Hanover; and America derived her first bishop from their hands. Now comes 1888, and what shall we say of to-day? I believe that God, Whose ways are not our ways, and Whose thoughts are not our thoughts, has been doing at the Lambeth Conference a mighty work which will mark a glorious epoch in the history of the Church. It rests with you, the laity of the Church, to help your grateful pastors to carry out those grand resolves, of which you will hear more by and by; and if you rise to a true understanding of the times, the result will mark, in the future history of the Church, this year of 1888 as a grand year. The Archbishop with prayer and benediction has dismissed us to our several flocks. Beloved brethren, we shall never be all together again until we, by the grace and through the grace of God, may be permitted to meet in that happy life which St. Augustine delighted to describe as that country where no enemy ever entered, and from which no friend passed away. Gracious God, grant that among the innumerable company before Thy Throne, we may be found each one in his several place, clad in white robes, with palms in our hands, conquerors and more than conquerors, through Christ, because here we have always tried to be the humblest of His stewards and His servants."

NEGLECT OF HOLY COMMUNION.

There are many who do believe in Christ as their God and Saviour, and who pray and try earnestly to live a godly, righteous, and sober life, who pray daily, and are regular church goers, yet they never come where their Saviour calls them, but turn away, Sunday after Sunday, from His great Sacrament of Love and seem to feel no shame, no sorrow, at doing so. That is what I cannot understand. I can quite understand those who do not care for Christ and who live in wilful sin keeping away. I would not urge them to come, for our Saviour charged us not to cast pearls before swine nor to give that which is holy unto dogs. But I cannot understand why so many honest Christian people, believing the Christian creed, and, to some extent though imperfectly, living a life of Christian principle, come regularly to church, and yet just as regularly turn away from Holy Communion. What do they come to church for? Do they come to worship? Then why walk out just as the greatest act of Christian worship is going to begin? Our Blessed Lord did not institute Morning and Evening Prayer and Litany. They are very good and right, but our Lord did not institute them. He did institute the Sacrament of Holy Communion. That is the one only Christian service which our Lord Himself instituted. And yet that is just the one they neglect and avoid!

Do they come to church to hear sermons? Well, what is the good of preaching if it does not lead to sacraments? One object of preaching is to lead people to accept the Gospel; and how can they receive the Gospel and yet neglect the great sacrament of the Gospel? Another object of preaching is to teach people their privileges as Christians, and their duties as Christians. But what good is done if when people are taught their duties they will not do them; and when they are taught their privileges, they still neglect the greatest of them? Sermons are good if Christ is preached, but sacraments are better where Christ is received. It is good to hear about a friend, it is better to be in company with Him.

Now, I cannot believe of these good church-going Christians that they think lightly of the privilege which is offered them, or that they deprive themselves of it through any unwillingness to draw near to their Saviour. I think the chief reason is that they are too timid. They would come, but they fear to come. They want a little encouragement. What are they afraid of? Do they fear what people might think or say of them? Surely no one who is at all in earnest about his soul would keep away from Christ for fear of the wagging tongues of foolish men. Such fear would be more than weak and cowardly; it would be sinful. Are they, then, afraid of Jesus Christ? How little they can know Him if they are! When our Blessed Lord was on earth did He say to those who came to Him for help, "You are not good enough to be fit to come to Me yet; I came not to call sinners, but saints?" Or, did He say, "Your faith is too weak, go away and wait till it is stronger, and then

had the evening have been told. They have seen Armada that was isitions of Alva, ed on the Low o pieces—repall- ed to pieces by later there was Another hundred ant event which taken place. In Church of Scot- of loyalty to the ived her first bis- 1888, and what hat God, Whose thoughts are not Lambeth Confer- rious epoch in the you, the lady of stors to carry out ill hear more by erstanding of the uture history of and year. The ion has dismissed shren, we shall by the grace and rmitted to meet stine delighted to nemy ever enter- away. Gracious able company be l each one in his with palms in our quorers, through rs tried to be the servants."

MUNION.

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come to Me?" Or, did He say, "You have not repented enough yet, come to Me when your repentance is leeper?" No. You know that He ate and drank with publicans and sinners, that He said He had come to seek the lost, and not to call the righteous but sinners to repentance, that as they that are whole need not a physician but they that are sick, so it was just those who felt themselves to be sinners who should come to Him to be cured. He said: "Him that cometh to Me I will in no wise cast out." There was one poor timid woman who could scarcely gather courage just to touch the hem of His garment. Was He angry with her? No. She was made perfectly whole, and He said, "Thy faith hath saved thee; go in peace." Are you afraid of such a Saviour as that? "Why are ye so fearful, O ye of little faith?"

But then some one says, I am afraid to come to the Holy Communion because St. Paul says: "He that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's Body." It is that word "damnation" that frightens many timid souls. But really St. Paul did not use the word damnation at all. In the Revised Version of the New Testament the meaning is given more clearly: "He that eateth and drinketh, eateth and drinketh judgment unto himself, if he discern not the Lord's Body." That is, not the judgment at the last day, but judgment or punishment in this life. For of such judgment St. Paul goes on to speak. He says to the Corinthians, you have been eating and drinking as it were a common meal, not receiving the sacrament in faith as the Lord's Body. And so judgments from God come upon us. "For this cause many among you are weak and sickly, and not a few asleep." Now those who I am trying to encourage to come to this sacred feast would not be likely to come unworthily or irreverently, they would come in hope and faith to the Lord Jesus for pardon and grace and strength, and to show their thankfulness for His redeeming death and their willingness to obey His word. So they need not fear. Our Blessed Lord does not invite you to His Table to lay a snare for your souls, and when you ask for the bread of life to give you poison. Do not fear to come. Fear rather not to come. For He has said: "Except ye eat the Flesh of the Son of man, and drink His Blood, ye have no life in you." No life! Think of that! Is not that terrible? What is to become of you if you have not that eternal life which is in the Son of God? Oh, delay no longer, timidly fearing where you need not fear, and not fearing what is really to be feared. Think of the gracious words of promise: "Whoso eateth My Flesh and drinketh My Blood hath eternal life, and I will raise him up at the last day." And St. Paul says: "The cup of blessing which we bless, is it not the communion of the Blood of Christ? The bread which we break, is it not the communion of the Body of Christ?"

Examine yourself whether you repent truly of your former sins, steadfastly purposing to lead a new life, have a lively faith in God's mercy through Christ, with a thankful remembrance of His death, and are in charity with all men. If you find that this is true of you, you need not fear to come. Come boldly to the Throne of Grace, that you may obtain mercy and find grace to help in time of need.

LETTER TO A YOUNG MAN ABOUT TO STUDY FOR HOLY ORDERS.

VICARAGE, ST. MARTIN'S AT PALACE, NORWICH, MARCH 13, 1888.

DEAR MR. —:—Though I have not the pleasure of knowing you personally, your father is so excellent a man that I feel sure you must have a deal that is good in you. I am the more convinced of this from hearing of your resolution to study for the Church, the highest purpose one can have in life, for it means, really, our hearty and absolute devotion to the good of our fellow-men and the glory of God.

The greatest want in the clergy now, as in all ages, is that they may be filled with a divine enthusiasm for their Master. To think of one's self is contrary to His example, for "He pleased not Himself," and we are expressly told that we are to "live not to ourselves but to Him who loved us." I trust, therefore, you will forgive me if I urge your glowing devotion to your Master. No power but intense love for God and man can really make you an able minister of the New Testament.

Of the subordinate equipments study necessarily stands foremost, for an ignorant minister is a libel against Him in whom is no darkness at all. "Give yourself, therefore, to reading;" first of all to the acquisition of the tongues in which Scripture is written, then to the thorough understanding of Scripture itself. Outside this let your reading be systematic. Read only the best books. Life is too short to waste on any others. Beware of desultory reading. To fly from book to book on disconnected subjects wastes your strength. Let your motto be, "thorough." What is best worth getting, get really,—not in a superficial, imperfect way, of which you can make

little use, and in which you cannot feel the confidence of true and accurate knowledge.

Yet, miscellaneous information gotten at odd minutes is most useful. Vivid, picturesque discourses are far more telling than dry harangues or essays. Beware of getting into the mechanical, slovenly fashion of reading written sermons. Begin while a student to address people, if only in college meetings, and you will thus get readiness. Make out a full plan of your discourse, and then from that preach the whole sermon to yourself in your study, actually repeating the words which rise in your mind as if the people were before you. Never be afraid of work. It is true religion if done for God. *Laborare est orare.* But beware of your health. It is your capital. Take daily exercise. A sound mind can only be found in a sound body. Get up betimes; morning air is purest.

Try to get a faculty of speaking to individuals about sacred things, and always remember that a word there spoken is very often more effective than a whole sermon preached to a crowd. Dismiss the fear of man. Nobody deserves the name of a Christian minister who trims his vessel by the breath of the pews.

Again, let me warn you against any matrimonial ideas for a long time to come. If you should hereafter think in that direction, let it only be when you have made your position, and can stand independent whether a rich supporter be offended or not. To be kept silent for fear of throwing a household out of bread is pitiful.

To rouse yourself to a high ideal the lives of really enthusiastic men are of great use. Men like St. Bernard, or Whitfield, or Wesley, or Edward Irving, one of the very best men of these later times.

Don't dabble with books that raise doubts and treat Christianity as a fable. The time for that will be far later, when you are strong enough to hold your own ground.

Let your central theme be the love of Christ and the merits of His death. The love of Christ is the great attraction to a better life. Keep far from mere intellectual display. Try not to think of yourself at all in preaching, but only of your theme. Good-bye and may God be with you. Your sincere friend,

CUNNINGHAM GEIKIE.

Home & Foreign Church News.

From our own Correspondents.

DOMINION.

TORONTO.

HALIBURTON.—The Bishop's commissary, the Ven. Archdeacon Boddy, has appointed the Rev. Phillip Harding Rural Dean of Haliburton, in succession to the late Rural Dean Smithett.

APSLEY.—The Rev. Rural Dean Harding wishes to express his warm thanks for a large and valuable case of clothing, books, &c., sent by Mrs. O'Rielly from the C. W. M. A., which were very acceptable to many people in his mission.

NIAGARA.

NORVAL.—We regret to announce the death of Miss Mary Willoughby, a native of Fermanagh, Ireland, which took place on Saturday, August 16th; she was a consistent church-woman, who dearly loved the Church of England, staunch in her principles, yet without the least bigotry to any denomination; by her constancy to her church she set an example to those people, who are being continually carried about with every wind of doctrine, and never settle down to the church. Mary Willoughby's ideas of the church were similar to those of that great English Churchman, John Wesley, who two years before his death said, "I declare I live and die a member of the Church of England, and none who regard my judgment will ever separate from it." Mary Willoughby was never married. After an illness of 8 weeks, borne with Christian fortitude, and having endeared herself to her clergyman and friends, she found Christ to be the perfectly trusted Guide, who would lead her through the dark valley of the shadow of death, into that world beyond the grave, of which He Himself is the Everlasting Light. She was buried in St. James' Cemetery, Toronto, alongside of her sister, on Monday last, the clergyman of the parish, the Rev. H. A. Bowden, Dr. Webster, and others accompanying the remains to Toronto. *Requiescat in pace.*

During a severe thunderstorm on Friday morning

last, (August 31st,) St. Paul's Church was struck by lightning and considerable damage done.—Norval, like many other villages in Canada, through neglect in the past, has become the abode of Pres-byterianism and dissent generally, consequently, church principles work but slowly here. Of late the congregation has greatly improved, and although small there are many earnest church-families who are doing their best to improve matters. God grant that the spirit of love may move on the troubled waters of religious differences.

ALGOMA.

A trip to the North-West, Continued.—On reaching Regina I drove to the Palmer House, got out my plans of Elkhorn, and drove to the Indian Office. The Lieutenant Governor [Dewdney] was in, and I had a long interview with him. I showed him the rough sketch I had made of Medicine Hat in passing, and the spot where I wanted the Institution. He entirely approved it all, I also showed him my plans of the Elkhorn Institution, and while there made out on tracing linen the plans to send to Ottawa. On coming back to the hotel, an Indian in European dress accosted me and shook hands. It was 'Buffalo Bull,' the fellow I sketched in 1885 in his blanket and long plaited hair and face painted. I left Regina at 12.47, a.m., reached Indian Head at 2.38, a.m. Wasi arrived from Elkhorn 2 hours later, and we met at breakfast. Afterwards hired a cream colored pony and buck-board and drove out 19 miles to the Indian Reserve. I went to see the chief, 'the man who took the coat.' He did not receive us very friendly, and said he would not let us have any children. On our return we stopped at a Mr. Crawford's, they wanted to have their child baptized. We had our horse put up, and after baptizing the baby we had tea. It was 8 p.m. when we left, and we had eleven miles to go, a different road to the one we had come by, once we thought we were lost and were on the point of turning back; however, we found Indian Head at last, Wasi saw the railway water tank a quarter of an hour before I could see it. So we went to the hotel and to bed but only for four hours. At 2.15 we were up again, train started at 2.47; reached Broadview at five a.m., after breakfast Wasi went to hunt up a rig to take us to the Indian reserve twenty miles out. He brought back the livery man. "I want a pony and buck-board to go out to-day and come back to-morrow afternoon;" "sorry I cannot accommodate you, horses and traps all engaged for to-morrow as there is a Sunday School picnic." "Well you can drive me out to Colonel Macdonald's." So about ten o'clock we started in a double rig with two ponies, reached Colonel McDonald's at 10.30. He was just starting in his own rig to Whitewood; he said he would drive us to Round Lake, and from there go on to Whitewood. So we started off and drove sixteen miles over the prairie to Round Lake in the Q'Appelle valley, where is situated the Rev. Mr. McKay's (Presbyterian) institution for Indian children, a very pretty place near the lake. Last winter they had forty-three pupils, but just now the Sun dance is going on they are reduced to about fifteen. I went all over the Institution and made a sketch. About 5.30 p.m. we started off again and drove another sixteen miles to Whitehead (a Canadian Pacific Railway station), got in a little after eight o'clock. Mr. Brown, who used to be at Regina, is the clergyman at this place. Although little known it is quite a thriving little place, much larger than Broadview. This is Thursday morning, June 14th, there is no passenger train on Thursday going East, but we expect to get on a freight train this afternoon and get back to Elkhorn.

(To be Continued).

The Rev. W. Crompton begs gratefully to acknowledge the (most unexpected) receipt of a beautiful stole from a lady friend in England. The stole is made of figured white silk and is richly embroidered. As he has now more than he requires, Mr. Crompton will be happy to send one white silk, and one red stole to any clergyman who will use them. He has also one or two which might be dyed black (now green) and would be useful, as they are in excellent condition.

Aspden Post-office Muskoka, Canada, Sept. 5th, 1888.

FOREIGN.

Ecclesiastics are not, in England at any rate, the only persons fond of processions. Not many days ago—one Sunday afternoon, and in the streets of London—we were interested in witnessing a procession of enormous length. We should doubt if, among the thousands who then tramped along, there was even

one man in holy orders. It was a procession of laymen. On inquiring, we were informed that the various members of societies and working men's clubs were having a demonstration, and were then in the act of proceeding to church. While giving them, therefore, credit for good intentions and practice, we may add that we saw various incidents in connection with that display which we much regretted. We were at some distance from the procession itself, but we saw on a cart what appeared to be a man sitting in a chair, a dog, and a large umbrella. We were informed that it was 'Ally Sloper.' Ask whom we would, we could get but one answer—'Ally Sloper.' Demonstrations must naturally produce noise and excitement, and it is more than doubtful whether there is much edification in thousands of men marching to church with bands and banners. Children stay away from Sunday school to see the procession and hear the band; but we should think that the children as well as the clergy would be glad to have some explanation of the appearance of 'Ally Sloper,' or of the man, the dog, and the umbrella.

At a well known bookseller's in a fashionable watering-place a stranger was struck with the fact that an enormous proportion of the books offered for sale were theological or devotional. One of the firm said that 'there was always a large demand for books of this kind, and especially for small handbooks of devotion.' We suppose this is a good sign, and yet is it not just possible that religious people read less of the Bible and more of the Bible condensed or adulterated? Do they not like religious literature in homoeopathic doses?

A writer in the *National Review* has given expression to some 'Practical Thoughts on Church Hymns.' With much that he has written we are inclined to agree, but, nevertheless, we do not think that the publication of his views is likely to influence public opinion, or to lead to any of the reforms he would welcome. In dealing with this subject it should be remembered that not only is no collection of hymns perfect, but that a collection which satisfied poets and literary men would not satisfy congregations. A literary man would be tempted to omit many popular hymns. They might, it is very true, have been better expressed, but *there they are*. They are liked. They have got hold of the people. They have proved a source of comfort. In spite of many faults they are liked, and therefore not to be flung aside. The most elaborate argument is as nothing against 'association,' and the hymns which one critic condemns is very likely sacred in the estimation of another critic as able as himself. How far it is right to sing words which one does not really feel at the time must, of course, be left to every man to decide for himself. With *praise* it must be even as with *prayer*. Men do not always feel 'miserable sinners' in a like degree. There are ebb and flow in the spiritual life, and the confession which on one Sunday a man finds it difficult to make his own, he utters on another from the very depths of his heart. So, too, with singing; one Sunday he sings with steady voice and wandering mind, another he sings altogether to the Lord. Allowance must be made for this fact; and even were it not, we should be disposed to regard it as a sad mistake to lower the elevation of the hymn to suit the level of a spiritual dwarf. In conclusion, we fancy that many readers will smile at one of the two hymns selected for special approbation by the writer in the *National Review*. We refer to the hymn for St. Matthew's Day, which in the past has received, we believe, a considerable amount of adverse criticism. In this we have no wish to join, but we must honestly confess our surprise that this hymn has been selected for special praise. Two lines of the hymn ran thus:—

'Give us amid earth's weary moil
And wealth for which men cark and care.'

Moil and *cark* may be very excellent words, but their meaning is not well known to most people. An Oxford man to whom we have spoken on the subject replied, '*Cark* is a word which is only used along with *care*.' The following verse may be beautiful, but it is surely not altogether most suitable for congregational singing:—

'Still like a breath from scented lime
Borne into rooms where sick men faint,
His voice comes floating thro' all time,
Thine own Evangelist and Saint.'

The voice of St. Matthew may fairly be said to float through all time, but that it does so like the breath from scented lime coming into the room of an invalid who is fainting, is a point which is open to doubt. We should imagine that scented lime would be most unwelcome under such circumstances.

A lady at Chartres claims to be the recipient of special visions and communications from our Lord and the Blessed Virgin. She calls herself 'Marie Genevieve du Sacre Cœur,' and says that it has been

revealed to her that it is the Divine will that a 'congregation of Spouses of the Sacred Heart' should be at once established at Soigny, in order that France may be rescued and restored to her rightful monarch. The Bishop of the diocese, however, is by no means satisfied as to the genuineness of these professed visions and communications, and has forbidden the lady to make any further revelations to any one concerning them, actually going to the extreme length of denying her the sacraments until she submits to his orders. But she refuses to submit: nay, she goes on to assert that, in his action respecting her, the Bishop is himself possessed by the devil. The story reminds one of a not unsimilar case reported in the life of St. Philip Neri. In his days there was a nun who claimed to have extraordinary visitations from Heaven. The Holy Father himself was greatly exercised over the matter, and sent to St. Philip to ask counsel. St. Philip straightway journeyed to see the nun, taking care to arrive deperately travel-stained. As soon as she was brought into his presence Philip threw himself back into a chair, and, sticking out his leg, ordered her to take off his boots. The nun, horror-struck at the indignity, stoutly refused. 'Ah!' said the wise man, 'here is no Divine visitation, for here is no humility!'

Lord, have mercy on us.—There is a prince and a great man fallen in Israel. A career, which has already resulted in so much of abiding value, seemed yet to us to be little more than in its inception, but Almighty God thought otherwise, and our unresting, tireless Bishop, tired out, has gone to a better land than the Holy Land, for rest. Nine years form but a short episcopate, and forty-seven but a short life, but over such a life and work we firmly believe our Lord will say, "Servant of God, well done!" In our great loss, personal grief, we are sure, comes first, because it comes closest. He has been a true father and a friend. He has thought and prayed, and had patience, and labored day and night to do wisely and well, so that in no administration should any unfairness happen. Our diocese must also suffer, and our community whether of our household or not, shares our grief, but the whole Church of God mourns another Elliot dead within a year. Most of our people do not thoroughly appreciate the national fame which our Bishop was just entering upon. His speech before the Evangelical Alliance was perhaps the most remarkable utterance there. We have just received the complete and inspiring text of his address before the Louisville Church Congress. His Bohlen Lectures were growing into fame. His brethren of the House of Bishops looked up to him more than his years of life or experience as a bishop would warrant, and some of the oldest and wisest prophesied leadership for him. It would be wrong to say that his work is done. His work, or rather the Divine work of the Holy Ghost through him, is yet in our hearts. Many of us are his workmanship, converted, ordained by him. We will not let him die. We do not think him dead, who yet speaketh, and dwells in the rest of Paradise. Bishop Harris was born in Autauga County, Alabama, September 14, 1841. He was graduated from the University of Alabama, its youngest graduate, in 1859. From the Law School of Chancellor Keys he had just been admitted to the bar, by special legislation when the Civil War broke out, and he followed his state in the conflict. He had been a good student, and he was a good soldier. He said very little about his military experiences. To him the war was happily over. He had no regrets, and became the true son of a nation. After the war, removing his family to New York, he entered into very successful practice there, and was in receipt of a fine income, which he abandoned for the sacred ministry. His theological studies were under the late Dr. Forbes, in New York, but his orders, both deacon's and priest's, were conferred by Bishop Wilmer, of Alabama, who had also confirmed him, and was permitted to consecrate him as Bishop of Michigan. Bishop Wilmer always refers to everything connected with Bishop Harris with the greatest personal pride. As a deacon he had charge of St. John's Church, Montgomery, Alabama, for a few months in 1869, and presented there for confirmation an immense class of young persons, his early associates. He was then two years in Trinity Church, Columbus, Ga., four years in Trinity Church, New Orleans, and from 1875 to 1879, Rector of St. James' Church, Chicago. He was twice deputy to the General Convention, and had already declined a bishopric when he came to Michigan. He had travelled abroad in 1878, and was on a pious pilgrimage when stricken down. What he has been to us, and done for us since 1879, we think we know. We can never know all. His life has been like a good book which has to be studied for its best meaning, but is open to all. And therefore, though we weep, and while intent on sympathy and our duty to his beloved ones, we join the Church's prayer, We bless Thy name, O Lord, for this Thy servant departed this life in Thy Faith and Fear; beseeching Thee

to give us grace, so to follow his good example, that with him we may be partakers of Thy everlasting Kingdom. By the time this is published, the mourning family will have begun their return voyage. The Bishop did not rally to recognize his wife, though it must have been a comfort to her to be there before he died.

Lord, have mercy on us!

The death of Mrs. Pamela Waterman Tappay on Wednesday, August 16th, is deeply saddening to all who ever knew her. And many who knew her not will weep in sympathy with the good physician her husband, who has found so much happiness in her. Our best is being taken this year. Young wife, happy mother, faithful daughter, true friend, Christian sister and helper of the poor, and wise, cultured leader in the social world,—these but poorly express her loss. Her life is worth living, and her death is precious in God's sight.—*Michigan Churchman*.

Correspondence.

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

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

A STRIKING COINCIDENCE.

SIR,—Is it not a strange thing that the See—Lincoln—which gave to the "Anglican" Church her "first Reformer," (vide *Compendium Theologicum* of Adolphus, 4th edition, p. 282), should also furnish the "first Bishop" to be tried under the Public Worship Regulation Act. On thinking the matter over I believe there is something significant in the fact—laugh at it who may. I am, sir, yours,

X.

ALGOMA.

SIR,—Though you permitted me to trespass some what lengthily in your columns lately, I feel assured that you will grant yet a little space in the cause of justice and the mightier matters of the law. It is the case of clergymen utterly defenceless on the one hand and of a powerful bishop with hosts of friends upon the other. Dr. Sullivan is accused of, we say not foul wrong, but grievous wrong perpetrated by him on several occasions upon his clergy. We do not say wrong inflicted with intention, nor do we say consciously inflicted; we do not arrogate to ourselves the attributes of deity, and say that his lordship "has not a single eye to God's glory;" that we "never thought him fit" to be a bishop or that he has no "common sense." Instead of such a *tu quoque* we believe his lordship to be actuated by proper motives, possibly by that extreme, though mistaken fondness for his diocese to which he has laid claim, but the triumph of right is the glory of God; and when one clergyman after another is suppressed and ruined on account of slanders, neither congregation nor bishop daring to face investigation, when wrong is being done to the Body of Christ through those men apostolically ordained, and when all probabilities lie in their favor till investigation is permitted, it is necessary some one should speak or write about the matter. Let us have a little openness and candour; less of secret wire pulling and stabbing in the dark. The Rev. E. F. Wilson hopes his communication will be received in the spirit in which it is meant. All know his noble motives, his delicacy and generosity of sentiment, his firmness and his faith, they are unquestionable, and he will be the last to blame one pointing to any important ambiguity in the language, and this matter must not be furred over with an examination merely superficial. I am reminded of Dr. Sullivan's first visit to Muskoka when one advised the bishop to uphold his clergy; no echo of sentiment was heard, no sign of approval though all present at the time were clerics, because we felt that a bishop should uphold the right wherever found; and such is the case now. Without investigation right can be trampled under foot with all impunity. We say therefore with Mr. Wilson uphold the bishop in the right, but never uphold any man in doing wrong. The question of right and wrong demands a settlement. The final triumph of right is it may be said assured, the only question is in what proportion we shall co-operate towards that triumph or are co-operating. As to pay, so long as the clergy, either those of Algoma or those who have left it can 'provide for their households,' there would doubtless be no question as to pay nor can it be said that those who have left did so in search of "richer fields" from any pecuniary point of view. When we offer ourselves souls and bodies the offering is indeed more

in proportion to the price paid; and in God's sight doubtless we have failed even in this, but taking human standard I admit no drawback from sacrifice when opportunity offered; like Zacchæus when upbraided we take up our parable and boast.

Sept., '88,

J. S. COLE.

SKETCH OF LESSON.

16TH SUNDAY AFTER TRINITY. SEP. 16TH, 1888.
Saul's Jealousy.

Passage to be read.—1 Samuel xix. 8-18.

What a blessing a happy home. What a misery an unhappy one. Lesson to-day gives us a picture of an unhappy home. Not a cottage, but a palace. Saul unhappy because of his own sin. Hatred, malice, envy, jealousy in his heart.

I. *Why Saul was so Jealous.*—Must be jealous of some one, if jealous. Saul eyed David, xviii. 9. Not always so, xviii. 5. Why Saul was jealous. David had (a) *God's favour*, xviii. 12, but Saul had not. (b) *The people's favour*, men admire the brave. [Illustrate, Volunteers returning from N. W. 1885.] Honor paid to David, xviii. 6, 7. This made Saul angry, (v. 8.) Spirit of jealousy aroused.

II. *How Saul showed his Jealousy.*—Some men govern their feelings, not so Saul. [Illustrate, clock-works get wrong, goes wrong. Shows it in the clock face.] Bad feelings showed themselves in Saul (v. 9.) He watched David to see if he could find anything bad in him. Tried to kill him with his javelin, xviii. 11; xix. 10. Saul tries a new way. Promises his daughter if he will fight a great deal with the Philistines, (xviii. 17.) But see Saul's deceit (v. 19.) Promises his second daughter if he will slay 100 Philistines, xviii. 25. But David safe through all, Saul tries another method. Saul encourages Jonathan and his servants to sin (xix. 1.) But no, they love David (xix. 2.) But see (xix. 11-18) Saul sends to kill him in his own house, but with the help of Michal, his wife, he escapes. David went to Samuel at Naioth. Here David was not safe from Saul's persecution (vv. 19-24.) Three sets of messengers, and then at last Saul himself follow him. But notice how God protects him. Now see

III. *How David behaved with all this.*—Did not retaliate, (xviii. 14, 15.) He was prudent, discreet. He knew he was to be king, yet he did not give himself airs. Remembered he was poor (xviii. 18-28.) No pride. He was humble, modest. Played again and again before Saul. Never complained of kingdom long in coming, was patient and full of pious trust.

From these portions of David's career we may learn prudence, humility, patience, faith. If we would have a happy home let us give no cause of complaint. From Saul we have a lesson of warning. Get rid of all envy and jealousy, root it out in its beginning (1. Cor. v. 6.) Sympathize with joys of others (Rom. xii. 15; 1 Cor. xii. 26. Avoid all quarrelling and strife (Prov. iii. 80.) See what Solomon says (Prov. xv. 17.) Remember (1 Cor. xiii. 4, 5.) Strive to make your homes happy (S. James iii. 14-16.) Think of meek and gentle Jesus, and the home at Nazareth. Remember what ruined Saul and Saul's home (xviii. 12.) "Without God." A Godless home cannot be happy.

WAS LOST AND IS FOUND—A TALE OF THE LONDON MISSION OF 1874.

By the Right Reverend W. Walsham How, D. D., Bishop of Bedford, and Suffragan of London.

"Come in! Come in!" the lady said—the door stood open wide—
The church was bright, and young and old were ranging side by side;
The lady's look was soft and grave, her voice was low and sweet;
The girl half stopped and turned—and then went faster down the street.
One moment, and a gentle hand upon her arm was pressed;
"Oh, won't you stay?" the kind voice said; "Come in, come in and rest;
The missionary will preach to-night, and all the Church is free;
You won't refuse now, my child; come in, and sit by me."
"No, no," she said, yet stopped and looked (it was not hard to trace
The conflict passing like a cloud across that fair young face)—
Then hastily, as though she feared her heart at last might fail,
Passed in and sat beside the door, so weary, sad and pale.
The preacher spoke of God's great love, and how the Saviour blest
Called weary souls to come to Him that He might give them rest.

He spoke no grand or learned words, he used no studied art,
He simply spoke as one who tried to reach his brother's heart,
It was the old old story, that can never pall or tire
When the lips with grace are fervent and the heart with love on fire.
And the lady marked how, one by one, the tear-drops grew and fell,
While eagerly those wistful eyes were fixed as by a spell.
And then a hymn rose all around—no cultured choir's display,
For every voice and heart seemed moved to sing that day;
And faster, faster, rained the tears, for with the well-known air
Came back her childhood's happy days, her childhood's home so fair.
She sees her father's thin white locks, her mother's loving eyes—
This night she cannot put aside the memory, if she tries;
She sees—she cannot help but see—the little sister sweet;
She hears upon the broad old stairs the little pattering feet;
They laid her in the old churchyard, beneath the somber yew.—
And "Oh! my God!" the poor girl sobs, "that I were laid there too!"
And now the preacher stands and waits, and bids who will to stay,
For he is yearning for their souls, and he has more to say.
The lady still is kneeling there, but kneeling all alone;
She lifts her head—alas! the girl has left the church and gone.
She had so yearned to take her hand and help her, and she sighs
To think of that poor suffering face, those eager tearful eyes.
The pleading voice has ceased, yet still a scattered few are there
As one by one the missionary kneels by their side in prayer;
And one by one they pass away, with hearts that throb to feel
They have been very near to One whose fouch hath power to heal.
Oh! had that poor child only stayed and told her tale of grief,
The lady thinks, perchance she too had found the blest relief!
And now from out the silent church she with a friend departs;
Their words are few, but fewest words speak best from fullest hearts.
They part at last; and there, behold! half eager and half shy,
The girl with those poor tear-stained cheeks, that sad beseeching eye.
"Oh! it was long to wait," she said, "I thought it ne'er would end;
And then I could not speak to you, for you were with your friend;
Oh, help me, help me, if you can!" The lady gently smiled—
"I will," she said; "but God is love, and He will help His child."
"Oh, no! oh, no!" the poor girl cried, despair in every tone,
"You cannot know how far away from His true fold I've gone.
I'm not as one who never knew, time was I used to pray,
I tried to do the right, but oh, I've sinned His love away!
Five years have passed since I wrote home, and now I cannot tell
Whether my parents are alive; they don't know where I dwell.
And all that time I never once have crossed the church's door
Until this night; and now, O God! there's hope for me no more!"
"Nay, nay, that can't be true, my child" (and oh! like gentle rain
The words fell on that withered heart, and softened it again);
"Why did God let me come to you? Why did He let you stay,
Unless He had some word of hope to speak to you to-day?
Oh, offer Him this very night that worthiest sacrifice—
The broken and the contrite heart, which He will not despise;
We both have need of pardoning grace; yes, sister, we will lay
Our sin-stained souls before His feet, and for His mercy pray:

And promise me one thing—this night, before aught else you do,
That you will to your mother write, and ask her pardon too."
"I will," she sobbed; and then her hand the lady kindly took,
And bade her read the blessed words of peace in God's own Book.
"I have no Bible now," she said; the lady sadly smiled;
"That must not be," she said, "take mine; and now good-night my child."
Next morning at a hospital the lady needs must call:
Ah! little dreamt she of the tale that on her ears would fall!
Why runs the nurse to meet her there ere she can speak a word?
"Oh, is it not most strange and sad! Nay, surely you have heard?
A girl has been brought in to-day, but only just to die;
By some rough driver in the street struck down and left to lie.
We know her not, but you may know; for strange as it may sound,
A Bible with your name in it was all the clue we found.
"Oh, let me see," the lady said, "I think I know too well—
Yes, it is she—but tell me, nurse, whate'er there is to tell."
"Not much," she said, "but once she spoke, before she passed away;
We thought she gasped, 'Thank God, thank God, this was not yesterday.'
Next day there stood before the gate, with hearts too full to speak,
A father with his thin white look, a mother grave and meek.
The kind folk at the lodging-house had guessed their errand well,
And sent them on, but had not heart the thing they knew to tell.
The lady sees them standing there: she knows who it must be;
No need to ask them who they are, or whom they come to see.
She runs to meet them—"Yes," she cries, "I know what you would say;
Your child is here; my poor, poor friends, it happened yesterday.
Come in, come in; God comfort you, and make you firm and brave,
For oh! your child has gone to Him, and found Him strong to save."
And then she took them by the hand, like little children weak;
They went with her, scarce knowing aught, to be stunned to think or speak.
And then she told them all the tale, in loving words and slow:—
Ah me! they came to find their child—and they have found her so!
She lay there white and beautiful, no trace of conflict now,
No lines that told of sin and shame upon that marble brow;
The aged pair they knelt beside the bed where she was laid,
And "Not our will but Thine be done!" amid their sobs they prayed.
What though the flower of childhood's grace no more be blooming there,
His snow-white lily: Death has laid upon that form so fair.
"Blest are the pure in heart"—so once the friend of sinners cried:—
Yet not unblest, methinks, are those whom He has purified!

LIFEBOAT WORK.

I am an old man now, fit for little but to sit in the chimney-corner with my pipe, reading a bit and thinking a bit. I've often heard the sailors talk of it. The howling wind rushed in-shore, driving the waves over the rocks and up the Pebble Ridge in great mountains of water. No ship could stand against it, that was certain, yet one caught in the bay was drifting helplessly towards the rocks. The men were after the lifeboat, but even if she could be got off against an incoming tide and contrary wind there was small chance of her reaching the vessel.
Still, the trial must be made. Four brave men, with stout arms and stouter hearts, were willing to run the risk. There was a lad to steer, and when all was ready the attempt was made to launch the boat in the teeth of wind and wave. Back they drove her, though, again and again.

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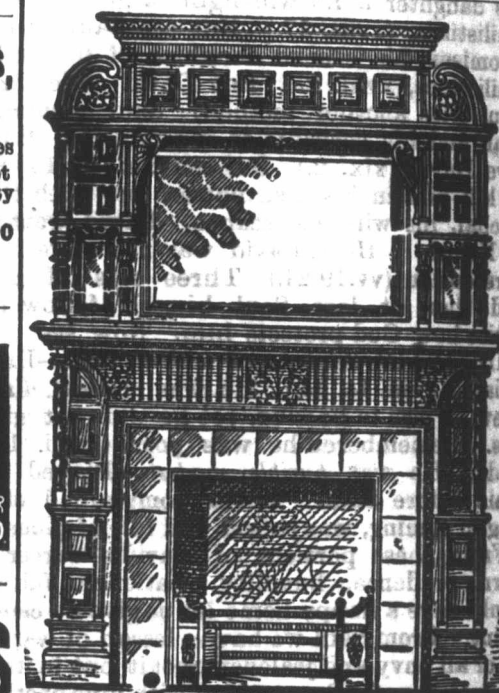
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At last she was off and struggling desperately in the boiling surf; aye, how we watched her from the Ridge, how they must have watched her from the wreck! The blinding spray hid her for a bit, then a tremendous roller came crashing on. In a moment more the boat was tossing on its crest, bottom upwards, and the shrieks of the women rose above the roar of the storm.

It was impossible to get near the boat, and for a cruel half hour the folks on shore watched the waves roll it over and toss it about like a child's toy, till at last a mighty breaker seized it in its grip and thundered to the shore with it, when it was clutched at once and dragged to land. No man hoped to find any living thing in the boat. It was with difficulty righted; but as it was turned over, a piercing shriek rang out, and something fled wildly across the green. Some folks took it for a ghost, but it was the boy who had steered. Still uttering those dreadful yells, he rushed on as if trying to escape from destruction.

It was a good while before he could be overtaken, the fright of that awful time had deprived him of his senses. In some wonderful way his life had been preserved by his being caught in the bottom of the boat when she overturned. The rest of the crew were drowned—they had freely ventured their lives for their fellowmen in peril. May God have mercy on them in That Day! I think all the crew of the wrecked vessel were lost.

It was small wonder that, when once again the storm-wind dashed the great waves on our rocky coast, mothers, wives, and sweethearts flocked to the Pebble Ridge in stronger force than usual, determined to prevent useless risk of life and to keep their men on shore, wreck or no wreck. It was natural they should love their own the best. But it was terrible to see a fine ship struggling with wind and waves trying to get out of the bay—a vain effort, poor thing, for like many another she was driven irresistibly towards the Ridge.

The lifeboat was waiting, but every woman vowed no man of hers should enter it. The waves were wildly bounding up the Pebble Ridge, and in the face of the gale even the sailors were driven to allow that it would be little short of madness to attempt to launch the boat. So the crowd stood about, silent and disheartened. The fated vessel was drifting nearer, nearer to the rocks. That meant destruction.

Just then two young men on horseback galloped over the green. Throwing themselves from their saddles and giving the reins to a lad standing by, they ran up the steep Ridge, shouting to know if the lifeboat was off? They were returning from a ride, and from Look-out Gate had seen the vessel in the bay. They knew what that meant, and rode off at full speed to see what could be done.

They lived down Bidford way, but we all knew them well. The elder, about one-and-twenty, was just going to join the army as a doctor, the other, about eighteen or nineteen, going to Oxford—he would be a parson, it was said; a slight little chap he was. Well! when they got to the top of the Ridge the wind almost knocked them backwards.

Very angry they were to see the lifeboat there, and no crew ready, nor any preparations for starting. The sailors told them it was madness to try, that no boat could be launched in the gale; but they would not listen. In they jumped and vowed they would go, calling loudly for two men to join them and complete the crew.

There was a stir among the men, but when one tried to come forward, wife or mother dragged him back, and with cries and prayers clung round him. Eh, it was a scene! The vessel all the while drifting near and nearer to destruction and no one putting out a finger to help. It drove those brave-hearted gentlemen mostly wild. Then a lad volunteered to steer, and the three determined to put out alone in the lifeboat, since they could not complete the crew. It was just a forlorn hope. Their hearts were strong enough, but their arms were but lads' arms, and there were but two where there was work enough for four.

The sailors didn't half like helping to launch them to certain destruction, as they said, but they got off at last, and gallantly those young men

pulled and strained at their oars; not a bit of use though, they were powerless in that wild sea. Again and again they were driven back by the waves, drenched and blinded by the stinging spray, but with set teeth and straining arms they were at it again. No use, no use! A towering wave caught the boat, and tossed her on shore, leaving her and the three inside her high and dry.

Then it was too much for the sailors. Shaking off the clinging women, they rushed forward, dragged the exhausted lads out of the boat and took their places—no lack of a complete crew then, even the women seemed to have their natures changed and cheered them on. Off they went with a wild shout, the men's strong arms swept the boat through the surf, and on into the open. The wreck was reached, the crew saved; one desperate man jumping rashly from the deck missed the boat, struck against its side, and fell helpless into the raging waves with a broken limb, but he also was rescued. Another bad half-hour and the whole lot, savers and saved, were standing and thanking God on the Pebble Ridge, and the women were crying over their own come back to them. There—that's Appledore men all over, and I mind a lot of other stories too I could tell, but one has to rest a bit after a tale like that. It takes it o u of one.

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AN AGNOSTIC.

A young American skeptic one day sneered at a remark made by an elderly man who happened to be travelling in the same train with him. The old man looked up and said: "Are you an atheist?" "No," said the youth, "I am an agnostic. I am investigating the subject. I take nothing for granted. I see the mountains, I smell the rose, I hear the wind; therefore, I believe that mountains, roses and wind exist. But I cannot see, smell, or hear God; therefore I am not prepared to admit that there is such a Being." The old man inquired: "Did you ever try to smell with your eyes?" "No," replied the other. "Or to hear with your tongue, or to taste with your ears?" "Certainly not," said the youth. "Then why do you try to comprehend God with faculties which are only meant for material things?" was the rejoinder.

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A BELIEF IN GOD.—I will frankly tell you that my experience in prolonged scientific investigations convinces me that a belief in God—a God who is behind and within the chaos of vanishing points of human knowledge—adds a wonderful stimulus to the man who attempts to penetrate into the regions of the unknown. Of myself I may say that I never make the preparations for penetrating into some small province of nature hitherto undiscovered, without breathing a prayer to the Being who hides his secrets from me only to allure me graciously on to the unfolding of them.—Prof. Agassiz.

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SACRILEGE.

The taking of things which have been set apart for religious purposes, and treating them as if they were common things, is what is called sacrilege. Before going any further, please turn to the fifth chapter of the Book of Daniel and read the account of the wicked king, who used the holy vessels taken out of the Temple of God, at his drunken feast. By bearing this history in mind you will be prepared to answer the question somebody will be very likely to ask you some time or other: "Is there any harm in sacrilege?"

In the midst of Sherwood Forest stands Newstead Abbey, a religious house, for the support of which many good people had given lands and money. Henry the Eighth made a present of this property to his friend Sir John Bryan, as if he could take what belonged to God, and nothing would ever be thought of it.

The Byron family, so far from being better off for this possession, were overwhelmed with troubles and misfortunes from generation to generation. Lord Byron, the poet, who never gave much thought to religion, and who probably never suspected why his family had suffered so much, remarked that this constant succession of troubles "looked almost like fatality."

It would be easy to mention cases much nearer our own time, but as this would be unpleasant and painful, I have chosen one which happened long ago.

One day when Edward the Sixth, the boy king, was in the royal library, he asked for a book on a high shelf. An attendant very thoughtlessly placed a large Bible on the floor, and standing on it, reached the book for the young monarch. Edward was greatly shocked, and wiping off the cover of the holy volume, he reverently kissed it, and put it back in its place. He would not be guilty of sacrilege. I hope all this will be borne in mind by my readers, who sometimes throw down the Bible as if it were an old spelling book, or fan themselves with the cover of the Prayer Book.

Just look at the pencil-scribbings in the Prayer Books in your pew, such as "Who is that little fright in the sky-blue hat?" or "What a bore of a sermon!" and then say whether I have not been doing my duty in thus warning you against the sin of sacrilege.—Dr. Norton.

INSTINCT IN BRUTES.

Few things are more wonderful than the instinct that guides the brute in the choice of its food and medicine. In India the mungoose, when bitten by the deadly cobra, is said to seek among the grass for some unknown herb or substance which it swallows and is thereby enabled to counteract the effect of the poison. Man, when his system is deranged by the accumulated poisons engendered by constipation or a sluggish habit of body, should seek relief in Dr. Pierce's Pleasant Pellets, which will at once establish a permanently healthy action of the liver, stomach and bowels.

—There is an organization of women and girls which is attracting much attention and which now has branches in nearly all the large cities of the country. It is called "The Daughters of the King," and its object is to carry into daily life the principles and obligations assumed by professing Christians, especially kindness and charity. Rich and poor belong, and ladies who ride in their carriages and the girls who wait on them in large stores alike wear the distinctive badges of the organization, a tiny Greek cross tied with a purple ribbon and bearing the letters "I. H. N." This means "In His Name," the fundamental idea of the organization being based on the Scriptural promise, "And whatsoever ye shall ask in My name shall be granted." This sisterhood is divided into sections of tens, following the suggestions of the Boston "Ten Times One Clubs," and there are Tens who visit the sick, Tens that supply hospitals and poor houses with flowers, Tens that collect and send clothes to foreign missionaries, Tens that sew, Tens that visit sick children in alleys, and Tens that simply "bridle their tongue" and endeavor to "live in love and charity with their neighbors," and all according to the motto, "In His Name."

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SPONSORS.

Sponsors are provided by the Church to be real helps in Christian nurture. They ought always to be communicants of the Church. To stand and blunder through the responses in baptism, to attend church only in one ceremony, to give the child a little present, and ever after to forget the responsibility assumed in sponsorship; such a course does only harm. It renders the sacrament a mere hollow form and the relation of sponsor a mockery. But true sponsorship, entered into prayerfully, intelligently, and followed up by persistent, kind, wise, instructive, personal influence, is a grand help in the Church. In that case, the decrease or carelessness of parents does not deprive the child of all Christian nurture, while a Christian parent's influence is strengthened. True, our frequent moves break up the relation between God-parent and God-child, and other things often hinder it; but even so, much more might be made of it than we have ever dared to hope for. Can we not improve in this matter?—*Church Life.*

FALSE NOTIONS OF SINCERITY.

The popular adage is, "Oh, it makes no difference what a man believes, so he's sincere!" Let us see. A family was poisoned in Montgomery county last year, by eating toad-stools, which they sincerely believed to be mushrooms. Three of them died. Did it make no difference? A man endorsed a note for a friend whom he sincerely believed to be an honest man. He was a scoundrel, and left him to pay the note. Did it make no difference? A traveller takes the train going north, sincerely believing it is the southern train. Will it make no difference? Will he bring up at the south all the same? If a man sincerely believes a certain thing, while the truth is entirely different, will his sincere belief make all right? The truth is, the popular adage is a lie—and a very transparent one at that! If a man is sincere he will take pains to know the truth. For, where facts are concerned, all the thinking in the world will not change them. A toad-stool remains a toad-stool whatever we may think about it.—*Kalendar.*

CHURCH SQUATTERS.

There is complaint of a class of people who, enjoying all the privileges of the Church, yet shirk the payment of pew rents or subscriptions, as the case may be. Their names are often up before the vestry meeting, and they are in lively remembrance about Easter time, when the deficiency is harassing, or the expenses of the coming year are being provided for. We have used the word shirk; we have no thought of those whose resources will not allow them to do more than give the mite as the plate comes to them. For them the Church has only open doors and welcoming arms. But those are not the people generally who ask privilege without payment.

It is not the good widow who comes to church in her plain attire who asks to be allowed to occupy a seat without pay, or who refuses to take and use a parcel of envelopes. It is far more likely to be the honorable gentleman on a broad, elegant avenue, or the lady who leads in fashion, who will bluff the collector with, "Impertinence to send me this bill." or, "Sir, I have occupied that pew for years, and they will not dare to put me out: I shall pay when I am ready, and not before."

Now, we would not put these people out of the church. Poor souls! how they need it! But we would give these people a lesson in business. Finding their pew rent or their pledges far behind at Easter, we would put their obligations in the printed statement of the parish financial condition. We would give them the honor of showing that the Church considers them responsible. We knew this to be done in a parish. The first year there was some commotion, but ever after there was so much paying up that on Easter Monday there were very few names for the Treasurer to report.

Then, for that class of people who, abundantly

able to pay, steal their church privileges, we would have the Church officers very attentive to them. They should have all the vacant pews in the church tendered for their hire, and they should have envelopes offered to them as often as a vestryman encounters them. They should come to respect the Church for its admirable business energy.

Seriously, as long as the Church has no endowment, she must have good business management. The people who belong to her must support her. She will always have scope enough for her charities. The sooner and the better we teach that the care of a man of his own soul and the souls of his household, so far as expenditure of money is concerned, is not at all different from his personal and family outlay, the better.—*Church Worker.*

HOW FAR GOOD!

A great many people determine to give money which they never do give. They read in the morning paper about the sufferers by flood, or by fire, or by famine, or by pestilence; and they determine to send relief to those sufferers. As they read along in all the harrowing details of the case before them, their hearts go out in unfeigned sympathy with those whose need is indicated, and they determine to give "according to their ability" to "such a cause as that."

Or they receive a circular call for help to a deserving charity; and, as they read it through, they determine to give something there also. They "can't do much," but they "will do something."

Or it is an annual report of an institution they helped last year; or it is a pulpit appeal in behalf of some church enterprise; or it is a casual reminder of some family they know to be in special need—which prompts their determination to give. But their determination to give ends their thought of giving. Determining to give to a good cause is all very well to begin with, but it doesn't amount to much, unless there is also a doing in the line of the determination.—*S. S. Times.*

WHAT BROUGHT HIM.

I was sitting one Sunday morning, with a news paper in my hand, feeling really miserable. My wife and eldest boy had gone to church. I heard the other children talking, and the question fell upon my ear, "Horace, when you are a man, what will you do—go to church like mamma does, or stay at home always and read the newspapers?" "I," said Horace, eight years old, with great emphasis on the word I, "shall do neither. I shall not go to church, and I shall not sit about at home—I shall have a big horse, and Jamie Lincoln and I will go for a ride, and go right away, and have lots of fun."

The child's words set me thinking. I saw my own boy in company with others of the loosest and most unprincipled of men, and perhaps women, spending his time in a way which would break his mother's heart. I thought of my white-haired old father, and my placid, amiable old mother, both gone; saw them quietly walking side by side to the church in the old country town, and us children following. I could not sit another five minutes. Up I rose, and putting on hat and coat, went to the church, and slipped into a pew in the rear, and heard the sermon, or tried to hear it, for that boy's speech had taken possession of my soul, and had filled it. My wife was astonished to see me waiting for her at the church door. "I thought I would come and meet you," was all I said.

THE DYING INFANT.

The short winter's day was drawing to a close, the sun had sunk in the west and twilight was coming on, and the baby's soul was passing away.

All day, and for many weary days and nights had the young mother watched her darling and only child, but not until now did she realize the terrible certainty that he was beyond the reach of earthly love and care.

With the spring flowers he came, to gladden her heart, but before the first flowers should look out on the earth again, the child's soul would have

passed to its rest above, as white and pure as they. His father knelt beside him, and kind friends were watching round, but the dying babe heeded them not; even his mother's loving gaze had no power to call forth an answering smile on those lips which but a short week before had welcomed her with such joyous glee. The sweet blue eyes were half closed, as if the babe were loth to lose sight of those dear ones who bent over him, and yet were so willing that his sufferings should be over, and he safe for ever in the arms of his Heavenly Father.

And now the summons went forth, and a bright angel descended and softly entered that chamber of death. The baby's breath came more quickly, the little head leaned more heavily on the mother's arm, the blue eyes made one more effort to catch a glimpse of that darling mother's face, and then closed in death; and the angel gently took the redeemed spirit from the fragile form, and bore it away to join that band of little ones "who follow the Lamb whithersoever He goeth."

Surely no death could be more peaceful than this! No heart-rending cries, no struggles nor pain were suffered to molest that poor child's last moments here on earth; and the mother amidst her tears was fain to confess that God had dealt graciously with her babe, and in taking him from her arms had only done so in love, and to shelter him far more securely in His own bosom.

In the village churchyard is a little grass grave, and a simple stone cross marks the spot where lie the remains of the dearly-loved child. Though many summer showers and winter snows have fallen since we laid him down, his memory is still fondly cherished; and though other children have come to gladden the bereaved parents' hearts; they yet feel that their first-born can never be replaced or forgotten.

The stone bears the following inscription:
"IN BELOVED MEMORY OF
ERNEST,
WHO DIED DEC. IV., 18—
AGED VII. MONTHS."

FAITH.

DON'T FOR A SICKROOM.—Don't weary your patient with ejaculations indicative of a momentary physical condition. If you touch something hot, don't snap your fingers; if you are cold, don't shiver; if you are sleepy, don't yawn audibly; if you are tired, don't sigh and throw yourself heavily into a chair. Don't show in your face that a perfume or odor is unpleasant to you. In short, don't protrude yourself or your own personality, and the easiest way to abstain from this is to forget yourself. Don't leave bureau drawers open, not even a crack, and don't tuck something behind something else to be put in its proper place an hour hence, the restless eye of your invalid will find it. If she is patient and long suffering it will cause her another effort of forbearance; if she is not, the result may not be dwelt upon. Don't let fall drop furniture handles and trunk hasps, but guide them noiselessly to their places. Don't shut a door with a slam or a push, but keep the handle in the hand until it is latched. If the hinges squeak, promptly oil them. Don't rattle paper in the room, and if you are reading, be careful to turn the leaves of the book noiselessly. These are all trifles, but "trifles make perfection," and "perfection is not a trifle" in nursing as well as in moulding clay. No two things can occupy the same space at the same time. If peace and quiet reign in the mind of your patient, irritation and annoyance cannot. The former will aid the recovery, the latter impede it.

"TAKEN IN."

"I used often to read the newspaper aloud to my wife," said Bert Robinson, "and once I was fairly taken in by a patent medicine advertisement. The seductive paragraph began with a modest account of the sea-serpent, but ended with setting forth the virtues of a certain Dr. Pierce's Golden Medical Discovery which, it was alleged, was a sure cure for all throat and lung troubles and would even cure consumption, if taken in time. The way I was taken in, was this; I had a lung trouble and I bought a bottle of the remedy. I was a stranger to it and it took me in—and cured me."

ONE WAY TO USE OLD CORKS.

An old bottle-cork may seem to most people to be an utterly useless article. But there are few things which the ingenuity of man can not turn to some good use.

A cork, if cut into a cube or small brick, bears a close resemblance in miniature to many kinds of stone. When a number of these are combined they look like old specked and indented masonry.

It will often be desirable to give the cork some other shape, or to round the corners. This can generally be effected with a sharp penknife and sandpaper; but artists who make elaborate imitations of buildings in cork, use a new keen file.

WHAT IT WILL DO.—Polson's Nerviline, the great pain cure, never fails to give prompt relief in the following complaints:—Sprains, bruises, cuts, tic douloureux, rheumatism, spinal pains, neuralgia, toothache, lumbago, sciatica.

A DOZEN YEARS.—"DEAR SIR,—For twelve years I suffered from dyspepsia and liver complaint and was so weak I could not leave my bed for eight months, and had little hope of ever being cured.



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USED EXTERNALLY, it cures Bruises, Cuts, Burns, Scalds and Sprains, Swellings of the Joints, Toothache, Pain in the Face, Neuralgia and Rheumatism.

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These papers may be had from the Rev. Arthur C. Wagborne, New Harbour, Newfoundland, or from Mrs. Rouse S.P.O.K. Depot, St. John's Newfoundland. Profits for Parsonage Fund.



Mail Contract.

SEALED TENDERS, addressed to the Postmaster General, will be received at Ottawa until noon, on FRIDAY, 1st AUGUST, 1888, for the conveyance of Her Majesty's Mails, on a proposed Contract for four years in each case, viz:

- 1-Toronto Post Office and Credit Valley (Union) Station. 2-Toronto Post Office and Midland (Union) Station. 3-Toronto Post Office and Northern (Northern or Union) Station. 4-Toronto Post Office and Ontario & Quebec (Union) Station. 5-Toronto Post Office and Toronto, Grey & Bruce (Union) Station.

The conveyance to be made in good and suitable vehicles drawn by good horses, subject, at all times, to the approval of the Postmaster General.

Post Office Inspector, Toronto, Aug. 13, 1888.

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SAULT Ste. MARIE CANAL.

NOTICE TO CONTRACTORS.

Sealed tenders addressed to the undersigned and endorsed "Tenders for the Sault Ste. Marie Canal," will be received at this office until the arrival of the eastern and western mails on Tuesday, the 23rd Day of October, next, for the formation and construction of a Canal on the Canadian side of the river, through the Island of St. Mary.

The works will be let in two sections, one of which will embrace the formation of the canal through the Island, the construction of locks, &c. The other, the deepening and widening of the channel-way at both ends of the Canal; construction of piers, &c.

A map of the locality, together with plans and specifications of the works can be seen at this Office on and after Tuesday, the 9th day of October, next, where printed forms of tender can also be obtained.

A like class of information, relative to the works, can be seen at the office of the local officer in the Town of Sault Ste. Marie, Ont.

Intending contractors are requested to bear in mind that tenders will not be considered unless made strictly in accordance with the printed forms and be accompanied by a letter stating that the person or persons tendering have carefully examined the locality and the nature of the material found in the trial pits.

In the case of firms, there must be attached the actual signatures of the full name, the nature of the occupation and residence of each member of the same; and further, a Bank Deposit Receipt for the sum of \$20,000 must accompany the tender for the canal and locks; and a Bank Deposit Receipt for the sum of \$7,500 must accompany the tender for the deepening and widening of the channel-way at both ends, piers, &c.

The respective Deposit Receipts—cheques will not be accepted—must be endorsed over to the Minister of Railways and Canals, and will be forfeited if the party tendering declines entering into contract for the works, at the rates and on the terms stated in the offer submitted.

The deposit receipts thus sent in will be returned to the respective parties whose tenders are not accepted.

This Department does not, however, bind itself to accept the lowest or any tenders.

By order, A. P. BRADLEY, Secretary.

Department of Railways and Canals, Ottawa, 8th August, 1888.

ST. LAWRENCE CANALS

NOTICE TO CONTRACTORS.

Sealed tenders addressed to the undersigned and endorsed "Tenders for the St. Lawrence Canal," will be received at this office until the arrival of the eastern and western mails on Tuesday, the 28th day of September next, for the construction of two locks, and the deepening and enlargement of the upper entrance of the Galops Canal, and for the deepening and enlargement of the summit level of the Cornwall Canal.

The construction of a new lock at each of the three interior lock stations on the Cornwall canal, between the Town of Cornwall and Maple Grove; the deepening and widening the channel-way of the canal; construction of bridges, &c.

A map of each of the localities together with plans and specifications of the respective works, can be seen on and after Tuesday, the 11th day of September, next, at this office for all the works, and for the respective works at the following mentioned places:—

For the works at Galops, at the Lock-keeper's house Galops. For deepening the summit level of the Cornwall Canal, at Dickenson's Landing; and for the new locks, &c., at lock-stations Nos. 15, 19 and 20, at the Town of Cornwall. Printed forms of tender can be obtained for the respective works at the places mentioned.

In the case of firms there must be attached the actual signatures of the full name, the nature of the occupation and residence of each member of the same, and further, a Bank Deposit Receipt for the sum of \$5,000 must accompany the tender for the Galops Canal Works, and a Bank Deposit Receipt for the sum of \$2,000 for each section of the works on the summit level of the Cornwall Canal; and for each of the lock sections on the Cornwall Canal, a Bank Deposit Receipt for the sum of \$4,000.

The respective Deposit Receipts—cheques will not be accepted—must be endorsed over to the Minister of Railways and Canals, and will be forfeited if the party tendering declines entering into contract for the works at the rates and on the terms stated in the offer submitted. The deposit receipts thus sent in will be returned to the respective parties whose tenders are not accepted.

The Department does not, however, bind itself to accept the lowest or any tender.

By order, A. P. BRADLEY, Secretary. Department of Railways and Canals, Ottawa, 8th August, 1888.

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2. For each Free Lot a Complimentary Gift Order has been deposited with our Eastern Agent at Cincinnati, Ohio. Each of such Free Lot Orders calls for one lot, and they will be sent to all applicants on payment of five cents for each Order desired, to cover expense of issue and advertising.
3. If only a portion of the one-half of a Block is desired, as many Free Lot Orders as are requested will be issued to the applicant, covering such number of Lots in a Block as the applicant stipulates.
4. Each letter of application must contain a remittance at the rate of five cents for each Free Lot Order applied for. Do not apply for more than 24 Free Lot Orders, and don't send postage stamps when it can be avoided. Address Eastern Office TEHAMA LAND CO., Cincinnati, O.

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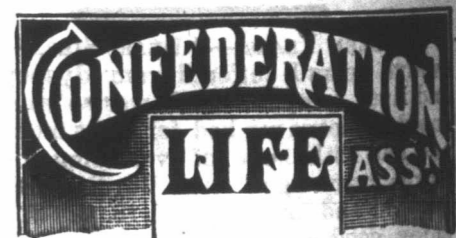
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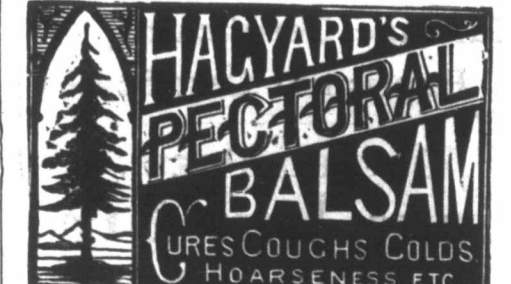
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