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Dominion Churchman.

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA

Vol. 12.]

TORONTO, CANADA, THURSDAY, NOVEMBER 11, 1886

[No. 45.]

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Last year I suffered greatly from a Cold, which had settled on my Lungs. My physician could do nothing for me, and my friends believed me to be in Consumption. As a last resort, I tried Ayer's Cherry Pectoral. It gave immediate relief, and finally cured me. I have not the least doubt that this medicine

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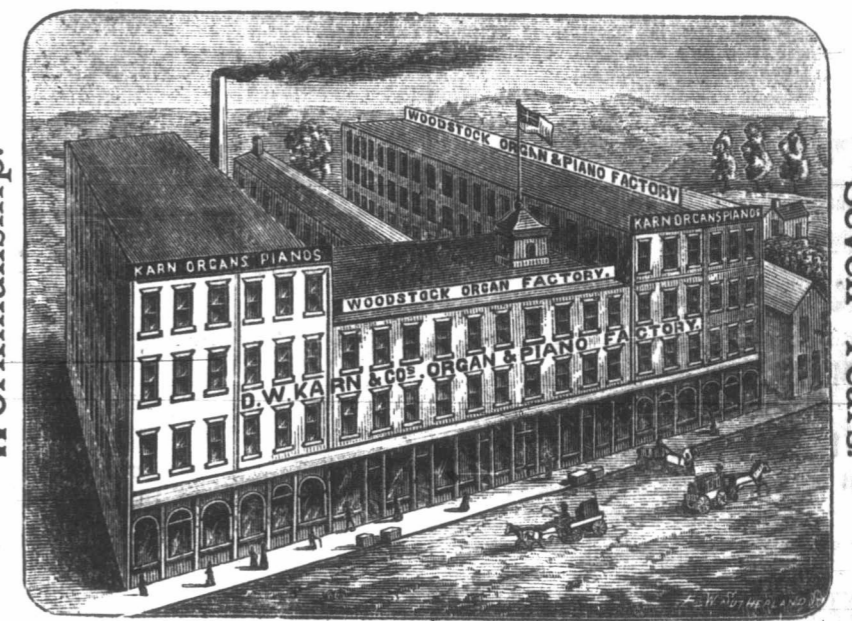
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LESSONS for SUNDAYS and HOLY-DAYS.

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THURSDAY, NOV. 11, 1886.

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

A PROPHECIC ANALYSIS.—In the year 1839 a work was published which excited great attention, the author was at that time "a young man of unblemished character," who was said to be "the rising hope of the stern and unbending Tories." This work, "The State in its relations to the State," was reviewed by Mr. Macaulay in the *Edinburgh Review*, for April, 1839. The analysis of Mr. Gladstone's mental character written nearly half a century ago, when read in the light of his recent effort to bring about a disruption of the Empire by giving Home Rule to Ireland, reads like a prophecy. The readers of the **DOMINION CHURCHMAN** will be glad to read this diagnosis. "Whatever Mr. Gladstone says is retracted and distorted by a false medium of passions and prejudices. His rhetoric, though often good of its kind, darkens and perplexes the logic which it should illustrate. Half his acuteness and diligence, with a barren imagination and a scanty vocabulary, would have saved him from almost all his mistakes. He has one gift most dangerous to a speculator, a vast command of language, grave and majestic, but of vague and uncertain import. When propositions have been established, and nothing remains but to amplify and decorate them, this dim magnificence may be in place. But if it is admitted into a demonstration, it is very much worse than absolute nonsense; just as that transparent haze, through which the sailor see capes and mountains of false sizes and in false bearings, is more dangerous than utter darkness. Now, Mr. Gladstone is fond of employing the phrasology of which we speak in those parts of his work, which require the utmost perspicuity and precision of which human language is capable; and in this way he deludes first himself, and then his readers. The foundations of his theory, which ought to be buttresses of adamant, are made out of the flimsy materials which are fit only for perforations. This fault is one which no subsequent care or industry can correct. The more

strictly Mr. Gladstone reasons on his premises, the more absurd are the conclusions he brings out; and, when at last his good sense and good nature recoil from the horrible practical inferences to which his theory leads, he is reduced sometimes to take refuge in arguments inconsistent with his fundamental doctrines, and sometimes to escape from the legitimate consequences of his false principles, under cover of equally false history. * * * Mr. Gladstone first resolves on his conclusion. He then makes a major of most comprehensive dimensions, and having satisfied himself that it contains his conclusion, never troubles himself about what else it contains; and as soon as we examine it we find that it contains an infinite number of conclusions, every one of which is a monstrous absurdity." All off which reads like a brilliant criticism of Mr. Gladstone's course in regard to and of his speeches in defence of Home Rule.

THE AGE FOR CONFIRMATION.—The last number of the *Church Quarterly* has a lengthy and learned article discussing the question as to the right age for Confirmation. The *Review* wisely urges that it is desirable to have some fixed rule and that the earlier the candidates are confirmed, say after their thirteenth year, the better. It is pointed out that "the majority of elementary school children leave between thirteen and fourteen, just before the time when they can be presented for confirmation. The change from school to work is a very great and unsettling one. Breaking ground in a new and older kind of life involves novel experiences and invites strong temptations. In the first taste of freedom from mental discipline and childish restraints, young lads and girls are often for a time less amenable to teaching than at either a younger or an older age. If previous training has not already grounded them well in the full value of sacramental grace, the period immediately following the commencement of work is frequently not the best for beginning to instruct them. Clergy of competence and experience are of opinion that for such persons, the time between fourteen and eighteen is practically the worst possible for preparing them." The writer goes on to details, the difficulties which arise when a girl or boy goes to work, such as obstacles raised by employers, inconveniences of attendance on classes and at the confirmation service. After a quotation from Wheatley, which Churchmen will recall, the *Review* as to "What then is the proper age for Confirmation, having regard to its nature and purposes and the circumstances of our times? Certainly, at least, before a child has left school. No one who is acquainted with the temptations of the streets, and of the shops, and factories of towns, indeed of work in all places, would willingly let any one be exposed to them without the help of every available means of strength. As Mr. Grueber says, 'It would be a cruel thing to send the young into the battle of life and deny them the armour God has given them for their protection.'" There cannot be a question in regard to the extreme urgency of, as it were, fixing the young at the age in which a sense of personal independence begins to dawn, by bringing them under definite Church teaching, and leading them intelligently and in the fear of God to become candidates for the privilege and blessing of Confirmation, so that they may fully realize that in Baptism they were made children of God, and so be armed against the teaching which proceeds upon the blasphemous idea that they are the children of the devil.

FETTERED OR FREE?—A writer in the *Christian World*, who avows himself a rigid Nonconformist, has some severe strictures on the Baptists and Congregationalists, who, he affirms, "fettered by dissension and fenced in by Puritanical narrowness, while the Church of England is free to become the church of the people.

"For instance, the Congregationalists instead of working for the salvation of men, by educating and blessing the masses and purifying the homes of the poor, are quarrelling over the supposed heterodoxy of Mr. Ward Beecher. The Rev. Edward White, the chairman of the Congregational Union, who himself has had to suffer obloquy and persecution for frankly stating his convictions, confesses that he would vacate the chair rather than extend to Mr. Beecher the right hand of fellowship. Alas! for the rarity of Christian charity in the Congregational Union.

"But the Baptists—they are not rent by internal contention or saintly squabbles—surely they will go forward in the fight and be ready to break down their fences and work with a burning enthusiasm for humanity. But, no, the Rev. Charles Williams will not hear of the larger ministry of love and healing, of social beneficence, healthy recreation, and Christ-like burden-bearing. The harsh, cold note which the president sounded was "separation from the world." As to the Fatherhood of God and the brotherhood of men, Mr. Williams will have none of it. He affirmed that the Church was no place for erring, doubting men, but a limited, restricted, firmly-fenced home for the perfect, the spotless, and the angelically pure."

The writer remarks that "such a Puritan view of the Church will never do for the nineteenth century. There is just this, however, to be said, the Baptists and Congregationalists being private organizations, are quite justified in making their societies as closely-fenced as they like, just as the Masonic society has this right. The Catholic Church is in a totally different position.

A MORE FAVOURABLE VIEW OF THE ENGLISH CHURCH.—The writer of the above says the Church of England, however, seem to be throwing its gates wide open and holding out a warm hand of hearty welcome to all who need its sympathy, succour and support. The eloquent Bishop of Ripon, in his magnificent inaugural address at the Church Congress, showed how small and trifling and despicable were the petty quarrels about the "colour of a garment, the attitude of a clergyman, and the hour of a service," when drink, disease, depravity and despair are rampant on every hand. What a splendid sentence that was in the Bishop of Rochester's speech when he said that the Church "proclaims a salvation for both worlds, for body as well as spirit, for time as well as eternity, for week-day as well as Sunday—a salvation which shall diminish social burdens, make food cheap, literature clean, house room decent, schooling complete—a salvation which shall open to the artisan in the town and to the labourer in the village a door of hope for material progress."

This is the spirit in which to fight Christ's battles in the world to-day, and would seem as if the Church of England were learning the lesson most thoroughly. Alas! in the majority of our Nonconformist places of worship it is considered sufficient to have two dull, bad-attended services on Sunday, with a melancholy prayer-meeting for the elect during the week. And then the ministers meet together in autumn and mourn greatly because of their inability to "reach the masses." Was there ever a ghastlier irony or a more bitter satire? Let us hope and pray that Nonconformity will bravely refuse to be fettered by narrow notions of mediæval Puritanism, or hampered by petty disputes about theological trifles; but like the Church of England, will rejoice in liberty of action, variety of method, and freedom of conviction. The future of Nonconformity depends very much upon its choice between letters and freedom—Puritanism and Progress.

—The great monument to Victor Emmanuel at Turin, costing two hundred thousand dollars, has been erected by King Humbert entirely at his own private expense.

PRAYER FOR UNITY.

O God, the Father of our Lord Jesus Christ, our only Saviour, the Prince of Peace, give us grace seriously to lay to heart the great dangers we are in by our unhappy divisions. Take away all hatred and prejudice and whatever else may hinder us from godly union and concord; that, as there is but one Body and one Spirit, and one Hope of our calling! one Lord, one Faith, one Baptism, one God and Father of us all, so we may henceforth be all of one heart, and of one soul, united in one holy bond of truth and peace, of faith and charity, and may with one mind and one mouth glorify Thee, through Jesus Christ our Lord. Amen.

CHURCH THOUGHTS BY A LAYMAN.

A LOST VIRTUE.

BETWEEN profession and practice men have ever as instinctively looked for harmony, as for fruit to correspond to the tree on which it is grown. We not only do not look for grapes from thorns, but we so far identify a tree by what it bears, that if we found grapes on what appeared to be a thorn we should at once regard it as a vine. So, too, if on what had been named a fig-tree we saw it only blossom into thistle-down, we should as certainly pronounce it merely a thistle. One of the most odious of vices, hypocrisy, draws its offensiveness from the revulsion of feeling we experience when profession and practice are discordant. The virtue of consistency is pleasant to witness because of this instinctive craving for correspondence between a man's word and deeds.

There is, however, coming upon us a wave of indifference to this virtue. Men have discovered that it is possible by vehemency of a profession which is agreeable to certain parties or sects to so charm their adherents, that they pay no regard whatever to conduct which is not reconcilable with honorable respect for such profession. The attitude of such partisans may be best described by a suppositious avowal as follows: "Brother A. B. is a man of influence, his professions are of service to us as a body, and while he aids our cause by those services, we care nought for anything he does which is inconsistent with such professions." Or it may be put thus: "Brother C. D. by his professions is bound by his principles to support a policy not helpful to us, but by his conduct he does us great service, we therefore care naught about his professions." Were this merely the same evil which all ages have witnessed, it would not be worthy of especial comment. But it is not so, a new thing has been born in the world, a new moral disease which if not stamped out by the severe reprobation of Christian men will breed the foulest corruption in the body politic. This disease, like all others, has ever been potentially in existence, but has never before found a soil congenial to its full development. That soil has been furnished by sectarianism as found on this continent, where every "Church" is held to be equal to every other, but where

these rival Churches are so keenly in competition that they are prepared to welcome and to honour any man who will give them sympathy and aid. Thus has been created a class of public men who are all things to all men in the most dishonorable sense, in order to gain some public applause and the votes of the various Church partisans.

Let us illustrate not by suppositious cases but from actual life, from incidents which have passed under the public eye recently. At a gathering of so-called "evangelical churches," wherein weak minded Churchmen are apt to lose their heads as well as forget their principles, one speaker made a slashing attack upon the anarchical teaching current in certain quarters. The audience consisted of persons all well to do, property owners, and so the upholder of social order was greatly applauded. But notice the reason and object of this speech. The speaker in his capacity as a magistrate had been called upon a few months before to quieten or disperse a riotous assemblage of anarchical tendencies, made up of a class whose support this speaker was feverishly anxious to secure. Instead of discharging his duty, by which he would have checked the anarchical rising but lost the good will of the rioters, he issued a letter inspired by socialism, it attacked the rights of property. This anarchical letter would have brought about terrible bloodshed had not a wiser head taken command and suppressed the riot. This attack upon the rights of property produced a profound feeling of distrust on the part of those who possessed any, hence alienation of their support, which the speech against anarchy was intended to win back, in the hope that both the enemies and friends of social order would be secured—*one by deeds the other by words*. Take another case, a speaker at a similar religious gathering dwelt with much unctiousness upon the necessity of providing pure literature for the young, especially cheap "gospel" reading. Yet this person is the prominent upholder of a newspaper, wherein are articles published which make fun of Biblical narratives, and mix up in their buffoonery sacred names and things most sacred to every Christian mind and dear to every Christian heart. For instance, the story of Daniel being cast into a den of lions was recently parodied so as to excite ribald laughter at the prophet and the Biblical record. Within the last month another such article was written ostensibly as a humorous description of the ludicrous mishaps incident to removing furniture, it was full of the jesting buffoonery agreeable to bar-room loafers, whose whisky soaked brains regard this class of writing as humour. In the midst of this vulgar burlesque, quotations were inserted from the evangelical hymn,

"There is a fountain filled with blood
Drawn from Emmanuel's veins,
And sinners plunged beneath that flood
Lose all their guilty stains."

One joke turns upon the words "The dying thief rejoiced to see, &c." There is nothing in Tom Paine, Voltaire, Ingersoll or Bradlaugh more unutterably disgusting than that article.

Now the writer of all this shocking blasphemy boasts of his intimacy with a highly popular speaker at evangelical gatherings, and is apparently employed or recognised by him as his personal mouthpiece and advocate in the press. The author of the above foul effusion, was the most vehement defender and puffer of Sam Jones, the most gushing narrator of the supposed "Conversions" made by Mr. Jones, and the most scurrilous opponent of all those who dared to protest against blasphemy and slang!

Take another case. A certain journal has for some time past been a strong Scott Act organ. It is largely influenced in its general course by the most fanatical Scott Act advocate in Ontario. Yet the control of that journal is and has been ever since it became a Scott Act paper, absolutely in the hands of one who may be seen at all hours, day and night, passing in and out of whisky saloons!

The Scott Act not enforced indeed! We shall have more hopes for good from that Act when its defenders in the press bring profession and practice into harmony. We shall, too pay more respect to Scott Act advocates when they do not associate so intimately, nor use so freely and fondly, nor support so ostentatiously those writers in or managers of the press who daily visit whiskey saloons.

A profession of ultra piety is not consistent with open personal association with blasphemers, and however valuable may be the advocacy of such indecent scribes, a Christian man must regard their pens as polluted and their friendship a shame.

A profession of ultra-temperance is not consistent with accepting the services on behalf of the cause of editors who are habitual dram drinkers, whose Scott Act articles at times smell of whiskey.

Churchmen giving aid and countenance to men and newspapers, and movements injurious to the Church; Protestants in league with Romanists who are bent upon schemes for aggrandizing the Papacy, are other forms in which this fatal collapse of a vanishing virtue is being manifested. One more shameless sign of the virtue of consistency being now contemptuously disregarded, is the intense delight evinced by the dissenting sects with Churchmen who have set their Bishop at defiance, and who act as though a member of the Church of England were under no obligations to avoid conduct calculated to annoy the clergy and scatter their flocks. Churchmen who make their profession a mockery are ever popular with other religious denominations.

He who surrenders his mental liberty to a party or sect is very apt also to surrender with freedom—honour. When honour and freedom and consistency are gone, the debased soul glories in the resultant popularity which a nobler spirit scorns. There is a viler intoxication than alcoholic. The applause of a crowd who clap their hands to reward and encourage one who, to win their plaudits, has sacrificed principle and consistency, produces the basest form of drunkenness.

WHOSE FAULT IS IT?—A PLEA
FOR HEARTY SERVICES.

BY THE REV. DYSON HAGUE, M. A.

Part the First.

THE Church of England is the Church of the people, and the Church for the people. In the highest sense she is most emphatically a popular Church, that is, in which *the people* can seek and find all that is fitting and needful in a Church, for these reasons:—

(1) *She looks for the co-operation of the people in all her services.* She wants all to have a part, and a great part. There is no other religious body which provides as she does for the participation of the people in the worship of the Church, not, as with others, is nearly all left to the minister, the people joining only in silence and in secret, but all, young and old are called upon to join audibly in prayers well as praise, and in part of the service to read alternately with the minister the Word of God—I believe the Church of England to be unique in this, not in that she recognized the right of the people to participate in the public worship of God, for all do that, but in that she alone practically has made this participation an accomplished fact.

(2) *She has so arranged her services as to supply all wants.* There is provision in a wonderfully simple and comprehensive manner for all hearts. Nothing could be more practical in its adaptation to universal and continuous needs of sinner and saint. First of all the ever necessary confession of the sinful heart, followed by that glorious declaration of the gospel, the offer of pardon, then prayer, then praise, then the reading of God's Holy Word, then more praise, then more prayer, then exhortation, then prayer again. How touching and satisfying for burdened, care-worn, tried and struggling hearts the pleading petitions of the Litany! How close it comes with comfort and peace to that large section of every congregation—the sorrowing and bereaved. Note, too, how in the church services the fact is recognized and emphasized that God's people are always a militant people, in an enemy's country, troubled by foes, fighting onward for heaven. Thus all the petitions, responses and prayers harmonize with the incessant and never varying needs of sin burdened, struggling, yearning man.

(3) *She gives prominence to Holy Scripture.* This is very marked, and should be more noted than it is. *Her prayers* are very largely made up of Scriptural language. Short ejaculations in the Psalms are inwrought into the service. The prayer which our Lord distinctly gave as the model prayer is used in every service, and if its repetition is objected to we are on safe ground in doing so, for we are told that our blessed Lord Himself prayed the same prayer three times, "*saying the same words.*"

Her hymns in the morning and evening service are *all*, with one or two noble exceptions—the Te Deum e.g.—in the very inspired word of Scripture. Noble as are hymns songs of sacred writers which are also employed, none can be

so inspiring and sacred as those God given breathings of the inspired writers, the Venite, the Jubilate, the Magnificat, the Deus Miseratur and the Nunc Dimittis.

And as to *the reading of the Word* what other religious body is there which can in any degree approach her in the prominence given to it, and the richness and fulness of her daily provision for her people. As far as I am aware, and I believe I am right, among the Methodists, Baptists, Congregationalists, and even Presbyterians, four, or at the most five, portions of God's word are read on the Sunday, two in the morning and two in the evening. In the Church of England *six* portions of God's word is the very minimum, *nine* is the average, while sometimes as many as sixteen portions are read, inclusive of those *four* portions of inspired writ which are sung in the morning and evening services, and the Gospel and the Epistle in the Communion service. Then, too, there is not only fulness, but breadth, order, and connectedness. The whole word of God nearly, the obscure as well as the better known passages, is read in the hearing of the people. With others the people are largely left to the caprice of the minister who may give them a short psalm or a favorite passage from Isaiah or St. John's gospel, and never necessarily, through want of order, feed them with the fulness of the whole word of God. I fear church people do not prize the rich heritage which they possess in the prominence given by the church to the reading of God's holy word. For these reasons, then, we believe the Church of England to be the church that is best suited for the wants of all sorts and conditions of men, and that her service was framed to be, and should be the heartiest, happiest and most delightful of all forms of public worship.

RELIGIOUS LIBERALITY.

THERE are few expressions less fully understood, and consequently more misused, than the one which stands at the head of this article. Indeed, a little consideration will show that the temper of mind which is expressed by the phrase, as it is often employed, is in the highest degree irreligious; and by the term "irreligious" we mean that it is at variance with what God has decreed as His Will, which He has plainly laid down for the guidance of His children.

The evil appears most prominently in the attitude which some English Church-people assume in relation to Nonconformists. They go to their meetings, attend their services, and join with them in religious work, as readily as they do with their brother Churchmen. We see clergymen and Dissenting ministers together on the same platform, and we hear an ordained priest speaking of the Little Zion preacher as his "Reverend brother," and implying that in relation to God, and in the carrying out of His work on earth, they have equal authority, and that, however contrary may be the doctrines of the Church and the sects, all alike teaching God's truth.

The fault of such Churchmen as those whom

we are criticising would seem to lie in a nutshell. They simply confuse the two ideas of God's eternal Truth, and man's varying opinions. They feel, and rightly, that to adhere doggedly to one's opinions, and to refuse to others the right to have opinions of their own, is but bigotry; but they fail to see that between mere human opinions and God's Truth, as enshrined in the creeds and formularies of the Church, there is a great gulf fixed. As regards personal opinions, liberality may properly be exercised—nay, ought to be exercised, because if A has a right to hold certain opinions of his own, he is bound in charity to concede to B the right to hold certain other opinions which are contrary to his own. Nothing but the most overweening self-assertion can incline a person to suppose that he is certainly right in a matter of opinion, and that everybody who differs from him must, of necessity, be wrong; and any generously minded man will at least accord the credit of honesty of purpose to those who, after thinking a matter out, have arrived at a different conclusion from that at which he has arrived himself.

But where God's revealed Truth is concerned it is quite a different matter, and that Truth has been handed down to us by the Church. In this case, human opinion has to give way. The Vincentian maxim, "Always, everywhere, and by all" comes in as a guide as to what is Truth. It was on this principle that the creeds were formulated, and from them there is no appeal. Or, to put the same truth in another fashion, we may quote a passage which occurs in a very excellent tract recently published by the Christian Knowledge Society.

After quoting certain texts from the New Testament exhorting the faithful to "hold fast the form of sound words," &c., and to "contend earnestly for the faith once delivered to the saints," and to resist certain "damnable heresies," and "doctrines of devils," the writer goes on to say:—"It is to be carefully remembered that these heresies were false doctrines arising within the Christian body, and so claiming to be themselves Christian, and were not the heathen errors of the time; and this fact teaches us that there may be a very serious difference in professedly Christian tenets, and that it is our duty to hold fast by those tenets only which there is good reason to suppose were part of the original revelation. To make light of them, to set them aside, because maintaining them creates a distinction between those who do so and those who do not, is not liberality, but unfaithfulness and disobedience to God's will, for His truths are not our private opinions, which we may deal with as we please, but trusts from Him to us, which we are bound to respect as sacred, and to hand down, whole and sound, to those who come after us, as we have received them from those who went before us."

A man has no right to be liberal with that which does not belong to him. He may give up a mere private opinion, because that is his own, but he has no right to be liberal with regard to Church doctrine, because the truth belongs not to himself, but to God. God in giv-

ing to us, through His church, a knowledge of certain doctrines which convey to us His truth, put us in charge of that which belongs to Himself, to take care of for Him. Hence the meaning of those passages from the Epistles which were referred to above. By the very fact that the deposit of the Faith has been given to us, we are in the position of trustees, and pledged to take scrupulous care that such deposit comes to no harm through carelessness or want of faithfulness on our part.

But it surely is want of faithfulness for a churchman to act in relation to those who deny the truth of the Church's teaching, in such wise as that it may appear to lookers-on that there is no difference between Church and Dissent—it is dealing dishonestly, because it is a giving up of that which does not belong to us, but which belongs to God.

In a further sense we are trustees for God's truth, and as such are bound rigidly to guard it against all who attack it, or who attempt to adulterate it. That which our forefathers in the Faith have handed down to us unimpaired, we are bound similarly to hand down to future generations of church people. If through faithlessness on the part of former generations of churchmen any portion of the deposit has suffered loss, then it becomes our duty, as members of a Church Militant, so to fight as to recover or restore the precious truth committed to us. If people could only be brought to feel their responsibility in this respect we should see and hear but little of that hobnobbing of Churchmen and Dissenters on religious platforms, which is, in many cases, so great a scandal now.

An earnest contention for the Faith is not bigotry, but simply our bounden duty to God in our position as trustees appointed by Him to guard His sacred Deposit. Bigotry is a totally different thing, and relates to the obstinate holding to mere personal opinions and crochets, with an absolute refusal to consider anything which may be said on the other side. Faithfulness, therefore, has to do with the things of God; bigotry with those of men.—Church Times.

BOOK NOTICES.

SHOPPELL'S MODERN HOUSES, 191 Broadway, for October, \$1.00, contains upwards of fifty descriptive plans of houses with perspective views. The cost of erection varies from \$600 to \$1,200, so that with such a variety to choose from, it ought not to be difficult to select a design adapted to the purse.

HISTORICAL CONTINUITY, a series of sketches on the Church. By Rt. Rev. Alexander Charles Garret, D.D. (New York, T. Whitaker) 148 p.p., 25 cents. This little book contains a summary of information which will be most valuable to those who look upon the Church of England as one of the "denominations" which arose in the sixteenth century, having the Church of Rome for its mother and King Henry VIII. for its father. It traces the origin of the Church in England, describes its trials and triumphs, and shews that the Church of the present day is one with that which existed in England before the errors and usurpations of modern Rome were heard of.

Home & Foreign Church News.

From our own Correspondents.

DOMINION.

NOVA SCOTIA.

IN MEMORIAM.—The death of Mrs. Caswall, the aged and saintly mother of the Rev. R. C. Caswall, rector of Lunenburg, N. S., took place in that parish, last month (October). Mrs. Caswall's remains have been piously borne by her own son thence, far off to Nashotah, in Wisconsin—where the grave of her late husband, Rev. H. Caswall, is side by side with their very dear fellow-heir of Christ, saintly Bishop Kemper. Thus these three with many others, like the late Rev. Dr. Breck, the pioneer and founder of Nashotah, now lie there together until the great day of the resurrection when their Lord shall appear in glory. It would be deeply interesting to the church at large to speak of the lives of those who have been lovingly connected with Nashotah and its divinity school. The first, Rev. Mr. Caswall, it will be remembered by some, was admitted to a rectory in Wiltshire, England, where he stayed a few years, and then returned to U. S., to end his days at Pittsburg, Penn. His life was very active as a parochial clergyman, and a writer of some excellent publications, as the "Martyr of the Pongas, Africa," "Scotland and the Scottish Church," "America and the American Church." Of the late Bishop Kemper, Mr. Caswall's brother in Christ and *quondam* companion, as also intimate family friend, the present Bishop Whipple has said in one of his sermons:

"No Bishop of the Church had entered on a field of such unlimited extent. He was the Bishop of Indiana, Missouri and Wisconsin, and all that vast territory out of which have been formed the States of Minnesota, Iowa, Nebraska and Kansas—a field further from his eastern home than Cis-Alpine Gaul was from Jerusalem, or Britain from Rome. The country was feeling the first upheaving of that tide of immigration which has peopled the West with twenty millions of souls. There was not one mile of railway west of the Alleghanies. Chicago was a frontier post and Milwaukee a village. For eleven years the Bishop had no home. He travelled on horseback, on foot and in lumber-waggon. He preached in log-cabins, school-houses, and wayside inns. Like St. Paul, he was "in journeying often, in perils by land and peril of waters, in weariness and painfulness, in hunger and thirst," besides "that which came upon him daily, the care of all the churches." He had a jurisdiction larger than eastern Europe, and yet he found time to make for Bishop Otey a visitation through Tennessee, Mississippi, Louisiana, Georgia and Florida. It is like a story of apostolic times to read of his missionary journeys from the head-waters of the Mississippi to New Orleans, and from the Alleghanies to the last trading-post on the border.

"His secret of success was that he embodied in himself the missionary spirit. He had an unwavering faith that his Master had sent him. He loved men who sin and suffer. He hungered for souls. He took no chances in failure. He made no provision for retreat. Others believed in him because he believed himself. In the darkest hour he worked bravely on. He knew that if he laid the corner-stone in faith, God would find some one to put on the top-stone, and so he worked and waited on God."—From Bishop Whipple's sermon at the Philadelphia Conference.

Again, therefore, may we repeat the words:—
"The sweet remembrance of the just,
Shall flourish when they sleep in dust."

* ONTARIO.

BEACHBURG.—On Monday, October 25th, the lord Bishop of Niagara, acting for the lord Bishop of Ontario, visited this mission for the purpose of consecrating the Church of St. Augustine in the village of Beachburg. The Archdeacon of Ottawa accompanied the Bishop, and acted as his chaplain. There were also present at the service, the Revs. S. McMorine, of Pakenham; R. J. Harvey, of Stafford; S. Daw, of North Gower, and the incumbent. Unfortunately, on account of the difficulties of travelling, the service had to be held in the evening, and, therefore, the celebration of the holy eucharist was held at an early hour on Tuesday morning, to enable the clergy to leave for their various duties by 7:30 a.m. The unfavourable weather as well as the darkness of the night prevented many from enjoying a grand and hearty service; but to those who were present and took part, was manifested in the dignity and humility of our form of worship the power of the Church. The Bishop assisted by the Archdeacon, consecrated the church, the service commencing at 7 p.m.

Rev. S. McMorine took evensong, the lessons being read by Rev. R. J. Harvey and Rev. S. Daw, two former incumbents of the parish. After the second lesson the Bishop baptised an infant whose grandfather and grandmother had been both baptised by Bishop Lewis. His lordship gave a general address to the congregation after the consecration, when the incumbent presented two candidates for confirmation. And after the actual laying on of hands, the Bishop specially addressed the candidates. The musical parts of the service were well sustained by the choir and congregation, the service closing with the litany of the church (H. A. & M., 471) the Bishop pronouncing the benediction. A large number of church people and others met the Bishop, and spent an hour or so at the parsonage after the service, a very pleasant and beneficial termination to so grand and solemn a service.

At the early celebration the Bishop was celebrant, Rev. S. McMorine, gospeller, and the Rev. R. J. Harvey, epistoller.

THE UPPER OTTAWA MISSION.—The fancy fair now holden in Howe's new store, at the east end of Sapper's Bridge, will be better patronized, perhaps, if a few facts are presented concerning this important outlying mission of the Church of England. The Upper Ottawa mission was at the last Provincial Synod increased by the House of Bishops by the addition of nearly the whole of the Nipissing District. The mission now embraces about three thousand square miles, almost the size of the five counties of Carleton, Russell, Dundas, Leeds, Grenville, and Lanark, or considerably larger than the German Grand Duchy of Hesse. To spiritually govern this vast territory, there are now one priest and two associates living at Mattawa. The Rev. C. A. F. Blise, the priest in charge, has built four churches; one at North Bay and another at Sturgeon Falls, he surrendered to the Bishop of Algoma. The third, with the rectory, he holds at Mattawa; and the fourth is at Deux Rivieres. He is now building, or making ready to build, four more, viz., at Chalk River, Lake Tallon, Eau Claire, and Burritt's. To meet the necessary expenditure, an annual sale of fancy goods will be held in the diocese, the goods being sent out from England by zealous workers for this mission. The lay delegates to the Diocesan Synod are Dr. R. J. Wicksteed, T. A. Bliss, and M. W. Maynard. During the fair at Howe's store, lunch will be served from twelve to two each day. A promenade concert will be given this evening. It is hoped that the room will then be entirely cleared of all the useful articles which the kind hearted English ladies have sent out for the promotion—by their sale—of this most important work. About \$800 will be realized, and all articles not disposed of, will be included in the sale to be held next at Mattawa, in December. Much pleasure was expressed at there being no raffles.

KEMPTVILLE.—On Friday, October 29th, his lordship the Bishop of Niagara, acting for the diocesan, visited Kemptville, attended by the Ven. Archdeacon of Ottawa, to minister the sacramental rite of confirmation to thirty-six candidates. There were eighteen males, and eighteen females. Eight of the number being converts to the Church, of whom three had been baptized in the Roman obedience. One of the candidates, who was unable to walk, or stand, or kneel, in consequence of rheumatism, with which she had been afflicted for many years, was brought to church on a chair. Every one seemed moved with something next to awe, when they saw the Bishop rising from his chair, and descending the chancel steps, approach her, and lay his hand on her, that she with the others might also receive the gift of the Holy Ghost. The Bishop's address to the candidates and the people, was that of a good man, fully alive to their wants. He emphasized the very common mistake persons made regarding confirmation as merely "ratifying and confirming their vows and promises," apparently forgetful of the more important coming "to be confirmed by God." His lordship gave a second address, laying down rules for the candidates to guide their lives by. All the newly confirmed received their first communion, some eighty of the congregation joining with them at the altar. There were one hundred and eighteen communicants. The Bishop celebrated, being assisted by Archdeacon Lander, the Rev. Messrs. C. P. Emery, H. Bethune Patton, W. A. Read. The other clergy present were the Rev. Messrs. S. Daw, W. T. Gorman, and Wyndham Brown. The rector requested the candidates to devote the evening of that day in prayer and meditations on the great privileges to which they had been admitted, and in making holy resolutions. He further suggested that they should commit to writing, the impressions made on them that day, and also their resolutions, and place the documents on the offertory dishes the next Sunday, to be presented at God's altar, and then be handed to him as their parish priest.

A most successful branch of the "Ministering Children's League," has been instituted in this parish, and it meets every Saturday afternoon for religious instruction and work, in St. James' Hall.

The ladies under the direction of Mrs. H. Laing, are getting up a grand concert, to come off on 16th of November. The Sunday School children are preparing for their grand Christmas choral service.

KINGSTON.—Owing to the absence of Bishop Lewis in England, the Very Rev. Charles Hamilton, Bishop of Niagara, administered the solemn rite of confirmation lately to thirty-two candidates, ten males and twenty-two females, in St. George's cathedral in the morning, attended by the Rev. A. Spencer, Rev. Messrs. Buxton Smith, and A. W. Cooke. Before the ceremony, he addressed the candidates on the important step they were about to take. Confirmation, he said, was one of the witnesses of the Catholic Church, the ordinance having been changed in no essential feature since the time of the apostles. The vows of the candidates were three fold. They had been binding on them ever since they knew the difference between right and wrong, and in repeating their catechism they had frequently acknowledged their own responsibility. Confirmation was a more formal and public ratification of the vows taken in their behalf at their baptism, and nothing was more becoming than that they should so ratify those vows before being admitted to the blessed privilege of being made partakers of the Lord's supper. His lordship impressed on them the fact, that they were not there to say that they would never be overcome by temptation or sin. That was not their promise, or the spirit of the vow they were asked to take on themselves; their promise was that they would not follow or be led by any sin or temptation which might beset them. They would never be beyond temptation until they were with God in paradise, but if tempted and overcome by sin, they should not be discouraged, but should seek God's assistance to fight manfully against it.

In regard to their second vow, they were responsible for their faith as much as for their conduct. The creeds of the church summed up the solid facts of her faith. Many people made religion a matter of feeling, and put their feelings at the foundation of their faith; instead of establishing their faith on the true foundation, the true facts of their belief, as summed up in the apostle's creed. "Don't begin your religion at your feeling," said his lordship, "but begin at the root; make much of the facts which constitute the Christian religion, and then all the good and holy and righteous feeling which ought to fill a Christian's heart will be yours." He next exhorted them all their days to seek to know what God has revealed, and the faithful, loving service which He expects of them.

The blessing which they were to receive was "the gift of the Holy Ghost." God, the Holy Ghost, would come to them in proportion as they received Him and gave themselves to Him. The Christian Church has kept up, from apostolic days until now, the rite of laying on of hands; and although the extraordinary gifts of the Holy Spirit, such as the working of miracles, have long been withdrawn, yet the ordinary gifts, love, joy, meekness, &c., are to be seen in every Christian community, and they are more essential than the extraordinary gifts. Without holiness no one is capable of admission into heaven, and holiness is the combination of all the fruits of the spirit. After the ceremony all the newly confirmed, and a large number of others, received the communion.

In the afternoon, six young women and one man were confirmed at St. John's Church, Portsmouth, the Bishop being assisted by the Rev. B. B. Smith, of St. George's Cathedral, and the Rev. C. E. Cartwright, chaplain of the Kingston penitentiary; and in the evening twenty-two young women and six men were confirmed in St. Paul's Church. The Bishop, on each occasion, addressed the candidates and congregation on the origin, meaning, and necessity of the rite.

TORONTO.

THE PRESBYTERIAN REVOLT.—Our usually quiet neighbours, the Presbyterians, are having some little internal troubles, arising from the manly stand which their more able and independent ministers have taken against the movement by which a certain class of Protestants have come into open league with the Papal authorities, for the purpose of granting Romanists especial privileges and immunities in Canada. It is well known that the paper alluded to below favors this movement, and in doing so has attacked the Presbyterians of Ireland, has grossly insulted the Revs. D. J. Macdonell, P. F. McLeod, and G. M. Milligan, of Toronto, and poured vials of wrath upon all Protestants who protest against the machinations of the Papacy in Canada. A very singular but highly significant scene took place at the Presbytery last week, which is thus briefly reported.

"At a recent meeting of the Toronto Presbytery, a

lively discussion took place on a memorial presented by the Rev. W. Inglis, one of the editors of the *Globe*, setting forth that the *Presbyterian Review* had published articles to the effect that writers for the party press "got their bread and butter by lying." The memorialist asked the Presbytery to take action in the matter, on the ground that, as a member of the body, he would be unfit to continue so if the sweeping denunciations of the *Review* were allowed to go unchallenged. Rev. H. M. Parsons thought the consideration of the memorial would establish a dangerous precedent, and moved, "That the Presbytery, having heard the memorial, decline to entertain it, but at the same time protest against the habit too prevalent in our public journals of using language extravagant and unchristian." Several members spoke against allowing the matter to drop in this way, as there was much comment outside on the subject. Professor McLaren defended the press of Toronto, arguing that it compared favorably with that of any other city which came under his knowledge. Revs. J. M. Cameron, and P. F. McLeod, the editors of the *Review*, disclaimed all intention of reflecting on the memorialist. The motion of Rev. Mr. Parsons finally carried, Mr. Inglis announcing that he would appeal against the decision.

If Presbyterians "play the man," if they stand by their principles, if they are true to their Protestantism, they will teach traitors of all creeds and races in Canada a much needed lesson.

A meeting of the West York Rural Deanery was held at Thornhill, on Thursday and Friday, October 14th and 15th, beginning with choral evensong at Trinity Church, when three addresses, upon "Frequent Services," "Behaviour in Church," and "God's House," were given by the Revs. Rural Dean Osler, C. R. Bell, Mus. Bach., and C. H. Shortt, respectively. Next morning there was a musical celebration of the holy communion, when the Rev. O. P. Ford gave a beautiful and helpful address upon the priesthood and kingship of God's people. The portion of Greek Testament read and discussed was 1 Tim. iv., and the subject of the afternoon meeting was "Church Finances," upon which the Rev. Mr. Bell read a most interesting and instructive paper. At the July meeting, Canon Osler was nominated for re-appointment as Rural Dean, having announced his resignation of the office on account of the Canon passed at the last Synod. CHARLES H. SHORTT, Secretary.

Church Army.—On Wednesday, 20th ult., a meeting was held in St. George's school house, to welcome Captains Robertson and Eccleston, two officers of the Church Army who have come out from England to inaugurate the work in this country. After refreshments had been served, several addresses were given in which the nature of the work was explained, and strong sympathy expressed for the objects they have in view in coming to Toronto. On Monday, 25th, they began this work with a march out, open air singing and preaching. Thus we see that they adopt some of the modes of work followed by the Salvation Army, while they avoid the irreverence and extravagances so often seen in that body. They also work in connection with and under directions of the Church, bringing the soldiers to confirmation and holy communion. The work will probably soon be extended to other parishes.

Several of the bishops and prominent clergy in England testify to the good results of the labours of the Army in various parishes, and we have no doubt the officers who have commenced work here will soon prove that the earnest work of faithful and loyal men amongst the working classes can be productive of good only.

Fallen.—At the conclusion of "Layman's" article on the American revivalists, appears a quotation from "The Natural History of Enthusiasm," in which the author points out "the tendency of such excitement to generate profligacy and loose morals. Sad, indeed, to relate, those very words were being illustrated at the time they were quoted. The abler of the two 'Sams' has got into disgrace from purchasing jewellery which he cannot pay for. Jewellery to the extent of about \$1,000! The *Toronto World* thus comments on the scandal:

"The revelations in Cincinnati of the conduct of Sam Small, the revival preacher, will be received with regret in Toronto. Even those who had no admiration for the style or manner of the two Sams, had little difficulty in accepting them as true Christians seeking the glory of God and the good of mankind. So far as Sam Small is concerned, these people will be forced to reconsider their verdict. A short time ago a drunkard and gambler, very low down in the scale, he, after professing conversion, buys plate and jewellery for which he is unable to pay, and repudiates his debt on a flimsy pretence! He does not after a long career of profligacy, seek to perform the common duty of laying up a provision for his household,

but recklessly buys on credit articles generally ornamental and in the best sense valueless. Small is an educated man, a journalist and lawyer, who for years held good positions, and only lost them in consequence of evil habits. He showed in the pulpit that he knows the difference between right and wrong, how is he to be justified when he grievously errs?"

"What is the lesson of the day? Is it not that good people should be careful whom they place in their pulpits, whom they fall down and worship, to whom they pay large sums of money for brief services. We do not say that Sam Small is not a better man than he was a year ago, nor that with God's help he may not become a shining light in the church. He is better than when he was a drunkard and a gambler. But we do say that he should be put on probation till he has proved his conversion to be thorough and permanent, and should not be given command of large sums of money, than which to a man of his temperament nothing can be more dangerous. It is not to be denied that good was done by the two Sams during their visit to Toronto. But all "got-up" revivals are evanescent, and the exposure of Sam Small will, to a large degree, nullify the preaching of both."

Toronto S. S. Association.—An address was delivered on the 4th November, in St. George's Church, to the members of the Toronto Church Sunday School Association by Bishop Sweatman. There was a large attendance. His Lordship took for his text St. Paul's Epistles to the Romans ii. and 21: "Thou therefore which teacheth another teach thou not thyself?" Many teachers, he said, neglected to carefully prepare the lesson upon which they wished to instruct the children under their care. They appeared to think that the duties of a Sunday School teacher were to hear the children repeat a portion of the catechism, a collect, the Lord's Prayer, or the verse of a hymn. That being the case, some supposed that it was an easy task to instruct the young in a knowledge of the Scriptures, and that the necessary requirements were simply membership in the church and piety. Far from being easy, the work required rare gifts and high attainments. There were some who were born with a natural gift for teaching, and those were the successful ones in the profession. There were others who by close study, devotion, and much practice had made good teachers. The duty of teachers was to instil into the young mind, knowledge and truth. The work required patience, judgment, and knowledge in an eminent degree. The methods had to be selected which would most effectually overthrow the battlements of ignorance and stupidity. The form had to be discovered which would most easily present itself to the young and tender understanding. Systematic theology was as wide a study as any science, either physical or mental. The Scriptures were an inexhaustible mine of truth. The method of questioning the child was a most commendable one. The style of preaching instruction was most to be deprecated. It was an impossible thing for teachers to impart to others what they themselves did not possess. The most fatal blunders in the education of children, especially in moral and religious training, were those which had arisen from ignorance or inattention to their individual character. They only knew half of a child's character when they knew him only in the schoolroom. They should all be able to speak that which they knew and testify, that which they had seen. The responsibility of a Sunday School teacher was very great, and so also were their privileges. They should thoroughly equip themselves for the work, which was one of righteousness and love for the Master's cause.

MEDONTE.—The new St. George's Church was opened on the 31st inst. for divine service. The Rev. W. H. French, Coldwater, read the morning service, and the Lord Bishop of Toronto preached a very appropriate sermon for the occasion. The Holy Communion was administered by the bishop, assisted by Mr. French, and forty-five partook of it, a large proportion being young men and women, which speaks well of the future of the congregation. In the afternoon the Litany was read by Mr. French, and the Rev. C. H. Marsh delivered a fine practical discourse to upwards of three hundred people. The bishop preached a very able sermon in the evening on the words, "Why will ye die." The offertories amounted to \$112. The new edifice is much admired for its beauty. It cost \$2,100, and its seating capacity is 250. We congratulate the Rev. J. Jones upon his great success in this mission.

NIAGARA.

CALEDONIA.—A meeting of the rural-decanal chapter of the counties of S. Wentworth and Haldimand, was held here on Wednesday, the 4th inst. Divine service was held at 10 a. m. in St. Paul's church, followed by a celebration of the Holy Communion. There was a good congregation present; an excellent sermon

lessons being S. Daw, two or the second whose grand-neral address on, when the confirmation, s, the Bishop The musical l by the choir ith the litany hop pronoun-er of church spent an hour a very pleas-and solemn was celebrant, e Rev. R. J.

ancy fair now t end of Sep- perhaps, if a his important England. The ast Provincial ps by the addi- sing District, ree thousand ve counties of reville, and the German ly govern this and two asso- J. A. F. Blise, rches; one at ls, he surrend- bird, with the e fourth is at making ready, Lake Tallon, the necessary goods will be sent out from mission. The are Dr. R. J. ard. During e served from le concert will the room will useful articles have sent out this most im- lized, and all l in the sale to Much pleasure

h, his lordship ocesan, visited Archdeacon of e of confirma- were eighteen of the number om three had One of the or stand, or rith which she as brought to d moved with w the Bishop g the chancel on her, that he gifts of the he candidates fully alive to common mis- ion as merely nd promises," rtant coming dship gave a he candidates confirmed re- ty of the con- altar. There nicants. The Archdeacon, H. Bethune present were n, and Wynd- candidates to r and medita- hey had been s. He further writing, the and also their the offertory ted at God's their parish

was preached by the Rev. Dr. Mockridge, of Hamilton, on the stand to be taken by the priests of God with reference to their duty to those in positions of worldly authority and influence. The other clergy present were the Rev. Rural Dean Mellish, of Caledonia; Rev. A. Boulton, Cayuga; Rev. C. R. Lee, Barton; Rev. G. Johnstone, Jarvis; Rev. W. R. Clark, Ancaster, and the Rev. P. W. Smith, of Dunnville. The afternoon was profitably spent in the consideration of various matters of interest, and the members returned home by the evening trains. The church in this parish has been recently much improved, and the congregation is apparently a united and prosperous one under the wise direction and sound church teaching of the esteemed incumbent.

THOROLD.—*St. John's Church.*—A largely attended vestry meeting was held on Wednesday evening, Nov. 4th. The Rev. Canon Read, D.D., of Grimsby, acting rural dean of Lincoln and Welland, occupied the chair. The business before the meeting was the consideration of propositions from the rector of the terms on which he would be willing to resign the charge of the parish. It was finally agreed that his retirement should take place on condition of the congregation paying him \$100 a year for life, from the date of his resignation, which is to take place on or before 1st of January, 1886.

HURON.

MARKDALE.—*Deanery of Grey.*—The Right Rev. the Bishop of Huron consecrated Christ Church, Markdale, on Tuesday, October 12th. Rev. J. Ward, incumbent, and Rev. Messrs. Farthing, Fairlie, and Moore took in the very interesting services of the day. The mission parish of Markdale is a pretty extensive one, comprising St. Mary's, Maxwell, and Eugenia.

ST. THOMAS.—Trinity Church, St. Thomas, is, we rejoice to say, making good progress in her mission. There is now attached to the church a Sunday school house, the first as regards completeness in every particular in the diocese. On Thursday, October 10th, his lordship the Bishop of Huron, Rev. Canon Innes, Rev. R. Hicks, Rev. S. L. Smith, Dr. Archibald, and the rector, Rev. Canon Hill, delivered addresses at the opening of the school house.

LONDON WEST.—The harvest home festival of St. George's Church, was held in St. George's schoolroom on Friday, October 11th. Though the rain fell in torrents, and the wind was almost a hurricane, the attendance was very large, the hall being crowded. The chair was taken by Mr. W. W. Fitzgerald. The hall was decorated with choice fruits and flowers, as becometh for the festival for the ingathering of the fruits of the earth. There was an excellent supper, and the band added no little to the pleasures of the evening. There were addresses from Rev. Canon Innes, Prof. Fowell; R. Hicks, Mr. Imlach, and the incumbent, Rev. Canon Newman. The congregation of St. George's Church have hopes that Mr. Newman will not leave them until after Christmas.

EXETER.—*Christ Church.*—The first service of this nature ever held in this parish took place on Sunday, October 17th, being the seventeenth after Trinity. The church was tastefully decorated by the ladies for the occasion, the wall mottoes alone being the result of weeks of careful work. These were composed of appropriate texts, the letters being made of wheat ears, sewn upon blue and white grounds, and were arranged upon the sides of the church and the front of the gallery. Between the windows were a number of shields, bearing miniature sheaves crossed upon them. The pillars supporting the gallery were encircled with wreaths of autumn leaves. To the right and left of the east window, were the emblems of eternity and the Trinity, a circle of flowers and a triangle of flowers upon a groundwork of moss. Under the tower, between the two inner doors, was a pyramid of vegetables, and beside the vestry door a beautifully arranged basket of flowers, standing upon a pillar covered with fern leaves. Over the holy table were festooned grapes and fruit, and the table itself was decorated with white flowers and berries. The reading desk base and the windows, displayed upon groundwork of moss, fruit, and vegetables tastefully arranged. Every seat at the evening service was filled. The incumbent of the parish, Rev. S. F. Robinson, exchanged services with the Rev. R. McCosh, of Wingham, who preached excellent and appropriate sermons in the morning and evening, and gave an instructive and pleasing address to the Sunday school children in the afternoon. The offertory for the day including the children's boxes taken up at the afternoon service, amounted to the sum of \$46.60. It is intended to have this service established as an annual one, and certainly those who laboured so hard on the

first occasion, are to be congratulated on their success. The choir, under the organist, Mr. Frederick Knight, rendered their part of the service excellently. The churchwardens have just purchased and placed in the tower, a beautifully toned bell, which with its hangings, weighs nearly a ton. The parish of Christ Church, Exeter, would like to hear of another one in the whole Dominion, to exceed their growth since Easter, 1885. At the close of that year the mission of Hensall was attached to Exeter, and the united mission received \$200 from the Mission Fund. Now Hensall is the centre of a new mission, and Exeter alone is self-supporting. The offertory for six months of 1886 equals the whole year of 1884-85, while the average of congregation is at least three times as great.

GALT.—The harvest home festival in connection with Trinity Church was held on Tuesday evening, 26th ult. Everything connected with the recent improvements having been brought to so successful a conclusion—such as the enlargement and entire renovation of the Church, the completion of the tower, improvements upon the rectory and grounds, and the laying out and beautifying of Trinity Square—all conspired to make the special services of praise and thanksgiving exceedingly appropriate and especially interesting.

The church being so chaste and exquisitely beautiful in itself, received but little extra adornment beyond a few plants and flowers—which graced the chancel steps, and two or three huge bunches of grapes artistically suspended from the very handsome brass lectern recently presented to the church.

The school room came in for a larger share of autumnal fruits—flowers, vegetables, etc., the whole being artistically arranged around the walls and windows.

Divine service commenced in the church at 7:30 p.m., the Psalms, hymns, and anthems being specially appropriate to the occasion, and in the leading of which, the choir, under the able leadership of the organist, Mr. Richard Strong, rendered excellent service. The rector, assisted by the Rev. J. Gander, of Ayr, read the prayers, and the Rev. Canon Curran, of Hamilton, a former rector of the parish, read the lessons and preached. In his sermon, which was eminently practical and suggestive, bearing upon the season and its lessons, the reverend gentleman referred in suitable terms to the past and present, and expressed his delight at the zeal and liberality which had been manifested by the congregation in bringing such desirable changes to so successful an issue. The whole service was very impressive, and was evidently appreciated by the large congregation assembled. The offertory amounted to \$110, which is to be applied towards liquidating the extra expenses incurred in renovating the rectory, etc.

After the adjournment to the school room, an enjoyable time was spent in social intercourse. Refreshments were served by the ladies and music furnished by the Misses Dykes, Cranston, and Reid. Short addresses were delivered by Messrs. Warnock, Woods, Durand, and R. S. Strong, all of whom referred in grateful terms to the success attending the efforts of the congregation. Mr. Warnock gave a concise account of the origin and progress of the entire work, and made suitable reference to the handsome tower now complete and in use, and to the generous donor (M. Wilkes, Esq.) at whose sole expense (\$2,500) it has been erected.

Interesting addresses were also made by the reverend gentlemen present, the Revs. J. Gander, Canon Curran, and J. K. Smith. Canon Curran, in a happy way, linking past and present associations, and the Rev. J. K. Smith congratulating the congregation upon the success attending their efforts, and bidding them God speed in every good work. As Moderator of the Presbyterian Assembly, he made touching allusion to the documents received by him from the House of Bishops of the English Church—agent the subject of Christian Union—which, he said, he would have extreme delight in laying before the Assembly at the next session.

After singing the National Anthem, the proceedings were brought to a close with the benediction.

MEAFORD.—Mrs. Greaves, the deputation from the Church of England Zenana Missionary Society to America, gave a most interesting address on the work of the Society among the women of India, in Christ Church school house, on Friday evening, 29th ult. The chair was occupied by the rector, and a collection was taken up in aid of the funds of the society.

SHELburne AND DUNDALK MISSIONS.—*A Good Day's Work.*—On the 2nd of September, the Rev. H. G. Moore, accompanied by A. Murphy, Esq., lay reader in charge in Dundalk, drove from Shelburne to Dundalk, and into Roton township. Here, at eight different centres, the Rev. Mr. Moore baptized a number

of children and adults, they having been previously prepared for the sacred rite by Mr. Murphy. The total number of those baptized at the different places was twenty-seven. These missions have now been completely separated, the Bishop having appointed the Rev. O. Edgeton to Dundalk. The people have given a very kind and warm reception to their new pastor. In Hornings Mills, which is now attached to Shelburne, there are a number of enthusiastic church people. They have since February last, held their services in a disused Methodist Church, but as in many ways this arrangement was not suitable, the members of the congregation lately held a meeting, at which it was decided to collect funds to build a church of their own. In one week they have succeeded in raising \$764, which speaks well for the energy of the people and the esteem in which the church is held.

ALGOMA.

UFFINGTON.—*Mission.*—The Rev. I. Greeson acknowledges with thanks the receipt of a quantity of clothing, to meet two or three deserving cases, from Mrs. Boddy, of S. Peters Branch of the C. W. M. A.

FOREIGN.

The Rev. Field Flowers Goe, the hard-working rector of Bloomsbury, has been selected for the See of Melbourne. He is an Evangelical of the old school, and contrasts, in many respects, with his predecessor.

A census was taken on a recent Sunday morning in 143 parishes in the diocese of St. Asaph, with a population of 182,744, when no less than 21,858 worshippers were found in church. In the evening of the same day in 133 parishes with a population of 175,898, there were 23,056 persons present.

The new chapel at Marlborough College was consecrated on Michaelmas Day by the Bishop of Salisbury. Seating less than 800 persons, its cost will be £82,500. The reredos is an elaborate piece of sculpture, and contains representations of the Crucifixion, the Adoration of the Magi, and at the top the figure of Christ under a rich canopy.

The Church of England Home Missions Society, has its jubilee year together with the Queen, having entered upon its career in 1837. Though the amount distributed by the society exceeds £2,000,000, that is no measure of the great revival of Church work, Church principles and enthusiasm, during the last fifty years in which it has been an efficient agent.

A reredos has just been erected in the ancient parish church (which is said to have existed A. D. 1215), St. Mary's, Deane. The reredos carved from oak 400 years old, is an adaptation of the sedilia in Furness Abbey, corrected by similar canopies in the chapel of Henry the Seventh, Westminster. Special services were held on Sunday in the church in connection with the completion of the work.

The eleventh annual conference in connection with the Church of Ireland Young Men's Society, Belfast, was held in that town beginning on Monday 20th, and lasting four days.

The meetings were well attended, and much interest and attention were manifested. It may be added that this society was established in 1850, and is a great power for good among the young men of Belfast. The annual conference is always looked forward to with much pleasure, especially by members of the Church of Ireland.

A notification appears on the door of the Church of St. Mary Woolnoth, London, that the church is closed during necessary repairs. It does not state, however, that in consequence of complaints, an inspection has been made, resulting in the discovery that some hundreds of bodies in a state of decomposition, whose coffins are in a sad state of decay, lie under the floors. In a neighbouring church, where a similar state of things existed, a layer of concrete was put over the vault, thus hermetically sealing it. The last interment under St. Mary's, Woolnoth, took place thirty-three years ago.

Our Church has experienced a serious loss in the sudden death of Canon Morse, Vicar of Nottingham, who was beloved and respected, not only in his own communion, but by Nonconformists of every class. After a distinguished career at Cambridge, Mr. Morse was four times Select Preacher and Hulsean Lecturer for the University. The office of Suffragan Bishop was offered to and declined by him; and he threw all

his energies into his work at Nottingham, where he took the lead in every measure for social or educational improvement. At the Wesleyan Conference, Canon Morse invited all its ministers to a special service in his beautiful church, and at his funeral, the other day, no fewer than forty Dissenting preachers stood around the grave.

Up to the present year there has been no co-operation of the various Scandinavian Foreign Mission Societies. A few weeks ago, however, the first General Mission Conference of the churches of Scandinavia was held in Gothenburg, and 1,084 representatives from Sweden, Norway, Denmark, and Finland were present. The Norwegian Society has made 400 converts in its Zulu mission since 1873, and in Madagascar, since 1867, about 7,000 heathen have been baptized, and about 30,000 children instructed in its mission schools. The Finnish Society was founded in 1858, and has opened a missionary seminary in Finland, and commenced work on the western coast of Africa. The Swedish Church has an older mission record. Not only was the work carried on among the American Indians in the days of Gustavus Adolphus, but almost a century earlier Gustavus Vasa sent missionaries to the Lapps. It now labours among the Zulus, in India, and elsewhere. The Danish Mission Society was founded in 1821, and in 1864 commenced independent mission work in India. The Society is also at work in Greenland, where about 7,000 Christians are under their missionaries.

CHURCH UNITY.—Some of our readers have sometimes thought that we make too much of the idea of breaking down the divisions of Christians. But the fact is, that we lack sadly in our devotion to the cause. *The Independent* and its readers ought to be ten times as earnest as we are. We are not so earnest over it as Christ was. When shall we be sufficiently impressed and overpowered by the thought that Christ's last prayer for His disciples, on that last solemn night, was for their unity? In that prayer He prayed for three things for them, two on earth and one in heaven; that on earth they might be sanctified and then unified, and after that glorified in heaven. We cannot be eager enough to promote the unity of Christians. It was the last prayer of Christ; it was the last injunction of His beloved disciple who lingered to the time of the coming schisms, was able only to say: "Little children, love one another." It is inconsistent with denominational jealousies, and will finally prove to be with the existence of denominations. To our mind it is simply amazing that great Church organizations can meet every year, or every three or four years, and discuss everything else except how their denominations can join its forces in closer union, with those of some other denomination. We trust that the time has about come when they will do so no longer.—*The Independent*.

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.

DIGNITY.

SIR,—I shall be much obliged if you will kindly allow me to criticize the extract from *Church Bells*, on "Dignity." I am led to suppose that the writer of this article gathers his impressions from one or two special churches, where the service was badly conducted, the vestments ill-fitting, etc. In the first place, no one can deny that the advanced churches in London are well attended, and by the poorer classes. I think, moreover, that the "ritualistic" movement has brought young men to church instead of driving them away, as the article suggests it has done. It is very unfair to say that the vestments are not dignified, because some samples of them are badly made. The writer says, "the graceful and dignified surplice is set aside for the alb." The surplice, or at least some surplices, are graceful and dignified, but I have seen dozens that were neither. Are we to say that the surplice is an ungraceful vestment because some are badly made, with gathers and frills, and ugly in shape? Then he says, "he hitches up his sleeves which are troublesomely cumbersome." The sleeves of an alb, being nearly the same shape and fit, as those of an ordinary coat, do not, as a rule, require to be "hitched up," and are not as cumbersome as those of a surplice. I may add that the ceremony of "undressing" is not in the least degree elaborate, as the chasuble (not the dalmatic) is all that is removed. This is a very simple performance, and does not as far as I know, require the help of two assistants. The

writer must have a very vivid imagination, if we are to judge by the comparison between the preacher and a washing bundle. In the two paragraphs on "ends, ties, and strings," and "bowings and attitudes," which are apparently intended to be connected, he is rather hard to follow, as it is difficult to see what the "ends," etc., have to do with the "bowings."

As regards the use of Christmas hymns on Christmas Eve, and Easter hymns on Easter Eve, in that we are supported by the Prayer Book, which requires that the collect appointed for each Sunday and for certain festivals, shall be said at evensong the night before, and if the festival collect is used, why not festival hymns? If we get down to plain meaning, it is absurd to sing "Jesus Christ is risen to-day," even on Easter. In reference to bowing or kneeling at the "El Incarnatus" in the creed, his argument against this, would do equally well as an argument against all bodily reverence. If it is wrong to act our belief or reverence, why bow at the Holy Name, or at the Gloria Patri? I quite agree with the writer of this article that these are excesses in ritual which are very hurtful to the church, and which are really puerile, but I do not think an article of this description will remedy the matter. There are hundreds of well attended churches in England where vestments are used, where bowings, etc., kneeling in the creed, are practiced, and which are not considered as ultra-ritualistic, and where no fancy ritual finds a home.

Yours,
CHURCHMAN.

MODERN EVANGELISTS.

SIR,—The modern evangelist elbows the pastor aside. The Scriptural evangelist goes where there are no pastors. It is wonderful how men will allow themselves to be led astray so as to employ "A pulpit punch to joke for God." The address, for the most part, savours of the most silly talk, akin to the clown in the circus, to make fun and laughter. There is a good deal of "hymn tinkering," and the music in many cases is "song tinkering." The performances on some occasions is nothing short of pantomimic. There is a good deal of noisy, jocular talk, called preaching, going on, which attracts many people, and sometimes makes them laugh and sometimes makes them cry, and which is thought by some to be "doing a great deal of good." Of course, those who think so are entitled to their opinion, but we are also entitled to our opinion, and our opinion is, that this coarseness and flippancy of speech, called preaching, is doing a great deal of harm, by teaching irreverence, and making light of serious things. The preacher ought to learn and appreciate the difference between sound and sense—learn that it is not he who speaks the loudest, nor he who makes people laugh or cry the most, nor yet he who in the common way pleases them best, but he that causes them to think, and learn the most of Christ—by denying themselves, and taking up their cross daily—does the most good.

The worst sign of the times is seen in the fact, that the larger half of our population is growing up with no interest in the sanctuary, and no church-going habits. It is the universal, good natured indifference to religious teaching and Sunday services that marks our spiritual peril. Thoughtful men in the pulpit are growing uneasy at this state of things. Hence the feverish competition to secure the presence of noted evangelists. But these are only expedients of temporary significance. The church can rely in the main only on herself, and on those influences to attract and retain her hold on men, which are generated by the regular administration of her ordinances. "Tidal waves" in religion, as in politics, cannot be depended on, its reaction is sure to follow every exaggerated and fictitious impulse.

The remedy for this is very simple. It is for the pulpit not to be "coldly correct and critically dull." Preach less of literature and science—less of abstract, ethical theorizing—less of new themes on which the preacher may show his knowledge or exhibit his skill in thought and style, with scarcely any reference to the life and power of true godliness in the soul. He must come back to the simple Gospel of Christ, plain, unembellished Christianity. No wonder that a person sometimes longs to hear one of the old time trumpet blasts, "Awake thou that sleepest, arise from the dead and Christ shall give thee light." Our Lord made no mistake in instituting the Church, and setting apart men to administer her ordinances, and in providing the Holy Ghost to make those ordinances edifying. What is needed is not this new-fangled evangelism, in which there is so much of human device, and which implies that the church in the "old paths" is not adequate to the work, but simple, real, expectant faith in the promises of God, and prayer for the Holy Spirit.

The Church needs a change in quality as well as quantity of membership. One half the professed Christians amount to nothing. They are in fact worldly people, varnished over with a form of religion and that is all. They are made up of two parts, a

dead and a living—the living part is the world—the dead is religion.
October 4th. P. TOCQUE.

Notes on the Bible Lessons

FOR SUNDAY SCHOOL TEACHERS, ON THE INSTITUTE LEAFLETS.

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

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

NOVEMBER 21st, 1886.

VOL. V.

Sunday before Advent.

No. 52

BIBLE LESSON.

"Faithful Service and its Reward."

St. Matt. xxv. 14, 30.

This parable is connected with that of the Ten Virgins. It set forth the inward grace of Christians, this their outward work. We must not confound it with the parable of the pounds to which it is very similar, but they are spoken of on different occasions and with different objects. It was spoken to the Apostles on the Mount of Olives a few days before our Lord was crucified. As His earthly life drew to a close, the tendency of His teaching related more to His coming again, as we are just about to enter the Advent Season, it will be profitable for teachers and scholars alike to ponder over the question, What kind of service are we rendering unto him? Let us notice first that the servants were in ancient times nearly all slaves, and were often hired out by their masters or permitted to trade, paying their masters for the privilege a fixed sum per annum, or else a share in the profits. The man travelling into a far country, represents our Lord Jesus Christ. A talent is equal to about \$911.

(1) *How the talents were distributed.* Originally used in the sense of money, the word has been adopted into our language to mean any gift or power of the mind. In the parable the master is represented as allotting to each servant a sum of money adapted to the capabilities of each. He knew exactly what each could do, and what they were fit for. He therefore expects some return, and that they would show faithfulness in prosecuting the work entrusted to them, verse 15. Primarily these talents meant in the case of the Apostles preaching of the Gospel and the work of the ministry. What wonderful gifts they received on the day of Pentecost, Acts ii. 4, to the Church in its first days too, many extraordinary gifts, 1 Cor. xii. 8, 11; Ephes. iv. 2, 12. But these gifts or talents are all to be used in God's service, and is not this the way our Master deals with each of us still, places each of us in His Church, knowing exactly what we are fit for, does not expect impossibilities from us, but does expect some return from each. Ah, how different the world would be if all, even to the youngest of our scholars, could recognize this fact and act upon it.

(2) *How the talents were employed.* Look at the servants in the parable, verses 16 to 18, the increase which two of the servants made represents increased abilities and opportunities of doing good acquired by those who have faithfully used the talents committed to them, and also the results of labor for Christ, see 1 Thes. ii. 19; Phil. iv. 1. But some were not used at all. Here is one who thinks he has so little power of doing good that it is not worth beginning to try, but this is all wrong. Perhaps he could not have gained as much as the others, but if he had honestly made an attempt and gained only one talent more, it would have been no less acceptable to his lord, see 2 Cor. viii. 12. To those who have children does not God say? I give thee this child to train up for me, it has a precious immortal soul, see then to it, and while providing for its earthly necessities, do not forget its soul, and who is there, who cannot do an act of kindness to those among whom his lot is cast.

(3) *How the talents were accounted for,* verse 19. The day of reckoning comes, looked forward to with various emotions; here are some who have done well, their labor is rewarded, verses 21, 28. It is not the amount performed, but the faithfulness in performing which the Master commends. But look at the miserable excuse of the man with one talent, verses 24, 25. The excuse the unprofitable servant made, did not avail him; it was untrue; for his time and ability as well as the talent, were his master's, and he had robbed him of what they should have yielded. Observe what his crime was. He had not spent it in riotous living like the prodigal, nor was he in debt like the unmerciful servant, but he was an unprofitable servant, and it was for sins of omission not commission that he was punished for. Which are we like? It will be seen one day, see 2 Cor. v. 10: Let us ask ourselves what talent has God given me to use

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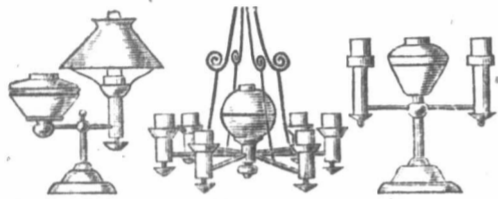
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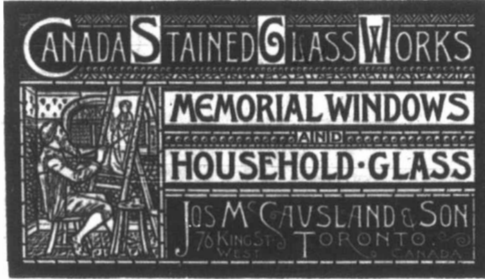
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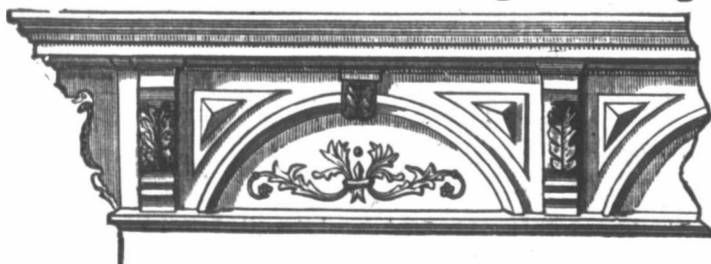


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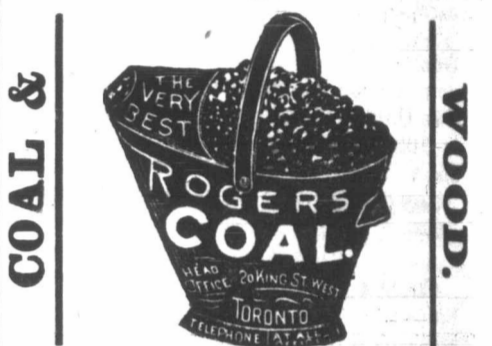
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for His glory? What can I do to glorify God? How can I act so as to please Him? Let this be our constant aim, and then when our Lord returns we shall hear those joyful words, "Well done good and faithful servants."

Family Reading.

"FOREST AND FARM."

We would direct the attention of our readers, to the very large and valuable premium list offered by Forest and Farm, the latest arrival in the field of Canadian journalism.

SELFISHNESS.

If you want to spoil all that God gives you—if you want to be miserable yourself, and a maker of misery to others, the way is easy enough. Only be selfish, and it is done at once.

In heaven either, I say. For that proud, greedy, selfish, self-seeking spirit would turn heaven into hell;—it turned heaven into hell for the great Devil himself. It was by pride, by seeking his own glory (so at least wise men say), that he fell from heaven.

And why? Because his heart was not pure, clean, honest, simple, unselfish. Therefore he saw God no more, and learnt to hate Him whose name is love.

May God give us those pure hearts of which it is written that the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, meekness, temperance.

You Can Learn How to Get Rich by sending your address to Hallet & Co., Portland, Maine; they will send you full information about work that you can do and live at home wherever you are located.

A WIDE RANGE.—A wide range of painful affections may be met with Haggard's Yellow Oil. James M Lawson, of Woodville, Ont., speaks of it in high terms for rheumatism, lame back, sprains and many painful complaints too numerous to mention.

HOLY COMMUNION.

Our Lord Jesus Christ, on the eve of His death, gave to all His own a means of grace in which He will be with them to the end of the world.

How is it then that so many men and women who have heard this read over and over again in Church, and who say that they put their whole trust in the Cross of Christ, never care to come to His Holy Table to "do this" for His sake at all?

Some of you who read this will say, "I do not go, for I think it will do me no good." Here you show want of faith. Our Lord Himself has told you that He will make the bread and wine to be the means of giving His very Self to your soul, but you cannot see how He will do so; it is a thing too deep and too high for you to find out, and so you will not trust Him and take Him at His word.

And some of you, if you told the truth, would say, "I know full well that I ought to 'do this' for Jesus' sake; I know that He would bless me if I did it, but my heart is so cold and so hard I do not care to do it."

But there are some of you who can say with truth, "I do trust in Jesus and love Him with all my heart. I long to go to His Holy Table, but I dare not go. My sins have been too many and too great."

Once more, I beg you, do not hang back; be brave for your own sake, be brave for the sake of Him Who died on the Cross for you; take any step that will open the way for you to go in peace to His Holy Table, and ask Him to bless you there in these words: "Lord Jesus who hast given Thy Body to be broken for me, and Thy Blood to be shed for me, let me not go to Thy Holy Table in vain; lead me there with a heart full of love, and send me away with Thy blessing; let this bread be the Bread of Life, and this cup be the Cup of Joy to my soul now and for ever, for Thine own name's sake. Amen."

HINTS TO HOUSEKEEPERS.

THIMBLE BOX.—Take an English walnut, cut in half and remove the insides, press tin foil into it, gild the outside and tie together with scarlet ribbon. To make the holes, use a hot knitting needle.

FOR DANDRUFF ON THE HEAD.—A lotion consisting of two drachms borax dissolved in a pint of camphor water. Use once or twice a week. A solution of two drachms salts of tartar dissolved in a pint of tepid water is likewise recommended.

A DECORATED GOBLET.—An interesting home-made method of natural decoration consists simply in taking a glass or goblet and placing in the interior a little common salt water. In a day or so a slight mist will be seen upon the glass, hourly this will grow until in a very short time the glass will present a beautiful appearance, the glass being enlarged to twice its thickness, and covered with beautiful salt crystals, packed one upon another exactly like some peculiar fungus or animal growth.

PERFECT CUCUMBER PICKLES.—Two gallons good vinegar, two ounces whole cloves, two ounces allspice, two ounces of alum, four ounces of mustard seed, six tablespoons of salt, and a root of horseradish cut in small pieces: put the radish with about two hundred small cucumbers and twenty red peppers in a jar: scald the vinegar with the other spices tied loosely in a bag, and pour over them; the pickles will keep solid and nice a year.

TO KEEP PICKLES FROM MOULDING.—Take green horseradish leaves or grape leaves and lay over them. This also gives them a nice flavour; been tried for years.

CHILI SAUCE.—Eight large ripe tomatoes, six peppers with the seeds taken out, and one large onion; chop the onion and peppers together, and cook with the tomatoes; add one teaspoon each of cloves, cinnamon, allspice and ginger, one table spoon of salt, one half cup of sugar; cook about three hours; when nearly done add two teacups vinegar.

Seven Years of suffering relieved is as many days. Corns cause in the aggregate as much suffering as any single disease. It is the magic solvent power of Putnam's Corn Extractor that makes it speedily successful in removing corns.

An earnest desire and striving to do what is right will help us to understand much of true doctrine (see 1 Cor. ii. 14, 15). Who does not know by experience how greatly the truth of Divine doctrines is borne in upon the soul when we are making real efforts after holiness; and, on the other hand, how often doubting and disbelief attend upon careless and sinful living? "Love," says St. Bernard, "is the proper cure for doubt."

HORSFORD'S ACID PHOSPHATE.

AS AN APPETIZER.

Dr. MORRIS GIBBS, Howard City, Mich., says: am greatly pleased with it as a tonic; it is an agreeable and a good appetizer."

A RADICAL CHANGE.—Daniel Sullivan, of Malcolm, Ont., takes pleasure in recommending Burdock Blood Bitters for dyspepsia. It cured him after years of suffering. From being a sceptic he is now a confirmed believer in that medicine.

SOWING THE SEED.

I mark a child, a pretty child.
A gentle, blue-eyed thing;
She sowed the scented mignonette
One sunny day in spring;
And while the tiny grains she sowed,
The stream of thought thus sweetly flowed:

"On this dear bed the dew shall fall,
And yon bright sun shall shine;
T'will spring, and grow, and blossom then,
And it will all be mine!"
And the fair thing laughed in childish glee,
To think what a harvest hers should be.

I saw a man an acorn plant
Upon an hillside bare—
No spreading branch, no shading rock,
Lent friendly shelter there;
And thus, as o'er the spot he bowed,
I heard him—for he thought aloud:

"Frail thing, ere glossy leaf shall grace
Thy wide and sturdy bough,
I may be laid amid the dead,
As low as thou art now;
Yet wilt thou rise in rugged strength,
And crown this barren height at length."

Each had a hope: The childish heart
Looked to a summer's joy;
The manly thought, strong and mature,
Looked to futurity;
Each trusts to nature's genial power—
He wants a forest; she, a flower.

Who sows the seed of heavenly truth,
And doubts almighty power?
Will years less surely bring the oak
Than months the summer flower?
Then sow, although no fruit you see;
God, "in due time," will raise the tree.

—Dr. John Hall.

—For constipation take St. Leon Water before breakfast.

ACCESSIONS TO THE CHURCH.

Rev. Mr. Chandler, Congregationist, was admitted to the Diaconate by Bishop Whipple on May 2, at St. Paul's Church, St. Paul, Minn.

Rev. E. P. Chittenden, Congregationist, was admitted to the same office at the same time and place.

Rev. John R. Carter, Methodist, has lately been admitted as a candidate for Holy Orders in Western Texas.

Bishop Lyman, recently confirmed 42 persons in Henderson County, N. C., of whom all were accessions from the denominations.

Mr. Charles F. Stivers, formerly a minister of the Methodist denomination, has been confirmed by Bishop Thompson and admitted a candidate for the diaconate.

Rev. Gilbert Middleton, for many years a leading minister among the colored Baptists of Vicksburg, Miss., was baptized and ordained by Bishop Adams on July 25th.

Rev. Wm. Herbert Smythe writes to the *Living Church*: "Not long since a Methodist minister came many miles to advise with me about changing his ecclesiastical relations, wishing to enter the Church. He said he had been a preacher ten years, that he had inherited all the prejudices of his sect against the Church, till one day, for the first time in his life, he accidentally picked up the Book of Common Prayer. He resolved to examine it with care and impartiality, as he had heard so much denunciation of it. After a year or so, Hooker's works fell in his way. These he read with equal care, and after a while became convinced of his mistake in life. In the course of conversation, of course, the subject of the apostolical succession came up, among other topics. He said: 'I have often preached against it and denounced it as a popish myth of the dark ages;' but he added with emphasis, 'I had never examined it till of late years, and after examination I am become a convert to its truth.'"

The Rev. P. B. Morgan, now rector of Trinity church, Connersville, Ind., who left the Church at the time of the Cummins schism, but subsequently

returned, makes an appeal in the last *Church Union* to the "Reformed" to come back again to the old Mother Church. He thinks that ten years have demonstrated the unwisdom of the movement.

TRY IT.—Two of the most troublesome complaints to relieve are asthma and whooping cough, but Haggard's Pectorial Balsam seldom fails, either in those, or other prevailing throat and lung troubles. All dealers in medicine have this remedy for sale.

"CONSECRATED DIAMONDS."

Visiting the cottages in the Island of Gothland, her summer residence, the Princess Eugenie of Sweden was touched by finding many cases of hopeless suffering among the poor women. It had pleased the Lord that she should herself be a sufferer from incurable illness, and sympathy prompted her to do something for these her poor sisters in sorrow. She thought how good it would be to build for them a Hospital Home; but though a royal Princess, there was a limit to her resources, and she might have put the thought aside with the plea that she had "given away in charity" as much as she was justified in giving. But no! there was a warmth within her heart that would not allow of such a disappointment. The love of Christ was constraining her, and that love knows how to overcome difficulties. The question she at once asked was, How can I get the money to do it?

She was not able to take an additional supply from her stated income, but there were some jewels of great value sparkling in a casket, which belonged to her, of which she thought, and she said, first to herself and then to the King, her royal brother: "May I not sell my diamonds?" Consent was given; and they were sent to England, and the sum for which these jewels were sold was more than sufficient to build a Home for Incurables in the Island of Gothland. Time passed on, and though the jewel-box was empty, the little asylum was full.

Two summers ago, one of its poor inmates, who seemed peculiarly ignorant and inaccessible, was deeply laid upon the heart of the Princess. "I prayed much for that woman," were her own words in narrating what followed. The month came when she usually left her summer retreat for her winter home, and she was paying her farewell visit to the sufferers, when the matron said, pointing to the very woman, "I think you will find her changed." The Princess approached her bed, and the words that greeted her from the now almost dying one were: "I thank God that the blood of Jesus Christ His Son cleanseth from all sin, and that He has cleansed mine"—the tears running fast down her cheeks. They were the tears of a newborn soul, stirred to its depths by the first sight of Jesus, and as the light of Heaven glistened through them, and made her own eyes weep for joy—"In those tears," said the Princess, "I saw my diamonds again!"

O ye, who long to possess jewels of fairest lustre, go and do likewise. "An hundred-fold now in this time," so says the Master, everyone shall find who has forsaken anything "for My Name's sake."—*Exchange.*

—Drink St. Leon Water for dyspepsia or weak digestion after each meal.

THE SINGING HINDU.

Travelling by coach to Polgahawella, en route to Kandy, the Rev. H. Horsely writes, he was struck by an incident which shows the power of song in going about preaching the Gospel. In the coach there happened to be a Hindu who was fond of a song, and was enlivening the way by singing most lustily in true native style. After two or three songs he was resting, when the driver said in Tamil, "Please be good enough to give us another song," to which the songster replied, "I see, coachman, you are fond of singing; perhaps if you tried you could give us a song." "I don't know about that," replied the driver, "but I think we should

all like another song." Encouraged by this remark, the songster began again, and to our Missionary's surprise, sang from memory one of our most beautiful Christian hymns, "Jesus carrying His Cross," taught him by a Romanist living fifty miles away. Here was a grand text to preach from! Christ and Him crucified. The opportunity was too good to be lost, so thanking the man for his song, Mr. Horsely preached Jesus to the motley assembly in the coach, consisting of Hindus, Buddhists, and Christians. May the seed sown spring up, even though it may be after many days!

KINDNESS TO STRANGERS.

There is nothing like a kind word and a sympathizing glance from old members of a Parish to make new residents feel at home. If there is any advice on this subject that the Rector could give, he would say to all, "Be courteous to strangers." For Christian people to come to Church, Sunday after Sunday, and never say a word of greeting to those who sit in the adjoining pews, but to pass them coldly by, is not only "grievous and unkind," but is also decidedly unchristian. Of course we are not speaking here of the different circles into which what is called "Society" is generally divided, because with those we have nothing to do, but we desire in the Church and in objects connected with Church work to have no such distinctions. Let us remember that "as the body is one and hath many members, and all the members of that one body being many, are one body; so also is Christ."—*St. George's Kalendar.*

THE WRONG EXCUSE.

Two working men were talking about a comrade who had lately 'got into trouble,' as the saying is. 'He oughtn't not to say he was led into it,' said one; 'he lent himself to it.'

The remark struck me as a thoughtful one.

When a man, open-eyed, goes into dangerous places, associates with questionable characters, surely he leans himself to evil—he is not led into it.

Yet people often say regretfully, 'Ah, poor fellow, he was led into it,' when a man has committed a sin under the influence of drink. 'He wouldn't have done it,' they add, 'if he'd been in his right senses.'

Very likely not, but why did he lend himself to evil by going into a place of temptation—the public-house?

A boy commits a theft. It is his first offence; he has been led into it by a bad companion, it is declared.

True, but before that, when he would keep company with that boy in spite of his parent's warning, he lent himself to sin. The least wilful forsaking of the right path is a leaning towards sin. It is a false excuse for such people to say they are led into sin.

—The weathercock shifts about with every wind but it does not carry the points of the compass with it: so human habits and opinions spin round but leave right and wrong, truth and error, in the same position as before. In these days, when the slow and cumbrous methods of former times have been superseded; when much of the labour formerly done by hand is deputed to machinery; when man has brought under contribution, the forces which work in the lightning and the earthquake, there is, perhaps, a temptation to feel that these are nearer roads to Heaven or more easy modes of travelling them. In those days it was said—the gate which opened unto life was narrow and the path strait, and so situated that few found it: but this gate has been made of more convenient width perhaps, and the path has become a high road, and is so central that all paths lead to it. If so, the lives of many could not be much more careless than they are now. Many who desire and hope for life, drift on as though they must stumble upon the right road sooner or later, and be in the fair way for Heaven. And they are true in supposing that there is a gate which is wide and a way which is broad and easily found, but it is not the way to life—it is the way to destruction.

A LITTLE BIRD'S PLAY-HOUSE.

I saw a bird's play-house last week. It was built by some little birds that live in Australia. It was brought to America in a ship. Learned men have looked at the little building, and they think it was built only to play in.

First, the birds made a platform of twigs. These twigs are woven in and out as you braid paper mats. The play-house is built on this mat. It is woven on fine twigs. These twigs meet at the top, like the sides of a house.

When the playhouse is done, the birds bring playthings into it. They bring shells. They bring colored pebbles. They bring colored rags. They bring bright feathers. They strew some of the shells and stones in front of the door. They lay some of the shells and stones in rows along the walks. They stick the feathers and rags in among the twigs.

Then the birds play. I don't know whether they call the play "tag," or hide-and-seek," but they chase each other in and out of the playhouse, and chatter and call. These birds are cousins to the starling. They are called the "Satin Bower Bird of Australia."

Don't suffer cold to accumulate on cold until your throat and lungs are in a state of chronic inflammation. Attack the first symptoms of pulmonary irritation with Hale's Honey of Horehound and Tar and achieve an easy victory. Sold by all druggists at 25c., 50c. and \$1.

A Baltimore policeman found a little boy wandering about one of the wharves of the city about ten o'clock at night, and took him to the station-house. The little fellow was fair-haired and rosy-cheeked, and could speak German only.

A comfortable bed was made for him on one of the settees. He laid down, but remembering himself, he said, in his native tongue: "I have not prayed yet." Then, while three reporters and two policemen reverently bowed their heads, the little hands were clasped, and in childish accents the prayer ascended to Him who loves to hear and answer. When he concluded, a reporter tucked a policeman's coat around the child, who, in angelic charge, dropped to sleep.

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In addition to our premiums, a list of which will be sent on application, we wish to call special notice to our Cabinet Portraits of D'Oyley Carte's English Mikado Company, Fifth Avenue Theatre, New York. No light opera has ever been produced in the United States that has equalled in popularity "The Mikado." The original company to produce it in this country was D'Oyley Carte's English Company, selected there by Gilbert and Sullivan and sent to this country. We have issued, for distribution to our patrons who will send us wrappers as below a series of seven cabinet portraits of these artists in character and costume, the finest photographic gelatine work ever produced. They comprise:

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Our price for these portraits is twenty-five cents each, but to any one who uses our soap, and sending us 15 wrappers of Dobbins' Electric Soap, and full post-office address, we will send the whole series, post paid, and free of charge.

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THE DISOBEDIENT BIRD.

Polly and her big sister Lucy were in the orchard seated under an apple-tree.

"Tell me all about the little birdies," said Polly, "oo promis'd oo vood."

"Well, then," Lucy began, "in a warm, snug nest were four little birds, named Chirpie, Flusie, Dickie, and Sing-sing. Early in the morning they all opened their beaks wide, making a great noise. 'They want their breakfast,' said the father-bird, and away he flew in search of worms.

"It's hard work to feed so many mouths," thought the mother; "we are a large family; I must help."

"So she tucked them all closely together, and bade them not stir till she came back; then flew off to find worms.

"Now Chirpie was a bird of spirit, and he soon began to wriggle and push.

"Don't, Chirpie," cried the others, "keep still."

"But Chirpie wouldn't.

"I want to get on the edge of the nest," said he, "to see the world. Oae sees nothing tucked in down here."

"He struggled and wriggled, and pecked, till he got away from the others; they tried to prevent him, but he was the strongest.

"Oh, it's a fine world!" cried he, as he perched on the edge of the nest. "Our apple-tree is the biggest. I shall go round to the other side to see how it looks there."

"But he had not gone half-way round when his foot slipped and he fell outside the nest.

"He was dreadfully afraid when he found himself tumbling in the air; he spread his wings to fly, but he didn't know how; his wings were not strong enough, and he fell to the ground."

"Did he ky?" asked Polly.

"No," he didn't cry; the fall killed him."

"He shouldn't have dot out o' the nest," said Polly, gravely shaking her head.

"No," said Lucy, "but he was a disobedient bird, you see."—E. Hunter in *Child's Pictorial*.

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—When Luther was visiting one day he saw a boy who was very sick and he knew he would soon die; so he asked him: "What will you take with you to God?" The reply was: "Everything that is good." "How can you, poor sinner, take anything to God?" asked the great reformer. Said the dying youth, "I will take to God, in heaven, a humble, contrite heart, sprinkled with the blood of Christ." "Go, then dear son, you will be a welcome guest with God," responded Luther. And he was right.

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DANGEROUS DRUGS.

HOW TO CONTROL EFFECTUALLY ALL SUCH HORRIBLE HABITS.

Rochester, N. Y. Post-Express.

A gentleman who has spent the summer abroad, said to our reporter, that the thing that impressed him most of all was the number of holidays one encounters abroad, and the little anxiety the people display in the conduct of business affairs. "Men boast here," he said, "that they work for years without a day off; in Europe that would be considered a crime."

Mr. H. H. Warner, who was present at the time, said, "This is the first summer in years that I have not spent on the water. Been to busy."

"Then, I suppose you have been advertising extensively?"

"Not at all. We have always heretofore closed our laboratory during July, August and September, but this summer we have kept it running day and night to supply the demand, which has been three times greater than ever before in our history at this season."

"How do you account for this?"

"The increase has come from the universal recognition of the excellence of our preparations. We have been nearly ten years before the public, and the sales are constantly increasing, while our newspaper advertising is constantly diminishing. Why, high scientific and medical authorities, now publicly concede that our Warner's safe cure is the only scientific specific for kidney and liver diseases and for all the many diseases caused by them."

"Have you evidence of this?"

"Abundance! Only a few weeks ago Dr. J. L. Stephens, of Lebanon, Ohio, a specialist for the cure of narcotic, etc. habits, told me that a number of eminent scientific medical men had been experimenting for years, testing and analyzing all known remedies for the kidneys and liver, for, as you may be aware, the excessive use of all narcotics and stimulants destroys those organs, and until they can be restored to health the habits cannot be broken up! Among the investigators were such men as J. M. Hall, M. D., President of the State Board of Health of Iowa, and Alexander Neil, M. D., Professor of Surgery in the college of Physicians and Surgeons and president of the Academy of Medicine at Columbus, who, after exhaustive inquiry, reported that there was no remedy known to schools or to scientific inquiry equal to Warner's safe cure!"

"Are many persons addicted to the use of deadly drugs?"

"There are forty millions of people in the world who use opium alone, and there are many hundreds of thousands in this country who are victims of morphine, opium, quinine and cocaine. They think they have no such habit about them—so many people are unconscious victims of these habits. They have pains and symptoms of what they call malaria and other diseases, when in reality it is the demand in the system for these terrible drugs, a demand that is caused largely by physicians' prescriptions which contain so many dangerous drugs, and strong spirits, and one that must be answered or silenced in the kidneys and liver by what Dr. Stephens says is the only kidney and liver specific. He also says that moderate opium and other drug eaters, if they sustain the

US DRUGS.

EFFECTUALLY ALL SUCH HABITS.

Y. Post-Express. who has spent the aid to our reporter, hat impressed him number of holidays road, and the little display in the confairs. "Men boast that they work for ay off; in Europe sidered a crime."

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Only a few weeks phens, of Lebanon, t for the cure of its, told me that a t scientific medical rimenting for years, yzing all known ineys and liver, for, rare, the excessive ios and stimulants ans, and until they health the habits up! Among the such men as J. M. ident of the State Iowa, and Alexan- rofessor of Surgery ysicians and Surt of the Academy of bus, who, after ex- ported that there wn to schools or to equal to Warner's

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kidney and liver vigor with that great remedy, can keep up these habits in moderation."

"Well, does not this discovery give you a new revelation of the power of safe cure?"

"No, sir; for years I have tried to convince the public that nearly all the diseases of the human system originate in some discord of the kidneys or liver, and hence I have logically declared that if our specific were used, over ninety per cent. of these ailments would disappear. The liver and kidneys seem to absorb these poisons from the blood and become depraved and diseased."

"When these eminent authorities thus publicly admit that there is no remedy like ours to enable the kidneys and liver to throw off the frightful effects of all deadly drugs and excessive use of stimulants, it is an admission of its power as great as any one could desire; for if through its influence alone the opium, morphine, quinine, cocaine and liquor habits can be overcome, what higher testimonial of its specific power could be asked for?"

"You really believe, then, Mr. Warner, that the majority of diseases come from kidney and liver complaints?"

"I do! When you see a person moping and groveling about, half dead and half alive, year after year, you may surely put him down as having some kidney and liver trouble."

"The other day I was talking with Dr. Fowler, the eminent oculist of this city, who said that half the patients, who came to him for eye treatment, were effected by advanced kidney disease. Now many people wonder why in middle life their eye sight becomes so poor. A thorough course of treatment with Warner's safe cure is what they need more than a pair of eye glasses. The kidney poison in the blood always attack the weakest part of the body; with some it effects the eyes; with others the head; with others the stomach or the lungs; or rheumatic disorder follows and neuralgia tears them to pieces, or they lose the powers of taste, smell or become impotent in other functions of the body. What man would not give his all to have the vigor of youth at command?"

"The intelligent physician knows that these complaints are but symptoms; they are not the disorder, and they are symptoms not of disease of the head, the eye or stomach, or of verility, necessarily, but of the kidney poison in the blood, and they may prevail and no pain occur in the kidneys."

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