

Dominion Churchman.

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA.

Vol. 9.]

TORONTO, CANADA, THURSDAY, NOVEMBER 1, 1888.

[No. 44.

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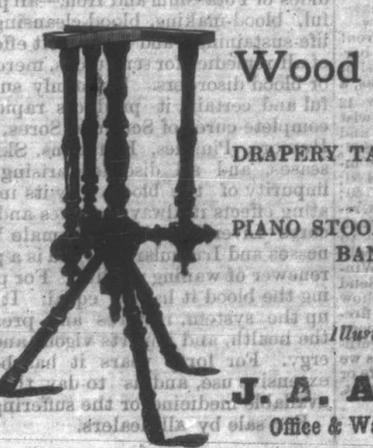
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of the restoration of the church. Holy Commu-
nion, 8.30 a. m.; Matins, with sermon and Holy
Communion, 11 a. m.; Evensong, 7.30 p. m. The
clergy who propose to be present, are requested
to bring cassock, surplice, etc., and to notify the
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[Nov. 1, 1888.

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LESSONS for SUNDAYS and HOLY-DAYS.

Nov. 4. TWENTY-FOURTH SUNDAY AFTER TRINITY.

Morning—Amos iii. Titus i.
Evening—Amos v. or ix. Luke xxii. 54.

THURSDAY, NOV. 1, 1888.

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

THE REV. DR. KING.—It was said to the late Bishop of Huron, Dr. Cronyn, by a Presbyterian elder, "We do not believe in Bishops, but if there are to be such officials we rejoice to see men like you in the position." We can parody this by saying, "We do not believe in Presbyterian ministers, but if there are to be such officials we rejoice to see men like Dr. King in the position." Our neighbor leaves a post of great advantages, in a worldly sense, to take charge of the College of his denomination in the North-West, a sacrifice most honourable to Dr. King and to the Church he serves. Christianity was born of sacrifice. When the spirit of self-sacrifice dies out it will leave the world without Christianity.

A REBUKE TO UNION CHURCHITES.—We have pleasure in giving an anecdote which will show our friends in the N. W. that Dr. King is no lover of sectarianism. He was asked to preach not long ago to a suburban congregation, who had built a room for services, which are held therein by successive ministers, ranging from Swedenborgian to Methodist. When Dr. K. was asked to preach he enquired how far distant was the nearest church, and was told that an English church was within an easy walk. "Then," said he, "if you are too indolent to walk to that (the English) church for worship, I will not preach for such a lazy set of people." Dr. King is a man to be loved and honored for his gentle, affectionate, and devoted piety. What a pity such a man is a Presbyterian!

AN EQUIVOCAL COMPLIMENT.—The compliment charitably supposed to have been paid to a Bishop by a Presbyterian minister is after all one of a very dubious character. It may, without uncharity, be said to contain a double meaning. If Bishops must exist we rejoice to see men like you in the position. Just so; we who are working hard to discredit the Episcopal order, who are striving against the Episcopal Church, who are teaching the people that the Bishop's office is unscriptural, rejoice greatly when one fills that position whose own teaching, and practice, and policy work together with ours to damage the Episcopal order and the Episcopal Church! We who do not hold the Catholic faith, but the faith according to Calvin, rejoice with exceeding joy when a Bishop follows our master, Calvin, and in so following deserts his own Master, the Chief Shepherd and Bishop of the flock.

A BISHOP'S OFFICIAL ATTITUDE TO CALVINISM.—One of the questions put to a Bishop in the course

of the Consecration Office is, "Are you ready with all faithful diligence to banish and drive away all erroneous and strange doctrine contrary to God's Word, and both privately and openly to call upon others to do the same?" To which every consecrated Bishop has made answer, "I am ready, the Lord being my helper."

As the duty, then, of a Bishop is to drive away erroneous teaching and guard the sheep of Christ from ways of error, HE IS OFFICIALLY IN DIRECT ANTAGONISM TO CALVINISM, and therefore to Presbyterianism. It throws therefore a very grave suspicion upon a Bishop, and bodes ill for the Catholic faith, when he is so very cordially welcomed, officially, by those whose teaching he is bound to counteract. Complacency is desirable in a lap dog, whose head is apt to be stroked and petted by all comers, but we look for something less harmless in a watch-dog, who unless faithful to his master, and his master's house alone, is a cur, indeed, unworthy the meanest of bones. The steward of the mysteries of God should be found, not complacent, but faithful.

MONSIGNOR CAPEL'S SUCCESS AT BROOKLYN.—The flutter which this celebrated divine has caused in the circles of the strictest of Protestant sects in Brooklyn and elsewhere by his success in proselytizing, gives us no surprise. In spite of the warning, "Let him that thinketh he standeth take heed lest he fall," the organs, the pulpits, the private circles of all anti-Church sects, have rung for many years with exultations upon their fidelity as a people to Protestantism, while they pointed with no little malice and with great lack of knowledge and prudence to the secessions to Rome from the Catholics of England. No sooner, however, does the chief agent of Rome, with his seductive wiles, enter the States than one convert after another is made by him, converts chiefly from Presbyterianism, until for the time he has been at work he has far outstripped his victories over members of the English Church. The fact that a wave of Popery is rising high over the ultra Protestant circles of Brooklyn and New York will cause no wonder to those who know how rotten is the scriptural and historical foundation upon which sects and their theories are built. We have often said that if Rome knew what is known to watchful observers and students of the current systems of the day, outside her communion, she could sweep myriads of souls into her net, and myriads more into infidelity, by employing clever proselyters to work in the stronghold of Protestant sectism.

A LESSON TAUGHT WHICH WAS NEEDED.—We cannot say that the success of Monsignore Capel in this respect is grievous to us, for a lesson was very much needed to teach these people a little modesty, a little wisdom, and a little charity. They have found out that they and their systems are not infallible, nor incapable of falling away into the foolishness of Rome, and have been taught that it was not because English Church perverts were Churchmen or women that they went to Rome, but because they were not thoroughly grounded in Church principles, whereas the converts from the sects went over because they were grounded in sectarian principles, and forsook them in disgust at their utter spiritual deficiency.

READING CONGRESS SPIKE.—Hardly a Congress takes place without some one or more sentences being uttered of memorable force or pungency. Nothing, for instance, ever occurred in any assembly better in its way than the late Lord Lyttleton's witty attack upon Archdeacon Denison, in which he humorously complained that that dignitary, not satisfied with chewing up his brother, seemed bent on making a meal of the whole family. At Reading the greatest hit made was by Lord Salisbury, who in reply to a speaker who had laid great stress upon the duty of the Church following public opinion, said that he thought it was the special duty and supreme calling of the Church to make public opinion follow the teaching

of the Church of God! The Congress gave this a tremendous round of applause. The thunders of approbation were again called out when the Bishop of Oxford referred to the threat of the "removal" of their lordships from the assembly in which they had occupied a place "from the dawn of England's history," if they persisted in opposing themselves to the measure which would legalize marriage with a deceased wife's sister. "I should grieve sorely," said Dr. Mackarness, "if hereafter the historian could say with truth that the Bishops of England had forfeited their place in Parliament by personal cowardice, by political corruption, by slavish adherence to a party, or subserviency to a Court. I should feel no sense of shame if it were found in the chronicle that the Bishops gave the vote which was fatal to their Order, in defence of the purity of English homes, in support of long-settled principles of English law, in accordance with the teaching of the Word of God." This is noble language; especially so, when it is remembered that this Presidential address was delivered in the Royal county of Berks.

THE READING CONGRESS LESSON.—One more Church Congress is a thing of the past. Though the Reading Congress has produced nothing extraordinary by which it may be specially remembered, its unequivocal success, the mutual good feeling which prevailed throughout its sessions, and the elevated tone that marked the proceedings, prove it to have been a happy sign of the times. Another five such Congresses would establish permanent peace in the Church. The attendance at Reading was greater than that at any Congress since Croydon, 1877. There were about 8,000 full members' tickets sold, and in addition more than 2,000 day tickets. It was, too, more representative than any previous Congress. Never, surely, was seen such a crowd of dignitaries! Again, this Congress has excelled all previous Congresses in popularity. The daily papers reported it by yards, instead of, as usual, by inches. The Times and Morning Post started their readers with a full page of reported matter and a leader on the subject every day, and even the Radical papers were constrained to almost daily notices of the proceedings. These facts demonstrate (1) that the Church has felt the want of a common platform for the purpose of enabling her members to understand each other; (2) that all parties and all sections of Churchmen cordially appreciate the Congress as supplying that want; and (3) that the outside public are beginning to realize its influence on contemporary opinion.

THE CHURCH IN NEWFOUNDLAND.—Says a writer in Church Bells: "What, of course, interested me most was the position and the activity of the Anglican Church. Let me at once say that these are the most encouraging. Of the entire population about 60,000 are Anglicans, 65,000 Roman Catholics, 35,000 Wesleyans, who are very strong here; the rest is divided among the other religious bodies. The clergy—and I saw several—are active, intelligent and spiritual men, thoroughly respected by the people, and deserving what they receive. The Cathedral, not so well placed as the Roman Catholic building, but planned on incomparably grander lines, was commenced on a grand scale by Bishop Feild, who constructed the nave (with the opportune help of a Queen's Letter, issued after the conflagration of the city) and died before it could be completed. It took 250 years to finish York Minster as we now see it; fifty years is not unreasonably long for a cathedral in Newfoundland. The design is by Sir Gilbert Scott, and the transepts, choir and central tower, in the Early Pointed style, are now being added. The total cost will be £50,000. What struck me a good deal was the number of missionary stations all along the coast, and in the Labrador part of the diocese, periodically visited by the Bishop or his representative, and receiving, as they claim and deserve, the Church's care."

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

A LAYMAN'S WORK.

THE growing need for lay help in even city parishes grows apace far more rapidly than the spirit of willing devotion to the work, or the disposition to accept what aid could be made available. We give the following as an example of what a layman's work is, and the clergy as well as laity would do the Church infinite service by providing this Canada of ours with followers in so admirable a work.

St. Laurence's church, Reading, is fortunate in having a specially active "lay-reader," in the person of Mr. C. O. Fullbrook, who is engaged in one of the banks here. This gentleman has done, and is doing, much to help on the Church work here, and if I could have made his acquaintance I should have been glad to learn more about it from him, if he had been willing to tell me, which very likely he would not. As it is I can only write from hearsay. One important work which he has started in the parish is the St. Laurence Institute—now, I think, called the "Abbey Club." This is an institution for men. He wisely makes no religious qualification for membership, and in this way brings many outsiders under Church influences. He provides here rooms for reading, lectures, in-door games, and such like, and he encourages all kinds of athletic sports among the members. One thing connected with the club struck me as novel. I understand he has whist and chess competitions, and gives prizes to the best players—an admirable method to my thinking, of bringing out the mental energies of the members. During the winter the rooms are crowded. But I understand that Mr. Fullbrook is not satisfied with merely providing for the mental and physical development of his poorer towns folk, but lays himself out to attract them to the Church, and not only gives any that wish for it general instruction in religious matters, but is ready to help anyone who needs spiritual assistance of a more private nature, and to give ghostly counsel and advice in matters of doubt and difficulty. It is always a great comfort to hear of anyone who has grasped the great Catholic principle of the priesthood of the laity in the Church. When I was at St. Laurence last Sunday, and before I had made inquiries, the result of which I had just given, I was surprised to see so many working men at the service. I suspect that the influence of the Abbey Club has a good deal to do with it.

The *Church Times* in the above notice brings out a point which is worthy the attention of those who are so alarmed about "sacerdotalism," that is "the great Catholic principle of the priesthood of the laity in the Church." In consistency they should protest against this "principle," for if the priesthood of the laity is accepted, it will be hard to deny that of the Clergy, for if they as clergy are, as these persons say, merely laymen, then they are still vested with "the priesthood of the laity." The dilemma is amusing.

"The clergyman," says an eminent divine, "cannot accomplish his work single-handed, although practically he is often expected to do so. It is contrary to the analogy which the apostle employs to illustrate the life and work of the Church; it is contrary to all experience in every other department of human activity to demand of the head its own allotted work, conjoined with that of eye and ear, of hand and foot. No other religious body has as little aid from its laymen in the way of side-by-side co-operation as we have. They give money, and that, as a rule, is all. And yet in our general missionary field, there are a few splendid examples to stimulate the devotion of the rest. When our people waken to a sense of responsibility in this regard; when each parish can show its little band of men zealous in good works, aiding in the Sunday school or Bible-class, seeking out strangers and making them welcome in the church, or acting as agents of the Bishop in disseminating missionary information and interest among the congregation, we shall witness a great revival of zeal, and the Church will enter on a new career of prosperity.

PROFESOR CLARKE'S LECTURES ON REASON AND FAITH.

I. REASON AND REVELATION.

THE preacher began by referring the existence of infidelity and scepticism, and asking how they were to be dealt with. One thing was clear, that we could not put down unbelief by force. We had therefore either to ignore it, or to meet it with such arguments as we could command. However it might be with others, this was the duty of Christian teachers. He reminded his hearers that unbelief was no new thing. Although its forms changed, its substance remained much the same. In all ages there had been (under different names) Deism, Agnosticism, Atheism. In the present day the second of these prevailed most widely. We must be careful not to concede to unbelievers that reason was on their side. It was a deadly error when Christians sought to disparage reason in order to exalt faith. Reason was that which raised man above the mere animal. Nor must we allow a divorce between reason and faith. Unbelievers would offer this and Christians some times accept it, thinking that it was intended to concede that faith had a proper sphere of its own. But this was not their meaning. They simply relegated the products of faith to the region of illusions. The one cannot do the work of the other; but it is the office of reason to lead up to faith, to examine the credentials of the authority which claimed to speak to our faith, and to give heed to it, if its claims were well founded. There is a point (he said) at which, by universal confession, reason comes to a stop and can go no further. And at that point reason was compelled to ask many questions which she could not answer. Men had in all ages asked whether there was such a thing as human liberty, as immortality, as God. Reason could give no certain answers to these questions. And yet by her persistency in asking them she raised a presumption that they might be answered. Now here the positivist and the materialist broke off from us. Yet there was a certain agreement. Both held that there was an eternal something containing potentially all that could ever come into existence. Add to this the idea of personality, and we have God. In any case potentiality came from this being, for personal man was a product of Nature, or God. Seeing then that we were brought to this point, were they reasonable who cared to hear no more on this subject? Observation and experience gave them no knowledge of God, and they did not care to inquire whether there was any other source of knowledge. Or were they reasonable who said they would examine the answer that might be given to these questions and test their validity? Surely they could not count the latter unanswerable. And if men would only take this reasonable attitude towards Christianity and its evidences, he had no fear for the result. Consider for a moment what the Gospel offered us as a basis for faith. It offered (1) the unique and superhuman character of JESUS CHRIST—a character which nature had not produced, for it was inconceivable that she should have broken her mould and never produced another; (2) a system of teaching which, while it confirmed all that was best and highest in human knowledge, supplemented and confirmed it, and (not to speak of the particular doctrines of the Gospel) the teaching of CHRIST and the apostles—supernatural in itself—was fitly attended by supernatural signs, by miracles which were worked by divine power. He re-

mind them, in conclusion, that Christianity came claiming and demanding men's homage; and those who investigated its claims most rigorously, would have least fear as to its being disowned by reason.

THE WHITE CROSS ARMY.

SOME time ago the Bishop of Durham, a prelate who has taken a great interest in the moral training of young men, inaugurated a movement for the promotion of Purity. It took the form of an Association, under the expressive title of "The White Cross Army," and seems to be destined to accomplish, under the Divine blessing, a vast amount of good.

The true way to apply a remedy, the Bishop maintains, is to go direct to the causes which lead to that degradation. To establish penitentiaries for the reception and reform of degraded women is like establishing hospitals in order "to accommodate the results of open drains and neglected sewers." Upon this head he says:—

Penitentiaries, reformatories, hospitals—these and other curative agencies, however benevolent in purpose and useful in operation, are quite powerless to stem the torrent of misery and vice. We must strike at the root of the evil. A more wholesome and righteous public opinion must be created in the matter of social purity.

It is this conviction, then, that has led to the formation of the "White Cross Army," a peculiarly happy designation, combining, as it does the idea of purity, of Christian principle, and of discipline and order. It has adopted as its motto, the words:—

A year or two ago, in the choir vestry of St. Peter's Church, Eaton Square (at that time the parish of holy George Wilkinson, now Bishop of Truro), five simple obligations had been worked out, which have been substantially adopted by the White Cross Army. They are as follows:—

- I PROMISE WITH THE HELP OF GOD.
1. To treat all women with respect, and endeavor to protect them from wrong and degradation.
 2. To endeavor to put down all indecent language and coarse jests.
 3. To maintain the law of purity as equally binding upon men and women.
 4. To endeavor to spread these principles among my companions, and to try and help my younger brothers.
 5. To use every possible means to fulfil the command, "Keep thyself pure."

On this simple basis, at crowded meetings of men and boys—solemn, earnest, enthusiastic meetings—organizations have been formed in affiliation with the white Cross Army, in various parts of England. The nature and order of these gatherings is thus described:—

The order of the meeting is a very solemn one. The principal speaker gives the opening address. The chairman then passes the obligations one by one, those who assent to take them as the principles of their daily conduct being asked to hold up their hands to God. Before the last, from its peculiarly responsible and solemn character, there is generally five minutes silent prayer before the hands are held up to God. By this simple action the men are made to feel their responsibility, and to commit themselves, at any rate, to the acknowledgment of right principles, which surely is in itself a great step to forming a more righteous public opinion, even where the right principle is not always acted up to. Then comes the enrolling of those who are willing to take a step further, and

come out actively on the side of right. Earnest Christian men are placed at intervals down the room, each undertaking a row of men, paper and pencil being rapidly passed down the ranks, and the men willing to enroll as soldiers of the White Cross Army inscribing their name and address, while a hymn is being sung. The card of membership is given out at the first meeting to members. As soon as the lists of the names are completed and passed up to the platform, the remaining speakers are asked to address the men, after which the meeting is closed by the Doxology.

Living Church.

of Durham, a pre-ent interest in the inaugurated a move-7. It took the form expressive title of seems to be des- Divine blessing, a medly, the Bishop causes which lead blish penitentiaries legraded women is er "to accommo-nd neglected sew- hospitals — these ever benevolent in are quite power- y and vice. We l. A more whole- n must be created has led to the for- my," a peculiarly it does the idea and of discipline motto, the words: n of tea and re. I am pes- ll indecent langu- rity: as equally these principles y and help my w I quitenow ns and to be led meetings of et, enthusiastic n formed in af- y, in various parts r of these gather.

OBITUARY.

DEATH OF DR. SHELTON, OF BUFFALO.

THE Rev. William Shelton, D. D., died at Bridgeport, Conn., on Oct. 11, in the eighty-sixth year of his age. Dr. Shelton was for more than 50 years the Rector of St. Paul's Church in Buffalo. He was born in Bridgeport Sept. 11, 1798. His father was one of the earliest clergy- men in New England. Dr. Shelton studied for the ministry at the General Theological Seminary in New York. He was ordained Deacon in Connecti- cot in 1823, priest in 1826, and in 1828 was set- tled in the missionary station of Plattsburg, and in Red Hook in 1824. Sept. 11, 1829, he went to Buffalo and assumed the Rectorship of St. Paul's Church, which he did much to build up. His first sermon in Buffalo was preached on the 18th of September, 1829. Buffalo was then a mere village with a population of 6,000 or 7,000. The church was a small wooden structure, which was after- ward enlarged, and served its purpose until re- placed by the present beautiful structure, which was erected about 30 years ago, and is the leading church of the city. In September, 1879, Dr. Shelton preached his fiftieth anniversary sermon, and the celebration of his "jubilee" was one of much interest. On that occasion he was present- ed with his own portrait, the work of Mr. L. G. Sellstedt. He continued his ministrations until January, 1881, when, having passed the score of 80 years, he asked to be relieved, and the Rev. John W. Brown, the present Rector, became his successor. Dr. Shelton married Miss Lucretia Stanley Grosvenor, who died over a year ago. They never had any children. He had been at different times a delegate to the General Con- vention, and many years ago made an extended tour of Europe and the East. He went to his old home at Bridgeport about three months ago, and re- mained with his relatives there till the last, dying in the same house in which he was born. The de- ceased was well known in the church in Canada. The Venerable Archdeacon McMurray, attended the funeral, not merely to mark his deep respect for a beloved friend, but to pay to one whom he said "everybody loved," the last earthly token of re- verence on behalf of Canadian Churchmen.

SUNDAY SCHOOL INSTITUTE.

IT is with the greatest pleasure we appeal the fol- lowing report of a meeting held on the 24th Oct., for the purpose of re-organizing the S. S. Institute, which fell to the ground some years ago, because of an attempt to control its operations in the interests of a party. A wiser, nobler spirit has since developed within the diocese, and any such effort would now be utterly futile, as it was then utterly disastrous. The report is from the Mail.

A meeting of representatives from the different Church of England Sunday Schools of the city and suburbs of Toronto was held in the St. George's school house last evening, for the purpose of re-organizing the Sunday School Association which was inaugurated three years ago, but by some means never came into operation. The Bishop presided, and Mr.

C. R. W. Piggat acted as secretary. The following representatives were present from the different churches:—St. James', Rev. R. W. E. Greene, Messrs. Robert Gilmor, and A. B. Simpson; St. Paul's, Rev. T. C. Des Barres, Messrs. J. Roaf, and John Gray; St. George's, Rev. J. D. Cayley, Mr. J. R. Cartwright, Miss Street; Holy Trinity, Rev. John Pearson, Mr. S. G. Wood, Mrs. Sullivan; St. John the Evangelist, Mr. A. B. Cox, Miss Capreol; St. Stephen's, Rev. A. J. Broughall, Messrs. M. Shepherd and Oxenham; St. Anne's, Rev. J. M. Ballard, Mr. G. W. Kirkpatrick, Miss Foster; St. Peter's, Ven. Archdeacon Boddy, Messrs. F. Richardson, Robert McKim; All Saints, Messrs. H. G. Collins, and W. Cumming; St. Thomas' Mr. A. G. Mercer; Grace Church, Rev. J. P. Lewis, Messrs. J. S. Barber, and E. A. Forster; St. Matthew's, Messrs. John Greer, and R. Dean; Ascension, Rev. H. Grasett Baldwin, Messrs. C. R. W. Piggat and T. Langton; Trinity College, Prof. Schneider.

The Bishop, in a brief introductory address, ex- plained that the object of the meeting was to consider the question of reconstituting the Sunday School As- sociation in connection with the Church of England Sunday School Institute, with which some progress was made three years ago, and which, he was sorry to say, were subsequently abandoned. He regretted to have to call the meeting together on an evening so inconvenient to many of the city clergy, as well as to some of their lay representatives, but it was thought desirable that the meeting should be held as soon as possible after the day of intercession for Sunday Schools, which was observed last Sunday, and Wed- nesday evening was the most convenient one they could find. He need hardly remind them what were the main objects of the Sunday School Institute which they had contemplated. Briefly, they were the mutual improvement of Sunday School teachers. He had felt very strongly that in a large city like Toronto the Sunday school workers of the various parishes should have the opportunity of coming together frequently for mutual counsel, and it was desirable that there should be, if possible, some central room where teach- ers might have the opportunity to consult valuable works of referen bearing on their work, and where there might be a depository of Sunday school material and machinery. Another valuable object the Associ- ation had in view was the periodical holding of meet- ings for the reading and discussion of papers bearing on Sunday Schools, and particularly for the holding of model classes, and the means that were best adapted for furnishing teachers for their work. He thought the best thing they could do by way of reorganizing would be to have the constitution which was adopted three years ago read to them.

Mr. Biggar accordingly read the constitution as follows:—1. Name: The Toronto Church of England Sunday School Institute. 2. Membership: All clergy- men, superintendents and teachers of English Church Sunday schools in Toronto and its neighborhood who shall subscribe to this constitution. 3. Objects: (1) To bring together Sunday school workers. (2) To communicate information as to the best methods of Sunday school work. (3) To assist teachers in the training and governing of scholars. 4. The associa- tion to be under the direction of a general committee, composed of (1) president, the Bishop, two vice-presi- dents, a secretary, a treasurer, the clergyman and superintendent of each Sunday school, and one rep- resentative elected by and from the Sunday School. 5. The lay and clerical vice-presidents, the secretary and treasurer shall be elected annually. 6. The gen- eral committee shall meet at times appointed by themselves, seven to form a quorum. 7. The general committee shall meet quarterly. 8. The annual meet- ing shall be held at a time and place fixed by the general committee, when the annual report shall be read, the accounts passed, and officers elected. 9. Each Sunday school shall contribute the amount of one Sunday's collection towards the expense of the association.

On the motion of Rev. J. B. Lewis, the foregoing constitution and minutes of the previous meetings were adopted.

Rev. A. J. Broughall moved that the Rev. Canon Dumbalin and Mr. S. G. Wood be appointed vice- presidents, Mr. C. R. W. Biggar secretary, and Mr. H. G. Collins, treasurer. Ven. Archdeacon Boddy seconded the motion, and it was adopted.

Rev. J. P. Lewis moved that the meeting of the General Committee of the association be held in St. George's school house next Monday evening, and that the clergy be requested to give notice of it in their school next Sunday.

The resolution was adopted. After some discussion it was decided that the ques- tions of a uniform scheme of Sunday lessons, work in the country districts, and normal classes for teachers should be left for the general committee to report upon.

A request was made to all the superintendents to call their teachers together after school next Sunday to appoint representatives to the general committee.

The Bishop asked the members present not to lose sight of the importance of having a standard library of reference works for the use of the teachers, and suggested that two or three spare rooms in the Synod building be asked for, the use of which would no doubt be granted.

It was decided to hold the next general meeting of the association on Monday evening, the 5th of Novem- ber, the meeting place to be decided upon hereafter. The meeting then adjourned.

Home & Foreign Church News.

From our own Correspondents.

DOMINION.

MONTREAL.

NEW MISSION CANON.—The first meeting of the Board of Management under the new Canon passed at the late Provincial Synod, will be held at Mon- treal on the 28th November, in order to adopt a set of By Laws and arrange a general scheme of operations.

TORONTO.

SYNOD OFFICE.—Collections, &c., received during week ending October 25th, 1888.

MISSION FUND.—July Collection.—Woodbridge, \$5; St. George's, West Moor, 87 cents; Christ Church, Holland Landing, \$1.50; St. Peter's, Minesing, thank offering, \$2; St. Paul's, Perrytown, Harvest Thanksgiving Collection, \$1.94.

PAROCHIAL MISSIONARY ASSOCIATION.—Mission Fund.—Woodbridge, \$8.80; Church of the Ascension, Tor- onto, \$26.40; St. John's, Port Hope, \$15.45; Wye- bridge and Waverley, \$9.82; St. Thomas, Cavan, \$6.50; Canbray, 85 cents; St. Anne's, Toronto, con- tents of Mission Boxes, \$12.88.

WIDOWS' AND ORPHANS' FUND.—October Collection.—Cobourg, \$144.47; (Bradford) Middleton, \$1.80; Coulson's, \$1.32; Christ Church, York Township, \$21.02; St. Philip's, Weston, \$4.62; Perrytown, St. Paul's, \$2.10; St. John's, \$1; Clarke, \$1.70; Midland, \$0.30; Tecumseth, Trinity Church, 61 cents; St. John, 82 cents; Christ Church, 53 cents; St. Paul, \$1.68; (Dysart) Guildford, 29 cents; Moon's School House, \$1.25; Hastings, 54 cents; Alnyick, \$1.10; Christ Church, Holland Landing, \$5; 3rd Annual Payment.—Rev. J. W. Paterson, \$7.38.

ALGOMA FUND.—Collected by Mr. A. C. Kent, New- castle; \$33.

TRINITY COLLEGE.—A Correction.—A newspaper published chiefly for those who are not members of the Church of England, to whose unfortunate pre- judices against her, the paper incessantly panders and whose sectarian ill will it studiously seeks to in- flame, speaks in a recent article of the Rev. John Langtry as Professor of Apologetics at Trinity Col- lege. This is done in order to connect that College with certain remarks which it is endeavouring to use for the injury of the Church by misrepresentation. The Rev. John Langtry is known by all the Church people in Toronto to have resigned his Professorship at Trinity College some length of time. Our mischief- making contemporary has however a weakness for ig- noring facts, both of the present day and of the past, whether ignorance or willfulness we do not presume to judge. The course is wise, for facts would ruin its popularity with dissenters.

GIRLS' FRIENDLY SOCIETY, TORONTO.—The first an- nual festival service of the Girl's Friendly Society of Toronto in connection with the Church of England, was held on the 18th Oct. in All Saints Church. The members of the society and a large congregation were present. A large choir, formed of the members of several of the city choirs, conducted the choral ser- vice, very efficiently. There were present in the chancel the Bishop, Revs. John Langtry, J. S. How- ard, A. H. Baldwin, and John Pearson, the latter in- toned the prayers. The sermon was preached by the Bishop from Proverbs xvii., 17:—"A friend loveth at all times;" and Proverbs, xvii., 24:—"There is a friend that sticketh closer than a brother." His Lordship first remarked that he thought they must feel that the name of the society was most happily chosen, and dwelt upon the volume of meaning con- tained in the two words "friend" and "home," which sounded sweeter in most men's ears than any other words in the language. As we are constituted friendship was a universal necessity of human nature. His Lordship then spoke of the nature of a true friend. He had spoken of friendship as a necessity. Granted that it fell to the lot of few men to have this necessity

satisfied, and that the instances of pure disinterested friendship were seldom met with, and that what commonly passed for it was of an inferior kind, it simply proved that the tendency of the world was to debase to a lower level all that was holy. The characteristics of the true friend were then spoken of. The true friend must needs be holy, exercising an influence for good upon his friend, exalting, ennobling, and purifying his character, as well as comforting, sustaining, and gladdening his life. The society furnished the best security that a friendship formed in it would be worthy, pure and improving. He spoke of the wide extent of the society, which had now spread all over Great Britain, the United States and the colonies. It had in England last year 600 branches, 17,000 associates, and 60,000 members. The duties of the associates and of the members were then impressed upon each. The ultimate end of all these earthly privileges was of course to lead them on to love the heavenly—the divine Friend. The benediction by the Bishop brought the service to a close.

ST. JAMES' CHURCH TEMPERANCE SOCIETY.—The annual meeting of the branch took place on 22nd inst. The Rev. Dyson Hague in his address stated that the C.E.T.S. had 500,000 members in the old land and was doing a great work for England and England's Church.

The Missionary Secretary begs to make the following changes in the list of missionary meetings as published in the DOMINION CHURCHMAN of the 11th inst. Omeme and parts adjacent, Dec. 2nd, 1st Sunday in Advent; Bethany, Dec. 3rd; Manvers, Dec. 4th; Janetville, Dec. 5th; Cartwright, Dec. 6th; Bowmanville and Newcastle, 2nd Sunday in Advent, Dec. 9th.

RURI-DECANAL CHAPTER.—The next quarterly meeting of the Ruri-decanal chapter of Durham and Victoria, will be held (D.V.) on Wednesday the 14th of Nov. Scripture subject, Philippians iii. 10 21. General subject, "The best means of awakening spiritual life in our parishes." A missionary service will be held at 7 p. m., in St. Thomas's Church.

TORONTO.—Holy Trinity Church.—At the Church of the Holy Trinity, Sunday and Monday last, the days appointed by the Church of England for intercession on behalf of Sunday Schools, were observed by the attendance of the teachers at the early communion service at half past seven a. m., and an appropriate discourse at morning service by Rev. J. Pearson on the words "Suffer the little children to come unto Me and forbid them not." The sermon was a forcible appeal on behalf of the work of the parish S. S. as an essential work in training the young in the principles of the Christian faith. The need of a parish room also was dwelt upon and the hope expressed that this great need would ere long be supplied. A flower service and address to the scholars was held in the afternoon. The church was handsomely decorated with flowers, fruit, and wheat. On Monday evening a meeting of the teachers took place at the residence of the Superintendent, Mr. S. G. Wood, and a paper written by the Rev. H. S. Shuttleworth, of St. Paul's, London, England, on the Church Catechism, was read. Two delegates were elected to represent the school at the Sunday School meeting to be held at St. George's. The choir at this church is making rapid progress in efficiency; it is helped much by the new organ which was voiced in England especially for accompanying the choir under the advice of the assistant Rector, who most wisely desired this to be the chief feature of the organ rather than its capacity for solo displays.

St. Peter's Church.—The sermon on Sunday Schools was preached at St. Peter's by the Rev. G. M. Wrong, B. A., who put in a very practical way the duty of bending the twig as the tree is desired to grow, a duty which when well done will keep the children of the Church from the ways of evil and error and looseness, as well in morals as in thought and deed.

St. Stephen's Church.—There was a large gathering in St. Stephen's church on the 22nd Oct., the occasion being an address by Rev. Mr. Whitcombe, of St. Luke's, on the subject of temperance. The meeting was a continuation of the special services of Sunday last in connection with the Sunday Schools. The children of the Band of Hope were present. Mr. Whitcombe addressed himself particularly to the young. He spoke of the natural tendency of children to band themselves together, and this should be taken advantage of to direct their footsteps aright. The principle of self-denial was something they might not understand at present, but in later years they and others may reap the benefit of it. The meeting closed with special intercession on behalf of the children and teachers of the Sunday School and of the Band of Hope.

Church of the Ascension.—The C.E.T.S. in connection with this church, gave a very successful enter-

tainment in the school-house on the 22nd. The Rector, Rev. Mr. Baldwin, in a brief address explained the objects of the society. The following programme, prepared under the direction of Mr. T. D. Jessett, was presented and was well received:—Part song, "See Our Oars With Feathered Spray," Choir; song, "We'll Wear the Ribbon Blue," Mr. Henderson; song, "Sweet Violets," Miss Morrill; piano solo, Miss Hague; song, "Only the Sound of a Voice," Miss Palen; song, "Ehren on the Rhine," Mr. Moon; trio, "Ye Shepherds Tell Me," Messrs. Gudgeon, Moon, and Ferry; song, "Four Jolly Smiths," Mr. Ferry; part song, "March of the Men of Harlech," Choir. At the close of the programme refreshments were served.

GRAFTON.—The annual missionary meeting of this parish was held in St. George's Church on Wednesday evening, the 24th, the Venerable Archdeacon Wilson, the rector, presiding. The meeting opened with the singing of "The Church's one Foundation," and a few appropriate prayers. The rector then in a few earnest words explained the object of the meeting, and introduced as first speaker the Rev. Mr. Roy, D.O.L., of Cobourg, who delivered an earnest and impressive address, setting forth the necessity of united action in the mission work of the Church. The next speaker was the Rev. W. F. Campbell, B.A., the newly appointed missionary agent of the diocese. Mr. Campbell ably and eloquently set forth the duty of all Churchmen to aid in extending the ministrations of the Church amongst the heathen in foreign countries, and also among the poor destitute settlers of our own country. He dwelt at considerable length upon the work of the two great missionary societies in England, the S. P. C. K. and the S. P. G., and pointed out that the income of those two great Church societies had exceeded the united incomes of all other Protestant missionary societies, to the extent of \$14,000. The addresses were listened to with profound attention, and a most favourable impression made upon the minds of the congregation, as evinced by the collection, which was double that of last year. Indeed we feel that this old parish which has so long exhibited a deep interest in mission work, was greatly benefitted by a visit from the agent of the missionary society of the diocese, who seems to be eminently fitted for his duties, and we heartily wish that his efforts may be abundantly blessed by a large increase in the funds of the society. After the meeting several prominent members of the congregation were invited to meet the clergy at the rectory, where a very pleasant and profitable evening was spent.

NIAGARA.

WEST FLAMBORO.—The annual Harvest Thanksgiving services in connection with Christ Church, West Flamboro', were held on Thursday last, and were particularly successful and exceedingly enjoyable. The dull weather did not discourage the members of the congregation, for a goodly number of the faithful were in church for the first service at 8 a. m. to join in the great act of Christian worship, the celebration of the Holy Communion.

The second service at 2.30 p. m. was also well attended. The service opened with the clergy entering in procession singing hymn 398, "Hymns Ancient and Modern." The Rev. Mr. Anthony, an Indian clergyman, a fine specimen of his tribe, who ministers to the Indians at St. John's Church, Tuscarora, read the prayers. The first lesson was read by the Rev. G. Sutherland, of St. Mark's, Hamilton. The second by the Rev. G. Forneret, Dundas. The sermon was by the Rev. Rural Dean Mackenzie, of Brantford. The closing sentences and benediction was pronounced by the Rev. Canon Osler. The choir sang with great spirit and in good time. One beautiful feature was the offertory solo by Mr. J. C. Munsen. The offering in the church was the largest in the history of the parish, it being one hundred and thirty-five dollars and twenty-seven cents. The church was beautifully decorated, and the outside has been much improved by the addition of a Norman tower over the entrance door. The clergy of the neighborhood was well represented, there being eleven in the chancel.

At the concert in the same connection the Township Hall was filled to the doors, and the programme was an exceedingly good one. The performers were the children of Mr. and Mrs. Gillard, Mrs. H. Mackelcan, Misses Pentecost, Munday, McKeand, Robinson, Wyld, Wishart, Humphreys, Bradley, and Hare; Messrs. Stewart, Charles, Thornton, Bull, and Brown, who were all well received and much appreciated.

The day had a fitting close by a short, bright service in the church, which was brilliantly lighted. An address suitable to the occasion was delivered by Rev. Rural Dean Bull.

CHURCH OF ASCENSION; TOTAL ABSTINENCE SOCIETY.—This Society was formed on the 23rd Sept., 1878, by the Rev. Canon Carmichael, now of Montreal, the Rev. G. B. Cooke, now of Sault St. Marie, Charles H. Egg, Sec. Treas., and a committee. The fifth annual meeting of the Committee was held on the 26th ult. The Rev. Hartly Carmichael, President, in the chair. The Secretary's report was read and the usual routine business gone through. The Committee have the pleasure of knowing that Rev. Hartly Carmichael has taken charge of the work, and that he intends to carry it on with the same earnestness as his brother. The Committee and Secretary-Treasurer were re-elected. A public meeting was held on 1st October. The Rev. Hartly Carmichael in the chair. The report showed that 141 pledges had been taken during the year, making a total of 874 since the Society was formed. There is also a Band of Hope at the Mission House in connection with the Society, under the able management of Miss McLaren, with 310 members, making in all 1184 pledges. The Chairman thanked the Committee, Mr. Adam Brown, the Secretary, and all who had assisted at meetings. Stirring addresses were given by Rev's Hartly Carmichael and Dr. Mockridge. Miss Ryckman, Miss M. Wyld, and Mr. R. Pingle gave songs, and Mr. F. A. Powis gave readings. Mr. Wm. E. Brown and Mr. E. Pearce played the accompaniments. On the 15th inst. a members' meeting was held, the Rev. Hartly Carmichael presiding. Addresses were given by the chairman and Mr. J. C. Newburn, and readings by Mr. Adam Brown. At the close of the meetings all the members stood up and repeated the pledge after the President. The next open meeting will be held on Monday, 5th Nov., in the school house, at 8 o'clock. The open meetings are held the first Monday and the third Monday in every month.

PALERMO.—The congregation of St. Luke's Church, Palermo, by invitation of the Rev. A. Bonny, held a "Social" at the parsonage on Thursday evening, 18th inst., which was in all respects very successful. A large company was present, who all entered with zest into the enjoyment of the evening's entertainment, which consisted of music, readings, and recitations, the intervals being filled up with genial, friendly intercourse. The funds will be devoted to painting the inside of the Church.

THANKSGIVING DAY.—The Bishop of Niagara has appointed Thursday, Nov 8, as a day for General Thanksgiving in this Diocese. The Bishop has therefore addressed the following circular, to the clergy of the Diocese of Niagara:—Dear Brethren: Thursday, the 8th of November of this year, having been appointed by the Dominion Government as the day for Thanksgiving for the past harvest, I have to request that you will invite your several congregations to meet with you, to offer up your heartfelt thanksgivings to Almighty God for that measure of success with which he has seen good to bless the labors of the husbandmen. In several departments of husbandry the farmers have been much disappointed. But upon the whole they have not fared badly; and the general business of the country has been fairly prosperous. Even where the farmer has had very short crops, he should bear in mind that "God does all things well," and "chastens His people, not for His pleasure, but but for their good." Probably they will realize that, when God sent them very prosperous seasons they did not thank Him as they ought to have done. The offertory on the day of general thanksgiving will be devoted to the Missions of the Diocese. Praying to God to bless you on the 8th prox. I am, dear Brethren, Yours very truly, T. B. NIAGARA. Bishop-hurst, Hamilton, 28rd October, 1888.

CALEDONIA AND YORK.—The Bishop of Niagara was enabled to hold two confirmations at the above parishes on Sunday Oct. 21. His Lordship and Mrs. Fuller left Hamilton on the day before and returned on the following Monday.

HURON.

EXETER.—Christ Church.—In consequence of two very successful garden parties held in the grounds of J. Carling and Hall, Esqrs., and a liberal subscription list, the parsonage has been re-roofed and otherwise repaired, the Church roof re-shingled, and the whole interior renovated almost beyond recognition. The

walls have been plastered and tinted, and the seats uniformly upholstered with crimson damask, the Communion Table supplied with a heavy crimson cloth, the floor carpeted, and the east window beautifully covered with suitable "glacier" decorations. Christ Church suffers an irreparable loss in the death of Mr. John Back, churchwarden on many occasions, an old and consistent member of the Church, and a long resident in the town. His decease was sudden and unexpected. H. W. Hall, Esq., barrister, was duly elected in the place of Mr. Back.

ELECTION OF THE BISHOP.—A special session of the diocesan Synod was convened at the Chapter House on Wednesday, Oct. 17th, for the purpose of electing a successor to the Right Rev. Bishop Hellmuth. The attendance of members, clerical and lay, was very large, though not as large as was expected. Special Church services commenced at 9 a.m. After the Litany the Holy Communion was administered, Very Rev. Dean Boomer, Archdeacons Marsh, Elwood and Mills, and Rev. Canon Innes officiating. Rev. Canon Innes was the preacher of the day. The sermon was an excellent one, and appropriate to the solemn occasion—the subject, the setting apart of the first bishop by the Head of the Church, the text being St. Luke xvi. 12-17. The business of the Synod commenced at 11.30 a.m., the Ven. Dean Boomer presiding. The roll being called 259 members answered to their names—107 clerical and 148 lay delegates. The Dean appointed the following members as scrutineers for counting the ballots: Clerical, Revs. Canon Mulholland, Canon Norman, and E. B. Read. Lay, Messrs. R. S. Strong, and C. F. Compilin and Rev. J. B. Richardson. The votes having been cast the scrutineers announced the result of the first ballot to be as follows:—Right Rev. Dr. Sullivan, clergy 69 votes, lay 118; Rev. Dr. Lobley, clerical 18, lay 21; Rev. E. Courtney, clerical 15, lay 5; Rev. Canon Innes, clerical 4, lay 1; Rev. Canon Carmichael, clerical 2, lay 3. Rev. R. D. Cooper and Archdeacon Marsh two votes each; Very Rev. Dean Baldwin, Revs. W. H. Waters, J. B. Richardson, W. H. Rainsford and Ven. Dean Boomer one vote each. The certificate of election was then signed by the chairman; the scrutineers were instructed to forward to the Right Rev. Dr. Sullivan, now in England, a telegram informing him of his election to the Bishopric of Huron, and also the number of votes polled for him and the others who had been brought forward. The Synod then adjourned to meet at 10 a.m. the next morning. The election of the Bishop of Algoma to the Bishopric of Huron was foreknown to all in the diocese, but the question was, would he resign the Bishopric of Algoma to accept that of Huron. That he would do so was confidently expected by nearly all, but some believed, and others, it is said, knew his answer would be a declining of the position offered to him. In anticipation of his answering in the negative, a private meeting of Low Church delegates is said to have been held that afternoon in the office of a legal gentleman to concert measures for the next day's meeting. A large meeting of members who had supported Dr. Sullivan, and are opposed to the election of any one not avowedly Low Church was held in the Chapter House in the evening. On Thursday, 19th, after matins at 10 a.m., the reply to the telegram from the chairman of the Synod was read declining the honour: "Most grateful to Synod, but duty to Algoma compels me to decline." It was proposed by a delegate that the balloting anew should be immediately proceeded with. It was moved in amendment that there should be an adjournment for half an hour, that the members might have an opportunity of considering the position in which they were now unexpectedly placed. The amendment was ably supported by Revs. G. B. Ballard, T. O. Connell and others. It was said that the caucus meeting in the Chapter House had given to that party great advantages over those whose views and principles were not as theirs. That meeting was unmistakably a party caucus, held even without the knowledge of their venerable chairman as he admitted. The Synod hall was for some time the scene of unutterable confusion. The appeals of the speakers were interrupted by cries from a hundred throats, of "ballot, ballot, no adjournment." The result of the secret meeting was now no longer a question of doubt. Ven. Dean Baldwin, who had on the first voting got one vote, now had a vote of 46 clerical and 76 lay. On this ballot the votes were, for Canon Innes 21 clerical and 5 lay; for Rev. Dr. Courtney, 18 clerical and 12 lay; Principal Lobley, 18 clerical and 12 lay; scattering votes, 6 clerical and 9 lay. The Synod now adjourned till 2 o'clock. The third ballot brought some changes, Dean Baldwin's votes increased in number. He now polled 52 clerical and 86 lay votes; Canon Innes, 25 clerical votes, but no additional strength from the lay members. There was a slight decrease in the votes for Dr. Courtney and Principal Lobley. Canon Carmichael got 8 clerical and 2 lay votes. The Ven. Chairman announced that Dean Baldwin required only two additional clerical votes

to elect him. The fourth ballot was now taken. Some of the clerical members had left the city, and some, thinking that no other person than Dean Baldwin could be elected, came over to his side. The consequence was that 57 clerical and 91 lay delegates voted for Dean Baldwin, and he was declared elected. He had now secured the requisite number of votes to entitle him to the bishopric of Huron. Now the strife is ended, all church members will, we have no doubt, acquiesce in his appointment. His majority of the clergy was not large, and some even who at the last ballot voted for him, hold different opinions from him, will give him their support. It was said at the caucus meeting referred to, that his opinions have for ten years been changing; so it is hoped that he has learned to look at Church matters in a more Catholic view than do many of his ardent supporters. If he pursue this moderate course, we anticipate a term of harmony and progress in the Church in this diocese.

ALGOMA.

ULLSWATER.—St. Thomas.—On Tuesday, 16th inst, the harvest thanksgiving was held at St. Thomas Church, Ullswater. The church was most beautifully decorated, and showed great taste on the part of all those who had engaged in the work. The services began with matins at 10.30, with Holy Communion and sermon. Fifteen communicants received. Thanksgiving service and sermon at 2 p.m., and evensong at 7, all were well attended. The offertory amounted to \$2.10. The Church of the Redeemer at Rosseau was also very nicely decorated for harvest, and on Sunday, 21st, the offertory at both services amounted to \$2.80.

THE BISHOP OF FAUQUIER MEMORIAL CHAPEL.—We are still in want of carpet for the chancel matting for the aisle, stove, bell, and many other things to make our little chapel complete. Will not some of our many friends give or contribute towards these before the winter sets in and navigation has closed? E. F. WILSON.

BRITISH.

THE CONGRESS AT READING.—That it never rains but it pours, is only too true in the news world as in the weather. The American Convention alone would afford matter to fill every column, and over this come the Church Congress at Reading, with sermons and speeches of great brilliance, which to "boil down" is to ruin and so deface as to make almost absurd what is so forcible in its fulness. The Congress was held in a building built for its use, holding 3000 persons. Overflowing meetings were held in other places, and from every platform there come to us speeches of power, beauty, richness in teaching, full of hope, confidence and zeal, the outcome of the Church life now beating so proudly in England. Our only extract this week, are the concluding words of the Archbishop of Canterbury's sermon: "Ignorance and orphanhood trained in vice do not grow up helpless. They are armed for the ruin of commonwealths. But no commonwealth ever yet saved itself from such ruin. Civic fear is not motive strong enough to avert it in time. There is no saviour but Christ in His Church. Utterly apart from all such fears is the true vision of the Church. Her work is *phanerosis*. The text over her portal is this—'When He saw the multitudes He had compassion on them.' And Her altar-piece is Christ standing over a kneeling form—'Lovest thou Me? Shepherd My sheep. Feed My lambs. Feed My sheep.'—The primal charge—Its execution—but even by that eager spirit of work which is blessedly begun in us—is simply hopeless, save on two conditions, of which our store is small. Peace, peace with one another. Minds open to all truth. How obvious and easy it sounds! But there is the snare. We are apt to expect that because unity is peaceful when it is won, therefore the winning of it should be smooth and delightful. Not so. Unity can only be attained with clenched determination, unflinching toil, and sacrifice; by surrendering prejudices which are dearer than principles; by holding fast principles which are a loss to us and folly to the world. The unity of any single country of Europe has been achieved only at all but infinite cost. Can the unity of a Church cost less! We are her citizens, not we are her soldiers, and—

"Do we think
The day of our discharge will find us whole,
And young, and ready for this life's reward?"

We must indeed banish that wilful, jealous zeal, which, however effective for immediate purposes, is, as Cyprian says, the ruin of peace-making and of all Church affection. Yet without devotion, without suffering, unity is no more attainable than any lower

end. For the present moment:—The Congress has served to extend and deepen the sense of unity in the Church. May this one excel. A Synod was looked on of old as a consummate act of worship: so should a Congress be. The peace of God and His Church should brood over hearts and minds in the most eager discussion. The threshold of the Roman Senate-house was so appointed that every senator as he entered pressed his right foot for an instant on the symbol of Concord, the battling serpents twined into harmony round the divine wand. It was a noble and a gentle reminder to each of the spirit in which a Roman was to debate his country's weal with those who differed most from him. May the Churchman's mightier token, sign of suffering and love divine, bring to every heart that peace in which all things are to be reconciled by that sign at the last, whether they be things in heaven, or things in earth, or things under the earth:—

"So shall our Shepherd stand and feed His flock
And they shall abide, . . .
For now shall He be great,
And He shall be peace."

Correspondence.

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

APPEAL.

HONEYWOOD, WEST MULMUR.—Church services in this place for many years past have been held in what is called a Union Church, but the people now being anxious to have a building to worship in that they can call their own and in which the services may be conducted more after the manner of the Church's teaching, they have inaugurated a movement towards the erection of a building in keeping with the needs of a fast increasing congregation. Finding however, after having put forth their very best efforts, and contributing to the very utmost limit of their means for the accomplishment of that desirable end, they still fall short to the amount of \$600 or \$700. They therefore earnestly appeal to their wealthier brethren throughout the country, hoping they will come liberally forward and help them in their distress. The smallest as well as the largest contributions will be thankfully received and acknowledged. Subscriptions may be forwarded either to the Rev. R. A. Rooney, Missionary in charge, Whitfield P. O., or to Mr. Stewart Murdy, Honeywood P. O.

I endorse this appeal of the Rev. R. A. Rooney and commend it to the favourable reception of Churchmen in this Diocese. ARTHUR TORONTO.

PULPIT UTTERANCES.

Sir,—With reference to my own and Mr. Langtry's letters on this subject, I have, in the first place to thank Mr. Langtry for letting me know it was some person other than himself who favoured me with a copy of his sermon. I would also say that if Mr. Langtry will kindly keep cool I shall be happy to abide by my letter, but I must certainly protest against his misquoting me. In the very first few lines he says:—"The rev. gentleman tells us that he has read so much, and travelled so much, and heard so much, that he does not know what he believes, but that if he is anything he is an Evangelical Broad-Churchman," which title, he tells us, "is the name usually applied to themselves by men who don't believe anything," &c. I think I shall now show that Mr. Langtry is a little too fast. My words are these: "I am no very Low Churchman, I am no very High Churchman. I have travelled too much and read too much to be either. If I am anything I am and claim to be an Evangelical Broad Churchman." There is a wide difference between the two readings. The one (Mr. Langtry's) makes me out an infidel, the other (my own) according to the meaning of the term in England up to and at this moment, shows that I am a Churchman of "no extremes" and a follower of the school which holds that Christ was God and Man; that the Scriptures are inspired; that Jesus made an atonement; that whatsoever is asserted in Holy Writ must be true. If he wants my ideal man, and the type of my school, I refer to my first friend in the ministry, the Dean of Ripon, as godly and loving a Churchman as ever breathed. If I am right in my impressions, Mr. Langtry is not an English-ordained priest, or is so long out from the old country that he does not as yet know the difference between an "Evangelical Broad Churchman" and a "Broad Churchman," in fact he knows nothing of these terms. And I would further say I for one would be very sorry to accept his interpretation of "Church Names," Surely he would not

even by insinuation tell us that the late Dean of Westminster was an unbeliever!

Now for his additional remarks. He says I assail one statement in his sermon, and he makes my words run thus: "No Church missions were established during the period of the Evangelical supremacy." The statement I attack is his own, and is in these words: "No Church missions were established, no Church work or enterprise carried on." I think those who read my letter will see that I have given abundant proof to the contrary. If Mr. Langtry will again look at my remarks he will observe that I did not say, "the Incorporated Church Building Society was founded in 1836," which he claims in order to apply it to the Tractarian movement. My words are as follows: "Moreover, was it not in Evangelical days, and not in the days of Tractarianism, that in 1818 was set on foot the Incorporated Church Building Society?" I did not say that the "National Society for the Education of the Poor was founded in 1704," where, by Mr. Langtry, makes a nice seventy-four years for himself; I said this: "In 1811 the National Society for the Education of the Poor, &c. The other movements and dates he deals with in a similar manner. Now, sir, I cannot answer his quoted remarks, but I will tell you what I shall do. I challenge Mr. Langtry or any man in Canada to disprove the assertions I make; and I challenge Mr. Langtry or anyone else to show that the Foreign and Home missions of the Church of England, as a whole, belong to any other era than that of Evangelicalism.

Mr. Langtry says, "It was precisely of such societies as the Church Missionary Society, the Colonial and Continental School Society and the Bible Society that I was thinking when I said that no Church missions were established." I wish he had told us more plainly what he was thinking about than he has done, but for the sake of argument let us take these societies as not belonging to the Church, and where are we? We have a Church but no Church missions. The Church did not establish missions. If she did will Mr. Langtry tell us when and by whose authority? The Tractarians have not founded "Church missions," they have helped forward what they were forced to help. Mr. Langtry's letter reminds me of the story of Columbus. Your readers will remember that on his return to Spain some of the "old salts," envious at his fame, began to remark that there was nothing in his discovery of the New World. Any ordinary sailor could do that. Whereupon Columbus passed round an egg, asking each in turn to make it stand upon the table. They could not do it. It was Columbus alone who knew that by "tapping" it upon the table the deed could be done. So with missions. It was not the Church of England that founded the S. P. G., it was Guildford, Mackworth, Hook, Colchester and Bray; it was not the Church of England that founded the C. M. S. It was Venns, Simeon, and others. The former was not, as Mr. Langtry would have us believe (by inference I should say) a "society" to the heathen, and I ask Mr. Langtry to give us proof that the C. M. S. was "founded for evangelizing the heathen on principles opposed to those of the Society for the Propagation of the Gospel." Mr. Langtry does not tell us why "its missionaries were not licensed by the Bishops," possibly he does not know that they carried the license of the Metropolitan—the Bishop of London and this is the case with very many of them still. May I ask Mr. Langtry to give us a type of a real "Church mission or society." Where is it to be found? I should like to have heard some word of apology towards the Church wherein Trench, Alexander and Bernard are respectively Archbishops and Bishops. But there is none. He merely makes me smile at what he terms "Hibernian declamations." Where are they? In the quotation from Virgil or the last few lines of my letter? I only wish Mr. Langtry would show the falsity of these "declamations," if he thinks them false. Since I am writing may I just ask—Who have given to Huxley and Tyndale the awful weapon they are to-day using against the Church? Men of Mr. Langtry's school. Men who will not allow anyone to think outside a "belief" of the misty past. Mr. Langtry quotes a writer in the Church Quarterly. Surely he must either give his name that we may see if he be worthy as a writer, or excuse us taking as historians and critics newspaper correspondents of any and every type. I am not what is called a scholar, Mr. Editor, I don't claim to be such; but this I do think: I believe it is unfair that I am not to be allowed an opinion after ten years of study more or less with a view to the ministry of my own loved Church. Mr. Langtry will, I hope, pardon me, if I should at any time wound his feelings in any way. I was at the "Law" before I went to the Gospel, and I shall be always glad to follow what belongs thereto. I would learn to debate a question on its merits, not because of personal prejudices. I am, sir,

C. A. FRENCH,
Missionary in charge of Huntsville mission, Algoma.
P. S.—I am glad I wrote my letter of the 11th.

Mr. Langtry in the last section of his epistle virtually admits what I contend for. Not being able any longer to say as he said in the pulpit, "No Church missions were established, no Church work or enterprise carried on," he writes, "Let this suffice as to the character of these Church missionary societies," &c., which change of front I would ask your readers to keep in view. First there was no Church society; now there are Church societies, but they have no character. We shall see what comes next. The quotation from Daniel Wilson is a remark of a missionary bishop respecting jurisdiction claimed on behalf of a society to which he himself belonged. Even if Mr. Langtry could show that the Bishop of Calcutta excommunicated the agents of the C. M. S., or severed his connection with it, which I think he cannot, this will not sustain the original statement.

Family Reading.

A LITTLE CHILD'S FANCIES.

I think that the world was finished at night,
Or the stars would not have been made;
For they wouldn't have thought of having a light
If they hadn't have seen the shade.
And then, again, I alter my mind,
And think perhaps it was day,
And the starry night was only designed
For a little child tired of play.
And I think that an angel, when nobody knew,
With a window pushed up very high,
Let some of the seeds of the flowers fall through
From the gardens they have in the sky.
For they couldn't think here of lilies so white,
And such beautiful roses, I know;
But I wonder, when falling from such a height,
The dear little seeds should grow.
And then, when the face of the angel was turned,
I think that the birds flew by,
And are singing to us the songs they learned
On the opposite side of the sky.

And a rainbow must be the shining below
Of a place in heaven's floor that is thin,
Right close to the door where the children go,
When the dear Lord lets them in.
And I think that the clouds that float in the skies
Are the curtains that they drop down,
For fear when we look we should dazzle our eyes
As they each put on their crown.
I do not know why the water was sent,
Unless, perhaps, it might be
God wanted us all to know what it meant
When we read of the "Jasper Sea."
Oh! the world where we live is a wonderful place,
But it oftentimes makes me sigh;
For I'm always trying causes to trace,
And keep thinking, "Wherefore?" and "Why?"
Ah! dear little child, the longing you feel
Is the stir of immortal wings;
But infinite love one day will reveal
The most hidden and puzzling things.
You have only your duty to say and do,
To be happy and rest content;
For by being good and by being true
You will find out all that is meant.

THE TESTIMONY OF FACTS.

If Christ be not what He claimed to be, the Son of God and the Saviour of the world, then He was the most stupendous impostor that ever trod the earth; and if He rose not from the dead, then the disciples of His, whose lives of purity shamed the race; and whose words of power shook the world, were the most accomplished scoundrels, and the most consummate liars that ever lived, and richly deserved the awful martyrdoms they suffered. Take the further fact, that this new religion, whose founder died so ignominious a death, and whose first representatives were "unlearned and ignorant men," in spite of Paganism and Judaism, in spite of the combined and malicious opposition of all governments, and all philosophies, and all religions, spread like a fire in the dried grass of the prairie, until it swept in its conquering might over the civilized globe, and wherever it came there was the thrill of a new and nobler life, and the upspringing of a grander civilization than had ever blessed the race before. Now, these are indis-

putable facts of history, and this mass of evidence must be judged by the laws of evidence, and in the case of nothing else under heaven, it thus sublimely supported, would men turn away with a shrug of the shoulders and a sneer of contempt, as if these were old wives' fables instead of stupendous facts.

There is not only such a thing as history, but such a thing as science. And the well ascertained conclusions of science, all men of intelligence are accustomed to receive. These conclusions are the result of observation and experiment. And yet how few even of what we call the educated classes have ever made these experiments and observations for themselves. We learn from chemistry that there are upwards of sixty original elements out of which all terrestrial substances have been made; but how few of these elements the great majority of us have ever seen. We know that the air is composed of oxygen and nitrogen mechanically mixed, and water of oxygen and hydrogen chemically combined, but who of us have analyzed them for ourselves? We know that prussic acid is poisonous, but who of us have tried it, or are willing to? We are aware that the sun is ninety millions of miles away, but who of us has ever measured the distance? And so of all the great facts that constitute the sum and substance of our scientific knowledge. We receive with implicit confidence the testimony of learned and able men who have devoted their lives to scientific research, who have had ample opportunities of ascertaining the truth; who, prosecuting their studies and experiments in different lands and different ways, have nevertheless arrived at the very same conclusions, and so without opportunity of collusion or motive to deception, have borne concurrent testimony. We are obliged to receive their testimony or else to stand convicted before all the world of an incredulity that amounts to inordinate stupidity.

THE FUTURE LIFE.

The Christian doctrine of the future life differs from the heathen and to a less extent also from the Jewish, in the following important points:

First, it gives to the belief in a future state the absolute certainty of divine revelation, sealed by the fact of Christ's resurrection, and thereby imparts to the present life an immeasurable importance, involving endless issues.

In the next place, it connects the resurrection of the body with the immortality of the soul, and thus saves the whole individuality of man from destruction.

Moreover, Christianity views death as the punishment of sin, and therefore as something terrible, from which nature shrinks. But its terror has been broken, and its sting extracted by Christ.

And finally, Christianity qualifies the idea of a future state by the doctrine of sin and redemption, and thus makes it to the believer a state of holiness and happiness; to the impenitent sinner a state of absolute misery. Death and immortality are a blessing to the one, but a terror to the other; the former can hail them with joy, the latter has reason to tremble. The Bible inseparably connects the future life with the general judgment, which determines the ultimate fate of all men according to their works done in this earthly life.

To the Christian this life is simply a pilgrimage to a better country, and to a city whose builder and maker is God. Every day he moves his tent nearer his true home. His citizenship is in heaven; his thoughts, his hopes, his aspirations, are heavenly. This unworldliness or heavenly-mindedness, far from qualifying him for the duties of earth, makes him more faithful and conscientious in his calling; for he remembers that he must render an account for every word and deed at a bar of God's judgment. Yes, in proportion as he is heavenly-minded and follows the example of his Lord and Saviour, he brings heaven down to earth and lifts earth up to heaven, and infuses the purity and happiness of heaven into his heart and home. Faith unites us to Christ, who life itself in its truest, fullest conception; life in God, life eternal. United with Christ, we live indeed, shedding round about us the rays of His purity, goodness, love and peace. Death has lost its terror; it is but a short slumber from which we shall awake in His likeness and enjoy what eye has not seen, nor ear heard, neither ever entered the imagination of man. "Because I live, ye shall live also."—Dr. Schaff.

THE DESIGN OF AFFLICTION.

No feature of affliction escapes the attention of the Bible; you find it also in every book. What is the reason of the mournful tone which pervades the holy revelation? The brief, grim, tremendous answer is Sin. But granted that sin is the parent of sorrow, affliction, death, what are God's uses of affliction? I. "To know what was in thine heart." Some

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things can only be got at by fire. Pain sometimes touches into activity our noblest impulses and evokes from hitherto dumb lips the noblest prayer. Sometimes we see farther through our tears than through our laughter. Sometimes a man owes most to adversity and darkness. These reveal the man to himself.

II. Whether thou wouldst keep his commandments or no. Obedience is the purpose God has in view. There can be no grand life until we have learned to obey. Obedience is discipline. It shows man that he is not God. It brings him down to his proper level. Every man must begin to fight the battle in his own heart. Obedience is the acquiescence of the heart. This is filial obedience.

III. Are not these evils come upon us because our God is not among us? Sometimes God's withdrawals evoke from the heart conscious of his absence the most poignant and earnest prayers. He says, "I will go away that they may miss me." He says, "I will withdraw and cause the walls of their security to tremble and the roof of their defence to let the storm pour down through it, in order that they begin to ask great questions." God will not have us fretting the mind with the little inquiries and petty interrogations. He will force us to vital questions. "Is God among us?" Why deal with symptoms and not with real disease? Why try to clean the window when you have shut out the sun? Why paint the cheek when you know disease is in the heart? Ask God to come back again and all will be well.

IV. "They shall bear the punishment of the iniquity that the house of Israel may no more go astray from me." Punishment is meant to bring men home again. All the parts of our bodies feeling pain are fighting for God. His laws speak for Him, defend Him, and all say, Come home again.

V. "I will cause you to pass under the rod, etc.; there shall you remember your ways; ye shall loathe yourselves in your own sight for your evils that you have committed." You cannot argue with a man who is running down to hell with the consent of all his powers. There must be worked in him a self-loathing. He must see evil as to hate himself—self-disgust is the beginning of penitence and amendment.

VI. "Every branch that beareth fruit he purged it that it may bring forth more fruit." This is another purpose of God in affliction. God sent his servant Paul a thorn in the flesh that he should not be exalted above measure.

VII. "That he may do thee good at the latter end." There is the sweet answer—"after thou dost try me thou wilt bring me forth as gold." How much education some of us need. If the end of digging grave after grave is that we see our sin as God sees it, and hate it as Christ hated it, then all the loss has been for our good. This is the will of God, even your sanctification. He is pruning us, cutting us, nursing us, purifying us by diverse processes to the end that he may set us in his heavens—princes that shall no more but forever.—Selected.

THE PRACTICAL TEST OF RELIGION.

Perhaps you recollect how the Christian fathers answered the infidel argument. They said: "Come into our assemblies and see whence we came; how the old hate and savagery have died out of our lives. Come and see how we recognize as our neighbor any one that needs our aid; how we forgive our enemies and do good to our persecutors. Come and see whether the Gospel has made transformations among us or not." It is simply a question of fact. If the Gospel can take depraved men and make them new creatures in Christ Jesus it shows itself to be worthy of its Divine Founder.

Then the question arises, Is it true that the Gospel does effect such transformations? Of that truth there is no better example than the author of the text. To see a man once filled with insane fury against the followers of Jesus so transformed as to weep over the enemies of the Cross, so earnest in preaching the same Gospel he had hated that he ceases not to warn everyone with tears; this surely is a mighty evidence of the power of Christianity. How will you explain it otherwise, that a man who had labored to overthrow the altar should be so changed that he is ready to lay himself upon that altar, if need be, a willing sacrifice? How else will you explain that he threw by all associations of his past, entered upon a life unparalleled, and went forth to girdle the world with light through his missionary labors. If Saul of Tarsus was not different to Paul the Apostle, never was change wrought upon a human heart.

Can any man look back upon the history of the past and say that Clement, Jerome and Chrysostom of the golden mouth were not different from the educated and polite heathen of their times? That in modern times there was no difference between Mirabeau and Fenelon, Tom Paine and Henry Martyn? Is there no difference between the confessions of Rousseau

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and the confessions of St. Augustine? I would rather be the author of one of Newton's hymns than all Tennyson has written, greatly as I admire the poet laureate, and will anyone say that those hymns were written by the man who trod the deck of a slave ship and startled even his associates with his profanity? Will anyone say that the same Bunyan whom a woman—not a good woman either—rebuked for his wickedness, stood upon the Delectable Mountains and lifted his eyes with rapture to the shining City of God?

I think this is a species of evidence of Christianity not enough insisted upon. I am thankful for all the evidences; for what theologians call the external and internal. Oh, I think it is a great thing when history, science, and philosophy all come up together to demonstrate truth. It is a great thing when thinkers and scholars lock their shields together to form a solid rampart round truth. It is something to be thankful for, when students of nature explore its wide fields and listen to its voices, that in all they may find new demonstration of the truth of the inspired work. But nothing is so convincing as the fact that Christianity is the only religion the world ever saw that professes to regenerate men and aims to bring the world back into harmony with God, just by the sanctification of the individual through the power of the Holy Ghost.

If anybody was to bring before you a piece of machinery your first inquiry would be, What do you propose to do with it? And should the inventor reply, To blow soap bubbles or fashion delicate wreaths of smoke, you would say it was not worth investigating. Macaulay says that ancient philosophy was wholly speculative; modern philosophy is altogether practical. It demands proof, results; something of use. It is but fair and right that Christianity be subjected to the same rule. And I say this is its great distinctive claim—that it makes new men of those who accept the Gospel. It does more than release the imprisoned angel. It brings out the likeness to the divine, so that renewed men and women walk forth the sons and daughters of the Lord Almighty.

Paul has drawn that shining portrait, and shown how the lineaments are formed, and as he wrote, his heart, over-burdened with the glory of the picture, broke forth in prayer, "I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named." The whole family! How suggestive! I am thankful to think God has only one family in his wide universe. It is divided, indeed, into the Church militant on earth and the Church triumphant in heaven; but glory be to God, it is one household.—Selected.

THE SCIENCE OF CHRISTIANITY.

Christianity is a science just as truly as chemistry. Its great fundamental facts are determined by thousands of experiments. It is a thing that may be known; that challenges investigation, and submits its claims to crucial tests. Here are some of its confident utterances: "Prove me now," "Come taste and see," "If any man will do His will, he shall know of the doctrine." "Then shall we know, if we follow on to know the Lord," "He that believeth hath the witness in himself," and "Did I not tell thee that if thou wouldst believe thou shouldst see the glory of God?"

Christianity is not a mere theory but a vital experience; and it challenges the inquirer to make proof of its power. Millions have accepted the challenge and made the experiment in different ages and different lands—many of them men of biggest brain and broadest culture, and coolest judgment. Their clear, concurrent testimony is not merely that they have believed in certain principles, and have come to cherish certain sentiments, but that they have arrived at certain palpable results, that they have had personal, inward demonstrations, as conclusive as any ocular exhibition, and have had personal experience of a practical power that has transformed, transfigured, glorified their lives, lifting them up to a loftier plane, and giving them a joy unspeakable and full of glory. Now, shall we unhesitatingly receive the testimony of learned scientists, though they be few and far between, and do not agree in many things? and shall we reject the concurrent testimony of millions of Christian witnesses, among whom are multitudes of men and women the wisest and purest the world ever saw?

Is it logical or rational, or decently fair? True religion has its difficulties—mysterious and unfathomable—but has science any fewer? Can anybody tell me why matter attracts all other matter with a force inversely proportional to the square of the distance? and why that thing called gravity holds the universe together? Why, as the earth wheels on its axis with a velocity of a thousand miles an hour, are not all things on its surface shot off at a tangent? What feeds those subterranean fires that every now and then spout through volcanic vents? How is it that the sun is ever burning and yet never consumed? If any man thinks that he can answer such questions he only demonstrates the density of his ignorance. Is there, then, no truth in science? Are all its deductions to be regarded as incredible, because there are difficulties that no man can master, and because a fool can ask questions that a philosopher cannot answer? No sane man would so suppose; and yet in the matter of religion, if you cannot make everything clear to the cloudiest understanding; if you cannot explain the incarnation and cipher out the Trinity like a sum in arithmetic; if you cannot fathom the unfathomable, and measure the infinite, men shrug their shoulders in incredulity and turn away from the Bible with lofty scorn. Now, I solemnly protest that this is alike unscientific, unmanly, and unfair.—Selected.

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THE NIGHT BLOOMING CEREUS.

On a recent evening, at eight o'clock, a plant that had occupied an obscure place in the conservatory and which would not attract attention, except for its odd ungracefulness, was given the place of honor, and became the centre of attraction. In a few moments it began to unfold six blossoms. First thirty-two sepals, which had acted in the double capacity of armor and a prison for the enclosed beauty, opened their gates, green without and of a delicate pink on their inner surfaces, and redolent with a fragrance of their own. Then thirty-two pearly white petals, the inner doors of the temple of beauty, swung out on their noiseless hinges, and there stood the multitude of slender stamens, too many to count, each wearing a tiny crown of gold, while above them rose a pearly column bearing a star of exquisite symmetry. The blooms were from five to six inches in diameter—simple, profuse, and of indescribable purity and beauty in every part. They did not like the glare of the light, and showed a disposition to close their pearly doors to shield the treasure from the rays when they were too strong. In the morning their beauty would be faded and their glory gone. And yet that plant had been at work for years to produce that one transient display of unequalled perfection. And yet it was not a display. It chose the darkness of the night for the development of its beauty, and was sure to withdraw it forever before morning. She who would prevent the plant from eluding human gaze must be vigilant. What does the Master of Life mean by making this unequalled display of his art so transient? Is it to give us a glimpse of the beauties of the better world? We have heretofore expressed the idea that perhaps he permits his happy, redeemed spirits to enjoy their love of art by shaping and giving laws to beautiful things of life. Perhaps some mother in the spirit world is thus giving expression to her memories of the transient beauty of a babe; or some wise, old philosopher is showing us how the world opened to his young ambition, and how transient was the dream. Let those read the pages of the quickly opened and closed floral volume, who can.—Interior.

WEDDING PRESENTS IN CHINA.

A lady writing from China to a friend in America gave the following description of customs in the Celestial kingdom on the occasion of the marriage of a Chinese merchant's daughter, a small-footed lady, to a gentleman belonging to a wealthy and aristocratic family.

Several days before the wedding many foreigners were invited to see the presents of the bridegroom to his bride.

Noticeable among the numerous articles were eight hundred large pies, a kind of mince pie—a most indigestible compound prepared expressly to give the partakers thereof the most violent dyspepsia. On each pie two persimmons were placed. There were ten varieties of pastry.

Some time before the wedding day the groom had sent to the bride several dress patterns, some were of elegant brocade, others of the soft crepe silk, others of delicate gauze.

There were numerous pieces of rich and costly jewelry for the hair, the neck, the ears, the arms, and the ankles.

The goods sent by the groom were to be made up at the expense of the bride's parents. This expense is often very great, as they must be elaborate with embroidery of silk and gold thread and costly jewels.

When the bridal outfit was completed we were again invited to see the bride "dressed on trial."

All day long the poor little bride must be ready to receive guests, to be talked about and inspected, but she must not speak a word.

The elegance of her trousseau is almost beyond description with the many, many dresses of silk and satin and fur, the exquisitely wrought bridal collar, the dainty bridal shoes, the embroidered bed-hangings and lovely bed-clothes of silk and satin. Then

there were her pewter furnishings, such as would answer to our silver cake-baskets, decanters, tea-pots, fruit-baskets, and the like. There were also her wooden tubs, painted red, and the wardrobes for her clothes and her many trunks, also painted red. Red being the "joyful color" is found everywhere on the wedding day.

THE PULPIT, ANCIENT AND MODERN.

The pulpit is a Christian institution. Gibbon, the satirist, the historian, and slanderer of early Christianity, says, "The custom of preaching, which seems to constitute a considerable part of Christian devotion, had not been introduced into the temples of antiquity, and the ears of monarchs were never invaded by the harmonious sounds of popular eloquence until the pulpits of the empire were filled with sacred orators, who possessed some advantages unknown to their profane predecessors." Such is Gibbon's sarcastic way of stating the fact of the rise and origin of preaching in the world. It was derived from no precedent, nor examples in the schools of Greece or Rome; it emanated from the example and commission of our Lord. In the brief period during which Julian the apostate cast down the youthful Church, and permitted the empire, in the language of Gibbon, "to breathe the air of freedom of literature and paganism," Julian himself sought to institute preaching for the purpose of teaching the doctrines of paganism and idolatry. Of course such an institution for paganism would be, must be, impossible. Preaching is an eminently spiritual power; as its spiritual function fades, it dies down into the merest machinery. Paganism and Atheism are little better than exhausted air-receivers. The wings of faith and noble speech can find no vivacity of movement. But in all ages of Christianity, and especially in all of the more living ages, it has been the axis, the palladium, and almost, in may be said, the oracle of the Church.

It is confidently affirmed, however, on many hands, that the pulpit is almost an institution of the past; that it will not long survive; that its triumphs are now rather apparent than real; that immense masses of the population, and the intelligence and the wealth of the nations never come beneath its influences at all; that it has felt the pressure of the nightly fascinating literature of our age; that its diminished power is proportioned to, if not caused by, the diminished reverence for the Sabbath; that the very practical character of the age impairs its influence; that, in a word, the pulpit no longer wields the imperial sceptre it once held over manner and morals in society, and conscience and thought and character.

It has been said that oratory is a lost art, and that modern eloquence cannot exhibit the glorious perfection of olden times; that Greece had her Demosthenes and Rome her Cicero, but no speakers in modern times can be pronounced their equals. We may leave the Senate and bar to find their vindicators, but we scarcely feel that the pulpit has occasion for so mournful an elegy. Granted that there are but few great living orators, the most recent times have known extraordinary men. We need no more hesitate to refer again and again to Robert Hall, than the admirers of classical times refer again and again to Demosthenes. The description of the potency of the sceptre he wielded are amazing. Let us take one: "The Services preliminary to the sermon had been nearly gone through, and the last verse of a hymn was being sung, when Mr. Hall ascended slowly, and as I thought, wearily, the pulpit stairs. No one looking at his somewhat unwieldy and rather ungraceful figure would have been predisposed in his favour; and as he sat down in the pulpit and looked languidly round on the congregation, I experienced, I know not why, a feeling of disappointment. He rose and read his text, 'The Father of Lights.' At first his voice was scarcely audible, and there appeared some hesitation; but this soon wore off, and as he warmed with his subject he poured forth such a continuous stream of eloquence that it seemed as if it flowed from some inexhaustible source. His tones were, although low, beautifully modulated; but owing to some affection in his throat, his speech was, at short intervals, interrupted by a short spasmodic cough. During the delivery of his brilliant paragraphs, the most breathless silence reigned throughout the vast assemblage; but his momentary cessation was the signal for general relaxation from an attention so intense that it became almost painful. It was curious to observe how every neck was stretched out so that not a word that fell from those eloquent lips should be lost and the suspended breathings of those around me evinced how intently all were hanging on his charming words. Mr. Hall's fluency was wonderful, and his command of language unsurpassed. I will not mar the beauty of his discourse by attempting to describe it; but as I followed him, whilst, by his vivid

imagination, he conveyed his hearers through the starry skies, and reasoned, from those lights of the universe, what the Father of Lights must be, I became lost in wonder and admiration. But the crowning glory of his sermon was his allusion to the heavenly world, whose beatific glories he expatiated on with almost the eloquence of an angel. He seemed like one inspired, and, as he guided us by living streams, and led us over the celestial fields, he seemed carried away by his subject, and his face beamed as if it reflected heaven's own light; and this was the man who but an hour before, had lain down on the ground in the excess of his agony, and who, from his earliest years, had constantly endured the most excruciating torture which man can be called on to bear. I have myself heard him say that he had never known one waking hour free from extreme pain. Mr. Hall used very little action in the pulpit. His favorite, or rather his usual action, was to stand and lean his chest against the cushion, his left arm lying on the Bible, and his left hand slightly raised, with the palm towards the audience. His tones were almost uniformly low, and he rarely raised them. Ideas seemed so to accumulate whilst he was preaching that they flowed forth without effort on his part. Never did he hesitate, and so pure were his oral compositions that the most elaborate efforts of the pen would rather have impaired than improved their structure."

With the name of Hall is most usually conjoined the name of Chalmers, an utter contrast to Hall. He always read from his manuscript in the pulpit; and an old woman greatly prejudiced against his reading of sermons is reported to have said, "Eh, it's fell (killing) reading you!" "I know not what it is," said the fastidious Jeffrey, after hearing him, "but there is something remarkable about that man. It reminds me more of what one reads of the effect of the eloquence of Demosthenes than anything I ever heard." George Canning went, in the company of Wilberforce, Huskisson and others, to hear him, and wept like a child; and though disappointed, exclaimed as he left the church, "The tartan beats us all!"—Selected.

AN ANGEL OF CRUMBS.

According to the Jewish Talmud, God has appointed an Angel of Crumbs who is to punish with extreme want any that carelessly throw away or tread on the least crumb of bread. While there is in this beautiful notion a lesson for the wasteful and extravagant—a lesson which is in perfect accordance with the Saviour's own teaching respecting the fragments—is there not something also for the pastor to learn when breaking to his people the bread of life? Should he not keep continually in remembrance that while there are those before him who require strong meat, there are also those who need the bread to be crumbled before they can take hold and make it their own? Children love to gather crumbs wherever strewn, show their desire for them by following them over the table or wherever scattered. Their outstretched hands and gathering fingers indicate their instinctive longing for crumbs. Surely the crumbs of the soul's own bread should be scattered before them from the pulpit, in the house and by the way, that the children may be fed. The "Angel of Crumbs" will take care that none of the fragments is lost.

FOR THE GLORY OF GOD.

This phrase is often misunderstood and often interpreted as if it should be ever on the lip in transacting business and form a caption for every advertisement. But its proper place is the secret man of the heart. There it should be enshrined, and form a glorious rainbow over the thoughts and affections; and there it should be like the white stone with the new name written thereon, which no man knoweth saving him that receiveth it. Hence, without proclaiming it to the world in form of words, the Christian man is glorifying God when he performs the common duties of life in a proper spirit, contentedly, with all diligence, in all good conscience, having no aims but what God will honor, and using no means but those God will bless. In the divine estimation the husbandman is glorifying God when he tills the ground with a diligent hand and reaps the produce with a thankful heart, and the merchant is glorifying God when he feels that all his plans and efforts are made with an honest spirit and need the furthering care of God to produce success, and the servant is glorifying God when in all good fidelity he is dis-

charging the duties of his trust as if the eyes of his master were upon him. This is what is required of professed Christian men, and what distinguishes the occupied and hardworking children of God from the common run of men. They do many things that other men do, but not in the same way. There is an under-current influence at work, an unseen presence acknowledged, a hidden law of the heart acting as a guiding principle, a secret worship going on without chant or orison, yet acceptable to God as the Hallelujah of angels before the throne. The gospel thus provides for work and worship going on at the same time: "Not slothful in business, but fervent in spirit, serving the Lord." This is the true glorification of Him who hath said, "Render unto Cæsar the things that are Cæsar's, and unto God the things that are God's."

THEY ARE BLESSED WHO CAN SAY, "WE HAVE HEARD HIM OURSELVES."

The heart is never selfish that is truly filled with grace. What it itself enjoys, it longs to share with others, and says with eager interest to all, "O taste and see that the Lord is good." Before the woman of Samaria met the Lord at Jacob's well, it was for herself only she cared, and the perishable things of time. No sooner, however, did she receive from the hands of Jesus the first draught of water of life, than she so rejoiced in the gift, and so intensely desired to share it with others, that forthwith she said to every one she met, "Come, see a man which told me all things that ever I did: is not this the Christ?" Her loving effort was not in vain, for many in Sychar, through giving heed to her words, soon obtained a like blessed experience, and were able to respond: "Now we believe, not because of thy staying; for we have heard him ourselves, and know that this is indeed the Christ, the Saviour of the world."

This was knowing religion experimentally, and as in no other way can it be known truly, none should ever be satisfied with anything short of it; for till our convictions rest on direct and personal knowledge, they have neither intensity nor strength, and never result in blessed assuredness. It is here where so many fail. Anything they know about Christ is from the testimony of others only. In spite of all his invitations, precious and loving though they be, they never make direct and personal application to him, or in real faith commit their souls to his gracious keeping. Yet till this is done, however near they may be to the great Fountain, they can never really taste of the living water. What is needed in any case is to hear Christ ourselves, to make personal trial of his goodness and grace, and to take him at his word when he says, "If any man thirst, let him come unto me and drink." He who, having so come, has an experimental knowledge of the Lord, with peace of conscience, renewal of nature, and an assured hope of a blissful immortality, is never shaken even by the subtlest of sceptical assaults, however much he may be grieved by them.

"If it please God," says Dr. Dykes, "to grant to our age ample demonstration, through the actual experience of many living men, that regeneration is a possibility and prayer a power, and the gospel of pardon through Christ crucified an answer to the deepest requirements of conscience, then indeed not only shall the tide of unbelief be on the ebb, but a tide of returning faith will have begun to flow."

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

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Children's Department.

TOMMY LEARNS ABOUT TOADS.

"Oh, papa, see what a great ugly toad! Do get a stick and kill him before he gets away," said little Tommy Gray, as he was walking in the garden along with his father.

"Why do you wish him killed?" said his father.

"Oh! because he is such an ugly thing and I am afraid he will eat up everything in the garden. You know we killed several bugs and worms here last evening. I am sure this toad is much worse than they."

"We killed the bugs and worms because they were destroying our flowers and vegetables. This poor toad never destroys a plant of any kind about the place; beside, he is one of our best friends. These insects that are doing so much harm in our gardens are just what he uses for his food. I have no doubt that he kills more of them every day than we did last evening. If you can find a live bug, place it near him and see what he will do."

Tommy looked about, and soon found three bugs which he placed near the toad, and then stood back a short distance to see the result. Soon the bugs began to move away. The toad saw them, and made a quick forward motion of his head. He darted out his tongue and instantly drew them, one by one, into his mouth. Tommy clapped his hands with delight.

"How can such a clumsy-looking fellow use his head and tongue so nimbly?" said Tommy; and he ran off to find more food for him.

The next evening, Tommy went again into the garden and soon found the object of his search ready for his supper. At first the toad was shy, but he soon learned to sit still while Tommy placed his food near him. Then he would dart out his tongue and eat the bugs while Tommy was close by. Finding that the boy did not hurt him, he soon lost all fear, and became a great pet. Tommy named him humpy, and says he would not have him killed now for anything.

A BONANZA MINE
of health is to be found in Dr. R. V. Pierce's "Favorite Prescription," to the merits of which as a remedy for female weakness and kindred affections thousands testify.

HOW ANIMALS PLAY.

Small birds chase each other about in play; but perhaps the conduct of the crane and the trumpeter is most extraordinary. The latter stands on one leg, hops around in the most eccentric manner, and throws somersaults. The Americans call it the mad bird on account of these singularities. Waterbirds, such as ducks and geese, dive after each other and clear the surface of the water with outstretched neck and flapping wings, throwing abundant spray around. Deer often engage in sham battle, or trial of strength, by pushing for the mas-

tery. All animals pretending violence in their play, stop short of exercising it; the dog takes the greatest precaution not to injure by his bite; and the orang-outang, in wrestling with his keeper, pretends to throw him, and makes feints of biting him. Some animals carry out in their play the semblance of catching their prey. Young cats, for instance, leap after every small and moving object, even to the leaves strewed by the autumn wind. They crouch and steal forward ready for the spring, the body quivering, and the tail vibrating with emotion; they bound on the moving leaf, and again spring forward to another. Benger saw young cougars and jaguars playing with round substances, like kittens. Birds of the magpie kind are the analogue of monkeys, full of mischief, play, and mimicry. There is a story of a tame magpie that was seen busily employed in a garden, gathering pebbles with much solemnity and a studied air, burying them in a hole made to receive a post. After dropping each stone it cried "Cur-ack!" triumphantly, and set off for another. On examining the spot, a poor toad was found in the hole, which the magpie was stoning for his amusement.

"ENJOY YOUR LIFE"

is good philosophy, but to do so you must have health. If bilious and constipated, or blood is out of order, use Dr. Pierce's "Pleasant Purgative Pellets," which are mild, yet certain in their operation. Of all druggists.

EDDIE'S PRAYER.

Once, during the great American War, a mother was sitting silent and alone—as so many mothers used to sit in sadness during those dark and terrible days—when her little boy came to her, and said:

"Mamma, what makes you feel so sad?"

"Eddie," said the mother, "there has been a battle, and I am afraid your father is killed or wounded."

The little fellow listened to her words, and presently went away. She saw him afterwards playing on the floor, and fixing his kite, and he seemed to be writing something on it; and presently he went out of doors with the kite. After a little while he returned, with his face all sunshine and rainbows, and said,

"Oh mamma, I wrote on the kite, 'Please, God, take care of papa, and bring him safe home again, and then I sent the kite up just as far as I could, and I cut the string; and I guess He has got it by this time.'"

—*The Common People.*

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

"YOU CANT COME IN SIR."

If you would not be a drunkard
You must not drink a drop;
For if you never should begin
You'll never have to stop.

The taste of drink good people say,
Is hard in driving out;
Then, friends, in letting in that taste,
Why! what are you about?

Out of your house to keep a thief
You shut your door and lock it,
And hang the key upon a nail
Or put it in your pocket.

So, lest King Rum within you should
His horrid rule begin, sir,
Just shut your lips and lock them tight,
And say "You can't come in, sir."

LOOK OUT, YOUNG MAN.

When it is said of a youth that "He drinks," and it can be proven, what store wants him for a clerk? What church wants him for a member? What dying man will appoint him as executor? Letters of recommendation, the backing of business firms, a brilliant ancestry cannot save him. The world shies off. Why? It is whispered all through the community, "He drinks! he drinks!" That blasts him. When a young man loses his reputation for sobriety he might as well be at the bottom of the sea. There are young men who have their good name as their only capital.—Your father has started you out to city life. He could only give you an education. He gave you no means. He started you, however, under Christian influence. You are now achieving your own fortune, under God, by your own arm. Now, look out, young man, that there is no doubt of your sobriety. Do not create any suspicions by going in or out of liquor establishments, or by any odor of your breath, or by any glare of your eye, or by any unnatural flush of your cheek. You cannot afford to do it, for your good name is your only capital, and when that is blasted by the reputation of taking strong drink, all is gone forever.—*Exchange.*

GRATITUDE TO GOD.

In a beautiful villa, on the banks of the Forth, lived a little boy, the delight of his parent's hearts, because he was an obedient son. His rosy cheeks bespoke good health, and the expression of his dark sparkling eyes told he was happy.

One forenoon, as he walked over the lawn in front of his pretty home, the sun shone brightly, the birds warbled their sweet lays, and the flowers bloomed gayly. These reminded little John of God's goodness and thinking no eye but His saw him, John knelt down on the grass, and gave thanks to his heavenly Father. His thanks were heard on high and were no doubt pleasing to Him to whom they were offered; for in the Bible we are told "Whoso offereth praise glorifieth Me."

How beautiful is gratitude in children, both to god and man! Out many of them, although loaded with blessings, receive them as a matter of course without raising their thoughts to God, or feeling thankful for their parents' kindness. Do you, little reader?

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

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

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ROMIA FAITHFUL DOG

An interesting story of a dog has been told by a gentleman who was travelling in France during the late war with Germany. He met one day some wounded soldiers returning to their regiments, and observed one of them who had a little dog, an iron-grey terrier, evidently English, following at his heels, but only on three legs. In an earnest manner the man told him how the dog had been the means under Providence of saving his master's life. He had been struck by a ball in the chest when fighting near Ham, and lay on the ground for six hours after the battle was over. He had not lost consciousness, but the blood was flowing freely, and he was getting weaker and weaker. There were none but the dead near him, and his only companion was the English terrier, who prowled restlessly round him, with its master's kepi (military cap) in its mouth. At last the dog set off at a trot, and the wounded soldier felt sure that his only friend had deserted him. The night grew dark, and the cold intense, and he had not even the strength to touch his wounds, which every instant grew more and more painful. His limbs grew cold, and feeling a sickly faintness stealing over him he gave up all hope of life, and commended himself to God. Suddenly, when it had come to the worst, he heard a bark, which he knew belonged to only one little dog in the world; he felt something lick his face, and saw the glare of lanterns. The dog had wandered for miles till he reached a roadside inn. The people had heard the cannon all day, and seeing the kepi in the dog's mouth, and noticing his restless movements, followed him. He took them straight to the spot, faster than they could follow him with a little cart, just in time. When the friendly help arrived the man fainted, but he was saved. There were tears in the man's eyes whilst he told the story. The dog had also been touched in the leg by a ball in the same battle, and had since been lame. He had got him when a puppy from a sailor at Dunkirk, and called him 'Beal.'

Many weeks later, in a different part of France, the same gentle-

man, stopping at some village, recognised Beal, who also recognised him. On inquiry he found that in a more recent battle poor Beal's late master had been killed, and its present owner, knowing the soldier and the dog, had taken pity on the poor animal, and had adopted him as his own. Beal had attached himself to him to a certain extent, but still seemed restless, and grieving for his late master. On the gentleman's leaving to continue his journey the little dog followed him for some distance, and then, looking wistfully at him, turned and trotted slowly back. L. C. F.

If you experience bad taste in the mouth, salivousness or yellow color of skin, feel stupid or drowsy, appetite unsteady, frequent headache or dizziness, you are "bilious," and nothing will arouse your liver to action and strengthen up your system equal to Dr. Pierce's "Golden Medical Discovery." By druggists.

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

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WE SHOW

- Children's Fine Wool Hose, (In Black, White, Grey, Blue, Seal and Cardinal.)
- Ladies' Wool Mittens,
- Children's Wool Mittens,
- Children's Wool Booties,
- Children's Wool Cuffs,
- Ladies' Wool Cuffs,
- Ladies' Wool Gloves,
- Children's Wool Gloves.

On our "Twenty-five Cent" Counter

WE SHOW

- Children's Fine Wool German Hosiery, (In Blue, Seal, Navy, Grenate, Myrtle, Scarlet and Fancy Stripes.)
- Ladies' Heavy Wool Hose,
- Ladies' Wool Squares,
- Ladies' Winter Gloves, &c.

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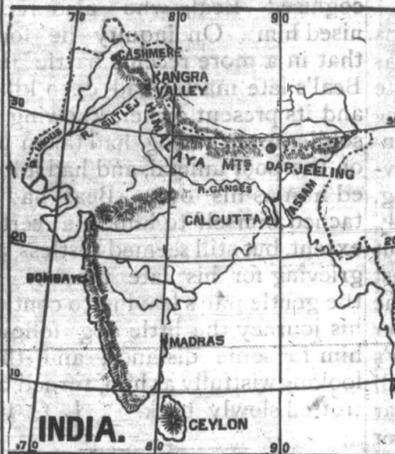
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Also for the construction of a lock together with the enlargement and deepening of the upper entrance of the Rapide Plat Canal, or middle division of the Williamsburg Canals.

Tenders will also be received until TUESDAY, the 27th day of November next, for the extension of the pier work and deepening, &c., of the channel at the upper entrance of the Galops Canal.

A map of the head or upper entrance of the Cornwall Canal and the upper entrance of the Rapide Plat Canal together with plans and specifications of the respective works, can be seen at this office, and at the Resident Engineer's office, Dickenson's Landing, on and after Tuesday, the 30th day of October next, where printed forms of tender can be obtained.

A map, plans and specification of the works to be done at the head of the Galops Canal can be seen at this office and at the lock keeper's house, near the place, on and after TUESDAY, the 13th day of November next, where printed forms of tender can be obtained.

Contractors are requested to bear in mind that tenders will not be considered unless made strictly in accordance with the printed forms, and—in the case of firms—except there are attached the actual signatures, the nature of the occupation and residence of each member of the same; and further, an accepted Bank cheque for the sum of Two Thousand Dollars must accompany the Tender, which sum shall be forfeited if the party tendering declines entering into contract for the works at the rates and on the terms stated in the offer submitted.

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