

# Dominion Churchman.

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA.

Vol. 18.]

TORONTO, CANADA, THURSDAY NOV. 17, 1887.

[No. 46.

## A Desponding Lady RESCUED.

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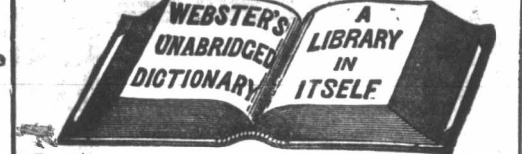
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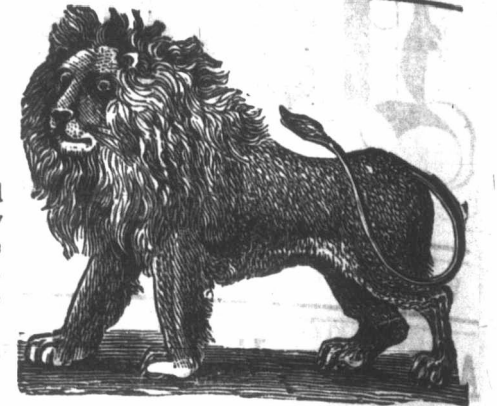
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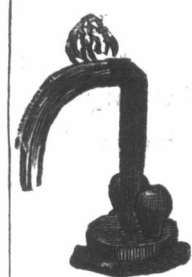
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# Dominion Churchman.

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA.

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

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## LESSONS FOR SUNDAYS and HOLY-DAYS.

Nov. 20th, TWENTY-FOURTH SUNDAY AFTER TRINITY.  
Morning.—Eccles. xi & xii. Hebrews xii.  
Evening.—Haggai ii. to 10; or Mal. iii. and iv. John vi. 41.

THURSDAY, NOV. 17, 1887.

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

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

## TO CORRESPONDENTS.

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

**MORE DEVOTION TO SPIRITUAL WORK.**—"If we," says the Bishop of Gloster, "are to attain a higher spiritual standard, not only encouragement is needed from without, but a truer and deeper consciousness of pastoral responsibility must be present within. Unless there be ever present in the heart the feeling that the cure and government of souls is the weightiest office that man can undertake on this side the grave, there can never be granted to us the quickening and lifting power which raises men to higher levels of Christian effort, and enables them in some measure to realize the higher aspirations of the spiritual life."

"It is not enough to act under a general sense of duty. There must be something far more vivid and penetrating, arising from the constant memory of what that duty is, and of the simply frightful accountability if that duty is left inadequately performed. Far, far too commonly the dominant feeling is that we have entered a profession, and that loyalty to that profession demands a performance of the duties understood to be associated with it. Numbers, I fear, rise no higher than this. 'The souls committed to our charge!' What words? What a mystery? I can never utter them when performing the act of institution—I can never say to the kneeling brother before me, 'I commit unto thee the cure and government of the souls of the

parishioners,' then and therewith to him, without feeling freshly the momentous significance of the words, all that they imply, all the boundless responsibilities they involve. Such words remind us what institution to a benefice really means. It is no mere form of authoritative acceptance into an honorable office, no merely grave utterance on a brother's entrance into high functions and duties—it is the committal of a trust, the greatest and most solemn that could be given to mortal man; and without the ever-present memory of this how can true work ever be done?"

"If our work can never be real and true work without the ever-present sense of responsibility to God animating and quickening every effort that we are permitted to make for those that are committed to our charge, there must also be, I am persuaded, an ever-present sense of responsibility to those thus committed to us. There must ever be present the solemn remembrance that we, in the very highest sense of the words, are, each one of us, a brother's keeper, and that the eternal future of each soul committed to us is, to some extent, conditioned by our own words and works, by our own life and conversation. What a dread thought it is, when once fairly grasped, that unfaithfulness on our part, carelessness, worldliness and indifference, not to mention graver violation of our ordination vows, involve consequences not to ourselves only but to others—consequences that belong not merely to time but to eternity."

**VALUE OF HOUSE TO HOUSE VISITING.**—In the same address as above quoted, the bishop says:—"There is, however, yet another principle—if, indeed, it be not a gift rather than a principle, without which pastoral work will ever remain unsatisfying and incomplete—I mean the love of souls—love for our brethren in its highest sense, love for those committed to our charge which is not bounded by the horizon of this world, but concerns itself with the whole limitless future. It is akin to sympathy, but it is far, far higher and more energizing. But this is a great and precious gift; and yet without it we can never hope to realize real spiritual progress in our parishes whether in town or country. There is ever present, especially in our country parishes, a spiritual apathy that really yields to nothing except to this higher energy. We may work with a full consciousness of responsibility; we may preach with ability; we may visit with sympathy; we may teach with conscientiousness, and yet be inwardly aware that we have wrought but little permanent spiritual change among those committed to us."

"Every year I live, I feel more deeply persuaded that it is the quiet, systematic, and sympathetic, house-to-house visiting that really brings home to us the deeper sense of accountability, alike to God and to those committed to us, and awakens within us the first movements of that love for souls, without which no pastoral fruit can ever come to ripeness and perfection. That love, as I have already pointed out, depends for all its fuller development on prayer. It is a spiritual gift, and it must be prayed for as such. Still the first elements are beyond all doubt supplied by sympathetic visitation."

"Much more, I well know, remains to be said on this vital subject. May we become day by day more sensitive, more earnest and more devoted; may our feeling of accountability be deeper, our love of souls more developed, and at the last when the dread question is addressed to us 'Where is the flock that was intrusted to thee, My beautiful flock?' our answer may be, 'Lord, by Thy mercy it is Thine still.'"

**CARRYING THE WAR INTO AFRICA.**—Romanists are particularly fond of dilating upon the wickedness of Henry VIII., in connection with their absurd theory that he founded the Church of England, a notion as true as that he established the planetary

system! The Bishop of Durham in a recent address took up this mode of attack upon the Church and thus turned the Papistical guns upon their own position.

"As I have alluded to the epoch of the Reformation I would wish to say one word about a line of attack which is not uncommon, and of which I have seen an example quite recently. Some persons seem to think that if they can show that Henry VIII. was unscrupulous and profligate, which I certainly shall not deny, or that Cranmer was cowardly and time-serving, which with some reservations I am ready to admit, their point is gained. Those charges may have been proved ten thousand times over, and yet the argument is not advanced one step. Such opponents are nothing at all if they are not aggressive. But what if the attacked party were for the moment to give them the go-by and make a raid into the heart of the aggressor's camp? Was the conduct of the Popes towards the Emperor and the English King in this very matter of the divorce so straightforward, courageous, and free from worldly chicanes that they could afford to throw a stone at poor Cranmer, hard pressed as he was? What if the veil were drawn from the Papacy in the ages of its lowest degradation, would it not disclose dark blots, compared with which the career of our English Henry might appear almost respectable? We cannot forget that the example which, as a boy, he had before his eyes in the spiritual ruler of Christendom was the unedifying life of an Alexander VI. It is a perilous game to play, this reckless throwing of stones, without reflecting first whether our own house is stone-proof or not. Such profligacies, wherever they be found, are a disgrace to our common christianity."

**THE BISHOP OF EXETER ON SISTERHOODS.**—"Some would rather be Sisters than deaconesses and many rather be deaconesses than Sisters. But whether Sisterhoods or deaconesses' institutes they are not to be Roman, Lutheran, or Genevan but Anglican, imbued throughout with the spirit of the Church of England, true to her Liturgy and Articles, and open to all the free and generous influences which sanction and dignify our social life, with no irrevocable vows, for God may call them to other duties; with no idle asceticism, with a simple uniform dress if you like, but with no disfiguring garb, for why should we distort that which God has made comely? With no practically enforced habit of confession, for we have a heavenly mercy seat ever open, and a Great High Priest ever near, and with no rule of unquestioning and unreasoning obedience to man or woman, for to our own master we stand or fall. They ought to be at once, Catholic, and Protestant and Evangelical. I glory in the words, not as party shibboleths, but as expressions of abiding truth. We are Catholics, for we believe in One Holy Catholic Church. We are Protestants, protesting for truth against error. And then, if we are truly Catholic and truly Protestant, we must be truly Evangelical. And of the meaning of the word I do not know a nobler exposition than the utterance of St. Paul, 'The love of God constraineth us because we thus judge that One died for all, therefore all died; and he died for all that they which live should no longer live unto themselves but unto Him Who, for their sakes, died and rose again.' (Revised Version.) The work of Christ in this nineteenth century claims this constraining love, this unselfish love. No thoughtful student of Church history will shut his eyes to the fact that special dangers beset communities of women, however saintly their founders. But there are graver dangers even than these astir in modern society. And we have learned *Nunquam periculum sine periculo vincitur*. Only let our sisterhoods and deaconesses' homes be, in the deepest and loftiest meaning of the word, Catholic, Protestant, and Evangelical, and they will be kept from the evil which is in the world, and will overcome evil with good."

## CHURCH THOUGHTS BY A LAYMAN.

## THE GREAT DILEMMA.\*

THE REV. SAMUEL EARNSHAW, M.A., a senior wrangler of Cambridge, whose work on "Statics" is well known to mathematicians, some years ago being compelled for two years to keep his room, devoted his time to an exhaustive study of Christian evidences. He was in no way dependent upon his vocation as a clergyman for an income, and was fully prepared to take whatever course these prolonged examinations might indicate to be his duty. He rose from this effort profoundly convinced that the citadel of the faith as held by the Church of England was impregnable. We commend this fact to those who seek to make scepticism a sign of intellectual power and progress. This interesting anecdote was told to Layman by the present Bishop of Manchester, a pupil of Mr. Earnshaw's, who himself won high mathematical honors, and whose apologetic writings are of the highest rank.

We propose to present in two or more papers a brief statement of the argument for the Divinity of Christ, upon the truth of which Christianity has stood for over eighteen centuries. Seeing we are compassed about with so great a cloud of witnesses as the Catholic Church gathered during all these ages in defence of this doctrine, our work may seem to some a needless task. But here and there, more probably than ever will be known, some souls are troubled with doubts on this dogma. They know that millions of the wisest, most learned, most holy of men, have so held the faith, that in no period were its deniers more than an insignificant fraction of christendom, that denial of Christ as God-man is a barren plant, while its affirmation has been demonstrated to be the only richly fruit-bearing, self-propagating tree in the Christian orchard. Still there are minds to whom such evidence is as nought, they have the spirit of St. Thomas—may they come to say with him, "MY LORD AND MY GOD!" We ask those of our fellow laymen who have time for a more thoughtful study of the question to read the work whose title we use as a caption. We shall quote freely without obstructing the reader's progress by detailed references to the pages of the author.

Before touching "The Great Dilemma," we, with much diffidence, offer a few words on the initial difficulty of the Incarnation. The subject is mysterious and delicate, but to us it is not more mysterious nor delicate than the phenomenon of all human births. The materialist necessarily rejects the Incarnation, for, to him, Matter is the only *force*, or *form*, or *cause* of existence; the mental, moral, spiritual natures of man do not exist at all, as we conceive them. The objection raised by a materialist to the Incarnation is equally applicable to all human births, if a human being is partly material and partly spiritual. Every

\*THE GREAT DILEMMA. Christ His own witness or His own accuser. By Rev. H. B. Otley, M.A. Kegan, Paul & Co., London. May be had of Rowsell & Hutchison, or Williamson & Co., Toronto.

babe is an incarnation, every cradle presents the incomprehensible mystery of a spiritual being born in the flesh, a new creation emanating not from any vital chemistry, but from the Supreme source of life. When it has been explained to us how matter and spirit are compounded as they are in man's nature, we will explain the higher, but not one whit more *subtle* mystery of the union of God and Man in Christ Jesus. When it has been explained how a child's faculties, tastes, speech, walk, &c., show a blending of the natures of its progenitors, whom it never saw, whom its parents even never saw, we will explain not the Incarnation only, but every other mystery arising out of the incomprehensible union of matter and spirit. Granting the existence of God and the existence of the creature made by Him in His likeness, part matter, part spirit, the birth of Jesus presents no greater mystery than those that cloud over the entire field of creation. Materialism presents difficulties which in comparison to the dogmas of Christianity are as the darkness of midnight in contrast to the blaze of noonday, or as idiocy to reason. Regard how we may the origin of man, whether completed at once by a Divine fiat, or, as some speculate, by evolution from a germ, is not Man's first existence as "supernatural," as the Incarnation of the Second Adam? Pray, too, how came Philosophy to be incarnated in the brain of Plato? Whence came Wisdom into the brain of Shakespeare? Had these gifts an early parentage? Had He Who made man a living soul, He Who set the stars in their courses, this one curb on His omnipotence, that He could not create a child under supernatural conditions? Atheism we know, agnosticism we know, science so-called, we know, but Unitarianism that believes in God Almighty and yet stumbles at the Incarnation—what is it but the most irrational of religions; it swallows camels in droves, then chokes itself over a gnat. A God manifest only in power is a deity such as savages imagine and dread, but God manifest in the flesh [challenges the homage of every faculty in the noblest of His works; before God-Man humanity is irresistibly drawn prostrate in love and worship! Be atheist if you will, but if you believe in God, *do be reasonable*, pray do not seek to be greater than the Infinite, by trying to build a fence around His Omnipotence.

Having dealt from our own standpoint with an aspect of the Incarnation, generally ignored by apologists, we now proceed to use the work entitled "The Great Dilemma." The author prefaces his argument by a defence of the Gospels as genuine history. This question is no longer an open one, scholarship has ranged itself on the side of Scripture.

Let us then consider what is meant by the challenge of Jesus? "Which of you convinceth me of sin?" Such language presents a self-assertion that well has been called "absolutely tremendous." Dr. Moorhouse says: "Must not He who affirms himself to be sinless be either better or worse than all men, *better* if this testimony be true, *worse* in as much as, being sinful, His moral sensibility was too obtuse to

discover it?" The higher and holier the teacher in the eyes of men, the unworthier is he in his own eyes. As men ascend in holiness nearer to God, the keener becomes their consciousness of frailty. But the one exception, the one sinless life, framed this challenge—"Which of you convinceth me of sin?" Mankind echoes Pilate's declaration—"I find no fault in Him." Here comes the Dilemma. *A man without sin is supernatural*, but if, having claimed to be the one perfect being in all time, He can be shown to be not perfect, then He is not truly great in any sense. No attempts to fasten sin upon Jesus have had a trace of success except so far as they have gone hand in hand with a denial of His personal claims. Strauss, for example, thinks it not merely fanaticism, but unjustifiable self-exaltation for a Man to imagine himself so separated from other men as to set himself before them as their future Judge. Strauss is perfectly right if the claim of Christ to judge the world is not strictly based upon fact. But even one of the greatest sceptics admits that "the sublime simplicity of the moral grandeur of Jesus puts the teaching of Socrates and Plato to the blush, and His life was uniformly noble and consistent with His own lofty principles." Mill admits that Christ stands a unique figure in history, and declares Him to have been the greatest moral reformer who ever lived. Another free thinker says that Jesus Christ reached the highest moral elevation man can attain. Consider then that Jesus rebuked self-righteousness with indignation, that He claimed to be meek and lowly in heart; He taught that penitence was the essential to God's favor, yet He never betrayed the slightest consciousness of guilt, nor the faintest trace of personal remorse. What becomes of the sincerity, the unselfishness, the humility, the honesty of Christ, if after considering the language He used about Himself, we should go on to deny His Divinity? Was He, if a man only, *sincere* when He deceived and mystified the people by language that mislead them as to the nature of His personality? Was He *unselfish* when using language of self-assertion, clearly intended to secure Him homage and worship? Was it not intensely selfish to so exalt His own self? How can we honor Him even as a martyr when He brought about His own death by self-conceit—that is if He were a man and nothing more? Was it *honest* to draw so many followers into the life they led and into the danger of being executed which they ran, if He knew that His claims were fanciful? Was it *truthful* of Jesus to answer in the affirmative the tremendous question, whether He was indeed the Christ, the Son of God, when it was not the truth? The dilemma is a pitiless one—either God or imposter. But, if imposter, how then could Jesus be, as infidels admit, "the greatest moral reformer," the "one supreme example of human perfection," "the Being without Whose presence in the mind, perfect piety is impossible?" If we reject His Godhead we might well turn from Him with agonies of wrath and tears. If not being Divine, He yet

claimed Divinity, we must needs shrink back from Him revolted and appalled. But if His blood was truly *innocent*, if unblemished holiness is an impossible adjunct of even the holiest saint, and yet the necessary attribute of God and God alone, then surely now, if never before, every intelligent spectator of that matchless Life will see that our creed is a vital, soul convincing fact, in the knowledge of which we fall down in awe before Him in the enthusiasm of a life-long surrender to Jesus, Perfect Man and therefore Perfect God." The choice is clear—cease to revere Jesus, or consent to adore Christ.

We hope next week to follow "The Great Dilemma" into another branch of this question.

ZEAL WITHOUT KNOWLEDGE.

THERE has arisen of late a class of philanthropists whose zeal is utterly devoid of the regulating power of knowledge, either personal or acquired by study. The results of their activity are therefore unsatisfactory, indeed highly mischievous. Experience has led those who seek to check certain evils, to be wary in applying force for their suppression. All those who have studied social problems are familiar with a large number of instances which demonstrate that one fearful evil in particular can be stimulated greatly by unwise efforts for its suppression, and that even worse evils than itself, terrible crimes of the most revolting character, prevail wherever repressive force is imprudently exercised. We threw out a strong warning of this danger when the first movement was made to which we refer in the city of Toronto. We pointed out that infanticide, crimes against young children, of all crimes the most shocking and horrible, invariably resulted from the policy adopted by Mayor Howland, and which gained him great popularity amongst those who, like himself, have no knowledge of the history of such movements. We have before us evidence to show that our prediction has been fulfilled. The Grand Jury of the assizes just held declare that the crimes against young girls have very seriously increased of late, and cases of infanticide and the like are known also to have become more numerous. We cannot enlarge upon such a topic, but we ask parents whether any greater calamity could befall them and their daughters than to fall victims of such crimes as have become so general? We ask them too, and press home the question, whether the innocent are to be slaughtered in this way, in order that a certain class of philanthropists may get popularity? We declare our conviction that for one child to be sacrificed to this craze, which is one of the worst forms of zeal without knowledge, is a gross outrage upon society, and those who encourage the ill-advised policy that results in an outbreak of horrible crimes, are very dangerous enemies to the peace and happiness of family life. The eradication of social evils is a task demanding wisdom, patience, experience, knowledge of human nature, and cannot be

done by gushing sentimentalism on public platforms and a policeman's baton.

Another phase of the same folly is seen in the enormous increase in excessive drinking in Scott Act counties and in cities where a prohibition policy is pursued. In Toronto the drunkenness has doubled since the present prohibition regime was inaugurated, and there are now far more unlicensed whiskey sellers than were ever before known or suspected in that city. One saloon was shown us wherein six men are engaged behind the bar, where one man did all the work before the "moral wave" commenced to flow, so much and so falsely boasted of. Stores of the most unlikely kind are used by the dozen as mere blinds to conceal saloons! A prominent office bearer in a city congregation, not Church of England, told this writer that feeling dead faint one night when returning home from a visit to his son, he asked a policeman where he could get a drink of water or milk or anything to enable him to walk home. The officer went up to a handsome milliner's store, it was past 11 p.m., and there in the rear was a supply of all kinds of beverages, whiskey included. That is a peculiar kind of moral reform! In a large Scott Act town this week a clergyman arriving very weary from a long trip sat down to dinner and asked for a glass of beer. The landlord told him he could not serve him but that if he went to the butcher three doors above, or the baker across the road, or the boot and shoe store round the corner, he could get all the drink he wanted! This is the result of temperance zeal without knowledge. In a western town a large employer of labor lives who told us to-day that never had he any trouble with men from drink until the Scott Act was passed, and now he is in a perpetual worry as the men are getting drunk continually!

It is high time that Christian people began to reflect on these matters and to acquire a knowledge of past experiments and experiences. There is a great deal too much mere sensuous excitement connected with moral reform efforts and too little self-sacrificing, loving, Christian work. Men and women go to meetings and allow themselves to be carried away by exciting speeches. People go away thinking they have been engaged in a good work, when they have simply been listening to speakers pandering to a morbid taste by highly spiced denunciations of evil, and by wild, rash prophecies of moral reform coming to pass through the instrumentality of the police force, which certain philanthropists regard as a substitute for moral, intellectual and spiritual agencies.

Our educational system ignores history so that we cannot fairly expect the people at large to know what was the result in England of the severity of Puritanic legislation, inspired by identically the same spirit as the prohibitionist policy so fashionable in some quarters. England yet is cursed bitterly by that Puritanism, as it has been for several generations. Canada will have to take heed or we shall here have a repetition of the story by such an outburst of anger against the repressive policy

of mad headed philanthropists as will bring the gravest moral disasters upon this Dominion. We repeat that gush and sentimentalism and a policeman's baton are not the agencies for affecting lasting moral reforms, but that these may bring about a thousand fold more evils than they seek to repress.

THE TORONTO MISSION OF 1887.

BY A CONTRIBUTOR.

THIS title will probably—like "The London Mission"—become historical; and yet how partial it was after all in area. At first projected with the object of embracing the whole city of Toronto and suburbs, save two parishes, it dwindled down at last to a half dozen churches in the west end of the city. All honor to those who clung to the idea at all hazards, and ventured a beginning of a movement which, we trust, is destined to spread throughout the whole city at least. The chief element which caused failure of the original project seems to have been an inability to get missionaries of a prominent reputation in sufficient numbers. The result in the parishes of St. Mark's and St. Ann's, proved how foolish it was to give up the larger idea for such a trifling reason. Messrs. Crawford and Macnab exhibited all the best qualities of missionaries; and now that they have boldly launched upon the work their future success is assured. What makes the excuse for failure to take part in the mission most flimsy, is the fact that Toronto alone can furnish a considerable band of clergymen who have shown the same qualities as preachers, and who, in other parishes than their own, as by exchanges, could be as useful as anyone would wish. We should in this respect and in all others be more careful to cultivate "home manufactures." No better material for missionaries exists anywhere than has become apparent already in Canada, and it should be utilized. It may be safely said then, that there was no sufficient excuse for the failure of so many parishes to take part in the mission. At the same time there can be no doubt that missionaries from a distance are more likely to attract the ordinary run of people whom we desire to reach, especially if they be preachers of some celebrity, like the missionaries from Chicago, Boston and New Jersey, who were engaged at St. Barnaba's, St. Matthew's and St. Stephen's. The fact that these missions took place in parishes actually contiguous to each other, and yet went on contemporaneously without injuriously affecting each other, is well worthy of consideration. It is a curious fact, often noticed, that the action of a mission in any one Church has a tendency to increase attendance in all the other churches in the neighbourhood. The whole population seems to be roused to the idea of church going, and only a few drift away from their parish church, or at least the nearest church. Many persons who do not usually go to any church have to face this question, "Shall I stay at home when everybody is going to Church?" If they think it too far or too troublesome to go where the

mission is held they naturally gravitate towards the church the easiest to reach. What an effect might have been produced if this movement had gone on at the same time through the whole city!

Another point is that there may be as great variety in the types of missions as there is undeniably in the types of missionaries. The most complete mission is one in which two preachers of opposite types are in concert; one startling, stirring, rousing by his thunders; the other, gentle, persuasive, soothing and winning by his impressive quietness of style. Yet when both cannot be present good work is done by either. They have their distinct lines of work, different sets of souls to work upon, according to the tastes and temperament of different people. At St. Matthias', where Rev. Fr. Hall (Superior of the American Cowley 'Evangelists'), held sway, his masterly sermons and instructions were skilful, supplemented by his own chosen coadjutor, Rev. F. Torbert. The two quiet addresses of the latter in the morning as well as the afternoon were attended by increasing numbers throughout the mission, and individual men, women or children gravitated towards one or other missionary, as they felt their hearts responsive to him especially. So it has always been. Better a partial missionary—a crusade reaching one class of people,—than none at all!

#### THE GIFT OF PROPHECY—PREAMING.

THE gift of prophecy—that is, the gift of seeing and uttering God's truth, of reaching men's consciences, of drawing men's hearts to God—might well rank its possessors high among those who could work for the Lord and for His Church. But even among them self-will, rivalry, self-seeking and all the disorder that comes from these, were not only possible but, as human nature is, inevitable. St. Paul is obliged to tell them that they must prophesy in turn, and that if a second has something to say the first must be silent. And while one speaks another is to judge.

"The prophets were plainly as unwilling to submit as the speakers with tongues. It is evident from what St. Paul says that they urged that they could not submit in this way to rule and order because they could not control their own gift. 'God has given me this inspiration; I cannot restrain it; it is master of me, not I of it; when the impulse is on me, I must speak and I cannot refrain; it is a divine impulse and altogether superior to me; I cannot subject it either to my own conscience or my own will. How can you ask me to submit it to your rules?' But St. Paul has only one short answer to make to such a strain of argument as this: 'the spirits of the prophets,' he says, 'are subject to the prophets.' He will hear nothing of a divine impulse which takes a man out of his own mastery. Such an impulse is not divine. A Christian—and it is the especial mark of a Christian—is and must be master of himself and responsible for his own action. The gifts which God gives are given for the man to use, and not to overpower the man and make him a mere instrument, and the man will be held responsible for the use of them.

"The imperative necessity of order and submission to authority is again pressed on his readers by the Apostle before he will finally leave the subject.

He insists that his ruling is not his own but the Lord's, and that if any man professes to be a prophet or even to be spiritual he must acknowledge the principles now laid down. In fact, the Apostle very plainly implies that if a man claims to possess gifts from God, a test to decide whether his gifts really come from God or not will be found in his acceptance or rejection of the rules now given.

"Now here in what St. Paul taught the Corinthians we have the spirit and the principles of true Christian work. It is impossible to read all this without feeling how essentially the same were the temptations and the needs of the Church in that day and the temptations and the needs of the Church in this day. How natural it is, how familiar to our ears, that men who have a gift should demand that they should be held irresponsible for the use of it. How natural that strong impulse if conscious of a desire to serve God and Christ should resent control and refuse to submit to it. How cold and quenching to the spirit seems the requirement that extraordinary men should submit to ordinary rules.

"Let me take the case that is parallel to that of the prophets in St. Paul's days—the men who have a gift of preaching; not orators merely, but orators with spiritual power, who can reach the higher faculties of the hearer and can touch not the imagination and the understanding only, but the heart and the conscience. They differ from those old prophets in this, that they cannot lay claim to direct inspiration, though some of them are even tempted to claim that also. Let them ask themselves what St. Paul would require of them, what he would say was so essential that the refusal to acknowledge the need would not stamp the man as not truly spiritual. He would demand that they should see that their preaching did really edify or build up the Church. If they so used their gift as to cause disorder, strife, confusion, he would condemn them at once. He would tell them that if they preached they must preach according to the proportion of the faith; not pressing some truths so as to conceal or deny others; not distorting revelation by altering the relation of its parts. And if there be a question about a man's teaching, let another, and not himself, be the judge.

"Men sometimes who have this gift are not content with preaching what their own experience has taught them to be divine truth; they go on still further and maintain that their own experience is the measure of the Gospel; that what they have experienced all others must experience, on pain of being pronounced unconverted and unsaved, and they are unwilling to be content with St. Paul's test of the presence of the Holy Spirit, that a man can say that Jesus is the Lord, unless he can also say that his feelings are like their feelings, and the changes through which his spiritual life has passed are the same as those through which their spiritual life has passed. We have no revelation now such as was given in Apostolic times, but we have the Bible as our guide. Men who have the gift of preaching ought to fit themselves to use that gift by most careful study of what God has taught. The gift of preaching will not supply them with the knowledge of what to teach. Their own experience will not supply them with more than a small portion of God's truth. They must learn; and how unwilling they often are to learn, and how worthless they make their gift from lack of true knowledge of God's word. And all this because they will not compel themselves to apply the test which St. Paul gives; they will not measure their

services by the only rule which they have authority to use—namely, what will most build up the Church?

"To St. Paul's mind the conditions of true service involved a suppression of self, an exclusion of vanity and pride, a willingness to maintain order and peace, which corresponds with our Lord's demand on us if we are to be His disciples. Humility, unselfishness, quietness, self-control are implied in all the Apostles' rules. And of a surety he is right, and good service cannot be rendered where this spirit and temper is absent.

"We need many more workers for the church than we have. We need more earnest service. But we need both the men and the workers on these conditions. We need men who will learn to work according to St. Paul's directions. Perhaps we have some need of the same spirit in ourselves, and ought to ask ourselves whether we use the gift that was given us by the laying on of the hands of the presbytery, in accordance with the principles according to which St. Paul requires all gifts to be used.—*The Bishop of London.*

#### THE JUBILEE OFFERING TO ALGOMA.

WE beg the kind attention of our friends to a letter in this issue from Mrs. Boomer in reference to the Jubilee Offering to Algoma. Our first appeal, we are most thankful to say, proved highly successful. It is indeed a high privilege to have aided in so excellent a scheme, and we trust that not one Churchman or Churchwoman, who can spare the most trifling sum, but will have a share in raising a Jubilee Memorial of so beneficent a kind as is being erected to the honor of our Queen, and as an enduring blessing to the diocese of Algoma.

#### Home & Foreign Church News.

*From our own Correspondents.*

#### DOMINION.

##### NOVA SCOTIA.

PRINCE EDWARD ISLAND.—Two churches have been opened since 1st September last, and another will probably be erected shortly. Several changes have taken place in the clerical circle during the last twelve months. The deaths of Archdeacon Read and Rev. Mr. Dyer are still green in the memory of our readers. The Rev. C. P. O'Meara recently left the Island to take charge of the parish of Petrolia, Canada West, and the Rev. A. Jones, late incumbent of Milton, has been appointed to a benefice in another diocese. An interesting ceremony took place on Monday evening, 31st October last, when the Rev. W. H. Simpson was inducted to the rectorship of Milton and Rustico. The clergy of the Island now are as follows:—Rev. T. B. Reagh, Rev. A. C. Jones, Rev. S. W. Jones, Rev. James Simpson, Rev. C. E. Mackenzie, Rev. H. Harper, Rev. W. H. Sampson, Rev. T. W. Johnson and Rev. C. F. Lowe. It is generally thought that the appointment of Archdeacon for the Island in the place of the Ven. F. A. Read will not be made, but that one or two rural deans will be all that we will require. For this office the names of the Rev. C. E. Mackenzie, Rev. T. B. Reagh and Rev. James Simpson have been suggested.

##### QUEBEC.

QUEBEC.—*St. Matthew's Club.*—At a well attended meeting of this Club held on Thursday evening in the parish room, the following officers were elected for the year, viz.:—President, Rev. R. H. Cole; 1st Vice-President, Dr. F. Montizambert; 2nd Vice-President, R. Campbell; Secretary, C. M. Teakle; Treasurer, Geo. Borlase. Committee:—J. Campbell, W. H. A. Eekhardt, T. Page and A. Dorey. It is intended to have a musical and literary entertainment at an early date.

**Memorial Window.**—A very handsome memorial window was placed in St. Matthew's Church last week. It was manufactured in England, to the order of Spence & Son, Montreal, from the firm who have already placed twelve windows (memorial) in this church. The window bears this inscription, viz.: "To the Glory of God and in Memory of Robert William O'Connor, born Easter Tuesday, 1819. Died Sept. 27th, 1861; and also of Anne Sarah O'Connor, born 22nd March, 1813. Died 26th Jan. 1887. She was a member of this congregation for sixty-three years. This is erected by their brother." The cost was upwards of \$300.

**Gaspe, Labrador and the Magdalen Islands.**—Notes from the Pen of the Bishop of Quebec's Acting Chaplain.—It was with feelings of great delight that I received an invitation from the Bishop of Quebec to accompany him on his visitation tour to the mission stations in the Gulf of St. Lawrence.

After I had arranged for the carrying on of the parish work during my absence, I left home to join the Bishop in Quebec with quite as much pleasure as a boy feels when he leaves school for his summer holidays.

Early in the morning of the 28th of June there was an unusual stir in the Bishop's house in Quebec. The maids were preparing an early breakfast, the coachman was arranging numerous boxes and bundles in the hall, and Mrs. Williams, with loving thought of the long railway journey before us, was filling a lunch basket for the party. Presently the luggage was packed off in a cart, and after a hasty breakfast the carriage was brought to the door, adieus were said, and with the Bishop for driver we sped along the streets towards the ferry in the bright sunshine of a typical Canadian summer morning. Soon the ferry was reached, tickets secured, luggage checked, and we crossed the river to Point Levis in good time to catch the Intercolonial train.

It was the beginning of the summer travel to the sea, and the long line of well filled carriages had proved too great a burden for the faithful old steam horse. But all things come to an end and so did this hour of waiting. At just nine o'clock we found ourselves comfortably seated. We began our railway ride to Dalhousie, N. B.—distant nearly 400 miles—at the head of the Bay of Chaleur, where we were to take the steamer for Gaspe Basin. As we shall be all day and far into the night pounding along the road we have plenty of time to talk over our plans.

Dr. Wakeham, Commander of the Government steamer "La Canadienne," had kindly offered to give the Bishop and his Chaplain passage in his ship to the Labrador coast, and we are on our way to meet him. But just before leaving Quebec, the Bishop received a letter from him saying that he might not be able to leave on the last day of June, as he expected, as there was a possibility of his being ordered elsewhere. But nothing was certain and he would not know till we reached Gaspe. The Bishop's plan was, if "La Canadienne" should be detained, to visit the Gaspe missions at once, but if she started on the day announced then he would defer the Gaspe work till his return from Labrador.

I need not stop to describe our railway ride to Dalhousie, the monotonous journey through the flat lands along the St. Lawrence bank, cut up into small narrow farms, which the habitants cultivate; nor the more varied and picturesque scenery of the Metapedia Valley, where the representatives of royalty love to rusticate, and where Sir George Stephen—our Canadian railway king—has a summer house, and whose private "car" fitted up in princely style is now attached to the rear of our train and carries his illustrious person. This is a well-known route of travel and its varied points of interest are known to all. Suffice it to say we reached Dalhousie at midnight, three hours late, tired, dusty, sleepy and chilly from the cool night air.

We were fortunate enough to secure berths on the steamer and went at once to bed. A daylight we began our journey. The day was fine and we spent most of our time on deck viewing the scenery of the coast. The three counties of Rimouski, Bonaventure and Gaspe form almost a province in themselves containing as they do more than ten thousand of square miles or six millions of acres of land. A narrow belt around this huge district is settled, the interior is an unbroken and unknown forest.

We entered Gaspe Basin just as the shades of evening were coming on. The Rev. J. P. Richmond was at the wharf to welcome us and took us to the parsonage for the night. The next day Commander Wakeham called upon the Bishop to say that he had been ordered to take the Hon. Mr. Foster, the Minister of Fisheries, on a tour through the Gulf to inspect the various fishing establishments, and would probably not be ready for his Labrador trip for ten days. So the Bishop at once telegraphed to the various missionaries on the Gaspe coast and told each one when he would visit his mission.

(To be Continued.)

ONTARIO.

**WILLIAMSBURG, AULTSVILLE AND GALLINGERTOWN.**—These three places comprise one parish, the first mentioned is an old rectory, and the church "Trinity," stands not very far from the fields upon which the battle of Crysler Farm was fought in 1813, but there are very few persons now in the parish—in fact, only two who remember anything about the battle: they are Samuel Crysler, E-q., and John W. Loucks, E-q., the former (as a little child), remembers being placed with several other children in a cellar to keep them out of danger, when the battle was raging around and above them. The latter is 92 years of age, and was at that time a young dragoon. He is a genuine veteran soldier, and not only loyal to his country, but loyal to the Church and her master, and never neglects the sacrament of the Lord's Supper when it is in his power to receive it. The old rectory building was in a shockingly dilapidated state when the present rector, the Rev. W. G. Poole, was appointed to the parish; but through the exertions of himself and Mr. Wm. Bonck, his churchwarden, and others, it has been reshingled and otherwise improved. The people here are not wealthy, and mostly rent their farms from others, and if they give two dollars a year, or even one dollar a year, towards the support of their clergyman, think they are doing well.

**AULTSVILLE.**—A very pretty church, through the energy of the clergyman in charge, the Rev. W. G. Poole, and the churchwardens, Mr. Alex. Summers, Mr. Durham Cook, and the praiseworthy efforts of the people, is being erected here. The building is of brick material, Gothic in design with buttresses capped with stone. The basement will shortly be opened for service. Thanks are due the Rev. Arthur Jarvis for the plans of the above edifice which, when completed, will be one of the most beautiful churches in the diocese. It commands a magnificent view of the St. Lawrence River, and also of two picturesque islands in the same. Last week the wife of the clergyman of the parish presented to the Aultsville congregation a very fine communion service for use in the new church.

**GALLINGERTOWN.**—St. George's.—This building has been internally improved, made much warmer, and a vestry added to it since last fall.

**The Clergy took especial Prominence.**—The synod of the diocese of Ontario closed very suddenly. That it was a successful meeting can be judged, for a prominent delegate declared: "It was the best business session we have ever held." Very little change was made as to legislation; a few amendments were made that circumstances warranted. The sessions were characterized by harmony and sociability. A person looking over the synod could not help but be struck by the cordiality that existed among the members. And it was remarkable the number of young men identified with the diocese. A great change has occurred in this respect in the past few years. Another feature was the absence of that acrimony which used to characterize the meetings. The old stand-bys were treated with due respect, but it was apparent to all that the work was well in the hands of young men. And there were fine speakers among the latter, men who could say what they wanted to with great freedom. This feature was indeed prominent at the conference on Wednesday night. The most effective speakers were those who talked extempore, for no matter how erudite some of the essayists were, the effect was spoiled by constant application to the written page. It is a decided improvement, and must redound to the benefit of the church that so many brilliant speakers, full of zeal and devotion, can appeal with such force to the consciences of men without book or candle, stagginess or awkwardness. "Who made the best address?" was a question that many asked. Rev. Dyson Hague, of Brockville, and Ven. Archdeacon Lauder won approbation at the conference, though the latter was in a more humorous mood than the gravity of the case warranted. In the synod Rev. C. L. Worrell, of Morrisburg, made a lasting impression by his brilliant address upon educational matters. Mr. Worrell gives an intonation to some of his words which amuses one at first, but as he warms up he loses the peculiarity and speaks with freedom and in well rounded sentences. Though he spoke at the close of the session, yet so interesting did he make the subject under discussion that many were desirous of hearing him at greater length. Mr. Worrell was at home on the topic for, having served as a high school teacher and inspector, he knew what he was talking about. Incidentally he referred to the eminence of the late Dr. Nelles as an educationalist, and his remarks met with approval, and when he urged churchmen to rise above miserable prejudices and stand by Trinity College as the Presbyterians did about Queen's, and the Methodists did about Victoria, there was

decided applause. Besides Mr. Worrell, Rev. Samuel Daw and Rev. Dr. Nimmo showed good debating power. So far as the lay speeches were concerned they were made by long time delegates. Their names are familiar in all the synod reports. It was expected that some amusement would have been created by Dr. Wicksteed's motion of having an itinerant ministry, and of giving the bishop power to call for the last three sermons of any clergyman for examination and observation, but they were dropped at the last moment. One canon, whose writing equals that of the late Horace Greeley, (of which it is said, he could not read it when it was cold) remarked when the subject came up, "I'd like the bishop to call on me to forward my sermons, I guess he'd get tired very quick." Though the twenty fifth session was long delayed, it was most successful, and many a churchman who attended it felt that the diocese had begun a new era, and that bright days will be its portion in the future.

**PRESCOTT.**—The apostolic rite of laying on of hands was conferred on sixty persons in St. John's Church, Prescott, on Sunday, Nov. 6th, 22nd Sunday after Trinity, by the Lord Bishop of Ontario. The Bishop delivered a stirring and impressive address to the candidates. In the evening the Ven. Archdeacon Lauder, of Ottawa, delivered a very effective sermon on the liturgy, its uses and advantages in public worship. The congregations both morning and evening were very large, particularly in the morning when the crowd was very great, filling the spacious and beautiful church. The services were devout and reverential, and marked with great solemnity. The visit of the Bishop was very much appreciated, since it was out of the course of his regular tour. The church was closed at the time of his appointed visit undergoing repair, and he kindly consented to come again to suit the convenience of the congregation. The long procession of the candidates for confirmation, closed up by the rector of the parish, the Archdeacon of Ottawa, and the Bishop of the diocese through the tower porch and up the centre aisle, while the congregation and choir sang, "Onward Christian Soldiers," was very impressive, and made all feel deeply that this was the House of God, and that the Lord was in His Holy Temple.

**STAFFORD.**—The Lord Bishop of Ontario confirmed 45 persons at St. Stephen's Church on Sunday, Oct. 30th, and there were over a hundred at the celebration of Holy Communion. So large a number have not been confirmed at one time before at Stafford, and the Bishop expressed his great satisfaction to the incumbent, the Rev. J. P. Smitheman. His Lordship gave a very able and appropriate address to the confirmation candidates, and warned them to take care that their first communion was not their last. In the course of his remarks, Bishop Lewis stated that 19 out of every 20 Christians are confirmed. Non-conformists often wish for the apostolic rite of confirmation, but then the next step after that is Episcopacy. When unable to answer an argument the bishop advised the young people to resort to their clergyman, because time after time every argument against the Church has been quashed, and in these days when every second man you meet thinks himself a born theologian, Christian modesty is much needed; but his lordship added, the witness of a holy life is worth more than a thousand controversies or ten thousand arguments. He therefore urged his hearers to let their light so shine before men that they may see their good works and glorify their Heavenly Father. This year Bishop Lewis completed an episcopate of a quarter of a century, and during that time has confirmed about 30,000 persons. He vividly remembers the first confirmation in this neighbourhood which was held by moonlight in a field opposite the little chapel at Lake Dore. The building could not hold all the people, and the confirmation was held at that late hour because the bishop's conveyance had broken down on the road. The whole scene was very weird.

TORONTO.

The Rev. John Langtry, M.A., has been appointed rural dean of Toronto and its surroundings.

A meeting of the Buridecanal Chapter of West Simcoe, was held on Tuesday and Wednesday last at the rectory, Collingwood, and there was a large attendance of clergy. There were present the Rural Dean, Revs. H. B. Owen, F.R., S. L. Creemore, H. D. Cooper, M.A., O. T. B. Croft, G. E. Lloyd, A. C. Miles, B. A., A. W. Daniel, G. M. Kingston, M.A., and J. Jones, of Medonte. On Tuesday evening, it being all Saints' Day, a service was held in the church, and most of the clergy present took part in it. Two addresses on missionary work were delivered by the Rev. J. Jones and Rev. Geo. E. Lloyd, which aroused the sincere sympathy of the large congregation present. The offertory, which was in aid of the Widows

and Orphans' Fund, of the diocese of Algoma, was large.

*Honors to a Canadian Clergyman.*—The following card has been issued: University of Michigan, (Ann Arbor) Hobart Guild. The Baldwin lectures for 1887, by Professor William Clark, M.A., of Trinity College, Toronto, Canada. General subject, Witnesses to Christ. Lectures:—

Saturday, Nov. 19. No. 1.—Phases and failures of Unbelief.

Sunday, Nov. 20. No. 2.—Civilization and Christianity.

Saturday, Nov. 26. No. 3.—Personal culture and Religion.

Sunday, Nov. 27. No. 4.—The Unity of Christian Doctrine.

Saturday, Dec. 10. No. 5.—The insufficiency of Materialism.

Sunday, Dec. 11. No. 6.—The Pessimism of the Age.

Saturday, Dec. 17. No. 7.—The Resurrection of Jesus Christ—(1), Proofs of the Resurrection.

Sunday, Dec. 18. No. 8.—The Resurrection of Jesus Christ.—(2), Theories invented to set aside the Proofs.

*Parkdale.*—Parish of the Epiphany.—Owing to the rapid increase of Church families in Parkdale, a recent division of the parish of St. Marks has been sanctioned by the Bishop of the diocese, and a new parish, called the parish of the Epiphany, erected out of the western portion of St. Mark's. Services will be at once commenced, the large hall in the Masonic building on Queen st. having been secured for that purpose. The services will be at eleven o'clock in the morning and seven o'clock in the evening.

On Wednesday morning there was an administration of the Holy Communion, of which all the clergy and many of the parishioners partook. At 7.30 a.m. the Chapter met at the rectory. The rural dean opened the proceedings by reading the second lesson for the day. A loving greeting was telegraphed to the Chapter of South Simcoe deanery, which was then in session. Then a discussion was carried on for some time on the desirability of sending a deputation from the deanery to the mission of Stayner, with the view of persuading the church people to increase their contributions towards the stipend of their incumbent. The Rev. Geo. E. Lloyd and Mr. Geo. Moberly were unanimously appointed as a deputation to visit the parish at an early date. The 5th vow in the ordination service for priests, was then taken into consideration, which read as follows: "Will you be diligent in Prayers, and in reading of the Holy Scriptures, and in such studies as help to the knowledge of the same, laying aside the study of the world and the flesh?" Answer. I will endeavour myself so to do, the Lord being my helper." The remarks made by Mr. Daniel on the solemn character of the vow were very earnest and impressive. Mr. Owen followed with an address which, for depth of feeling, felicity of expression, and sincerity of purpose, was unsurpassed, and the effect produced upon the clergy, will never be forgotten. Mr. Kirby also delivered such a powerful and heart-stirring speech upon the same subject, that almost all his brother clergy were moved to tears. The Rev. A. C. Miles read a paper on "Mission Work in the Church," which was practical and comprehensive, showing such a knowledge of the subject as to elicit the approval of all his brethren. Exchange of thought, mutual counsels, expressions of sympathy, which are the main objects of such meetings as this, tend to strengthen the clergy generally, and fill them with fresh vigour and stronger faith in their noble work, and cause them to return to their respective parishes with more wisdom, deeper sympathy, and more intense love for Christ and His Church.

#### NIAGARA.

The Post-Office address of the Rev. W. R. Blachford will for the future be Freelon, Ont.

*Mount Forest.*—Rev. R. S. Radcliffe, rector of St. Paul's church, was welcomed back to town last Wednesday afternoon by his many friends of all denominations, after a five month's absence in the Old Country. On the evening of his return a thanksgiving service was held and was largely attended, the entire membership of the church feeling thankful that their beloved rector had been safely returned to minister unto them again.

On Friday evening a parlor social in aid of the church was held at the residence of Mr. E. C. Wood. It was a most enjoyable and successful gathering. Many of our townspeople took advantage of the opportunity the social afforded to welcome Rev. Mr. Radcliffe home.

The Rev. P. T. Mignot, Colbeck, desires to acknowledge with many thanks, the following subscriptions received towards the St. Clement's Church Building Fund:—The Lord Bishop of Niagara, \$5; Rev. H. G. Moore, Shelburne, \$3; Edgar Hallen, Orillia, \$3; A. W. Playfair, Perth, \$2; Mrs. Elkington, Plevna, \$2; Rev. Pocock, Toronto, \$1; Mr. Keneely, Toronto, \$1; N. Le Ber, Toronto, \$1; Wm. Le Ber, Toronto, \$1; R. J. Le Ber, Toronto, \$1; W. Stone, Toronto, \$1; Mr. F. Whitely, Alma, \$1; Mr. J. Nesbitt, Alma, \$1; Mr. T. Nesbitt, Alma, \$1; Mrs. H. McConnell, Alma, \$1; James McMullen, M.P., Mount Forest, \$1; H. Stevenson, Mount Forest, \$1; J. C. Morgan, Barrie, \$1; Harry McVetty, Barrie, \$1; A. T. Barrand, Barrie, \$1; R. M. Horsey, Kingston, \$1; T. Mills, Kingston, \$1; G. Dawson, Plevna, \$1; M. W. Britton, L.R., Carleton Place, \$1; H. E. Horsey, M.A., Ingersoll, \$1; Rev. Rural Dean Belt, Harriston, \$1; Rev. A. McNab, St. Catharines, \$1; Rev. C. E. S. Radcliffe, Arthur, \$1; Rev. P. L. Spencer, Thorold, \$1.

#### HURON.

*Mitchell.*—A new organ to cost \$1000, has been ordered by the vestry of Trinity Church, a chancel is shortly to be built, and the church to undergo other improvement.

*London South.*—A pleasing entertainment was given in the Lecture Hall of St. James' Church, on Friday evening, by the Ladies' Auxiliary. The rector, Evans Davis, introduced the following programme:—Duet, Miss L. Raymond and Mr. H. Jewell; song, Miss Hunt; reading, Mr. Tennant; song, Miss Farley. Miss Raymond acted as accompanist.

*Windsor.*—Detroit.—Rev. Jeffrey Hill, of Chatham, diocese of Huron, who gave an exceedingly amusing and interesting lecture to a crowded and enthusiastic audience in All Saints' School House a few evenings since, has decided to repeat his lecture in Detroit.

*Port Ryerse.*—The Memorial Church was opened for divine service on Sunday, the 21st after Trinity.

*Sabbath School Convention in London.*—From the Executive Committee's Report, we extract the following statistics:—Total number of Sunday Schools, 3,890; of scholars, 292,391; number of Episcopalian schools, 472; number of Episcopalian scholars, 42,479; number of Methodist Sunday Schools, 1,808. On reading the published report one is induced to ask: does this report give the true comparison of numbers of Methodist and Episcopalian schools in the province. Some explanation is desirable. It is at least this:—Very many Episcopalian Sunday School superintendents decline to answer the circulars of enquiry sent to them annually by the Sunday School Association, as the church clergyman do not take part in the Ministerial Association. Sunday School superintendents and teachers are desirous that the scholars committed to their care shall be instructed in the principles, the doctrine and order of the Church.

*Ailsa Craig.*—Middlesex Deanery.—At the confirmation service held in Trinity Church, Wednesday, Oct. 26th, the Lord Bishop preached a very excellent sermon to an appreciative congregation, composed of members of all the Evangelistic Churches in the village.

*Warwick.*—The Lord Bishop confirmed twenty candidates on the 20th October.

*London.*—The Rev. Canon Richardson, rector of the Memorial Church, has had the Methodist Church on the Hamilton road thoroughly improved and fitted up for divine service. It was opened on All Saints' Day by his Lordship the Bishop, and is to be known in future as All Saints' Mission Chapel. The services will be auxiliary to the Memorial and other Anglican Churches.

*London West.*—A very successful harvest supper and concert was given at St. George's Church Hall, London West, on Tuesday evening, Oct. 25th. Mr. W. W. Fitzgerald presided, and a very successful programme was rendered by the following:—Instrumental duet, Misses Bricely and Hesson; address, Rev. Mr. Sage, of Helmut Ladies' College; instrumental music, the Misses Hunter; song, Mr. Charles Mountjoy; glee by the choir; address, Mr. Lowe. The hall was very nicely decorated for the occasion, the new pictures and illuminated texts on the wall exercising a bright influence. To the rector and his good lady, St. George's Church are greatly indebted for the prosperity of the Guild and Sunday School.

*Henfryn.*—Deanery of Perth.—St. David's Church, Henfryn, having undergone extensive repairs, was reopened for Divine Worship, Sunday, Nov. 6th, the 22nd after Trinity. At 11 a.m. a large number of worshippers assembled, the service being conducted by the incumbent, the Rev. S. G. Edelstein, assisted by the Rev. W. T. Cluff, incumbent of Brussels, who preached an appropriate and instructive sermon from Haggai ii, 9. The Holy communion was then administered, the incumbent being the celebrant. At 3 p.m. a large congregation assembled again for evensong, when the Rev. Mr. Cluff again delivered an earnest and eloquent discourse from Acts ii, 47, the services were heartily entered into, and the sermons listened to with great attention, liberal offerings were made at both services. The little church is an ornament to the place, situated as it is in the middle of the woods. The few church people of Henfryn deserve great credit for having done all they could to beautify their House of Prayer, which is now one of the prettiest to be found in a country district.

*Wardsville.*—The first of a series of social gatherings was held here a few evenings since, in the town hall, and was a pronounced success in every way, the hall was crowded. The rector, the Rev. W. J. Taylor, in opening the proceedings, spoke of the pastoral of Bishop Baldwin, censuring certain forms of amusement, expressing his hearty agreement with it, and saying that they, as a people, had never had anything to do with such entertainments, and that he, personally, never would. He then briefly referred to the Church's attitude towards the problem of "Socialism," quoting the Bishop of Manchester's words, "It is more important that we should socialize Christianity than even to Christianize socialism." After some time spent in conversation a capital programme was carried through, a very notable part of it being the singing of the children of the congregation, accompanied by calisthenic exercises, in which they had been trained by Mrs. Taylor and Miss Howard. This was really the feature of the evening, and gave great pleasure. The singing of Mr. and Mrs. Wilson and that of Mrs. Taylor was also much appreciated. The singing of the National anthem in such a hearty manner that it caused the clergyman to say, "I think we are scarcely ripe yet for annexation!" brought a most enjoyable evening to a close.

*The Churchwomen's Jubilee offering to the W. & O. Fund of Algoma.*—The Treasurer gratefully acknowledges further donations as follows:—From Mitchell, per Rev. W. Ker, \$10; Brussels and Walton, per Rev. W. Cluff, \$4.65; Lucknow, per Rev. R. Shaw, \$10.65; Aylmer, Mrs. McKnight, \$5; and Miss McKnight, \$1; from St. James' Church, St. Mary's, per Mrs. Joel Wright, \$7. From South Zorra, Rev. R. W. and Mrs. Johnstone, \$5; Mrs. Dawson, \$2.60; Robert Lash, \$1; Mrs. Shadwick, \$1; a friend, 50c.; Mr. Caister, 50c.; a well wisher, \$1; anonymous, 75c. Total, \$12.85. From Park Hill, per Rev. J. Hale, \$5; a second donation from St. Jude's, Brantford, per Mrs. Martin, \$5; from Lucan, \$1.25, per Rev. W. Downie; from Point Edward, per Rev. H. D. Steele, \$6.75; Haysville, per Rev. J. Edmonds, \$16.45; a special offering, per Mrs. Eakins, W.A.M.A., of Woodstock; from Mrs. Revell, the widow of a clergyman well known in the diocese, who although in her 87th year and in "much feebleness of body," earned by her skillful fingers \$5 out of the \$10, she sends as her gift to the W. & O. Fund of Algoma; from Rev. C. Miles, Belmont, Harrietsville and Dorchester, \$12.40; from Rev. W. Johnson, Burford and Princeton, \$22.65; from Walkerville, Mrs. Holmes, \$2; Strathroy, additional, per Mrs. Taylor, \$1; Mrs. Mackenzie, 50c.; Ladies' Aid Society, Christ Church, Chatham, \$10. In addition to the above, Mrs. R. V. Rogers, Treasurer of the Woman's Auxiliary, forwards \$28.75, being further collections made in the diocese of Ontario as follows:—Ottawa, additional, \$1; St. Paul's Sunday School, Brockville, \$10; and from the W.M.A., of Picton, nearly all in 10c. donations, \$17.75, bringing the offerings of the churchwomen of Ontario to the handsome total of \$628.17.

*Woman's Auxiliary.*—Two cases of [Fort Macleod, and one very large one, full of good clothing, has been sent to Gravenhurst under the auspices, of the above Association.

#### ALGOMA.

*Baysville.*—The Superintendent of St. Ambrose Sunday School begs to acknowledge with sincere thanks the receipt of a box from the C. W. M. Aid, containing a nice assortment of clothing, books, and toys for the Church Sunday School. May God be with those ladies now and at the hour of death, for their invaluable aid to us, in the wilds of Muskoka.

*Port Carling.*—His lordship the Bishop paid his annual visit to this station on the 30th and 31st of



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October. On Sunday morning he held service here and a confirmation, when two candidates were confirmed. In the afternoon he went on to Port Sandfield in Mr. Lowe's steamer, the Lady of the Lake, and preached there. In the evening he preached again in the church of St. James, here.

On Monday his lordship went down to the church of the Holy Cross, on Lake Muskoka, where he preached and administered the Holy Communion. In the evening, his lordship held a vestry meeting, and left for Rosseau.

The missionary at Port Carling begs to acknowledge the receipt of a box of clothing from the O. W. M. A. of Toronto, through the president, Mrs. O'Reilly. The contents were most acceptable, to aid a poor family who had lost all that they possessed.

Mission of Huntsville.—This mission was favoured with a special visit from the Bishop of the diocese on the 2nd inst. for the purpose of church and cemetery consecration. The bishop, attended by the Rev. T. Llwyd, incumbent of the mission, on Thursday, Nov. 8th, at 10.30 a.m., consecrated the church of St. Michael and All Angels, Allensville. Matins was then said, the bishop preaching an effective and appropriate sermon on "Worship," and celebrating the Holy Communion.

On Friday, the 4th, at 10.30 a.m., Ravenscliffe was visited. The churchyard was first consecrated for the burial of the Christian dead, and then the Church was duly set apart in solemn manner to the performance of the several offices of religious worship, by the name of St. John the Baptist. Morning prayer followed, with the celebration of the Holy Communion, the bishop addressing the congregation upon the subject of the Church and its sacred uses. The bishop and clergyman, with several members of the congregation were afterwards hospitably entertained to dinner by Mrs. Tippen.

At 3 p.m. on the return journey to Huntsville, the cemetery of five acres, pertaining to the congregation of All Saints, Huntsville, was consecrated. The day had turned out to be bitterly cold, but a goodly gathering of the membership from Huntsville was awaiting us. The solemn service of the consecration of the cemetery was said by the bishop and people alternately, and the burial lesson read by the missionary, while the circuit of the whole ground was made inside the fence. The bishop then spoke a few suitable and impressive words and closed with the benediction.

On Sunday morning and evening the bishop preached powerful sermons to large congregations in Huntsville. Subjects, morning, The uplifted Christ, St. John xii., 32. Evening, The use and misuse of the tongue, St. James i., 27.

In the afternoon an address on training was given to teachers in the Sunday School.

The bishop left, by midnight train for Toronto, thus ending a visit of unusual profit and interest.

MANITOWANING.—Mrs. T. S. Cole begs to acknowledge with sincere thanks, a valuable box from the O. W. M. A., through their kind and indefatigable secretary, Mrs. O'Reilly.

PORT SYDNEY.—The congregation of Christ Church desire to thank Miss Girdlestone for the gift of a linoleum for the aisle of the Church.

Correspondence.

All Letters containing personal allusions will appear over the signature of the writer.  
 We do not hold ourselves responsible for the opinions of our correspondents.

LORD SELBORNE ON DISISTABLISHMENT.

SIR,—One whose judgment is much respected in the diocese of Toronto, observed to me some time ago that it would prove very useful to present in your columns, in a series of letters, the substance of the Earl of Selborne's "Defence of the Church against Disestablishment," urging me at the same time to take the work in hand. With your permission I shall do my best to be useful in this way, though other occupations make the labour, to me, an irksome one.

It is not English churchmen alone who deprecate disestablishment, though they must specially do so, inasmuch as the intended accompanying disendowment would cripple the Church's powers of usefulness at home and abroad; and we are, therefore, bound to expose as far as we can the sophistries intended to work to her disadvantage. In "Disestablishment," a shilling volume, is found the Liberation Society's

Plan of Campaign. Of this book the *Christian Quarterly Review* says, "It would be difficult to imagine any book in which in so short a space, are compassed more misstatements of facts, and in which more mischievous fallacies are embodied to the prejudice of the Church than this book of the Liberation Society." It is to correct and expose and confute this book that Lord Selborne has written. A learned lawyer, a late Lord Chancellor, an eminent parliamentarian of the Liberal party, and of stainless character, one could not but expect much from his defence, and no one will be disappointed. He begins with an introductory letter to Mr. Gladstone, an old friend of his private and public life, with special reference to Mr. Gladstone's latest utterances on the subject, his Midlothian address of 1885, in which he says ominously and apologetically that "a current, almost throughout the civilized world, slowly sets in this direction," i. e., the severance of Church and State. This turns out on examination to be mere rhetoric. In the United States and the British colonies, for example, there could be no severance of what never really existed, with the exception of Lower Canada; for the discontinuance of certain annual grants by colonial governments can with no reason be called a severance of Church and State. The "current" is not here. Nor is it to be found in the settlements of the Spanish and Portuguese in Southern and Central America, with the exception of Mexico. In Brazil, the Argentine Confederation, Peru, Chili, Paraguay, Uruguay, and Venezuela, the Roman Catholic religion is established, and its clergy are maintained either by endowments or by salaries from the State. In some of the European nations indeed there is a current—one that sets strongly against Christian belief, and another that is described by the word anti-clerical. But this fact will hardly be urged as an argument for disestablishment. Anything done to impoverish any Church in those states is the result of these two currents, combined with the rapacity of necessitous States and rulers; and not of any such motives as the Liberationists profess. Let Christian men remember what that distinguished man, Dr. Dollinger, said of the proposed disestablishment in England, from a European point of view:—"It would be a blow to Christianity, not only in England but throughout Europe. \* \* \* The broadest and most serious aspect of such a catastrophe would be that of a blow to the cause of religion throughout christendom. If such a measure were adopted by a country with a history like that of England, there could be no mistake as to its significance. It would be well understood, alike by the friends and the foes of Christianity,—in Germany, in France, throughout the civilised world."

The only European nation where there is any current, is France. But in spite of the Revolution and subsequent disorders, a Ministry of Public Worship is still a regular department of the government, and all the Roman Catholic clergy, 45,000 in number, are direct stipendiaries of the State. In 1884 other religious bodies, chiefly Protestant, received about £84,000 as State stipendiaries. An eminent political writer, M. de Lavergne, speaking of the abolition of tithes, says:—"The rent paid for land has been increased generally by the amount of the tithe: and the cultivators, with the exception of those who farm their own land, have gained nothing." Attempts to sever Church and State in Switzerland were defeated in 1883 by 132 votes out of 160 members of the Council. Of Russia and Austria-Hungary it is superfluous to speak. In Spain, Portugal, and Italy, the Roman Catholic religion is declared by fundamental laws to be the established religion of the State, sustained by either endowments or State funds. In Prussia the higher R. C. clergy are paid by the State: the parochial clergy have endowments; and the annual Budget provides for the R. C. clergy and Evangelical alike. In Belgium, Holland, Denmark, Sweden, and Greece, grants of money for the purposes of Public Worship, and for the payment of the clergy are a regular charge in the annual Budgets; and in all those countries the Church has definite relations with the State; and there seems no disposition on the part of either government or people to put an end to this state of things. The only exceptions to be made are the extreme Vaticanists on one side, and the extreme anti-religious Revolutionists on the other, neither or both being thought very formidable. And this state of things is no antiquated relic of the past, but almost everywhere the product and outcome of the most active movements of our own century—in some countries a very recent product indeed.

This is what ingenious rhetoric amounts to when analysed. So much for the Introduction. Yours, JOHN CARRY.  
 Port Perry, Oct. 4th, 1887

FOR THE BABIES.—It is not necessary to buy corn cures. Men and women should remember that Putnam's Painless Corn Extractor is the only safe, sure, and painless corn remover extant. It does its work quickly and with certainty. See that the signature, N. C. Polson & Co. appears on each bottle. Beware of poisonous imitations.

CHURCHWOMANS' JUBILEE OFFERING TO THE WIDOWS' AND ORPHANS' FUND OF ALGOMA.

SIR,—In asking you once more to permit us through your columns to make our grateful acknowledgment of the large sums sent into our treasury for the above, I would also venture to offer you our sincere thanks for the most valuable assistance you have rendered our good work from its inception until now, when it is successfully drawing near to its close. But for the help of the press—ever a willing agent for good, how could we, a few poor women, have won for our Jubilee offering the far and wide hearing without which it could never have met with such a hearty and generous response. May I beg you to tell your readers that until the end of this month, (for we have to plead for an extension of time beyond the 1st of Nov. as prearranged), an opportunity will still be afforded them of sending in their gifts, and I would entreat every Church woman in the Dominion to take some share, however small, in making our joint offerings worthy of Her in whose gracious name they are offered, and of the large hearted sympathy which the givers feel for those who work so ungrudgingly and with so much zeal and self sacrifice in a diocese less favored than their own. Permit me also to thank those of the clergy of our diocese of Huron who have so courteously acknowledged my little card of reminder in which I asked them to be, so good as to let me know the result, whatever it might be of their appeal to their parishioners. Even if they have to respond by an undiluted and unmistakable no, I would rather have that than no answer at all—for Heaven has bestowed upon me a nature so hopeful that until they tell me so, I shall never believe that there is a single parish in our diocese which cannot spare something over and above its own annually recurring claims, for a cause so deserving of our help, and in a year of such exceptional interest to us all.

The sums from time to time acknowledged by you, some very large and some smaller, only because they come from a smaller community, in all amounting so far, to over \$2,000, prove how hearty and wide spread is the sympathy felt in the three dioceses which that sum represents—Ontario, Quebec, and Huron, and with what an overwhelming majority will the willing "ayes" score over the bashful and reluctant "nays." Believe me, Yours, with much gratitude and respect,  
 H. A. BOOMER,  
 Treasurer C. J. Q. for Huron diocese,  
 London, Ont.

SKETCH OF LESSON.

24TH SUNDAY AFTER TRINITY. Nov. 20th, 1887.

A View from Pisgah.

Passage to be read.—Deut. xxxiv.

In our last lesson we heard of the farewell words of Moses: Before he left Israel he wrote a song for them to remember, and then gave them a blessing (chap. xxxiii). Now his time is come. He must leave them, as Aaron had done before. Once more he asked that he might enter the Promised Land; but it could not be. Yet, as Aaron was honoured in his death, so was Moses, and God gave him more than he lost. The loss was not his only; the people lost their leader. And this God made up to them too. To-day we are to talk about things seen and unseen. First notice

I. Things before the People.—1. The things the people saw. They take leave of their Leader, as they had before taken leave of their High Priest. With tearful eyes they watch him, as he goes up the hill overlooking their encampment. Aaron was not alone (Numb. xx. 25, &c.), but Moses seems to be. No human hand to help him; no human voice to cheer. Why is he thus left alone? Because he did not need them. Yet how solitary must that ascending figure have appeared, as at length it passed beyond their sight on the mountain top. You remember how once he had come down from Mount Sinai, with his face shining. That glory, which they then saw, at length passed away, and now he is gone: they watch him as far as sight can reach, and there is no more. Thirty days they mourn for him as for Aaron. But they are not without a Leader. Joshua is with them; he has taken Moses' place, and is to bring them into the land.

But now mark  
 2. The things the people did not see. Moses was not alone when he went up, for what does God say afterwards to Joshua? "As I was with Moses, so I will be with thee." Moses was not left alone; God spoke to him face to face. The God of truth and love was with him, but He was not seen. Their eyes turned to Joshua, the servant and friend of Moses, and the one who had led Israel to victory (Ex. xvii. 9, &c.) And the Spirit of God came upon him at the laying on of Moses' hands, but it was not seen.

We must now note  
 II. The Things before Moses.—1. Passing things. When he reached the top of Pisgah there was a glori-

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ous sight prepared for him. He looked all over the land which Israel was to possess (vv. 1-4). But these were only earthly things. Their glory and beauty have to a great extent passed away; travellers tell us that the trees are gone, brooks dried up, soil barren. God gave Moses something better than this land, something to last. He had

2. Eternal things. When he had seen all the beautiful prospect, his eyes closed, not from weakness (v. 7), but at the word of the Lord he died (v. 5). God called his spirit home to be with him, and his body was buried there on the mount. What a wonderful funeral! How precious in God's sight "the death of his saints" (Ps. cxvi. 15). Long years afterward we meet with Moses again (St. Matt. xvii. 1-4): he stands on the height of that snow-crowned mountain, Hermon, not as he stood on Pisgah, but in glory, talking with Jesus. All through these long years he has been with God enjoying His presence, having much better things than he saw at Pisgah, and these will never pass away (1 St. Peter i. 4). Canaan was but a picture of this.

Which would you rather have—the things Moses saw with his bodily eyes, or the things that he could not see but with the eye of faith (2 Cor. iv. 18)? Christ has these lasting things to give to those who come to Him. He died to win us everlasting joy. We have heard this year much of what He did for us; we have seen wonderful pictures of it. Have we come nearer to Christ? Have you chosen Him? Many months ago we heard of "Moses' choice." He saw all the glory of the world before him, but by faith he grasped the things unseen and chose "The reproach of Christ" (Heb. xi. 24-27). Here we see his reward with Christ (St. Matt. xvii. 1-4).

### Family Reading.

#### THOROUGHNESS.

One of the great dangers, says an exchange, which seem to threaten the rising generation, is the lack of that very necessary quality, thoroughness. In the education of the present day there are so many different things which must be studied that sometimes not one of them will be really well learned. How many boys and girls leave school or college with a general smattering which enables them to make a good appearance of culture, but without the thorough knowledge of some subject which is needed to command success!

And yet thorough knowledge is the only truly useful knowledge; a slight acquaintance with many different branches has indeed its value, but a comparatively small value. To do one thing well is worth far more than doing a number of things indifferently.

The great musician Haydn truly said: "Success consists in taking up a subject and pursuing it to the end." Here is a motto which we would recommend to every young reader.

#### COMPANIONSHIP WITH CHRIST.

We all, with face unveiled, beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord.—II. Cor. iii., 18.

Observe: "We are changed." The mistake we have been making is that we have been trying to change ourselves. That is not possible. We are changed into the same image. Stand in Christ's presence and mirror His character, and you will be changed in spite of yourself, and unknown to yourself, into the same image.

Make Christ your most constant companion. Be more under His influence than under any other influence. The secret of a sanctified nature and a Christ-like character and life, is to be ever with Christ, and reflecting Him, catching His nature, His mind and Spirit, insensibly and unconsciously, by mere proximity and contagion.

You say "How can a man make Christ, the absent Christ, his most constant companion?" Why, friendship is a spiritual thing. Think over it for a moment, and you will find that your friend influences you just about as much in his absence as when he is with you. And so our communion with Him is a spiritual companionship; but not different from most companionships, which, when you press them down to the roots, you will find to be essentially spiritual. All friendship, all love,

human and Divine, are spiritual. So that it is no difficulty in reflecting the character of Christ that we have never been in visible contact with Him; He does not appeal to the eye; He appeals to the soul, and is reflected not from the body but from the soul.

The thing you love in a friend is not the thing you see. I know of a very beautiful character—one of the loveliest characters which had ever bloomed on this earth. It was the character of a young girl. She always wore about her neck a little locket, but nobody was allowed to open it. None of her companions ever knew what it contained, until one day she was laid down with a dangerous illness, when one of them was granted permission to look into the locket; and she saw written there "Whom having not seen I love." That was the secret of her beautiful life. She had been changed into the same image.—Extracts from an address by Prof. Henry Drummond.

#### TAKE LIFE IN EARNEST.

I meet with a great many persons in the course of the year, and with many whom I admire and like; but what I feel daily more and more to need, as life every year rises more and more before me in its true reality, is to have intercourse with those who take life in earnest. It is very painful to me to be always on the surface of things, and I feel that literature, science, politics, many topics of far greater interest than mere gossip or talking about the weather, are yet, as they are generally talked about, still upon the surface—they do not touch the real depth of life. It is not that I want much of what is called religious conversation—that, I believe, is often on the surface, like other conversation—but I want a sign, which one catches as by a sort of masonry, that a man knows what he is about in life, whither tending, in what cause engaged; and when I find this it seems to open my heart as thoroughly, and with as fresh a sympathy as when I was twenty years younger.—Dr. Arnold.

#### "SO MUCH TROUBLE."

"We have had so much trouble that we are losing all faith—we feel that God has forsaken us." After a time the cloud lifted and prosperity smiled upon that household. The church door stood open the very day the good news came—but none of the family entered to thank God for the relief that had come. The next Sunday found one of them spending the day saying good-bye to friends, previous to a journey to accept the desired occupation—with no thought of religious duties. And we are inclined to think that instead of God forsaking that household the fact was they had forsaken God.

This is but a single instance, similar to which every pastor could cite numbers, where people are apt to lay all their misfortunes to God, and attribute all their successes to themselves. If in our troubles we would only draw nearer to God, when the trial is past we should find more gratitude and a deeper love.

#### WINTER EVENINGS.

We are now enjoying the season of short days and long nights, the best time in all the year for study and improvement. It is wonderful how much may be gained by devoting to this object part of each evening throughout the winter, and in how many ways an advance can be made.

If you are looking forward to employment in business, remember that there is nothing, after a good character, so important to you as good handwriting. You can write, of course, but perhaps, like most people, you have never strained yourself to write well. No lawyer, no merchant, wants a clerk whose penmanship would disfigure his books. While this paper receives many beautifully written letters from its subscribers, yet we are sorry to say that the great majority of them do not come up to the standard which we should require for employment in our office.

We would suggest that persevering efforts at self-improvement during the present winter will give you a valuable acquisition—good penmanship.

Nor is this the only line along which you can progress. You cannot become a skillful stenographer in one winter, nor is that accomplishment so lucrative now as formerly; yet time devoted to learning the art is far better spent than when idled away over cards, smoking and gossiping.

Typewriting, French, German, or Spanish, mechanical drawing, and many other subjects, may be mastered, without teachers, by persevering study, and prove important aids in after time. You cannot tell just what accomplishments will help you most in your career, and it is well to be armed at as many points as possible. Do not allow summer to come again and find you no further advanced in the path of progress than you were last year.

Life is a keen race; we must advance, or we shall be left behind.

#### CREATURES OF HABIT.

We are creatures of habit very much. It is easy to fall into the habit of not going to church; it is not difficult to form the habit of going to church regularly. What we do constantly we do easily; what we do very rarely, even to writing a letter, we do with difficulty. The plea of not having time—Sunday dinners—family cares—exhaustion from the labors of the week, all these are excuses. If we want to, we can go to church, and make going to church fit in with all our week's arrangement. Many people do not go to church because they have never made church-going fit in with their week's plan of life. It is a matter of habit. Of course if a man does not go to church for fear of being hit by the sermon, or because he does not believe in the church, here is something like an excuse to fall back upon; but not to go to church for lack of time, or because household or family cares prevent—there is no excuse here worth considering.

#### THE TONGUE.

"If any man offend not in word, the same is a perfect man, and able also to bridle the whole body."—James iii. 2.

Mr. and Mrs. Caxthorp agreed that when either of them said anything ugly about their neighbors they should put a penny in the mite box. Coming home unexpectedly he slipped into the parlor and began to read, seated behind a curtain in a bay window. Very soon a friend called, and she and Mrs. C. began a gossiping conversation, and in the course of half an hour's talk he had scored against his wife nearly ten shillings. I am afraid if we all observed this rule there would be no lack of money in the mite boxes of many a home. We are all too fond of speaking unkindly of our neighbors. If a man offend not in word, he will offend in no way; if he gets the mastery of that "unruly member," you may rely on it he is able to control all the rest of his powers. The doctor when called in to see a patient asks at once, "Let me see your tongue." The man's physical condition is indicated by the state of his tongue; and if James is to be believed the moral condition of every one is to be determined by the state of the tongue. What is the state of your tongue?

#### BEFORE AND AFTER.

The following forms of "Grace at table" are suggested as being more suitable than those old-fashioned forms which were once so common. We were recently guests in a household where these forms were used, and as we observed the quiet reverent demeanour of all standing in their places round the table, and then listened to each *Versicle* pronounced by the master of the house, and the chorus of *Response* by the members of the family, we felt that the very meals in that household were a lesson in christian living. The adoption of these or some other similar forms which would give the family an opportunity of joining in "the grace" would be in harmony with the responsive character of the public services which churchmen love so well, and would tend to promote a spirit of thoughtfulness and reverence.

## GRACE BEFORE MEAT.

V. The eyes of all wait upon Thee, O Lord.  
R. And Thou givest them their meat in due season.  
V. Thou openest Thy hand.  
R. And fillest all things living with plenteousness.  
V. Glory be to the Father, &c.  
R. As it was in the beginning, &c.  
Bless, O Lord, these Thy gifts which we are about to receive of Thy great bounty. Through Jesus Christ our Lord. Amen.

## GRACE AFTER MEAT.

V. All Thy works praise Thee, O Lord.  
R. And Thy saints give thanks unto Thee.  
V. They shew the glory of Thy Kingdom.  
R. And talk of Thy power.  
V. Glory, &c.  
R. As it was, &c.  
Thanks be to God for these and all His bounties bestowed on us. Through Jesus Christ our Lord. Amen.

## CHURCH BELLS.

We have received a copy of the catalogue of the Cincinnati Bell Foundry Co., of Cincinnati, Ohio, containing descriptions and prices of church, school and fire alarm bells, and over 1,800 testimonials from purchasers in the United States and Canada. The testimonials are from every State and Territory and a large proportion of them from ministers, and speak in highest terms of the bells. The prices are comparatively low, and within reach of even feeble communities. Churches needing bells—and none should be without—will do well to write for the catalogue, which is offered free to all who may apply.

## PHIL SORREL'S AWAKENING.

"Who is the man with the pipe in his mouth, leaning against the bricks?"  
"Only old Phil Sorrel, the Sunday watchman. He's nobody."  
"Only old Phil Sorrel!" But I had better explain.

It was on a July Sunday morning when I heard this unflattering description of myself, which was unfortunately true. I was old Phil Sorrel, a day labourer, thankful to earn a couple of shillings on God's holy day of rest by keeping watch over the materials and workmen's tools used in building the first house on some land in a lonely spot in Essex, which had recently come into the market. I had only tramped down from London during the previous week, and had been fortunate in securing work in this unlikely place. When I started I little thought of falling in with such a good chance, but for once fate had been kind, and I was again earning regular wages. When I left work early on Saturday, I was so tired that I lay down under a tree and slept for hours. When I awoke I saw undulating fields, stretches of woodland, and some pretty hay-making scenes, amongst which lay the intrusive bricks and timber, which our master hoped to convert into "a desirable country residence."

It was very still on that Saturday evening, and as it was long since I had been in the country, it brought unusual thoughts to my mind. Old memories crowded over me, and so, instead of going off to a public house, I just sat still and watched the sunset, for I new I must be clear headed if I meant to earn any money next day. And so it happened that on Sunday morning I was sober and at my post, as I had promised the master, and it was his boy who spoke such unwelcome home truths.

He looked a gentleman did the outspoken little chap, and made me think of my own early days when I was young Phil Sorrel, with the world before me and a white page on which to indite my story. It was pretty well filled up now and sadly soiled in the using. To think it should ever have come to this, and I have fallen so low that a mere passing Sunday-school boy should say, "He's nobody!"

Hardly true, though, after all. Far, far better be nobody than a man with a history like mine.

The country folk were curious about the new house, and many strolled by to see how it was getting on. I suppose all that any of them saw in the Sunday watchman was an elderly man in soiled working clothes, whose face bore traces of a vicious past and a dreary present; but I saw some one very different in the workman's clothing.

I saw a man of education and talent starting out on a professional career, encouraged by the approval and confidence of his friends. I marked the first departure from the path of honour and virtue, and followed him along the road of ruin till I rested with him here, almost at the end of his journey. I was the child of gentle parents, and educated as a gentleman. From an assured position I sank to "Gentleman Phil," "Drunken Phil," and down, down, till I ended by being a school-boy's "nobody." I—after all my dreams of youthful ambition and opportunities of success—a mere nobody!

As the hours passed by my thoughts grew intolerable; it was not that I repented of my sins so much as that I mourned over my lost chance of being somebody, and doing something worthy of the name which I had so long disgraced.

If you have ever been in such a plight as mine you will sympathize with my irritation when I saw a group of well-dressed people cross over the road for the purpose of looking at the new house. They were evidently on their way to evening service. One gentle girl grew pale as she met the look of wretchedness which I flashed at her as she fluttered by in her delicate summer dress.

Half an hour later I saw a prayer-book bound in ivory lying on the grass, which one of this party must have dropped; and, tired of my own miserable thoughts, I opened it, and read—

"When the wicked man turneth away from his wickedness that he hath committed, and doeth that which is lawful and right, he shall save his soul alive."

Save! Was there any salvage from a wrecked life like mine?

"He shall save his soul alive."

How shall he do it?

"When the wicked man turneth away from his wickedness that he hath committed, and doeth that which is lawful and right."

\* \* \* \* \*

When the girl, on her way home, again approached me, I was prostrate before God in an agony of repentance and supplication, with her open prayer book in my hands, and it was wet with tears. Surely it was the Holy Ghost, the Comforter, who prompted her to read in a low, pitiful voice—

"To the Lord our God belong mercies and forgivenesses, though we have rebelled against Him; neither have we obeyed the voice of the Lord our God to walk in His laws which He has set before us."

\* \* \* \* \*

It does not take long to run up a house now-a-days; our job is nearly finished. I shall be sorry to leave the peaceful spot where God, in His infinite mercy, had compassion on me by turning me from sin to Christ, in whom, and by whom, I walk in newness of life.—F. C.

## A GLAD HEART.

In one of the fashionable squares at the West End of London there is a house which a short time ago required certain slight alterations in the interior. The owner, a wealthy and titled lady, was living in the house at the time when the workmen were engaged in their task, and one day the master carpenter had occasion to consult with her about the work to be done. He was shown into the room where the lady was sitting among her dainty and luxurious surroundings—costly draperies, rich furniture, rare works of art, books and flowers. But the lady herself looked listless weary as she leaned back in her lounging chair and gave her orders.

"Stay a moment, Mr. Rowe," she said, as with a respectful bow he was preparing to leave the room after learning her wish on the matter in question.

Mr. Rowe paused, and waited to hear what the lady had to say.

She did not speak for a minute, and then the words came with a strong hesitancy, as though she almost repented of uttering them.

"Perhaps you can help me," she said, "to solve a problem which has been in my mind all day." Then she paused again.

"I could not sleep last night," she said presently. "I am troubled with sleeplessness, and sometimes I cannot rest at all. This morning I was looking out of my window at dawn, and almost before it was properly light your workmen came along the square to this house. I heard their voices and their laughter—for they were actually laughing!—What have they to be happy about? In this house we never laugh. Tell me what it is which makes the difference?"

Mr. Rowe thought it was the hardest question he had ever had to answer. "They are good, honest men, my lady," he said, "and I suppose they are contented."

"Yes, that is it," replied my lady; "but content with what? They have no luxuries, no refinements; life for them is a mere drudgery—they have to work from dawn till dark to earn a bare subsistence. I have not a want ungratified which money can satisfy; I have nothing to do but to enjoy myself, yet they laugh and are happy, and I—I tell you I never laugh. I find life dull and monotonous and weary. What is the reason of this difference when things ought to be exactly the other way?"

"I cannot tell you, my lady," replied Mr. Rowe, "more than this: so long as he has work to do, and health to do it, a good workman is as content and happy as a man can be. He asks no more than regular work and fair wages."

"I don't understand it," said my lady. Then, as she appeared to have no more to say, Mr. Rowe bowed respectfully and left the room.

And my lady was left to her meditations. Where did her thoughts lead? Clearly happiness did not come from wealth or position, from birth or education. That they should be happy, these poor workmen—wanting nothing but "regular work and fair wages"—was a puzzle to this lady, on whom fortune had heaped her gifts and who was not happy. She was realizing for the first time that it is not the gifts of the finite world which bring content or satisfaction, but that amid hard work and poverty the glad heart and cheerful countenance may testify to their cheerful presence.

Do we understand what makes life happy? Do we realize that to work honestly, patiently, and bravely day after day, at the work which is given us to do, following the example of him who sanctified work, to do all to the glory of God, and by his grace to give our lives to him, that this is happiness and peace, the joy which the world cannot give nor take away?

## MAINTAINING HIS FAITH.

The following tender incident, related by A. H. Baynes, will touch a responsive cord in many a christian heart: "I shall never forget as long as I live that day when in the glow of the eventide, as the sun was sinking and as the mists were creeping over the land, I walked with one of our native brethren by the riverside, and saw a light in the dim distance, when he said to me, 'Yonder is the only Christian in all that great town.' Ten years ago he received Christ into his heart; his father and mother turned him out; his friends forsok him; his neighbors persecuted him, and all these years he has stood his ground, scarcely getting food to eat. During all these ten years he maintained his christian character, unspotted in the midst of the heathens around him, and the native brother said to me, 'Now his business is reviving, because people say he sells the best things, and always means what he says.' I entered his humble bamboo hut and sat down upon the ground by his side, and as I discoursed about his loneliness and his sadness, the tears sprang into his eyes, and he said, 'No, I am never lonely; for as Christ was with the Hebrew children, and as He was with Daniel in the lions' den, so all these years has He been with me.'"—From "India," by Rev. J. T. Gracey.

A SENSATION!

OPINION OF A FASHIONABLE WOMAN OF THE WORLD.

"Do you expect to win in your dress reform movement," was asked of Mrs. Annie Jenness-Miller 19 E. 14th St., New York, editor of Dress.

"I hope to!"

"Why do you object to the present style?"

"It is ungraceful, deforming and injurious."

"Do ladies generally support the reform?"

"Yes, very generally. My correspondence is very heavy. Next to Mrs. Cleveland's mine is said to be the largest daily mail of any woman's in the United States, and from not only every state in the Union but from almost every country of Europe."

"Is the magazine, Dress, succeeding?"

"Very handsomely, indeed. Dress has been published less than a year, and I am gratified with reports from all over the world of the acceptance by ladies in the very highest rank, of the reform which Dress advocates."

Mrs. Miller is a comely woman in appearance, and is very enthusiastic in her dress reform agitation. As the New York Graphic says: "She herself is young and attractive, with a figure so harmoniously developed as to suggest strength power and beauty."

The reform which she is urging with so much eloquence and grace seems to be the coming one. Mrs. Jenness-Miller has the advantage of high social position, being of the same family with the late Wendell Phillips, and the poet, Oliver Wendell Holmes.

"It is in the fashionable world, of course, where all the styles are determined, and where the change must begin," she says.

"How do you endure so much work and keep so well?"

"I dress myself according to my own ideas, and furthermore, I give myself the best of care and treatment. Six years ago, I was nearly exhausted from my work of lecturing, writing, etc."

"Indeed, you do not look like it now!"

"No? I am not now. I am now a perfectly well woman and intend to remain so. You see I understand the laws of life too well to be, or remain ill, but strange as it may seem for one to say who is opposed to medicines on general principles, if I find myself tired or feeling ill I fly to the one single remedy which I do endorse, and that is Warner's safe cure, which gives new energy and vitality to all my powers. It is indeed what I sometimes call my 'stand-by.' I have opportunities to recommend it, and embrace them gladly, because I know that it is thoroughly reliable, and for women especially effective. Indeed, I often find myself recommending it to my friends as warmly as I do my magazine, or indeed my improved garments, and this I would not do did I not personally know of its virtues!"

Mrs. Miller insists that all women can and must be beautiful, and will be so if they follow her style of dress and self-treatment.

"Will you not state, briefly, in just what your reform consists?"

"Oh, with pleasure! I propose a jersey fitting garment to be worn next to the body, making of woman a vision of levelness!"

II. "Over this I put a cotton or linen garment, of one piece, without bands or binding, covering the entire body also."

III. "In place of the petticoats, I propose one complete body covering garment called 'leglettes.'"

IV. "We abandon the corset entirely as totally unfit for use, in its common form, and we substitute therefor a supple supporting waist, and then we make the outside gown as beautiful as artistic skill and common sense can design."

Mrs. Miller's words of counsel, which every woman should heed, will undoubtedly give to the women of America some new ideas upon a subject so very near to each of them.

EASIER AS THE YEARS GO ON.

If you indulge in loose ways of dealing now while young, and carry a slack rein over yourself, speaking hasty words, and forming acquaintances who will, to say the least, do you no good, you will be very apt to keep on in the same way; for that which we indulge in to-day will be easier to indulge in to-morrow.

We are to a very great extent what we make ourselves, or what we allow others to make us; so look well to the days, for yielding to habit is something that becomes easier and still more easy to us as the years pass by.

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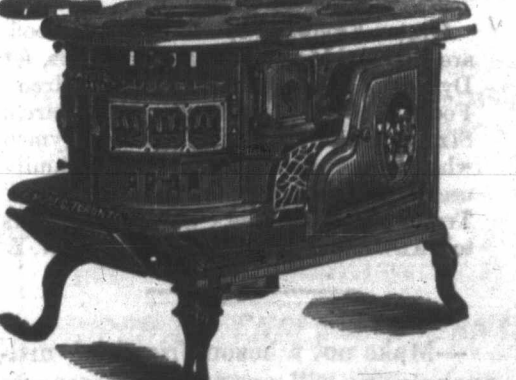
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Suddenly, up came a gentleman who wanted an evening paper. But he had no coin less than a half-sovereign. So taking it out, he showed it to the boy. He offered to get change if the gentleman would trust him; and receiving permission, handed over his bundle of papers as security.

Of course they were practically worth nothing to the gentleman, who could do nothing with them beyond reading one or two copies. A number of bystanders laughed at him, assuring him that he had seen the last of his money. But he relied on the boy's honesty, and said so. After waiting some time, and wondering, perhaps, if his trust indeed had been misplaced, he was gratified at seeing the lad return, with a beaming countenance, holding out the change. "I am glad you are come, my lad," said the gentleman, as he took the change and counted it over. "Now tell me, why didn't you run away, as some of my friends supposed you would, and pocket the change, instead of bringing it back?"

Now, boys, mark his answer! "Because, sir, God would have known it, if I had been dishonest, if nobody else did; and besides, you trusted me."

Brave boy! And yet he was shoeless and homeless, an orphan child. All the teaching he had received about God had come from the teacher at a small evening Ragged School, where he dropped in whenever he could dispose of his papers soon enough. It is not to be wondered at that the gentleman took the newsboy into his office, and gave him a good situation, in time, which was the cause of his life-long prosperity. "Honesty is a jewel," and the gentleman showed how he prized it when he found it.

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Specifications can be seen at the Department of Public Works, Ottawa, and at the office of G. W. Ostrom, Esq., M.P.P., Trenton, on and after Saturday, 29th October, and tenders will not be considered unless made on form supplied and signed with actual signatures of tenderers.

An accepted bank cheque payable to the order of the Minister of Public Works, equal to five per cent. of amount of tender, must accompany each tender. This cheque will be forfeited if the party decline the contract or fail to complete the work contracted for, and will be returned in case of non-acceptance of tender. The Department does not bind itself to accept the lowest or any tender.

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### SAVED MY LIFE.

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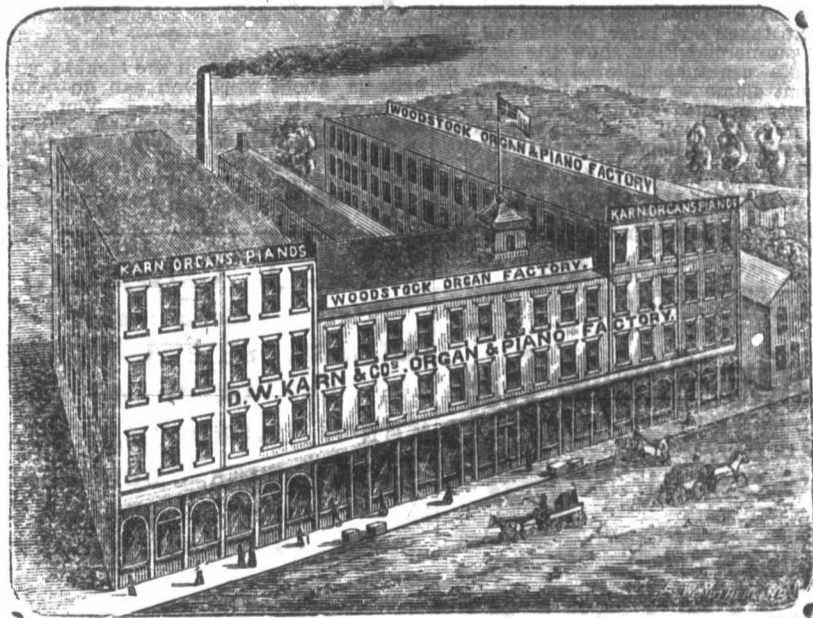
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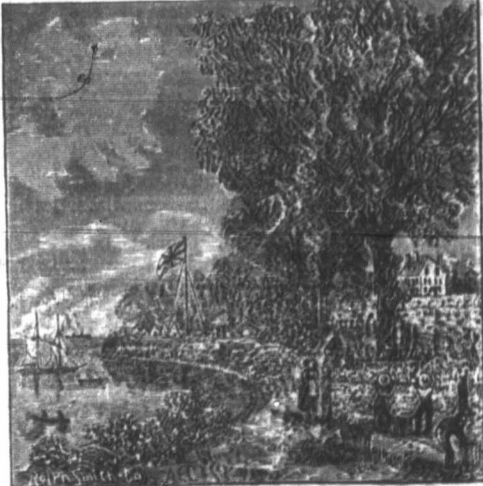
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