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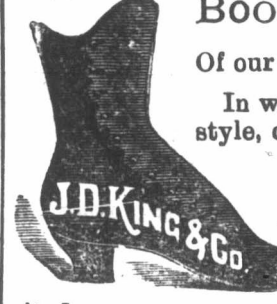
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THURSDAY, SEPTEMBER 16, 1886.

BISHOP COXE ON A DANGEROUS PROPOSAL—The Bishop of Western New York (Dr. A. Cleveland Coxe) raises his voice against a proposition which meets with considerable approbation, but which in his opinion is subversive of the fundamental idea of daily service. The proposition is to strike out the Confession and Absolution from the daily office, and to allow the reader to begin with "Our Father." In a lengthy letter, the Bishop says: "This destroys our penitential system in one of its essential and most practical details; and though merely permissive, it robs the penitent of the right he now enjoys, to rely on this ministration. For private confession the Church makes all necessary provision, not indeed as the rule, but as the lawful exception. Under the general law of Christ ('Let a man examine himself,') she warns him, on the Sunday, to judge his own case, and on every week day enables him to go to the temple like the publican, and to return 'justified.' He goes indeed, to 'hear God's holy word, to render thanks, etc.' but, the essential duty is to confess his sins and to receive the sacramental assurance of pardon and peace. For three hundred years the Church has asserted twice every day, that this 'we ought chiefly to do when we assemble and meet together.' I ask, are we going to stultify this testimony of centuries, and of millions of voices which have confirmed it, by overthrowing precisely that which we 'ought most chiefly' to do? If so, we destroy the penitential system of the Church in its daily fidelity to daily needs, and we deprive the Prayer Book of one of the most primitive and Catholic features of public worship. We thus reduce the daily offices to those of a 'prayer meeting,' dignified indeed, but having no sacramental character, and requiring the presence of nobody in Holy Orders! A lay-reader would suffice. The daily service now requires priestly ministration for its full observance."

A SPECIMEN OF UNDENOMINATIONALISM.—It is said that a short time ago a Unitarian Minister in America, who had been asked to conduct the funeral of a stranger, afterwards inquired of the friends of the deceased why they had applied to him, and received this remarkable answer—"You see poor

So-and so believed in nothing particular, and we thought your creed was nearest to his." That this was not a bad shot has been made clear by a recent Conference of "the Unitarian Churches of the West," at which the following resolutions were proposed:—"1. That the primary object of this Conference is to diffuse the knowledge and promote the interests of pure Christianity." "2. That, while rejecting all creeds and creed limitations, the Western Unitarian Conference hereby expresses its purpose to be the promotion of a religion of love to God and love to men." "3. That the Western Unitarian Conference conditions fellowship on no dogmatic tests, but welcomes all who wish to join it to help established truth, righteousness, and love in the world." No. 1 was rejected because it contained the word "Christianity;" and No. 2 because the word "God" was "too dogmatic;" so that all that was left was No. 3. An old epigram states with perfect truth that Luther destroyed the roof of the Catholic faith, Calvin its walls, and Socinus its foundations; but what American Unitarianism has come to would probably have surprised even the author of the distich to which we allude.

THE PERVERSITY OF SEPARATISTS.—Butler is not a writer whose works in general are readable. It is solely because his portraiture of the Roundhead saintliness is felt to be so exact that it has become immortal. Great efforts have been made in these days to reverse the verdict of posterity, but they have all proved vain; and if we needed any proof that the accepted view was right, it is supplied by the fact that pretty nearly everything the Puritans sought to destroy, and which they pleaded as a justification of their criminal folly, has been adopted by their descendants, who now build steeple houses, keep Christmas, wear wedding rings, and all the rest of it.

The cantankerousness of the Puritan mind has been signally shown in our own days. In Scotland the members of the Free Kirk has positively treated it as an inquiry that the men of the Establishment should have asked for an Act of Parliament to remedy the grievance that had led to the disruption. In England we have seen the Methodists absolutely altering their standards, because everything had been removed from the Church of England that the Wesleys would have disliked. The Calvinistic Methodists of Wales have shown themselves in no better light. The Prayer Book and Articles are just what they were in the days of Whitfield and Toplady. All that is changed is that the Welsh Church has become efficient, and for that reason the Welsh Calvinists have raised the cry, "Down with her, even to the ground!" What used to be the *raison d'être* of Dissent was an allegation that Churchpeople were lax in doctrine or practice; but we have seen the Dissenters of Northampton repeatedly returning Mr. Bradlaugh, notwithstanding he is an avowed infidel; and what is even worse, we have seen Dissenters insisting that children shall be brought up in Board schools without any effective religious teaching, lest the Church should get them.

When we come to look at the professed grounds of separation we shall find that "orthodox Dissent," so called, is an apotheosis of the infinitely little.

Our English contemporary seems righteously shocked at the Dissenters of England preferring that children should be educated as atheists rather than that they should become members of Christ's Church. What would he say of those in Canada who are nominally Churchmen, yet who prefer their children to be brought up in schools and colleges without one atom of religious character rather than be educated to become Christians?

THE UNCERTAINTY OF ROME.—Now the fact is, whatever great qualities we ascribe to the Church of Rome, that of certainty is more conspicuous by its absence from the Roman system than in

any organisation that ever existed in the world. Mark, we do not allege that the Roman system as a whole is the most untrue, but that its uncertainty is the most conspicuous, just because of its relation to such mightiness and majesty of claim. Every ecclesiastical scholar knows that whatever uncertainty exists in the Church of England has a completely adequate parallel in the Church of the first centuries, and therefore when a system is elaborated in marked contrast with earlier and original uncertainty, it exposes itself to an indefinitely wider necessity of evidence and proof. Indeed, the imposing grandeur of the Roman system is entirely in its wonderful pretentiousness, and its fatal weakness is that for its support it absolutely requires not the certainty of faith, but the certainty of mathematics. We boldly assert that since the days of Moses, the message of revelation to mankind has always possessed to an appreciable extent a margin for the exercise of faith, which may be expressed by the word somehow. We use the word with restrictions, easily to be understood by the candid Christian, as never being without its adequate and sufficient safeguards: but, as distinct from coming upon mathematical lines, we maintain that truth has come from God to man somehow, and we maintain it only in virtue of this contradiction. But the very falsity of the Roman system is in pretending to correct this "somehow" by fixing the voice of revelation to one definite spot and one visible mouth, without any difficulty of approach or ambiguity of utterance, and yet while speaking this word of promise to the ear breaking it to the hope. A sufficiently assured somehow of arriving at the truth is exactly proportionate to the chequered history of the early Church, but an infallible somehow is a contradiction in terms and a practical imposture. The Pope is not a bit better equipped as a teacher or a ruler since 1870 than he was before, and if infallibility does not save him from the necessity of political expediency and painful concession—as for instance now in Ireland—then infallibility is a delusion and a snare. Considering the claims of the Roman system, it is unquestionable that Roman uncertainty exceeds that of any other body of which history records the existence.

DENYING CHRIST.—The question, I fear, is not with us, "Lord, is it I?" The question is not, when have we denied our Lord, but when have we not done so? When have we confessed Him? Do we confess Him in our daily life? Do all men know that we are Christ's disciples indeed? Do they judge by our conduct that God is with us of a truth? Do they find out by our uniform life and conversation that we are followers of our crucified Saviour? Do we publicly proclaim His love and enforce His precepts? Do we confess Him before men? If not, we daily deny Him. Peter denied Him but thrice, but we deny Him more than this every day of our lives. I deny Christ if I hear His Name taken in vain without reproving the swearer. I deny Christ if I do not at all times stand up for His Gospel, or hear it spoken against and am silent. I deny Christ if I see religion neglected without reproof; if I see iniquity practised without correction; if I see ignorance or blindness without giving instruction in righteousness. How much more do I deny Christ if I myself am the swearer, if I speak against His religion, or cease to practise the precepts of His Gospel! I declare by my whole conduct that I do not know the man. I declare, like Peter, that I do not even understand the language of my accusers, that I consider it a reproach to belong to Christ. Oh! is there not occasion for us to pray to Jesus, "Lord, teach thou me. Tell me plainly of my sin. Cast upon me the same look which brought tears to Peter's eyes. Move me to repentance, to godly repentance, and by Thy blood shed upon the cross, 'By Thine agony and bloody sweat, by Thy cross and passion, by Thy precious death and burial, by Thy glorious resurrection and ascension, Good Lord, deliver me.'"



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CHURCH THOUGHTS BY A LAYMAN.

MODERN MISSIONS.

IN a preceding article we gave some statistics adapted from the Quarterly Review for July, in regard to mission contributions and the relative proportions of pagan and Christian populations. We made only a passing reference to the mission work of the Church of Rome in the East, where the splendid heroism of its early labourers seemed at one time likely to result in vast accessions to that form of Christianity, but which have left no permanent results beyond a thin varnish laid over the heathenism of the descendants of those baptized by Xavier and his co-workers. In the mission enterprises of Rome there is a unity which contrasts with the efforts of non-romanist bodies, as the solidarity of an army does with all manner of guerilla forces, acting not merely without mutual concert, but often in antagonism. Rome has no mission societies, she makes no fragmentary, detached, sporadic, assaults on the foe, she simply assumes possession of country after country, island after island, continent after continent, maps them out as her own, appoints territorial officials, and from Rome, sends out missionaries of all races and tongues to carry on a systematized propagandism of her adulterated faith, and her long, long roll of martyrs shows with what devotion she inspires her soldiers. The Review we refer to says "the courage and zeal of Roman missionaries are above reproach, and if we cannot help wishing for a purer Christianity than that with which they seem satisfied in converts, we rejoice that the heathen gain by being raised out of their degrading superstitions." Of the great Greek Church, of which we Westerns think and know so little, it is said to be ever aggressive and on the advance in untiring endeavours to encompass and conquer to itself the entire world. Thus we find that all Christendom is now full of mission activity. One of the most interesting features in modern missions is the presence of heroic women laborers. This is an agency introduced as a recognized branch of work by the present generation. They are doing a noble work in schools, hospitals, and private homes where their ministrations are received with gratitude by their benighted sisters. A picture has been drawn of a female mission agent in India. "To the village women the appearance of a female Evangelist must be as it were the vision of an Angel from Heaven. Their hearts seem to realize, faintly, and confusedly, the Beauty of Holiness, when they hold converse with their sweet and loving sister who has come across the sea to comfort and help them. As with a magic wand she lets loose a new foundation of hopes, fears, and desires, as she tells them of their need of the blessed merits of a Saviour." To a woman it was given to be the herald of the Resurrection, to her is being given the glory of heralding the resurrection of the mothers and daughters of India. Another valuable feature in modern missions is the work of medical men whose chief function, as is that of their sister agents, is the presentation

of Christianity in its humanitarian, philanthropic aspect. The sacredness of life is a Christian idea, it however finds in every man an instructive response, so that the hardness of century-long customs, gives way when sick men who are heathens see a hope of health in the attentions of a Christian doctor.

The great problem now before the Church is this, "How can our missionaries be most effectively brought into contact with the people they are sent to evangelise?" Protests have been made in times gone by against the system adopted in various mission fields. But usually those protests were so sarcastic as to be ignored. We have heard such words, and do not wonder that a severe tone was adopted in condemning the folly of using European methods and manners amongst Easterns, as though the very black dress, the white neck tie, and all the conventionalities of clerical life in England were of the very essence of the faith! The gifted principal of Queen's College, Presbyterian though he be, has with his characteristic manly boldness declared that the bald ritual favored by some northern races must be abandoned if we are to win India, whose people love to display religious emotion by music, by processions, and by methods which are by some ill-informed Protestants supposed to be especially Romish. So also those erratic people, the Salvation Army, declare that they have had great success in India, as the Hindoo is delighted with their noisy and sensational displays. It has often been said by us that if we were visited by a Hindoo missionary who retained his native costume, we should have an invincible prejudice against him. So, we believe, the Indian mission field has suffered very seriously from the obstinacy of missionaries in keeping up European dress and manners amongst a people with whom they ought to have become in "all things" like themselves, to win their attention and sympathy; as the Bishop of Durham says, "We must become Indians to the Indians, if we would win India to Christ." There is a great revolution in progress in this respect, not as regards India alone, but all lands, so much so, that those who identify "a bald ritual," as Dr. Grant says, with the Gospel, are likely to be either enlightened or left to cry in the wilderness of neglect.

And there is another grave question. What is to be the future of Christianity in those lands wherein converts are being made by rival churches? The agents of these bodies are alive to the scandal, the hindrance, the danger, arising from introducing the variety of Christian organizations which have sprung up in Europe, among the nations of the east. The missionaries recoil from their own work as planters of Satan's poison weed of sectarianism in God's harvest field. Men like Dr. Christlieb, Dr. Moffat, Sir Bartle Frere, the Bishop of Durham, and the Archbishop of Canterbury have spoken out against the wicked folly of those narrow minded men who attempt to train up converts from heathenism to utter the miserable shibboleths of Eastern sects. From the mission field indeed is coming the most earnest plea for unity, that influence seems promising to

become the special blessing rewarding the mission zeal of this century.

Thankful indeed should we be that the church of our love is likely to provide a common rallying point for all the severed communions. The Review we quoted above, suggests that "Scripture, the Apostle's Creed, Baptism and the Lord's Supper, and as at this time of day objections in principle to episcopacy are obsolete, these might be taken as a platform on which the native churches could be brought to join hands. With such a prospect before us, we should rejoicingly aid in the propagation of the Gospel among the people who are now in ignorance, and learn in thus extending our sympathy to prize the inestimable privileges and to fulfil the responsibilities of membership in that Church Catholic into whose sacred enclosure the Master Shepherd is drawing His scattered flocks and His wandering sheep.

EXTREME CONCLUSIONS.

IT is often said that it is unfair to ascribe to any creed or system the faults and evils which it would develop if carried thoroughly out to the logical end of its principles; and therefore objections of this particular kind are apt to be set aside as at once unjust and unpractical. The criticism is so far true, that it is unfair to assume that the original advocates of the given system, whatever it be, meditate the genesis of the evils which would naturally flow from an extreme application of its principles, or are even conscious that such results are likely to ensue at all, seeing that they are for the most part too heartily enamoured of their plan or belief to notice its defects for themselves, or to admit them when pointed out by others. And it is further true that very few men are logical in practice—John Stuart Mill himself was conspicuously the reverse—so that they very seldom attempt to be consistent in rigidly working out the conclusions from their premises; and that even when they try to do so, a hundred causes check, modify, or even wreck their schemes; so that it is the rarest of all things to see any system actually doing what might be antecedently predicted as what it must end in doing.

Nevertheless, there is a difference between persons and things. While we have no right to say that A. or B., because he holds such and such opinions, will certainly behave in a given manner, we have every right to say that the opinions themselves are such as to lend themselves readily to the suggestion and encouragement of a certain line of conduct; so that it may be expedient, or even necessary, to counteract them vigorously. Even where a system is not so much inherently unsound in itself as liable to abuse in certain directions, it is very useful to think out to the end what would come of it if unchecked in any such direction, for then we are in a position to devise the restraints and modifications which will safely condition its action.

Let us take an example in illustration. The Lutheran doctrine of Justification was objected to by shrewd theologians when it was first

mooted, as dangerously likely to encourage low moral practice. Their apprehensions were more that justified by the event, for we have the frank confessions of leading Reformers, including Luther himself, of the great outburst of profligacy which marked the adoption of the new teaching wherever it came, quite apart from the special development of avowed Antinomianism within the Lutheran body itself, under John Agricola, which Luther had much ado to keep down. Even still, the sects which make it one of their cardinal tenets stand on a lower moral level than their neighbours, and are peculiarly liable, especially during their revivals, to outbreaks of vice, recalling the worst excesses of ancient Gnosticism. In Germany the doctrine in question, by its tendency to make all religion subjective, and a matter thus varying with each person's mode of thinking about it, has led by regular process to the entire dissolution of belief; while despite the naturally pure Teutonic temperament, it has left its polluting brand on public morals in the unspeakably vicious and degraded marriage law of Prussia, with its incestuous unions and facile divorce. Here, then, is a form of opinion which has done only evil wherever it has come, and consequently, while there are thousands who accept it in all good faith, and do not appear any the worse personally for it, yet it is reasonable to assume that there are special circumstances which so modify its action upon them as to leave them unharmed, but that we have no right to expect that others will enjoy the same immunity. For this reason, it is perfectly just and fair to say what is warranted, not only by a strict process of reasoning, but established by historical proof, that Luther's doctrine of Justification, left to itself, or even allowed an influential position in a theological system, will issue in immorality and unbelief, though it may be perfectly feasible to point to pious and virtuous persons who hold it to be true. And thus it becomes the duty of orthodox Christian teachers to stamp it out by all justifiable means. This is the more needful to emphasize, because there has been a partial recrudescence of the tenet within the Church of England of late years under the name of Aitkenism; and though in that peculiar form of religious opinion it is seemingly conditioned by the simultaneous presence of healthier elements, yet it is the disastrous tendency of this tenet to overpower all others in contact with it, rather than to be modified by them. It is the bad egg which rots the fresh ones in the same basket, unbenefited itself by their neighborhood. And therefore, even the most unquestionable piety and sincerity, the most rousing eloquence, the greatest apparent success in winning converts, ought not to throw open one pulpit to an Aitkenite preacher, because there is the imminent, if not inevitable, danger of his planting the seeds of Antinomianism, however repugnant to himself, in all those many emotional minds which like a gospel of the feelings, which they can divorce from the Ten Commandments and the Sermon on the Mount. Any good he may do other hearers is so fatally overbalanced by this peril, that there is no choice but to exclude

him, for the possibility of his preaching simple Gospel sermons without this modern and unscriptural element in them may be left out of the reckoning.—*Church Times*.

GENESIS AND SCIENCE.

MAN'S limited powers, both of thought and expression, necessitate that the words he coins represent not the scientific truth about things (even if he knew it), but only a kind of apparent and accidental likeness to the truth. The fact is, that from the nature of things nearly all language is metaphorical and phenomenal. The names of most things are at best only either poetical or arbitrary symbols of some accidental or external feature of the things, they are not scientifically accurate and complete descriptions of the things named. Take to pieces the language which is employed by even the greatest scientists in their technical treatises, and most of it is merely phenomenal and metaphorical, while it is scientifically and formally inaccurate. Even scientists speak of the sun's rising, of the sun's setting, of the sun's path, of the quarters and zones of the earth. What ridicule a scientific pundit of the year 3886 may pour out on the crass ignorance of the scientists of this age for talking about *motions of the fixed stars!* Even Mr. Goodwin, while contending for literal and etymological correctness, could write such a sentence as this, 'This earth, apparently so still and steadfast, lying in majestic repose beneath the *ethereal vault*'

In connexion with this subject Taylor Lewis writes, with fitting irony, 'The most philosophical language, when examined in its roots contains as much of phenomenal character as that in common use. Some superficial naturalist might make himself merry with the expressions, "the sun fails," or "goes out," or "faints away," in total ignorance, perhaps, that his own scientific expression, "eclipse," does phenomenally and etymologically present precisely that conception.' Again he writes, 'We also talk of "atmosphere." But what is that? It is *atmou sphaire*, a sphere or ball of vapour. That is our word, but it is no less phenomenal, and no more scientifically correct, than *firmamentum*, or *stereoma*. There is, in reality, no such sphere or ball of vapour. It is not limited by a defined surface like the ocean. It is only an appearance, and our mode of picturing or conceiving it. The word "cloud" we call literal language, with nothing metaphorical about it; but go to the old Saxon, and you find a root related to the Latin "*claudo*," Greek, *kleido*, to shut, enclose, as well as to the derivative "cloth,"—all presenting the same old image of something that shuts in (*encloses*), holds, or contains, like a bag. We recognize it in Job, xxvi. 8, "He bindeth the waters in his cloud, and the cloud is not rent under him." So also Prov. xxx. 4, "Who bindeth up the waters as in a garment." We talk, too, of the reflection, or bending back, and of the refraction, or breaking up, of light.'

Dr. Gladstone says, that when he tried to express in language as scientifically correct as possible the following passage from the Bible:

'The sun knoweth his going down,' the best he could make of it was: 'There is a law by which is determined for any particular day the precise time at which a line drawn from the sun to a given point on the globe will be tangential to its surface, and in what azimuth that line will fall.' Now, suppose that such a sentence could have been put into Hebrew, it would have been intelligible for more than 2000 years, and would seem pedantic even now. Moses spoke as astronomers and other scientific as well as ordinary men speak now. He spoke for the purpose of being understood, and therefore, in his use of words he had regard not to their etymological and literal sense, not to their scientific accuracy, but to the signification attached to them at the time. The conclusion of the whole matter then is, that we have no right to put the language of Scripture to an unfair and absurd test, which neither our own popular nor even our scientific language can stand. Whatever the etymology of the Hebrew equivalent for firmament, it is evident enough from the manner in which it is used elsewhere, that the inspired writer meant what we do by 'heaven,' and 'sky'; viz., the expanse containing the clouds and the stellar and planetary worlds.

Proceeding now to the Scripture record of the second creative day, we find that it represents the earth as covered and hidden by water and watery vapours. Not only was its surface overspread by a universal ocean, but also clouds, and mists, and vapours rested on the ocean, and so closely commingled their moisture with its denser waters that they formed one undistinguishable and undivided mass. Now, what has Science to say to such a state of things in the progressive history of the earth's formation? Well, Science tells us that after the outer surface of the earth had cooled sufficiently to form a hard crust or shell, such as forms on the surface of molten lava as it cools, this crust would for a long time retain some portion of the heat communicated to it from the molten interior. When the temperature cooled down to a certain point, the gases surrounding the globe would be enabled to combine, and water would be formed, which would rest on this heated but gradually cooling crust.* The waters would be heated to boiling-point by contact with the heated crust and these boiling waters must have given off enormous quantities of steam and vapour, which, as they reached the cold air of outer space, would be condensed and precipitated again on to the earth's surface as mists and perpetual showers of rain. As regards these phenomena then which they set before us, Scripture and Science mutually agree with each other, and explain each other.

But Science has still more evidence to give in favour of the Bible record, for it tells us that as the crust of the earth thickened and cooled

* Why the chemical combination of oxygen and hydrogen in the proportion of one molecule of the former to two of the latter should produce water with its well-known properties, so precious as one of the constituents of the material universe—this fact, common and simple as it is, is itself a mystery of which physical science does not yet possess the key.—(Cottrell's *Does Science Aid Faith?* p. 171.)

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to a greater extent, steam and vapour would no longer be so extensively generated—the greater part of the watery vapours would condense and fall upon the earth, and there remain at rest on its now cooler surface, whilst the water that remained in the air above would only be such a quantity as the increasing heat of the gradually condensing sun would be able to evaporate and keep in suspense. Thus the atmosphere would be gradually cleared of the once universal ascending and descending stream of vapour, and a visible expanse would appear between the ocean below and the floating sea of clouds above. In fact, such a condition of things would prevail on the earth then as probably exists at the present time in the planet Jupiter, which, being so much bigger than the earth, is now just passing through that stage which the earth passed through in the second creative epoch. Geology also testifies, that at a very early period the earth must have been covered in some way with water, and that, too, combined with heat; for the primary rocks, such as granite, &c., needed for their foundation these three conditions—water, heat, and pressure. The heat and incessant motion of the boiling waters, combined with the effects of acids (which must have been present in the waters to an enormous extent), would disintegrate portions of the rocky crust or bed on which the waters rested. This disintegrated matter, after being long kept in motion and suspense, amid the boiling, surging waters, would at last be allowed to settle to the bottom, and thus the materials of the very first sedimentary rocks would be formed.—H. H. M. in *Church Bells*.

ST. BARTHOLOMEW'S DAY.

ST. BARTHOLOMEW was one of the most obscure of the New Testament Saints. His name is connected with one of the most ruthless acts of bigotry and intolerance amongst the many which discredit English Puritanism. It was on St. Bartholomew's Eve, 1645, that the Long Parliament passed an ordinance to bolster up the Directory of the previous January, which had not proved very popular. It was, therefore, decreed that all copies of the Prayer Book should be given up, and that anyone who continued to use it in public or in private, should be liable to fines of £5 for a first offence, £10 for a second, and to a whole year's imprisonment without bail for a third. These penalties appear to have been rigorously enforced.

But St. Bartholomew's Day has for Englishmen more pleasant memories. If it marked the lowest point to which their National Church was reduced, it was also the day which saw her re-established in her ancient position. The Act of Uniformity, which gave legal recognition to the Prayer Book as it had been settled by Convocation, was passed on St. Dunstan's Day (May 19), and the Liturgy began to be used again as soon as copies of it could be procured. By the new Act every clergyman was bound to read himself in on some Lord's Day before the Feast of St. Bartholomew, which in 1662 as in 1645 fell on Sunday. On the 17th of August (the 11th Sunday after Trinity) everyone that did not wish to be ousted from his benefice, began to say the Common Prayer if he had not done so be-

fore; but there were two other things which had to be done before St. Bartholomew's Day—those who were not in Holy Orders had to get themselves ordained, and the day on which the Puritans had passed their cruel edict against the Liturgy was the day on which at the very latest, every Puritan had to renounce the Solemn League and Covenant, and declare it to have been an unlawful oath imposed upon the subjects of the realm against the known laws and liberties of the country. Never was there a case in which poetical justice was more completely fulfilled.

English Churchmen have, unfortunately, a habit of allowing themselves to be what our American cousins would call being "bluffed." They are not commonly very well read in history, and they hear so much about the "Two thousand noble Confessors who suffered the spoiling of their goods for conscience' sake on Black Bartholomew's Day," that they are tempted to think the Act of Uniformity was something to be ashamed of. In London the Dissenters have absolutely built a hall for the purpose of libelling the Act of 1662; and we never pass its preposterous lop-sided street-front without adapting to it Pope's lines:—

So the "Memorial," pointing to the skies,
Like a tall bully, lifts its head and lies."

It is quite true that "pride was not made for man," but if ever there was a policy that a Churchman had a right to be proud of, it was that which guided the Restoration of the Liturgy. There was no proscription, no bill of pains and penalties. By-gones were allowed to be by-gones, and nothing was done to molest those in possession of benefices except what the necessities of the case absolutely required. Where the old and rightful incumbent claimed to be re-instated, his demand was of course complied with. *Anybody who held what belonged to another, had to give it up, but the rightful owner when he received his own again made no demand for mesne profits.* He simply submitted to the wrong and robbery of which he had been the victim. Where the old incumbent did not re-appear, the person in possession, though he might have been a cobbler or a tinker, or what not, was allowed to stay if he would only do two things, accept ordination and use the Book of Common Prayer—in other words, if he would qualify himself, and act as every other incumbent had to do.—*Church Times*.

The subject will be treated in a second article next week.

BOOK NOTICES.

MISSION WORK AMONG THE OJEBWAY INDIANS, by the Rev. E. F. Wilson. Published by S. P. C. K. Loysel & Hutchison, Toronto. We commend this narrative to all who are desirous of information in regard to the difficult problem of Indian evangelisation. The devotion shown by Mr. Wilson to this work is of itself a strong appeal, such zeal must elicit sympathy and honour as it has won "acknowledged success," as the Bishop of Algoma said, in an address before the Provincial Synod. Mr. Wilson's story is one of his experiences with the Indians, how dangers were met, difficulties overcome, until two Institutions for training and civilizing Indian children were established. Both these, one for girls, the other for boys, are now in active operation, and the narrative details all the steps which led up to their establishment, and tells what their aim is and how it is being carried out. Our Sabbath School Libraries should possess one or more copies of Mr. Wilson's book on Indian mission work.

NATURE, AND OTHER ADDRESSES, by R. W. Emerson. Published by JOHN B. ALLEN, New York and Toronto. This is a re-publication of addresses by the

distinguished essayist and philosopher, Emerson, on Nature, Beauty, Idealism, &c. These addresses are full of noble thoughts. How admirable is this, "If the stars should appear one night in a thousand years, how would men believe and adore; and preserve for many generations the remembrance of the city of God which had been shown!" So also, "Nature is always the ally of Religion, lends all her pomp and riches to the religious sentiment. Prophet and priest have drawn deeply from this source. The moral law lies at the centre of nature and radiates to the circumference. All things with which we deal preach to us. What is a farm but a mute Gospel? The chaff, the wheat, weeds and plauts, blight, rain, insects, sun—it is a sacred emblem from the first furrow of Spring to the last stack which the snow of Winter overtakes in the fields."

BIOGRAPHICAL AND CRITICAL MISCELLANIES, by W. H. Prescott, author of the *Conquest of Mexico*, *Ferdinand and Isabella*, &c. JOHN B. ALLEN, New York and Toronto. This and the Emerson collection are types of a class of books which Mr. Allen has laid all casual readers under great obligation by publishing, and so cheaply. They are sound literature, permanently interesting, and are put forth in so handy a form that they can be held without weariness and read and re-read for mental refreshment.

THE CHURCHMAN, *Monthly Magazine*; published by Eliot Stock, London, Campbell & Son, Canada.—This number contains the announcement that the price is reduced one-half. We are glad this ably conducted periodical can make such a change, but regret that it has been called for owing to the poverty of the clergy. The contents of this number are: "Polygamy in India and Africa," "Wordsworth and Nature," "Doctrine of Calvin on the Eucharist," "Cruise of H. M. S. Bacchante," "Dr. Weymouth's Resultant Greek Testament." We trust the *Churchman* will be re-couped for the loss involved in the reduction in price by a sufficiently enlarged support. We beg to point out that in a recent number a contributor to the *Churchman* made some unfortunate references to the Diocese of Toronto, not named, but the allusion was unmistakable. It was said that this Diocese is in a state of decadence. We must ask the author of this article in our contemporary to be cautious in publishing as facts what are merely the fanciful exaggerations of party agitators. The Bishop of Toronto would, we are quite sure, be prompt in furnishing accurate information if appealed to, and it would only be courteous to the Bishop to obtain such information and publish it so as to correct the utterly erroneous impression created by the article in question. The contribution was signed by the Hon. P. Carteret Hill, D.C.L., who will regret having been misled by mischief makers.

THE BROOKLYN MAGAZINE, published at 7 Murray Street, New York. The September number contains several sermons by Messrs. Beecher and Talmage. Whether they add value to this issue or mere bulk we do not say—opinions will differ.

THE JEWISH ALTAR, by John Leighton, D. D. Funk & Wagnalls, New York, Wm. Briggs, Toronto. 12mo., cloth, 75 cts. The intention of the author of this work is to give what he conceived to be a clew to the proper understanding of the Jewish Altar Service and other portions of Old Testament Scripture. There can be no doubt that the idea of every event and every ceremonial usage mentioned in the Old Testament being a type of Christ in one aspect or other of His life or work, has led to most fantastic twistings of Scripture from their plain meaning. Much evil is done by such imaginative interpretations, as the great bulk of Bible readers are unable to see what is so fanciful, and there is an impression created that the Old Testament was of itself not written for our learning, but for our mystification unless interpreted by one gifted in the art of seeing types and symbols even in numbers and genealogical tables. The work of Dr. Leighton deals some telling blows at those who, because they are ministers of the New Testament, speak as though they could ignore the Old. The

whole treatise is full of valuable matter for the study of the Scriptures, as co-related.

THE WISDOM AND ELOQUENCE OF DANIEL WEBSTER, by C. L. Bonney, with portrait; 12mo., fine cloth. John B. Alden, New York and Toronto. Without doubt Webster was a distinguished orator, the compiler of these selected passages places him on the same level as Demosthenes, Cicero, Burke, and so forth. With how much justification his recorded speeches, as given herein, will enable the reader to judge.

THE CONQUEST OF MEXICO, history of, by W. H. Prescott; vol. 1. John B. Alden, New York and Toronto. This is another of the classical history series for which we have to thank Mr. Alden. It will be completed in two volumes, at a nominal price. Such "good wine" as Prescott's Mexico needs no "bush." Young men should seize the opportunity of securing this standard history for their libraries.

CANON LIDDON ON PREACHING.

Few men have better earned a right to speak on preaching than the eloquent Canon of St. Paul's. He made the subject of his discourse on St. James' Day, and we extract the latter part of his sermon from a report in the Church Times.

One leading characteristic of the Apostolic preaching which gave it its saving power was its positive and definite character. It was said of our Lord by His Evangelists that "He taught as one having authority, and not as the Scribes." The Scribes argued, hesitated, suggested, balanced, corrected themselves, explained themselves, retracted and modified what they had said, as knowing themselves at the very best to be but feeling their way amid uncertainties; but our Lord spoke with his eyes fixed on the Unchangeable; and this note of conscious authority passed on to the first preachers of the Gospel. The Gospel was not a balance of probabilities, it was not a speculation about God, but a well-attested message from God to the soul of man; and the proof that this new and effective communication between earth and heaven was not a freak of the imagination, but was hard fact, rested on the Resurrection of Jesus Christ from the dead, an event in which the world of spirit laid the world of matter under obligation to subserve its own purpose by proving to the very senses of man the claims of Christ. And, therefore, St. Peter, at the Day of Pentecost and afterwards, and St. Paul, preached before all things the Resurrection. All else depended upon it. It was the warrant, without which our preaching was vain, and your faith was also vain; but resting thus on solid evidence, planting its feet firmly on the soil of earth and in the full daylight of man's history, the Christian Creed raised its head to Heaven, unveiled to the believer the inner Being of God, displayed the manner in which, when God the Son took our nature upon Him, a bridge was really constructed between earth and heaven, and even discovered the inmost heart of the All-merciful in the true meaning and value of the Sacrifice which was offered on Calvary for the sins of the whole world. From that Fountain, opened for sin and uncleanness, flowed all the hopes of pardon, all the reinforcements of grace, all the power of Sacraments, by which the works of the Redeemer was carried forward in the sphere of sense and time in preparation for the momentous, endless future. This was what the Apostles preached to the world; this was the preaching by which God was pleased to save them that believed.

Preaching as a means of propagating the faith and of converting souls to Jesus Christ, was still what it was in the Apostolic age; but for Christians in a state of grace, for believing and loving servants of Christ, listening to a sermon was not the first and greatest of Christian privileges. Those who maintained that it is sometimes pointed to the fact that we read in the Acts of the Apostles more of preaching than of assembling for worship, or for the reception of the sacraments. This undoubted fact was easily accounted for. The Acts of the Apostles was for the most part a record of a series of missionary efforts. It was not a record of a settled Church; and while a mission to those outside the Church was going forward, preaching, from the necessity of the case, must occupy a more prominent place than other ordinances. Preaching was the tool of the missionary, but when, with God's assistance, he had triumphed, and a population or a neighbourhood had accepted Christianity, preaching became, he did not say unimportant, but of less importance relatively to other ordinances than was the case during the purely missionary stage of Church life. Until preaching had converted a soul, it was more important to that soul than anything else; but when this great work was done, prayer and sacra-

ments became, spiritually speaking, of much more importance than preaching. It surely could not be otherwise. If we knew by experience what it was to hold communion, whether by prayer or sacraments, with the Infinite and Eternal, we could not doubt that in doing this we were engaged in a much loftier and more momentous act than when we were only listening to a fellow creature and sinner telling us what he knew about God, with whatever skill, with whatever faithfulness. Not that preaching would be without great value to the servant of Christ. It recalled to the memory forgotten truths; it placed before the soul new aspects of truths once recognised; it presented old truths in new aspects; it showed how the faith which did not change had the same power of helping from age to age an ever-changing world; it fertilised thought; it quickened conscience; it rebuked presumption; it consoled the sorrowing; it deepened the sense of man's helplessness and of God's omnipotence; it kept the world we do not see, but which is so close to us, and towards which we are hastening forward moment by moment, before the soul's eye; it was a reminder of eternity, constantly uttered amid the engrossing interests of the concerns of this life. Did he say it was all this, or thought it ought to be so? For the question was often asked why preaching was in so many cases apparently powerless for real good, especially in quarters and in classes who were supposed to be more open than others to the influences of religion. We could not challenge the substantial truth of the charge implied in the question. The evidence, alas! was before our eyes. Well, one answer to that question was undoubtedly to be found in the weaknesses, the inconsistencies, the faults of character, the want of lofty, disinterested ends in those who were entrusted with this high and awful ministry. Beyond doubt, they bore their treasure in earthen vessels; and it might well be that ere it reached those in whom they bore it, it was discoloured, tarnished, and robbed of its lustre and power by the hands which should guard it. It was not in forgetfulness of that fact that he would ask his hearers to consider whether they, too, might not be at least in part responsible. Might it not be now as of old, that the word preached did not profit, not be mixed in faith with them that hear it? When the pulpit was looked to only or chiefly as furnishing interest or amusement, not to be distinguished from that which was furnished by a magazine or newspaper, when, as a hearer left the church, instead of asking himself the question, "What did that sermon say to me?" he only asked a neighbour the question, "Well, what did you think of Mr. So-and-so's performance?" preaching was not likely to do much real good. Now as in Ezekiel's days, the sermon was often regarded "as a very lovely song of one that hath a pleasant voice, and can play well on an instrument; for they hear our words, but they do them not." Every sermon, let us be sure, whatever its faults, contained some truths which it was well to be reminded of, and rebuked some sins which it was not prudent to forget. Now, as of old, it pleased God "by the foolishness of preaching to save them that believe." The best sermons as we might deem them, were useless, unless God the Holy Ghost condescended to make use of them; and the worst and the poorest might be ennobled when He impressed any praise of them on a human soul. Let us all, preachers and hearers, think constantly and seriously of that Great Day when account must be taken of all that had been said, and of all that might have been said, but left unsaid; of all that had been heard and acted upon, and of all that had been heard, but neglected or disobeyed. Time is short; eternity is long.

Home & Foreign Church News.

From our own Correspondents.

DOMINION.

MONTREAL.

MONTREAL.—Canon W. H. Cooper, honorary secretary of the Church Emigration Society of England, has been visiting towns where Dominion or provincial immigration agents are stationed making enquiries into the condition of the emigration sheds, arrangements for the reception of emigrants, the facilities for placing them in suitable situations, and the guarantee for their interests being taken care of. Miss Turnbull, who accompanied the church emigration party as matron, had interviews with ladies at London, Hamilton, and Toronto, and also with the Minister of Agriculture, the Hon. John Carling. She is of the opinion that the inducements offered in Canada to English servants are not sufficient to induce the best classes to emigrate, and that much better arrangements must be made. A branch of the Church Emi-

gration Society has been formed at Toronto, at London, and at Montreal, in connection with the parish of St. John the Evangelist. Canon Cooper says the arrangements are particularly faulty at Hamilton, and thinks it would be advantageous if the Provincial and Dominion emigration departments were merged into one, as under the present state of things neither appears to be responsible. It is also in contemplation to establish a servants' registry in connection with the branches of the Church Emigration Society in Toronto and Montreal.

PROVINCIAL SYNOD.—There was an impressive opening ceremony of the Provincial Synod at 10:30 a.m., in Christ Church Cathedral, Montreal, on Wednesday, Sept 8th. The lay and clerical delegates met in the Synod Hall, and proceeded in the following processional order to the church:—lay delegates, clergymen in black gowns, cathedral rector's verger, clergymen in surplices as follows: deacons, priests, honorary Canons of cathedrals, rector's of cathedrals, Archdeacons, Deans, Bishops' verger, Bishops with their chaplains, the Metropolitan with chaplains carrying crozier. At the main entrance of the cathedral the front of the procession halted and allowed the rear of the procession to pass through, the Metropolitan heading the procession down the aisle. As the procession appeared at the door, the choir struck up the well known hymn, "The Church's one foundation." The service included the litany and communion. The Right Rev. the coadjutor Bishop of Fredericton, sang the litany service, while the Lord Bishop of Nova Scotia officiated at the ante-communion and post communion service.

The epistle was read by the Lord Bishop of Montreal, and the Gospel by the Lord Bishop of Niagara. The absolution and benediction were pronounced by the Metropolitan. The musical portion of the service was most impressive. The sermon was preached by the Lord Bishop of Algoma. His text was from Col. ii. 24, "For His body's sake, which is the church." His lordship preached an eloquent and able sermon on the unity of the church, and on the duty of all, particularly of the members of the Church of England, to do all in their power to promote union among those who profess and call themselves Christians. The communion service followed and did not close till two o'clock.

The Synod was convened for business at 2:30, in St. George's Church schoolroom. There was a large attendance of lay and clerical delegates. At 3:30 Rev. Canon Norman, D.C.L., clerical secretary, called the Synod to order, and announced that the Bishops were ready to enter the Synod. The following Bishops then took their places on the platform:—The Most Rev. the Metropolitan of Canada, the Bishop of Nova Scotia, the Bishop of Quebec, the Bishop of Montreal, the Bishop of Toronto, the Bishop of Huron, the Bishop of Niagara, the Bishop of Algoma. After prayer the Metropolitan delivered his charge, at the close of which his lordship was loudly applauded. The Metropolitan nominated Rev. John Langtry to be prolocutor of the Lower House pro tem. The Bench of Bishops then retired to their own house, after which the roll was called.

Election of the Prolocutor.—It was moved by Hon. George Irvine, seconded by Canon Brock, that Rev. John Langtry, of Toronto, be elected prolocutor of the Lower House. This motion was carried on a division of 100 to 40. Rev. John Langtry was declared prolocutor, and was conducted to the house of bishops, and introduced. Upon his return to the Lower House, he thanked the synod for having elected him to the honorable position. The prolocutor named Dean Carmichael as his deputy, after which the Rev. Canon Norman, D.C.L., and Dr. L. H. Davidson were elected clerical and lay secretaries respectively.

The Hon. G. H. Kirkpatrick, speaker of the House of Commons, and Mr. S. Bethune, Q. C., Chancellor of the diocese of Montreal, were chosen assessors.

Seven memorials were read and referred to committees. There were two from Toronto, one in reference to union, and the other about the Revised Version of the Scriptures; one from Niagara; one from the rector and wardens of St. Paul's Church, St. John, New Brunswick, referring to the Mission House; one regarding the wine to be used in the holy communion, one from Quebec.

The meeting adjourned at six o'clock.

(To be continued.)

ONTARIO.

KINGSTON.—The Rev. J. Kar McMorine, acknowledges receipts in aid of Porter fund, per Henry Hartney, Esq., offertory at Hill Crest, July 25th, \$11; per Rev. C. J. S. Bethune, a box of clothing.

KINGSTON.—Memorial Service.—The interior of St. James' Church wore emblems of mourning Sunday, out of respect to the memory of the late Rev. R. V.

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Leighton, D. D. Briggs, Toronto. n of the author nceived to be a of the Jewish Old Testament that the idea of sage mentioned of Christ in one has led to most om their plain ch imaginative of Bible readers al, and there is Testament was ng, but for our one gifted in e even in num- work of Dr. at those who, few Testament, the Old. The

Rogers, who was for so many years the spiritual advisor of the faithful flock which Sunday after Sunday gathered there to worship the Lord in the beauty of holiness. Black cloth covered the front of the gallery, the chancel rail, the pulpit, reading desk, and lectern in graceful folds, and hung from the gasoliers in the chancel. The congregation assembled in silence, the service was solemn, the hymns appropriate.—"Rock of Ages," "On the resurrection morning," and the sermon a fitting tribute. The Rev. W. B. Carey, of St. Paul's, was the preacher and the text Hebrews xiii. 7:—"Remember them which have the rule over you, who have spoken unto you the word of God, whose faith follow, considering the end of their conversation."

He sketched the reverend gentleman's career, spoke of the extent and vigor with which he prosecuted the duties before him, and closed with words of sincere regret at his death, unalloyed commendation for the work of a Christian soldier faithfully and well done, and of hopeful confidence in a sure and certain resurrection.

In the evening the Rev. Mr. McMorine delivered a most impressive sermon, touching upon his relationships with the deceased in feeling language.

The funeral of the deceased clergyman took place Monday at ten o'clock. The remains were conveyed to St. James' Church, where service was most impressively performed by the Rev. J. K. McMorine, incumbent, and Rev. Mr. Dobbs, of St. John's Church, Portsmouth. Two appropriate hymns were sung by the choir, and while the casket was being borne from the edifice the dead march in Saul was played on the organ. The clergymen present at the service, exclusive of the pall bearers, were Rev. Messrs. K. L. Jones, F. Prime, P. T. Mignot, and James Brock, Dr. Grant, Prof. Williamson, and Dr. Jackson. The procession was very lengthy, and composed of old and respected residents. The pall bearers were: Rev. Messrs. J. Godfrey, B. B. Smith, A. W. Cooke, J. J. Christie, W. B. Carey, and F. H. Du Vernet. The remains were followed to the grave in Cataract cemetery by a large number of relatives and friends of the deceased. He was eighty-three years of age.

LOUGHBORO.—The Rev. M. G. Pool, of this place, has been appointed to the new parish which comprises Williamsburg, Aultsville, and Gallington, on the St. Lawrence River. The parish adjoins his brother's the Rev. S. G. Pool. We wish him success in his new field of labour.

AMHERST ISLAND.—At the May meeting of the mission board, this parish was among others deprived of its annual grant of \$100. Thrown thus upon its own resources at a time when money never was scarcer, there was, however, little complaint among the parishioners, whose numbers and ability had been greatly overestimated by the mission board, when they met to discuss the situation. They simply appointed canvassers to visit the people and solicit additional subscriptions. Owing to the estimation in which the Rev. Wm. Roberts is held by his flock, Mr. James Neilson's task was not a difficult one. In a few days he had \$95 subscribed, every one straining a point to add to their already fair subscriptions, so that their clergyman and his family should not suffer. W. H. Montray, Esq., the estimable land agent of Mr. Maxwell, who owns the larger portion of the island, was in Ireland, visiting his uncle, Mr. Maxwell, when he heard of the loss of the grant. He immediately laid the matter before him, and with such good success that he instructed him on his return to set apart fifty of the best acres in his estate as a perpetual endowment for the benefit of the incumbent of the parish of Amherst Island. Thus the withdrawal of the mission grant, which was at first regarded as a serious blow, has turned to the permanent advantage of the parish, a result which both people and parson earned for the cheerful alacrity which they exhibited in dealing with the difficulty. Mr. Montray's action in the matter, and Mr. Maxwell's valuable gift deserve the grateful thanks of the islanders, and no doubt will receive them.

CARRYING PLACE.—We have availed ourselves of an opportunity of a recent visit to the above place to look into the new church erected there by the unsolicited munificence of Mrs. Cockrane, of Belleville, and of Reuben Young, Esq.,—a member of the congregation and church warden, as well as Lay Delegate to the Diocesan Synod—for the benefit of all those without distinction, who may feel disposed to avail themselves of the religious services of the Church of England, but primarily, the members of that church. The exterior at once commends itself to the eye by the perfection of its proportions. The order of the architecture is severely Gothic as one would naturally expect in the ecclesiastical productions of its designer—Thos. Fuller, Esq.,—an Englishman, and author of two of the most prominent works on this continent—the central pile of the Parliament Buildings at Ottawa

and the capitol at Albany, N.Y. The building which is of frame, of massive materials, supplied by the old church on the same spot, has been veneered with red brick, relieved with corners of white, laid alternately. The roof of the interior is open—the chancel spacious and effective—a massive oak railing encloses the altar—on the north side of the exterior chancel is an organ chamber—in front of this is a choir stall which, together with a similar one on the south side and facing it, can accommodate about a dozen choristers—two priest's desks precisely alike, of antique pattern and from which morning and evening prayers are read, face each other at the western end of the chancel. In the northern corner, formed by the walls of nave and chancel, is a pulpit of open work and standing on a very good imitation slab of marble. The seats throughout are open, solid, neat and comfortable, with kneeling and book conveniences attached. The entire interior—including a most commodious vestry—well filled with a new and numerous library of choicest S. S. books imported specially from England—is stained—grained in oak and walnut, and presents a very pleasing impression of sacredness and harmony of proportion, and is entirely devoid of that "flatness" in similar buildings, which is the grave of devotion. A debt impends over the building, for the removal of which two leading members of the congregation are actively at work, and towards which, we are informed, very material aid is expected from the liberality—among others—of our excellent friends, Mr. Elwin and Mr. Little, of the York road. We wish success to their efforts, especially as the debt has been unintentionally contracted, and we congratulate all interested on their possession of a church at once beautiful and complete.

TORONTO.

The Church Woman's Mission Aid Society, will resume work at the central rooms, 1 Elm Street, on Friday, September 17th, at 2 p.m. Ladies are requested to bring or send in as soon as possible the work they have done during the summer. Donations of money, material, and good second hand clothing earnestly solicited, also orders for surplices, stoles, &c. Letters to be addressed to Mrs. O'Reilly, secretary-treasurer, 37 Bleeker St., Toronto. Parcels to be sent to the rooms.

St. Phillips.—The Rector, Rev. Mr. Sweeny, we are pleased to say, has returned from his summer vacation very much improved in health.

St. Matthias.—The Rev. Mr. Harrison, Rector of this parish, left last week to take charge for two months of St. Peter's Church, Charlottetown, P. E. Island.

Rev. A. G. L. Trew, Dean of South California, is at present in the city, after a residence in South California of nearly ten years. Mr. Trew was formerly assistant minister of St. James' cathedral and also at St. George's church, and afterwards was incumbent of Christ church, Deer Park, for several years. His health induced him ten years ago to remove to the sunny climate of California, from which he has just returned to spend a few weeks with his old and numerous Toronto friends. He officiated on Sunday morning last in St. Stephen's church.

NIAGARA.

HAMILTON.—Ascension and St. Thomas' Churches.—The rectors of these churches have returned from England, and will we trust be able to resume duties in their parishes with renewed energy.

DUNNVILLE.—The corner stone of a new and large church was laid on September 14th. The Rev. W. P. Smith, rector. The cost is sufficiently provided for. The useless appendage of debt will be omitted. This is wise.

NANTICOKE.—The opening of a new church here will very shortly take place, the old building having served well for forty years or more. The Rev. John Seaman is rector, and has succeeded well in fulfilling his duties in that parish.

Services of Praise.—Harvest.—These services are now annually rendered in almost all our rural parishes. We have heard of several lately, joyfully yet reverently observed, without noise or tumult.

St. CATHARINES.—Rural Dean Holland is in very feeble health.

THOROLD.—The Rev. Thomas Bousfield, of Kingston, is *locum tenens* here.

GLANFORD.—The first harvest festival of the season in this vicinity was held on the 25th ult, at St. Paul's Church, in the parish of Barton and Glanferd, near the village of Mount Hope. It proved in every way successful and enjoyable. Divine service held at 10:30 a.m., when the church, which was tastefully decorated with flowers, fruit, grain, and vegetables, was filled with an attentive congregation. The musical portion of the service was rendered by the choir of St. Paul's, Glanferd; St. Paul's, Caledonia, and Holy Trinity Church on the mountain. Miss C. Mellish, of Caledonia, presided at the organ in a most acceptable manner. The sermon was preached by Rev. G. A. Bull, M.A., rector of Stamford, the late incumbent of the parish, and a celebration of the holy communion followed, in which a large number participated. The following clergy were present and took part in the services:—Rev. Rural Dean Mellish, of Caledonia; Rev. G. A. Bull, of Stamford; Rev. W. R. Clark, of Ancaster; Rev. F. Howitt, of Stony Creek and Bartonville; Rev. T. Geoghegan, of West Flamboro; Rev. Thos. Smith, of Saltfleet and Binbrook; Rev. E. Irving, of Dundas, and Rev. C. R. Lee, incumbent of the parish. After service an excellent dinner was provided for all in Calder's grove, and this as well as the tasteful decoration of the church, reflected great credit upon the energetic ladies of the congregation by whom the bountiful spread was provided. The afternoon was spent in recreation and social intercourse, and all departed with the feeling that a most pleasant and profitable day had been spent.

HAMILTON.—St. Thomas' Church.—An excursion to Niagara Falls and Buffalo, under the auspices of the choir and Sunday School teachers, took place on Saturday, the 28th August, and was numerously attended, notwithstanding the extreme heat. It proved a financial success, and all returned well pleased and weary about 11 o'clock.

The Rev. John Morton, of Birtle, Manitoba, who is at present on a visit to relations in Hamilton, officiated in this church, on the 29th ult. Mr. Morton's discourses were interesting and instructive, and highly appreciated by the congregation.

Reception to Canon Curran.—The rector of the parish arrived home on Wednesday, September 1st, after his visit to England, and on Friday evening a reception was held in the school house at which the members of the congregation and the public generally, were afforded an opportunity of meeting the reverend gentleman after his absence of nearly three months. A large number of persons attended, music and refreshments were provided and a pleasant evening was spent. The Canon gave a brief account of his visit, and expressed his gratitude at his providential deliverance from death, or serious injury, in the accident which befell him in the streets of London, when, in company with Canon Dumoulin, he was thrown from a hansom cab, in a crowded thoroughfare, and much cut and bruised. With the exception of this unfortunate accident, which resulted in his confinement in Charing Cross Hospital for several days, he stated that his trip proved most enjoyable and beneficial, and that he returns with renewed health and vigour to resume his pastoral duties.

CAYUGA.—The church was reopened in this village on Sunday last, newly painted and kalsomined, and much improved in appearance, during the absence of the Rev. A. Boulbee, incumbent, who through indisposition was obliged to take a rest and seek change of air. He is now on his way home from Manitoba, much benefited by his sojourn in the prairie provinces, will resume his duties on Sunday next. The services were hearty and well attended, the Rev. C. R. Lee, of Barton, officiated, his place for the day being kindly supplied by the Rev. J. Morton, of the diocese of Rupert's Land.

BURLINGTON AND NELSON.—A harvest home was held in this parish on Wednesday, September 1st. Service was held in St. Luke's Church, Burlington, in the afternoon, and amusements and refreshments were provided afterwards in the Brant House grounds. The weather was delightful and success attended the efforts of the promoters of the festival.

DUNDAS.—A garden party in aid of the parsonage fund, was held at the residence of the Rev. E. A. Irving, assistant minister of the parish, on Thursday evening, September 2nd. It was well attended, and all present appeared to enjoy themselves. We did not hear the financial result, but should suppose that a goodly sum must have been realized.

STONY CREEK AND BARTONVILLE.—The Rev. F. E. Howitt, intends holding harvest services in this parish

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on Thursday, the 16th September, at Stony Creek at 10:30 a.m., and at Bartonville at 8 p.m. The Rev. E. M. Bland, of St. Catharines, will be the preacher on the occasion.

HURON.

MITCHELL.—The Rev. P. E. Hyland, rector of Warwick, has declined the lord Bishop's appointment to this place.

MEAFORD.—The annual Sunday School excursion of Christ Church was held on Thursday, 2nd September, per steamer Northern Belle, to Owen Sound. The weather being delightful, the trip was greatly enjoyed by all on board.

We are pleased to learn that this parish has attained the status of a synodical rectory.

ALGOMA.

PORT SYDNEY.—The Rev. R. W. Plante, acknowledges the following receipts for August. For the parsonage fund:—Mr. and Mrs. S. G. Wood, Toronto, \$4; Mr. and Mrs. J. Sutherland Stayner, Toronto, \$4; The children of the Orphan's Home, Toronto, per Mrs. McKean, \$4 86. For distribution in my mission:—A parcel of papers from Mrs. G. Burnham and Mrs. Hammond, of Peterborough, and another parcel from Miss Jennie Hamilton, of All Saints' Sunday School, Collingwood.

FOREIGN.

The Bishop of Moray and Ross has resigned the office of Primus, which he has held since 1862.

On August 15th, the Bishop of Sodor and Man resumed the services on Douglas Head. The assemblage was even greater than on former occasions, at least 8,000 assembling on the Head to hear the Bishop.

It has been decided to erect, in St. Peter's Church, Dublin, a handsome memorial brass tablet to the memory of the late Archdeacon Lee. The tablet, which will be of an artistic kind, will be mounted on black Galway marble.

The cable announces the death of Bishop Eden, Primus of the Scottish Church. His last official act was the confirmation of the election of Dr. Dowden to the See of Edinburgh.

Mission services, under the auspices of the Church of Ireland Home Mission Society, have been held in Waterford, Tramore, Cappoquin, Dunmore, Dungarvan and Stradbally. The missionary was the Rev. J. J. Robinson, M.A., rector of Killiskey.

There is a story told of a learned Scotch divine who was much occupied in constructing a "Harmony of the Four Evangelists." A visitor who called was told by the verger that the "meenister" was engaged. "What is he doing?" "Well he is very hard at work trying to make four men agree who never fell out."

Two most praiseworthy gifts, both by anonymous givers, are recently recorded. One is an offering of £15,000 by a colonial gentleman who insists that his identity shall not be made known, for the purpose of erecting a much needed new parish church at Portsea, of which Canon Jacob is vicar. The other is the gift of £10,000 for the restoration of the old Collegiate Church of the Holy Cross, at Worcester, which was connected with a large monastery destroyed by Henry VIII.

The episcopal superintendence of the Anglican congregations on the European continent outside the area of the Gibraltar Diocese, is to be entrusted to Bishop Wilkinson, formerly missionary bishop in Zululand, who has been appointed by the Bishop of London for this work in succession to Bishop Titcomb. Bishop Wilkinson is already well known to the majority of the chaplains and their people, as he held confirmations and performed other episcopal duties among them during Bishop Jackson's life-time.

The percentage of free churches in several dioceses is found to be as follows: In Florida alone, all are free; Springfield has 97 1/2 free; Fond du Lac, 97; Minnesota, 96; Mississippi, 95; Maine and Nebraska each, 94; Iowa, 92; Maryland, 75 1/2; Chicago, 19; Connecticut, 15. Forty-one dioceses average 70 per

cent. free. In 1879 there were 1,643 free parishes in 27 dioceses; in 1885 there were 2,097, a gain of 454; in 1879 there were 793 free churches; in 1885 there were 1,409, an increase of 617; in 1879 from about 3,300 parishes, 1,350 were free; in 1885 the number of free parishes reached 2,106, showing the gain in parishes, 800, in churches, 756.

It appears from the statistics of the Church of England in the Diocese of Melbourne, Australia, lately published, there were in 1885 134 ordained clergymen and 45 licensed readers in active service, 164 honorary readers available for work when needed. The record gives 257 churches, 207 school buildings, with 84 public buildings and 53 private buildings used for divine worship. Over thirty thousand services were held during the year, while a sum of no less than £90,000 was spent in parishes and parochial districts. The increase in the number of clergymen since 1875, the year the diocese was divided, is nearly fifty per cent., while that of licensed readers is nearly one hundred per cent. The number of churches has more than doubled, while schools and public buildings in which services are held have more than trebled.

At the meeting of the electors of the Diocese of Edinburgh, on August 6th, Canon Sellar nominated Canon Dowden for the Bishopric. Dr. Casanova seconded the nomination, which was warmly supported by the Rev. T. K. Talon, Canon Wannop and Canon Murdoch. On the result of the vote being taken it was found that neither Canon Dowden, Bishop Jermyn, nor Mr. Dundas had a majority, although Canon Dowden had a majority in the clerical chamber. On the second vote Canon Dowden was found to have a majority in both chambers, the dean, therefore declared him duly elected Bishop of the Diocese. The Rev. John Dowden, D.D., was born in Cork in 1840. At the age of sixteen he gained the classical scholarship at Queen's (now Royal) University. In 1858 he went up to Trinity College, Dublin, and graduated in 1861 as Senior Moderator, taking the second gold medal in metaphysics and ethics. He was ordained deacon in 1864, and priest in 1865. In 1870 he was appointed one of the chaplains to the Lord-Lieutenant of Ireland. After the theological department of Trinity College, Glenalmond, had been removed to Edinburgh, Dr. Dowden became principal and became one of the canons of Edinburgh *ex officio*.

During the recent meeting of Brotherhood of the Locomotive Engineers, at Denver, Col., their chief, Mr. Arthur, in a noble speech dissociated the order from all connection with that disturbing element, which has of late been so prominent a feature in all the labor difficulties. He showed how his organization had excluded from its ranks all that were likely to prove unworthy members; had paid in insurance to members \$1,850,000; and had distributed more than \$500,000 to the needy. He further urged upon all, whether capitalists or laborers, the duty of acting up to the Scriptural injunction in another matter, "Come, let us reason together." He held that capital has rights which labor is bound to respect, and that when we find men who will not reason, and who will resort to violence on every occasion, unless they have their own way, "we find a cause that is weak and unworthy of the support of honest men." He expressed himself the determined foe of coercion and violence, and held that no organization has a "right to detain a man from working for his family," only to persuade, to buy or hire men, "but beyond that we have no right to go." Neglect of these principles, he added, by some labor organizations has brought a "stigma upon honest labor that it will take years of honest labor to efface." It would be well if the praters on the rights of the working man to do as he pleases, regardless of the rights of every one else, would lay these words to heart. These certainly are worth at least the thoughtful consideration of the Knights of Labor, whose latest act of folly towards the cigar-makers of New York has proved not only wicked, but suicidal in its tendencies. Mr. Arthur has shown what a labor organization can do, if it is intelligently conducted, and if it recognizes the principle that others have rights as well as those who are members of it. But if an Order uses its power tyrannically, instead of protectively, men are shortsighted enough now-a-days to perceive that the reason of its existence is not the defence of the many, but the selfish aggrandisement of the unreasoning and shortsighted few. If boycotting can be justified, it is certainly justifiable in the case of such unrighteous self-seekers.

—The "Irish Church Colportage Society," reports that there is an increase in the number of portions of the Holy Scriptures sold to our Roman Catholic countrymen. "The books sold to Roman Catholics, which were over five thousand in 1883, were over six thousand in 1884, and over seven thousand in 1885."

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.

DIOCESAN SCHOOLS.

SIR,—I am not long enough in Canada to know its "every want" from a Churchman's point of view, but I have been long enough in Algoma to learn that in our new dioceses there is a sad need of "schools" where our boys may be trained "for God" and "for the battle of life." If we only had a "diocesan school," as I have seen in some places, presided over by gentlemen of refinement and liberal church views; men who would "divide the word of truth aright," where our merchants' and farmers' sons could be got together, and taught to become "good" as well as "great," a boon would be conferred on the whole Dominion. Are there no persons in Canada able and willing to do anything in this direction? I know pretty well what the public school systems of the United Kingdom and Canada are, but the tendency of the days is to ignore the "heart" for the "head." It is sad to think of it, but, nevertheless it is a fact, we are so given up to fighting and bickering within our Zion, that the youth of our land seem to us to be unworthy of a thought. Secular education will never do. It is the bane of the nineteenth century. Let anyone stand within the play ground of any of our public schools to-day and he will find this out. If "extremes" would only meet here, and the young could be gathered in what a blessing to humanity would result therefrom. I am sir, yours, C. A. FRENCH.

Notes on the Bible Lessons

FOR SUNDAY SCHOOL TEACHERS, ON THE INSTITUTE LEAFLETS.

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

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

SEPTEMBER 26th, 1886.

VOL. V. 14th Sunday after Trinity. No. 44

BIBLE LESSON.

"The Pharisee and the Publican."—St. Luke xviii. 9, 14.

Our Blessed Lord, having noticed among his disciples some who were self righteous, wishing to rebuke this spirit of spiritual pride, which is so hateful to God, speaks to them the parable which forms the subject of our lesson. In it He teaches us the nature of true prayer. What is it? It is to the soul what breath is to the body; without it there can be no real life in the soul. Prayer is asking God for things which we want and which He can give us. Our Lord sets before us two men alike in only one thing, verse 9, each goes up to the House of God to pray, but each in a very different frame of mind. Let us glance at the two.

1. The Pharisee's Prayer.—If we stand at the temple gate, we can easily pick them out among the crowd. Here is one, walking proudly, his heart swelling with pride. How the people make way for him. They look up to him as a very religious man; you can tell at once he is a Pharisee; on forehead and left arm two little boxes are tied, inside them the phylacteries, strips of parchment with texts on them; blue and white fringe on his long robe. He takes his stand in a conspicuous place, so all can see him. Having adjusted himself (so the Greek word means) he begins his prayer well, "God, I thank Thee," see Ephes. v. 20. It is well that our prayers should be largely tinged with thankfulness for our many mercies. But what does he thank God for? verse 11. Notice three errors here, (a) he compares himself with other men, a dangerous plan, see 2 Cor. x. 12. How different from St. Paul's language, "By the grace of God I am what I am," 1 Cor. xv. 10. (b) He trusts to what he is not. Had he no sins to confess? yes, many, but he covers them up like a person showing a doctor his sound limbs, but covering up his sores. (c) He boasts of his good deeds, verse 12, compare St. Matt. vi. 2; St. Luke xvii. 10. He lives very strictly outwardly, did more than the law of Moses required. It enjoined the great day of atonement as a fast day, Lev. xvi. 29, it only required



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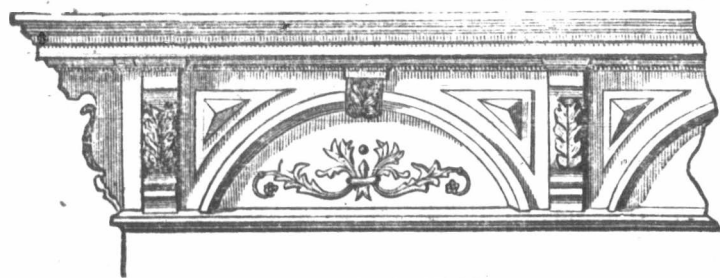
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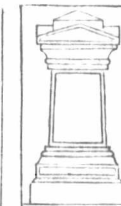


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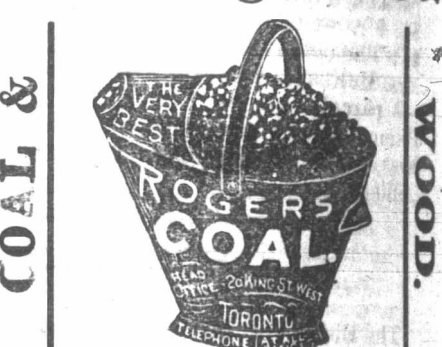
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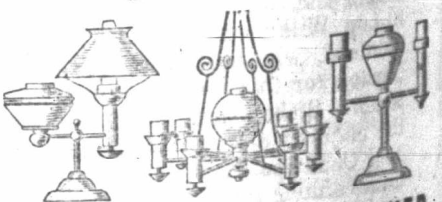
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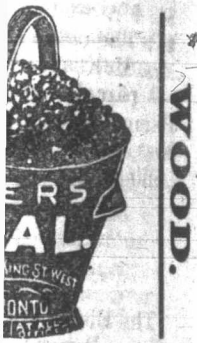
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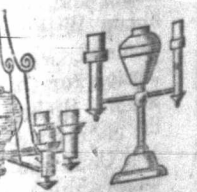
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tithes of the fruit of the field, Lev. xxvii. 30, and the increase of the cattle, Lev. xxvii. 32, whereas he fasted twice a week, the second and fifth day of each week, and tithed everything that he acquired, and yet he was all wrong. He asked for nothing. He did not see himself as God saw him.

2. The Publican's Prayer. See this other man, hated and despised by his fellow man, he also stands, but a different word is used here in the Greek. He stands "afar off" in the attitude of one who feels his own unworthiness, so abased at the thought of his sins, that he cannot raise his eyes; feels like David in Psalm xl. 12; or like Ezra, in Ezra ix. 6, but he is not "afar off" from God, for "the Lord is nigh unto them that are of a broken heart," Psalm xxxiv. 18. He lifts up his heart to God. And what is His prayer? verse 13. He is guilty, the chief of sinners, no dependence on anything but the mercy of God, and that he earnestly asks for. Did he get it? Yes, verse 14. Because he came in the right way, Psalm li. 17; Isaiah lxvi. 2. He goes home with the sense of forgiveness in his soul, humble still, but all the burden gone; a new life now before him; he will live henceforth for Him who hath filled his hungry soul with good things. The lesson to be learned from this is one of humility. This spirit is just what God loves to see, Psalm cxxxviii. 6. Notice how our church in her prayers breathes the publican's spirit. We want to realize more of this deep feeling of sin, and need of forgiveness; thus shall we be kept from the pride and self confidence of the Pharisee, which is so hateful to God. Let us then seek God's Holy Spirit to help us to see our needs, and to teach us what to pray for.

Family Reading.

THE VOICE IN THE TWILIGHT.

I was sitting alone in the twilight, With spirit troubled and vexed, With thoughts that were morbid and gloomy, And faith that was sadly perplexed.

Some homely work I was doing For the child of my love and care, Some stitches half-wearily setting In the endless need of repair.

But my thoughts were about the "building," The work some day to be tried, And that only the gold and the silver And the precious stones should abide.

And remembering my own poor efforts, The wretched work I had done, And, even when trying most truly, The meagre success I had won—

"It is nothing but wood, hay, and stubble," I said; "It will all be burned— This useless fruit of the talents One day to be returned.

"And I have so longed to serve Him, And sometimes I know I have tried; But I'm sure when He sees such building He will never let it abide."

Just then, as I turned the garment, That no rent should be left behind, My eye caught an odd little bungle Of mending and patchwork combined.

My heart grew suddenly tender, And something blinded my eyes With one of those sweet intuitions That sometimes make us so wise.

Dear child, she wanted to help me; I knew 'twas the best she could do; But oh, what a botch she made it— The grey mis-matching the blue!

And yet—can you understand it? With a tender smile and a tear, And a half-compassionate yearning I felt she had grown more dear.

Then a sweet voice broke the silence, And the dear Lord said to me, "Art thou tenderer for the little child Than I am tender for thee?"

Then straightway I knew his meaning So full of compassion and love, And my faith came back to its Refuge, Like the glad returning dove:

For I thought, when the Master Builder Comes down His temple to view, To see what rents must be mended, And what must be builded anew:

Perhaps as He looks o'er the building, He will bring my work to the light, And seeing the marring and bungling, And how far it all is from right.

He will feel as I felt for my darling, And will say, as I said for her, "Dear child, she wanted to help me, And love for me was the spur.

"And for the true love that is in it, The work shall seem perfect as mine, And because it was willing service, I will crown it with plaudits divine."

And there in the deepening twilight I seem to be clasping a Hand, And to feel a great love constraining me, Stronger than any command.

Then I know by the thrill of sweetness 'Twas the hand of the Blessed One, Which would tenderly guide and hold me Till all the labour is done.

So my thoughts are nevermore gloomy, My faith no longer is dim; But my heart is strong and restful, And my eyes are unto Him.

Miss Herrick Johnson.

IRELAND'S WRONGS.

By the Rev. Canon Hoare, M.A., Vicar of Tunbridge Wells.*

We hear a great deal about Ireland's wrongs. I go all lengths in my estimate of Ireland's wrongs, though I might differ very greatly from many in my account of them. I am not referring to political wrongs; I am not referring to the sufferings brought upon that country by the vacillation of successive English Governments, seeking for Parliamentary majorities, sometimes ruling the people of Ireland with a very firm hand, and then suddenly relaxing and giving a premium for the violation of law. I am not referring to wrongs connected with political position and political character; I am referring rather to religious wrongs—to the deep wrong inflicted by England upon that unhappy country, once the fair, the beautiful, the zealous, the devoted, and the single-eyed for God.

Are you aware that from the days of St. Patrick, who died about the year 464—that from his days for 700 years down to the year 1172, those faithful Christian men in Ireland, those Celts in Ireland, stood up manfully against Rome, refusing submission to it: and not only acting as faithful Protestants resisting the claims of Rome, but sending out zealous, devoted, Christ-loving, noble, loving evangelists, not only all over Scotland and England, but also over a large portion of the Continent of Europe? Are you aware what was the character of that early Irish Christianity? There is one document that all Irishmen know well, I believe, but which all Englishmen do not know; I mean "The Hymn of Tara"—St. Patrick's hymn. I take it as just giving an account of ancient Irish Christianity, and God grant that modern English Christianity may come up to it! "To-day," says St. Patrick, "may the strength of God pilot me, may the power of God preserve me, may the wisdom of God instruct me, may the eye of God view me, may the ear of God hear me, may the word of God render me eloquent, may the hand of God protect me, may the way of God direct me, may the shield of God defend me." That is not all; there is another passage which I quote, and it is this: "Christ be with me, Christ before me, Christ after me, Christ in me, Christ under me, Christ over me, Christ at my right, Christ at my left, Christ at this side, Christ at that side, Christ at my back, Christ be in the heart of each person whom I speak to, Christ in the mouth of each person who speaks to me, Christ in the eye of each person which sees me, Christ in each ear which hears me. At Temur to—

*From a Speech at Exeter Hall.

day I invoke the mighty power of the Trinity. I believe in the Trinity under the unity of the God of the elements. Salvation is the Lord's, salvation is the Lord's, salvation is Christ's. May Thy salvation, O Lord, be always with us." Now, that was the "Hymn of Tara," supposed to be St. Patrick's, upon which the Irish Church was founded, and, as I have said, for 700 years that Church stood out faithfully against Rome.

Now I come to the wrongs of Ireland. How was it that there was a fatal change? Alas! alas! alas! it was England's doing. In the twelfth century Henry II. made an unhallowed compact with Pope Adrian IV., the terms of which were, that the Pope should give Ireland to him. What right had the Pope to give the country away? What was the compact?—That the Pope should give the King Ireland on the condition that he should win Ireland for the Pope. And the King did it, too; did it by a bloody war. The Barons of England met, and, as one man, protested against the compact; but the King carried it out; and from that day to this poor Ireland has been subjected to the Papal sway. There was the first wrong of Ireland.

Then I come to another grievous wrong of Ireland. How we thank God for the Reformation! How we all delight in the English Bible! How we all rejoice in the English Prayer-book! How determined we have been not to have a Latin service! What a grand thing it was for the nation that the Reformers determined that our worship should be in a language "understood of the people," and that there should be no Latin service! Now look at Ireland. The Government were not consistent, but they did attempt to throw aside the Latin—I grant that. But they perpetrated the inconceivable folly of insisting upon the use of English, which was just as foreign a tongue to the people of Ireland as Latin. The people did know something of Latin—they were used to that, though they could not translate it; but, by an inconceivable folly, the Tudors determined that poor Ireland should worship God in English, which they did not understand. They even went so far as this, that if there was a vacancy in any living, and an English-speaking clergyman could not be found at once to fill it, the vacancy was to be advertised three times, on three successive market days, and if an English-speaking clergyman could not then be found in that way, an Irish-speaking clergyman was to be permitted to take charge of the parish. What was the result? Did the people obtain the blessings of the Reformation? No; poor Ireland sank deeper than ever into the darkness of Popery.

Now, these were wrongs inflicted by England on Ireland—the first by Henry II., and the second at the time of the Reformation. It may be said that the first of these wrongs was inflicted seven hundred years ago. Yes; but it has been a festering sore from that day to this, and I am not aware that England has ever been led in deep humiliation to confess its sins before the throne of God. On this point I feel perfectly clear—that the thought of it ought to arouse English Christians now to try and reproduce the "Hymn of Tara" amongst the Irish population; to carry to them that blessed Gospel which Henry II. shut out of Ireland; to carry to them the sacred message of light in their own mother tongue, so that it may touch their souls, and fathers, mothers, and children may rejoice together in Christ Jesus.

"YOU DON'T MISS IT."

"A penny a day—ten or twenty-five cents a week—why you don't feel it, while it would be hard to pay as much all at one time in a year." Such is the argument often heard in favour of weekly pledges for religious purposes.

I never hear it without a sense of shame. It sounds plausible, and is an excellent plea for those who consider Christian giving as a necessary tax, unwillingly paid, but it loses entire sight of the fact that God wants nothing that is not missed. He wants us to feel it. It must be a self-denial to be acceptable. While the true law of giving is weekly, as the apostle enjoins, we should remember that it was not because this duty would be made easy, but systematic—and because it accords with

the fact of human life—frequent getting, which demands frequent giving. Coupled with this rule is another equally important—"to give until you feel it,"—increase the weekly amount until it represents a real self-denial for love's sake—this is acceptable to God. But the "don't miss it" idea degrades our worship and puts to shame our love. Don't mention it.—*Parish Record*

A WORKER'S PRAYER.

"Lord, speak to me, that I may speak
In living echoes of Thy tone;
As Thou hast sought, so let me seek
Thy erring children, lost and lone.

"O lead me, Lord, that I may lead
The wandering and the wavering feet;
O feed me, Lord, that I may feed
Thy hungering ones with manna sweet.

"O strengthen me, that while I stand
Firm on the Rock, and strong in Thee,
I may stretch out a loving hand
To wrestlers with the troubled sea.

"O teach me, Lord, that I may teach
The precious things Thou dost impart;
And wing my words, that they may reach
The hidden depths of many a heart.

"O give Thine own sweet rest to me,
That I may speak with soothing power
A word in season, as from Thee,
To weary ones in needful hour.

"O fill me with Thy fullness, Lord,
Until my very heart o'erflow
In kindling thought and glowing word,
Thy love to tell, Thy praise to shew.

"O use me, Lord, use even me,
Just as Thou wilt, and when, and where;
Until Thy blessed Face I see,
Thy rest, Thy joy, Thy glory share."

FIVE GENERATIONS.

Far away, where the restless Atlantic creeps up and dashes against the rocky coast, and stretches a blue carpet to gratify the eye, and brings into the air the "ocean brine" so grateful to the senses, stands a city. Not so "fair to see" as many another, but, smoky and time worn as are its buildings, and old fashioned as it is in many of its ways, it has hidden jewels which few know of.

There, in a quiet home, in full view of the beautiful sea, lives a lady, upon whose venerable head, Time, in his annual round, has laid his whitening hand in passing, ninety-three times! Bravely she has borne her forty-nine years of widowhood, carefully, and with a womanly dignity that has commanded the respect and esteem of all who know her. She has "brought up" and launched into the world her daughters and sons. Patient and trusting, waiting for the Master to summon her to the "mansions" He is preparing for her. Nursed with tender and devoted care by a beloved daughter, in the possession of all her faculties, and above all, in that cheerful content that renders her pleasant room a delightful visiting place. Enjoying thoroughly the weekly visits of her attentive rector, she can look out on five generations! Her eldest daughter bears her seventy-two years with an activity that would put many a young lady to shame. Her eldest grand-daughter is a comely matron, whose fifty-two years would be scarcely credited, and her eldest great grand-daughter is a fair haired woman of twenty-five years of age, and the one year old baby that represents the fifth generation, is her great great grand-daughter.—*St. George.*

THE VENERABLE BEDE.

Among the men of letters whom the English Church (or, indeed, the whole Church) produced in the seventh century, the most celebrated is Bede. The fame which he had attained in his own time is attested by the fact that he was invited to Rome by Sergius I., although the pope's death prevented the acceptance of the invitation; and from the following century he has been commonly distinguished by the epithet of Venerable.

Born about the year 673, in the neighbourhood of Jarrow, an offshoot from Benedict Biscop's Abbey of Wearmouth, he became an inmate of the monastery at the age of seven, and there spent the remainder of his life.

He tells us of himself that, besides the regular exercises of devotion, he made it his pleasure every day, "either to learn, or to teach, or to write something."

He laboured assiduously in collecting and transmitting the knowledge of former ages, not only as to ecclesiastical subjects, but in general learning. His history of the English Church comes down to the year 731, within three years of his own death, which took place on the eve of Ascension Day, 734 (?), his last moments having been spent in dictating the conclusion of a version of St. John's Gospel.

A GOOD SHEPHERD.

During the early part of the war between France and Germany in 1870, the village of A. was occupied by a detachment of Prussian soldiers. It is an understood thing in such circumstances, that if the unarmed inhabitants submit quietly to the presence of the enemy, they will not be molested, further than by requisitions for food and forage. In, on the other hand, they attack the soldiers, their lives are forfeited.

On this occasion, two men, not belonging to the village, fired at the Prussian soldiers as they were preparing their supper. These men escaped, but according to the rules of war the village was guilty, and six men, chosen by lot, were condemned to be shot the next morning, and meanwhile they were bound and put in a barn for the night. Hearing what had happened, the priest of the parish hastened to offer them what spiritual help he could. One or two were resigned or submissive, one or two stupefied, but one poor man, who had two motherless children to leave behind him, was in a state of rage and utter despair, cursing God and man. The priest's mind was soon made up. He went to the Prussian tents, and asked to see the officer in command. "I have been," he said, "with the men who are to be shot to-morrow; you know that not one of those men fired on your soldiers." "Yes, it's true; but we must make an example." "Then the higher the position of the victim, the more effective the example?" "Certainly: what are you coming to?" "To this: I wish to take the place of one of these men," naming him. "Very well; you quite understand that you will be shot." "Of course." The officer directed that Jean should be set free, and the priest bound in his stead.

The next morning the six were led out to execution, the priest walking firmly at their head, chanting the funeral Psalms. A Prussian officer of high rank happened to be present, and being struck with the sight of a priest in such a position, asked his subordinate what it meant. The conversation of the day before was repeated to him, on which he stopped the execution, telling the priest that for his sake he would for once forgive the offence of the village, and send the whole party safe back to their homes.—*Quoted in the "Watchword" from "L'Heroisme sous la Soutane.*

THE TRUE USE OF SUNDAY.

BY ARCHBISHOP BENSON.

At a time when it seems that it ought presently to grow easier and not harder to provide larger means of rest and refreshment upon Sundays for the poorer people, and yet to avoid crushing under to the very earth the already most overburdened classes—viz., the men engaged in serving the small passenger transport and in catering for their immediate supplies—it is not inappropriate that the laity and clergy of a religious conference should set well before them the determination at least not to make an extension of opportunity to the poor into an excuse for grasping at fresh license for ourselves, fresh entertainments, fresh amusements, at the cost of the neglect of worship, and of fresh labours for our own servants and of other poorer persons. "That thy servant may rest

as well as thou," is the essence of the moral command. This is the moment of expansion of the nation's history, the moment which will emphatically mark in her own sight, and in the sight of the world, where she is everywhere, her position as to the acknowledgment of God in all her ways. This is no time (as I believe both clergy and laity will agree) for religious homes to begin to be careless of the religious habits we inherit, of the daily services of our churches, of the prayers in the family, of the blessing of meals, of the reading God's Word to the household, of catechising the children, of home preparation for confirmations and communions, of the sober guidance of dependants towards thrift and other habits, which are rather easier now than harder, of the rules and solemnities of the Church (even better observed of late than in former times), and above them all, as ministering to all, the primitive order and catholic usage (for ours is no Puritan observance) of the old Sunday of England, that noble, religious institute and habit which foreigners have so constantly appreciated and envied. All these (it seems to me) are ways in which no authority, no association could place us, or replace us if once we had lost them. They are simply "the old paths," trodden out by the feet of many generations. Nothing can maintain them as "paths to dwell in" but the same power which without enactment founded them: the constant steady resolved practice of Churchmen, and the fruit which such good institutes bear in Church lives.

HINTS TO HOUSEKEEPERS.

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

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

TO REMOVE MILDEW.—Soap the linen, previously wetted, and apply salt and lemon juice on both sides, or apply finely powdered pipeclay, or Fuller's earth, or finely powdered chalk. Expose it for several hours to the atmosphere.

CUCUMBER CATCHUP.—Pare and grate six large cucumbers; put into the jelly-bag and squeeze the juice out, and to the dry pulp add one and a half pints good vinegar, one teaspoonful each of salt and cinnamon, half teaspoonful of black pepper, one small red pepper chopped fine. Mix thoroughly and bottle for use. Cork but do not seal. Nice to pour over sliced onions in midwinter.

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

A CURIOUS STORY.

During my ramble (in the South Ngombe), I noticed the remains of a lion, buffalo, and crocodile, lying together in a heap, and was told a curious story to account for this strange sight. It was said that when the buffalo came to drink, a lion sprang upon him, and both rolling into the water together, they were seized by a crocodile. He, in his turn, was dragged about twenty yards from the bank by the struggles of the two beasts, and then the trio perished in an inextricable entanglement

Childrens' Department

PERRY'S HINDRANCES.

There had been extra services in Dr. Foster's church for several weeks. Young and old, one after another, had yielded to the blessed influences around them, and had dedicated their lives to CHRIST'S service.

Among those who still resisted was Perry Osgood. An attentive, constant attendant at the meetings, he gave no other sign of interest. Many were the hearts that were troubled about him, many the prayers that were offered in his behalf. Most of those who spoke to him on the subject obtained only brief, unsatisfactory answers, but finally of his own free will, he gave his confidences to one of his school-mates.

"I envy you boys that are going to join the church next month," he said; "I wish I could."

"Then why don't you?"

"I'm not a Christian."

"That need not be true any longer than you let it."

"To tell you the whole truth Rob, after all the advice and all the prayers I've listened to in the last six weeks, I've no idea now of the first step. They say, 'Decide to love and serve CHRIST, and then do it,' but I can't love people to order as it were, just because I've made up my mind to do it. The harder I try the more I don't succeed."

"Begin at the other end."

"What do you mean?"

"Do you remember your quarrel with John Hopkins last summer?"

"Yes, What's that got to do with it?"

"You and he are pretty good friends now, aren't you?"

"Yes"

"How has it happened?"

"Why, when he broke his leg, mother sent me there with things for him several times, and I had a chance to do him some little favors; and after awhile I got to liking him first-rate."

"Don't you see now what I mean?"

"That if I begin to do things for CHRIST's sake, I shall learn to love him."

"Exactly! If you take JESUS at his word, when he says he'll save you, and then do all you can for him, you will be a Christian. The love will take care of itself, or, rather, he will send it in his own good time."

"You've helped me more than all the ministers put together. I'll thin of it."

The result of this thinking was that, on the next communion Sabbath, he stood with those whom he had envied.

A SURE CURE FOR SUMMER COMPLAINTS. -Procure from your druggist one 37 1/2 bottle of Dr. Fowler's Wild Extract of Strawberry and use according to directions. It is infallible for Diarrhoea, Cholera Morbus, Canker of the Stomach and bowels, and Cholera Infantum.

A BOY SHOULD HAVE A TRADE.

What about the boy who does not take up with a trade or profession? Look around you and the question is speedily answered. He must cast his hook into any sort of pond and take such fish as may be easily caught. He is a sort of tramp. He may work in a brick-yard to-day, and in the harvest-field to-morrow. He does the drudgery, and gets the pay of the drudge. His wages are so small that he finds it impossible to lay up a dollar, and a fortnight of idleness will see him dead broke. The other evening I saw a man dragging himself wearily along and carrying a pick on his shoulder, "Tired, John?" "More so than any horse in Detroit." "What do you work at?" "I'm a digger. Sometimes I work for gas companies, but oftener for plumbers." "Good wages?" "So good that my family never has enough to eat, let alone buying decent clothes. If it wasn't for my wife and children I'd wish for that street car to run over me." "Why didn't you learn a trade?" "Because nobody had interest enough to argue and reason with me. I might have had a good trade and earned good wages, but here I am, working harder for \$8 or \$9 a week than any man does to earn \$18." And now, my boy, if men tell you that the trades are crowded, and that so many carpenters, and blacksmiths, and printers, and shoemakers and other trades keep wages down, pay no attention to such talk. Compare the wages of common and skilled workmen. Take the trade which you seem fitted for. Begin with a determination to learn it thoroughly, and to become the best workman in the shop. Don't be satisfied to skin along from one week to another without being discharged, but make your services so valuable by being such a thorough workman that your employer can not afford to let you go. -Detroit Free Press.

A WISE CONCLUSION.

One summer evening, after Harry and his little sister Helen had been put to bed, a severe thunderstorm came up.

Their cribs stood side by side; and their mother, in the next room, heard them as they sat up in bed and talked in low voices about the thunder and lightning.

They told each other their fears. They were afraid the lightning would strike them. They wondered whether they would be killed right off, and whether the house would be burned up. They trembled afresh at each peal.

But tired nature could not hold out as long as the storm.

Harry became very sleepy, and at last, with renewed cheerfulness, said, as he laid his head on the pillow, "Well, I'm going to trust in God."

Little Helen sat a minute longer thinking it over, and then laid her own little head down, saying, "Well I dess I will, too."

And they both went to sleep, without more words. -Youth's Companion.

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A little girl, ten years old, lay on her death-bed. It was hard to part with the pet of the family; with her golden hair, her loving blue eyes, and affectionate nature, how could she be given up? Her father fell

on his knees by his darling's bedside, and wept bitterly. He tried to say, but could not, "Thy will be done." It was a struggle and a trial such as he had never before experienced.

His sobs disturbed the child, who had been lying apparently unconscious. She opened her eyes and looked distressed. "Papa, dear papa," she said at length. "What my dear?" asked the father. "Papa," she asked in faint, broken accents, "how much do I cost you every year?" "Hush, dear, be quiet," he replied, in great agitation, for he feared delirium was coming on. "But, please, papa, how much do I cost you?"

To soothe her, he replied, though with a trembling voice. "Well, dearest, perhaps two hundred to three hundred dollars. What then darling?" "Because, papa, I thought may be you would lay out this year in Bibles, for poor children to remember me by?"

With a bursting heart her father replied, kissing her clammy brow, "I will, my precious child; yes!" he added, after a pause, "I will do it every year as long as I live; and thus my Lillian shall yet speak, and draw hundreds and thousands after her to heaven."

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—Little five-year-old Gid had been to school wearing the kilt skirt common to boys of that age. Some of the larger scholars plagued him for wearing dresses. After the holiday vacation, he was sent to school in a complete boy's suit, of which he was quite proud. One of the girls wrote him a note, saying that he looked like a little man. In telling his mother about it, he said:

"Mamma, Hattie sent me a letter, telling me I looked like a little man, and I wrote her one and told her she looked like a daisy, only I couldn't spell daisy, so I spelled cat."

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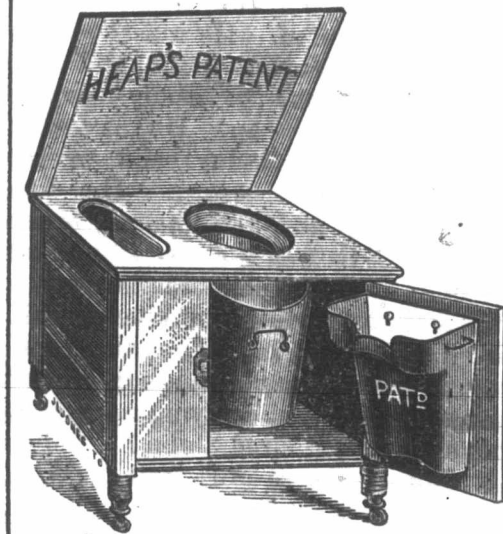
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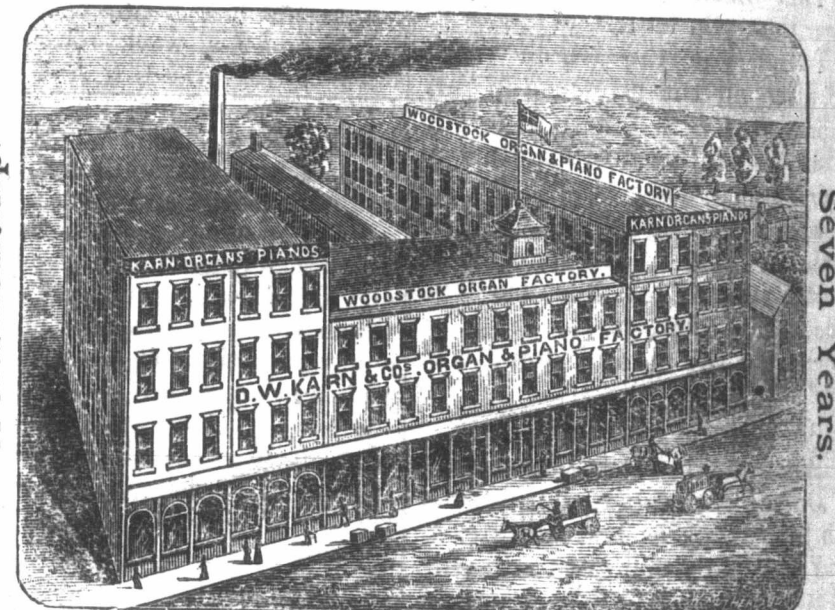
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Dear Sir,—I beg to acknowledge the receipt of the Company's cheque, for payment in full of Policy No. 1,711 in your Company, on the life of my late husband.

It is especially gratifying to me, that your Company (noted for its prompt payment of claims) has taken such a liberal view in my case, as under the most favourable circumstances the claim was only an equitable one, and there was ample ground for difference of opinion respecting it.

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