

ep. 28, 1886.

Dominion Churchman.

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA.

Vol. 12.]

TORONTO, CANADA, THURSDAY, SEPTEMBER 30, 1886.

[No. 39.]

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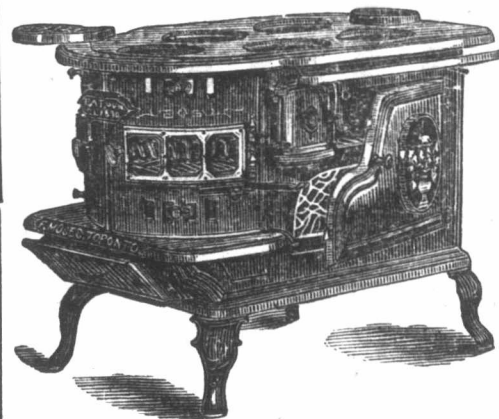
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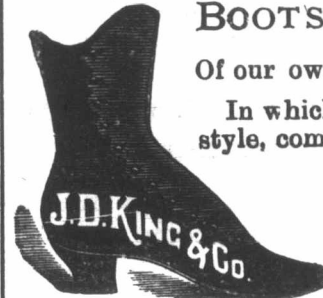
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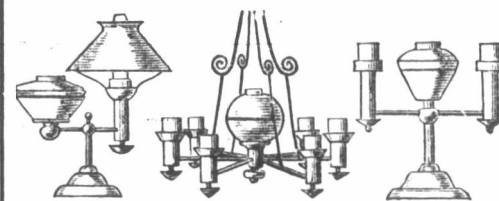
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LESSONS for SUNDAYS and HOLY-DAYS.

OCTOBER 3rd—15th SUNDAY AFTER TRINITY.
Morning—2 Kings xviii. Ephesians iv. to 25.
Evening—2 Kings xix.; or xxiii. to 31. Luke vi. to 20.

THURSDAY, SEPTEMBER 30, 1886.

THE TRUE MESSAGE OF THE PULPIT.—The Bishop of Argyle in a recent pastoral says: "I am quite certain that in our pulpit the Name of Jesus is far too seldom heard, and His glorious Gospel is far too seldom preached. It is impossible to go about, from place to place, without coming to this conclusion.

"We read in the Holy Scriptures how, when Jesus conversed with His two disciples on the way to Emmaus, their hearts burned within them. Is it not possible, my brethren, that there are Christian hearts now a-days which burn, not with love and joy, but rather with indignation, when sermons are preached, eloquent perhaps, and powerful, and coming from the lips of men who are sound in the faith, but who nevertheless are content to give their hearers, mere ethics, Old Testament history, or moral reflections, instead of the Gospel of our Crucified, Risen and Ascended Jesus.

"The frequent absence of Christian doctrine from Christian pulpits is to me a mystery hard to be understood. Eloquence is a rare gift, which few possess. Learning requires labour, which many through fault or misfortune have not bestowed. But that there should be any preachers, who sincerely believe that God has become man, and has suffered death upon the cross, and who yet do not make the Incarnation, and Redemption their constant themes, is truly marvellous. It is easy to understand pastoral neglect. This usually arises from that sloth to which we are all so prone. It is easy to account for carelessness in matters of ritual, or irreverence at the altar, among those who discern not the Lord's Body in His Blessed Sacrament. But how it comes to pass that there are many who know—who believe in, and who even love our Lord Jesus Christ, and yet who do not often preach His Divine Person and His Redeeming Work, it is hard indeed to explain. Yet such, I fear, is the case, and so long as this fact remains, many who are hungering for Him Who is the Bread of Life, will go away from us unsatisfied, or it may be repelled. For why is it that certain religious organizations which have a purely human origin, and certain preachers who can show no commis-

sion from our Lord, sometimes seem, at any rate, more blest in their efforts to win souls than we are? Is it not because, when they succeed, they do so through the setting forth of Him in Whom alone the heart of man can find rest? The Lord has said, "Them that honour Me, I will honour;" and this promise, I believe, is constantly finding its fulfilment, in the case even of those who, in weakness, in ignorance; yes, and perhaps even in conjunction with error, teach and preach Jesus Christ, true God and true man, as the one and only Saviour of lost souls."

A DEIST ON SACERDOTALISM.—Truly, as we must honour Jesus Christ in the Blessed Sacrament of the altar, so also must we honour Him in our sermons. At the altar let us adore Him. In the pulpit let us preach Him. There is, believe me, ignorance concerning the Person and Work of Jesus Christ among all classes of society. Such is the weakness of the human heart, and such is the power of the devil, that unless we are often reminded of Jesus and his Gospel, we grow cold towards Him, and forgetful as to His Redeeming Love.

Moreover, let us bear in mind that all true Church doctrine, whether as to the ministry, or as to the Sacraments, has its foundation in the Gospel—that is, in the Person and Work of our Divine Redeemer. We may learn this even from the words of an enemy—a well-known London preacher, once a clergyman of the Church of England, though now suspended from the ministry. He has recently been lecturing about what he calls "our own Protestant English Church," and concerning the dangers arising to her from "Sacerdotalism." These are his words—full of blasphemy, yet full also of truth. Speaking of the commission given by our Divine Lord to His Apostles—"Receive ye the Holy Ghost. Whosoever sins ye remit they are remitted unto them, and whosoever sins ye retain, they are retained,"—he says: "This is the fiction on which the whole claim of Sacerdotalism is founded, having for its basis the assumption that Christ was God, and that He had power to exercise and to impart this Divine authority over all men."

Further on he adds—"I am content to fight with neighter small nor great, save only with the King Himself. It is part of my life's work to dethrone Jesus from His assumed authority over men, and to make people see for themselves that He was not and could not be God. And so soon as they see this, the power of Sacerdotalism vanishes. It cannot live an hour after this discovery." * * * But we are yet a long way off this sensible and truthful view. Hundreds and thousands of good Protestants are, even still, playing into the hands of the Sacerdotalists, by maintaining the Divine Nature and authority of Christ, and (by) calling Him their Lord and their God."

Let us ever remember, then, that all teaching as to the Priesthood and as to the Sacraments must be based upon the Gospel of our Lord Jesus Christ. If, therefore, we would have our people to regard with due honour the Priestly office, let us lead them first to know, to love and to adore, with all their hearts, the Great High Priest upon His throne, our Lord Jesus Christ, Who lives and reigns with Father and the Holy Spirit, in the glory of the Eternal Trinity, One God for ever and ever. He, as man, has received all power in heaven and earth, and He is thus the Fountain of all authority in His Mystical Body, which is the Church. In short, let us see to it, that the preaching of Christ's Gospel, and faith in His Name, are always the foundation upon which we build all our ecclesiastical superstructure.

THE EDUCATIONAL POLICY OF ROME.—The New York Churchman remarks that it is the deliberate policy of the Church of Rome to keep the masses

of her people in a state of ignorance, is a logical inference from observed facts. The reasons which support such a policy, are easily discoverable by any one who studies her system of theology and morals. When those reasons are stated by a Protestant observer, they are at once disavowed by Romish controversialists as being the figments of Protestant prejudice. It is of interest, therefore, to consider the policy which they themselves avow in the matter of keeping the masses ignorant, and the reasons which they publish in support of it. The following passage in the Dublin Review may be fairly taken as such a statement of the position of the Church of Rome as her casuists are willing to profound and defend among Protestants: "We are far from meaning," says the writer, "that ignorance is the Catholic youth's best preservative against intellectual danger; but it is a very powerful one, nevertheless, and those who deny this are but inventing a theory in the very teeth of manifest facts. A Catholic destitute of intellectual tastes, whether in a higher or a lower rank, may, probably enough, be tempted to idleness, frivolity, gambling, sensuality, but in none but the very rarest cases will he be tempted to that which (in the Catholic view) is an immeasurably greater calamity than any of these or all put together, viz., deliberate doubt on the truth of his religion. It is simply undeniable, we say, that the absence of higher education is a powerful preservative against apostasy, and those who watch over souls will reasonably refuse to bear a part in withdrawing that preservative. The significance of this utterance lies in the fact that it is in harmony with the policy actually pursued wherever the Church of Rome has power to do her will. It is not worth while to inquire whether it is "official" or "authoritative;" it has the "authority" of the practice of the whole Roman obedience behind it, and is a cautious and sober statement of the reasons, or the best of the reasons, which underlie that practice.

THE CHURCH OF ROME AT WAR WITH SOCIAL ORDER.

—The New York Churchman continues: "It is impossible to exaggerate the importance of the questions which are brought forward in the preceding paragraph. From the standpoint of the mere civilian, it is easy to see that principles are here avowed which are subversive of all order; while from the religious and spiritual point of view those principles are seen to be in direct conflict with the highest truth. So admit that exposure to "idleness, frivolity, gambling, sensuality," is to be condoned or justified for the sake of an alleged more undisturbed loyalty to "religion," is to surrender civil and social order altogether; for it is here implied that a man may be guilty of all these, and still be true to his "religion," which latter is declared to be "immeasurably" more important than rightness and decency of living. Looked at, therefore, simple as a matter of civil and social economy, the avowal of the principles here set forth is nothing less than a declaration of war upon civil society. If ignorance, with its consequent idleness and profligacy, are not only matters of small concern to the Church of Rome in comparison with loyalty to "religion," but are actually to be encouraged and perpetuated because they are "preservative" of that loyalty, then it cannot be denied that the Church of Rome is in actual conflict with the maintenance of civil and social order. The facts indicate the correctness of this conclusion. The influence of Romanism is not favorable to good citizenship anywhere. It fosters crime and encourages profligacy. Not only as the result of the ignorance which it allows, but still more as the result of distinction which it makes between loyalty to religion and righteousness of conduct, it undermines the very foundations of civil and social order. It is perfectly logical, therefore, that four-fifths of the profligacy and disorder of our larger cities should be directly chargeable to the fault of the Church of Rome.

THE ROMAN CHURCH AND THE LABOR QUESTION IN QUEBEC.

BY THE REV. ED. RANSFORD.

CARDINAL TASCHEREAU'S pastoral letter to the members of his Communion in the Province of Quebec on the subject of the possibility of any under his jurisdiction being allowed to be at one and the same time members of the Church and members of the order of the Knights of Labor, sets at rest all doubts as to the mind of the Roman Church on the organization. It will be remembered that the Order was condemned by the Archbishop of Quebec in September, 1884, and that an appeal to Rome was taken by the Knights, who professed allegiance to the Vatican. Pending that decree, many other Roman Catholics joined the Order, evidently under the idea that the pastoral would be set aside. Meanwhile, the organization in the Province of Quebec, instead of fulfilling its legitimate purpose as a mere labor union, devoted itself to politics and the boycott. Tradesmen who refused to obey its behests fell under its ban; steamship companies, who considered that they knew how to manage their own affairs without outside dictation, were similarly treated; and priests who ventured to use their influence against the Knights were assailed in the most scurrilous terms. The steamship companies, being sufficiently able to look after themselves, transferred their ships and their business from Quebec to other ports—to the great hurt of the labor interest. But the tradesmen were not equally fortunate, nor could the clergy afford to see their authority spurned. Cardinal Taschereau, therefore, made further and stronger representations to Rome; the outcome being, that none of his flock can join the Order, or continue to be Knights of Labor, under pain of excommunication incurred *ipso facto*. This confirmation of Cardinal Taschereau's condemnation of the labor union in question has puzzled the Roman hierarchy outside the Province of Quebec. It may reasonably be inferred that, as the constitution of the Knights of Labor is the same everywhere, as is likewise that of the Roman Church, the same condemnation will apply to its members everywhere. It is true that Archbishop Lynch in Toronto, Cardinal Gibbons in Baltimore, Archbishop Corrigan in New York, the Vicar-General of the Archbishop in Chicago, and others in authority, contend that there must be local circumstances in Quebec, connected with the action or by-laws of the Knights of Labor, which militate either against the laws of the Roman Church in general or its local canons in the province of Quebec. But of these they are strangely enough in total ignorance, while the doubt and discomfort which they feel on the subject are more than manifested by the evasive answers they have with one accord, and nearly in the same words, returned to all inquiries as to the course they themselves intend to pursue toward the Knights. They are one and all upon the fence, and await with anxiety the solution of this new difficulty with which they are con-

fronted—a problem which, unless it is satisfactorily solved, will have a marked effect upon the Roman Church in the United States and Canada.

DIVINE UNCTION AND ITS RESULT.

THE beloved Disciple, writing to his little children, told them, "Ye have an unction from the Holy One, and ye know all things." All true Christians have this distinguishing mark—this unction from the Holy One. Jesus of Nazareth received this unction without measure, and was in consequence called the CHRIST, the Anointed One. He was set apart to His special work, and had all the graces of the Spirit; and now He baptizes with the Holy Ghost all His own people, but they only receive this unction in measure. But, "if any man have not the Spirit of Christ, he is none of His." God sends forth the Spirit of His Son into the hearts of His own children through the mediation of His Son. According to the promise of the Lord Jesus, "I will pray the Father, and He shall give you another Comforter, that He may abide with you for ever." This unction proves that they are in the Father and in the Son. The Holy Ghost is spoken of in Scripture under different titles, and assumed different forms, according to his different operations. On the day of Pentecost, He was represented by cloven tongues like as of fire. Fire purifies the gold, and burns up the dross in the furnace. Sometimes the "Giver of life" is represented by water, which refreshes, comforts, and helps to sustain life. "If thou knewest Who it is that saith to thee, give me to drink; thou wouldst have asked of Him and He would have given thee living water." The unction of which St. John writes, implies consecration to God's service, and the grace of God's Spirit bestowed on believers. As this is the mark of God's people, it is an awful consideration how few there are who possess this mark. We meet with plenty of respectable profession, but the true unction from the Holy One seems absent. There is no brokenness of spirit on account of sin; no true holiness of heart; no true appreciation of that Word which is the breath of the Spirit, and which He applies to the soul.

Let us now look at the effect of this unction—"Ye know all things." The Holy Ghost teaches God's people the truth, and keeps them in it. They know they have eternal life abiding in them. They know all things necessary to salvation. Though it is true they see but through a glass darkly, their knowledge of Spiritual things, compared with what the world knows, may be spoken of as knowing "all things," for the world knows nothing experimentally. "But the natural man receiveth not the things of the Spirit of God, neither can he know them because they are Spiritually discerned." The Apostle John had been warning the Christians against being led away by Antichrist. But he tells them that the anointing they had received ought to preserve them from this seduction, and that they knew the truth by that very anointing. "Ye have an unction from the Holy One and know all things."

Further, these anointed ones know, in a special manner, the evil of sin in their own hearts. No amount of worldly knowledge can instruct them in this. The unconverted may acknowledge it in a general sense, but there is no heartfelt experience of it. Whereas, those who do know what it is, by the unction of the Holy One, are willing to take the lowest place. "Less than the least" is their feeling. When this knowledge has brought them so far, they know another thing, which the world does not know, and that is the value of Christ. They know the power of His cleansing blood; and what it is to have His forgiveness, and to be clothed with His righteousness, instead of their own filthy rags. They thankfully recognize all He has done for them. They know something of His love and tenderness. They are so grounded in Christ as "the way, the truth, and the life," that they will not be seduced by the many Antichrists who, as St. John tells us, existed even in his day. The unction from the Holy One keeps them resting firmly in this truth. It is the foundation of all their knowledge. The shame is that we live so little upon it; and this leads to the observation, that, if such be the position of the Christian man, his practice ought to correspond with this knowledge of all things. Is this the case? Do not the love of pre-eminence, worldly conformity, levity of speech, earthly-mindedness, and other things, sadly mar those who profess to "know all things"? "Be sober, be vigilant," ought to be the practical result in those who have an unction from the Holy One. The purchase of this unction was the costly sacrifice of the Son of God. By this we are made Priests of God. By this we are comforted and refreshed. If we "know all things," as the result of this unction, we must remember that the more we use this knowledge in God's service the more it increases. "To him that hath shall be given," whilst "from him that hath not shall be taken away even that which he seemeth to have"?—*English Churchman*.

A PAROCHIAL MISSION.

SECOND PART.

IT is perhaps at this point that the greatest difference of opinion will be felt, some holding that these testimonies are in many ways dangerous and likely to be productive of mischief. The writer has a certain amount of sympathy with these feelings. What he has here to say, however, is that, as far as his own observation has gone, he has seen nothing but good in the manner of conducting this work at the Avenue A Mission. In various ways such testimonies have been valuable. They have strengthened the hands of the workers. They have helped to confirm the converts—a confirmation sorely needed; and they have encouraged others to come forward. Generally speaking, they are brief, quiet, humble, unpretending. It is quite true that such methods afford good opportunities for boasting; the writer can only say that he has not been present when they have been thus misused. He might give examples. One

night a respectable workman, with a German accent, said that, by attending the services there, he had been led to an entire change of life, so that, whereas a year or two ago he had been a terror to his wife and family, he had now a thoroughly happy Christian home. The man had come in one evening when prayers were asked for his unhappy wife, who had borne her lot patiently and uncomplainingly, and was now almost despairing. The wife's patience, the testimony of the meeting, the prayers of the people, bore their fruit. The man was utterly changed.

Another time the reading had been on death as the wages of sin. A man stood up and said that he had been delivered by the work of the Mission, and he had tried to bring a fellow-workman to the services. One day he had told him he was going. "What was the use of that kind of stuff?" was the reply. The man was drinking. That night, in a fit of drunkenness, he had gone and hanged himself; and he, the speaker, had brought to the meeting that night the brother of this drunken suicide, and asked those present to pray for him. The effect produced by this testimony was deepened still further, when a woman got up and told how her own brother had gone down to a drunkard's grave. "I sometimes wish I were a Catholic," she said, "that I might pray for him; but we can pray for this man here to-night."

The spirit of the workers was excellent. There was no elation, no boasting, no sanguine forecasting of results. Sometimes, they said, they were tempted to despond; and then they would hear of people getting good, whom they never remembered to have seen, who had not come back to tell them of it.

If any one should doubt the need of some special agency to reach the people in that district, he should take a walk round the streets on a Sunday afternoon. The houses are large and good. They bear nothing of the appearance of Seven Dials, as it was some years ago. They are comparatively new, well built, and apparently "respectable." But the inhabitants! The passers-by need not remain in doubt. The young men of that quarter are of a cheerful and familiar affability. They address strangers without the slightest pride or bashfulness. They are, many of them, as near barbarians as could well be in a great and civilized city like New York.

Even if one could point out mistakes or disadvantages in connection with such a work, he might well have his mouth shut by the remembrance of the sore need. If you know a better way than this, try it. If not, at least, bid God-speed to those who are doing their best, according to their lights.

But the writer saw nothing to find fault with, much to be thankful for, much to admire. Doubtless the work will need vigilant supervision; but without this no work can be successful.

One possible evil should be mentioned as having a tendency to connect itself with such a work—especially where the clergyman is single-handed. It might be supposed by an

enthusiastic and ill-taught evangelist, that the type of work which is adapted for such purposes might equally be employed in the public services of the Church. There is no great danger of this error in a place where there are so many clergymen and laymen at work. Each one has his own gift, and his own work. But there might be such a danger where a clergyman was alone, or had only laymen to assist him. The more useful he found these Christy Minstrel-like melodies, the more he accustomed himself to use them, the more he might come to suppose that they should supplant the historical hymnody of the Church. It would be a miserable degradation of Christian music "Safe in the Arms of Jesus" is a pretty thing enough, and useful in its way. But compare it with "How Sweet the Name of Jesus Sounds," or "Jesus, Lover of My Soul;" or compare the music of the one with the other.

So there may be a like danger in regard to Christian teaching. A mere hortatory, experimental, and practical kind of preaching, consisting largely in appeals based upon personal experience, has its uses. If it were to supplant the solid didactic method in the ordinary congregation, it would be most mischievous. The ordinary worshippers in church do not need it. It is not adapted for them. Except as a special thing, it would do them no good. But this is the only danger that seems likely to be connected with these methods of work, and it ought not to be difficult to guard against it. With educated and cultivated clergymen it will be possible to do the one work without neglecting the other.—C in *The Week*.

THOROUGHNESS.

I WOULD now ask you to listen to a few words I have to say on another subject, yet one connected with what has gone before. I have lately suggested that there are cases in which it may be better for those who are not prepared to walk humbly in the ancient ways of the Catholic Church, to refrain from joining themselves to our communion. Why so? Partly for the sake of the very persons to whom I allude, and partly for the sake of the Church at large.

That any individual, without a real change of conviction, should assume the name of Episcopalian, of Churchman, or of Catholic, is surely no cause for congratulation. What blessing can be looked for from submission to the Rite of Confirmation as a mere form of entrance into a new Religious Organisation? What benefit can follow from a heartless reception of the Blessed Sacrament, still regarded as mere Bread and Wine—the figures of an absent Saviour? What gain is there in professing a belief in Episcopacy as the best and most primitive form of Church order, if the sacramental realities, for the due administration of which, Apostolic authority is necessary, are ignored, or possibly even denied.

Mere Episcopacy! What is it worth? If it be only a better form of Church government, I would as soon contend for a better style of church architecture. I care little or nothing for the Apostolic succession, unless it means

a real bond of connexion with the chosen Twelve, and with the Lord Jesus himself.

If I could know that the Blessed Sacrament of His Body and Blood is to be had through the exercise of any other ministry than that which depends on the transmission of Apostolic authority, I would say, let us now and for ever have done with our attempts at opposition to the form of religion at present established by the law of this land. It is only for the sake of Jesus Christ in His Blessed Sacrament, that it is really worth keeping up our present divisions. If there be no essential difference between us and those near and dear to us, who regard "Episcopacy" as a thing indifferent, as a mere form of Church government; let us make an end of those cruel separations, which divide us one from another.

Surely there has been, and still is, enough half-hearted Churchmanship. Surely we need not compass sea and land, we need not lower teaching and relax discipline, in order to have an increased number of mere proselytes to a form of Church government, in order to gain converts, whose attachment is a matter of outward form, not of real conviction, or who at any rate seek to unite themselves with us through fancy or inclination, rather than from a solemn sense of duty. Such converts can hardly gain much advantage to their own souls by their change of religious profession, and I fear they must often be a source of weakness to the Church at large. Let us then aim, rather at greater devotion and thoroughness of belief, than at a mere increase of numbers.

There is a danger in depending too much upon numerical statistics. I always rejoice to hear that large numbers of infants have been brought to Christ in Baptism, that Church schools are well attended, and that multitudes come to hear the Word of God preached. But I am not always so happy about the Confirmation of large numbers of new adherents. A few candidates whose attachment to the Church has been proved, and who have had thorough preparation, are more to be desired than great numbers, easily gained, hastily admitted, and destined most probably to fall away from the communion of the Church, as lightly as they have been allowed to enter it.

I think there are few who would deny, that in past times, the Church has suffered grievously through the ordination of so many untried men to the sacred ministry. History and experience combine to show what havoc has been made of the flock by pastors who have received holy orders, and yet who have never known the love of Christ in their hearts, or a real devotion to His service. But is there not a somewhat similar danger with regard to the laity? May not grave spiritual evils arise from a too easy admission of untried "converts" (if such they may be called) to the sacred ordinances of Confirmation and Communion?

If we are to grow and increase as a Church, if we are to make real progress, the work must begin within—within our own hearts, subjected to the sanctifying influences of the Holy Spirit; and within our own communion, cleansed and guided by the same Divine Illum-

inator. I think if those who are without, could, as a more general rule, take knowledge of us as men who have been with Jesus, the very persons we should most wish to win would be attracted to us by our walk and conversation. But till, through the presence and power of the Holy Spirit, we have made some progress within, in the direction that I have indicated, external progress will, I fear, either not go at all, or if it does, will probably be neither to the glory of God, nor to the real advancement of His kingdom upon earth. Let us therefore think and speak less about numbers, but more about thoroughness of belief and spirituality of life.—*The Bishop of Argyle.*

Home & Foreign Church News.

From our own Correspondents.

DOMINION.

MONTREAL.

PROVINCIAL SYNOD.—The following is a more detailed report of an interesting portion of the Synod's proceedings than we had space for last week.

Christian Union.—Dean Carmichael moved, "That the resolutions on Christian union, passed unanimously by this Synod, be forwarded to the moderator of the General Assembly, the president of the Methodist Conference, and the presiding officers of other Protestant bodies."

Mr. Hodgson wanted to have it addressed to all religious bodies as well as Protestants.

Rev. Dr. Carey said it was absurd to send such a resolution to the Church of Rome. Rome must reform herself before they would have anything to do with her. The only chance of having unity was amongst bodies who believed the great truths as they did.

Mr. Hodgson—Do you include Unitarians?

Rev. Dr. Carey—I do not; I refuse the name of Christian to any man who does not believe that Christ is very God. With other bodies there is hope of promoting Christian union, but there was no use in inviting the scorn of that proud Roman Church which God would yet humble.

Dean Carmichael said that there would be sure to be a courteous answer from the moderator of the General Assembly, or the head of any Protestant body. There was no hope that they could form an alliance with the Church of Rome, for the present constitution of that Church forbade overtures until Protestants bowed down their necks, and acknowledged what the Church of Rome considered the errors of Protestantism.

Rev. Mr. Crawford said that if, in the words of the resolution, they sent it to the presiding officer of the Catholic Church they would have to send it to the Pope of Rome, and it would be very ridiculous to imagine that the Protestant Church in Canada wanted his Holiness to come into communion with them, or vice versa.

Mr. Hodgson said he did not say he wanted to have the resolution sent to the Church of Rome.

Rev. Mr. Crawford—We all know that is what is intended.

Mr. Hodgson denied that he wished to open negotiations with Rome.

Rev. Mr. Murray, of Halifax, believed that although there was vast error in the Church of Rome he did not consider a union hopeless, otherwise the prayer of the Master, that we should be one, was in vain.

Rural Dean Moore believed that the Kirk of Scotland was the most willing to unite with the Church of England, and that Church should be placed first in their endeavours for union.

Rev. Canon Ellegoode, Senator Allan, and Rev. Mr. Davenport, strongly advocated Christian union.

The Prolocutor said that the subject was one which had engaged his attention for years. He brought it up in the Synod six years ago, and then his proposal was looked upon as practically an idiotic one. He did not hope for immediate union, but he wished to have it brought before Christendom. He would be prepared to make every concession which would not interfere with the truth of God. The creeds would have to be the doctrine of the united Church. There would have to be some rule for the historical continuity of the Church. These were the points on which there would be the greatest difficulty, and he thought

that some means could be devised to get over these. The want of united testimony as to Christ was doing great harm, and it was doing more harm in this age than any other. He believed the people of the Church of England were ready to make every concession that could be expected of them to promote Christian unity.

The words "Protestant bodies" in the motion, were then changed to "Christian bodies," and the Prolocutor put the resolution and declared it carried unanimously.

The entire Synod then joined in singing the doxology.

The Prolocutor called on Canon Norman to offer up the special form of prayer for "Unity."

Messages from the Upper House.—A message was received from the House of Bishops, as follows:—"Resolved, that the Metropolitan be respectfully requested to communicate to the Metropolitan of Rupert's Land, the desire of the Church in this province to establish closer relations with the Church in the Province of Rupert's Land, and are ready to consider any measure which would promote the same."

The message was cordially adopted.

Another message was received from the House of Bishops, announcing that the report on the celebration of the centennial of the Church was adopted with the exception of the date, which was changed from the last Sunday in July to the third Sunday in June. Adopted.

The Committee on the Year Book reported in favor of having one for the Church in Canada. Carried on a division.

A message was received from the Court of Bishops of the Church of England, asking that for the increase of the brotherly feeling existing between the Churches, the Metropolitan of Canada should send notice of all ordinations of bishops to the Archbishop of Canterbury. The message was assented to.

The Synod took recess.

Evening Session.—At the evening session the business of the Synod was concluded.

The House of Bishops not having concurred in the canon adopted by the Lower House, with reference to the sisterhoods and deaconesses, it was resolved that the matter should drop.

The following resolutions were adopted:—

"That this Synod desires earnestly to recognize the very important work of educating and training Indian youth, so zealously undertaken by Rev. E. F. Wilson, M.A., at the Shingwauk and Wawanosh homes at Sault Ste. Marie, in the missionary diocese of Algoma, and this Synod also desires to recommend the said institution to the generous sympathies of all our people."

"That in the opinion of this House, the time has fully arrived when the Church in this ecclesiastical province, should actively engage in foreign mission work, by means of missionaries sent forth from our own borders, and that it be an instruction to the Board of Managers of the Domestic and Foreign Missionary Society to take steps to send missionaries into the foreign field with as little delay as possible."

Church Schools.—Rev. O. P. Ford moved,

1. That this House would welcome legislation securing to the members of the Church of England throughout the Dominion, the privilege of having their own schools, on the principle of "local option," supported by their own school rates, and receiving due assistance from public funds when other schools are so assisted; under regulations that would secure a degree of efficiency in secular subjects at least equal to that of other public schools.

2. That the House of Bishops be requested to concur in the resolution, and that the Most Rev. the President, and the Rev. the Prolocutor, of this House, be requested to appoint a committee to ascertain the feeling of the Government of the different Provinces, obtain other information on the subject, suggest a scheme or course of action, and report at the next meeting of this Synod.

3. That copies of this resolution be sent by the secretaries to the Ministers of the different Provinces to whose departments the subject of education belongs.

Rev. Mr. Ford also added to his resolution a clause, providing that the ratepayers of all school sections might have the option of daily religious teachings in the schools, subject to a conscience clause. He spoke at length of the vast importance of religious teaching, and of the marvellous concession which the Ontario authorities appeared to think they were making when they allowed religious teaching after school hours. That was not the religious teaching that could be given effectually. There was here involved not a question of religious teaching only, but of the liberties of the people. Quoting from the writings of John Stuart Mill, he contended that the schools of Ontario were in reality conducted contrary to the principles of liberty.

Another clerical delegate contended that the great objection of the day was to the non-religious education which was being afforded. The Church of England had a right to demand the status at which they

were now aiming. At present if any distinctions were being made, they were in favour of the Church of Rome. He remarked that in a recent decision in the courts, it had been declared that the constitution of Canada was founded on religion among other things. He would ask if this were really the case, and if so should not religion be taught as received from the Church of England?

Rev. Dr. Carry observed that John Stuart Mill, who had been quoted, wrote the education question as a philosopher, and affirmed the right of freedom in education. He concurred with Rev. Mr. Ford and John Stuart Mill, and contended that the Church of England should make no mistake about insisting on religious education in the schools. There could be no such insuperable objections to religious instruction in the public schools. The Government of Ontario had conceded the principle as far as mere words went, but their action had ended in the mere reading of a selection from the Scriptures. They had given to the trustees the power of determining the school hours, and, as was now the case frequently, the school was dismissed to allow an order for religious instruction. In regard to his own parish he had conferred with the Presbyterian and Methodist ministers, and they had so much confidence in each other, that they had agreed together to appoint an hour for religious instruction in the schools. They had adopted no form, but each had agreed in his turn to give instruction for a month. He advised the Church of England to continue to contend for religious instruction, assured that by the force of their religious will they would compel the concurrence of governments, no matter how partizan. It was their duty to insist upon the teaching of religion to the people. It had been with shame that he had read the report of Mr. Mundella, the British Minister of education, in regard to the Jewish element in that country. As a rule, they were a poor people; but they had contended for and had secured the daily reading of their scriptures in their schools. Their youth were made fully acquainted with their religion, nevertheless, from a secular point of view, their education was most efficient.

Rev. Mr. Allen, said he believed he voiced the sentiment of this Synod, when he said that he regretted the introduction of this subject, the discussion of which would lead to no practical results, to the neglect of smaller matters which would lead to practical issues. The present was not the time to deal with this matter. It were better to wait for those mighty movements which were going on in the Christian world, until it were possible for Protestantism to take some decisive action. The Church of England had received the representatives of the Methodist Church at Toronto. It could not go back on that record,—and he would not say whether that action were wise or otherwise. The catechism of the Church of England was simple. The Church had been wise in making it so and confining it to essentials only, it being a grave responsibility to go farther with children. It would be well to wait until there were a larger union of the Protestant world. There was a powerful wave passing in the direction of unity, and it would be well, under the circumstances, for the Synod to pause before going further.

Hon. G. W. Allan, of Toronto, sympathised with Rev. Mr. Ford, but he thought his motion was leading the Synod away from what was practical, and until the matter was taken up much more forcibly by both the Methodist and Presbyterian Churches, let the Church of England persistently press on the Governments and Legislatures the fact that they wanted God's word read in the schools, and they would be sure to obtain their desire. He feared that Mr. Ford's motion would weaken the efforts, and materially diminish the effects of the pressure that had already been brought to bear. The clergy could now obtain permission to give religious instruction, provided they asked for it. They could do much provided they manifested more interest; but, unfortunately, they too often stood aloof. They ought to have greater faith in the power of God's Word, which, if they had they would find no difficulty in teaching the youth.

Mr. Walkem deprecated the idea of so important a resolution being voted down, or no consequent amendment being made to it, and invited Mr. Allen to prepare a motion.

Rev. Canon Brigstocke agreed that some resolution should be presented to prevent the absolute negation of the present motion. He felt strongly on the subject of religious education, for education with religion eliminated from it, was a curse instead of a blessing. In this life we were striving for both worlds, and why should we not prepare for both? With many children, even of church members, all the religious teaching they had was the half hour spent weekly in the Sunday school, and the church was bound in duty to do more than it already did. The Roman Catholics of his own city had, he might say, made a noble stand for the cause of religious education, though he must admit that they had made mistakes, and he did not agree with all that they had done. It would, indeed,

have been well had the Protestants taken a similar stand. The result of their action had been that the Catholics of New Brunswick had practically separate schools. There schools were conducted by their own people as concerned general matters, and at three o'clock every day, practically reverted to themselves. In the Catholic schools religion was taught, but in the Protestant schools there was none at all.

Rev. T. Bedford Jones, complained that the Church of England and other Protestants, were deliberately cut off from educating the lambs of the fold. It would, indeed, be most unfortunate if this Synod did not speak out and say that it would support those members of the clergy who were willing to look after the young. The resolution before the House would, he was assured, have a great moral effect among other bodies who were not ignorant of the necessities of the case. He could not agree that this Synod should wait for the action of other bodies. The Church of England ought to be in the van.

Mr. Heneker, of Sherbrooke, in resuming the discussion on religious education in the schools, said that the Protestants of this province were largely in the minority, and this matter of religious instruction in the schools was all important. He hoped, however, that whatever resolutions were adopted, would deal with the entire ecclesiastical province. Although the Protestants were in so immense a minority in this province, they had every fair play from the majority, who were willing to give them all they required. Unfortunately the Protestants were cut up into numberless divisions, and one of the changes that was needed in the law of education was to have the word Protestant to mean non-Catholic. This large and wide subject should be fully discussed before the resolution passed. The Synod ought to resolve strongly that religion be the foundation of all education.

Mr. Elliott, (Guelph), remarked that the aspects of the education question in Ontario were very different from those that obtained in Quebec and the Lower Provinces. In Ontario, the Roman Catholics were only one-fifth or one-sixth of the population, yet they had obtained rights and privileges that were not possessed by the Protestants. The school trustees of the city from which he came (Guelph), lamented the decadence of Christianity among the young, and for his part, he was sure that the time had come when it was necessary to speak out strongly. The articles of the Christian faith declared that the Scriptures contained all things that were necessary to life and godliness. Then why were the Scriptures kept out of the schools? This was a question for professing Christians to answer. It was true the Ontario Department of Education had recently prepared and circulated a series of Scripture readings for schools. He did not know whether or not it was a revised edition.

A delegate—It was revised by Archbishop Lynch. Mr. Elliott, continued, that he had tried to purchase a copy of those Scripture readings, but they were not to be had for money. He had, however, borrowed a copy, and found in the thirty odd lessons which he had looked over, not the slightest indication of where they were taken from. He had found entire verses expurgated. He could not say why. If, as was now the practice, scholars were to be allowed after school hours for religious education, he was satisfied it could not be properly given. Religion should be the commencement of and be wrought in with secular education. He was not prepared for Mr. Ford's proposition; but believed the entire matter should be referred to a committee.

Next week we will give some report of the rest of this discussion and the resolutions adopted.

Prorogation.—At 10.45 p.m., the Bishops entered the Lower House to prorogue the Synod.

The Metropolitan said:—My Lords, reverend brethren, and brethren of the laity,—The following measures have been passed by the Bishops and the Lower House during this Synod:—

1. Confirmation of amendment to articles 1 and 5 of the constitution.
2. Amendment to Canon 8.
3. Appointment of a joint committee on the ceterary of the Colonial Episcopacy.
4. Adoption of a resolution appointing delegates to the General Convention of the Protestant Episcopal Church in the United States.
5. Appointment of a committee on the subject of degrees in divinity.
6. Appointment of a joint committee to confer with committees of other Christian bodies on the subject of union.
7. Adoption of an address to her Majesty the Queen, on the completion of the fiftieth year of her reign.
8. Enactment of a Canon respecting the representation of the diocese of Algoma in the Provincial Synod.
9. Adoption of a Canon regarding the use of fermented wine in the administration of the Holy Communion.

10. Appointment of a joint committee to consider the question of extending the powers of the Provincial Synod.

I earnestly pray, that both in what we have done and what we have left undone, a higher wisdom than our own may have guided our deliberations, and that God may pardon whatever has been amiss. I have now to declare the Synod prorogued.

ONTARIO.

MABERLY MISSION.—The Rev. C. E. S. Radcliffe acknowledges, with many thanks, the following subscriptions to the church building fund, per kindness of Rev. T. L. Stephenson, M.A., rector of Almonte, \$100; per kindness of Rev. A. Jarvis, M.A., rector of Carleton Place, \$75.75; A Friend, England, \$24.30; A Friend, Perth, \$10; J. Pink, Perth, \$5. Total \$215.15. "Laus Deo." The Rev. F. D. Bogert, M.A., rector of St. John's, Belleville, has most kindly presented an altar for use in the church. A set of stained glass windows have been ordered from Messrs. McCausland & Son, of Toronto. Mr. Hogg, of Perth, is constructing prayer desks and lectern according to the latest designs obtained from Messrs. Jones & Willis, London, England. St. Alban's Church is rapidly being pushed ahead, and will be completed by the second week in October, unless anything unforeseen occurs to delay it. The Rev. Mr. Radcliffe begs to once more publicly thank those clergymen in the diocese of Ontario, who so kindly threw open their churches and parishes, and enabled him to collect sufficient funds to place the church completely out of debt.

OSGOODE.—From a Travelling Correspondent.—This is an out-station of the parish of North Gower, and has now a well established congregation. In a few weeks we will have a new church, the corner stone of which was laid with imposing ceremonies on the 18th. There were several visiting clergy, and the church and state were united for the occasion, the latter being represented by Hon. Thomas White and M. K. Dickinson, M. P. We hope soon to add our pretty little church to the large and rapidly increasing church edifices of the diocese.

OTTAWA.—Rev. P. Owen Jones, M. D., has returned after an enjoyable tour of several weeks in the Mother country. His duty, while absent, was taken by neighbouring clergy.

Rev. Rural Dean Carey, of Kingston, Rev. W. A. Reid, of Oxford Mills, and Rev. Mr. Clarke, clerical secretary of Niagara, were in Ottawa the Sunday following the Provincial Synod, and assisted in the services at Christ Church.

The Bishop's Commissary, Dr. Lauder, is arranging with the Bishop of Niagara for several confirmations and church consecrations in different parts of the diocese.

The resolution adopted by our synod, relative to certain townships in the Nipissing district where mission work is being performed by clergy of this diocese, was sent to the house of bishops and by them confirmed, thus legally attaching a portion of the Nipissing district to the diocese of Ontario. The missions affected are Combermere and Clara, portions of each having been heretofore in the diocese and part without. In the event of a division of the diocese it is thought probable that the whole district of Nipissing may be incorporated in the prospered new diocese of Ottawa.

CLARENDON.—This mission, on the K. & P. R'y, north of Kingston, is being most energetically worked by the Rev. Morris Taylor, who was ordained priest at the last general ordination in this diocese. Two little mission churches have been erected during his short incumbency, and the general work of the mission carried on with the utmost energy. It is a large mission and much unsettled land, but settlers are coming in each season, and there is good prospects for the church, especially under the care of so earnest and hard working a missionary.

STAFFORD.—There are some clergy and some parishes from whom little is heard. This should not be. A church paper is more interesting if general items are sent in from the various parishes. It is a mistake that the clergy do not themselves send such items. If modesty prevents their saying anything of themselves they can, at least, write about church work. Your correspondent has seen something of many parishes in this and other dioceses. His writings are generally from personal observation. The missionary in charge of this parish, Rev. R. J. Harvey, has been here nearly seven years. It is not a very enticing spot, but is far better now than when he took it. Then the two churches were in a sad state, now they are renovated and have a very creditable appearance, though their original construction is somewhat against them. One is stone and dedicated to St. Stephen, and the other a log building, could hardly have been built by an Eng-

lishman if one judges by the good old name under which it is dedicated to God's glory and in memory of St. Patrick. Mr. Harvey has done a great work, against great odds. From the lowest Protestant conception of the church he has lifted his people, some at any rate, to view it as the divine society created by God for the salvation of souls, differing altogether from mere human or man-made societies. He has very large congregations and always a large class for confirmation at each Episcopal visit. In addition to restoring the churches, Mr. Harvey has, amid much to discourage, succeeded in building a handsome stone parsonage. In this his people have aided very well, but little help coming from outside, except such as is received at the annual pic-nic, where a large sum is generally realized and in the management of which the popular incumbent of Stafford is famous. The only complaint the people have is that "he won't get married, and why does he want such a big house all alone." Your correspondent humbly submits that the objection is well taken, and would suggest that this source of complaint be remedied as soon as possible.

The Lord Bishop of Niagara will administer the rite of confirmation in Belleville and Kingston next month.

ADOLPHUSTOWN.—The Lord Bishop of Ontario has appointed E. R. Sills, Esq., Lay-Reader and Catechist under the Rector's direction.

CATARAQUI.—A memorial service was held in Christ Church, Sunday, for the late Mrs. Greenwood, and a special sermon was preached on the occasion by the Rev. A. W. Cooke. Lieut. H. Greenwood and the only other son of deceased were both present.

TORONTO.

The next meeting of the Rural Deanery of Durham and Victoria will be held at the rectory, Millbrook, on Tuesday, October 5th, at 12 o'clock noon.

Special Business.—Arrangement of Missionary Meetings for Rural Deanery. Clergy are requested to notify the Secretary of their intention to be present. W. C. ALLEN, Secretary, R.D.D.V.

WARKWORTH.—The congregation of the new Church, St. John's, of this village, held their parish festival on the 1st Sept. The day was fine and enjoyed by a large number, the total receipts being, with the concert in the evening, \$890.00. This reduces the debt on the church to about \$125.00.

CAMPBELLFORD.—On the 15th inst. Christ Church gave a garden party at the residence of Mrs. Campbell. About 300 persons were present and spent a very pleasant evening. Including the sales from the ladies' work table, \$94.00 were realized, which was more than sufficient to pay the balance of the debt incurred in improving the parsonage.

A NEWSPAPER SENSATION.—The political world was greatly excited a few days ago by the Mail distinctly announcing that regardless of party policy and connections its future course should be antagonistic to the position held by the Church of Rome in Quebec. There is a spirit being aroused in Canada in regard to this matter which, sooner or later, will bring down that proud church from its most unrighteous elevation to a level before the law alongside other Churches. The politicians are in a sore dilemma. We have in Canada a strong press which has persistently attacked the Church of England for many years on the ground that it is contrary to public justice, that it is an usurpation dangerous to the State, for a church to be so intimately associated with the State as is the Church of England. These papers have now before them the very same question in regard to the Church of Rome in Canada, and they will have to say plainly Yes or No to the question, "Do you uphold the system of established State Churches?" There will be "great searchings of heart" before this is answered!

VISIT OF THE BISHOP OF NOVA SCOTIA.—The Right Rev. Dr. Binney, Bishop of Nova Scotia, preached on the 19th Sept. in St. James' cathedral. The right rev. gentleman took his text from John iv., 34—"Jesus said unto them, my meat is to do the will of Him that sent me, and to finish His work." Christ came, said the preacher, not to do His own will—although He had a distinct human will of His own, yet it was entirely in accord with the Father's. He came to do a special work. In order to do God's work man must submit himself to the divine will. The tendency of the age was opposition to the will of God. It was a characteristic of the day that where restrictions were imposed they brought forth opposition. Man was instructed to submit himself to lawful authority

which was ordained by God. The first temptation was to go in opposition to the divine will. Man claimed free will, and yet when he gave way to temptation he said he was unable to resist it. It was possible for a person to extinguish his free will by submitting himself to the lower part of his nature. He who was bound by the dictates of his passion was absolutely a slave. There should be no antagonism between the reason and the will. When a man acted in opposition to conscience and reason he was in the position of a slave. So it was that to be free a man must act in accordance with the divine will. Complete submission of man's will to the will of God would be perfection. It might not be possible in this world to attain to that state, but they might be constantly drawing nearer to it. The more a man acquiesced in the divine will the more things would work together for his good and the more manifest God would be to him. The Bishop preached also at the Church of the Holy Trinity, where an immense congregation was assembled.

Rev. C. E. Whitcombe is about to proceed to Florida to spend there the winter months, on leave of absence from the Bishop. Mr. Whitcombe has resigned the curacy of St. Luke's Church.

The Rev. T. S. Ellerby, of 227 Spadina Avenue, Toronto, has been appointed secretary for Canada for the London Society for promoting Christianity amongst the Jews, in place of the Rev. Johnston Vicars, deceased. The last six numbers of the *Jewish Intelligencer*, published monthly in London by the society, will be received in a few days and will be forwarded to subscribers.

THE LATE CANON MORGAN.—The death of Canon Morgan, of Barrie, is announced. For a long time he has been in very feeble health, and about a year ago the Bishop found it necessary to provide an assistant for him. About two weeks ago Canon Morgan, after marrying a couple in his church, fell down several steps leading from the vestry and broke his thigh. This accident had a very serious effect on his already much impaired health, and aggravated and intensified his other ailments, to which he finally succumbed. He was born about 85 years ago, on St. Vincent Island, West Indies, where he was educated, and entered the Church of England. For many years he labored in the mission field, which he gave up in 1855 to come to Canada. He was located in Barrie, where he acted as curate to the late Rev. S. B. Ardagh. At Mr. Ardagh's death he became rector of the church, and was afterwards created a canon. He leaves a family of two sons, one of whom is Judge Morgan of this city, and three married daughters, all of whom are living. He has been an incumbent for 62 years.

HURON.

TILSONBURG.—Rev. R. F. Dixon returned from his European trip on the 3rd inst., his holidays being considerably shortened by the death of his dear son. During his absence the parish work has been attended by Mr. H. Goodman, lay-reader of Coldwater Mission, with efficiency, his stay with us has been one of pleasure and profit to us, and we wish him God speed in whatever work he may be called to. Rev. J. W. Finlay, of Boston, Mass., has celebrated Holy Communion monthly, preaching sermons not soon to be forgotten.

WYOMING.—*Deanery of Lambton.*—This is one of the newly organized mission parishes, the fruits of the labours of the Bishop's Commissioner, Rev. W. Young. The Church of St. John, Wyoming, is now the centre of a mission parish and has annexed to it Christ Church, Camlachie, and the new station, Wanstead. The members of this new church station are preparing to build a house of worship. A thanksgiving festival for the ingathering of the fruits of the earth was given by the ladies of the church at Wanstead a few days since, and it was heartily enjoyed by all, as befitted the joyous festival. Earnest and eloquent addresses were delivered by Revs. W. Hinde, B. Pierre De Lom, J. M. Gunne, and by Mr. Graham, M.P.P. The festival added to the building fund for the new church.

GLANWORTH.—The vestry of Christ Church, Glanworth, resolved at a recent meeting to build a new church to replace the old frame building. A subscription list was commenced from the few members, the subscription being nearly \$1,300. The congregation consist of only twenty families, but they are very earnest and faithful to the old, old Church.

Diocesan Income.—The Executive Committee report an income of \$1,463.08 for the year ending April 30, 1886, over the total receipts of the previous year.

The Mission Fund.—The debt of this fund is \$4,916.48, a very slight increase during the year. Were it not for the provisions of the new canon on reorganization and assessment, and the very successful results of the work of the Rev. W. A. Young, Bishop's Commissioner, the debt would have been very largely increased. The total receipts for the diocesan missionary work exceed by \$1,561.87 those of last year. While this is mainly owing to generous donations that have been made to the Mission Fund, it is cheering to know that the quarterly collections also have slightly increased.

The Bishop's Commissioner.—The appointment of the Rev. W. A. Young, Commissioner, by the Bishop commenced from the 1st Nov., 1855. During the period of about eight months 105 stations have been visited, inspected and reported on. The statistics of the work done show that fourteen new stations have been opened; four new missions parishes have been organized; and eight parishes formerly receiving grants from the Mission Fund became self-supporting. The committee, judging from the results of the work already done, are of the opinion that a large annual saving must be effected when the entire diocese shall have been inspected by the commissioner.

The results so far obtained show that an approximate reduction of the annual grants from the Mission Fund hitherto required for the places already visited will amount to about \$3,500.

Donations to Mission Fund during the year have been \$1,175.35. Of this amount the sum of \$1,000 was from "a citizen of London, per the Bishop."

Widows' and Orphans' Fund.—To the appeal on behalf of this fund there is always a hearty response. The receipts of the year have been, (including \$249.68 balance on hand) \$5,663.59. Amount paid to widows and orphans, \$5,054.00.

ALGOMA.

BURK'S FALLS.—There has not been any appointment made to this mission since the resignation of the Rev. W. B. Magnan.

PARRY SOUND.—At the ordination held in Trinity Church last month, the Rev. Herbert Gaviller of this mission, and the Rev. A. J. Young, of Maganettawan, were ordained priest.

We understand that the Rev. C. A. French, C.M.S., has just sent to the S. P. C. K., the manuscript of a very interesting volume of "Travels through Canada, ten thousand miles over sea and land." As he describes a journey, beginning in the vicinity of Bolton Abbey and ending somewhere about the Falls of Lake Superior, with a "rambling of years" through the districts of Ontario, it will, no doubt, prove interesting to a host of English friends. We believe it is to be illustrated. Mr. French does not forget to describe the work of the Church in Canada in some of the wilder parts of the Dominion.

SASKATCHEWAN.

FORT McLEOD, N. W. T.—Mr. B. Homer Dixon's subscription should have been \$5.00 and not \$1 as acknowledged.

FOREIGN.

The Rev. Canon Isaacson, one of the oldest clergymen in the Diocese of Winchester, and an eminent scholar, died recently at Freshwater, Isle of Wight, of which parish he had been rector for many years.

The Bishop of Killaloe has appointed the Rev. Canon Copley to the Deanery of Kilfenora, vacant by the translation of the Very Rev. Robert Humphreys to the Deanery of Killaloe.

Winchester Cathedral is having its magnificent reredos carefully restored in memory of the late Archdeacon Jacob. It is a fine specimen of the perpendicular lace-work of the fifteenth century. Dean Kitchin has just prepared an interesting descriptive pamphlet.

Rev. W. S. Rainsford, of New York, passed through Chicago a day or two ago with his companions, on their way home from a hunting tour of five weeks in the Rocky Mountains. Near Shoshone the clergymen shot eight bears.

CENTRAL NEW YORK.—The summary of statistics reported in the journal of the 18th annual convention is as follows: Clergy canonically resident, 95; candidates for Holy Orders, 6; postulants, 9; licensed lay

readers, 10; deaconesses, 2; whole number of parishes, chapels and missions, 140; churches consecrated during the year; 1; corner-stones laid, 5; whole number of churches, 131; rectories, 56; families, 7,856; Baptisms—adults, 393, infants, 959, total, 1,362; Confirmed, 852; communicants, 13,154; marriages, 455; burials, 831; Sunday schools—teachers reported in 103 parishes and missions, 1,072, scholars, 8,427; total amount of offerings, \$247,627.89; value of church property, \$1,500,000.00; amount of insurance reported, \$618,950.00.

It is definitely announced that the Church Congress for this year opens at Wakefield, in Yorkshire, on October 5th, and the sittings will extend as usual for three following days, closing on the 8th. The Bishop of Ripon is to deliver, as the president of the congress, the inaugural address, and the Archbishop of York and the Bishop of Meath are to preach the opening sermons. The principal halls in the town have been engaged for the congress. The strenuous efforts that have been made to push on the Wakefield bishopric scheme will culminate, it is hope, in its completion during the congress week.

One William Taylor, of Stoke Newington, having written to the Bishop of London, expressing his belief that his lordship would not allow such an "idolatrous innovation as a crucifix" in St. Paul's Cathedral, the Bishop has replied in a short and pithy letter, which might well serve as a model of all such communications; "I am sorry to say that I cannot agree with your view of true Protestantism. I see nothing inconsistent with Protestantism in such a reredos as it is proposed to erect in St. Paul's Cathedral, and the Courts of Law have so decided."

The erection of the new reredos in St. Paul's London, has been begun and certain alterations in the internal arrangement have been made that services may go on uninterruptedly. The work will occupy some months.

The new Solicitor-General of the English cabinet is, like all the law officers of the present administration, a staunch Churchman, and like Lord Halsbury and the late Lord Hatherley, an old Sunday school teacher. He was for many years a teetotaler, like the Attorney-General, but after his election and defeat in Southwark he was, by his doctor's orders, compelled to take intoxicating liquor. Sir Edward Clarke was a Sunday school teacher at St. Alban's, Wood street.

The statistics for the last conventional year of the Diocese of Maine, show: Families, 1,800; individuals not included in families, 783; Baptisms—infants, 271, adults, 77, total, 348; confirmed, 168; communicants, 2,649, (a net gain of 113); offerings, \$57,673.95; value of property, \$416,090; self-supporting parishes, 10; parishes receiving aid, 12; organized missions, 14; diocesan schools 2; clergy, bishop, 1; priests, 25; deacons, 2; Sunday school teachers, 202; scholars, 1,791; Church sittings, 9,871.

A clergyman observing a poor man by the roadside breaking stones with a pick-axe, and kneeling to get at his work better, made the remark: "Ah, John, I wish I could break the stony hearts of my hearers as easily as you are breaking these stones." The man replied: "Perhaps, master, you do not work on your knees."

Correspondence.

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

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

HELP WANTED.

SIR,—The section of Dovercourt, a north-western suburb of Toronto, has for the last two years called for some provision for its wants. Already about a dozen families have been lost to the Church in consequence of having no services. The population is composed entirely of English people, but they are all poor. The locality in the near future will be thickly peopled, and is now doubling itself every year. What we wish to do, is to build a mission church. There is already subscribed \$200, on condition of our raising \$500. We will require something more than this sum to build. Surely all good Churchmen will see in the above statements the strongest reasons why pecuniary help should be given to aid us in our work there, par-

particularly as we wish to have the building completed before the winter sets in. Yours faithfully,

J. W. SQUIRE.

P. S.—Subscriptions in aid of the above, addressed to No. 9 Givens Street, Toronto, will be thankfully acknowledged.

UPPER OTTAWA MISSION.

SIR,—A kind friend in England, who takes a deep interest in this mission, and who has done much in the past three years to furnish and adorn our humble little churches, adopted a new plan this spring, and enlisted a number of good people in her cause, by engaging them to make up a quantity of useful and ornamental articles for a "sale of work" in aid of church extension on the Upper Ottawa. Two cases have already been shipped, and a third is to follow. With the approval of the Bishop, and consent of the city clergy, the sale is to be held at Ottawa in the latter part of October, and will be under the patronage of Lady Macdonald, who has kindly promised to give us all the assistance in her power. Our sale is not to be a bazaar. There will be no raffles or other games of chance. Articles having been contributed in aid of our work by friends who feel that they can best help us by giving time and material, when, perhaps, they might not be so well able to give money in the same proportion, we think it quite proper to thankfully accept such offerings, and convert them into money. We propose having a several days' sale, and want all the material we can get. As many friends in this country have promised to contribute articles to the sale, thus supplementing our English gifts, I beg to remind all that the date is fixed, and that we will gladly receive whatever they send us. Articles should be sent in not later than middle of October, and may be addressed to any of the following ladies in Ottawa, they having kindly consented to act as the committee of management:—Mrs. Pollard, Mrs. Hanington, Mrs. Bogert, Mrs. Muckleston, Miss Bliss, (110 Daly Avenue), or to Mrs. Foster Bliss, Mattawa. Parties sending articles will please enclose their names. Yours truly,

The Mission House, Mattawa, FORSTER BLISS. September 20th, 1886.

WAS ST. PETER EVER BISHOP OF ROME?

SIR,—Whether St. Peter was ever Bishop of Rome, is a matter of great doubt, and the very question to be proved. All that Eusebius relates respecting the early history of the see of Rome, he gives on the authority of Irenaeus, who asserts that Sts. Peter and Paul, jointly delivered the episcopate of it to Jinus. And the apostolic constitutions say that St. Paul alone appointed Jinus. In either case Jinus was the first Bishop of Rome, and not St. Peter.

If Jinus was the first Bishop of Rome, from whom dominant supremacy is claimed, then, as St. John lived long after the rest of the apostles were dead, we would have an uninspired bishop ruling over an inspired apostle, who himself had appointed bishops, as Sts. Peter and Paul had done in the case of Jinus and others. Neither can the claimed supremacy rest on the power of the keys, which was equally given to all. St. Peter never claimed any authority over the rest of the apostles, nor was there any ever accorded to him. On the contrary, he received, without resentment, the rebuke of St. Paul, when "he was to be blamed," for his prevarication. Though St. Peter spoke at the Council at Jerusalem, he did not claim to preside, but, as the rest of the apostles and elders did, received the summing up of the matters, under consideration, by St. James, the local bishop. Though St. Peter and his labours are frequently mentioned in the Acts of the Apostles, we have no hint there given that he had or claimed any authority over the other apostles. On the contrary, we find him and St. John sent from Jerusalem, by the other apostles, to confirm the Samaritans converted by the preaching of Philip. We never hear of the Pope being sent by the college of cardinals, on a mission of this or any other kind. It is perfectly clear from the epistles of St. Paul, that, for seventeen years after our Lord's ascension, St. Peter had not arrived at Rome, for it was after the elapse of these years that St. Paul met him at Antioch, where he "withstood him to the face." Then, again, when St. Paul fell the second time into the hands of Nero; when he dwelt for two whole years, in his own hired house, there is no mention made of St. Peter ever visiting him. Though St. Paul carefully and gratefully mentions all who visited and ministered to him in his bonds, St. Peter is never mentioned as being one of them. If St. Peter, as is claimed, had been bishop of Rome for twenty five years, between the time of our Lord's ascension and the second imprisonment of St. Paul, he must have been well known at Rome. How, then, was it, with such a guide to lead him to the abode of St. Paul, that Orneisephorus had such difficulty in finding him out? St. Peter, if

bishop of Rome, could not have been ignorant of the imprisonment of such a distinguished Christian as St. Paul in his urban diocese; neither could Orneisephorus have been ignorant of the fact that St. Peter was bishop of Rome, to whom he might readily apply for the needed confirmation. Though, on one occasion, I was less than twenty-four hours in the city of Portland, and a perfect stranger, I had no difficulty in finding the bishop, nor any difficulty in getting from him the information I required.

The preaching of St. Peter, on one occasion, converted 3,000 souls, and to him was committed the circumcision, as the uncircumcision was to St. Paul, it is impossible, therefore, to believe that, if St. Peter had been twenty-five years bishop of Rome, but that the Jews there would have known more of "the first principles of the doctrine of Christ" than they showed on St. Paul's preaching to them; for we are told that "some of them believed the things which were spoken, and some believed not," as if they had heard them for the first time. Evidently, the preaching of St. Paul shed a new light among the Jews at Rome, for farther on, we are told that when they "departed they had great reasonings among themselves." What their "reasonings" were, we have no means of knowing, but we may safely conjecture that they were about the truth or falsehood of the things preached by the apostle. After giving this question, all important, from the doctrine sought to be built upon it, the best consideration I have been able, the conclusion I have been forced to is, that it never has, or can be proved that St. Peter ever was bishop of Rome, or that he ever was at Rome in any capacity whatever. Yours, Fenelon Falls, Wm. Logan.

September 11th, 1886.

THE CHURCH UNITY SOCIETY.

SIR,—The magnificent sermon of the Bishop of Algoma, on Unity, to the Provincial Synod, the action taken by the Synod, and the reception which the communication from that body met with at the hands of the Methodist Conference, show that the time has come to bring this society to the notice of churchmen. As you will most likely be good enough to print the prospectus I enclose I need only add that there are thirteen diocesan secretaries, and Mr. Sayres will be glad of the assistance of one in each Canadian diocese. The first monthly paper has been issued, and I have sent 100 to dissenting ministers in Canada. The books are expensive, and I shall be glad to receive money. Until the society is formed in Canada, I will from time to time publish a balance sheet duly audited.

C. A. B. POOCK, Diocesan Secretary.

Toronto, Sept. 21, 1886.

THE CHURCH UNITY SOCIETY.—The Church Unity Society consists of all persons who send their names to the General or Diocesan Secretaries, and agree to pray daily for the visible unity of all Christians.

It is expected that every member will contribute annually to the work of the Society.

The society, aims to have one General Secretary, and a Corresponding Secretary in each diocese. The Corresponding Secretaries shall have charge of the work of the Society in each diocese, receive contributions, expend them in the work of the Society, and report to the General Secretary who shall be chosen by them, and who in turn will report to the Society generally.

The members in any diocese shall constitute a Diocesan Branch for the better facilitating of business, and shall vote by letter or otherwise on any matter brought before them concerning the management of their Branch, the election of officers, the expenditure of money, the selection or approval of books or tracts to be used in the diocese, and all and any matters that may arise, provided always that nothing be done that shall militate against the general plan and order of the whole society as ordered and approved by a majority of the diocesan branches, acting through their secretaries.

Any number of persons in any parish may form a local or parish guild at once, and put themselves in communication with the General Secretary or Diocesan Secretary.

It is the object of the society to promote Church Unity by fostering a desire for the same, and by disseminating sound information concerning the Church, in any or all of its aspects, by books, tracts, public meetings, the press, or any other legitimate way, and especially and principally by bringing such information to the notice of dissenting ministers, and students in seminaries or other institutions.

The General Secretary, who is, in the exigency of the case, self-appointed, and who desires to hold his office only until his successor may be validly appointed, would recommend, in the absence of any better plans, that the Rev. A. W. Little's "Reasons For Being a Churchman" be sent to all Presbyterian and Congregationalist ministers in the United States, or else Sadler's "Church Doctrine Bible Truth," and that

other tracts or works be sent to ministers of other denominations. Rev. J. W. Birchmore's tractate, entitled "Historical Christianity," Muncie, Ind., has been circulated already in Massachusetts, among Congregational ministers and students, and may shortly be sent to all the ministers in two of the Western States. The General Secretary is about to send Mr. Little's book above mentioned, to as many students in the various sectarian seminaries, as the limited funds at his disposal will permit. Any money that may be received, will, until further notice, and unless distinctly specified for other use, be devoted, first, to the same end, and then, to Presbyterian ministers, according to the list in their annual minute book. It is probable that a general and comprehensive paper will be prepared in a cheap form, containing articles by competent writers on the subject of Unity, its nature, its necessity, its Biblical authority, and on the Church as the true and only basis for unity. A circular has already been prepared which will be sent with all books or tracts, addressed to the recipient of the same, asking for careful and prayerful consideration of the subject, in the interest of Unity.

The General Secretary states above, his present plans and intentions, which are only provisional, and until the general membership of the Society shall have had due opportunity to order what may seem good. The General Secretary proposes to communicate with the members of the Society in dioceses where there is no secretary, requesting them to select one, or in case of their preferring some other course, will follow their wishes.

REV. WILLIAM S. SAYRES, Gen. Sec'y Pro Tem.

Grace Church, New Lenox, Ill., May 8, 1886.

Notes on the Bible Lessons

FOR SUNDAY SCHOOL TEACHERS, ON THE INSTITUTE LEAFLETS.

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

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

OCTOBER 10th 1886.

VOL. V. 16th Sunday after Trinity. No. 46

BIBLE LESSON.

"Working and Waiting."—St. Luke xix. 11, 27.

The scene of our lesson is at Jericho, probably in the house of Zaccheus, the rich tax collector. Our Blessed Lord was on his way to attend the Passover at Jerusalem. Jericho was about 18 miles from Jerusalem. Great crowds were journeying thither. In verse 81, of the previous chapter, Jesus had informed His disciples of His approaching death, but they could not comprehend Him, verse 84, and thought He was going to set up an earthly kingdom. He points out to them by the parable before us, their mistake, and teaches them that He himself must go to a "far country," even to the right hand of God, to receive His Kingly power, while they must stay in lowly obedience, waiting and doing the work He sets them.

1. The Kingdom. The Jews being subjects of Rome at the time of our Lord, their kings had to travel their to be confirmed in their throne. Thus Archelaus, son of Herod the Great, went to Rome at his father's death, to be confirmed in his kingdom, and the Jews sent a petition against it, which, however, was disregarded by the Roman Emperor. We are told a "certain nobleman" had to go to the headquarters of the Empire to be declared king. He entrusts a work to His servants to do during His absence, verse 13, gives each servant a sum of money with which to trade till His Master's return, for such the word "occupy" means here. The pound or mina, was worth about \$15, see how differently the servants act. Some are conscientious, and at once set about their task, no one to watch them; but no matter, see Eph. vi. 6, 7. They invest the money entrusted to them, wisely, and turn it over again and again with profit. Another servant is lazy, he does not want to work, so he wraps his pound up in a napkin, and lays it by, verse 20. Others, again, seize the opportunity for rebelling against their master. They throw off his service and send a petition that he may not be king, verse 14. All this is a picture of Christ and His disciples. Like the nobleman He has gone into a "far country," even Heaven itself, and has left His servants behind Him, to each of whom, to you and me, He has given gifts to employ in His Master's service. In our baptism we were dedicated to it, see Gal. iii. 27, are we acting as good "soldiers and servants"? availing ourselves of all the means of grace, the "pounds," using our influence, (and all can do so one way or the other) to advance our Master's cause, as we have opportunity, or are we neglecting to use God's gifts? living a life of forgetfulness; thinking

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only of the things of this world; then we are wrapping our "pound" in a napkin, as surely as the servant in the parable. But there are others worse than these. Those who "hate" the Lord, and will not have Him to "reign over them," verse 14. Just as the Jewish nation hated Jesus on earth, distinctly declaring their rejection of Him, as we read in St. John xix. 15, 21; and after His ascension, persecuting His servants. So He has many enemies now, who serve another Master, see 1 Tim. v. 15; St. John viii. 34; Rom. vi. 16; 2 Pet. ii. 19.

2. *The King Returning.* The first thing the King does on His return is to enquire into the conduct of His servants during His absence. With what mixed feelings do His servants await the issue. The faithful ones are rewarded, verses 16 to 19, see how they acknowledge their obligation to their Master, not "my pound" but "thy pound," so St. Paul, who gained "ten pounds," says, "I labored yet not I, but the grace of God," 1 Cor. xv. 10. He will not speak of what he has done, but of what God has done by him, Rom. xv. 18. What is the reward? verse 17. Thus eastern kings often rewarded their favorites. Observe how it is pointed that there will be degrees of power and glory in heaven. See how displeased the King is with the idle servant, verse 22. Had he tried to do his best with His Master's money, even if he had not made so much as the others, it would have pleased his Lord, see 2 Cor. viii. 12, but now no reward for him, verse 24. In verse 27, the destruction of the King's enemies refers to the punishment of the Jews in the destruction of Jerusalem forty years afterwards; and also pictures the doom of those who wilfully refuse to have Christ to reign over them. What does the return of the King say to us? Jesus will return at the judgment of the Great Day, escorted by His saints and the holy angels, Jude xiv.; 2 Thes. i. 7. What are we doing in preparation for His return? Are we working in His cause, with a single eye to His glory? or are we idle, wasting our time and opportunities? Oh let us never forget that His command to each of us is "occupy till I come."

"Let us think how heaven and home Lie beyond that 'Till He come.'"

Family Reading.

THE SEED.

They could not know,
 Who took the seed this flower to sow,
 How it would grow;
 They deemed not then what hues would glow
 In such fair show
 (Petals and buds and leaves below),
 As charms us now;
 The seed was brought from a far-off land,
 The plant blooms here on a ruder strand.

There are who sow
 A Heavenly Seed, nor may they know
 When it shall grow,
 Hidden in some cold soil below;
 They deem not how
 Faith, Hope, and Love shall each here glow
 In fairest show,
 While Angels watch from the far-off Land,
 The plant that blooms on a ruder strand.

C. Neale.

"I KNOW A THING OR TWO."

"My boy," said a father to his only son, "you are in bad company. The lads with whom you go indulge in bad habits. They drink, smoke, swear, play cards, and visit theatres. They are not safe company for you. I beg you to quit their society." "You needn't be afraid of me, father," replied the boy laughing. "I guess I know a thing or two. I know how far to go, and when to stop." The lad left his father's house, twirling his cane in his fingers, and laughing at the "old man's notions." A few years later, and that lad, grown to manhood, stood at the bar of a court, before a jury which had just brought in a verdict of guilty against him for a crime. Before he was sentenced he addressed the court, and said among other things: "My downward course began in disobedience to my parents. I thought I knew as much of the world as my father did, and I spurned his advice; but as soon as I turned my back on my home, temptations came upon me like a drove of hyenas, and hurried me to ruin." Mark the confession, ye boys who are beginning to be wiser than your parents.

THE NAME UPON THE WINDOW PANE.

In the old Scottish inn we met,
 A motley group from every land,
 Scholar and artist, peer and priest,
 And many a traveller browned and tanned;
 All pilgrims waiting for an hour,
 Chatting in idle courtesy,
 And yet amid the drifting talk
 A little message came to me.

It happened thus: a restless boy
 Unto the dripping window went,
 Whose glass, scarred with a thousand names;
 His mind to the same fancy bent.
 He sought and found a vacant spot,
 And took the diamond in his hand;
 But ere a letter had been formed
 A voice accustomed to command

Cried, "Philip, stop! before you write
 Consider well what you're about."
 "Father, why should I hesitate?"
 "Because you cannot rub it out."
 These words fell on my idle ear:
 I said them o'er and o'er again,
 And asked myself, Oh, who would choose
 All they have written to remain?

Unto a loving mother oft
 We all have sent, without a doubt,
 Full many a hard and careless word
 That now we never can rub out;
 For cruel words cut deeper far
 Than diamond on the window-pane,
 And oft recalled in after years,
 They wound her o'er and o'er again.

So in our daily walk and life
 We write and do and say the thing
 We never can undo nor stay
 With any future sorrowing.
 We carve ourselves on beating hearts;
 Ah, then, how wise to pause and doubt,
 To blend with love and thought our words,
 Because we cannot rub them out.

WHAT THE CHURCH BELL SAID TO THE PEOPLE; WHAT THE PEOPLE REPLIED; AND WHAT CONSCIENCE ADDED.

BY REV. G. W. SHINN.

The quiet of a Sunday morning was broken by a Church Bell. Over the town floated its full, rich music, and then came back again in faint echoes. The bell seemed charged with a message to the people, which it was telling with all its might; and the message ran thus: "Come—Come." "Come—Come." "Come—Come."

But although well understood it was not heeded by many; and this is what the people said who did not heed it; and what conscience said to them.

Bell—"Come—Come."
 People—"We do not feel very well to-day."
 Conscience—"Isn't it strange there are so many sick people on Sunday? Many who are well enough on Saturday night are unable to go out on Sunday; and those who are so sick on Sunday recover when Monday morning comes. It might seem as if some weekly epidemic visited the town, with a full supply of headaches, colds, fevers, and other disorders."

Bell—"Come—Come."
 People—"The weather is too unpleasant to-day."
 Conscience—"Yes, the weather on Sunday is always wrong, too cold, too wet, too cloudy, or too windy. Sunday heats are so exhausting, Sunday rains so penetrating, Sunday colds so piercing, that no one but the minister and the sexton should go out to church!"

Bell—"Come—Come."
 People—"We have company."
 Conscience—"Isn't there something said about the stranger within thy gates keeping the Sabbath holy?"

Bell—"Come—Come."
 People—"Our garments are not good enough."
 Conscience—"There are a great many directions in the Bible about how we should come before the Lord, but the style and quality of one's clothing is not mentioned. The Church isn't a millinery establishment or a showroom. In old times the rich and the poor met together, for the Lord is the Maker of them all."

Bell—"Come—Come."
 People—"We are better than some who go too church."
 Conscience—"It may be, much better than some, but are you satisfied with that? Will it do to tell the Lord so? There is something in the parable of the Pharisee and Publican bearing upon this point."
 "Bell—Come—Come."
 People—"We haven't any seats in church."
 Conscience—"Yes, there are always seats there for all who come. There need be no fear of intruding, for all are welcome, and there need be no fear of wearing out your welcome, for you are urged to come every Sunday."
 And so the church bell kept ringing out its message, "Come—Come;" and some heeded the message, came, thanked God for the privilege of coming and resolved to come always. Others still refused, and conscience went to sleep, murmuring ere it slept; "What shall it profit a man if he gain the whole world and lose his own soul?"

A NEW RELIGION.

Some years ago a French gentleman thought he had found a new religion, much better than the Christian religion. He desired greatly to make converts, but very few could be induced to accept his views.

He complained bitterly of this to a celebrated man of the day, one Monsieur Talleyrand, who listened attentively.

"Ah!" he said, "you have worked hard in your cause, but you have left out one thing which would convince men."
 "What is it?" cried the eager visitor; "pray tell me!"

"It is this," declared Talleyrand. "Go and be crucified, rise again the third day, work miracles, raise the dead, heal diseases, cast out devils, and then you may have a chance against the religion of Christ. Good morning, sir."
 That philosopher went home in very low spirits.

A VAIN HOPE.

It is said that Oliver Cromwell, shortly before his death, asked one of his religious teachers whether it were possible for a man to fall finally and be lost, who had once been in a state of grace. Having received the answer he wanted from the prophet who prophesied smooth things, he replied, "Then am I safe, for I am certain that I was once in that state."

Let no man thus deceive himself. Study the word of God in Old and New Testament, and see that those who think they stand may fall and perish at last. Ezekiel xviii. 24 is enough to show this.

When we feel the burden of sin, let us not comfort ourselves by remembering our past feelings and former good deeds. Christ alone is our salvation. That salvation has been applied to our souls: we have been made members of Christ by Holy Baptism. But even this will not avail us in the end, except we keep God's commandments. He that endureth to the end shall be saved.

God is very merciful. He willeth not the death of any sinner. He has given His only Son to die for you.

CHURCH PROPRIETIES.

Upon entering your pew kneel in earnest, silent prayer.
 Always rise at the ascription.
 After the service greet your friends kindly, but quietly.
 Treat all visiting worshippers with courtesy.
 Respond earnestly and clearly.
 If possible, attend both services of the Lord's day.
 At the offertory say not "how little," but "how much," remember that the sacrifice involved is the measure of your love to God.

CHRIST OF MY GOD.

Christ of my God, draw near,
My Saviour, Whom I need,
How can I live without Thee here
Thine erring child to lead?

Art Thou not Lord of all,
Maker of earth and sky,
Yet list'ning for the feeblest call
Of those Thou passest by?

My soul in love draw near,
And enter all within,
Thou art my God, I shall not fear
The powers that tempt to sin.

Thy greatness lieth deep
In holiness divine,
And only Thou art strong to keep
The soul Thou makest Thine.

Around me, and within,
Above me, and beneath,
Uplift me through a world of sin,
And calm my dying breath.

Blest in the Father's Love,
Strong in the Spirit's power,
Reign in Thy fulness, Lord, above,
And in me every hour.

R. ADDERLEY.

A NOBLEMAN'S JEWELS.

A rich nobleman was once showing a friend a great collection of precious stones, whose value was almost beyond counting. There were diamonds, and pearls, and rubies, and gems from almost every country on the globe, which had been gathered by their possessor by the greatest labor and expense. "And yet," he remarked, "they yield me no income."

His friend replied that he had two stones, which cost him but five pounds each, yet they yielded him a very considerable annual income.

In much surprise the nobleman desired to see the wonderful stones; when the man led him down to his mill, and pointed to the two, toiling, gray mill stones. They were laboriously crushing the grain into snowy flour for the use of hundreds, who depended on this work for their daily bread. Those two dull, homely stones, did more good in the world, and yielded a larger income than all the nobleman's jewels.

So it is with idle treasure everywhere. It is doing nobody any good. While poor souls are dying of thirst, the money is hoarded and hid away which might take the water of life to them.—*The Watchword.*

"HAVE YOU EVER TOLD THE LORD YOUR DISTRESS."

A devoted worker among the poor, a lady of my acquaintance, was asked to visit a sick woman in much distress. The husband had lost a good place through drunkenness, and had been out of work a long time.

Apparently there was neither food or fuel in the house, and the true name of the poor woman's disease was starvation.

The question was asked her, "Have you ever told the Lord of your distress?"

It was met by a scornful laugh. She, no!

"I'm not of that sort."

"It can do no harm trying," said the visitor;

"I will kneel down now and do so."

"I'd like ye to dare," said the woman; "it'll be the first time any one has knelt in this room, unless to clear it."

No notice was taken of this remark. The lady knelt and prayed for work and food, the poor creature on the wretched bed actually mocking her as she spoke. Some little temporary relief was then given, and the visitor bade a kindly good-bye.

Next day the poor woman was found sitting by a bright little fire, tea and bread on the table. "The Lord's done it after all," she said to her friend. "You must have been on your knees when my husband met his old master, and he offered to give him another chance. He sent me some coals too, hearing I was ill, and this tea and

bread." There was no difficulty over the thanksgiving for that prayer answered; the poor, ignorant creature had been effectually taught to Whom to look in trouble.—*Our Work.*

PURITY.

PRACTICAL THOUGHTS AND SUGGESTIONS.

BY THE BISHOP OF BEDFORD.

1.—Let us earnestly and plainly address gatherings of men on this subject, speaking boldly, reverently, and lovingly.

2.—Let us band our young men together in brotherhoods or associations, in which the aiming at a life of purity shall be a main feature.

3.—Let us do all in our power to foster and secure a higher tone of purity in our schools, and especially in our boarding schools, for boys.

4.—Let us teach very distinctly the sacredness of Marriage, and make our celebration of Marriage as reverent and impressive as possible.

5.—Let me inculcate chivalrous care for the protection of women and children from all that can injure their purity.

6.—Let us promote Vigilance Committees for the enforcement of the law, and the purification of our parishes and streets.

7.—Let us teach always the true foundation of all purity of living, and strive more and more earnestly to bring souls to Christ, that they may be set free from the bondage of their own evil passions.

"STAND FIRM!"

General Elliott, when Governor of Gibraltar, during the siege of that fortress, was making a tour of inspection, to see that all under his control was in order, when he suddenly came upon a German soldier, standing at his post silent and still, but he neither held his musket nor presented his arms when the General approached.

Struck with the neglect, and, unable to account for it, he exclaimed, "Do you know me, sentinel, or why do you neglect your duty?"

The soldier answered respectfully, "I know you well, General, and my duty also; but within the last few minutes two of the fingers of my right hand have been shot off, and I am unable to hold my musket."

"Why do you not go and have them bound up then?" asked the General.

"Because," answered the soldier, "in Germany a man is forbidden to quit his post until he is relieved by another."

The General instantly dismounted from his horse. "Now, friend," he said, "give me your musket, and I will relieve you; go, and get your wounds attended to."

The soldier obeyed, but went first to the nearest guard house, where he told how the General had stood at his post; and not till then did he go to the hospital and get his bleeding hand dressed. This injury completely unfitted him for active service; but the news of it having reached England, whither the wounded man had been sent, King George III. expressed a wish to see him, and for his bravery made him an officer.—*Rev. H. W. Little.*

CULTIVATE A SWEET VOICE.

There is no power of love so hard to keep as a kind voice. A kind hand is deaf and dumb. It may be rough in flesh and blood yet do the work of a soft heart, and do it with a soft touch. But there is no one thing it so much needs as a sweet voice to tell what it means and feels, and it is hard to get it and keep it in the right tone. One must start in youth, and be on the watch night and day, at work and while at play, to get and keep a voice that shall speak at all times the thought of a kind heart. But this is the time when a sharp voice is most apt to be got. You often hear boys and girls say words at play with a quick, sharp tone as if it were the snap of a whip.

If any of them get vexed you will hear a voice that sounds as if it were made up of a snarl, a

whine, and a bark. Such a voice often speaks worse than the heart feels. It shows more ill will in tone than in words. It is often in youth that one gets a voice or a tone that is sharp, and sticks to him through life, and stirs up ill-will and grief, and falls like a drop of gall on the sweet joys at home. Such as these get a sharp home voice for use, and keep their best voice for those they meet elsewhere, just as they would save their best cakes and pies for guests and all their sour food for their own board. I would say to all girls and boys, "Use your best voice at home." Watch it by day as a pearl of great price, for it will be worth more to you in the days to come, than the best pearl hid in the sea. A kind voice is a lark's song to heart and home. It is to the heart what light is to the eyes.—*Ex.*

HINTS TO HOUSEKEEPERS.

POTATO CAKES.—Three teacups mashed potatoes, one egg, butter size of an egg, one tablespoon of flour, one-half teacup of milk. Bake in small cakes on a buttered griddle.

MOUNTAIN CUP CAKES.—One and one-half teacups sugar, one-half teacup butter, two eggs, one teacup sweet milk, three even cups of flour, one-half teacup of citron, two heaping teaspoons baking powder, one teaspoon lemon extract, one-half nutmeg. Bake in cup cake tins.

LEMON BEER.—Put into a keg one gallon of water, one sliced lemon, one tablespoonful of ginger, one pint of good syrup, half a pint of good yeast. It will be ready for use in twenty-four hours. If bottled, tie down the corks.

An Italian way of cooking rice is to boil it and let it dry thoroughly. Then fry it of a light golden color, only take care not to let it get too dark. Then add some grated Parmesan cheese and some meat or fish shredded. Season the whole with pepper and salt, and moisten with a little butter. Serve very hot.

TO CAN CORN.—Use glass cans. Cut the corn from the cob, press it into the cans (with a potato masher) till the milk flows over. Put on the top, screw down tight. Place them in a boiler with sticks on the bottom, pour in cold water enough to about two-thirds cover them. Boil five hours. When about half cooked remove a can at a time, tighten the top and replace.

SCALLOPED OYSTERS.—Cover the bottom of a buttered pudding dish with a layer of bread-crumbs, then add a layer of oysters and bits of pepper and salt, then another layer of crumbs, butter, thus alternating until the dish is full, the last layer being bread-crumbs with bits of butter on top. Pour over it half or three-quarters of a cup of milk, and bake a light brown.

OYSTER STEW.—Allow one quart of milk to one pint of oysters. Scald the milk, then thicken it with two teaspoonfuls of flour, made smooth with a little cold milk; let this come to boiling point, then add the oysters and cook until they begin to ruffle. Just before sending to the table season with butter, salt, and pepper.

Take the green part of the celery, such as one does not use on the table, and cut it in small pieces, then cook it with water and cook it until tender, being careful not to allow it to burn. It will require one half-hour for cooking. Then take a pint of good rich milk and a small piece of butter, a little salt and about a tablespoonful of flour; stir until well cooked, then serve.

GINGER NUTS.—One-half cupful of sugar, one cupful of molasses, one-third cupful of melted butter, one egg well beaten, one teaspoonful of cinnamon, one-half teaspoonful cloves, one teaspoonful of soda dissolved in one teaspoonful of boiling water, salt, and three and a-half cupfuls of flour. Mix all together except the sugar, which add the last thing, and mix in as lightly as possible. Form into little balls the size of a nutmeg, by rolling each in the hands. Bake on buttered pans.

FIGHT THE GOOD FIGHT.

1 S. Timothy vi. 12.

Fight the battle bravely
Choose the path called "Straight";
March right boldly onward,
Up to Zion's Gate.

Burnish up thine armour,
Keep thy weapons bright;
Go in faith and courage
Forward to the fight.

Bear thy Banner proudly
With the Cross its Sign;
Though its weight oppress thee,
Faint not, nor repine.

Bear it for thy Captain,
Who hath borne for thee
Burden far exceeding
What thine own can be.

For we are not worthy
Of the Captain's Name,
If we share not gladly
All His grief and shame.

Droop not, weary soldiers,
When that way seems long;
Cheer thy fainting comrade
With a joyful song.

See, thy Captain gives thee,
Lest thy heart grow sad,
Bread, thy soul to strengthen
Wine, to make thee glad.

Wrestle, then, with evil,
Strong in Heavenly Strength,
Steadfast in endurance,
Conquering thus at length.

"Onward!" be thy motto;
"Upward!" be thy cry;
Till thy troubled warfare
Ends in victory.

—S. L. TUCK.

PUTNAM'S CORN EXTRACTOR is the best remedy for corns extant. It acts quickly, makes no sore spots and effects a radical cure. A hundred imitations prove its value. Take neither substitutes offered as good or the close imitations of the genuine too often offered.

POLITENESS IN CONVERSATION.

Listen when you are spoken to.
Look at people when they are talking.

Do not interrupt. Wait till the speaker has finished before you reply.
Do not contradict bluntly. You may not agree with all that is said, and you have a right to express an opposite opinion, but do it gently and with good temper.

Treat your opponent's arguments fairly. Do not sneer at them, nor give them a wrong interpretation.

Remember that other people have a right to their opinions. Do not attempt to be a miniature pope, enforcing your infallible dogmas on everybody.

Remember that no two pairs of eyes can see exactly alike, and no two minds can have precisely the same judgment.

Remember that words are only an imperfect instrument for other people, as you feel they are for yourself.

A WORD OF EXPLANATION.—The liver secretes bile to move the bowels; the kidneys secrete urine to carry off uric acid, which would poison the blood; the stomach secretes gastric juice to digest or dissolve the food, etc. Burdock Blood Bitters acts upon these organs and purifies the blood by cleansing all the secretions of the system.

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Is now showing a complete assortment of NEW GOODS in every department. Importations are still on the increase, and are of unrivalled value.

His stock of VICTORIAN, AXMINSTER, WILTON, VELVET AND BRUSSELS CARPETS comprises every novelty of the season.

BRUSSELS—In this line of goods he has a great variety of the newest and choicest patterns for Drawing and Dining Rooms, Halls, and Stairs. Attention is invited to his five-frame Brussels at 95c. cash, this cloth is now in much favor; also to the five-frame Standard quality at \$1.10 cash. This is a special line of new goods, which for value is unsurpassed in the Trade.

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AXMINSTER CARPETS in all the new Indian designs and colorings. Magnificent goods woven in one piece in various sizes, from 30 up to 130 square feet.

RUGS—A splendid assortment of Hearth and Sofa Rugs and Door Mats at moderate prices. Linoleums, Oil Cloths, Cocoa and Napier Mattings, Mats, &c. Church Carpets a specialty.

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THE SPLINTER.

An honest messenger, who carried a large sum of money with him, was seized, robbed, and murdered, on a bitter winter evening. His corpse was found lying in the snow, which was stained red with his blood. The officer made inspection of the bloody spot by torchlight that very night; he there observed a splinter of a knobbed stick, and took it home without saying anything.

On the following morning, as he was going into the office, he observed with horror that just a splinter was wanting in the stick of a bailiff which was leaning against the door; and the splinter which he had found exactly fitted into the hole. The officer immediately gave orders to seize the bailiff as the murderer, and to put him into custody.

The wretch at first resolutely denied the fact; but the little dumb piece of wood witnessed too loudly against him. He turned pale, and confessed that he had learnt that the messenger was to deliver a considerable sum of money to the officer; and the love of money

had seduced him to murder the good man, who had never done him an injury.

The murderer had concealed the packet which contained the money unopened under a stack of wood, and so had not even seen the money for which he had committed the murder. He had his head cut off before a vast crowd of people, of which each wondered that the secret crime had been brought to light by so slight a circumstance.

"Full oft is guilt discovered here below,
And all, at last, the day of doom will show."

JOHN'S WAY AND PETER'S WAY.

'It's your grey horse you're looking for, is it?' said John to Peter. 'Well, then, listen to me: I caught the beast last evening wandering in the lane close to the gate of my clover-field. Thinks I, he'll push his way inside next. So I shut him in the pound, and told the village constable. You can get him out when you like to pay

the fine; but I give you fair warning that I shall always do the same thing when I find your horse loose in the lane.'

Peter answered quietly, 'Listen to me now, John. This morning, from my window, I saw your cows straying in my garden; I ran downstairs, turned them out, and drove them to your yard, carefully shutting them in and fastening the gate. And, look you, friend, I give you fair warning I shall do the same thing if ever I find those cows straying again.'

Now, then, which way do you think the better way—John's or Peter's?

HORSFORD'S ACID PHOSPHATE

IN NIGHT SWEATS AND PROSTRATION.—Dr. R. Studhalter, St. Louis, Mo., says: "I have used it in dyspepsia, nervous prostration, and in night sweats, with very good results."

IN SEASON.—It is now in season to warn our readers against the sudden attacks of Cholera, Cramp, Colic, and the various Bowel Complaints incident to the season of ripe fruit, vegetables, etc. Dr. Fowler's Extract of Wild Strawberry is the grand specific for those troubles.

voice often speaks shows more ill will than in youth that is sharp, and sticks ill-will and grief, in the sweet joys of a happy home voice for those they meet, or their best cakes, their sour food for all girls and boys. Watch it by day will be worth more than the best pearl hid in a merchant's song to heart that light is to the

MEPERS. mashed potatoes, one tablespoon of cake in small cakes

one-half teacups of eggs, one teacup of flour, one-half teacup of baking powder, one-half nutmeg.

one gallon of water, one spoonful of gin, half a pint of good wine in twenty-four corks.

is to boil it and to get a light golden color, it get too dark, cheese and some of the whole with a little butter.

ns. Cut the corn in a potato. Put on the top, in a boiler with water enough to boil five hours. Boil in a can at a time,

bottom of a but- of bread-crumbs, ts of pepper and mbs, butter, thus, the last layer of butter on top. of a cup of milk,

rt of milk to one then thicken it made smooth with so boiling point, until they begin to the table season

ery, such as one cut it in small and cook it until it to burn. It ing. Then take all piece of but- spoonful of flour;

l of sugar, one al of melted but- spoonful of cinna- one teaspoonful of boiling cupfuls of flour, which add the possible. Form tmeag, by rolling red pans.

A STOLEN LIFE.

BY CLARA J. DENTON.

Yes, Mamma, yes; do take it off!
Its eyes so coldly stare;
A pretty bird so still and dead
Indeed, I cannot wear.

For every time I bend my head
I see one soft blue wing,
Which brings me thoughts of trees and
flowers,
And birds that sweetly sing.

I'm angry then, because my bird
Was not allowed to fly
And sing and swing on waving trees
Beneath the summer sky.

Yes, yes; I know it cost so much.
Five dollars, did you say?
If I were rich I'd give twice that
To see it fly away.

But, Mamma, though your purse is filled
With coins that brightly shine,
They'll not bring back the stolen life
To this poor bird of mine.

That women's hearts are kind and good
I hear most people say,
And yet they'll have these dear birds
killed
To make themselves look gay.

I'm sorry I'm a little girl.
Were I a woman grown
I would not buy dead birds, but pay
To have them let alone.

But, Mamma, please to Fashion write
And tell her (Do not smile!)
That this is such a wicked thing
We wish she'd change the style.
GRAND RAPIDS, MICH.

RHEUMATISM and the Gout cease their
twinges, if the affected part is daily
washed with Glenn's Sulphur Soap,
which banishes pain and renders the
joints and muscles supple and elastic.
It is at the same time a very effective clar-
ifier and beautifier of the skin.

Glenn's Sulphur Soap heals and beautifies, the
German Corn Remover kills Corns, Bunions, etc.
Hill's Hair and Whisker Dye—Black & Brown, etc.
Fike's Toothache Drops cure in 1 Minute, etc.

HOSPITALITY.

About three hundred years ago
there was a Czar, or Emperor of
Russia, named Ivan, which, you
know, is the Russian for John. He
was very fond of travelling about
in different disguises, that he might
hear what the people thought of
him. One day he was at a small
village near Moscow. He was
dressed like a beggar, and pretend-
ed to be very tired and hungry.
But although he asked for food and
shelter at several cottages, no one
would take any notice of him; he
was too shabby and poor. Just as
he was going to leave the village,
he saw a miserable hut, at which
he begged for a night's lodging.
The peasant took him by the hand
and led him in, saying he had come
at a bad time, as his wife was ill,
but he was welcome to such food
and shelter as they had to offer.

There were five children in the
little cottage, and also a tiny baby
only lately born. The Czar took
this little one in his arms, and on
the next morning when he was
leaving the cottage he asked the
hospitable peasant not to have him
christened for three hours. "I
know a man who is in a high
position," he said, "and I think I

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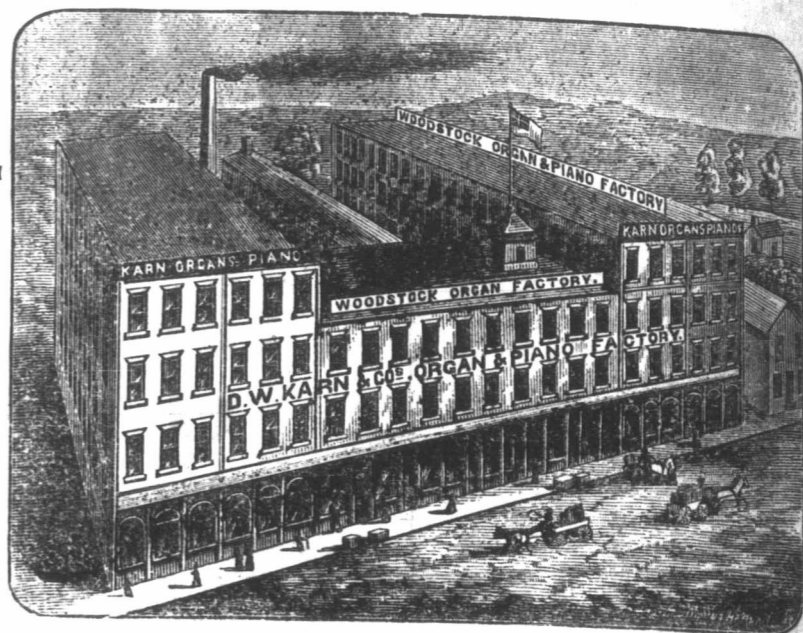
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can persuade him to stand god-
father to this little one, and that
will reward you for your kindness
to me." The peasant didn't think
much of this promise from such a
shabby fellow, but he thought he
might as well wait the three hours.
Presently there was a great noise
in the street, and seeing the royal
carriages coming the peasant called
his children to come and look at
the Emperor. What was his
amazement when the carriages
stopped, and the beggar whom he
had sheltered turned out to be the
Czar himself, who claimed the baby
as his godson. Ivan would not
raise the peasant out of his station,
but he gave him plenty of flocks
and good fields for pasture, as well
as a new house, besides educating
his godson and providing for him
for life.

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A BOY'S DECISION.

Many years ago, Mr. Hall, an Eng-
lish gentleman, visited Ireland for the
purpose of taking sketches of its most
beautiful scenery, to be used in an
illustrated work on Ireland, which has
since been published.

On one occasion, when about to
spend a day in the neighborhood of
Lake Killarney he met a bright young
Irish lad, who offered his service as
guide through the district.

A bargain was made with him, and
the party went off. The lad proved
himself well acquainted with all the
places of interest in that neighborhood,
and had plenty of stories to tell about
them. He did his work well, and to
the entire satisfaction of the visitors.
On their return to the starting point,
Mr. Hall took a flask of whiskey from
his pocket, and drank some. Then
he handed it to the boy, and asked
him to help himself. To his surprise
the offer was firmly, but politely de-
clined.

Mr. Hall thought this very strange.
To find an Irish boy who would not
touch or taste whiskey was stranger to
him than anything he had seen that
day. He could not understand it;
and he resolved to try the strength of
the boy's temperance principles. He
offered first a shilling, then half a
crown, and then five shillings, if he
would taste that whiskey. But the boy
was firm. A real manly heart was

beating under his ragged jacket. Mr.
Hall determined to try him further, so
he offered the boy a golden half sov-
erign if he would take a drink of whiskey.
That was a coin seldom seen by lads
of this class in those parts. Straight-
ening himself up, with a look of indig-
nation in his face, the boy pulled out a
temperance medal from the inner
pocket of his jacket, and holding it
up, said: "This was my father's
medal. For years he was intemperate.
All his wages were spent in drink. It
almost broke my mother's heart; and
what a hard time she had to keep the
children from starving. At last my
father took a stand. He signed the
pledge, and wore this medal as long
as he lived. On his death bed he gave
it to me. I promised him that I
should never drink intoxicating liquor;
and now, sir, for all the money your
honor may be worth a hundred times
over, I would not break that promise."
That boy's decision about drink was
noble. Yes—and it did do good, too.
As Mr. Hall stood there astonished, he
screwed the top on to his flask, and
flung it into the water on the lake
near which they stood.

Then he turned to the lad and shook
him warmly by the hand, saying as he
did so:—

"My boy, that's the best temper-
ance lecture I ever heard. I thank
you for it. And now, by the help of
God, I will never drink of intoxicating
liquor while I live."—Rev. Dr. Newton.

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The Chickering Piano,
the Haines Piano.

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