

Dominion Churchman.

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA.

Vol. 14.]

TORONTO, CANADA, THURSDAY JAN. 19, 1888.

[No. 8.]

A Desponding Lady RESCUED.

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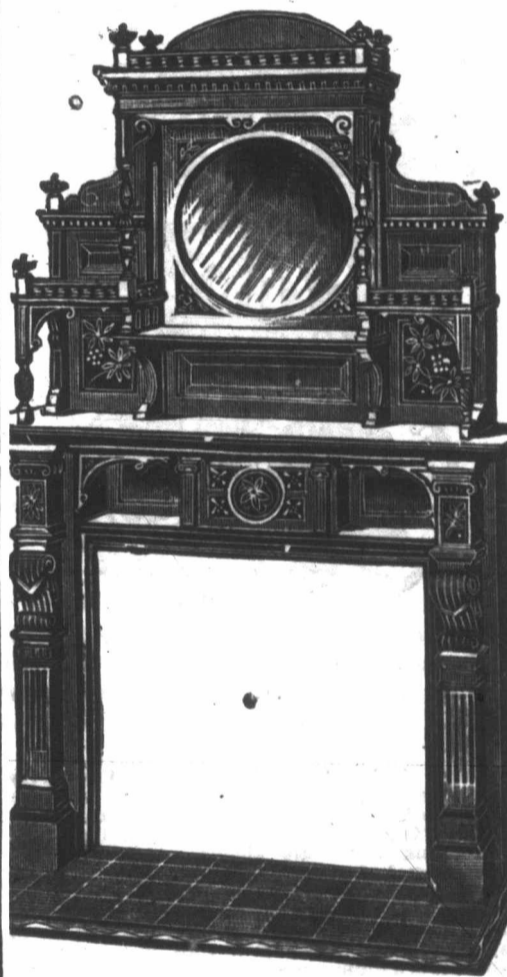
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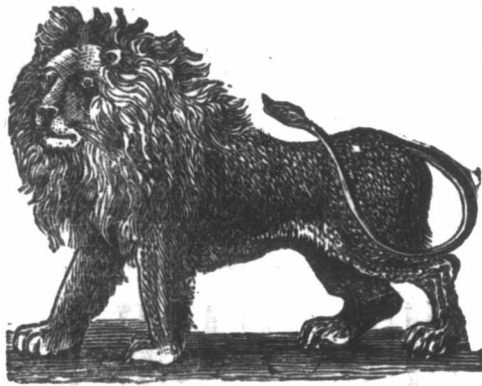
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The "Dominion Churchman" is the organ of the Church of England in Canada, and is an excellent medium for advertising—being a family paper, and by far the most extensively circulated Church journal in the Dominion.

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LESSONS for SUNDAYS and HOLY DAYS.

Jan. 22nd, THIRD SUNDAY AFTER EPIPHANY.
Morning.—Isaiah lxii. Matthew xiii. to 24.
Evening.—Isaiah lxxv. or lxxvi. Acts xiii. 26.

THURSDAY, JAN. 19, 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.

AN EVANGELICAL ON METHODISM.—That the whole policy of a certain party in the Church for many years has proved an enormous advantage to Methodism is notorious. The Church has been depleted steadily while its grasping neighbour has waxed strong. The Evangelicals are at last opening their eyes to what they have been doing, some of their pews have been vacated, hence their tears. A letter from one of the clergy of this party appeared in the *Mail* of the 7th inst. The writer says: "Rising above their miserable system of chicanery and spiritual delusion, many Methodists have reached a commendable degree of piety, but as a system I have no hesitation in saying that from the class meeting upwards Methodism is the synonym for all that is tricky in religion and morals." I am prepared to show by the most indisputable evidence that although Methodism is by far the most pretentious system, it is the most irreligious system in the Dominion. Its professors are uni-

versally untrustworthy, and its code of morals a disgrace. What would the Anglican Church gain from unity with such a system? Religiously I don't want to have any intercourse whatever with them. My motto is, "Hew to the line, let the chips fall where they will."

That is plain speaking indeed, and we quote it as a specimen of the frankness and charity of evangelicals towards those whom they are constantly meeting at Ministerial Unions, and on other common platforms. On the whole we regard the quiet dignified course of the clergy, who, on principle, do not recognise the status of the sectarian preachers, as far more Christian than the mingling together of men who in their hearts are bitterly at feud.

CHRISTIAN UNION AND METHODISM.—The writer above quoted makes some good points in regard to the utter dishonesty of much of the cry for unity among the sects. He gives evidence to show that while the Church constantly, daily prays for unity, the subject is very rarely named in Methodist pulpits. He writes:

"While it was possible to hold up the Anglican Church as the barrier to 'Christian Union,' then 'Christian Union' was of all things the most earnestly to be sought after; and many a time with unctuous twang and half-uttered sigh was prayer uttered for the Episcopal brother's conversion to the grand idea of Christian union. Unfortunately, the English church is no longer a barrier, and the moment a serious effort was made towards union the Methodist brother turns up the white of his eyes towards Heaven or the ceiling to express his thankfulness for our 'happy divisions.' 'Christian Union,' so he tells his dupes all over the country, 'is simply a scheme on the part of the English Church to swallow them all up.' A Methodist doctor of divinity said as much quite recently in a country place where he was on duty. Perhaps it would not be fair to expect a Methodist doctor of divinity to be acquainted with the apostolical injunction *ovide diglossos*. At all events, ecclesiastical history affords no example of any sect having ever so successfully cultivated the art as the modern Methodist. On the platform he grows eloquent on the subject of Christian Union, but in the arcanum of Methodism he is from head to foot the unscrupulous proselytizer. He deplored the exclusiveness of some English Church ministers, applauded the comprehensive tolerance of others, and swore by all the gods of Methodism that there was no man so anxious for 'Christian Union' as himself, and we simple-minded Evangelicals believed him; then he told us not to preach about sacraments or apostolic succession, because, even if such things were Scripturally correct, they tended to disturb the fraternal relations between us; and again we fell into the trap, and then our good brother put his ideas of Christian Union into practical shape, by scooping in the members of our churches, and leaving us to discover what it all meant.

A FRANK ADMISSION OF BEING DUPED.—There is an old saying about the advantage that good men reap when bad men fall out. The Evangelical Presbyterian, whose letter has fluttered the dove coots of his party, thus frankly confesses that he has been badly duped by sectarian wiles.

"We are beginning now to see that there was really a point to his little joke. Our Methodist brother very often shed crocodile tears when we were not able to give him access to our pulpits. We always felt guilty on this point until he solved the question, and then we saw how simple the matter could be made. He said to us one day in his usual subdued air of piety: 'Brother Softhead (our name is Softhead) I know your Church does not permit you to open your pulpits to us, but what of it? You can come and preach for me when opportunity serves, we shall be heartily glad to welcome you.' We went and preached for our

estimable brother, and we noticed ever after that when members of our own Church were absent, we nearly always found that they had been down to our Methodist friend, and quite a few of the members of our congregation took pews in the Methodist chapel. (*Vide Evangelical Churchman*). I think my Evangelical brethren will bear me out in saying that unless we sent our congregations over bodily to the Methodist schism we could not have done more towards Christian unity. Now I complain that while we are acting honestly our Methodist co-workers were simply befooling us; they don't want union now, they never did want it, but they do want to transfer the members of Christ's Holy Church into the bonds of the wretched schism which, by a blasphemous travesty, they call the Church of God.

THE BISHOPS ON TOBACCO.—Some imprudent and impertinent person has been asking the English bishops what they think of smoking. The Bishop of St. Alban's has never smoked in his life, but does not think that the case of the opponents of tobacco would be much strengthened by the fact of the abstinence of fifty or sixty bishops. The Bishop of Durham is a non-smoker, but does not wish the statement to convey any sympathy with or feeling of necessity for a league against tobacco. These replies the *Church Review* regards as "the most sensible," and says:—

"If we had happened to be a bishop, we should have declined to answer any such impertinent questions as that of the hon. Secretary of the Anti-Narcotic League. The Bishop of Gloucester and Bristol, who had tried tobacco and given it up, has a right to express his opinion. But the Bishop of Oxford, who 'is not and never has been a smoker,' has no right to dogmatize at all. His answer is a solemn warning to bishops and others not to talk about what they are ignorant of lest they fall into arrant nonsense."

It is about time to establish a "Mind your own business league." Philanthropy is becoming absolutely silly now-a-days. We ask them for the M. Y. O. B. L. right away; it is badly.

WELSH DISSENT ON THE RAMPAGE.—The following is an extract from a speech at a Disestablishment and Disendowment meeting at Mold:—"It was not right that the poor should be compelled to pay any longer for the maintenance of a Church exclusively for the rich, whose ministers were the professed panderers to the rich, and the betrayers of their own fellow countrymen." Another speaker is reported as saying, 'Back to the Church indeed! It was not in the Church that their Nonconformist fathers had found them. In the Church! No, but in the highways and byways, and on the commons of Wales, steeped to the tips in ignorance, in superstition, and in sin. Back! If the Church were to take them back, it would be to the slough of misery and immorality, where ere now it had left them, and where their Nonconformist fathers had found them.' Some Church Defence leaflets might be of some use in the neighbourhood of Mold! So suggests *Church Bells*—we suggest that an energetic mission be started to convert such people to Christianity.

In his work on the "Reunion of the Churches" the great Dr. Von Dollinger, the learned Catholic theologian and canonist, maintains the perfect validity of Anglican orders, and at the Bonn Conference of September, 1874, this great divine spoke thus: "I must give it as the result of my investigations that I have no manner of doubt as to the validity of the episcopal succession in the English Church." At the second conference held in the following year, the same great authority reasserted his firm conviction of the complete validity of English orders, significantly adding, that "the orders of the Roman Church could be disputed with more appearance of reason."

THE NECESSITY FOR SUPPRESSING NUISANCES.

A CERTAIN class of writers ought to be placed under the penal operation of the "Act for suppressing of Nuisances." Nothing short of the treadmill would be an adequate punishment for the class we allude to. We doubt if that would be severe enough, for the everlasting treading the same steps in an interminable effort to get up stairs, which ends in not one inch of progress ever being made, is so precisely alike to the labours of these writers that a treadmill might be a source of enjoyment! Another similarity is this, the work done on a treadmill is only to keep a crank active; we hope our friends see this point.

The daily press recently has had some brilliant illustrations of the peculiar characteristics of these literary nuisances, and the waste basket of this, and other papers, have been enriched by such productions.

Mental eccentricities are often puzzling enough until we discover their secret. In the case of the class we condemn the whole trouble is this, they were made up without one sprinkling of logic, and have never required any. Even their consciences are devoid of this guiding and steady power. They say and write what they know to be false, or ought to know to be false, and certainly do not know to be true, then when exposed they show neither shame nor regret. What a painful instance of this occurred last week. One of these irrepressibles quoted, as he said, from a certain ancient author a description of keeping grape juice without fermentation. Dr. Jewett, a distinguished American clergyman, demanded chapter and verse for this, at the same time denouncing the quotation as a fraud. In a few days the writer who had used this fraud to bolster up one of his absurd theories quietly withdrew it, without any apology or explanation! He had used fraud to help prohibition, therefore he had been justified, so his letter implies, and so his friends seem also to say. This was preceded by his mis-quoting Scripture in order to falsify its teaching as to Wine, this when exposed he frankly admitted without one word of regret. Another quotation made much of is the opinion of Dr. Adler that an unfermented liquid is permissible at the Passover. This fact to teetotalers seems a terrible, a crushing blow to those who know that wine was used by our Lord at the Last Supper and the first Eucharist. But they also know that Dr. Adler and all Jewish writers follow the written law of their people, which is, that wine must be used at their feasts, but when wine is not by any means procurable then, as Dr. Adler says, and then only, "an unfermented liquid is permissible at the Passover."

Again, Dr. Tait once used some such words as, "Temperance is the crown of manhood," the allusion being to the manly power of self control over passion. This is quoted as an Archbishop of Canterbury's commendation of teetotalism and prohibition! This dishonors Dr. Tait by picturing him as so illiterate a fool as to have confounded Temperance with Abstin-

ence, and such an ass, as to have made the crown of manhood mere obedience to the police! Surely such nuisances deserve no mercy.

Another of the same school, whose education and clerical title seems to have left him open to an attack of fanaticism, mores the pity, quotes Mr. Gladstone as affirming that drink creates more evils than war, famine, or pestilence. Mr. Gladstone surely ought to know the value of his own words, and what is their argumentative force. In quoting these words the quoter, in fairness, should say that Mr. Gladstone all his life, since manhood, has been, and is yet, a wine bibber. Do let us impart a grain or two of common honesty and frankness into public discussions!

But we despair of a certain class, they are mono-maniacs. It might occur to certain Bishops, if they would reflect, that while we, as a Church here and in England, are working on the dual basis of the C. E. T. Society, it is an outrage, a vulgar, an unmanly, an unchristian, a most intemperate outrage, for certain clergymen to be filling the press with letters, which are most insulting and grossly offensive to their fellow-churchmen. These letters are concocted of stale and fraudulent quotations, of untruthful statements in regard to the words of Scripture, of blasphemous insinuations against the morality of Jesus Christ and His Apostles, and are intended to be a direct attack upon those who have brains enough to see that the lawful use of a lawful beverage cannot become unlawful because a few fools unlawfully abuse it. Let the Nuisances take care, or we shall demand that prohibition be applied to them, and a Scott Act be passed against writing foolish letters.

A LITTLE KNOWLEDGE.

FEW neater things have been said than the reference in Mr. Balfour's Inaugural Address as Lord Rector of St. Andrew's University to the reputed dangers of a little knowledge:—

"That a little knowledge is a dangerous thing," is a saying that has now got currency as a proverb stamped in the mint of Pope's versification; of Pope, who, with the most imperfect knowledge of Greek, translated Homer; with the most imperfect knowledge of the Elizabethan drama edited Shakespeare, and with the most imperfect knowledge of philosophy wrote the "Essay on Man."

Of course, Mr. Balfour understands very well that there is a sense in which Pope's saying is true enough. "No doubt," he says, "that little knowledge, which thinks itself to be great, may possibly be dangerous, as it certainly is a most ridiculous thing." But the example which he cleverly finds in Pope himself shows that a little knowledge, wisely used, may be made to go a very long way, and may produce very admirable results, and as the road to the great lies only through the little, it is foolish to despise the day of small things.

And I sometimes think how very little knowledge would be enough to save men from

ridiculous blunders. Even the very modest amount of knowledge professed by Socrates—the knowledge that he knew nothing—was enough to save him from making a fool of himself by a baseless affectation of knowledge; and the famous saying of Burns:—

"O wad some power giftie gie us,
To see ourselves as ithers see us."

is based on the well-known superior accuracy of other people's knowledge of us, as compared with our own. It conveys to us, at least, this practical lesson, that we shall be less likely to make fools of ourselves in the eyes of the world, if we take ourselves at the minimum valuation which finds favour with our neighbours, rather than at the maximum which might be more agreeable to ourselves. The quantity of our neighbours' knowledge of us may be less than what we know of ourselves, but its quality must be very superior, seeing that it has power to free us from 'many a blunder and foolish notion.' If Pope had thought of that he would not have rested content with a mere quantitative differentiation of knowledge, but would have taught us to look also to the qualitative.

Strange as it may appear to many, a very little knowledge would enable people to know that the Bible was not originally written in English. It is perhaps the highest of possible compliments to our Authorised Version that it fits so well the dignity, simplicity, and grandeur of the sacred writings that men can hardly believe it to be a foreign garb; and I once heard an Advocate of distinguished Christian reputation, to whose lot it had by some strange irony of selection fallen to take a leading part in a famous ecclesiastical case involving very nice questions of Biblical criticism, stand up and gravely talk about a book of the old Testament as if it had somehow come down from the sky with the rest of the Bible ready bound, clasped, printed in English—perhaps even furnished with the preface to King James. It was faith, perhaps, but it was not knowledge. It was a stage of intelligence that would have been in place in one of those terrible Scottish washerwomen, who are all infallible theologians; but for a man who assumed the lead in Biblical criticism a little knowledge would have been, not a dangerous, but a very serviceable thing.

A very little knowledge would have enabled Principal Cunningham to understand that the Hades and Gehenna of his Greek New Testament are two very different places, though the translators have done their worst to confound the two by rendering both alike in the Authorised Version by the same English word "hell." The revisers of the New Testament deserve the thanks of all lovers of truth for clearing up the confusion caused by this unfortunate blunder.

A little more knowledge of Greek would probably have prevented a greater than Principal Cunningham from so largely undoing the services which, by his genius and eloquence, he was able to render to the cause of Christianity. If St. Augustine had known his Greek, he would probably never have elaborated his terrible theory of predestination, and Calvin

himself might have been saved from following and bettering his instruction. If the finalty of doom, implied in the stern and unbending Latin *Prædestinatio*, had been kept out of the question, the harmless Greek would have been perfectly satisfied with filling men's hearts with thankfulness to God for marking them out for what they know that they have already attained—namely, membership in Christ—sonship to God."—*Scottish Guardian*.

THE LATE MR MACKONCHIE AND THE ORNAMENTS RUBRIC.

THE death of one of those whose life and work, in conjunction with the life and work of a few other prominent churchmen, made the reign of Victoria a great epoch in English Church history, cannot but be productive of many thoughts connected with the cause for which he and his brother so earnestly contended. The Ornaments Rubric may be 'in itself a small thing;' but the Ornaments Rubric has been at the bottom of all the ecclesiastical lawsuits of this generation, from *Westerton v. Liddell* to *Hakes v. Bell-Cox*. For its interpretation every known repository of information has been ransacked. The acutest legal minds have been sorely exercised in trying to solve the conundrum. And so unsatisfactory have been the results obtained, that we are driven to surmise that there must be 'a fault among us' in respect of the very conditions which make the going to law possible.

The defeat of such a prosecutor as Mr. Hakes is a cause of such general rejoicing, that people will not take the trouble to inquire whether he has been defeated on his merits. But the collapse of a particular attack does not prove the fortress to be impregnable. And there is a reason why such attacks should always collapse. The cardinal rubric is 'Let all things be done unto edifying.' So long as anything seems to edify the authorities would rather not interfere. They do not wish irregularities that give no offence to be forced upon their notice. 'If you will take Dr. Prince Lee's advice, say nothing to the Bishop of Manchester about it,' were the words of that remarkable prelate when he was asked to sanction something illegal. But the Bishop who winks at an illegality on the ground that the end of the law is sufficiently answered, is heavily handicapped when he comes to interfere with other illegalities the expediency of which is equivocal. Incense, genuflexions, the mixed chalice, are not so positively forbidden in the Prayer-book as the saying of daily morning and evening prayer is enjoined. But if the powers that be choose to dispense with morning and evening prayer they are hardly in a position to enforce the law, whether the same be real or imaginary, against incense and genuflexions.

When so much fruitless fighting has taken place about ceremonial rubrics, it may be doubted whether such rubrics ought to be retained, or at least if retained whether they ought to be allowed to be brought into court. We do not wish to be misunderstood. We

would not leave the ritual an open question. But neither would we attempt to define what we could not define precisely. Directions which everybody might construe his own way might as well be left to everybody's discretion at once. Let us try to imagine the Prayer-book in the twenty-second century. We will assume that by that time another 'Conference' will have been held, and another final revision of the Liturgy will have been effected, and sanctioned by another Act of Uniformity. The Order for Morning Prayer shall be preceded by the lucid Ornaments rubric, amended as follows:—'And here it is to be noted, that such Ornaments of the Church, and of the Ministers thereof, at all times of their ministration, shall be retained, and be in use, as were in this Church of England by the authority of Parliament in the fiftieth year of the reign of Queen Victoria.' Here would be work for the Phillimore of the day. A black gown might never have been seen from this day to that; would it be a legitimate vestment because it could be proved to have been 'used' somewhere in 1887? Genuflexions might be the universal custom; would they be rendered illegal; and the authority of Parliament invoked against them, because it could be shown that under the Public Worship Regulations Act they had been the occasion of a lawsuit in 1886?

It is because we respect the law and desire to uphold its authority that we desiderate three things: first, that it should be made intelligible; second, that where it is unintelligible it should be suffered to remain in abeyance; and third, that in matters of religion men should shrink from litigation as Quakers shrink from the sword. The thing is out of place; the plaintiff's motives may indeed be of the purest, but it is not with weapons forged for use in the law courts that churchmen ought to deal with each other.

The lessons of the last thirty years should not be thrown away. We do not believe that the good which men like the late Mr. Mackonochie have done will be interred with their bones. If the evil lives after them, when every abatement has been made for their occasional lack of judgment, the blame will be mostly attributed to those who forgot the good old rule—never to proceed to extreme measures till gentle ones had been tried and failed. The opponents of Ritualism reversed the process. It was only when persecuting did no good that they began to be civil. But if, as we hope, there are better days in store; if men can agree to differ, and exercise a little patience towards those who are 'otherwise minded' than themselves; if they will cease to identify 'the Gospel' with their own crotchets and prejudices, and rather rejoice that Christ is preached, the vestments and attitudes of the preacher notwithstanding; then Alex. Heriot Mackonochie, with all his mistakes, will not have lived in vain.

—W. R. W. in *Church Bells*.

THE Bishop of Minnesota has been invited by the vice-chancellor of the University of Cambridge, England, to preach the sermon before the University in June next.

BOOKS RECEIVED.

THE HOLY CHILD, OR THE FLIGHT INTO EGYPT. By Thomas E. Van B. bber. Putnam & Sons, N.Y.; Williamson & Co., King St., Toronto.

This work consists of a poem in blank verse descriptive of the incidents and of the flight into Egypt. of the scenery of the lands traversed by the Holy Family, with reflections suggested by their condition and that of the world around. The verse flows easily, the illustrations are reproduced from celebrated paintings, the type is clear, the binding "elegant," as the Americans say, and the book is suitable as a present to a young lady.

THE STORY OF THE NATIONS. THE STORY OF IRELAND. By Hon. Emily Lawless. Putnam & Sons, N.Y.; Williamson & Co., Toronto.

Without committing ourselves to every statement in this historic sketch of Ireland, we heartily commend it as the best attempt so far to give a readable book for the people on this branch of the story of the nations. It contains many illustrations which are highly interesting and instructive, also a beautiful map of Ireland. We hope that this work will be extensively circulated. Our Irish friends will be delighted with the pictures, and the patriotic tone of the work; and all readers will find its pages as attractive as they will be instructive.

THE LIFE OF GEORGE WASHINGTON. By E. E. Hale. Putnam & Sons, N.Y.; Williamson & Co., Toronto.

We have not time for a review of this biography. It is well printed, and contains an index, for that alone we wish it success.

ALDEN'S MANIFOLD CYCLOPEDIA may be had at the DOMINION CHURCHMAN Office, Adelaide St., Toronto.

This new venture of Mr. Alden's is the largest yet on which he has entered. The work is to be complete in about 20 vols. The form is more convenient than is usual with such works, being a handy book. The price will bring a *Cyclopaedia* into thousands of homes and students' and bachelors' rooms, where such a costly luxury never before entered.

PAPERS ON PROHIBITION. By the Rev. Geo. J. Low, M.A., rector of St. Paul's Church, Almonte.

We admire warmly the frank boldness, the manliness of these papers. The prohibition people are trying their best to crush by contumely, by falsehoods, by personal slanders, by tyranny in its most contemptible forms, every person who differs with them, who dares to be a Christian, no more, no less. Mr. Low smites his opponents, hip and thigh, with logic, scholarship, common sense, science and biblical teaching, every one of which is a natural weapon against prohibition, for prohibition despises them one and all, thinking a policeman's baton and a slanderous tongue its most effective swords.

THE CHURCH AND HER WAYS. This is a tiny little tract published by the Board of Missions of the diocese of Minnesota. We gladly see the words upon it, "Thirtieth thousand." We publish its advertisement also with pleasure. Copies of this tract may be had in quantities of Rev. A. R. Graves, or of Rev. Frank R. Millepaugh, Minneapolis, Minn., and of Rev. E. C. Bill, Faribault, Minn. Price, post paid, one cent. Our friends everywhere would do well to circulate such a tract from family to family. No one would object to give a cent or two for a tract, and thousands might be circulated without cost, by a little organization and trouble.

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

BY REV. W. J. MACKENZIE.

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

Where do the souls of true Christians go to immediately after death? The most of us here present would, I think, answer, that the souls of true Christians go to heaven immediately after death.

There are, however, some professing Christians both in the Church and among the denominations outside of the Church who think otherwise. They hold that departed souls do not reach heaven until the day of resurrection and final judgment; that such departed souls are indeed "in joy and felicity" in an intermediate place called Paradise, but not yet in the world of glory which we usually call Heaven. Some Christians again leave this whole matter as an open question. But surely this ought to be a question of the greatest interest to every one who loves the Saviour. The sincere desire and earnest desire of every such lover of our Lord would be, at death, "to depart and to be with Christ." St. Paul tells us in the text that he had that desire—"a desire," he says, "to depart, and to be with Christ, which is far better;" that is, far better than to be in this world, which he knew as a world of sin, and sorrow, and toil, and poverty, and persecution. It is true that St. Paul expresses such a desire, but some desires are not granted. But was it only a matter of desire, and not also a matter of belief or faith, that when he departed from the body he should then be with Christ? Here is what he says in his 2nd Epistle to the Corinthians, the fifth chapter. After speaking of the human body as a tabernacle or tent to be dissolved, and contrasting it with what he calls a house not made with hands, eternal in the heavens—a house which he tells us we have from God, thus reminding us of Heaven, to which Christ has ascended; he then expresses not a mere desire, but a firm faith or belief in this matter, saying at verse 4: "We are always confident, knowing that, whilst we are at home in the body, we are absent from the Lord, (for we walk by faith, not by sight); we are confident, I say, willing rather to be absent from the body and to be present with the Lord." Now these words express not a mere willingness or desire to leave the body or earthly tabernacle, but also a belief, even a confidence, that when he and his fellow Christians did leave the body at death it would only be a departure to be with Christ, and to be "with Him" in a very different manner than we are with Him in this world. Death would be the departure of their souls to be present with Christ, and then they would no longer walk by faith but by sight. That is, they should see Jesus as He is; His prayer for them being fully answered—"Father, I will that they whom Thou hast given Me be with Me where I am, that they may behold my glory which Thou hast given me," (St. John xvii. 24).

Such was the confidence or faith of St. Paul, and such also was the faith of the martyr St. Stephen, when his murderers were stoning him to death, as we read of in the Acts of the Apostles viii: "He looked up steadfastly into Heaven, and saw the glory of God, and Jesus standing at the right hand of God; and He calling upon God, said, Lord Jesus, receive my spirit." Was that glorious vision to be dimmed by death? Was the martyr's cheering sight to be again changed into blind faith? When Jesus was thus seen in glory, standing as though ready to receive unto Himself, according to promise, His faithful martyr, shall the martyr's earnest prayer be rejected or unanswered? Will Jesus not receive to Himself as He had promised to do, the loving spirit longing to be with Him and near Him, and to enjoy forever the promised glory and felicity in which the Lord Himself was now beheld? Who can even imagine from such a record that the soul of the martyr was not and is not yet received into the glorious and immediate presence of Christ, but is even yet in some intermediate place called Paradise, a place which is not Heaven, a place in which to wait until the day of resurrection and judgment before seeing Jesus as He is in His glory? Such an interpretation of this passage of Holy Scripture does violence to its evident meaning, and has never been held by the Christian Church.

Take another passage bearing on the same subject. It is that in St. Luke's Gospel, the 23rd chapter. One of the malefactors crucified with Jesus said unto Him, "Lord, remember me when Thou comest unto Thy kingdom." And Jesus said unto him, verily, I say unto thee, to-day shalt thou be with me in Paradise." What meaning might the dying malefactor give to the word Paradise? Doubtless he would understand it as the Jews generally did. But what meaning did our Saviour attach to the word? That is a more important question; for the Jews of old, as they do yet, entertain dark and erroneous views of the state of departed souls; but our blessed Saviour came to bring life and immortality to light, and this He did by what He taught and by His miracles, of raising the dead to life, and finally by His own death, resurrection and ascension into Heaven. Whatever, therefore, He as the Divine Teacher tells us of the future state, either by His own personal instruction or by the instruction of His apostles or evangelists, inspired by His Spirit, we must receive as the word of truth from the God of truth, and infinitely to be preferred to all the opinions or imaginings of men whether Jew or Gentile. As to

what meaning the ancient Jews attached to the word paradise, I may here quote two or three sentences from a work written by a modern Jewish Rabbi, well versed in the ancient Rabbinical writings. He says the Jews believe that there is a paradise which they call Gan Eden, signifying the Garden of Eden, and that such souls as are in that happy state enjoy the beautiful vision. Paradise and Heaven must signify one and the same thing, for thus says one of these ancient writers: "When Rabbi Perachjab approached the door of paradise, the entrance to Heaven was opened to him (Sohar 71, 1);" and speaking of a collection of ancient Jewish writings called the Talmud, and which contains undoubtedly the common ideas of the Jewish nation concerning paradise in the days of Christ, and even before that time, our author says: "The descriptions of the next world are left vague; yet with regard to paradise the idea of something inconceivably glorious is conveyed at every step." The passage "eye hath not seen nor hath ear heard" is applied to its unspeakable bliss. "The righteous will there sit with crowns on their heads glorying in the splendor of the Divine Majesty." The Talmud does not picture the life in Heaven as only a quiet contemplative life, but also as a progressive existence, saying, "The pious have no rest, that is, they remain not quiet in a certain degree, not in this world nor in the next, (Barachoth, 64, a); (Freshman's Jews and Israelites).

Mixed with these popular notions of paradise we find at least many absurd or at least unscriptural opinions concerning the state of souls after death, and which we need not now refer to. But what has now been cited from these ancient authors may suffice to show that the Jews regarded paradise and Heaven as one and the same place, and the Jewish idea of paradise was simply the Christian idea of Heaven; for there in paradise was the beautiful or beatific vision of God, seen in the splendor of the Divine Majesty, and there are the souls of the righteous crowned with glory and in unspeakable bliss. And when we turn to the New Testament for the truth concerning paradise, it simply confirms the general ideas which the ancient Jews entertained concerning it. The word occurs only three times, namely, when our Saviour, as already mentioned, promised it to the dying malefactor; then in 2 Cor. xv. 4, where St. Paul tells us that "He was caught up into paradise, and heard unspeakable words which it is not lawful for man to utter." In the verse before that he speaks of being "caught up to the third heaven," which we have already seen is but another mode of expressing the same high and holy place called paradise. He seems to have had two different visions, whether in the body or out of the body he could not tell, but in describing the sacred place which he saw in vision, he varies its name, as was common with the Jews calling it in the one case the third heaven and in the other paradise. But in neither of these two passages of the New Testament have we any proof that Heaven and paradise are the names of the one place. Let us see what is said in the Book of Revelation, the second chapter and 7th verse: "He that hath an ear let him hear what the Spirit saith unto the churches. To him that overcometh will I give to eat of the tree of life which is in the midst of the paradise of God." Now if we would know something more of this paradise, and as to whether it means Heaven, let us turn to the 22nd chapter of this Book of Revelation; at the first verse we thus read: "And he showed me a pure river of water of life, clear as crystal, proceeding out of the Throne of God and of the Lamb. In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded his fruit every month; and the leaves of the tree were for the healing of the nations. And there shall be no more curse; but the throne of God and of the Lamb shall be in it; and His servants shall serve Him; and they shall see His face; and His name shall be on their foreheads. And there shall be no more night there; and they need no candle, nor light of the sun; for God giveth them light: and they shall reign for ever and ever." Now, although there are several things in this description which may not be understood literally; yet taken altogether they have been received by Christians generally as descriptive of Heaven. Provided this be the true meaning of the passage, then Heaven is the very place called, in chapter 2nd, "the paradise of God;" for here "in the midst of it" is "the tree of life," indicating paradise restored and man's lost immortality restored with it. Moreover, here is the throne of God and the Lamb not seen by faith or through a glass darkly; but the faith is changed into sight; "they see His face," and as Christ promised, they are "with Him where He is and behold His glory." All this is paradise! Surely then paradise is Heaven, and Heaven is paradise.

But there is another passage in this Book of Revelation which is thought by some to be against the idea that the souls even of the martyrs have not yet

reached Heaven. It is a passage in the 6th chapter, where St. John says, "I saw under the altar the souls of them that were slain for the Word of God and for the testimony which they held. And they cried with a loud voice, saying, How long, O Lord, holy and true, dost Thou not judge and avenge our blood on them that dwell on the earth? And white robes were given unto every one of them: and it was said unto them that they should rest for a little season, until their fellow servants also and their brethren that should be killed, should be fulfilled." Now, if the various interpreters of the Book of Revelation were agreed about the meaning of this passage we might be better able to see its bearing on the subject before us, namely, the hereafter of the souls of the righteous between death and the day of judgment. But unfortunately interpreters are not agreed. One commentator suggests or affirms that St. John had a vision of the altar of burnt offering, and that these souls of the martyrs were seen as sacrifices slain beside the altar. Another says St. John had a vision of the altar of incense in the holy place of the temple at Jerusalem, and that their being seen clothed in the white there, and prostrate at the base of the altar, indicates symbolically the high honor and felicity in being near to God in His holy temple in Heaven. One commentator says that "the little season" during which these martyred souls were to rest was the period of time from the middle of the third century until the beginning of the fourth—a period of fierce persecution of the Church—"the age" indeed, "of martyrs." But how this should be a season of rest to the souls under the altar does not appear. Let us learn, however, these few truths from this passage, namely, that though the bodies of the martyrs were slain or killed, their souls were not killed; for here they are represented as under or at the foot of the altar of God, and lifting up their voice in crying for vengeance on the persecutors of the Church. And we may learn also that their being arrayed in white robes is a proof of their being of the same noble army of martyrs mentioned in the 7th chapter of this Book, and who are described as "they who have come out of great tribulation, and have washed their robes and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve Him day and night in His temple; and He that sitteth upon the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat; for the Lamb which is in the midst of the throne shall feed them and lead them unto living fountains of waters; and God shall wipe away all tears from their eyes." These, in fact, are "the noble army of martyrs," whom we celebrate every time we sing the *Te Deum*, and whom we regard as uniting with the apostles and prophets and angels mentioned in this Book in worshipping and serving God the Father everlasting and Christ the King of glory. And where does this Book represent this united worship as being given to God? Where else but in Heaven? If so, then the souls of the apostles, the prophets, the martyrs, and all who have departed in the true faith are now in Heaven and not in any intermediate place waiting to reach the vision of Christ where He is seen in His glory.

(To be Continued).

Home & Foreign Church News.

From our own Correspondents.

DOMINION.

MONTREAL.

WHITE CROSS AND EVANGELISTIC WORK AT THE REFUGE.—The Rev. Dr. Norton, rector of Montreal, delivered an interesting White Cross address to a meeting of men at the House of Refuge last evening. The reverend gentleman gives mission addresses at the Refuge on the remaining evenings of the week.

ONTARIO.

The Lord Bishop of Ontario, during his recent confirmation tour, confirmed 680 persons, 109 of whom were converts. He also consecrated two churches and two burial grounds.

The Rev. E. Loucks, of Picton, has been appointed rural dean of Prince Edward county and of the townships of Sydney, Rawdon and Marmora in the county of Hastings.

MABERLY MISSION.—The lord bishop of the diocese having reconstructed this mission, attaching the

Bathurst portion of it to Baldersons, and Maberly and Oso to Sharbot Lake, the Rev. T. J. Stiles concluded this incumbency on Christmas day. The services at the various churches were well attended. At St. Stephen's church, Bathurst, the service was of a hearty and inspiring character, the church being crowded to the door. At the offertory a purse containing \$24 75 was presented, collected by Miss Jennie Cavanagh and Miss Maggie Strong, and for which the Rev. T. J. Stiles desires to offer his most hearty thanks to the members of the congregation and the kind ladies through whose exertions it came. At St. Paul's church, Oso, Mrs. Lyle presided at the organ with her usual good taste and ability. Another purse containing \$12 80, collected by Misses Esther Chambers and Mary Cliffe, was presented in a similar manner, and the incumbent wishes to tender his great gratitude for those kind tokens of affection and good will. Mr. Stiles has obtained two months' leave of absence and sails for England this week.

NEWBORO.—The members of St. Mary's church, with other friends of the Rev. Wm. Wright, assembled at the parsonage on the evening of Dec. 22nd. Tea was provided by the ladies of the congregation, and a pleasant evening was spent by all in conversation, music, etc. During the programme the church warden presented the reverend gentleman with a purse of \$57 00 and an address, speaking in very high terms of the Rev. Mr. Wright's work in the mission. The reverend gentleman replied in a few suitable words.

Rev. A. J. Fidler, late incumbent of the mission of Trinity church, Lombardy, and St. James' church, Port Elmsley, was much surprised on being made the recipient of a handsome sum of money, as a Christmas offering from the congregation of Trinity church. Mr. Fidler wishes to thank his old friends for their thorough kindness and consideration, and feels deeply gratified that those in whom he took so great interest, evidently appreciate the efforts made by him in their behalf. It is but two weeks ago since Mr. Fidler acknowledged the receipt of a donation in money from St. James' church congregation. He again begs to heartily thank all his late parishioners.

KEMPTVILLE.—The congregation in the Patton Memorial church, Kemptville, on Christmas day were unprecedentedly large, notwithstanding the many detained at home on account of sickness. There were four services and two celebrations of the Eucharistic sacrifice. A large number of communicants attended the 8 a.m. and 10.30 a.m. celebrations. In the afternoon the children went in procession from the parish hall to their choral service in the church. The offertory was nearly double what it had ever been on previous occasions. The Christmas eve service took place at 8 p.m. The church was lovely decorated. The reredos, composed of evergreens, was twelve feet by five, with a large satin cross rising from the center. On the first gradine of the altar were the handsome candlesticks, intended for the Eucharistic lights, and the vases filled with choice flowers (from Scrim's, of Ottawa). The services were bright and hearty. The children of the Ministering League gave an entertainment a few days ago in the parish hall, with the view of raising funds to purchase material to make up for charitable purposes. Several of the members have "mite boxes" to collect for the Convalescent House in Ottawa. The annual parochial tea festive "proved a happy time for the parishioners. The entertainment was excellent both as regards the music and the viands. Over \$60 were raised.

TORONTO.

GEORGINA.—The usual Christmas decorations were done; large congregations attended the services on Christmas day. There were over 70 communicants. The offertory on the occasion—which went to the incumbent, Rev. G. Nesbitt—was \$50. Many valuable presents in kind were sent to the parsonage. The usual Christmas tree was held on the Wednesday following; over 300 persons were present.

NIAGARA.

WELLAND.—Holy Trinity Church: The missionary meeting held in this church Tuesday evening, in behalf of the Diocese of Algoma, though not as well attended as had been anticipated, was quite interesting. The opening address was made by the Rev. P. T. Mignot, incumbent of Colebeck, who, in most suitable and eloquent language, gave a vivid description of the church in India, from the dawn of Christianity there to the present time. The peculiarities of the Hindoo caste was thoroughly sketched as well as

other matters. The northern and eastern provinces of our Dominion, with their resources, drawbacks and future, were described with that animation and zeal which is sure to rivet the attention and move the hearts for good works. The Rev. Rural Dean Mellish, rector of Caledonia, spoke chiefly on the financial state of the Church of England, the work that it has done, is doing, and what is expected of her people, in order to enhance her future. He ably pointed out the many divisions that had already taken place among several denominations, while the old church has stood the storm of years; there is, therefore, for her a glorious future. The reverend gentleman, in touching and persuasive words, warmly urged the people to aid God's work, which could not be better done than by contributing of their means to mission work, showing how blessings arise therefrom, not only to ourselves but to posterity.

ERIN.—On the evening of the 4th inst. a number of the members of All Saints' congregation waited upon the Rev. G. H. Webb, and presented him with an address and a well filled purse, on the occasion of his leaving this parish for West Mono. The following is the address:—

"To Rev. Mr. Webb, All Saints' Church:
 "DEAR PASTOR,—It was with feelings of regret we learned that you were about to sever your connection with us, and feel that it is impossible to allow you to pass from our midst without expressing our appreciation of your services as pastor in our parish for the past two and a half years. We, therefore, on behalf of the congregation, ask you to accept this purse, as a slight token of our high estimation of your self-denying labor, love of the cause, earnestness in the work, and qualities which have assisted in morally moulding the minds of the young and old. We pray for both spiritual and temporal blessings for you and Mrs. Webb in your new field of labor, and hope, that, if it is God's will, you may long be spared to your calling as ably as you have previously done.
 "(Signed.) "DAVID GIBSON,
 "GEORGE ELLENTON,
 "On behalf of the congregation."

ST. CATHARINES, ST. GEORGE'S CHURCH.—Death of the rector, Rev. Cannon Holland, B.A. The death of the honored rector of this parish occurred at his residence in Toronto, on Monday, Jan. 9, after a lingering illness that has confined him to his room for many months, and debarred him from duty for nearly three years. He has entered into his well-earned rest, where his bereaved ones may think of him with joy, that now, in his Master's presence, he may be permitted to know that his labors have not been in vain in the Lord. He was buried from St. George's church on Wednesday morning, Jan. 11. The Bishop of Niagara, the Very Rev. the Dean, Canons Bull, Houston and Read; Rural Dean Gribble, and Revs. Corder, Howitt, Geoghegan, Thomson, Irving, R. Radcliffe, Armitage, Ardell, Moore and Bland, being present. A large congregation was also assembled to pay the last respect to their honored dead. By particular request of the family, every appointment was made as bright as possible, no black appearing in the church. The choir were present and sang all the musical portions of the service, including the hymns, "The Step I. O'er," "For All Thy Saints," and "Who Are These?" After the lesson, Dean Geddes, standing at the pulpit delivered the following valedictory address and tribute to his departed friend:

"My Christian friends it is but a few weeks since we were assembled in this parish and in this church on a happy and joyous occasion! Such are the vicissitudes of human life, that we are now met together on one of the most solemn occasions that can befall a congregation. Before you lie the precious remains of one, who, for so many years, was the beloved rector of this parish; as we came then to rejoice with those who did rejoice, it is, meet that we should now weep with those that weep. It is to me a melancholy gratification to be here this day and to embrace the opportunity afforded me by your present pastor to pay a tribute of paternal affection and regard to our dear departed brother—one whose friendship I have enjoyed for a quarter of a century; one whose devoted labors in the cause of Christ and His church gained for him the esteem of brethren in the ministry, as also the love and attachment of the flock over which the Holy Ghost had made him observer. Among those whom I now address, he had gone in and out as a spiritual guide for four-and-twenty years. His works of faith and labor of love were well known to you all. His placid countenance, so familiar to you, beaming with kindness and good will, his unvarying courtesy and gentleness of manner, his sympathy in sickness and in sorrow, endeared him as a father to his children. A graduate of Queen's college, Cambridge, he was an accomplished scholar, and brought to his work a well-

stored and highly educated mind. The holy lessons which he taught within these walls with so much earnestness, eloquence and ability, with such ardent love for the souls of those committed to his care, and such burning zeal for the glory of God, will remain indelibly engraved on the hearts and memories of those to whom he ministered. His refined mind and sensitive temperament was but little adapted to struggle with the harsh trials which are sometimes encountered in the faithful and conscientious discharge of duty. He shrank instinctively from strife and desired to live peaceably with all men. It is perhaps not too much to say, that mental exertion and anxiety of mind had been, for the past few years of his ministry, telling seriously upon his health, till nature rest became indispensable, and he withdrew from the active discharge of the duties of his profession. The earthly house of this tabernacle was gently, gradually taken down piece by piece, and the weary but patient loving spirit has at last gone to its rest. The church in this diocese has lost a true and loyal and devoted priest, the clergy a brother well beloved, this congregation a faithful and affectionate self-sacrificing pastor, the community a valuable and honored citizen, the poor a generous and sympathizing friend. These are not the words of fulsome praise; no one who knew the departed servant of Christ as the speaker knew him would venture to utter fulsome expressions over his honored remains—no, they are the words of truth and soberness to which, I am persuaded, many here can bear willing and ready testimony. My Christian friends, the lips that so often spoke to you from this place are silent in death, the hands that so often ministered to you the bread of life are cold and powerless, the heart that throbbed with affection for you beats no more. But he being dead yet speaketh. 'Remember that those who have had the rule over you, the word of God, whose faith follow, considering the end of their conversation, Jesus Christ the same yesterday, to day, and forever.' For himself may we not humbly apply to him the language of St. Paul, 'I have fought the good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day.' And while we thus bless God's holy name for all His servants who have departed this life in the faith and fear, let us pray for grace to follow their good examples, that with them it may be partaken of His heavenly kingdom."

At its close Dr. Read, much moved, added his testimony as to the esteem in which he and all who knew him had ever held this servant of God, speaking in warmest terms of his loving and noble, devoted life. At the cemetery the committal was made by the Bishop, the earth being cast on the body by one of the priests, and Dr. Read read the concluding collects. So ends here a useful and honored life. May he rest in peace and find refreshment in the paradise of the blest.

HURON.

Special services were preached in all the Anglican churches in the diocese on Sunday, the first after Epiphany, on behalf of the foreign missions, under the care of the church. The congregations were large, and the collections, which were in most instances, very large, were devoted to the foreign mission fund.

ALVINGTON.—An entertainment, under the auspices of St. John's Sunday school, was given in the music hall on the evening of Friday, Dec. 30, '87, which proved successful beyond the most sanguine hopes of the teachers and officers. An oyster supper was served at 7 o'clock, followed by a short but attractive programme of music by the children and choir of the church, dialogues and tableaux. After which each child received a handsomely bound book, according to his or her merits in the school, and all went away expressing themselves delighted with the evening's amusement. The proceeds exceeded that of any former year, amounting to something over \$35, and much credit is due the young people for their perseverance in keeping the school open, as the parish has been without a clergyman for some months.

HORNING'S MILLS.—A special meeting of the vestry of St. John's church was held in the basement on Wednesday, Jan. 11. The following resolution, proposed by Mr. W. L. Roberts and seconded by Mr. John Murdy, was carried unanimously—"That this vestry cannot allow this opportunity to pass without expressing to Mr. Matthews, in the name of St. John's congregation, their sincere regret at his removal from Horning's Mills. In him the church loses a warm and enthusiastic member, and our village a valuable citizen. We trust that in the new and larger sphere of work, to which he is now remov-

ing, he may be long spared in health and strength to perform the new duties which will devolve upon him. We also feel that in Mrs. Matthews we loss an ardent and devoted church worker. This vestry can never forget the zeal and devotion, with which you and Mrs. Matthew's labored in the building of our beautiful church, which is now, greatly through your efforts, almost out of debt. And we trust that, though now separated for a season, we shall all unite hereafter in singing the praises of our Redeemer around the throne of God." Mr. Matthews having suitably replied, the vestry concluded its business by appointing Mr. Thomas Holmes, church warden the remainder of the year.

LONDON WEST.—In no part of the diocese has the progress of the year been more marked or the success more gratifying than in St. George's Sunday School. It has not only increased in the number of pupils, but in regularity of attendance. In fact, its superintendent, Rev. Mr. Lowe, has not only succeeded in making the school interesting to the children, but has stirred up the teachers and parents to more active sympathy with the work. A weekly Bible class is held for the teachers, where the lesson is thoroughly discussed and understood, and this has had a marked effect on the increased interest displayed by the classes. A judicious system of rewards has encouraged punctuality among the younger pupils. The school now has a regular attendance of 140, with a Bible class of 35, and a very large infant class. During the year the school has bought and paid for a new organ, and decorated their school in a very handsome manner. They have also contributed generously to the Algoma mission, and sent a well packed box to the Walpole Island Indians. The superintendent and teachers have abundant reason to thank God for the success during the past year which has rewarded their efforts, and for encouragement not to slacken in their zeal in the future.

The rural deanery chapter of county Grey met at Chatsworth on Wednesday, Jan. 4. A short service was held before the meeting. Prayers were said by Rev. J. C. Farthing, and a sermon preached by Rev. H. G. Moore, R. D. The following clergy were present: Rev. G. Keys, R. D., Ven. Archdeacon Mulholland, Revs. Fairlie, Farthing, Moore, Edgelaw, Graham, Channer. Seven laymen answered to their names. A resolution, congratulating Archdeacon Mulholland on his well-merited promotion, proposed by Rev. H. G. Moore, and seconded by Rev. J. C. Farthing, was unanimously passed, and suitably replied to by the Archdeacon. A resolution was also passed that rural deans should be elected by the R. D. chapter for a period of three years. After discussion, Markdale was selected as the next place for meeting.

WARDSVILLE.—On the invitation of the Rev. W. J. Taylor and Mrs. Taylor, the congregation spent an evening recently at the rectory, which was crowded. Various amusements were joined in, music was interspersed, and refreshments partaken of. The clergyman distributed some tasteful New Year's cards, with the name of the church and with this motto upon each one—"Jesus Himself drew near, and went with them."

LONDON SOUTH.—There was a very pleasing social at the residence of Mr. John Beatty on Thursday, Jan. 4th. The amount realized to be applied toward the liquidation of the parsonage debt of St. James' Church. It was financially very successful, over \$500 being realized for the good purpose. During the evening refreshments were served, and a musical and literary programme given by the young people of the church. Mr. John Pope, of St. James' Sunday school, was agreeably surprised by the teachers and scholars of the school, who presented him with a handsome clock and a nicely bound Book of Common Prayer as a slight recognition of his valuable services.

FOREIGN.

Lord Wimborne has promised £1,500 toward the scheme for church extension in the Bourne Valley and Kinson, poor districts in the county of Dorset.

An altar cross has been given to Lincoln Cathedral by students, past and present, of the Theological College of Lincoln.

The parish church of Notington, Kent, was recently re-opened, after restoration, by the Right Rev. Dr. Parry, Bishop of Dover, who, in the course of a brief address after the opening service, alluded to the great age of this church, which was built seven hundred years ago.

The Bishop of Llandaff has consecrated new churches at Abergavenny and Nolton, making nine, besides mission chapels opened by licence, which he has consecrated.

Another new church for Swansea—the third erected in the town within two years—has been consecrated by the Bishop of St. David's and dedicated to St. Mark.

In the Rural Deanery of Sheffield, which comprises the thirty-seven parishes in the borough, the total sum subscribed by churchmen for home work and foreign missions for the year ending Easter, 1887, was £84,678.

The late Denis Crofton, Esq., of Mountjoy square, Dublin, has bequeathed a sum of £10,000 to the Representative Body of the Church of Ireland. He has also, we understand, left a sum of £15,000 to found in Africa, a missionary institution bearing his name.

The Bishop of London in his last charge stated that the Episcopal work proper had consisted of the consecration of 17 new churches, four enlargements of churches, two new churchyards, four enlargements of churchyards, the ordination of 149 priests and of 150 deacons, and the Confirmation of 19,249 men and boys, and of 38,474 women and girls. He had, of course, had a great deal of other work, which was needed for the government of the Church and aid of the clergy.

During the erection of the new Bishop's palace at Lincoln, a subterranean chamber has been discovered beneath the wall dividing the Old Palace from the Vicar's Court towards the southern extremity. The floor of the chamber is 27 ft. 6 in. below the ground level. The whole of the interior of the chamber was of well-wrought Ashlar masonry. When discovered the chamber was dry and clean; it is a great mystery. A passage 4 ft. in width, leading eastwards, was traced a little way towards the Vicar's Court. It is difficult to conjecture what the purposes of this chamber can have been.

A generous bequest has been made to Trinity College, Hartford, Conn. The will of the late Mr. Buckingham, of Poughkeepsie, provides for a legacy of \$50,000. We congratulate the President and friends of the college, and, indeed, the whole Church. The benefits of such a munificent gift will be widespread and lasting. Another noble example.

The *Guardian* says that the scheme for making Allahabad the head of a new Indian see is rapidly taking a practical shape. The first bishop located in India was appointed in the year 1818, and twenty years were allowed to elapse before the sees of Bombay and Madras were formed. The year 1877, just sixty-four years after the first bishop was sent out, saw an addition of four more, viz., Bishops Sargent and Caldwell and the Bishops of Lahore and Rangoon. Two years afterwards another missionary prelate—Bishop Speehley—was sent to Travancore. The only decided Evangelical prelate holding a position of any importance in India is the Bishop of Madras, who happens to be the oldest prelate of our Church in Asia. Bishops Sargent and Speehley are missionary bishops, so that practically they have very little influence on India as a whole. There is not a single Broad Church prelate in the whole of India, and some of the High Church bishops are of a very narrow, exclusive type. We earnestly hope that the new Bishop of Allahabad will represent the catholic views of the Church of England in a better way than is done by the dominant section of the existing Indian episcopate.

The Bishop of St. David's completed his confirmations for the year 1887 on November 30th, having held forty five confirmations as against forty-three in 1886, and having confirmed 1,264 males and 1,740 females, in all 3,004 persons, as against 1,032 males and 1,507 females; total 2,539, in 1886. The annual average taken on the last three years has advanced at the following rate of increase: Annual average during the three years ending 31st December, 1885, 2,419; 1886, 2,613; 1887, 2,759.

Mr. Howard Gill, incumbent of the English church in the Rue d'Agnesseau, Paris, declares that the late Lord Lyons had attended that church regularly for twenty years, "I avow my firm conviction," he says, "that while he was among us here Lord Lyons remained true to the Church of England." No official necessity obliged him to attend this church. His attendance was purely voluntary, and he always carried his Prayer Book with him, sending a servant for it when at any time he left it behind. Lord Lyons was a single Protestant in a Roman Catholic house-

hold. He had no wife to confirm him in his allegiance to his Church; no son or daughter to restore him to what, in the days of his vigor, he would have bestowed on them—he was absolutely alone among his Roman Catholic kinsmen, and he was yearning for peace and rest. The result is well known. Shortly before the end, he was made a Roman Catholic. "I have nothing to say about such a proceeding," continued the preacher; "it may be in accordance with the practice of that Church, but, thank God, it is not in accordance with the practice of our own!"

BERMUDA.—On Saturday, December 17th, the Rev. Arthur Conway Jones was instituted into the living of Smiths and Hamilton Parishes. This is believed to be the first occasion in these Islands on which the act of induction of a Rector has been performed by the Bishop in person, and has been accompanied by a religious service. As due notice of the appointment had been given throughout the two parishes, a goodly congregation was gathered at each church. Divine service commenced at Holy Trinity Church, Hamilton Parish, at 11 o'clock, and at St. Mark's Church, Smith's Parish, at 3.30. After the singing of the 114th hymn his Lordship called upon his Vicar General to read the Bishop's License to the new Incumbent to exercise the office of a Priest in Bermuda. Then in the presence of the congregation the newly appointed Rector made the declaration of assent, and took the oaths of allegiance to the Queen, and of canonical obedience to the Bishop. Receiving the keys of the church from the churchwardens, the Bishop delivered them to the Rector, who answered, "I receive these keys of the House of God at your hands as the pledge of my Institution, and of your recognition, and I promise to be a faithful shepherd of the flock committed to my charge, in the name of the Father, and of the Son, and of the Holy Ghost." This was followed by prayers offered by the Bishop, who then addressed the new Incumbent to this effect: "I, by the authority committed to me, do hereby give thee Institution and Mission, as Pastor of this Church, and authority to preach the word, and administer the sacraments herein." Subsequently, the Bishop put into the Rector's hands the Bible and the Book of Common Prayer, enjoining him to let them be the rule of his conduct in dispensing the Divine word, in leading the devotions of the people, and in exercising the discipline of the Church; and pronounced a solemn Benediction over him. This was followed by prayers and two other hymns.

The Bishop in a very interesting address made a feeling reference to the late Rector, the Rev. George Tucker, paying a noble and well deserved tribute to his faithfulness and diligence, and perseverance in his work under the trying circumstances of failing health; and then commended the new Incumbent to the kindness and co-operation, and fervent prayers of his flock.

Correspondence.

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

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

ALGOMA W. AND O. FUND.

SIR,—Your readers are already aware that a movement was already inaugurated last Spring by which Canadian churchwomen undertook to present a special offering in aid of the "Widows' and Orphans' Fund" of the Diocese of Algoma, as an appropriate celebration of the Jubilee year of the reign of Her Most Gracious Majesty, Queen Victoria. It now becomes my pleasing duty to report the results of this movement to the Church at large, and I am sure that it will be no small gratification to the friends of our missionary diocese to learn that the results have yielded a large increase to this department of our finances. Less than a year since the Fund amounted to six thousand dollars (\$6,000). To-day, thanks to the combined free-will offerings of the churchwomen of Canada and others, it has reached ten thousand four hundred and six dollars and seventy cents. The offerings of the several dioceses towards the Jubilee collection have been as follows:—

Huron	\$1,037 00
Toronto	746 86
Ontario	648 92
Quebec	462 26
Niagara	207 24
Montreal	200 00
Algoma	60 00
Rupert's Land	22 00
Prince Edward Island	12 55
Total	\$3,396 83

For this orphans of their posts behalf and churchwomen of Him who Nain, and visible fruit God and the visit the fa

I am sure invidious d the Church substantial needs, I rel the Very humanly s project, and despite the including u dearly love the movem have co-op bishop and assurance (invoke on of every se sake, "Ina of these M Jan. 9, 1

SIR,—I created su question n tude. "P enough to mistake, tr though he it stated la drop his "clergymen write. " He thinks hold a cert opinion be this is u Leslie" tr to question those of th ask for wi answer to altar in th I find the reply. Th that the C in singular sacrifice is thousand this surely to press i behind an mentators them. M Jesus" lon and does the "altar and I hav an "altar lies here. I ministe authority me that t my congr mistake l "Queen's world tell the pages in my chr an Englis the term Bible nor oath to re whole, an Prayer B should b claim to l that the s matters, their ter know onl Church s "Father' binding system" 1888 kno not dema have no pertained go accord and of ou name, de

For this increased provision for the widows and orphans of any of our missionaries who may fall at their posts of duty, I tender the assurance on their behalf and my own, of our deepest gratitude to the churchwomen of Canada, thanking them in the name of Him who gladdened the heart of the widow of Nain, and whose Gospel, when it would illustrate the visible fruits of "pure religion and undefiled before God and the Father," selects this as its example, "to visit the fatherless and widows in their affliction."

I am sure I shall not be chargeable with making invidious distinctions if, where so many daughters of the Church, rich and poor alike, have given such substantial evidence of their sympathy with our needs, I refer, with special gratitude, to the wife of the Very Rev. the Dean of Huron, who has been, humanly speaking, the moving spirit in this jubilee project, and whose untiring efforts, steadily sustained, despite the pressure of multiplied home duties, including unceasing ministrations night and day, to a dearly loved sufferer, the success which has crowned the movement is largely due. To her and all who have co-operated with her in this labor of love, the bishop and clergy of the diocese of Algoma offer the assurance of their deep, abiding thankfulness, and invoke on them the benediction of Him who declares of every service rendered to His needy ones for His sake, "Inasmuch as ye did it unto one of the least of these My brethren ye did it unto Me."

Jan. 9, 1888.

E. ALGOMA.

PUZZLED.

SIR,—I am truly sorry that my short letter has created such a sensation. Surely a man may ask a question now-a-days without getting out of his latitude. "Priest," because he has not knowledge enough to see your compositor made a very slight mistake, tries to make me out a low English churchman, though he must be ignorant indeed to have not seen it stated lately that a greater than himself used to drop his "h's." I will not reply to his letter. If clergymen cannot be gentlemen they should not write. "A B C" makes an astounding statement. He thinks that because some "most learned" persons hold a certain opinion it is *immodest* to ask if that opinion be a true one. Truly for 19th century logic this is unique. Is Huxley true? Is "Stephen Leslie" true? Is Harrison true? Is it *immodest* to question the acts of the "Church Association" or those of the "Knights of Labor." If not, why fear to ask for wisdom from the wise? There is not a direct answer to my question as to finding *hierus* and altar in the Bible and Prayer Book. In Heb. xii. 10 I find the only passage giving *even a coloring* to a reply. The word, however, in the original means that the Christian Church has one *and one only* (it is in singular number,) framework on which a "beastly" sacrifice is made and cannot possibly apply to ten thousand altars. If I have "one eye" and I declare this surely *it is against Alford's canon of interpretation* to press into this a meaning that I am "full of eyes" behind and before. Let us be honest. All "commentators" are not fools. Let us use but not abuse them. Matt. v. 23 was delivered by a "Jew to Jesus" long before the setting up of a Christian Church, and does not touch the subject at all. I know that the "altar" of the Jews is expressly called a "table," and I have no hesitation in calling the Jewish altar an "altar" or a "table," but the difficulty with me lies here. The Prayer Book distinctly demands that I minister *at or before* the "table," and I want some authority from the Bible and from my liturgy to tell me that this "table" is an "altar" before I dare ask my congregation to look upon it as such. There is no mistake here unless I am prepared to deny the "Queen's English." Can any man in any part of the world tell me from out of the Bible and from within the pages of my Prayer Book that the "Holy Table" in my church is an altar. I never expect to crown an English King. I need not expect, therefore, to use the term in the coronation services, which is neither Bible nor Prayer Book, and further I never took an oath to respect the coronation service in part or in whole, and yet we all do take an oath touching the Prayer Book. It does seem strange to me that there should be a body of men within the Church who claim to be consistent, who declares with one accord that the secular authority has no authority in religious matters, and yet they declare this the only source for their term "altar"—for synodical decrees, as we all know only affect the "synod" and not the "Anglican" Church as a whole. That Tertullian or any other "Father" uses this term does not of necessity make it binding to-day. In Tertullian's days the "solar system" was differently explained from what we of 1888 know to be the true explanation, but that does not demand of us to teach Canadian children that we have no "solar system" save only such an one as pertained to the era of Tertullian. Let us Churchmen go according to God's Word and to the mind of Christ and of our Holy Mother Church, or let us, in God's name, declare the whole thing an imposture from

beginning to end. The "cross" is the "altar," (the "Lamb" the "beast," and it is either at Rome or like the "body of Moses" in such a place whereof no man knoweth. Let me ask—which? "Layman" is quite right when he tells us that the "sons of Levi" are to continue for ever, but he only quotes half the verse (Mal. iii. 3). Christ purifies these same sons so that they no longer offer "blood" but "an offering in righteousness." The "Preface to the Ordinal" tells me that I am a minister (servant) first and a priest (elder, not "hierus") afterwards. If the chief end of ordination be the "priesthood"—from a *sacrificing* point of view, surely "bishop" must be subordinate to "priest," or we must call him "high priest." An "overseer" is not what is wanted when the "sacrifice" is to be made. Let us be true or declare ourselves false. If any man can show me from my Prayer Book and Bible that I am to put the bread and wine upon the altar I promise not to call it table again whenever possible. Is this fair? Is this churchly or not?

Yours,
X Y Z.

FINANCIAL MANAGEMENT.

SIR,—Two letters have appeared from "Vidette" and "Layman." I have not time this week to go into the figures of 'Layman.' I would like to say, however, that the profound sensation is not very wide spread, nor are we very much frightened. To my certain knowledge such a loyal churchman as Mr. A. H. Dymond, of Brantford, has been moving in the direction of greater security in the management of our funds for the past three years, not because he had any want of confidence in the paid officers of the diocese, or the manner of investing funds. It was another loyal churchman, the Rev. W. A. Young, who brought the matter of cooking into the value—not the management of the security of invested funds—before the executive committee at the last meeting. Perhaps it is a breach of proprieties mentioning the names of these gentlemen, but I am sure neither of them for a moment agree with the closing remarks of 'Layman's' letter. In reference to Rev. G. C. Mackenzie's proposed motion, I would remark there always has been a "General Purposes' Fund" in the Diocese of Huron, to the support of which the annual subscriptions and collections were given. As 'Vidette' and 'Layman' have not given their names, I remain, Yours,
PARSON.

LORD SELBORNE ON DISESTABLISHMENT.

LETTER VII.

SIR,—1. The Liberationists urge as a serious argument against the church her very comprehensiveness and charity, and unjustly represent this point. They affirm that all the population are legally members of the Church of England, as some person, not long since, in Toronto maintained in a slanderous letter. Indeed, they may be excused, when the late Dean Stanley described dissenters as "non-conforming members of the Church of England." It is true the church does not refuse her privilege to any who are baptised and have not been formally excommunicated, if they honestly seek those privileges. But Lord S. cites pertinent authorities to show that the law does not confound the church and dissent. In the Ilminster school case (1860) the Lords distinctly rejected the proposition that "all the inhabitants of a parish are to be deemed members of the Church of England." The Toleration Act of 1689 sustains this conclusion, and expressly the Universities Act of 1871. 2. Lord S. does not discuss as amply as the subject requires the rightfulness of church establishments from a Christian point of view, but he has some just objections to the position, that all state legislation in matters of religion is unchristian in principle. The practice of dissenting ministers and schoolmasters since the Toleration Act is adduced to the contrary; for, from 1689 to 1779, toleration was conditioned by the subscription of the Thirty-Nine Articles, with certain exceptions. In 1779 the following declaration was, by act of parliament, substituted: "That I am a Christian and a Protestant, and, as such, I believe that the Scriptures of the Old and New Testaments, as commonly received among Protestant churches, do contain the revealed will of God, and that I do receive the same as the rule of my doctrine and practice." Those who took advantage of these legislative acts, clearly did not think them wrong. 3. The *Royal Supremacy* is objected to the church as a bondage. But dissenters are, in reality, as much subjected to it as the church, and, indeed, more so. This supremacy is not hierarchical or personal; it is the supremacy of law, represented by the sovereign, "over all persons and in all lands" within the realm. It is exercised as regards the church through the church's own courts, and as regards dissenters through the secular courts. If any among the dissenters dispute the decision of their private authorities, there is

an appeal to the Queen's courts always for redress, whenever anyone feels aggrieved, or his interest is concerned. It is to be noted especially that matters of dissenting doctrine are within the cognisance of the secular courts, just as matters of church doctrine in the church courts. In each case the judges claim no more than *judicare, non jus dare*. The law proceeds on the same grounds as regards each. It does not formulate the doctrine of the church, or of the particular Baptists. It professes only to decide on the question of fact whether that doctrine has been violated in any particular case. And this it has done time and again in disputes of dissenters, as well as churchmen. Were the church disestablished, her privileges would in this respect be curtailed rather than enlarged, as she would then be subject to the same civil courts as dissenters, instead of having questions decided in her own courts under the supremacy of the crown. And if the judgments of the several courts are disregarded either by dissenters or by churchmen, the secular power then steps in to enforce the decisions of its courts and the supremacy of the crown. Yours,
JOHN CARRY.
Port Perry, Dec. 8, 1887.

Family Reading.

PERILOUS TIMES.

We are not thinking now of business depression, nor of multiform temptations. We have in mind one soul (type of many) who has long been standing at the very threshold of the Kingdom of Heaven, and yet standing there does not enter. The Holy Spirit has long been striving; loving friends have been anxiously watching, waiting, praying, hoping; the unseen world has seemed very near; the door of mercy wide open, and yet no step forward. The subject of personal religion has been pressed home and Christ stands waiting for the decision. The destiny of the soul—here, hereafter—has, as it were, been laid in the balance, poised and periled. Ah, those are perilous times when the concerns of the soul impend and angels are waiting! To hesitate then, and trifle, may be spiritual death. Of those who found excuse for not accepting at once the invitation *when heard*, it was said "None of those men which were bidden shall taste my supper."

HINTS FOR WORSHIPPERS.

Public worship is not a matter of taste or choice; it is a duty. To omit without good cause is sin; and when omitted for cause, feel very sure that God will consider the cause a good one. When kept from public worship increase your private devotions. Be in your accustomed seat at church before the service begins; excepting unavoidable accidents or hindrances, it is just as easy to do this as it is to be in time for the steamer, the cars, or business appointments. When you come to the House of God, employ the time before service in serious meditation, devotional reading, with a brief silent prayer, as a preparation for the solemn duty of worship, in which you are about to engage. Talking or whispering before or during service is not preparation, is not worship, is not reverence, and is an annoyance and wrong to others. If you are late, do not go up the aisle to your seat while the people are kneeling in the confession or the prayers, but wait quietly at the door till they rise from their knees. Do not whisper your confessions, prayers, and responses—speak out. The service is yours, not the minister's. Deadness, or feebleness of devotion in the people, is just so much weight upon the minister. Conform to the postures of standing and kneeling if physically able. *Half-sitting* is not kneeling; what would you think of your minister if he should do this? Reverence of posture is due from you equally as much as from him. If you are "not a member of the Church" the amenities of good usage ought to suggest conformity. At Holy Communion, engage in private devotions, both *before* and *after* partaking. You cannot too carefully prepare for this solemn duty, nor after receiving, too earnestly plead for its benefits. Receive the bread in the palm of the ungloved hand, and the chalice with both hands. Do not forget

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your offering. Keep your seat after the benediction, until the remaining elements are consumed.

After the benediction—to be received kneeling—pause a few moments to thank God for the privileges you have enjoyed, and ask for grace that you may improve them to your soul's welfare.

Do not suddenly turn the quietness and sacredness of public worship into a confusion of tongues and merriment, but retire quietly from the sacred precincts of the Lord's House.

If you are tempted to criticise the service, the sermon, the singing, or any of your fellow-worshippers, first turn your thoughts inward and criticise yourself.

THE RAW, CUTTING WINDS bring to the surface every latent pain. A change of even a few degrees marks the difference between comfort and pain to many persons. Happily disease now holds less sway. Science is continually bringing forward new remedies which successfully combat disease. Polson's Nerviline—nerve pain cure—has proved the most successful pain relieving remedy known. Its application is wide, for it is equally efficient in all forms of pain, whether internal or external. Ten and 25 cents a bottle, at druggists.

SUNDAY SCHOOL TO CHURCH.

The *Churchman* (N. Y.) thus refers to the Sunday school:

In whatever sense the Sunday school is a child of the Church, nothing is more certain than that multitudes of children do not go from the one to the other. There is supposed to be an excuse for this in the case of young children, but we have known the oldest scholars as readily steer clear of it as the youngest. Indeed, it is a common sight to see almost an entire school pouring out of church or chapel at the time the bell is tolling for the Morning or Evening Service. Perhaps this is the way to make church goers, but we doubt whether persons will ever attend any service with regularity which they do not attend in childhood. Is not this the inevitable formation of a habit which in older years, leads away from the Church and makes her irksome?

Aside from this, too, it is a serious question whether all that is gained in the Sunday school can make up for what is missed in the worship and associations of the House of God. The teaching or preaching is but a part. There is the whole matter of reverence and worship, in which Sunday school is often generously lacking, and which certainly plays a most essential part in the formation of character. There can be no doubt whatever that this is a question which all parents who have at heart the best interests of their children should carefully look into.

WOMAN'S WORK.

But, to begin with, let this be noted reverently and thankfully; that there are a special value and preciousness in the works done by good women in this confused and troubled social order in which our lot is cast. The work of men and the work of women are not the same; they were not intended to be the same, they are not readily interchangeable, so that women can do men's work, or men women's work, at pleasure. Social disorganization will inevitably be the result of an attempt to obliterate the boundary lines of their separate spheres. "Known unto God are all His works from the beginning of the world;" and in those works the best thing to be observed is the order which exists in their variety and complexity. It is the fault of the age, the fatal blunder of the age, to confound the work of men with the work of women, as if they were essentially and practically the same, and as there were nothing worthy of consideration in that behalf, beyond the physical and anatomical difference in the workers. The loss to society would be unspeakable, the evil done irremediable, we should lose the womanly mind, the womanly work, the womanly methods and ways, in the greatness of the world; and therefore no sight is more calculated to alarm the thoughtful than that of women who assume the garb and imitate the

manners, and attempt to do the work of the men; for such persons, however good their intentions, are introducing another element of confusion into the already complicated social order, and taking out of the forces of the race that very one which we can least afford to lose, and which, once lost, we can never regain.—*Morgan Dix.*

HINTS TO HOUSEKEEPERS.

STAINS of ink on books and engravings may be removed by applying a solution of oxalic acid, citric acid, or tartaric acid, upon the paper without fear of damage. These acids take out writing ink, but do not interfere with the printing.

CURE FOR TOOTHACHE.—At a recent meeting of the London Medical Society, Dr. Blake stated that extraction or excision of teeth was unnecessary. He was enabled, he said, to cure the most desperate case of toothache, unless the disease was connected with rheumatism, by the application of the following remedy to the diseased tooth: Alum, reduced to an impalpable powder, two drachms; nitrous spirit of ether seven drachms; mix, and apply to the tooth.

A COOKED French-cream candy, which is very nice and more economical when eggs are scarce than the uncooked cream, may be made by using two cups of granulated sugar, half a cup of hot water. Put the sugar and water into a good tin basin, and let it boil ten minutes. Then test by dropping some from the spoon. If it draws into threads, take the pan from the stove, and try rolling a spoonful into a ball. If it is creamy and moulds easily, pour into a bowl and flavor. If it will not cream when first taken from the stove, boil two or three minutes longer. After it is poured into the bowl, beat rapidly with a large spoon until it all creams. This cream may be rolled or cut with a knife into any shape desired, and be used as the foundation of many kinds of candies, in the same way as the uncooked cream. If in working the cream gets too cold, set the bowl in a pan of hot water.

HOW TO MAKE A BED WITH A SICK PERSON IN IT.—If the sick one's apparel is to be changed, attend to that first; then allow a little time for rest. Placing the patient on one side of the bed, with a light covering over him, proceed to make the other side, putting on a clean sheet with one half folded in the middle of the bed; place a clean pillow ready for the head; now move the patient over to the fresh side and make the other, drawing out the folded part of the sheet. Take the clean upper sheet and spread over the covering already on the bed. If the patient is not too sick to hold the upper part of the sheet he can do so; if he is, pin each upper corner to the bed and from the foot draw out whatever is under, and put on the remaining covering, and the feat is accomplished without exposure or embarrassment to either.

GUIZOT'S CREED.

The following testimony is from Guizot's will, drawn up in 1878. Coming from so great a man, it ought to have weight, in these days when so many are trying to climb up some other way: "I have examined, I have doubted, I have believed that the human mind has power enough to solve the problems presented to man and by the universe, and that the human will has force enough to regulate human life according to the dictates of law and morality. After a long life spent in thought and action, I became, and I am still, convinced that neither the universe is competent to regulate its own movements, nor man to govern his own destiny, by means only of the permanent laws by which they are ordered. It is my profound conviction that God, who created this universe and man, governs, preserves, and modifies them, either by the action of general laws, which we call natural, or by special act, which we call supernatural, and which, as well as the general laws, are the emanations of his free and perfect wisdom, and his infinite power. We are permitted

to discern them in their effects, and forbidden to understand them in their essence and design.

"I have, therefore, returned to the faith of my childhood. I am still firmly attached to the use of my reason, and to that free will, which are my gifts from God, and my birthright and title of honor upon earth; yet I have learned to feel myself a child in the hands of God, and sincerely resigned to my large share of ignorance and weakness. I believe in God, and worship Him, without attempting to understand Him. I see His presence and His action, not only in the unchangeable law of the universe, and in the secret life of the soul, but in the history of human society, and especially in the Old and New Testaments, those records of revelation and of the divine action of the meditation and sacrifice of our Lord Jesus Christ for the salvation of the human race. I bow before the mysteries of the Bible and the Gospel, and I refrain from the discussions and scientific solutions by means of which men have tried to explain them. I have firm faith that God allows me to call myself a Christian; and I am convinced that when I shall, as will soon be my lot, enter into the full light of day, I shall see how purely human is the origin, and how vain are most of the discussions in this world, concerning the things which are divine."

INFLUENCE.

We scatter seeds with careless hand,
 And dream we ne'er shall see them more,
 But for a thousand years
 Their fruit appears,
 In weeds that mar the land,
 Or healthful store.

The deeds we do, the words we say,
 Into still air they seem to fleet;
 We count them ever past;
 But they shall last—
 In the dread judgment they
 And we shall meet.

I charge thee by the years gone by,
 For the love of brethren dear,
 Keep, then, the one true way
 In work and play,
 Lest in the world their cry
 Of woe thou hear.

—*Rev John Keble.*

GROWN UP, YET NOT CONFIRMED.

BY CANON JACKSON, OF LEEDS.

The ministers of the church now bring confirmation before the minds of the people much more than they used to do; the bishops go about confirming oftener than formerly, and many more people come to the ordinance. People are beginning to see more and more that it is both a duty and a privilege, and there are a very few young people who belong to the church who are not now willing and glad to be confirmed.

But whilst this is the case with the young people, the clergy often find great backwardness on the part of grown-up persons to come to confirmation. It is not that these elder persons are careless, or unwilling, for they often have a great desire to be confirmed, and are very sorry that they did not attend to it when they were younger; but what they say to the minister, when he speaks to them of confirmation, is something like this: "I think, sir, I am too old; I should like to be confirmed very much, and believe it would be good for me, but I should feel ashamed at my age to go to the church and be seen by all the people." So they excuse themselves, and stay away; oftentimes with great uneasiness of conscience, feeling all the while that they are doing wrong. And they are doing wrong; no one has any right to be ashamed of religion. Whosoever is ashamed of religion will be disowned by the Lord and Master at the last day.

And if through the neglect of those who had the care of them when they were young, or through their own fault, they were not confirmed before, they ought to be all the more anxious and determined to attend to it, as soon as they see it to be their duty. For what is the design of confirmation? It is a time for thinking over those things

which have to do with God and Christ, and our own soul's salvation. We are then to look back upon our own past lives; we are to remember that we were given up to God in baptism when we were infants; we are to see whether we have lived so far as God's children; and if we have not, we are to repent from our very hearts before God for all our sins.

And, then, confirmation is a time for remembering all the mercies of God; all the love of Jesus Christ, the Son of God, in dying for us; and all that he has promised to do for those who serve and follow Him. And when we have called all this to mind, we are at confirmation to go before God in the church, and there devote ourselves afresh to His service forever. At confirmation, the bishop, who is Christ's chief minister, and appointed by the church to perform this office, stands to hear our vows thus made over again, and to bless us in the name and by authority of the Lord Jesus Christ. He places his hands upon the heads of those who are confirmed, as the apostles used to do (Acts, viii., 14-17; xix., 5-6; Heb., vi., 2), and he prays for them that they may be filled with God's spirit, and defended by His grace, and continue to belong to God forever.

This is confirmation, and thousands have reason to bless God that they were brought to it. Yes, and it may be said that hundreds of grown-up people, some middle-aged, and some quite old, who like others had been ashamed to go to church and be confirmed, having gone to the ordinance, have never spoke of it afterwards but with tears of thankfulness to Almighty God for drawing them to Himself, and blessing them, despite of their own weakness and cowardice. No, we must never be ashamed of Jesus Christ, nor hold back from any of the duties of religion because of the fear of man. When we come to die, men will not be able to save us. When we stand before the judgment seat at the last day all the world may not help us. One word of approval from Jesus Christ will be worth more than the applause of a world.

Help us, gracious Saviour, by thy grace, to cast away all fear of man, and to devote ourselves to Thee; that we may live and die in Thy favor, and thus be Thine through all eternity. Amen.

THE PASTOR TO HIS PEOPLE.

The following circular has been addressed by one of our pastors to his parishioners, as an aid in self-examination and as a preparation for pastoral visits:

Is it your rule to attend service on Sunday; and to receive the Holy Communion regularly?

Do you realize that it is sinful to absent yourself from Church on Sunday, and from Holy Communion without good reason for doing so?

Do you try to attend the week-day services, and do you realize the benefit of a service without a sermon?

Do you conscientiously and in the sight of God weigh your excuses for not performing religious duties?

Do you inform yourself about your faith and your Church? Are your children baptized?

Do you instruct your children about the Bible and the Church, and do you prepare their minds for Confirmation?

Do you encourage and require your children to be regular and punctual in attending Sunday School?

Are you and your children regular in your private devotions?

Do you say grace at meals, and have Family Prayers?

What is your rule for giving of your substance to the Lord?

Do you take a Church paper, or read Church literature?

Do you think of your responsibility as a parishioner? Do you pray for your Parish, your Rector, and your Bishop?

Do you ever want to ask your minister questions concerning the Bible and the Church?

When you are sick will you use the Church's Prayers, and her minister for your comfort and consolation, and not wait until recovery is considered hopeless?

Will you contribute five or ten cents (or more) monthly for missions?—*Montana Churchman.*

THE OLD YEAR'S BLESSING.

I am fading from you,
But one draweth near,
Called the angel guardian
Of the coming year.

If my gifts and graces
Coldly you forget,
Let the New Year's angel
Bless and crown them yet.

For we work together;
He and I are won,
Let him end and perfect
All I leave undone.

I brought good desires,
Though as yet but seeds;
Let the New Year make them
Blossom into deeds.

I brought joy to brighten
Many happy days;
Let the New Year's angel
Turn it into praise.

If I gave you sickness,
If I brought you care,
Let him make one patience
And the other prayer.

Where I brought you sorrow,
Through his care at length,
It may rise triumphant
Into future strength.

If I brought you plenty,
All wealth's bounteous charms
Shall not the new angel
Turn them into alms.

I gave health and leisure,
Skill to dream and plan;
Let him make them nobler
Work for God and man.

If I broke your idols,
Showed you they were dust,
Let him turn the knowledge
Into heavenly trust.

If I brought temptation,
Let sin die away,
Into boundless pity
For all hearts that stray.

If your list of errors
Dark and long appears,
Let this new born monarch
Melt them in tears.

May you hold this angel
Dearer than the last—
So I bless his future
While he crowns my past.
Adelaide A. Proctor.

THE LAST DAY OF THE YEAR 1000.

It was believed in the middle ages that the world would come to an end at the expiration of one thousand years of the Christian era. This expectation in Christian countries was universal. The year 1000 was a period of suspense, terror, and awe. The histories of this dark period give vivid accounts and incidents of the state of the people under the influence of this awful apprehension. A writer in *Sunday at Home* reproduces the picture with much distinctness, and relates an incident of the manner that the hours were numbered on the supposed final night of the year.

When the last day of the year 999 dawned, the madness had attained its height. All work of whatever kind was suspended. The market places were deserted. The shops were shut. The tables were not spread for meals; the very household fires remained unlighted. Men when they met in the streets scarcely saw or spoke to one another. Their eyes had a wild stare in them, as though they expected every moment some terrible manifestation to take place.

Silence prevailed everywhere, except in the churches, which were already thronged with eager

devotees, who prostrated themselves before the shrines of their favorite saints, imploring their protection during the fearful scenes which they supposed were about to be displayed.

As the day wore on, the number of those who sought admission grew greater and greater, until every corner of the sacred edifices, large as these were, was densely crowded, and it became impossible to find room for more. But the multitude outside still strove and clamored for admission, filling the porches and doorways, and climbing up the buttresses to find a refuge on the roofs which they could not obtain inside.

A strange and solemn commentary on the text which binds men to watch because "they know not whether the Master of the house will come at even, or at midnight, or at the cock crowing, or in the morning," was presented by the multitudes which filled the churches that night.

Watch in very truth they did. Not an eye was closed throughout that lengthened vigil; not a knee but what was bent in humblest supplication; not a voice but joined the penitential chant, or put up a fervent entreaty for help and protection.

There were no clocks in those days, but the flight of the hours was marked by great waxen tapers, with metal balls attached at intervals to them. These fell one after another, as the flame reached the strings by which they were secured, into a brazen basin beneath, with a clang which resounded through the church.

At the recurrence of each of these warning sounds the awe of the vast assembly seemed to deepen and intensify, as each in terrible suspense supposed that between Him and the outburst of Divine wrath only the briefest interval now remained.

At last the night, long as it was, began to draw to an end. The chill which precedes daylight pervaded the air, and in the eastern sky the first pale leam of morning began to show itself. The light grew stronger in the heavens, and the flame of the candles paled before it, and at last the rays of the risen sun streamed through the windows on the white and anxious faces of the watchers. The night had passed away. A new day, a new year, a new century had begun. The text that says, "No man knoweth the day nor the hour" had a new meaning.—*Youth's Companion.*

THE CHILDREN'S OFFERING.

The wise may bring their learning,
The rich may bring their wealth,
And some may bring their greatness,
And some bring strength and health:
We, too, would bring our treasure
To offer to the King;
We have no wealth or learning—
What shall we children bring?

We'll bring Him hearts that Love Him,
We'll bring Him thankful praise,
And young souls meekly striving
To walk in holy ways:
And these shall be the treasures
We offer to our King;
And these are gifts that even
The poorest child may bring.

We'll bring the little duties
We have to do each day;
We'll try our best to please Him
At home, at school, at play:
And better are these treasures
To offer to our King,
Than richest gifts without them;
Yet these a child may bring.

Now glory to the Father,
And glory ever be
To Christ, the loving Saviour,
Who lived, a child, like me;
And glory to the Spirit:
O Three in One—our King—
Accept, 'mid angels' praises,
The praise a child may bring.

By the death of Colonel Ainslie, C. B., a sum of £6,000 a year will be added to the future surplus income of the Walker Trust, available for distribution among the churches in Scotland.

The columns of appear to be flooded with medicine advertisements. Our eye over them an article that we late Dr. Holland in He says: "Never that many of the medicines of the useful than many of them it should at first discovered a real practice. A shrewd person, and foreseeing the and advertises the ion of the tigoted, them."

Is not this absurd? This great man merits of popular absurdity of those because public at the article and tures. If the r should announce study of any certain body, or made he code size, though medicine and medical counsels this, if he should and decline to give public, he would l and a humbug, a spent his entire li funds in perfecti

Again we say, If an ulcer is f and is cured by grandmother, our will be pronou profession an ule But if treated ur sleepless nights f scientific treatm washes, dosing v and other vile prevent blood pain, and yet malignant, and necessary at last done according emical code, th tifying to the m adds more dignit order than to be grandmother's r

This appears ment, yet we be the true standi fession in regard ed outside of One of the m of the day is the remedies, e-pecu which we find The phys'cian o is ready to conc tain the theories made—that is, of the ailments because it assis neys in proper ing in throwing the blood, while esty and expe willing to see tl ficially, and a rather than b great remedy.

Yet we notice the medicine by year. The before the peo

"EDITOR'S BACK STAIRS."

THE INTERESTING VIEWS OF THE LATE DR. J. G. HOLLAND.

The columns of the newspapers appear to be flooded with proprietary medicine advertisements. As we cast our eye over them, it brings to mind an article that was published by the late Dr. Holland in Scribner's Monthly. He says: "Nevertheless, it is a fact that many of the best proprietary medicines of the day were more successful than many physicians, and most of them it should be remembered, were at first discovered or used in actual medical practice. When, however, any shrewd person, knowing their virtue, and foreseeing their popularity, secures and advertises them, then, in the opinion of the bigoted, all virtue went out of them."

Is not this absurd? This great man appreciated the real merits of popular remedies, and the absurdity of those that derided them because public attention was called to the article and the evidence of their cures. If the most noted physician should announce that he had made a study of any certain organ or disease of the body, or made his sign larger than he could size, though he may have practised medicine and been a leader in all medical counsels, notwithstanding all this, if he should presume to advertise and decline to give his discovery to the public, he would be pronounced a quack and a humbug, although he may have spent his entire life and all his valuable funds in perfecting his investigations.

Again we say, "absurd." If an ulcer is found upon one's arm, and is cured by some dear soul of a grandmother, outside of the code, it will be pronounced by the medical profession an ulcer of little importance. But if treated under the code, causing sleepless nights for a month, with the scientific treatment, viz, plasters, washes, dosing with morphine, arsenic and other vile substances, given to prevent blood poisoning or deaden pain, and yet the ulcer becomes malignant, and amputation is made necessary at last, to save life, yet all done according to the "isms" of the medical code, this is much more gratifying to the medical profession, and adds more dignity to that distinguished order than to be cured by the dear old grandmother's remedy.

This appears like a severe arraignment, yet we believe that it expresses the true standing of the medical profession in regard to remedies discovered outside of their special "isms." One of the most perplexing things of the day is the popularity of certain remedies, especially Warner's safe cure, which we find for sale everywhere. The physician of the highest standing is ready to concede its merits and sustain the theories the proprietors have made—that is, that it benefits in most of the ailments of the human system because it assists in putting the kidneys in proper condition, thereby aiding in throwing off the impurities of the blood, while others with less honesty and experience deride, and are willing to see their patient die scientifically, and according to the code, rather than have him cured by this great remedy.

Yet we notice that the popularity of the medicine continues to grow year by year. The discoverer comes boldly before the people with its merits, and

proclaims them from door to door in our opinion much more honorably than the physician who, perchance, may secure a patient from some catastrophe, and is permitted to set a bone of an arm or a finger, which he does with great dignity, yet very soon after takes the liberty to climb the editor's back stairs at 2 o'clock in the morning to have it announced in the morning paper that "Dr. So-and-so was in attendance," thus securing for his benefit a beautiful and free advertisement.

We shall leave it to our readers to say which is the wiser and more honorable.

REMARKABLE RESTORATION.—Mathew Sullivan, of Westover, Ont., was ill with dyspepsia for four years. Finding doctors did little good he tried Burdock Blood Bitters; six bottles cured him, and he gained in weight to 178 pounds. B. B. B. cures the worst known cases of chronic dyspepsia after all others fails.

For happy counsels flow from sober feasts.—Homer.

Maurice Thompson's new book; SYLVAN SECRETS.

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"Mr. Thompson is a pleasing writer, and a new book from him, dealing with outdoor subjects in his own charming way, such as those who read his previous works on outdoor life will not easily forget, is sure to be welcomed by an eager and extensive circle of readers. His observations are fresh, keen, intelligent, and full of a bright and original individuality."—The Times, Hartford, Conn. Order direct—Not sold by dealers. Catalogue, 84 pp., free. John B. Alden, Publisher, 393 Pearl St., New York, or 218 Clark St., Chicago.

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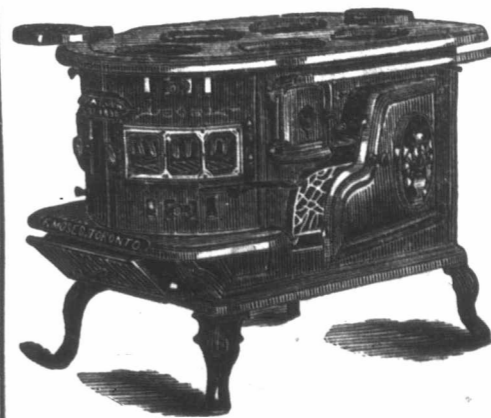
Contents December, 1887:

The "Three Evils of Destiny," by J. Theodore Bent; American History in Public Schools, by Francis Newton Thorpe; Play-going in Japan, by Lewis Wingfield; Extension of the British Frontier in India, from the "Saturday Review;" Great Britain and Russia, from "Blackwood's Magazine." Also in the department of "Current Thought" brief items concerning Dinah Mulock Craik, by Sarah K. Bolton; Mr. Child's Shakespeare Memorial, by James Russel Lowell; William M. Thackeray, from "Blackwood's Magazine;" Farjon's Novels, from "Westminster Review;" Arthur Gilman's "Moors in Spain," from "Westminster Review," and Siam, the Heart of Farther India, from the "Missionary Review." Order direct—Not sold by dealers. Single numbers 8 cents; \$1 per year. John B. Alden, Publisher, New York and Chicago.

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Whose face is fair to see:
But still there is nothing pleasant
About that face to me:
For he's rude and cross and selfish,
If he cannot have his way;
And he's always making trouble,
I've heard his mother say.

I know a little fellow
Whose face is plain to see:
But that we never think of,
So kind and brave is he.
He carries sunshine with him,
And everybody's glad
To hear the cheery whistle
Of the pleasant little lad.

You see it's not the features
That others judge us by,
But what we do, I tell you,
And that you can't deny.
The plainest face has beauty
If its owner's kind and true;
And that's the kind of beauty,
My girl and boy, for you.



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of it, there is good evidence that it
does them good. Living is serious
business; death with all its solemnity,
is at our neighbor's door, and perhaps,
at ours, and there is no time for un-
seemly trifling; but because every
power of our nature, every energy of
body, and mind, and spirit are demand-
ed for the task given us, we are bound
to take all the helps which are merci-
fully provided to enable us to make
the best use of our powers and our
energies. To cut off humor from our
lives is to cripple us in the race; to
allow us no "fun" is to deprive us of a
needed food.

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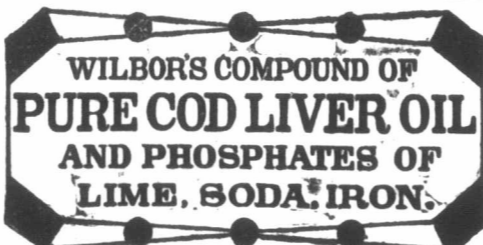
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thirty words?' His answer was,
'Paul was born at Tarsus and brought
up at Jerusalem; he continued a per-
secutor until his conversion; after
which he became a follower of Christ,
or whose sake he died.'

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The advantage of this compound over the plain
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GENTLEMEN.—I have obeyed you to the letter
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were right, my trouble was not Consumption,
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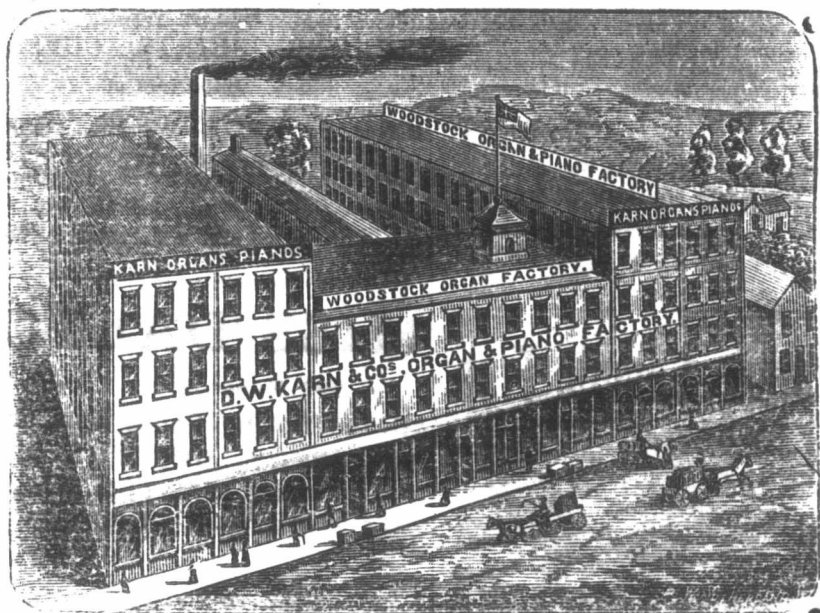
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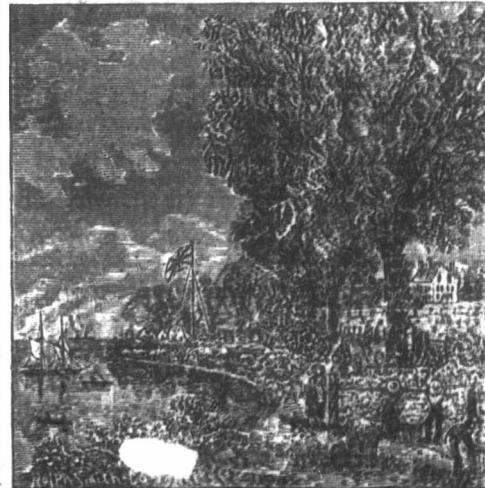
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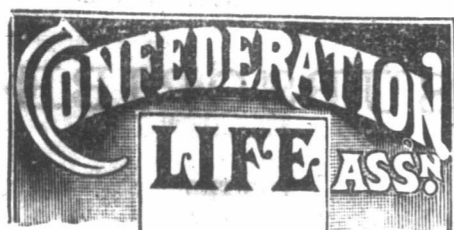
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