

# Dominion Churchman.

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA

Vol. 15.]

TORONTO, CANADA, THURSDAY FEB 14, 1889.

[No. 7.]

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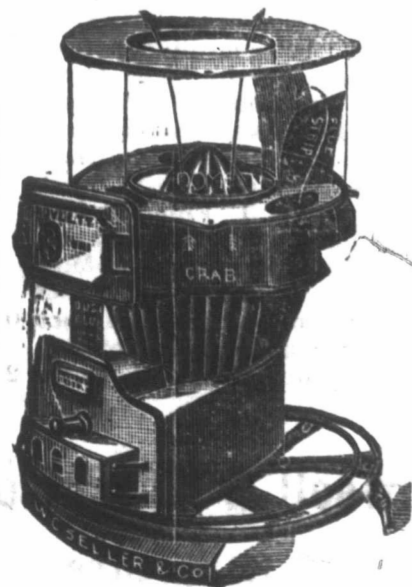
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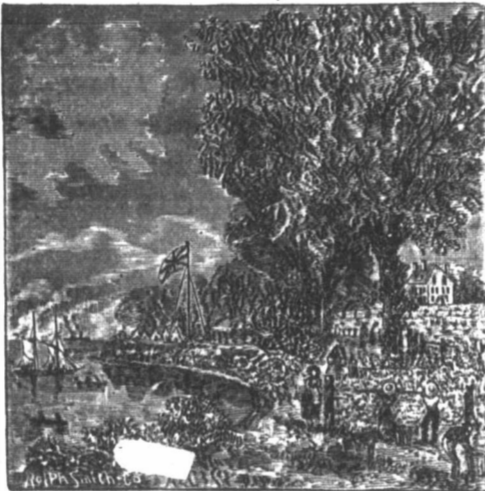
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### LESSONS for SUNDAYS and HOLY DAYS.

Feb. 17th.—SEPTUAGESIMA.  
Morning.—Gen. 1 & 2 to v. 4. Rev. 21 to v. 9.  
Evening.—Gen. 2, 4; or Job 38. Rev. 21 9 to 22 6.

THURSDAY, FEB. 14, 1889.

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

ADVICE TO ADVERTISERS.—The *Toronto Saturday Night* in an article entitled "Advertising as a Fine Art" says, that the *DOMINION CHURCHMAN* is widely circulated and of unquestionable advantage to judicious advertisers.

### TO CORRESPONDENTS.

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

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

SALVATION ARMY AND BANDS.—We so heartily sympathize with the following suggestions that we give the letter in which they appear in order to stir up our friends to such efforts. The writer signs himself G. B. R. B. in the *Church Times*. In a number recently, you said that General Booth has recognized the fact that a large number of persons may be reached by the excitement of bands, processions and such means.

Fifty years ago most country churches had their orchestra. True, each consisted of perhaps a clarinet player, a violinist, flutist, and trombone player; three to six or eight querulous old men, who would only play as they liked, and such tunes as they liked. But musical taste was small in those days, and "Tate and Brady" had not everywhere ousted "Hopkins."

Now musical taste has revived. Piano playing is universal, and lady violinists are no rarity.

But village bands have become extinct. And yet they afford a most valuable resource for the

young men. Why, then, do they not find a place in our churches? Surely the clergy could train their choir-boys to such habits of reverence and worship as that they might pass on to be bandmen in the Church, without the old follies and evils.

For what is the grandest organ but a "kist of whistles?" and what the finest array of stops, but imitations of musical instruments? You have them all, indeed, under the control of one mind and performer; but instances are not wanting in which that one mind has been as querulous and troublesome as those of the half dozen old men of former days; and as frequently the result has been the rout of the ruler.

Why do we not revive the orchestra, and so make use of our lads and young men? Processions are no longer unknown, but we need not have them in muddy streets on wet evenings.

CORPORAL PUNISHMENT.—Said Hamlet to Polonius, "Use every man after his desert, and who should scape whipping?"—and the practice of the present is to spare the child and spoil the man. Miss Yonge and Lord Meath have started a correspondence in the *Times* on the vexed subject of juvenile punishment, both advocating a return to the healthy application of the rod which was more in fashion before the days of compulsory education than it has been since, and, moreover, advising a judicious measure of corporal punishment for girls as well as boys. Unfortunately, the present generation has grown so thin-skinned that it objects to the punishment of either sex, and hence, so far at least as regards our elementary schools, the schoolmaster is at a loss how to maintain discipline in an efficient manner. We trust the correspondence will serve to restore a healthy tone to public opinion on the subject. Education extended and forced under the compact of 1870 has not accomplished what was expected of it. It produces a quantity of hot-bed stuff which withers away when turned out of the national forcing houses, and leaves stunted beings whose ignorance and animalism are, if anything, made the more gross by the subsequent reaction which takes place. Much of this might be prevented where the position of the schoolmaster, as one who stands *in loco parentis*, more freely recognized, and were he allowed without question to inflict a tithe of the corporal punishment which is so frequently and so brutally meted out at home. As it is, the rod has been so much spared that this generation is reaping the benefit of as untamed a set of children as it is possible to imagine, and by a very general consent it is the girls who bear off the palm for unruliness. Hence we fear that the plea for the use of the rod, for girls as well as for boys, made by Miss Yonge, much as it goes against the grain, must be admitted as just and reasonable. There is too much animalism in modern life, and the flesh must be tamed while it is young.—*Church Times*.

THE LATE DEAN SCOTT ON THE LORD'S SUPPER.—The late dean of Rochester is so widely known as a scholar of the highest repute that we give a passage from a sermon by him which is worthy serious attention.

The passage (St. John vi. 51-58 incl.) is too long to be transcribed in the course of a sermon. Far better will it be that you should take your Bibles and read it diligently and weigh it carefully in connection with any one or more of the historical accounts of the Lord's Supper. If you do this, it will become plain that our Lord's words in this sixth chapter and His last Supper are, in fact, one: the one, sacramental teaching; the other, a sacramental act. That the last Supper was present to the mind of Christ, as he spoke, follows unquestionably from His Divine foreknowledge. And, therefore, we cannot be wrong in letting the two records interpret one another. It is true that some people have a sort of confused feeling that we must

not admit this meaning, that it will not do to interpret the discourse of Christ in this manner, for fear of giving encouragement to the Romish doctrine of Transubstantiation in the Lord's Supper. But to deal with Holy Scripture and its interpretation in this way is illogical. Ay! worse than illogical, it is cowardly. Ay! worse than cowardly, it is dishonest. What! are we, in our study of Holy Writ, not to search for the interpretation which is true, but for the interpretation which will suit our own theories, and be useful as a weapon in our controversies? It is the very fault of which we have to complain in the Romanists, in their treatment of the Bible! We must not put our own glosses on God's words because we are afraid of the inferences that may possibly be drawn from it. We must hold to that which is true, knowing that it is, and must come to, right. And so this bugbear vanishes when we face it. True, the Capernautes misunderstand Christ's words, even as the Romanists misunderstand them. They thought that he spoke of giving them His material Flesh to feed upon—"How can this Man give us His Flesh to eat?" But the error is guarded against by His own words: "It is the Spirit that quickeneth; the flesh profiteth nothing." It is a spiritual presence; it is a spiritual food; else it might be audaciously argued, that if the wickedest of men dared to profane the holy feast by partaking of it, he—without penitence, without grace—would have eternal life! For what does our Lord say? "He that eateth My Flesh and drinketh My Blood hath eternal life, and I will raise him up at the last day. He that eateth My Flesh and drinketh My Blood abideth in Me and I in him." Thus our Lord's discourse when taken, as we are bound to take it, as a whole, supplies the very antidote to the error of the people of Capernaum, and to all the kindred errors to which timid brethren sometimes think that it may give countenance.

CHURCH NOTES.—All Souls' Day is not in our calendar. In the Pre-Reformation Church, and, I believe, in the Roman at the present time, Nov. 1 is a festival in honor of all the Saints who are now reigning together in glory; Nov. 2 was instituted about A.D. 1000, and is kept in commemoration of all the other faithful departed, who are supposed to be undergoing the pains of purgatory. But inasmuch as none of the Saints are now reigning with Christ in glory, but are all awaiting their resurrection (see Athanasian Creed), and nothing is revealed to us about purgatorial fires, the English church commemorates all the faithful departed, on All Saints Day, Nov. 1. Read Heb. xi. 22-28. Who, in St. Paul's Day, were "the spirits of just men made perfect?" Had they passed through the purgatorial flames?

THE reason why the Priest does not give out the Collect as well as the Psalms, is probably a matter of traditional habit, difficult to account for. It would seem reasonable either to give out every part of the Service, which varies, or else none. To give out some and leave out some does not approve itself to one's sense of fitness. That is to say, as one is ordered to give out the Epistle and Gospel at the Eucharist, it does not seem consistent to omit to give out the Collect too. Similarly at Matins and Evensong, one is ordered to give out the Lessons, but there is no direction to give out the Psalms or Collect. There may be no need to give out either Psalms or Collect to congregations of educated persons, but in the country I think it well to do so, to stimulate the interest of the people in the service. I, myself, invariably do so, and in giving out hymns, I read the whole of the opening verse.

OBEEDIENCE BETTER THAN LIFE.—Our Blessed Lord chose rather to part with His Life than with His Obedience.—*S. Bernard*.

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## THE NIAGARA FLURRY.

WE view with extreme regret the breaking out of a party agitation in the Diocese of Niagara. Not that we are surprised at this, for it has been clear enough to those who watch for signs and developments, that a neighbouring diocese contained men and institutions dangerous to the peace of the Church. These persons are like the belligerent spirits in a standing army whose whole ambition is to share in carrying on war, for war to them means notoriety, the love of which is their besetting sin. While one centre of infection remains it may spread the germs of trouble far away.

One, however, would have thought that the experience of the last few years would have cooled their passion for party dominance. Probably it is owing to the collapse of their policy in the diocese of Toronto that they have set out upon a campaign in a neighbouring one. The Church Association of the Niagara Diocese has not yet issued any definite statement of its objects and the means proposed for their accomplishment. There has been some very vague talk of "putting down ritualism," but what that somewhat stale, flat and unprofitable effort involves is not stated. We doubt much whether any one member of the new association knows precisely what he really wishes done except in a general way, and certain are we that no rational statement has yet been made as to the reason for such movement. So far as we are informed there are not half a dozen churches in that diocese where the ritual is in any way noticeable,—except for extreme baldness. To talk in this day of putting down the reverential observance of rubrics, or suppressing what tens of thousands of clergy regard as obligatory on their consciences to observe, is not only woefully out of tune with the times, but offensive to the feelings of the more enlightened and high minded opponents of "ritualism," so-called. The movers in this agitation are not compelled to worship in any church where what they have no fancy for is seen. Why should they then worry their souls over forms which are dear, and pleasant, and helpful, to their brethren? Is that doing as you would be done by? Is the meddling spirit, the love of domineering over the tastes and consciences of others, so very stimulating to spiritual growth, that the evangelical life of a Christian cannot progress without this excitation?

If this movement is really the outcome of an earnest love for souls surely the agitators must have a wonderful idea of the proportion of things to leave those spheres of Christian evangelisation which are crying aloud for workers, in order to spend time, temper, money, and energy in pottering amongst the pious devotees who love a ritualistic worship in order to stop their devotions being carried on? It is to us very much as though those who love to see dinner served ceremoniously were made the object of attack by persons who prefer a chop and potatoe to all the courses of a French cook! What possible injury to a sincere, devout wor-

shipper can be done by those things which excite the wrath of persons of puritanic tastes in worship-form? There was in "the dark ages," i.e. the "medieval" time between the commencement of Church revival and its triumph, a cry raised that those who did such and such things were "on the road to Rome." But that cry to-day is historically laid upon the same shelf as a belief in witchcraft—it is mere silliness, simply that and nothing more. The desire to control the devotions of others is unworthy of members of the Church of England. The love of dominance is not a passion which culture develops, or which is consistent with a refined regard for the usages and tone of well educated and well bred people, it is in its very essence a somewhat vulgar taste, just as much so as that which leads others into eccentricities of ritual to secure notoriety. The movement in the Niagara diocese will not justify any dithrambs, it is merely a partisan effort primarily incited by men who have an evil notoriety elsewhere as professional peace disturbers. Does Judge Muir think it well for the discipline of the Church to be conducted by public meetings? Does he not see that this agitation is an attempt to set ecclesiastical law and order aside in favour of lynch law? Is that what society and the Church look for in one of Her Majesty's Judges?

Before going further the agitators would do well to ask themselves quietly, "What business is it of mine to meddle with the ritual of other Churchmen except to put the law in motion, if so moved, against offenders?" If the ritual objected to is lawful it cannot be lawful to seek its suppression, if unlawful then let that unlawfulness be demonstrated. But excited public meetings are not such a tribunal as seem to us fit for hearing charges so grave! Such meetings are a good device for advertising party agitators and party institutions, and we strongly suspect that the ritual plea is a mere stalking horse, a mere excuse for exciting the diocese of Niagara in the interests of a certain set of men and their favorite institution in the diocese of Toronto. It would be more to their honour if they dropped the cloak and spoke out bravely what their real intentions are. If the new Niagara Association is in earnest in a desire to have worship in all the churches in that diocese conducted according to the rubrics we, will furnish a list of several score wherein those rubrics are constantly violated—but not by excess of ritual! Our Hamilton friends might usefully reflect on the story of the cat used by a monkey to draw chestnuts out of a fire, as we suspect they are being used for a similar purpose. The "Cause," the party organ, the party funds, the party institution, are in great straits, they cannot thrive on good honest work for the Church, agitation is the be-all, and end-all, of their existence. There is a sad necessity for some rousing advertisement, "the chestnuts" are ready and the poor diocese of Niagara is to be used to draw them into the grasp of the needy! But what sort of Churchmen are those who are willing to be made a cat's paw of? But, isn't setting a whole diocese by the

ears in order to advertise a small party organ, and to promote other small party enterprises, somewhat like burning down a village to secure a dish of roast pig?

## A PARASITE.

WHEN from a wayward child a toy is taken that has been interfering with lesson-time, there is usually a little display of temper. If this is not rudely displayed a wise parent refrains from further punishment. Our article, "Nonsense in Excelsis," took away a pet toy from the *Christian Guardian*, a toy that prevented its attention to the study of ecclesiastical history, which, in its case, seems to have been begun, continued and ended with Macaulay's romances on the English Church. We view its anger with complacency. As that pet phrase, "On the road to Rome," has been shown to rank with "hickory, dickory, dock," "hey diddle, diddle, the cat and the fiddle," and other phrases that delight the infant mind, we trust the *Guardian* will turn its thoughts to things less absolutely foolish than such senseless language as it has been using so many years. We congratulate our neighbour on so quietly dropping its toy, which no doubt it has put into the lumber room with the o'd rocking horses, tin soldiers, trumpets, and drums of its innocent years.

But while not offering one word in defence of the phrase, "On the road to Rome," it seizes upon a statement we made, for criticism. We declared the more modern religious bodies to be "parasites of Rome." This is objected to by the *Christian Guardian*. But surely without reflection—for is not the Methodist body commonly called a "Protestant Church," and if it is a Protestant Church it must exist as a Church to protest against Rome, therefore its existence as a church is dependant upon Rome. Take the protestant features away from Methodism and it would be no longer what it is constantly declared to be, a Protestant Church. Is the *Christian Guardian* ready to cut out these features and build up a body, which will derive its title and claim for support from no relation to Rome? This very word they all use as a designation demonstrates that these so-called evangelical churches, that is, the bodies created and made by men during the last three centuries, cannot be the Church of Jesus Christ, for there was no Rome to protest against for centuries after His Divine society was founded. The fact is clear as the sun that the Protestant Church is a body existing only because of its relation to the body against which it protests, therefore living upon such relation it is "a parasite." We thank God the Church of England has life direct from the Divine and Supreme Church founder, whose function in this no man can dare to usurp without a blasphemous claim to wield the sceptre of Christ.

We would, however, beg our critic to remember that the Methodist body takes every fraction of its ecclesiastical apparatus from the Church of England. Take away from them even the literature provided by the Church to-day, and every Methodist pulpit,

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book, magazine, and newspaper, would be skinned down to a skeleton, nay, even a skeleton complete would not be left, for there would be no back bone! But not only does the relation existing between this body and Rome, and this body and the Church of England, justify the word "parasite," but even to its own immediate ancestors its relation is thus indicated. The "society" organized by Wesley was not the "Methodist Church," so called, quite otherwise. *That body was developed into a "church" by Faber Bunting, with whom we have several times sat at dinner, which we name to prove how very, very, modern the Church is that the Christian Guardian represents. Mr. Bunting was a good man and a pompous preacher, of matter mostly provided him by divines of the English Church, but his power to found a Church, as he undoubtedly sought to do, and as his work is called, we have already characterised. The "Methodist Church" of to-day lives wholly on the work and reputation of Wesley, whose "society" it has abolished, by its Protestant relation to Rome, and by the splendid repast of theological and literary food provided by the Church of England,—it is therefore, in a three-fold sense a parasite.*

#### FATHER GAVAZZI.

THE death of this celebrated man recalls the stirring days in which he came to the front as the priest-orator of Italian patriotism. He was at one time known to us personally, and in spite of his failings, as a judge and critic of the English Church, we ever found him a charming companion, he had a wonderful flow of animal spirits, was full of anecdotes, some touching the habits of Roman Catholic priests, not complimentary to their sobriety or purity, and was ever ready to blaze up into a passion of enthusiasm at the name of Italy. At one time he was sneered at as an imposter, but we met him one day in Pall Mall, walking arm in arm with the Italian Minister, the Marquis D'Azeglio. Ambassadors are not accustomed to be so familiar with imposters. A lady friend of ours brought from Italy a small flower pot filled with soil taken from the grave of Gavazzi's mother, in which was growing a native local flower. One evening this was shown to Gavazzi, who, powerful man as he was, nearly fainted with emotion as he burst into tears and kissed this touching memento. It is not generally known that he had a brother with him in England, who lost his arm at the siege of Rome. About 1856 Gavazzi started a newspaper in London, but as we had warned him, it proved a financial failure. Persons who heard his addresses little knew what a strain they were on his physical system. He used to return to his private room to resume street costume, bathed in perspiration as one steaming in a hot bath. His religious mission he regarded to be the reformation of the Church of Italy. He repudiated the words, "Protestant Church," as utterly contrary to and ruinous to this idea, and stood exactly on the same ground as our-

selves in asserting the necessity of the union of Christians under the banners of national Catholic and Apostolic Churches, akin to the Church of England. At one period he earned considerable sums by lecturing, even when hardly intelligible in English, as his brilliant rhetorical periods in his own tongue used to elicit thunders of applause from audiences who did not understand one word of the speech! But we applaud Italian songs by Italian singers for the musical art displayed, so Gavazzi's splendid voice and gestures used to electrify his audiences. The money so earned was spent in keeping members of his own family, and helping to a munificent extent his poor exiled countrymen. As the chaplain of the national movement in Italy, headed by Garibaldi and afterwards by Victor Emanuel, he did that land great service. But he utterly failed to his intense sorrow to make that breach in the Papacy, at which he aimed. Italy is too illiterate for a religious reformation, and the Church of Rome knows that her strength is in keeping the people in their benighted condition.

#### THE DISCOURAGEMENT OF LEARNING.

FROM time to time there appear in the columns of *Church Bells* and of other Church papers various suggestions for opening the door of ministerial offices to candidates who are not men of learning. An appeal made some weeks since in our correspondence columns on behalf of a gentleman of middle age who had succeeded well in business and was anxious to devote his latter years to Church work, was excellently answered by 'Nella Wheatland,' who showed, by arguments which cannot be gainsaid, that middle-aged men without adequate training can do better work as laymen than as clergymen. And in the *Guardian* of Dec. 12th there is a very silly letter, complaining of the difficulty of the 'Cambridge Preliminary,' and urging that 'men should be taught English composition and elocution thoroughly, and that familiar knowledge of the Bible which gave Bishop Selwyn such a power of apt quotation,' instead, it would seem, of the 'three languages, Latin, Greek, and Hebrew,' which are such a stumbling-block to 'the average non-University candidate.' This writer, who signs himself 'Exsul,' concludes with the remark, 'The diffident, sensitive, fastidious student is not needed now, so much as the social, sensible teacher.'

It will be seen from these extracts that 'Exsul' begs the question in the most barefaced manner. The natural inference from his reference to Bishop Selwyn would be that the Bishop was an 'English reader' only of the Bible; whereas, in fact, he was a brilliant classical scholar, who obtained the second place in the first class of the classical tripos, and took mathematical honours as well. His 'power of apt quotation' from the New Testament arose from a sound acquaintance with the original Greek, without which 'quotation'

might very possibly be by no means 'apt,' and perhaps it would be better for everybody concerned if the 'social, sensible teacher' of theology, who has learned no Greek or Latin, and whose mind has never been trained and disciplined by hard study of mathematics or logic, would learn a little of that 'diffidence' which 'Exsul' notes as the characteristic of the 'student,' who, according to him, is 'not needed now.'

With 'Exsul' and persons of his class it would be hopeless to argue; but to many Churchmen who feel the need of more labourers in the vineyard, and are inclined to think that the way to supply this need would be the lowering of the standard of learning requisite for the ministry, it may profitably be pointed out that this is a question which has two sides to it. For to encourage the unlearned is tantamount to *discouraging the learned*. The more that ignorant and unlearned men are admitted to the ranks of the clergy, men of real learning and culture will be dissuaded from doing so. There are, in these days, comparatively few posts which clergy without fair private means can afford to accept. If any of these posts are filled by the appointment of unlearned men, the same number of learned men are thereby excluded; and, moreover, while distinct encouragement is thus given to 'literate' to press forward and seek ordination discouragement no less distinct is given to University Honourmen to offer themselves for that work for which they have signal qualifications. The late Bishop Baring, of Durham, though himself an Oxford First Classman, promoted Low Churchmen with such utter disregard of educational qualifications, that he disgusted such University men as were not decidedly 'Low,' very few of whom were willing to accept work in that diocese; and it is said that at one time there was not more than one clergyman of Oxford or Cambridge in the whole of the large town of South Shields. Bishop Lightfoot, on the contrary, has effected a notable change for the better by encouraging graduates, and especially Honourmen, to seek charges in Durham—an example which several other Bishops would do well to follow.

There is, indeed, plenty of scope for the energies of devout laymen without their 'seeking the priesthood also,' which requires long and careful previous training. Educated congregations require *highly* educated clergy, and there would, without doubt, be far more of these if it were not for the grave and mischievous abuse of private patronage which, by encouraging ill-qualified men to come forward, discourages and turns aside to other work many highly cultured men who, if placed in positions of influence, might be eminent bulwarks of the Church.—A. M. W. in *Church Bells*.

#### CANON LIDDON ON BIBLICAL INSPIRATION.

PREACHING at St. Paul's Cathedral to a crowded congregation, the learned Canon said: In our day all educated people are pretty well agreed that the Bible is very

highly to be prized, if for no other reason yet on account of its unique place in the literature of the ancient world. Certainly, we Christians are not concerned to deny or to ignore the great literary attractions of the Bible, the many points of interest which it presents to the historian, to the poet, to the reasoner, to the man of taste. What poetry in any language surpasses Isaiah's? What political history is more full of incident and suggestiveness than that which we gather from the historians and the prophets of Israel during those years when Palestine was the theatre of the long rivalry between the powers that ruled on the Nile and the powers that ruled on the Euphrates? Who in ancient literature is a more accomplished dialectician than is St. Paul? or who can pass so rapidly as he from logic to pathos, from the sentences which control the understanding to the sentences which touch the heart? Or where, in the whole world of letters—even if a man did not, unhappily, believe its truth—where can we discover any narrative of a life that can compare in point of literary as well as moral beauty with that which is given us by the Evangelists? It was not a Christian divine who, when he was asked what book he would choose if for the rest of his life he was to be limited to reading one book, answered that undoubtedly he would choose the Bible. And yet its literary charms are not the chief, or the real reason while we Christians prize the Bible; for the Bible is the book of the human race, and the great majority of the human race, whether from lack of sufficient education, or for other reasons, have no eye for purely literary beauty. Some of the best men that have ever lived have read and read Isaiah as if he were merely prose, and they knew nothing about the politics of Egypt or Assyria, which so deeply affected the Jewish monarchy, and they do not understand the logic of St. Paul; and if they feel, yet they cannot give a reason for feeling, the finished perfection of the Gospel's narratives. And yet they are conscious of something in the Bible which warrants them in applying to it that unspeakably sacred term "the Word of God"—something which they find in no other book whatever.

What, then, is the quality in the Bible which marks it off from all other books in the world, from the highest master-pieces of human genius, whether of ancient or of modern days? The answer is, Inspiration. St. Paul attributes inspiration to the books of the Old Testament, and, with still higher reason, the Christian Church attributes inspiration to the books of the New. But what do we mean by inspiration? The word means, generally, "an inward breathing," that secret operation of the Holy Spirit within the soul of man which, by the gift of some clearer light or of some greater strength than nature can supply, carries it luminously, impetuously onwards towards truth and goodness. But this general inspiration evidently covers a great deal of ground. On the one hand, we say in the Creed—repeating almost exactly St. Peter's words—that the Holy Ghost "spake by the prophets"; on

the other, whenever a sinner is converted to God, it is in obedience to the light and the force of Divine grace. Both are samples of inspiration. What, then, does inspiration mean when we attribute it to the Bible? Here we are met by a fact which has often been referred to of late years—that while the Church of Christ has always spoken of the Bible as inspired, she has never attempted to define what inspiration precisely is; and she has been withheld from attempting such a definition by a very good reason, namely, that inspiration is the action of a Being whose movements are necessarily quite beyond us; as our Lord says: "The wind bloweth where it listeth, and thou hearest the sound thereof, but cannot tell whence it cometh, or whither it goeth; so is every one that is born of the Spirit." We might dare reverently to add: So is every book that is inspired by the Spirit. Clearly, we are in the presence of an Agency, the range and the methods of which are too much out of reach to allow us to attempt, at any rate, an exact or exhaustive definition; and therefore if, for instance, the question be raised whether the Holy Inspiring Spirit suggested to the sacred authors, not only the subjects about which they should write, but also the exact terms which they should employ, and the style and physiognomy of their compositions, it is only prudent to say that we do not know. We do not know enough to draw the line with any confidence whatever between what in each author may have belonged to natural disposition, temperament, training, and what may be entirely due to a higher guidance or suggestion. It may be here rejoined—What is the good of attributing inspiration to the Bible if you cannot define what you mean by inspiration? The answer is that we can describe by their effects, by what they imply, and by what they exclude, many things which we cannot define—that is, of which we cannot say what they are in themselves. What Locke, the philosopher, calls simple ideas, are, from the nature of the case, incapable of being defined, but they are by no means incapable of being sufficiently described to enable us to recognise them at once. It does not by any means follow that inspiration means nothing, or that it means anything that we please, because we cannot give a complete definition of it. It carries with it plainly some positive advantages or prerogatives which are not to be had, as far as we know, anywhere apart from it, and we may enumerate these without attempting formal definition. If the wind bloweth where it listeth, still we may hear the sound thereof, and thus inspiration means sometimes revelation, the unveiling to a human soul some truth which could not have been known to it by the light of nature. The first chapter of St. John's Gospel and the first chapter of the Epistle to the Colossians, to name no others, are inspired in this sense. Sometimes, again, inspiration means spiritual impulse, the movement within the writer's soul which urges him to write, and which guides him to choose certain subjects, or even to embody in his work certain documents which are already in exist-

tence. The historical books of the Old Testament generally, and the narrative portions of the Gospel, are, in this sense inspired. But inspiration is not only revelation of hidden truths, not only an impulse to write, and a guidance while writing, it is also, in whatever degree, a protection and assistance to the writer against the errors which beset him on this side and on that, a protection which, if it be good for anything, must at least be assumed to extend to all matters of faith and morality. To talk about guidance from on High would be misleading if the writer who is so guided is allowed to make mistakes in the very subjects for the purposes of which the guidance is presumably vouchsafed.—*The Rock.*

## Home & Foreign Church News.

From our own Correspondents.

### DOMINION.

#### MONTREAL.

POINT ST. CHARLES.—*Grace Church.*—His Lordship Bishop Bond has appointed Rev. Samuel Massey to the temporary charge of this church. He will officiate on Sundays, and do the parish work during the week, visiting the poor, the sick and the strangers. Mr. Massey's well known energy and experience will find ample scope in that part of the city. Churchmen will wish him every success in his new position. He will commence his work as preacher in the church next Sunday.

#### ONTARIO.

A poplar tree, standing near the Mohawk parsonage, is over 100 years old. In May, 1784, a twig of poplar was taken from the garden of the late Ven. Archdeacon Stuart, of Kingston, by Indians, carried to the reserve, and planted where it now stands. It was planted by a man who built the first log house on the reserve.

PAKENHAM AND ANTRIM.—The Incumbent of this parish has again been favoured with the good will of his people. The following address having been lately presented to him.

To Rev. John Partridge.

REV. AND DEAR SIR,—We, the undersigned in behalf of the congregation of St. John's Church, Antrim, beg leave to express our thanks for the kind and Christian manner in which you have day by day been drawing your people closer and closer around you in the bonds of Christian love. It is true, that the time you have been among us is not long. Yet it has been long enough for us to see the result of your ministrations. Therefore, as a token of the highest regards which we entertain towards you and your most amiable wife and family, we present you with this robe and purse, and ask you to accept them not for their intrinsic value, but as coming from a people whose hearts are filled with gratitude towards you for the straightforward manner in which you are ready to defend the faith and expose error.

Our united prayer to God is, that you may long be spared amongst us to continue the good work so successfully begun. Hattie Stowe, Jennie L. Owens. Amount of list handed in was \$42.

Mr. Partridge made a suitable reply expressing his great pleasure and sincere thanks. The same day, the Rectory was visited by members of St. Mark's Church, Pakenham, and a presentation made to Mrs. Partridge of a handsome silk dress, and new carpet for drawing room. Strange to say, later on "the Parson's" Oat Bin was replenished by members of the Cedar Hill district, for all of which he is truly thankful, and most of all is he thankful for the hearty co-operation and good will of his people.

KINGSTON.—Competitive plans are being asked for looking to the enlargement and improvement of St. George's Cathedral. It is proposed to erect a chancel and vestry. The important and extensive alterations now approaching completion in St. James' Church appears to have called a spirit of enterprise generally, and consequently not only the Cathedral, but it is said even little All Saints, is catching the improvement fever, and preparing for great and striking

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changes and advances never thought of or deemed possible until the advent of its present zealous rector. Who knows but what St. Paul's Church, now in capital working order, thanks to the tact and energy of its devoted pastor, will ere long fall into the line and attempt some much needed improvements too, such as the completion of the tower, and the erection of a chancel in keeping with the nave. This last named improvement would take away somewhat from the awkward appearance the edifice presents now through its width being too great for its depth, and make it one of the most churchly structures in the Diocese. The sects in Kingston are making vast improvements in their houses of worship. Let not the Church of God lag behind.

The Lord Bishop of Niagara, it is said, will open the almost new St. James' Church about the 27th March, and later on hold therein a confirmation. His Lordship's visits and Ministrations are always and everywhere highly prized in this Diocese.

**HINTONBURG.—Concert.**—The entertainment given in the Town Hall, Hintonburg, on Friday evening, in aid of the library fund of the Church of England Sunday School, was a grand success as far as enjoyment was concerned, and it is to be hoped the library fund will be found to have increased in just proportion to the amount of excellent tea, coffee, cake, etc., disposed of by the large audience. Every one seemed to enjoy the social.

**MARYSBURG.**—The sum of \$100 has recently been realized by concerts, &c., at Milford and N. Marysburg. Proceeds will be devoted to shed, chandelier, and organ funds, for St. Philip's and St. John's Churches.

**STIRLING.**—This parish which has been vacant for some time, is once more settled by the appointment of the Rev. R. H. Harvey. Mr. Harvey has met with a hearty welcome here. We trust that peace and prosperity will now attend the Church in this place. During the vacancy, the Rev. A. L. Geen, assistant minister of Adolphustown, has very kindly given fortnightly services, driving on the Sunday 50 miles, and conducting three services.

**NIAGARA.**

**HAMILTON.**—The Dean of Niagara requests us to say that he has taken up his residence permanently in Hamilton, and that his address henceforth will be 46 Catharine Street North, Hamilton, to which all letters and papers may be addressed.

**OAKVILLE.**—A short obituary of Henrietta B. Grahame. —On the last day of January, 1889, there passed away at her residence in Oakville, Ont., a singularly gentle, loving, and unselfish spirit to the perfect rest and peace of the Paradise of God. Henrietta B. Grahame, the beloved wife of Rev. W. E. Grahame, late rector of Thorold, Diocese of Niagara, was the second daughter of the late Rev. Prebendary Caswall, vicar of Figheldean, Wiltshire, England, and sister of Rev. R. C. Caswell, M.A., Chaplain of Hospital and Jail, Toronto. She accompanied her brother to Newfoundland, in May, 1867, to assist in Church work under that most noble servant of Christ, the late Bishop Field, her brother being Incumbent of the Cathedral of St. John's. From thence she went to the United States and became engaged in Church work, but it is desirable to limit this brief record to her Canadian career. Her brother having moved to the village of Fergus, she joined him there in 1876, where she met him who was destined to be her companion for the remainder of her life and who is now plunged into the deepest sorrow by her comparatively sudden death. Married on 19 February, 1878, she accompanied her husband to what was then called the mission of Minto, to which he had just been appointed by Bishop Fuller. Here she entered with great ardour into Church work, which she always loved, and it will be remembered by the congregation there, that she succeeded, aided by her husband, in securing the nucleus of a fund for the parsonage, which was built shortly after they left in 1880 to go to Thorold, to the charge of which Mr. Grahame had been appointed. The then rector, Rev. Canon Robarts, having died in Barbadoes, where he had gone hoping to be appointed his successor on 1 June, 1880, they effected the restoration of his health. Rev. W. E. Grahame found the rectory encumbered with a debt of \$800 00, and during a residence there of nearly seven years this was entirely removed, mainly through Mr. Grahame's exertions, some of the money necessary having been received from friends in the United States and England. While here she made many warm friends, chiefly among her poor brethren, whose loving words from time to time followed her, when her husband's broken health at length compelled him to resign the

rectory. Having been highly educated in England and on the continent, with a thorough knowledge of French and German, speaking the latter language fluently, and with a superior musical education, she was always most unassuming, preferring that the attainment of others should receive notice rather than her own, and endeavouring to bring others forward. With a quiet dignity she met the social trials that seem inseparable from life in Canadian country parishes, and generally won over those whom less of social tact would have alienated. On leaving Thorold in December, 1886, Mr. Grahame finding it necessary to go to a more bracing climate, chose Fergus, Ont., and in June of that year took a cottage at Murray Bay, where the health of Mrs. Grahame and himself was much invigorated. On returning in autumn, they decided to go to Oakville to reside, where Mrs. Grahame purchased a pretty house and grounds, and where they have since lived quietly and happily until separated by death, making many friends among whom they numbered the kind clergyman Rev. Canon Worrell, and his amiable wife. An affection of the throat from which she had suffered for several years, became much worse during her residence in Oakville, probably due to the near neighbourhood of the Lake in winter and spring. This undoubtedly led to that gradual decline of vitality which induced the chill, which from incipient rapidity developed into acute pneumonia, which terminated fatally in less than a week in spite of all that a devoted husband could do, the trained nurse that he had engaged to come from Toronto arriving just after she had expired. Every one in Oakville who knew her intimately, loved her, for she was always thinking of others and last of all of herself. Simple and unostentatious as her life had been was the quiet funeral on Friday, February 1st, the bearers taking the coffin to the beautiful little Church of St. Jude's, where, covered with lovely floral emblems, it lay just at the entrance to the chancel, while the bereaved husband, Rev. R. C. Caswall, and Mrs. Caswall, partook of the Holy Communion, thus emphasizing their faith in that which next the Atonement is the most comforting doctrine of the Church, the Communion of Saints, the hymn 178 A. and M., "Jesu the very thought of Thee," much loved by the deceased, and translated from St. Bernard by her uncle, being sung kneeling. At two o'clock the service followed in the Church. The usual prefatory service with hymn 178 A. and M. repeated, and hymn 438, A. and M. "How bright those glorious spirits shine." Then followed the slow sad procession, amid the many tender, kindly glances of the large sympathizing number present at the sad face of him whose life has lost so much of its brightness. They laid her to rest in a choice spot in the beautiful cemetery of St. Jude, where the sunlight can unceasingly shine upon her grave, being removed from the trees which abound, there to await the glorious resurrection morning, when such as she will find their perfect consummation and bliss both in body and soul in God's eternal Kingdom.

**HAMILTON.**—In our last issue we mentioned that a Church of England Defence Association was formed in this diocese, the main object of which shall be, in the words of a prominent member of the society, to keep the Church of England on the lines of their forefathers. Ten of its members, all Hamilton Churchmen, accompanied by the Rev's Carmichael, Curran, and Forneret, waited upon His Lordship, Bishop Hamilton, on the 1st February. Judge Muir, a recently appointed Judge, acted as spokesman of the deputation and said that as some reports had appeared in the newspapers, which might give pain to his Lordship, he would like to make it clear that the Association was not responsible for them. The Association which they represented was within the lines of the Church and within the Book of Prayer, and the 39 articles. The impression has gone abroad that the members were following the example of similar Associations in England and in the diocese of Toronto, but this was not the case. He then read a resolution passed in the Provincial Synod, in 1868, forbidding the elevation of the elements in the celebration of the Holy Communion, the mixing of water with the sacramental wine, the use of wafers instead of bread and several other points complained of by the Association.

Proceeding the speaker said, that it was reported that some clergyman in the diocese, had said that he was not bound by this law because it was a resolution and not a Canon. He hoped the statements were incorrect and that no clergyman would shelter himself under such a technicality as that. The Association complained that in certain Churches in the diocese the above law is broken, and vestments are used which are forbidden by the same law. He and the members of the Association had determined to do all they could lawfully and legally to keep the Church on the lines of their forefathers. He had heard within the last fortnight on the best authority, that a funeral took place in a certain Church in

Hamilton, where the body was brought to the Church and lighted candles were placed around the coffin. To the speaker such a thing was most shocking. "Why cannot clergymen obey the laws of the Church and abstain from such practices?" said the speaker. He then read the manifests of the Association, characterizing the practices of as illegal and Romish.

His Lordship the Bishop, invited the other members to freely express their views if they had anything additional to say.

R. Fuller said he understood that the Bishop in the executive who sees that the laws of his Church are fully carried out. He should see that the clergy complained of carried out the law.

The Bishop spoke at some length in reply. He pointed out the diverse relations of a bishop is the course of his study towards the clergy and people in his diocese. Those relations and duties were so diverse as to render the office a very complex and exceedingly delicate one. The Bishop stands in the position as friendly adviser, a father in God to the clergy and laity, and as a judge to preside at the trial of the clergy; he is also the administrator of the diocese.

The first relation of friendly adviser or father in God, was to him the most attractive and precious, as well as the most powerful and influential.

If he was in the position to go to the clergy complained of, and advise them he could accomplish a great deal, but the existence of this defence Association, had completely cut the ground from under his feet. The clergy who would have gladly listened to him otherwise would not do so while such a necessarily threatening organisation of this sort exists. This drove him to the simple position of a judge, and as such he had no right to express an opinion of a case until he heard the evidence.

His Lordship then pointed out to Mr. Fuller, that while it was true that he was the executive of the laws of the diocese, the Church never allowed a bishop to be the prosecutor of her clergy. If there were any offending clergy in the diocese it was open to the gentlemen present to bring them to justice. But he declined to assume the prosecutor. The existence of this Association was really a perilous matter for the diocese, as it would cause others to form themselves into Associations, and we would have the heart-breaking spectacle of brother arrayed against brother, instead of being united in advancing the good work of the Church.

Continuing the Bishop said that in forming themselves into an Association to defend the Church, they ignored the provisions the Church has made for her own self-defence. She provides in her Synods and courts, and through her bishop means of correcting offenders and restraining men from going to extremes. They had not invoked these means, but had set themselves up as an irresponsible society, and these reflected in a serious way on the Church. He had read of the formation of vigilance committees in the wish to enforce laws, and such proceedings naturally reflected upon the community which was forced to resort to them.

Touching on the resolution of the Provincial Synod, in 1868, the bishop said that this resolution had been passed to appease a certain section of the Church, and to allay the feeling evinced at that meeting of the Synod. It was not the sense of the body that it should ever take the shape of a Canon, and it had been purposely put in the shape of a resolution. The clergy, when ordained, signed a declaration to the effect that they would be bound by the canons of the Church. If he went to a clergyman and told him that he had promised solemnly to abide by the canons of the Church and then show him a resolution he would not at all appreciate the claim on his obedience.

The position universally taken by the clergy was that canons were binding until amended or repealed; resolutions only from one synod to another, when they cease to have any force unless renewed.

The Rev. Mr. Carmichael then said it was clear that the bishop went one way and the deputation another, and it was useless wasting time in conference. He admired the pluck of his Lordship in facing a deputation like this and defending his own case.

The Bishop said he refused to be placed in the position that Mr. Carmichael sought to place him in. He was here as the bishop of the whole Church, as one endeavoring to secure justice for all alike, high and low, rich and poor, knowing no difference between the highest ritualist and the lowest low churchman. During the time he had been amongst them no such feelings as were attributed had influenced his actions. He had dealt with all alike and desired to do so.

In conclusion His Lordship said he was personally a strong Churchman, but as to copying anything in the Church of Rome, he would consider it most unworthy. The growth and progress of the Church in every department were most precious to him, and it would make his hair grow grey to see that work hampered and hindered, but he would rather see such come to pass than yield up the freedom and liberty

of the Church of England in this diocese to any irresponsible committee.

His Lordship's words have gone throughout the diocese and have found an echo in the breast of every loyal Churchman.

It may be added that the Secretary of this Association issued a circular immediately afterwards to the lay-delegates of a number of parishes in the diocese inviting them to attend a meeting of the Association in Hamilton, on the 5th Feb., for the purpose of transacting important business. In the secular papers the names of thirty-four persons are given as having attended. Out of this number, we do not recognize the name of one lay delegate outside the city of Hamilton. The two Wardens of Waterdown are reported as being present, the others we believe represent three congregations in the city of Hamilton, and when it is known that strong and bitter sermons against the High Church party have recently been preached in two of these Churches it will not surprise many that these congregations were so well represented.

#### HURON.

PORT DOVER.—The Rev. William Tibbets, M.A., M.D., died at his residence, Port Dover, February 4th. Dr. Tibbets was a graduate in both Arts and Medicine from Edinburgh University. After leaving Scotland he practised his profession in Spain and Portugal, while in the latter country he graduated from the University of Lisbon. Subsequently he acted as surgeon on board of ship. Coming to the United States he followed his profession for several years; but having a strong liking for theology, he read for Holy Orders, and was admitted to the ministry, and began his sacred duties in the Diocese of Ohio. After some time he emigrated to Canada, and entered upon active duty in the Diocese of Huron. He was recognized as one of the most learned priests of that Diocese. He was for seven years rector of Port Dover, but resigned that parish in 1875. After a brief pastorate in the Deanery of Huron, he found it necessary, owing to failing health, to apply for superannuation. Since which time he gradually sank, retaining however, his mental faculties unimpaired to the last. As a linguist he had few equals, he spoke fluently the French, German, Spanish, and Portuguese, besides having an accurate knowledge of other European languages. He was a scholarly and sound Churchman, devoid of everything like partyism.

#### ALGOMA.

David Osahgee, a pupil at the Shingwank Home, Sault Ste Marie, received a certificate with Honors at the recent Civil Service Examination, and will now enter on his duties as a junior clerk in the Indian Department at Ottawa.

ST. JOSEPH'S ISLAND MISSION.—Two Missionary meetings were held on the island recently, viz., at Trinity Church, Jocelyn, on the evening of Tuesday, January 22nd, and at Church of John the Evangelist, Hilton, on Wednesday, January 23rd. Although the meetings occurred only a few days after the Epiphany appeal on behalf of Domestic and Foreign Missions, the attendance at both places was very encouraging. The Missionary here, the Rev. Charles Percy, met Rural Dean Green, of Sault Ste. Marie, and Mr. P. G. Robinson, of Thessalon, when they came off the ice at Hilton, and after a short rest proceeded to Jocelyn—a drive of 11 miles—where they were they were kindly entertained by Mr. and Mrs. Kent. After tea, both visitors and hosts drove to the little church at the end of Mr. Young's property. There were about 40 persons present. The service consisted of a few appropriate prayers, the reading of the 10th chapter of Romans, as a lesson, the recitation of the Apostles Creed and addresses by the resident missionary and the visitors above mentioned. Hymns were sung at the opening and close of the service and between the several addresses. About 9 o'clock the party started back to Hilton to enjoy the hospitality of Mr. and Mrs. John Marks. Next day, Wednesday, a similar service was held at Hilton, at which thirty persons were present. Here the musical portion of the service was brightened by Mr. Whybourne's violin. Having no treble voices to lead the musical portion of our Church Services, Mr. Percy is exceedingly glad to have the assistance of Mr. W's instrument. As a whole the meetings were very satisfactory, for though the people are not able to do much financially, considerable interest was manifested by them in Missionary work and the addresses of the visitors were listened to with much attention. But there is one thing they can do for Missions, and it was impressed upon them by every speaker, viz., pray that God would bless the missionaries all over the world and the peoples among whom they labor.

On Thursday morning Rev. C. Percy accompanied Rev. Mr. Greene and Mr. Robinson across the ice to Bruce Mines, and there said good bye.

Notes of Mission Work in Algoma.—The weather in Algoma has not been suitable this winter for travelling, at least on the ice. The missionary has missed the usual intense cold which makes the ice good and solid for his horse and sleigh. Indeed, until this last week, it has been unsafe to the North Shore with a horse. The ice had formed, it is true, yet it was so frail that only with dogs could a crossing be effected. Even now the Georgian Bay near Killarney is all open water and boats can sail as in summer. Such a thing has seldom or never been heard of in the history of Algoma.

In spite of the poor ice the Missionary from Shiguanadah, hearing that horses were crossing to the White Fish, made his way thither to visit some Indians living on a Reservation in that direction. We arrived about the middle of the afternoon without accident at the Indian village, and made preparations for a Christmas Tree to be held at the chief's house in the evening. Thanks to the kind friends of Algoma some presents were produced and hung upon the tree for the children and poor people, and when everything was ready, the signal was given for assembling. Proceedings commenced with prayer and an address from the missionary followed, the subject being "Christmas and its teaching." Then followed singing, and then the distribution of presents from the tree, which distribution was so arranged that each one received something, and yet the poorer ones received the largest and best gifts. The children were very pleased with their presents and before dispersing that night, they like Mother Hubbard's dog were dressed in their clothes.

The next morning was wet and warm as we started with a guide for the White Fish. The ice was frail in many places and the water oozed up as the sleigh passed over. Down came the rain faster than ever, but we pushed on until we reached a lumber camp where they gave us dinner. After dinner I spoke to the men, and as the rain had somewhat abated we started out again, but it soon came down faster than ever. By a very circuitous route to avoid the open water and bad ice we at length reached the mouth of the river, and following the road that led by the edge of the stream we found our way across the inland lakes, then by portages where the wet snow and rain from the tree tops nearly deluged us we drew up just before nightfall at the camp where we were to spend the night. I preached to a large congregation on the subject of "the Epiphany." Next morning on returning the water on the ice reached to the pony's knees, and was in some places up to the sleigh box. I held service with the Indians at the mouth of the river, and returned to Shiguanadah in the teeth of the storm, a snow-storm this time, and reached home safely about two hours after dark.

#### FOREIGN.

The Rev. H. Gray has declined to leave his work in Afghanistan to undertake the bishopric in Eastern Equatorial Africa, vacant by the death of Bishop Parker.

On Sunday, the Feast of the Epiphany, at twelve o'clock, the customary offering of gold, frankincense, and myrrh, was made on behalf of the Queen in the Chapel Royal, St. James's Palace.

The clerical obituary of the year is not a long one. No English see has been vacated by death, and the most distinguished names to be recorded are those of Dean Burgon and Canon Trevor.

The Bishop of Carlisle, in his annual pastoral, says he thinks the dispute respecting the St. Paul's reredos might very well be argued before a court of law. He, however, regards the proceedings against the Bishop of Lincoln as a matter not so easily disposed of.

FRANCE.—During the debate in French Chamber on the Army Bill, as amended by the Senate, a proposal of Bishop Freppel to continue the exemption of seminarians from military service was rejected by 323 to 173 votes.

AFRICA.—The report that Mwanga, the cruel king of U-Ganda (the murderer of Bishop Hannington and the persecutor of native Christians), has been deposed by his brother, affords a ray of hope in the midst of much that is discouraging in East Africa. If the news be true, it seems possible that the direct route to Wadelai may be opened, and friendly relations established with the inhabitants of those regions.

The cable announces the death, on Monday, of the Rt. Rev. Joshua Hughes, Bishop of St. Asaph. He has been for some time incapacitated from work, and quite recently issued a commission to the Bishop of Bangor to perform episcopal duty in his diocese. He was appointed to the see in 1870 by the nomination of Mr. Gladstone. He was in his 82nd year.

WALES.—In a recent number of the Llan, a Welsh Church newspaper, it is stated that at a series of confirmations held last month in Merthyr, Dowlais, Mountain Ash, Aberdare, and Hirwain, the number of the recipients of that holy ordinance was unusually large, and included a considerable number of converts from dissent. In one parish more than one-half of the candidates were ex-dissenters, including two ex-"deacons" and a local preacher.

In officially announcing the appointment of Bishop Barry as Assistant-Bishop of his diocese, the Bishop of Rochester remarks: "We are old and staunch friends. He has resided in the diocese, and is well acquainted with its peculiar circumstances. His long connection with King's college has given him great experience of young men, while his varied erudition, his singular facility of speech, and his ripe, intellectual vigor, will have abundant scope for a varied and extensive usefulness. He will work over the entire diocese. During my brief visit to Sydney I hope for an opportunity of assuring him of the welcome he will receive from us. Probably he will arrive in England, though by a different route from my own, before May."

According to the testimony of the Bishop of Jamaica, Church work progresses in that island, although Mr. Gladstone withdrew State aid in 1870. The number of communicants is 30,000. Last year the contributions of the people—mostly colored—amounted to £20,000, and the endowment fund has reached £50,000. The education is mainly carried on by the Church, and one-third of the marriages are of the Church. The training of the native clergy and the catechists is one of the chief pressing needs. The Bishop desires to make British Honduras into an independent diocese.

SPAIN.—British residents and native Protestants (says the Madrid correspondent of the Standard) have received with surprise and concern the intelligence that an Anglican Bishop of Madrid is about to be created for the smallest congregation here and the least numerous body of native Protestants in Spain. Spaniards following the ritual of the Church of England only number 100 in Madrid and Seville respectively. Their pastors believe that the creation of a bishopric may seriously affect the position and prospects of Protestant Churches and Bible societies in this country, where, even under the present Liberal Government, recent decisions of the tribunals and the conduct of provincial authorities have proved that it is not easy to enforce religious toleration as contained in the eleventh article of the constitution.

The clergy in Rochester, Chatham, and neighborhood, have been considerably troubled by the falling off in their congregations since Dean Hole introduced services at the cathedral on Sunday evenings. In consequence the Dean arranged for a collection to be made at these services, the proceeds of which were divided at Christmas among the parochial clergy whose funds have suffered for distribution among the poor.

According to official intelligence, says the Daily Chronicle, one of the latest receptions into the monastery of La Grande Chartreuse is the son of a well-known Church of England bishop.

AUSTRALIA.—Dr. Goe, Bishop of Melbourne, has refused the offer of a layman in the colony to erect a reredos in the new cathedral that is being built in Melbourne, because when the plans were submitted to him the centre panel was found to contain a figure of the Virgin, to the removal of which the donor would not consent.

The retirement of Dr. Barry, says John Bull, from the Bishopric of Sydney, now definitely announced, is to be regretted in the interests of the Australian metropolitan diocese. Dr. Barry's opinions may be of a somewhat liberal stamp, but he is a good bishop. We do not pretend to be in the secret of the bishop's reasons for taking this step. But it has long been pretty clear to Churchmen at home that the Puritan bigotry prevalent among Australian Church people was rendering Dr. Barry's position an increasingly uncomfortable one.

The latest act of the Colenso remnant is the issue of a report by the "Church Council of the Church of England in the diocese of Natal." It laments the

negatory charge to their petition Canterbury's act to permit the Colenso. It ex Bishop Macrorie made to appoint emoluments in Council, together property in N death. It then ciple that the Church and no and decides to

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nugatory character of the Colonial Secretary's reply to their petition "for relief from the Archbishop of Canterbury's arbitrary refusal to apply for a Mandate" to permit the consecration of a successor to Bishop Colenso. It expects, however, the resignation of Bishop Macrorie, and that an attempt will then be made to appoint a Bishop of Natal who will claim the emoluments in the hands of the Colonial Bishops Council, together with all the authority and official property in Natal, which was Bishop Colenso's at death. It therefore anticipates danger to the principle that the "South African Church" is a new Church and not identical with the Church of England, and decides to petition the Queen.

**Correspondence.**

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

**PREACHING AND TEACHING.**

**LETTER I.**

SIR,—Preaching in the Christian Church offers a ready subject for ample common-place, being itself so ample and, for the most part common-place. In writing some remarks for your columns I am far from presuming to teach my clerical brethren, from very many of whom I should more fitly learn; but I hope it will be no offence to any, and to the younger brethren acceptable, if I present, as suggestive, the observations of bishops and others well entitled to a hearing on so important a part of their duty. In spite of the admirable exceptions within and without the Church, preaching has of late years lost much of its former substance and value. Eloquent sentimentalism, or secular sensationalism, has too manifestly taken the place of pure Christian teaching, as may be seen, (not always without a blush), in the headings and reports of sermons in the daily press; so much so, that a Presbyterian minister lately repeated in Toronto with a becoming regret the observation of an Agnostic on one such sermon, "They're ashamed of their Christ; He's played out; they no longer preach His religion." Considering the needs of the day, the aggressiveness and ubiquity of unbelief, the tone of the secular press, the absence of religious teaching in schools, and the almost infinitesimal aid of Sunday Schools; it is time to mend our preaching. If systematic catechising in Church by the clergy were only possible, we might well begin with that, as better even than preaching; though this would require no small skill and care to make it effective. But with our few clergy and their numerous Sunday services, especially in the country, it can at present be nothing more than the *Desiderata* of the Canadian Church. The only thing for us to see that we not only preach but teach; that we recognise as our bounden duty the systematic instruction of our people in the fundamentals of Christianity; that no tediousness or difficulty in discharging this duty be allowed to take us off from it, much less the temptation to catch at the reputation of being fine preachers. The young preacher can hardly imagine how much he errs in taking for granted the knowledge of his audience on the commonest subjects. The Canadian clergy may be, I think they are, more given to actual teaching than the English; but we all alike may profit by the admonitions of age and experience which I hope to put together in my next letter. Meantime may I beg the attention of such as shall read my letters to the fact that nearly all whom I quote insist on the importance of a large measure of *expository* preaching; and very well they may with the examples in the Acts of the Apostles before them. Justin Martyr, who is the first to speak of past-apostolic preaching, speaks of it as an exhortation founded on some portion of the Scriptures read; while the most famous preachers of early days, Origen, Chrysostom, Augustine, made continuous expositions of Scripture in their sermons *ad populum*. A fair share of practice and a few good commentaries would do away with the meagreness of many a pulpit were now "the hungry sheep look up and are not fed." The late Bishop Hampden, in his notorious but learned and interesting Bampton Lectures, shows that, curiously enough, the Protestant text sermon came in with the Scholastic Divines of the Middle Ages. If the text sermon has its place and its advantages, it certainly should not exclude from the pulpit its elder and more useful brother.

Yours, JOHN CARRY.

Port Perry, Jan. 18th, 1889.

**BUILDING AND ARCHITECTURE.**

SIR,—It may be remembered by those attending the Synod of the Diocese of Toronto last June, that when the Committee on Building and Architecture was appointed, it was on the understanding that the

Synod should not be held accountable for any expense incurred in connection with its work. The nature of the work of the committee, however, must necessarily entail a certain amount of expense, more than can fairly be expected to be borne by its members solely, when it is remembered that the benefits to be derived from its operations is far-reaching in its character. I write, therefore, hoping to arouse an interest among your readers, and to ask them through your columns, for such contributions as God may move them to place at the disposal of the committee, for the more effectual establishing of its work, until it develops its plans and organization, and becomes (as it is hoped it will at an early day), self-supporting in its character. In connection with the growth of the Church and its work in this diocese, there must necessarily be a large amount of building operations, whether in providing new edifices, (Churches, Sunday Schools, parsonages, etc.) or the enlargement, alteration or improvement of those already in existence. In very many cases those on whom the responsibility falls for such work are without the necessary experience. To such the committee desires to offer its good offices at the lowest cost possible to them. In other cases our services are not required as the congregations interested contain within themselves all the necessary talent and experience. Such congregations we would congratulate on their happy position, and would solicit from those of their members who have carried out their respective works, their sympathy, suggestions, or any other help that they may be disposed to give; among the rest plans and specifications, either with full detail or in outline of buildings, either complete or in part; also plans of Church furniture and other adjuncts, as pulpits and seats, besides Sunday School requisites.

We would also seek to arouse among the women of our Church an interest in our work, and would heartily welcome from them, especially those who have directly or indirectly, had experience in the use of parsonages, such suggestions, as to the internal or external arrangements of the same, as to rooms, passages, and minor details of the premises, as may, when incorporated in the whole plan, enable the building to be used by its occupants for such gatherings of the members of the congregation with which they are connected, as may tend to the prosperity and growth in every respect of the Church, and may help them to so economise their time and powers in regard to the household, as may enable them to take their share in the promotion of the interests of the Kingdom of Christ.

Any communication referring to the work of the committee will be gladly received by the undersigned, and will receive the best and earliest attention possible. Contributions, (the receipt of which will be duly acknowledged) towards the work of the committee, may be deposited until further notice with the Secretary-Treasurer of Synod, forming a fund, which can be drawn upon for necessary expenses.

Your obedient servant,  
JAS. H. HARRIS,  
Chairman.

Brooklin, Ont.

**THE THREE ADVENTS.**

SIR,—I am much interested in the Rev. Mr. Toque's reply to Mr. Grant's question, concerning the Three Advents of our Lord. Certainly, as Mr. Toque says, "only the first and second Advents of our Lord, are spoken of in Holy Scripture and by the Church." There are, however, several assertions in Mr. Toque's letter, which seems to me, by no means conclusive. He says, referring to Rev. xx.—that "no other passage in the Bible makes mention of the 1000 years reign of the Saints." Now supposing this were so, it surely would not disprove the truth of what is so plainly asserted in this one text; especially when, as he seems to allow, there are many passages in the Bible which allude to the reign of Christ on earth, although none other perhaps which mention any particular number of years. For instance in Rev. v. 10, we read of many of the redeemed who are represented as saying "and we shall reign upon the earth." And are there not many texts in the Old Testament and quoted in the New, having reference to Christ's reigning in Zion or Jerusalem over all nations?

Mr. Toque also says, "we find not a vestige of authority in the word of God for connecting the doctrine of the millenium with that of our Lord's second coming to the earth." A most extraordinary statement, considering that the very text he alludes to, forms a part of the vision in which St. John describes the circumstances attending our Lord's second coming. And among other passages having reference to Christ's second coming and His subsequent reign over the earth, we have the 14th chapter of Zechariah, telling us plainly of His descent upon the Mount of Olives, His judgment upon the enemies of Israel and Judah, and the subsequent conditions of things on earth. Mr. Toque asserts that those who have suffered

death for Christ "do not remain in the intermediate state until the final resurrection," that this is the millenium. Does he believe that the bodies of these saints are already risen? If so, how does that agree with St. John's vision, in which the first resurrection is described as taking place at Christ's second coming. Also St. Paul's words in 1 Cor. xv.—"Christ the first fruits, afterwards they that are Christ's at His coming." F. C.

**SKETCH OF LESSON.**

SEPTUAGESIMA SUNDAY FEB. 17TH, 1889.

The First Miracle.

Passage to be read.—St. John ii. 1-11.

Passage before us of greatest importance as showing that our Christianity is for the every-day life of the world. We see our Blessed Lord mingling among the scenes of every-day existence, and sanctifying them with His holy presence and sacred influence even though He well knew His action would be used to point an accusation against Him.

Our thoughts are turned to Galilee, the quiet region where Jesus had so long dwelt. Not far from Nazareth was Cana, where the event to be considered took place, a wedding most likely of some one connected with the family. The Lord's mother was there; and now that Jesus had returned after the absence during which He was baptized of John in Jordan, He, too, along with His disciples, was also invited.

Let us consider,  
I. *Where Jesus went.*

To this marriage feast. St. John Baptist would not have gone yet Jesus did. See Him, the bridal party assembled, Jesus there, all glad to see Him no doubt. The people not wealthy, their stock of wine soon runs out. Mary observes this. Perhaps, she thinks Jesus might help them, Elisha had multiplied oil and bread (2 Kings iv. 1-7, 42-44), surely she thinks the promised King would not have less power than He. She will ask Him. She draws his attention to the want (v. 3). The answer of Jesus is gentle; yet it contains a rebuke, for His Father appoints His time, and He must only act when the Father signifies His will. So Mary waits, yet prepares the servants for the manifestation of His power.

II. *What Jesus did.*

The Master at the time appointed by the Father performed the first miracle of power of which we have record. He turned common water into most costly wine (vs. 6-10). The feast goes on, the wine is come, but no, the servants are bearing some to the "ruler." What is it? How is it? Though all done, but the servants knew (v. 9). Out of the great jars so full of water just now, they were pouring wine, the best wine, enough of it to more than supply the wants of the feast.

III. *Why Jesus acted thus (v. 11).*

to manifest forth His glory, i.e., to show His power, His glory, the greatness of His mission with the following results:—

1. Made people happier by it, joined in their joy and pleasure, worked a miracle to add to their happiness.
2. He used it to make the commonest of things a blessing.
3. He used it to show what St. Paul says in 1 Tim. iv. 4.
4. He used it quietly, without display, like God Who works silently, steadily in the sphere of nature by moving stars, growing plants and animals, etc.

IV. *Do we wish for more happiness than we have yet experienced?*

Then we can have it, just by having Jesus always with us. When? In Church, home, school, world, anywhere, everywhere, at all times if we so desire it. "Lo I am with you always!" "I will never leave you, I will never forsake you." The constant presence of Jesus will not make us gloomy, but happy. Jesus does not stop pleasures, but sin (St. John xvii. 15; 1 Cor. vii. 31; 8. Jas. i. 27). His presence turns our common things into rich blessings and makes "the trivial round and common task" "a road to bring us daily nearer God." Let us ever seek His presence and evoke His blessings which He gives without stint. So shall we be happy here, and happier hereafter.

**"WHEN I WAS A BOY!"**

is an expression almost every lad has heard his father use as a basis for bombastic self-adulation. But the boy of the last quarter of the nineteenth century may retort, "when you were a boy, and had an attack of green-apple stomach-ache, you had to take calomel and jalap, but I am treated to Dr. Pierce's Pleasant Purgative Pellets, sugar-coated, and just as nice as chocolate caramels; no blue mass and castor oil for me—I'd rather fight it out with the pain!"

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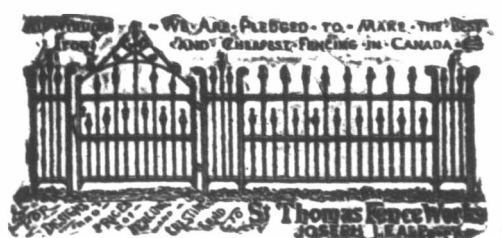
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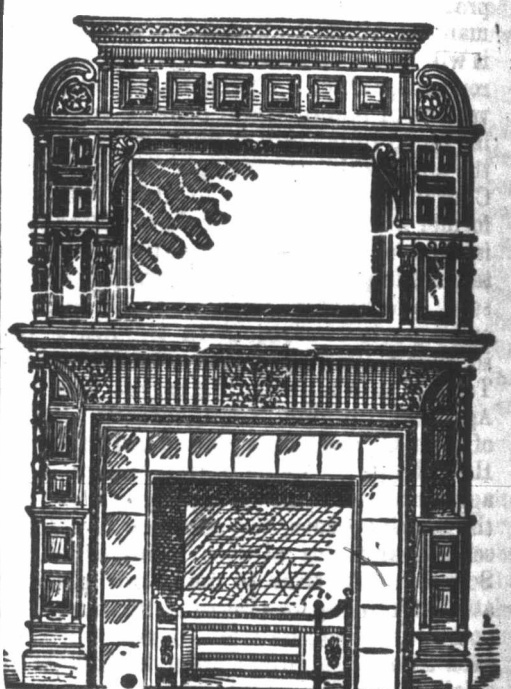


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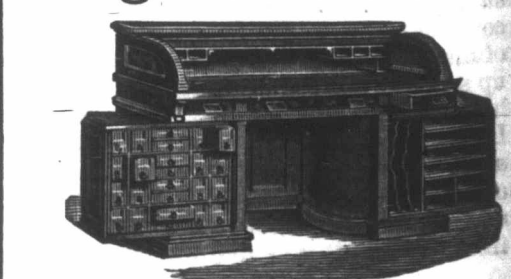
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Demosthenes, became the most famous of Latin poets. He became cardinal to the king, in the English domination the son of a brilliant poet the world rose from a common Protector of the man Franklin afterwards became philosophers and editor of the humble shoemaker, was obliged upon leather man, of Ayres greatest of Soc time a common of discovery, as Jeremy Taylor a D. D. Thor was once a shoemaker a journeyman architect of his son of a proposer, was the chemist, and Rennie, em at one time, me ments. And v these, ask you as much to do other quality w

"YE SHALL  
It is a great upon as "saint and to be sneer them—the litt But this is ju present genera Christ. In of got, the sword sisting of one' from those wh Christ, that c thoroughly-in- A young lad brought to Ch years, amid m for Him. Th to do what sh and by her sp friends, was of repulsed and v for a time los give up being time she was i never seen, an resolved that speak of her s be noticed as away; and, n abled to keep Upon the d attractive and woman of soc asked, "Whe come here? who is know cause I heard accepted an i days. I am am leading, a christian." With sham was obliged t she was the the "religio badge, that s Saviour, had tunity to lea

PERSEVERANCE.

Demosthenes, the poor stuttering son of a butler, became the most famous orator of ancient times. Virgil, the son of a baker, was the most celebrated of Latin poets. Aesop, the son of a slave, and almost a slave himself, managed to acquire imperishable fame. Thomas Wolsey, the son of a butcher, became cardinal of the Church of Rome, and next to the king, in his day the most powerful person in the English dominion. William Shakespeare, also the son of a butcher, yet one of the most famous poets the world has ever beheld. Oliver Cromwell rose from a comparatively humble station to be Protector of the English Commonwealth. Benjamin Franklin was a printer in his early days; he afterwards became one of the most celebrated philosophers and statesmen. William Guildford, the editor of the *Quarterly Review*, was in youth an humble shoemaker apprentice, and, for want of paper, was obliged to work his algebraic problems upon leather with an awl. Robert Burns, a ploughman, of Ayrshire, Scotland, was afterwards the greatest of Scotch poets. James Cook, for a long time a common sailor, but afterwards, on voyages of discovery, sailed three times around the world. Jeremy Taylor, was a barber's boy, and afterwards a D. D. Thomas Tedford, the great civil engineer, was once a shepherd's boy. Inigo Jones was first a journeyman carpenter, and afterwards the chief architect of his age. Halley, the astronomer, was the son of a poor soap boiler. Haydn, the composer, was the son of a poor wheel-wright. Henry, the chemist, was the son of a weaver. Smeaton and Rennie, eminent engineers, were both of them, at one time, merely makers of mathematical instruments. And when you have read the lives of all these, ask yourself whether perseverance had not as much to do in making these men great, as any other quality which they possessed.

"YE SHALL BE WITNESSES UNTO ME."

It is a great trial to young christians to be looked upon as "saints," or "peculiar and old-fashioned," and to be sneered at or laughed at by those around them—the little circle that constitutes their world. But this is just the cross-bearing that we of the present generation are called upon to suffer for Christ. In other generations it has been the fag-got, the sword, and the rack. In ours, it is the resisting of one's flesh and blood, and the opposition from those who themselves profess the Name of Christ, that constitutes the greatest trial of the thoroughly-in-earnest disciple.

A young lady in a fashionable home had been brought to Christ, and had been enabled for some years, amid much opposition, to faithfully witness for Him. The attention she attracted by refusing to do what she considered dishonoring to her Lord, and by her speaking of Christ to her unconverted friends, was often painful to her; and once, when repulsed and wounded in an effort of this kind, she for a time lost heart, and felt she should have to give up being a consecrated christian. Just at this time she was invited to visit friends whom she had never seen, and who knew but little of her; and she resolved that while there she would not openly speak of her Saviour, or put herself in a position to be noticed as peculiarly religious. Her visit passed away; and, not unhappily to herself, she was enabled to keep her resolution.

Upon the day of her leaving for home, a most attractive and accomplished lady, a fashionable woman of society, while alone with her, suddenly asked, "Where is your sister, and why did she not come here? I mean your religious sister, the one who is known as the 'religious Miss J.' It was because I heard that she was to be here that I, too, accepted an invitation to come and spend the holidays. I am tired of the empty, unsatisfying life I am leading, and have longed to talk with a real christian."

With shame and confusion, the faithless witness was obliged to confess that she had no sister; that she was the one who had been sometimes called the "religious Miss J.," and that her shame of the badge, that should have been borne gladly for her Saviour, had kept her silent. A precious opportunity to lead a weary soul to the Master had been

lost. Let us trust the lesson was not in vain.—D. W. Whittle.

ST. CHRYSOSTOM'S COUNSEL ON THE SUBJECT OF BOXES.

And let us make a little chest for the poor at home, and near the place at which you stand praying there let it be put, and as often as ye enter in to pray, first deposit your alms, and then send up your prayer, and, as you would not wish to pray with unwashed hands, so neither do so without alms, since not even the Gospel hanging by our bed is more important than that alms should be laid up for you, for, if you hang up the Gospel and do nothing, it will do you no such great good. Only let nothing be cast into the little coffer which is the fruit of injustice. For this thing is charity, and it cannot be that charity should ever spring out of hard-heartedness.

PRAISE AND FLATTERY.

Popularity is easy to obtain. But no real man likes to be praised by every one. If a person fishes for a complement he may get it, but those who give it do not value it half so much as he who receives it. A person who gives praise easily gives blame just as readily. The majority of people are too lavish of both. When Dr. Keate was headmaster of Eton there was a serious rebellion among the boys. The doctor was called into the school-room and, rod in hand, dealt summary justice to the ringleaders. So prompt and fearless was his action that when he took his departure the rebels cheered in applause. Then he turned with a grim smile and said:

"None of that, boys! If you cheer me, you may hiss me."

The love of praise is a love of power, but he who accepts praise readily becomes the puppet of those who give it. Strange to say people like best to be praised by being credited for qualities they don't possess.

One of the present heads of department at Somerset House, London, is terribly deaf, but can't be persuaded to acknowledge the fact. One of his subordinates who was anxious to obtain a couple of days leave of absence waited upon the great man recently, and on entering the room, exclaimed in a loud voice:

"I'm glad, sir, to see that your deafness has almost entirely disappeared."

"Eh?" said the chief, putting his hand to his ear.

The remark was repeated, and and in a still louder tone, but with no result.

Then the chief pushed a pencil and paperpad over to the clerk, who coolly wrote "I am glad, sir, to see that your slight deafness has almost entirely disappeared."

The chief read the message, smiled, and then said:

"Thank you, Mr. A——, it has. And now what can I do for you."

Of course the desired leave was granted, and that young man is looked upon as a candidate for high honors in the future.

When Keble preached a very remarkable sermon in the University church, at Oxford, a friend said to him:

"Keble, that was a splendid sermon—eloquent and original."

The preacher was silent for a moment, and then remarked with a significant smile:

"I shall be careful not to preach any more like it."

"I can generally find out whether my policy is right," said Prince Bismarck, "if it is, people find fault with it." And Lord Shaftesbury was heard to remark with regard to popularity, "There are only three men in London whose approbation I strive to obtain, and one of them is myself."

THERE is no good emitting smoke till you have made it into fire, which in the metaphorical sense too, all smoke is capable of becoming! . . . A man who cannot hold his peace till the time come for speaking and acting, is no right man.

THE SECRET OF OVER-COMING GRACE.

Is it not a single heart, a supremely consecrated soul, a choosing of God and His will, His love, His blessing, above every other gratification, even the gratification of yielding to the slightest temptation?

Many persons give themselves to Christ and receive His blessing and a touch of His Spirit's witnessing and conquering presence, and then the devil comes with the gratification of some hasty indulgence or bitter word or trifling disobedience, and for the pleasure of it they sacrifice for a moment—as they suppose—the joy of His approval and His presence, but find, alas, that the wound is not so quickly healed and that they have compromised the very principle of holiness, namely, invariable obedience.

We were asked by a very dear friend why it was that she could not have grace to love certain persons that were distasteful to her naturally. We ventured to ask her, very solemnly: "Do you really want to love them? or do you not take a real pride in condemning them and all their kind, and would you not feel somehow disappointed if you were to abandon your spirit and them with simple hearted love?" And she answered: "I see it all. I do not really want it, and therefore I do not have it."

God will give us no grace without our intelligent and believing participation in receiving it. We must see it, choose it, and then exercise it, and He will give it, and sustain us in the tests, and make us more than conquerors. But even more, it is intensely, transcendently true, "I shall be found of you when ye search for Me with all your heart." If any man will do (is determined to do) His will, he shall know."

HABITS AND LONG LIFE.

The information which the blanks give on the subject of habits coincides with the opinion of most people, formed from observation, that longevity without regularity of habits is rare. These old people, men and women alike, are put down as early risers and retirers, almost without exception, and fully nineteen out of every twenty have observed this custom throughout life, except, perhaps, at some short period in youth. Meals have been eaten regularly, three each day, with dinner at noon, the exceptions being so rare as to indicate nothing. Exercise in most cases has been hard work up to sixty-five or seventy, and after that period has consisted (when the regular occupation has been given up) of walking, gardening, or both. Except in case of sickness these old people are as a rule as active and as fond of constant occupation of some sort to day as most men and women are at thirty-five.

One of the most significant facts gathered in this canvass is that regarding occupations. Out of 1,000 men throughout life, 461 have been farmers; ninety-two have been carpenters; seventy, merchants; sixty-one, mariners; forty-nine, labourers; forty-two, shoe-makers; forty-one, manufacturers; twenty-three, clergymen; twenty-three, masons; sixteen, blacksmiths; sixteen, bankers; twelve each, iron-workers, mill-hands, physicians, and lawyers; and the balance are divided among nearly all the other trades and professions. The list includes only one each of the following: Hermit, hunter, chemist, professor, soldier, broker, auctioneer, jockey, contractor. Nearly all, however, began life upon the farm.—C. M. Hammond, in *Popular Science Monthly*.

A WELL-KNOWN French traveller, on his return from Fiji, happened to call on the late Baron de Rothschild, and the latter—always on the lookout for information—pressed him for matters of interest concerning that country. After much hesitation, the visitor at length remarked that what had struck him most was that there were no Jews and no pigs whatever on the island. "Let us go there together, dear boy," quickly answered the baron; "we shall make a fortune."

INDIA.

The *Indian Nation* speaking of the condition of native Christians in India, says: "They have by voluntary efforts discarded a particular religion and accepted another. The effect of renunciation of a particular religion is severance from a particular community, say the Hindu. But acceptance of a new religion does not mean admission into a distinguished community with glorious traditions, such as the English. The political relation or attitude of the English to all Indians is a fatal obstacle to the advancement of the native Christians as a community. A Hindu is converted to Christianity. He loses the support and sympathy of the Hindus. Does he get any compensating advantage by association with the English? In nine cases out of ten, he does not. The English continue to view him only as a "native," and will not treat him as one of themselves; thus he is thrown back upon the native Christian community, amongst which he may find few men his equals in social position. Practically, therefore, he gets no society. He lives disheartened, forlorn. What is called the monstrous and infamous caste system does not exist in England, but an English nobleman will not find it comfortable to be cast into the midst of a society of artisans, and to have no other nobleman to keep him in countenance. If a wealthy, educated, respectable Hindu became a Christian, he would not, though he might not believe in caste, like to associate with men of inferior rank and education, living in huts, and plying some humble trade. For the propagation of Christianity in India the abandonment of its present attitude by the English community is nearly as essential as the preaching of the Gospel itself.

CHURCHMEN'S RESPONSIBILITY TOWARDS MISSIONS.

Christianity is essentially aggressive. The field which it claims to occupy is the world. The last command of the Risen Christ to His disciples, and the first gift of the Ascended Christ, regarded the proclamation of the Gospel through every nation. The spiritual endowment of the Church is for the fulfilment of this office. Missions, therefore, become a test and a measure of the life both of the Society and of the individual believer.

The Gospel itself corresponds with this unlimited charge of proclaiming it. It is in its natural universal. It is not for one class, or for one race, or for one age, but for all; and it has already abundantly vindicated its claim to universality. The message of the Incarnation can indeed be fully understood by the help of every section of humanity; and, when we look back, we can see how different races have contributed to form our own inheritance. Every progressive people has been moulded by Christian ideas, and advances by that which it has received from the Faith. This process of national evangelization is still in the course of accomplishment. It offers opportunities for every variety of service, for zeal, for sympathy, for wisdom, for Christian statesmanship. . . . In these wider labors every Christian, when once he understands their true meaning, must have some part. So far as he lives, his life must reach in prayer, or in alms, or in personal effort, to the utmost limit of the realm which his Master claims.—*Foreign Missions: a Paper on the Responsibility of Churchmen with respect to them, by the Rev. Dr. Westcott.*

MAKING FRIENDS.

"Charles," said one of our American philosophers, "if you make a friend every day, in three years you will have a thousand friends. If you make an enemy every day, in three years you will have a thousand enemies. A man with a thousand enemies will be likely to get tripped in his way through life by some one of them, and I had rather have a thousand friends than a thousand enemies." Not one of us but needs a friend to supplement our defects, to reflect the lustre of our virtues if we have them, to help us in being true to what is noblest in us and of absolute worth in itself. "He that would have friends must show himself friendly."

There are those whose mission on earth is peace. Evermore they bare with them the mantle of charity, and with its ample folds cover the unfortunate, the weak, the erring. They know full well that "every human heart is human;" that every soul needs sympathy, forbearance, affection; that all men are equally precious to God since he has made of one blood all flesh. If words of commendation fail, they keep silence; if censure must be pronounced, mercy is mingled with justice; to the returning prodigal they give welcome; to the repentant criminal, words of cheer and hope. Such persons have no enemies and innumerable friends.

Only shallow observers of human nature ridicule its weakness and, like ghouls, feast on its vices. He who looks deepest into the throbbing floods of humanity that surge around us is most profoundly pitiful; he sees under all disguises of fortune in every man, in every woman, a possible angel, and his approaches are made on the angels side.

The great fault of most of us is that we act on the defensive. Instead of making advances ourselves, we wait for others to make advances to us. Let those who are inclined to sing,

"Ah! what is friendship but a name,  
A charm that lulls to sleep?"

apply themselves to the delightful task of winning friends by encouraging the distrustful, by cheering the sad, by raising the downfallen, by sympathy with the aspiring, and thus bind to their hearts the hearts of those about them. They will find that in loving the supreme good they are indissolubly joined within all the noble and the true, and friendships thus based must exist parallel with the existence of the soul and its Maker.

FALSE DOCTORING.

The extent to which the ordinary services of the church are understood by the poor is not easy to determine without special inquiry, and yet sometimes the clergy come upon alarming proofs that things are not so clear as they suppose them to be. It is not so long ago since a Yorkshire incumbent, dwelling in a valley where the people are supposed to be particularly long headed, told me of a mournful experience which befell him when visiting a sick parishioner. The Yorkshireman was ill, very ill, but doggedly opposed to spending a penny upon the doctor. He had found, he thought, a more excellent way, and was accordingly conducting, with very alarming result, some experiments upon his constitution. Excessive devotion to a cheap but far from innocuous quack medicine was fast bringing him to a state in which medical aid and the infallible pill would be alike superfluous. "My dear Mrs.—," said the vicar to his obstinate parishioner's wife, "your husband is really killing himself with those pills. It's a case of suicide—a downright sin." "Yes sir," replied the tearful partner, "I know it, and many's the time I've prayed against it in the church service." "In the church service?" said the vicar, a little doubtfully; "you mean when we pray for the sick." "Oh, no, sir," was the reply; "I mean where we always say in the Litany, isn't it, 'From all the false doctoring, good Lord, deliver us!'"—*Cornhill Magazine.*

DR. LIDDON ON THE SPREAD OF MOHAMMEDANISM.

As for the rapid and wide-spread growth of the religion of the false prophet, it may be explained partly by the practical genius of Mohammed, partly by the rare qualities of the Arab race. If it had not claimed to be a new revelation, Mohammedanism might have passed for a heresy adroitly constructed out of the Jewish and Christian Scriptures. Its doctrine respecting Jesus Christ reaches the level of Socinianism; and as against Polytheism, its speculative force lay in its insistence upon the truth of the Divine Unity. A religion which consecrated sensual indulgence could bid high for an Asiatic popularity against the Church of Christ; and Mohammed delivered the scimitar, as the instrument of his apostolate, into the hands of a people whose earlier poetry shows it to have been gifted with intellectual fire and strength of

purpose of the highest order. But it has not yet been asserted that the Church fought her way, sword in hand, to the throne of Constantine; nor were the first Christians naturally calculated to impose their will forcibly on the civilized world, had they ever desired to do so.—*Bampton Lectures, No III. pp. 138, 184.*

Alas, how changed! The rosy cheek is pallid as the dead,  
And from the eyes that were so bright the happy light has fled.  
Life has no joy for her to-day: grown old before her prime,  
She waits in hopeless suffering for that swift coming time

When death shall set her free  
From poor, sick woman's misery.  
But if she knew what wonderful cure Dr. Pierce's Favorite Prescription has effected in worse cases than hers, she would clutch at the chance of recovering her lost health as drowning men catch at straws and she might be saved.

If mere beauty of appearance is in question, the waters need not yield the palm of loveliness to the land. The deep has its butterflies as well as the air. Fire flies flit through its billows, as their terrestrial representatives dance and gleam amidst the foliage of a tropical forest. Little living lamps are hung in the waves, and pour out their silvery radiance from vital urns, which are replenished as fast as exhausted. The transparency of some of the inhabitants of the waters (such as *Globe Berce*—*Cydippe pileus*) gives them an appearance of fairy workmanship which is perfectly enchanting.—*Dr. Robert Vaughan.*

If you don't want to disgust everybody with your offensive breath, cure your Catarrh upon which it depends. \$500 reward is offered by the proprietors of Dr. Sage's Catarrh Remedy for a case of Catarrh which they cannot cure. It is sold by druggists; 50 cents.

A TRAVELLER was one day wandering on the seashore, in Brazil. He saw a pretty little cottage, and the master asked him to come in. While he was sitting and talking with him, he saw a large bible on the table. He asked the man where he got it. He said, "It was given me by a sailor eight years ago, and I am very fond of reading it. But the worst is, it is scarcely ever at home." "How is that?" asked the traveller. He said, "My neighbors love to read it, and so they are often borrowing it of me; I have let it go to places far and near; but now it is at home, I think I shall part with it no more."

CONSUMPTION CURED.—An old physician, retired from practice, having had placed in his hands by an East India missionary the formula of a simple vegetable remedy for the speedy and permanent cure of Consumption, Bronchitis, Catarrh, Asthma and all throat and Lung Affections, also a positive and radical cure for Nervous Debility and all Nervous Complaints, after having tested its wonderful curative powers in thousands of cases, has felt it his duty to make it known to his suffering fellows. Actuated by this motive and a desire to relieve human suffering, I will send free of charge, to all who desire it, this recipe, in German, French or English, with full directions for preparing and using. Sent by mail by addressing with stamp, naming this paper. W. A. Noyes, 149 Power's Block, Rochester, N. Y.

ASSUMING that the coincidence of the earth's perihelion passage with the summer solstice every twenty-one thousand years marks the regular recurrence of a northern glacial period, M. Adolphe d'Assier has calculated that the last glacial period reached its culmination in 9250 B.C., and that the alternating period of greatest warmth in the northern hemisphere occurred A.D. 1250, after which we immediately began to move toward the next glacial period, which will reach its height in, say A.D. 11,750. Hence the north must have been growing cooler during the last six hundred years. Evidence is not wanting, M. d'Assier asserts, in changes that have been observed in the northern limits of growth and ripening of certain plants, that this has been the case, and he names several instances.

Children's

TO PHILLIS, T

Baby Phillis, lady  
Fat and small of  
With the sun's gold  
And the sea's bl  
How I wonder wh  
Winsome P

When you point w  
At your tiny toe  
How am I to unde  
What you mean  
Prithee, tell me w  
Dainty Phil

When you, wide  
Like a birdling  
Twenty different  
In a pretty talk  
Guess it, can I, w  
Saucy Phil

When you sudden  
Clap your hand  
Is it that some ne  
Flashes through  
Come, unriddle w  
Merry Phil

When you gravely  
Tiniest scatteri  
Studying the Ato  
Are you, in the  
Who can fathom  
Quaintest

To the ceiling wh  
Figger and rap  
Dear new-comer,  
Back towards y  
Half I fancy wh  
Happy Phi

But when you co  
Me with eyes s  
And with sudden  
Stretch your  
mine,—  
Ah! I know the  
Darling P

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Children's Department.

TO PHILLIS, TEN MONTHS OLD.

Baby Phillis, lady fair, Fat and small of size, With the sun's gold in your hair, And the sea's blue in your eyes;— How I wonder what your will is, Winsome Phillis!

When you point with tiny hand At your tiny toe, How am I to understand What you mean by doing so? Prithee, tell me what your will is, Dainty Phillis!

When you, wide mouthed, on the floor Like a birdling sit,— Twenty different notes try o'er In a pretty talking fit,— Guess it, can I, what your will is, Saucy Phillis?

When you suddenly, untaught, Clap your hands amain, Is it that some new sweet thought Flashes through your baby-brain? Come, unriddle what your will is, Merry Phillis!

When you gravely fingering scan Tiniest scatterings, Studying the Atomic Plan Are you, in those specks of things? Who can fathom what your will is, Quaintest Phillis?

To the ceiling when you raise Finger and rapt face, Dear new-comer, do you gaze Back towards your heavenly place? Half I fancy what your will is, Happy Phillis!

But when you come crawling after Me with eyes ashine, And with sudden burst of laughter Stretch your small, plump arms to mine,— Ah! I know then what your will is, Darling Phillis!

—The Spectator.

Strange how many are apt to look on the dark side of things! They never can be persuaded that there is a bright outlook—that there is such a thing as joy or happiness in the world, but they will match everything sunshiny you mention with the most doleful expressions, the darkest views, until you almost catch the dismal melancholy spirit. Oh, if they would but tear the dark veil from their eyes by trusting and loving God, then they might see beauty in everything.—Ea.

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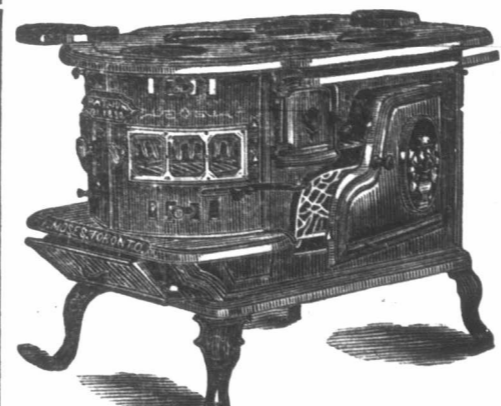
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A STORY OF TWO SPARROWS.

"What a hum-drum fellow you are!" said a pert sparrow to his little brown brother as they sat with the rest of their family on the stone coping of a large house, waiting for the sun to rise.

"I don't understand what aspirations mean," answered the hum-drum sparrow, "and I am not sure that I care, either; you interrupt me, brother: look, the clouds begin to redder for the sunrise!"

The pert sparrow hopped away down to the gutter, and sat by himself at his corner with his back to the rising sun, feeling very cross and disagreeable.

Down on the lawn below he noticed a troop of starlings scurrying to and fro in greedy haste for breakfast. An idea struck him: "Perhaps," he thought, "after all I am not a sparrow! Perhaps I am a starling!"

"Good morning, Master Sparrow!" said the starlings, which are a polite race of birds.

"You mistake!" answered the pert sparrow, swelling himself out big; "I am a starling."

The starlings gathered round in mirth and wonder to see this sparrow who called himself a starling. "You a starling!" they screamed in derision; you can't eat worms! you can't even waddle! C-r-r-r-e-e-e-e!! (which is the starling way of laughing).

The pert sparrow was so much offended that he betook himself to the top of the nearest elm to think things over. Was he right or were the starlings? He, a bird with such great thoughts, was just as likely to be right as they. And so reasoning to himself, he caught sight of a flight of rooks just setting out from the rookery in the valley for a freshly-plowed field at some distance, where news had been blown abroad through Rookland that the worms were unusually fat and fine.

Be sure his presence did not much affect them, for their minds were set on the great business of daily food; only the bird nearest the sparrow noticed him, and remarked to one of its companions, "Where did this atom come from? Can you tell me what it is?"

"A sparrow I believe," answered his friend; "C-r-r-a-w-w-!" (which is the rook way of laughing).

The poor little sparrow was very tired before they reached their destination, and swooped down to its rugged furrows with a grand rush of sombre wings. To and fro over the clods of earth they paced with croaks and cawings, and left the pert sparrow sitting by himself on a stone out of breath no less than out of spirits. Being a rook was not such fun as he had imagined. Perhaps the thing that tried him most was that the

rooks took no manner of notice of him, being occupied with the more important diversion of a meal.

Just then a bird with slender wings, barred breast, and fierce expectant eyes, swept over the nearest clump of trees and hung suspended in the blue air above the field.

His head turned from side to side; his wonderful eyes went every way; his wings quivered slightly; breakfast was also in his mind.

The sparrow crouched a little, dumb with awe and admiration. How wonderful this bird who could rest on the air as if upheld by unseen hands, or go up its windy high-roads into the kingdoms of the sun; whose energy was as the storm, whose grace and speed were as the lightning.

"I will be a falcon!" cried the pert sparrow; "I will hover too;" and he sprang up with a twitter to join the bird of prey. Poor little pert sparrow! That was its last remark. A shadow sudden and swift as fate came between him and the sun. He was struck by the crooked beak, dropped and caught in the powerful claws, and borne to serve that sparrow-hawk for an excellent breakfast.

Meanwhile the hum-drum sparrow sat in the gutter with the sunshine on his breast vigorously chirping his appreciation of the delicious morning.

The air glowed with light, the wind was gay among the dancing leaves, and it may have been my fancy but I thought the sun shone with a tenderer brightness, and the wind blew with a more delicious freshness, for the sake of that chirping sparrow.—Little Folks.

A GREAT SUFFERER.—That person who is afflicted with rheumatism is a great sufferer and greatly to be pitied if they cannot procure Hagyard's Yellow Oil. This remedy is a certain cure, not only for rheumatism but for all external aches and internal pains.

I S'ALL S'EEP WIV HIM TO-NIGHT.

Sometimes I believe little ones say the best things after all. I knew a little family in Detroit who were heart-broken and sad this Saturday night. There were three last Saturday, but to-day only two are left. The tie that bound them more closely than that which the clergyman drew has lately been loosened, and the light of their lives went out with the red Winter sun only the other night. The father is a railroad man, whose duties call him away from home nearly three-fourth's of the time. It was his habit, whenever he was about to start for home, to telegraph his wife, apprising her of the fact. In these telegrams he never failed to mention the name of the little four-year old, and the dispatches usually ran as follows:

"Tell Arthur I shall sleep with him to-night."

The baby boy was very proud of these telegrams, which his mother would read over to him, and he considered the "teledraf" a great institution. The other night, when the fever had done its work, and the mother was sobbing out her anguish, the little one turned calmly in his bed, and said:

"Don't ky, mamma; I s'all s'eeep wiv Dod, 'oo know. Send Dod a

teledraf, and tell Him I s'll seep wiv Him to-night."

But the message went straight up there, without the clicking of wires or the rustle of wings.

THE SUNDAY SCHOOL.

Where may children go to hear Of God, and learn his name to fear, To love, to honor, and revere? Where? To the Sunday School.

Where are children easy taught, What God expects in heart and thought Of those the blood of Christ has bought? Where? In the Sunday School.

Where may children hear and know Of Christ, who died for all below, To save them from eternal woe? Where? In the Sunday School.

Where are children taught to raise The song of love, the voice of praise, To Christ, in sweet and tender lays? Where? In the Sunday School.

Where are children led to feel That peace and joy, and love and zeal, The Holy Spirit pledge and seal? Where? In the Sunday School.

Where may children learn the way To Heaven; and then in endless day Their everlasting tribute pay? Where? In the Sunday School.

May every child then hasten there, And in those blessings seek to share, With up-lift hearts in earnest prayer, And love the Sunday School.

A STRANGE BEACON.

You who are very fond of oysters should go to Husum, a town on the west coast of Slesing, on the North Sea. It is always very cold in winter, and plenty of ice is there. But once it froze so hard that the inner harbor was covered with beautiful smooth ice. The Husum folk rejoiced at this. "All who had legs to carry them hastened to the ice. The little oyster town was quite deserted.

The people had a grand fete; tents were built, and there was much pleasure and amusement; they played, laughed, danced, ate, and glided over the smooth ice. They did not notice the white cloud in the sky, and they forgot the poor sick old woman in her cottage on the dike. But she did not forget them as she looked from her sick-bed and saw the cloud, and she knew that it meant danger, for in her younger days she had had many a fishing and oyster catching trip with her husband. She saw that one little cloud followed by others, and that they formed themselves into one great black cloud. She knew if a storm arose, all those people on the ice would be drowned.

In half an hour it would be high tide. The old woman cried as loud as she could, but merry folks on the ice neither heard nor saw her. Only a few minutes and perhaps the rising sea would bury hundreds in the waves.

Then the old woman put forth all her strength. She struck a light and put a fire-brand to her bed, and with difficulty escaped from the burning house. In a moment the bright flames darted upwards; they were seen on the ice. All rushed to the land to the rescue.

The last foot had scarcely left the ice when, a terrible crash, the rising waves broke the ice; but all were safe. The people wished to save the little old

woman, but she, in her wisdom had been the means of saving them.

It is needless to tell how grateful the people of Husum were to the little old woman, and how they provided her with a dwelling, with food, and with clothing.

THE ALPINE STREAMLETS.

Up amidst the mountain-ranges of the Black Forest, in Germany, you may see a number of little tiny streams trickling down over the rough rocks and through the dark woods: small at first—so small that the broken branch of a tree, or some fragment of stone fallen from the overhanging crag, may avert it to the right hand or to the left.

It seems little matter, indeed, which course the stream follows, as it sings its happy way down the mountain-side, rippling and sparkling in the summer sunshine; but just that turn decides whether it is to flow with the streams below which unite to make the Danube, or with those which form the Rhine—whether, in fact, it is to pass on and on through the warmer climes to a southern sea, or to empty itself at last into the cold, freezing waters of the north.

It is so with the bright, clear stream of your young, pure lives. A very little, trivial, unimportant thing, as it seems now, may after all decide whether its tide shall be ever rolling onward toward the blackness and coldness of despair, or to the sunnier and warmer climes of Eternal Love.

MY TOOTHACHE—Is an exclamation heard every hour of the day. Toothache is the most common ailment of young and old, and in the aggregate inflicts more suffering than perhaps any other single complaint. A one minute cure is just what every person desires to possess. Nerviline—nerve pain cure—acts almost instantly in relieving the agony, and as a sample bottle affords a quantity sufficient for 100 applications, 10 cents fills the bill. Polson's Nerviline is the only positive remedy for toothache and all nerve pains. Sold by all dealers in medicine.

GALILEO probably would have escaped persecution, if his discoveries could have been disproved and his reasonings refuted.

MIRACULOUS.—"My miraculous cure was that I suffered from kidney disease for about two years, was off work all that time. A friend told me of B.B.R. I tried it and am happy to say that I was cured by two bottles." Wm. Tier, St. Marys, Ont.

IN BETTER HUMOUR NOW.—"My son, aged eleven, was cured of an eruptive humour that covered his head and face with sores, by two bottles of Burdock Blood Bitters and Pills," testifies Mrs. Mary Fulford, of Port Hope, Ont.

MEMORY.—The memory ought to be a store-room. Many turn their into a lumber-room. Nay, even stores grow mouldy and spoil unless aired and used betimes; and then they, too, become lumber.—Guesses at Truth.

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