

TION,

Dominion Churchman.

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA.

Vol. 9.]

TORONTO, CANADA, THURSDAY, DECEMBER 6, 1888.

[No. 49

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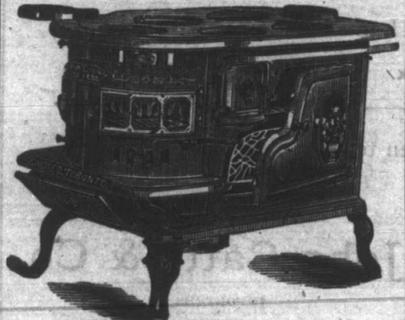
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Toronto, 25th October, 1888.

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[Dec. 6, 1888

Dominion Churchman.

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LESSONS for SUNDAYS and HOLY-DAYS.

Dec. 9.—SECOND SUNDAY IN ADVENT.

Morning—Isaiah v. 1 John ii. 15.

Evening—Isaiah xi. to 11., or xxiv. John xvii.

THURSDAY, DEC. 6, 1888.

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

FAITH NOT A MONOPOLY.—We remarked lately that "faith" is the universal factor in all religions. It cannot but be so. The very essence of religion in any form, however debased, is faith in some invisible power. Granted the existence, say of the gods of the heathen, it must be the case that to these gods the poor believers in their existence are, to them, "justified by faith," and condemned for want of faith. So far from a belief in the doctrine of "Justification by faith," or its rejection being, as is so constantly said, "the sign of a rising or falling church," it is impossible to construct a church or a religious system without this principle. It is not alone in religion but in business, in all phases of life wherein obligations and relative duties arise men are "justified by faith." The Record having said that "the necessity of faith was one of the great truths which Luther brought out from under the superincumbent corruption of Rome," the Church fortnightly thus takes it down:—"Faith," according to the Council of Trent, "is the beginning of man's salvation, the foundation and root of all justification."!! As a matter of fact, therefore, "justification by faith" is rank Popery. But if we cut out of our belief everything which is held by the Romish Church, we shall have "not enough Gospel left to save the soul of a mouse." On the other hand if the Romanist would cut out of his creed all we reject he would have all the Gospel left, and a thousand times more would he recognize it as God's good news.

CONVERSION OF A VERY OLD SINNER.—Whatever failures may have attended the Church revivalists of the last thirty years they have won one convert, whose "conversion" is one of the triumphs of the Church revival. The Record has gone on for many years breathing out threatenings and slaughter, harrying the Lord's disciples, and helping to ban them into jail, like a modern Saul. It is now in a better mind. It has heard the protest of the Master and His appeal. It has had a revelation of light, by which the scales have fallen from its eyes and it now recognises those it has so violently assailed, abused and persecuted, to be brethren in the faith. But the Record, although converted to charity, has still a remnant of "the old man" of its unregenerate tendencies left. It is not frank, it is not yet generous, it has not yet made a free and manly confession of its sins. The Record says that the Churchmen it has so terribly slandered are making advances in Evangelical truth, and that

there is a large element of sound, Evangelical teaching among the High Church clergy. What a pity it has taken the Record a quarter of a century to find this out! It was there all the time, shining clear as the sun, but the eyes of its understanding were blinded by thick veils of party prejudice, which have now fallen away like the scales from the eyes of the persecutor Saul.

HOPES OF THE REVIVAL REACHING CANADA.—Here in this free land men have taken the veil of the Record and deliberately hung its dense folds of bigotry and non-knowledge between their eyes and their brethren. Instead of charitably and with brotherly love acquiring a knowledge of their brethren, their ways of life, their work, their faith, and their teachings, they have suspected them, charged them fancifully and falsely, circulated all manner of untruths in regard to them, even persecuted their fellow Churchmen, all in the name of JESUS, the Lord of love. The Record being corrected we have great hopes of the revival spreading. When the hearts of a few party leaders are turned from the stone of prejudice to the flesh of charitable, brotherly sympathy, the chariot wheels of the Church will run more smoothly. We shall begin to realize what some of us have longed for and worked for, a sense of freedom from the galling tyranny of party bigots, who have so long prostituted sacred names and sacred causes to secure their usurpation over the purses and consciences of their brethren. The more we work together, the more we associate in all forms of social and church life, the more we know each other, the more we help each other, the more we shall mourn over the alienations and deplore the uncharities of the past. The more will "Evangelical" see and lovingly admit that he has no monopoly of divine truth or divine grace, the more will "High" manifest the fervency of his Evangelical convictions, and the more will he use and lovingly admit that he has no monopoly of fidelity to the Church. No longer will the world mock us for our divisions, and those separated from us question our spirituality, because we shall demonstrate beyond cavil to the former that our unity is as real as that of the Father and Son, and to the latter that we have indeed "passed from death unto life because we love the brethren." That is the revival the Church needs, those will be the fruits of conversions.

A LEARNED LORD MAYOR.—At the last banquet at Guildhall, London, the new Lord Mayor quoted Homer and Horace, not from translations pray observe, but from the Greek and Latin texts. We make the remark in fear and trembling, but we do make it, that this looks as though the old country were not quite so uneducated as some enthusiastic young Canadians affirm. Lord Mayors are usually merchants, the present one is a business man. One may well say to him, therefore, "Canst thou speak Greek?" But although the first to quote Homer at a civic banquet, he was not the first English mayor by any means capable of doing so. Some of us have known, and others have read about mayors of very high attainments, and at the same time thorough business men, successful in all their enterprises. It will be a happy thing for Canada when public offices are filled by educated men. It is too much the case in this Dominion that while it is very popular indeed to boast of our educational system and status, any speaker who does this with a sneer at the old land, is sure of a cheer, it is not popular to be highly educated. But on the contrary the very persons who applaud high-flown patriotic allusions to our educational system, and swagger so much about it, as a rule select uneducated persons to represent them in representative bodies, such as parliaments, synods, corporations, school boards, and the like. High educational attainments are not honoured in Canada as they are in the old country, either in social, political, municipal, church or any other circles. We are fast losing the idea that honour is a precious element in national and

social life, to be bestowed with discrimination only for honourable causes. The "One man is as good as another" theory is bestial. The principle it involves only applies to the lower animals, the very lowest indeed, for one hog is not as good as another, for weight and quality of bacon are affected by culture and breed!

A NOTORIOUS NOVELIST GOES OVER TO ROME.—It is reported that "Onida" the female novelist who disgraces her sex and her language and literature by novels written down to the tastes of blacklegs and their congeners, male and female, has turned Roman Catholic. If she has turned a Christian of any sort it is well; better that than a heathen, as she has been, judging by her writings. It is a problem worth studying by those who desire women to fill public positions, why it is that women novelists send out the worst books, that is the most immoral, ever published? No female writer of any fame is as pure, as sweet, as full of delicate chivalric tenderness towards women as Anthony Trollope. A female name on a new novel is quite enough to make one cautious of placing it before our wife or daughters before being examined. How is this? It seems to indicate that public life in any form has peculiar dangers to the sex in the destruction of their native modesty. That some women have escaped the danger, that some have combined authorship with angelic purity is no answer to the question why female novelists are so generally indelicate, to put it mildly.

WHAT DENOMINATION IS UNIVERSITY COLLEGE?—Those who are asserting the claims of this College to further aid from the State, that is the right of the College to tax the whole people for its private benefit, are incessantly speaking of the College as not belonging to any "denomination." The statement is an utter fallacy. University College, Toronto, is as much a denominational institution as Trinity, Queens, or Victoria. The very fact that these three other universities exist puts University College into a denominational position, precisely in the same way as say Victoria is put into a denominational position by the existence of Trinity, Queens and University Colleges. It is mere verbal fooling to speak of the other Colleges being "only denominational" but University College "non-denominational." Whoever so speaks is not a lingual "instrument of precision." What then is the denomination of this vain-glorious and greedy College, it is this, it represents those who believe that the religion of Jesus Christ has no place in the education of the young, nor indeed any other religion? That creed is definite and positive. It denominates University College which rests its claim to public support upon that creed. Some will reply, that is merely a negative creed, but so is the Protestant creed as such, and Protestants are entirely barred from raising such an objection. Of course this creed could be put in another, more positive form as. We believe that education ought to be secular. But that University College has the shadow of a claim to be called non-denominational we deny, for its own claim to be such constitutes a demonstration of its denominational character!

CLERICAL LOGIC.—A neat bit of logic was found in some notes scrawled by the Bishop of Peterborough on his blotter after a discussion on the "Eastwood position" in Convocation. The question was: What is the meaning of the word before in the phrase, the priest standing before the table? The table had but three sides, one being fixed against the wall. All present contended that before meant at the north end. Dr. Magee had written: "The piper played before Moses." There are three ways in which he may have done this. He might have played antecedent to Moses, before he was born; or he might have taken precedence of Moses and so played before Moses played; or he might have played in front of Moses. But he did none of these; he played at the north end of Moses."

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

THE BITTER CRY OF THE OUTCAST POOR.

WE made brief allusion to the pamphlet just issued bearing the above title, in our last issue. The existence of a class of outcast poor is an evil already planted in Canadian soil, which will develop with the proverbial speed of ill-weeds. Unless we take care the cancer of class pauperism, of a class outcast from good social and from even Christian influences, will breed such danger to the body as some of us little anticipate, as none can realize who have not been at work in the slums of great cities. The appeal of the Congregationalists calling public attention to this scandal of "the bitter cry of the outcast poor," although prompted by Christian philanthropy in part, is utterly robbed of merit by its shameful injustice to the heroes and heroines of the Church, who for many years past have carried, with zeal and self-sacrifice, the Gospel of love and brotherhood into these homes of misery in the old land. It has been our duty to enquire into the social condition of the poor in several of the largest towns of England. Our descriptive reports are in print. We had no cause of any kind to defend, still less anything to attack. But we saw the process going on, wherever the poor crowded too closely upon the richer classes, there the dissenting bodies closed their places of worship because the pew-renting people moved into more fashionable districts. With the pew renters went the dissenting pastors and "churches," so-called, with all their possible agencies for good. Thus in proportion to the needs of a district for Christian work, in that proportion Dissent withdrew from Christian work! There are dozens of buildings once owned by non-conformists, surrounded now by outcast poor, which they closed, but which now are occupied by Roman Catholics or Mormons. We have an instance of this in Toronto, where "Zion Congregational Church" has been sold for a singing saloon, the poor around it not being worth shepherding, not being pew renters. We never saw an instance of the Church of England closing a church or school or mission-room in any locality. On the contrary, we remember several instances in which "the chapel" of a sect, which had been abandoned because the district had become the resort of the poor, was bought by Churchmen to be turned into a school and mission-room, out of which flowed a loving stream of tenderest sympathies and care for the destitute neighbours. After this experience, after witnessing for years the noblest devotion of Church clergy, laymen and ladies, of all classes and schools, High and Low, to the work of endeavouring to keep the outcast poor within the bounds of Christian influences; after being privileged also to share in this enterprise of charity, we acquired very decided convictions as to which was indeed God's Church, the Church doing His work among His poor, or the body which cared for nothing but pew renters and fashionable buildings! It is indeed therefore startling to us to see those who abandoned these poor creatures to their misery now suddenly awakening to

the fact of their existence, and calling upon the world at large to notice how deeply their condition is commiserated by the very persons and the very religious bodies who for so many years never came near the sound of the "bitter cry," they seem at least to have heard. How far this sudden burst of anxiety for the poor is merely political, we do not affirm, but political it is, with a view to acquire some degree of that honour and power which the Church of England enjoys because it has ever been a listener to the cry of the poor.

More, we must say. While dissent shunned these moneyless, non-pew-renting wretches as the plague, the Church had men like Lowder, who, day and night had his soul wrung with the bitter cry of the outcast poor, and day and night laboured even unto death in works of love, seeking to soften the bitterness of their grief. The Church had other missionaries who lived or worked among these outcasts as a visible sign that God had not left them, nor His Church forgotten her duty even if the sects had. Thus these outcasts knew that their Father in heaven was there and was theirs, there manifesting His love in the sweet ministrations of the Church of His Son, their Saviour. By services of charity, services of nursing, services of teaching, services of mediation between the rich and starving, services of godly warning, services in which God's priests and God's wealthy lay servants watched and prayed and worked for the souls and bodies of the outcast, the Church laboured for these lost souls with a devotion as tender, and a self-forgetfulness as pure as of a mother to a sick child. We would rather have the glory of a Lowder than the fame of Luther—for the greatest, only eternal of the trinity of graces is Charity. Now mark, the sacred work being done in East London by the Church was as a whole utterly ignored by dissenters. They "passed by on the other side," caring not a jot for the bitter cry," they indeed heard it not because of the noise of their axes and hammers building handsome churches in rich suburbs.

Are we to follow their footsteps? We are already in their track. Already is the Church in Canada developing a policy which will land her in the shame of English dissent, the abandonment of the evangelization of the poor, because they are poor; the seeking the souls of the rich because of their money. That is the tendency, that will be the outcome of the system of Church independence, congregational isolation now in vogue. Already the page of the Church in Canada is stained with one of the shamefullest scandals in ecclesiastical history. There is no darker blot than the perversion of an immense revenue sacred to God's work, consecrated to the seeking out and shepherding lost souls, to the utterly abominable purpose of building up a private fortune. Does not that guilt rest at the door of the Church? Could it have happened but for our Church isolation? Could it have been winked at and tolerated if the Church had left party strife to set on foot in deadly earnest the evangelization of the outcast poor? It is a fond delusion to deny their existence. Look at our congregations, then look next day a tour streets, the observer will need no arguments to prove that there is a world of souls outside those who ever attend public worship. "The bitter cry of the outcast poor" rises not in the ears of the Church yet loud enough to move her to home mission works such as she never yet has had zeal enough to take up.

But the cry is heard by the Chief Shepherd of all souls. He will call to strict account the

Church which bears His name and His commission, yet goes not into the wilderness of poverty, nor the waste places of vice, nor within hearing of the shrill cry of bitter misery, and the dull moan of unutterable sorrow. To carry His message of mercy and to bring the light and comfort of His love to the outcast souls and bodies of the weary and heavy laden for whom He died and for whom His soul will travail until He be satisfied, is the work of the Church.

God give to the Church in Canada grace to realize this mission, and to labour, not for a class, but for all who need a Saviour's care.

THE DEAN BALDWIN DEMONSTRATION.

IT is indeed a source of most unfeigned delight to every true Churchman when honour is paid to a clergyman. All the more do we rejoice when that honor comes from those who are not in communion with the Church. We cannot for a moment entertain the idea that such a tribute as was paid to Dean Baldwin by the citizens of Montreal arose in any way from his lack of fidelity to the Church of England. That such a view is entertained by some, that those who affect to be in some mysterious manner more intimately associated with Dr. Baldwin than his brother Churchmen who hold certain views that differ from his, are making capital for their little party out of this personal tribute to the popular Dean, is known. When any great man is honoured there are always a number of very insignificant persons who exclaim, "See! these honors are paid to him because he is so like us." How far the new Bishop of Huron will thank those who thus interpret the kindness of Montreal to him and his family we shall not know. We have no doubt it will give him deep pain to be spoken of as having been dragged into the mire stockade of a party, and saddled and bridled for party leaders to ride. We remember attending a similar demonstration to another clergyman of the Church, who was even more popular than the Dean of Christ Church, Montreal, and who received an ovation from his neighbors when leaving them far surpassing in extent and significance the recent one given to Dr. Baldwin. We refer to the splendid tribute paid to the late Dr. Hook by the citizens of Leeds. Dr. Hook for many years was subject to an incessant attack from the leading newspapers of Leeds, he was preached at, written against, opposed on platforms, persecuted in every way that dissenting malice could invent to annoy and weaken him. Dr. Hook never lowered his flag as a Churchman, never attended any Union meetings, never joined any Alliance, never ceased to "declare the whole counsel of God" in regard to the claims of the Church. Yet when this High Church Vicar, who had been stoned in the streets years before, left Leeds the whole of that large town, once the very head centre of nonconformity, a town containing tens of thousands of artisans, rose up as one man to pay a magnificent tribute of reverential honour, loving homage, and magnificent gifts to this faithful Priest. So bravely, so manfully had Dr. Hook championed the cause of the Catholic Church against all foes, Protestant and Papal, that these very foes loved him for his work's sake, and crowned him with such honors as no seeker of men's applause ever secures.

The two demonstrations, Leeds honouring the Church in Dr. Hook, and Montreal honouring the Church in Dr. Baldwin, may well be studied together. The theory of the party agitator on either side is shown by the two incidents to be unreason-

able. Dr. Hook took strong Catholic ground against schism, fought it with all his powers, and yet when he left Leeds he was overwhelmed with personal tributes and public ones paid to him by his nonconformist neighbors.

Dr. Baldwin has taken a totally different line to Dr. Hook. He esteemed it his duty to associate freely with nonconformists on such platforms as the Evangelical Alliance, Y. M. C. A., and so forth upon which Dr. Hook never set his foot, as he deemed such alliances to be hollow, unauthorized, and injurious to the cause of Christ. But both won public opinion in a very large measure. The lesson, therefore, seems to us to be one wholly apart from their respective attitudes to nonconformity. The lesson, we believe, is this: that the reverence of mankind is drawn out towards men who discharge high responsibilities in a spirit of intense, self-sacrificing devotion to duty, who set the world an heroic example of entire surrender of the whole life to a sacred calling, who fascinate all eyes as all eyes are charmed and fixed by the racer who makes for the goal in an agony of effort, by their entire absorption in the sacred work to which they are called of God.

The Bishop of Huron, we have every confidence, will fulfil his high calling in the wider sphere of Bishop as he did in the narrower circles of Dean and Rector, winning all hearts, drawing all souls to his own and thence to Christ. The petty divisional fences of party he will drown, we trust, fathoms deep under the living waters of life and of love, on the bosom of which the ark of Christ's Church will ride as a refuge for all weary of sin and sin's work, of strife and sin's workers, the Apollyons of party.

We commend the history of Dr. Hook to the Bishop, the clergy, and the laity of Huron Diocese. We hear on all hands that there is much the same state of affairs in that diocese as in Leeds when Dr. Hook arrived, a state which a well informed and judicious correspondent describes as "chaos". Dr. Hook found Leeds a chaos of Church lifelessness and disorder, a town given over to schism, he left it a Church cosmos of order and life, a town held as a strong fort by the Church. We hope that the Diocese of Huron will experience a similar transformation under Dr. Baldwin.

We trust, however, that it is only in regard to certain sections of the diocese that chaos reigns. At any rate the Huron diocese needs what all others and all parishes do, a vigorous, central governing power, full and beating high itself with, and capable, therefore, of sending a rich stream of Church enthusiasm and life into the utmost bounds of its organization. Bishop Baldwin can, if he will, make every pulse in his diocese throb with Church life, the life which comes from sacramental union with the source of all life, the head of the Catholic and Apostolic Church, Who has called him to shepherd all His sheep, in the one fold of His mercy and love.

PROFESSOR CLARK'S LECTURES ON REASON AND FAITH.

IV.—THE CHURCH AND SCIENCE.

Rev. Professor Clark preached on the Church and Science on the 19th Nov., at St. George's Church, Toronto. The rev. gentleman began by remarking that there was no conflict more unreasonable, more unjustifiable, than that which has taken place between the Church and Science. It might be difficult to say, in a survey of the whole subject, which of the parties in the dispute was most to blame. In the

case of Galileo it was the Church, in other cases it was the representative of Science who made the aggression. It was to be hoped that both sides might at last hear the voice mediation telling them that they are brothers. If this consummation is ever to be attained, we must remember first, the different objects of Theology and Science, Science studies nature with a view of discovering the laws of the physical universe. The theologian studies Revelation that he may understand and explain the relation of man to God and the invisible world. This being so, the enlightened student of Revelation will sympathize with the true student of science. For that is the true spirit of the scientific enquirer. It is, first of all, a love of truth, of facts, realities, leading to the knowledge of general principles. What is the subject on which the man of science exercises his intelligence? It is nature, which is the first revelation of God. It was desirable that this should be studied carefully and accurately, or what, again, was the true object of science? It was to benefit the human

race by giving mankind a more perfect mastery over the powers of nature. Those who loved God and man and knew what they were talking about could not say that they hated science. In all this, however, there was not involved the requirement that the theologian or the Christian should at once receive the conclusions at which every science might arrive. These were often impatient at the stupidity and obstinacy of theologians. Perhaps they were stupid and obstinate; but let scientific men remember that in such cases the theologian was not so much opposing Scripture to science as he was holding to the science of yesterday instead of the science of to-day. Was he wrong in hesitating to accept the new? How many themes had been put forth with the utmost confidence, which were now abandoned? Mr. Darwin said nature makes no leap. Mr. Huxley says nature makes many leaps. A few years ago the corpuscular theory was generally held, now Professor Tyndal tells us the undulatory is universally received. We must, however, remember that science has her rights, and we are doing wrong to Divine Revelation when we oppose the Bible, which was never intended to teach us science, as an obstacle in the way of scientific enquiry. The rational theologian had nothing to fear from science, and this might be seen from the way in which old controversies died out, leaving hardly a trace of the conflict behind them. This was the case with the old warfare which arose out of the relations of Genesis and geology. They might not some points in regard to that warfare. In the first place it should have always been kept in remembrance that the Book of Genesis was not intended to give a scientific account of the creation of the world. If it had attempted anything of the kind, it would have been useless as a permanent witness to the creative action of God. The service of one day could have been of no use for another. The very language of later inquiries would have been unintelligible to those who were earlier. At the same time there was a remarkable correspondence between the order of creation as set forth in Genesis, and the observed sequences in the origin of the world. But that which Genesis did was to perform the work for which the Bible was written, namely, to reveal God as Creator and Preserver, as a Being of love and wisdom and power. And there was hardly a stronger proof of the divine origin of the Mosaic account than the striking contrast between that and the cosmogonies of other nations. A more serious controversy between theology and science had recently broken out in connection with the modern theory of evolution, which by many of its advocates was supposed to exclude the ideas of creation and Providence. A few remarks might be made on this subject. In the first place, the theory of evolution was not proved. Any man might hesitate to accept it without thereby forgetting his right to be a man of science. Even if it were proved, nothing whatever is made known as to the first origin of the material world, or the power by which its various forms are evolved. Mr. Darwin, who gave the most complete exposition of this theory, held that we must assume a Creator whence everything originally proceeded. The bolder and more materialistic of his following ridicule the idea of a creation or a Creator. They take us back to the moment when the inorganic alone existed, and tell us that the organic was spontaneously generated from it. But they are met by the most eminent men of science, who declare that there is not a shred of evidence in the whole experience of man for the theory of spontaneous generation. We may go further and point out that there are things in nature which show that the world must have had a beginning. For in-

stance, we are told that chemical forces are now at work in the world which in time will destroy it. In time! If the world has had a past eternity this process should have been washed out long ago. It is not washed out because the world had a beginning. No device of man's can reach the mystery of life. This escapes from all our tests. We can only go back to the Fountain of Life, to God. He speaks to us in nature, in history, and in conscience, and we can hear His voice and learn to do His will. The true man of science will sympathize with the theologian, for he too may be scientific, and he has a work to perform which the natural philosopher cannot accomplish. On the other hand, science may help religion by teaching us accuracy, carefulness, and the like. The proved power of the Gospel may banish all fears of any ultimate injury being done to its belief. Two sets of truths may now seem to clash; but in the full light of eternity we shall see that we are only travelling in different paths, which converged to one aim and object, which was truth and God.

REVIEWS OF NEW BOOKS.

HAND-BOOKS FOR BIBLE CLASSES.

We often wonder whether knowledge and intelligence are progressing among men in the same proportion as improvements are made in the mode of conveying them. Are the young minds which are nourished upon our "Royal," and other "Readers," conscious of the immense advantages which they possess. In no department of knowledge is the improvement more remarkable than in the popular commentaries on the Holy Scriptures. We do not wish to do disrespect to the Shades of Matthew Henry and Thomas Scott. Their books, especially Henry's, will be useful to preachers as long as the English language endures. They have edified generations now asleep in the Lord, and they should be had in honour. But who has not experienced their insufficiency, who has consulted them in his time of need? Full of edifying observations on passages that were transparent in their meaning, they have been as silent as death in piercing a real difficulty. Much of this is now changed. It is not merely the voluminous critical commentaries, prepared for students and scholars, that grapple with every difficulty in the sacred text. The most popular compendiums are following faithfully in their wake, and are giving the result of learned inquiry to those who can command only the vulgar tongue.

Among the various series of this character which are issuing from the press, particularly in London and Cambridge, we give a high place to the series of these volumes, of which three are now before us. They are published by Messrs. Clark, the enterprising publisher of the "Foreign Theological Library," and edited by Drs. Dodd & Whyte, two scholars amply qualified for the task. It should be said that neither editors nor publishers are Churchmen. As far, however, as the volumes now before us are concerned, we have met with nothing to which a Churchman could properly object, or what a Churchman might not have written. In the first place we may note of the books generally, that they are admirably printed and neatly bound in limp cloth, and that they are put forth at prices remarkably low, considering their appearance and quality.

Genesis is commented upon by Dr. Dodds, and we envy the young men and Bible Class teachers who are able to follow such a guide. There is hardly a question connected with this early record which a reader can reasonably ask, that is not here briefly but sufficiently answered. Even the question of "Genesis and Geology" is dealt with. The style, too, is familiar and simple without being trawdling, and to each chapter a series of questions is appended.

The author of "Lessons in the Life of Jesus," the Rev. W. Scrymgeour, happens to be the only one of the three who is unknown to us by name. But his work will speak for itself and for its author. It is intended as partially supplementary to a small work by Mr. Stalker, published in the same series, but it is complete in itself, and the reader

* HAND-BOOKS FOR BIBLE CLASSES.—Edited by Dr. Marcus Dodds and Dr. Alexander Whyte: GENESIS; HEBREWS. LESSONS ON THE LIFE OF JESUS (T. & J. Clark, Edinburgh and London)

who masters its contents will have a comprehensive grasp of the work of Christ on earth.

The volume on the Hebrews is by the distinguished Hebrew scholar and professor, Dr. A. B. Davidson. Of the author's general qualifications for such a task not a word need be said. As to the present work we can hardly commend it too highly. The introduction gives us all that we need. On the difficult question of the authorship of the epistle, Dr. Davidson gives us the facts accurately and impartially, and if we come to Origen's conclusion, that God alone knows who is the author, we shall see the reasons for such conclusions. As to the commentary itself, we have a careful analysis of the contents of each section, a series of notes on all the expressions which need elucidation, and a set of questions at the end of each chapter, by which the self-instructor may test his knowledge and the teacher may ascertain that of his pupils. If the other volumes of the series come up to them they will be a boon to teacher and learner.

SERMON

PREACHED IN CHRIST CHURCH, NIAGARA FALLS, ON THE 18TH NOV., BY THE VEN. CANON HOUSTON, M. A.

Daniel 11, part of verses 21 & 22.

AS we stand on the bank of this mysterious river opposite this sacred edifice, and look upward, we see one of the wonders of the world, a sight which people of all nations come to behold. And we say "this wonder in nature is the work of God's own hand. It was He who formed this precipice and poured these waters from the hollow of His hand, which rush over it in so vast a volume as to make the earth tremble for many miles around. It is he who has constructed this grand amphitheatre, and spread this glorious panorama before the eyes of the world, that man might come from afar and gaze, and go away deeply impressed with His power and majesty."

We look down the river and view that wonder in art, the cantilever bridge, which day by day is stretching its arms farther over the flood, and waiting for the moment when the ever-lessening chasm being closed, hand can clasp hand in congratulation of the work successfully completed, and another high-way opened for the ever increasing flow of commerce and trade between the east and the west. And we say whilst that on the right hand is the work of God, this on the left is the work of man. It is not so, brethren. This, too, is the work of God. It was he who provided the material out of which this wonderful structure is made—the iron with which the rocky foundation of the earth is so bountifully supplied. It was He who gave to man the skill to separate it by smelting from the rock in which it was imbedded, to mould it into the requisite shape, to temper it, to put in its proper place in this complicated structure. It was He who gave to man the genius to plan this new triumph of art, and the enterprise, wealth and energy to carry out the plans when designed. Man is but God's instrument. God is working out his own plans by what he enables man to achieve. To God then chiefly, to man only secondarily, be attributed the glory, and honour, and power.

On account of what man has been enabled to accomplish in the fields of science and art, there are many materialists in this day, many who acknowledge no God beyond mind and matter. Even some few scientific men carried away by their pride of intellect, carried away by the applause which they have received, to deny God, who has endowed them with their remarkable mental powers, and though in one sense so enlightened, in another are so blind as not to see the impress of the hand of God in all his works, and the power of God in operation in all the forces of nature.

We might suppose that those who spend their time examining the properties of matter, would become impressed with an awful sense of the power, the wisdom, and the omnipresence of a living personal God, the creator and upholder of all things, and ever be ready with the psalmist to exclaim: "O Lord, how

manifold are thy works, in wisdom hast thou made them all." It was so with Sir Isaac Newton, and many other noble men whose scientific researches increased instead of lessening their faith in God. But it is not so with some of the prominent men of science in the present day. These use all their ingenuity in trying to prove that the present order of things can be accounted for without believing in the existence of a living, personal God. And the way they attempt to do this is by going back to the simplest form of animal organism, and seeing in that the original from which all the higher and later forms have been developed, claiming that man himself, with all his mind and power, is descended from the jelly-fish on the borderland between the animal and vegetable kingdoms, and has become what he is by passing through the intervening grades of development by the process which they call evolution. But when asked to account for the existence of life even in this simplest of all organisms, they cannot give a satisfactory answer, but like the cuttle-fish which escapes by blackening the water around it when sensible of approaching danger, try to retreat under a cloud of verbiage, reminding us in this day that the caution addressed by St. Paul to Timothy long ago is still needed, "Avoid profane and vain babblings, and oppositions of science, falsely so called."

Thus the beautiful theory by which they would rebel God from his universe has no knowledge to begin with. This is not its only defect. No chain is stronger than the weakest link. Not only has this chain of evolution weak links, but it has links absent altogether, so that it is no stronger than a rope of sand. In the account of the Creation given in the Bible it is said that God created everything after its kind, both in the vegetable and animal kingdoms. That is, every genus both of plants and animals, originated in a separate creative act, and is not produced by evolution, or the developing of one kind with another. This is the testimony of the word of God, aye, and it is in strict accord with man's own universal experience. During all the ages past the world has not afforded a proof of the line of demarkation which separates one genus from another having been overpassed. A variety of species have indeed been developed within the genera; but no lower kind has ever developed into a higher. The ox has not by evolution developed into the horse, the hog into a sheep, nor the monkey into the man. Thus their beautiful theory lies broken into separate links, which can never be formed into a continuous chain. To the mind of a reader under the spell of sophistry, expressed in elegant language, the theory may appear fair and symmetrical; but as the most exquisite piece of sculpture crumbles to lime under the action of fire, so does "evolution" when the light of the simple truth shines upon it.

When we ordinary mortals attack these intellectual giants, as their admirers are pleased to call them, does it seem like curs snapping and snarling at the heels of a mastiff who does not design to notice them? Are we then those who have been called and sent by Christ to proclaim the truth, to which he came into the world to witness, to sit still and utter no word of remonstrance whilst these apostles of a new revelation banish God from His universe, class the Scripture with heathen mythology, look upon the preaching of Christ crucified as foolishness, and the administration of the sacraments as child's play, wherewith to gratify the silly sentimentality of simple people. God forbid. Let us not act and speak as if our position was weak and theirs strong, as if we were on the defence and they were making headway against us. In this strife, which cannot be avoided, a purely defensive attitude, a timid apologetic tone, ill befits the dignity of our cause or the strength of our position. As to their position what is it? Science is only in course of development. The theories which are held to-day will be abandoned to-morrow. There is a great divergence of opinion among men of science. They are continually changing their opinions, so that time and again they have, after further investigation, abandoned opinions which they once held, and after corrections of which they were so fully convinced that they had published them to the world. Shall we then take these men as our guides? Shall we cease to listen to Him who speaks to us from heaven, and listen to these men who speak to us from the earth? Shall we abandon the gospel of our Lord Jesus Christ with all its might and blessed promises filling our hearts with hope, peace, and joy, for gloomy agnosticism, and with it despair? No. And if Dr. Tyndall says to us, "Keep to the religion of the human heart, but keep away from physical nature," we can retort, Keep away from theology and confine yourself strictly to the field of science. There is a higher knowledge than that of which these philosophers are possessed—the knowledge of God—"the knowledge of our Lord and Saviour Jesus Christ." There is a truer wisdom than that which they profess—the

wisdom which is from above, and begins in the fear of the Lord. This wisdom is acquired by seeking it of God, and can only be possessed by the dwelling of the Holy Spirit. But they deny the very existence of God, mock at prayer, and reject every other means of grace. Even a little child may be wiser than they. And the words which St. Paul has spoken so long ago exactly fit them. The natural man receiveth not the things of the spirit of God, for they are foolishness unto him, neither can he know them for they are spiritually discerned.

IRRELIGIOUS ASSOCIATES.

PERHAPS the most fatal and ruinous snares to which the young communicants are exposed are those that spring from irreligious associates. How often are these instrumental in ruining those that once bade fair for heaven. And we would warn the young communicant to shun evil company. Perhaps you have spent many spare hours in the pursuit of pleasure, and now, having pledged yourself to be a follower of Christ, and professedly renounced the sinful amusements of the world, can you again return to those ungodly associates whose spirit and life are so opposed to religion?

Let me urge upon you the importance of avoiding the evil influences that may surround you, and the ruinous consequences of associating with the irreligious. A blessing is pronounced upon him "that walketh not in the council of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful." "If sinners entice thee consent thou not," was the wise injunction of Solomon to his son. Look at the history of Lot, which affords many profitable lessons on this subject.

However moral or amicable your companions may appear, if they are strangers to vital piety, their society may prove injurious to your best spiritual interests. At first you may think that your principles are too firm to be shaken, and you may tremble at the thought of ever joining in their revelry. Yet how soon may you imbibe their spirit of mirth, and venture on in all their worldly amusements, until, having lost the power of religion, you can with a bold face enter the gin-shop, and places even worse.

The voice that was singing the songs of Sion, and pronounced those beautiful sounds to the praise of God, is now employed to amuse and entertain your ungodly companions. And with them you will incur the heavy guilt of wasting many precious hours—hours that, when these earthly scenes are ended, and you are laid on your dying bed, you would give worlds to redeem. You may live on, forsaken of God, your comforts destroyed, and by your example lead others astray, and your last hours be filled with such upbraiding reflections: Oh! that I had kept my baptismal vows. Oh! that I had lived a holy life. Oh! that I had shunned those thoughtless, wicked associates. That I had but hearkened to the council of my clergyman. Oh! that I had followed the advice given me in the confirmation class. But who can portray the feelings of regret, and the bitter reproaches of a sinful life at the hour of death?

You are a member of Christ, a child of God. You are a member of His family, a temple of His spirit, and an heir of his Kingdom in heaven. Chose, therefore, for your associates those who are friends of God—friends that will be true to your best interests for this life and that which is to come.

Home & Foreign Church News.

From our own Correspondents.

DOMINION.

MONTREAL.

MONTREAL.—Complimentary Breakfast to Dean Baldwin.—The many friends of Dean Baldwin tendered him a complimentary breakfast on his leaving Montreal. The occasion was a great success and a fitting tribute of the esteem entertained towards him by the citizens of Montreal who as a speaker said had noted his simplicity and purity of character with delight, and regarded highly his devotion to all good works for the well being of the community and the glory of God. Hon. Senator Ferrier presided, and was surrounded by the following as croupiers:—M. H. Gault, M. P., Hon. Justice Torrance, George Hague, Thomas White, M. P. The list of subscribers numbered about 150 of the best citizens. After justice was done to the repast, the Chairman said as President of the Bible Society he would feel the loss of the Dean very keenly indeed. The Secretary, Rev. Mr. Black, read the names of over 20 clergymen and others unable to be present. Rev. Dr. Wilkes, President of the Evangeli-

cal Alliance, congratulated the Dean on his elevation to the See of Huron. He had exhibited a noble, generous manifestation of love and sympathy with all churches, while remaining loyal to the Church of England. The Bishop of Montreal; Mr. Thomas White, M.P.; Rev. Dr. Stevenson, Emmanuel Church; Rev. George H. Wells, American Presbyterian Church; Messrs. J. Murray Smith, President; John Dougall, of the Dominion Temperance Alliance and others made suitable and appreciative addresses. Dean Baldwin said a man felt most undone when people were conspiring to praise and speak kindly of him. He felt undone and unequal to thank them. He understood the real motive power of their coming together was to honour a principle which was greater than a man, which surmounts everything human, and which rests in the Divine. Praise does not belong to us mortals; all praise belongs not to man, but should be laid at the feet of another Himself worthy of infinite praise. Christian unity has already been created, and it was ours to bring it out by our intercourse in daily life. He deemed himself most true to the Church of England when he made a brother feel his oneness in heartfelt Christian sympathy. Unity and uniformity as long as we see through a glass darkly, it is absolutely impossible to have; but it was sacrilegious to deny the unity of the followers of Christ, which it was our privilege and honour to maintain. How are we to bring our bodies nearer and demonstrate this principle, as the planets should come nearer the sun to come nearer themselves? Just in proportion as we come nearer Christ we come nearer to each other, and press forward to the goal of our Christian ambition. Even the Church of Rome sings some of our hymns, and we sing some of theirs. Was this not a proof of manifest signs of a broader Evangelical spirit. It was an underlying principle that the more selfish we are the deader we are, but just in proportion as we give out we receive and enjoy the fruits of grand emotions of a holier, mightier life. He wished to speak for one who could not speak for herself. He would not be half the man were it not for his wife. She had been God's mouthpiece, and she felt deeply all praise they had kindly bestowed upon him. The proceedings closed with the recital of the "Lord's Prayer," led by Bishop Bond, who pronounced the benediction.

CLERICAL ADDRESS AND PRESENTATION TO DEAN BALDWIN.—On the 29th ult. an address signed by 78 of the clergy of the Montreal diocese was presented to Dean Baldwin and with it a solid silver tea and coffee service as a token of the esteem of the Bishop and his brother clergy and Churchmen. The Dean in reply was deeply moved and most gratefully acknowledged the kindness shown to himself and Mrs. Baldwin by all his fellow churchmen in the Diocese.

CONSECRATION OF THE BISHOP OF HURON.—The consecration of Dr. Baldwin, Dean of Montreal, as Bishop of Huron, took place in the cathedral, Montreal, on St. Andrew's day. The edifice was crowded to the doors. The Bishop of Ontario, acting for the Metropolitan, conducted the ceremony, assisted by the Bishops of Quebec, Montreal and Toronto. The sermon was preached by Canon Dumoulin, from the Apocalypse of St. John, i. 16-20. The eloquent canon defended the Episcopal order as of divine institution, and reprobated the growing disposition in the Church to set the due authority of the Bishop at naught. The discourse was closed by a very touching allusion to the Bishop being consecrated, to his gifts, his devotion, his loving nature and self-denial, the concluding words being, "To the dearly loved friend of many years my heart goes out and thanks God for every remembrance of him. Go forth then, on this St. Andrew's day to do the work of St. Andrew whose glory was that he brought his brother to Jesus." The choir was highly efficient under Mr. Harris, organist, and the whole service very impressive. We tender to the new Bishop our congratulations upon his call and advancement to the Scriptural office of a chief overseership as Bishop in the Catholic Church of England. May he bring to his Huron flock the blessings of peace, brotherly love, fidelity to the principles of the Church, charity and holy self-denying zeal in seeking out and bringing home the wandering and the detached sheep, and tenderly shepherding those who are in the fold it is his to rule.

ONTARIO.

SHANNONVILLE.—The Rev. T. G. Porter, lately Curate of Bath, has been appointed to the Mission of Shannonville, and entered upon his duty there on Sunday 18th Nov.

KINGSTON.—Rev. Dr. H. Wilson's connection with the Salvation Army has at last resulted in serious complications. Not being able satisfactorily to ex-

plain his conduct in administering the Holy Communion in the barracks in conjunction with Major Moore, the Dean has tendered to him leave of absence for three months.

SELBY.—The vacancy in this Mission through the appointment of the Rev. D. F. Bogert, to St. John's, Belleville, has been filled by the appointment of the Rev. Mr. Foster. Your correspondent understands that Mr. F. hails from the Diocese of Toronto.

EGANVILLE.—The Rev. R. C. Mills has raised on the spot \$800, towards the erection of a church, a long felt want in Scotch Bush.

AMHERST ISLAND.—The Rev. William Roberts thanks his parishioners through the Kingston Daily News for making him the recipient of a present of the value of \$30.

TORONTO.

SYNOD OFFICE.—Collections, &c., received during the week ending November 29th, 1888.

MISSION FUND.—Thanksgiving Collection.—Brampton, \$15.15; Toronto, St. Peter's, \$71.19; All Saints' \$71.38; Streetsville, \$5.50; St. George's, Toronto, for Algoma, \$57.64. July Collection.—All Saints', Toronto, \$5; Churchville, 76 cents.

WIDOWS' AND ORPHANS' FUND.—October Collections.—St. George's, Toronto, \$64.28; All Saints', Toronto, \$70.98; Wyebridge, \$2.80; Waverly, \$2.08; Allenwood, \$1.85; Elmvale, \$1.86; Wyevale, 80 cents.

FOREIGN MISSIONS.—Rev. P. Gallagher, Geneva, N. Y., Donation, \$10.

TORONTO.—Church of the Holy Trinity—Choir Notes.—Churchmen visiting Toronto should attend service at Holy Trinity if they have any desire to know what the richness, beauty, solemnity and devotional simplicity of divine worship are as ordered by the Church of England. Members of church choirs would do well to attend for the purpose of learning the difference between the richest impressive effect of full harmony, however subdued, and the noise and bad effect of voices shouting in discord. It is unhappily the fault of most choirs that they attempt to cover their defective singing by being as loud as possible, a practice which only brings out and emphasizes their defects. Wherever and whenever a choir exhibits a strain or effort or gives the idea of having reached its utmost limit of capacity in either power or expression, there and then comes to the listeners a sense of discomfort, and if this occurs in a concert room pleasure is marred, if in a Church, devotion is disturbed. A well trained choir is always at ease even when most in earnest; this is felt by the auditors, and from this ease arises the great charm felt when listening to those who sing well and well within their powers of voice and knowledge. Let choirs avoid straining and all signs of effort even if their ambitious wings are clipped by the rule.

Sermon on Predestination.—On the 25th the Rector-assistant, the Rev. John Pearson, M.A., preached on Predestination from the text, 1 St. John ii. 1. The preacher avoided all subtle metaphysical phraseology and "reasoned out of the Scriptures" against the deadly error of personal election. He pointed out that the Christian was called to deny himself, to self-discipline, to prayer, to the study of the Word, to the Sacrament and asked why, for what object were these if his final salvation was inevitable? He referred to the passages on which the doctrine of Fatalism (Calvinism) relies as written not of persons but Churches and nations, and said no private individual is named in the Bible as elect, quoting Bp. Tomline on the calling of St. Paul as not to salvation but a work. He passed on to show that throughout Scripture, from Genesis to Revelations, man is dealt with as having power to select his own destiny. How could a just and holy God bid men to "choose life," how could Jesus invite "all the weary to come unto Him," how could God reproach men for electing an evil life, if man had no power to choose life, or accept the offer of our Lord, or to turn away from wickedness? To use such language to men whose eternal destiny is fixed, was a bitter mockery! The only fitness for salvation was to have a sense of sin. The preacher showed that the Greek text for various passages helps us to see this, as for instance the true reading is "If any man wishes to come after me," so also also in Epistle to Timothy, the text should be "God wishes all men to be saved," and the words of St. Peter are, "The Lord is long suffering not "decreeing" that any should perish? The sermon was closed by enforcing the words of the text "as though they were aimed at a coming heresy," not for ours only, but Christ atoned for the sins of the whole world.

St. Thomas.—The Incumbent purposes, (D.V.) to mark this season of Advent by preaching on the fol-

lowing subjects:—1st Sunday, Matins, The utter failure of the religious systems of the world, at the coming of Christ, to satisfy man's spiritual need. Evensong, Heaven, no more sea. 2nd Sunday, Matins, The Advent, promised in the Law. Evensong; Heaven, No night there. 3rd Sunday, Matins, The Advent promised in the Prophet. Evensong Heaven, No curse there. 4th Sunday, Matins, The Advent promised in the Psalm. Evensong; Heaven, No need of a Temple there. Seats all free, Evensong full choral, all welcome.

St. Matthias.—Re-opening.—On the 29th ult. this church was again used for divine service after being closed for alterations. Evensong was held at which the Rev. R. Harrison, M.A., Rector, officiated. A very able sermon was preached by the Rev. J. P. Lewis, M.A., from Psalm xi. 1. The discourse was an argument for the being of a Divine Creator and the consequent obligation of man to render Him obedience and worship.

C. E. T. S. MEETINGS.—The various parochial branches of the C.E.T.S. have held meetings during the past week. This good work seems to have been taken up in earnest and will we trust continue to flourish.

THE C. W. M. A. acknowledge with thanks the gift of \$1 from a country Sunday School, "to help in their efforts on behalf of Sunday Schools." Will not some of our city Sunday Schools follow this example.

THE SABREVOIS MISSION AGENT.—The Rev. J. J. Roy, M.A., who has charge of the Church of the Redeemer, Montreal, where he has gathered a purely French congregation, is now in this Diocese in the interests of the Sabrevois French Mission. Our readers will we trust everywhere receive Mr. Roy with brotherly hospitalities and liberal gifts. The French Mission Church and School is doing most excellent work. Without ostentatiously parading its aims it goes on quietly teaching young and old a better way than either Romanism or the indifferentism which that system develops, and brings in fact the whole French population within its influence, for enquirers know where to seek help and sympathy and a Zion of refuge is ready for all who desire to abandon Romish superstitions. The school has had 120 boys and girls under instruction, 75 of whom were boarders, of whom the report speaks thus: "We are proud of our boys and girls, proud of their intelligent frank and healthy looks, proud of the gifts of some, proud of the conduct of most and of the improvement of all." At a recent confirmation, 14 were confirmed and 50 communicated at the Eucharist. The congregation is becoming self-supporting. Those knowing anything of Quebec will understand the difficulty of reaching even non-Romanists in that Province in country places and know too that the policy of the R. C. Church is to stamp out all trace opposition. This policy demands serious efforts to counteract and therefore we commend the French Missions for which Mr. Roy pleads to the generous support of Churchmen.

TRINITY COLLEGE.—The annual meeting of the corporation of Trinity College was held on November 14th, the Chancellor, Hon. G. W. Allan, presiding. There were present:—The Provost and the Dean; Rev. Professors Boys, Schneider, and Clarke; Ven. Archdeacon Jones, of Napanee; Revs. A. J. Broughall, J. D. Cayley, John Langtry, and Dr. Davies; Hon. Chief Justice Hagarty; Messrs. Lewis Moffatt, S. B. Harman, Wm. Ince, James Henderson, J. A. Worrell, and C. L. Ferguson. Mr. J. C. Dunlap was appointed lecturer in modern languages in the place of Mons. Pernet, resigned. The examiners for the year 1884 were then appointed as follows:—Faculty of Divinity, the Lord Bishop of Toronto, the Provost, and Rev. John Carry, D. D.; Faculty of Arts, pass subjects—Divinity, Rev. C. H. Mookridge, D. D.; Classics W. Dale, M.A.; Mathematics, Prof. W. F. Dupuis, Queen's College, Kingston; Mental and Moral Philosophy, Rev. Dr. Nelles, Victoria College, Cobourg; Physical Science, C. C. Sheard, M. D., C.M.; History and English Literature, Rev. C. L. Worrell, M. A.; Modern Languages, F. Krauss, M. D., C. M.; Oriental Languages, Rev. W. E. Cooper, M. A. In the honour subjects the examiners are Professor Boys and Wm. Dale, M. A., for Classics, and Prof. Dupuis for Mathematics. Faculty of Law, Constitutional History, Political Economy, and Roman Law, Dr. Goldwin Smith; Common Law, Equity and Real Property, R. Gregory Cox, B. A., St. Catharines. In the Faculty of Medicine the examiners are:—Chairman of Board, Dr. Geikie; Surgery, J. Fulton, M. D.; Materia Medica and Toxicology, J. Kennedy, M. D.; Anatomy, descriptive and practical, A. Robertson, M. D.; Midwifery and Diseases of Women and Children, J. Algeron Temple, M.D.; Medicine, Alex. Davidson, M.D.; Physiology, Chemistry and Botany, T. Kirkland, M.A.; Medical Juris-

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prudence and Sanitary Science, Allen Baines, M. B. In the Faculty of Music, Prof. F. L. Ritter, Vassar College, New York, was appointed examiner. The boards of study in the different faculties were then appointed. Votes of thanks for donations to the library were passed to the Lord Bishop of Ely, England; the associate, of the late Rev. Dr. Bray, England, for books to the value of £25; Mr. J. R. Cartwright, and Rev. R. S. Forneri, Belleville. At a previous meeting of the corporation Mr. Elmes Henderson took his seat for the first time, and a statute was passed fixing the fees to be paid by women for examination and certificates.

BOLTON.—Mrs. Clarke desires to thank Mrs. O'Reilly, and the other ladies of the C. W. M. A., for the warm and generous parcel sent for the benefit of a poor woman, for whom it was much needed.

NIAGARA.

HAMILTON.—*Church of the Ascension.*—Three sermons have been preached on christianity and secularism, in this church, by the rector, Rev. Hartley Carmichael, M. A. In the first the preacher pointed out that while controversy on the public platform was unworthy of a minister of Christ, yet that it was every pastor's duty to point out the errors of those who attack Christianity, and to build up his own people in the faith. He proceeded to show that many of the popular arguments used against Christianity were based on ignorance of the *Christian Scriptures*. Then he instanced the objection that Christianity cannot be true, because many of its professors are so little influenced by it, and answered it by pointing out that Christianity as taught by Christ, assumed that its growth would be gradual, that many would profess it who were unworthy of their Master. How ignorant, then, he urged, was the objection that Christianity was not true because we find in it now those very abuses that were foretold by its Founder centuries ago. In his second sermon the preacher pointed out the fallacy of all objections to the faith of Christ, which were founded in ignorance of His teaching as to the nature of God. He showed that the infidel wilfully confuses the loose popular notions of God with those taught by Jesus. He also held that the same wilful confusion was made in the less perfect revelation of God in Judaism, and the full revelation of Him in Christianity. He concluded by pointing out what was the Lord's teaching on this tremendous subject. The last sermon of the course was devoted to the consideration of Agnosticism and Atheism as working theories of life. Their failure in this respect was traced from history and experience, and Christianity was put forth as the one true and scientific *Working Theory of Life*.

HAMILTON.—*Church of the Ascension.*—A very pleasant and successful meeting of the members of the Total Abstinence Society, was held in the school room the evening of the 27th ult. The Rev. Hartley Carmichael, President, occupied the chair. The chairman said it afforded him much pleasure to see so large an attendance. He hoped all present would assist him by attending these meetings, as well as the open ones. The committee would make them more attractive in future, and had made arrangements for a piano to be used both at members, and at public meetings. He also referred to the Band of Hope held at the Mission house by Miss McLaren, and bore testimony to the good work that was being done there. The Rev. Mr. James, the newly appointed Assistant-Minister, and himself had visited the meeting, and were much gratified at the result of the work done. Miss Close then sang, Mr. H. K. Brown followed, a solo was played by Miss M. McLaren; these and a duett by Mrs. Henry McLaren, and Miss Gates were encored. Readings were given by Mr. Adam Brown and the Rev. C. James. The meeting was closed by members standing up and repeating the Pledge after the committee. The pledge book was signed at the close of the meeting.

HAMILTON.—*Salvation Army.*—The Rev. Dr. Mockridge has written to the *British Whig*, Kingston, to contradict the nature of a report repeated in that city by the Rev. Dr. Wilson, that he (Dr. Mockridge), had been attending the meetings of the Army in Hamilton, and so manifesting himself favorably disposed towards their proceedings. Dr. Mockridge thus explains the mistake:—"When the Army had a big gathering some time ago, in our Drill Shed, I went in for about half an hour to see what was going on, and subsequently I took some ladies to one of their meetings because they wanted very much to see the work which Dr. Wilson is endorsing in Kingston and would not go unless I accompanied them. Hence the rumor. I have too much to do of my own work to take up anything outside of it and at a time when I look for some steps to be taken

towards the union of Christendom I feel that I, as a Church of England clergyman, should pause most carefully before I help to build up one more sect within our divided fold, however kindly I may feel towards the Army people for dealing with the depraved and lost. With a united Christianity that work could be done without the undignified absurdities of the Army. Meantime I do the best I can in my own proper sphere."—Yours truly, CHAS. H. MOCKRIDGE, Rector in charge of Christ Church Cathedral, Hamilton, Nov. 18th, 1888.

THE NEW GOVERNOR GENERAL, AND THE INDIAN DELEGATION OF ONTARIO.—His excellency, two weeks ago, received an address from the delegates on behalf of the Indians represented in the Grand Indian Council of Ontario. Chief Dr. Jones, Hagersville, County Haldimand, of the Messissaugus, was one of the deputation, and with Chief Simpson Green, Annosothkah, Chief of the Mohawk Indians, settled on the Bay of Quinte, and President of the Grand General Indian Council of Ontario, accompanied by Mr. Vankoughnet, Deputy Superintendent of Indian affairs, waited upon his Excellency the Governor-General at Government house, Ottawa, and presented him with the address, which was signed by Chief Simpson Green, of the Bay of Quinte; Chief James Styers, of Six Nations, first vice-president; Chief Solomon James, Parry Sound, second vice-president; Chief Dr. Jones, Messissaugus of the Credit, secretary-treasurer. The deputation was most graciously received by his Excellency the Marquis of Lansdowne and Lady Lansdowne. Lord and Lady Meldrum also were present. THE REPLY given by His Excellency, touching each feature of the loyal and dignified address, is so full of interest and so expressive of the true relations existing between the British Government under Her most Gracious Majesty and the Indians of Canada that we gladly lay it before our readers:—*Reply.*—Mr. President and Officers of the Grand Indian Council of Ontario. I regard your presence to-day as an event not only most interesting and satisfactory to myself, but of much political importance and significance. You are the representatives of those remarkable races who long before the footsteps of white men had disturbed the solitudes of British North America were occupiers of the Canadian soil. There is no problem more difficult of solution requiring greater tact or delicacy in handling than that which was presented, where a great colonizing people like the British, outgrowing the narrow limits of its birthplace, and fulfilling its mission by spreading over the less thickly inhabited districts of the globe, binds itself in contact with native races, less powerful and less advanced in civilization than itself. That, gentlemen, was a problem which had to be solved as between the European settlers in this country and the Indian natives which they found here. I think I may assure you that your presence here to-day affords evidence that the rulers of British North America have endeavored to solve the problem by wise, just and human methods. I have heard with much pleasure your declaration of allegiance and loyalty to the illustrious sovereign of whom, in language full and generous, you speak of as your Great Mother. That sovereign, whom I have the honor to represent, does not desire that the native races of Canada should disappear from the land of their birth before the advancing tide of European progress. She respects your rights in the Canadian soil, and she remembers that your forefathers fought bravely by the side of the soldiers of her forefathers for its defence. What she does desire is that the men of your race shall adopt industries, that the education of your children in the mechanical trades as well as in the ordinary branches of instruction, is being cared for, and that your settlements are thriving and well ordered. I shall hope in some early day to accept the hospitable invitation conveyed in your address. You may depend upon this, that it will be my object, during my connection with the Government of Canada, to do all I can to advance your prosperity and draw tight the knot of friendship and loyalty which unites you to us. And, sir, I shall be guided by the feelings which I have endeavored to express, not only in dealing with the natives which are represented here this morning, but my relations with the other Indian tribes of British North America. Many of these are less advanced in civilization than you, and are, consequently, more in need of guidance and assistance than you. In doing this I shall be following the example of my predecessor, who left upon record the expression of his interest in your affairs in fulfilling the wishes of Her Gracious Majesty, who has your welfare at heart. Let me, in conclusion, thank you for your kind reference to Lady Lansdowne. I am very glad she is here to receive the good wishes which you have expressed for us both, and I hope that she may be able to accompany me when I visit the headquarters of those whom you describe, in words which I note with satisfaction, as Her Majesty's Indian allies in the Province of Ontario.

FONT HILL.—The Rev. F. C. Piper is very desirous

of fixing up an old building in his mission to be used for the Church's services. If any of the clergy have a pulpit, lectern or altar which they have discarded or any texts which would in any way decorate the walls, he would be very grateful for them.

OAKVILLE.—The new Church of St. Jude, will be opened on the 2nd Sunday in Advent, 9th inst. Morning service, 11 a. m.; Preacher, Rev. Dr. Mockridge. Afternoon service at 3 p. m.; Preacher, Rev. Canon Tremayne, M. A. Evensong at 7 p. m.; Preacher, Rev. John Langtry, M. A. We congratulate our Oakville friends upon this event and trust they will have happy services and good collections.

HURON.

WOODSTOCK.—*Special Services.*—There were special services in St. Paul's Church, East Woodstock, in connection with the S. S. anniversary, on the 25th ult. The Rev. Canon Innes, of St. Paul's, London, preached at matins and at evensong, and the announcement that the Canon would occupy the pulpit and of special choral services attracted a very crowded congregation. The preacher addressed himself especially to the young, and was heard with pleasure by all present. The S. S. children in the morning conducted the psalmody, assisted by the choir, and at evensong there was special music by the choir, Miss Johnston, Miss Swan and Mr. McLeod sang "Protect us, Father," with beauty and pathos. The service as a whole, with the sermon, was one to be remembered with pleasure in future years, and made a great and, we hope, an indelible impression on many hearts.

Old St. Paul's.—The service on Sunday morning last in Old St. Paul's was conducted by the rector, assisted by the Rev. F. Granger, M. A., of Buffalo. Mr. Granger was the morning preacher; his text was the words of the Apostle: "And when we have done all these things say that we are unprofitable servants." There was in the sermon a depth of Christian thought that it was evident was appreciated by the large congregation. At evensong the congregation was even larger than at matins, and embraced in a marked degree others than those of the regular congregation. The responses were more general, and it was remarkable that there was evidently a disposition on the part of those present to lend united force and beauty to the ritual and the psalmody that is too often deficient in Church worship. The preacher at evensong was the rector, Rev. A. W. Hastings, whose subject was the Transfiguration. As in eloquent words he presented to his hearers that wondrous scene, he dwelt on that article of the Christian Faith—"Christ, Very God and Very Man"—of whom the Father proclaimed: "This is my Beloved Son, in whom I am well pleased; hear ye Him;" and who cried on Calvary: "My God, My God, why hast Thou forsaken Me?"

HIGHGATE.—At evensong on the 26th Sunday after Trinity Rev. Rural-dean Davis officiated in the Church of the Redeemer, Highgate. He preached in behalf of the Mission Fund a very practical sermon, strongly enforcing the Christian duties of purity, energy, and benevolence.

CLINTON.—The Rev. T. C. DesBarres, Rector of St. Paul's Church, Yorkville, preached in St. Paul's Church, Clinton, at matins on Sunday, the 17th ult. His old friends in Clinton were glad to see him. Rev. W. Craig preached at evensong on the "Communion of Saints in Glory."

BLVTH.—The Bible Society meeting was held at Trinity Church Monday evening, Nov. 12th. Addresses were delivered by the Rev. R. McCosh, St. Paul's Church, Wingham, and Revs. McLean and Fisher.

INCREASED STRINGENCY IN THE BY-LAWS TO BE APPLIED FOR.—Messrs Cronyn and Betts, solicitors for the diocese of Huron, intend applying to the Ontario Legislature for an Act amending another Act before passed, and declaring that the Synod have, and always have had, power to regulate by their by-laws the number of votes which shall be necessary to form a quorum at any of the meetings of the Synod, and for confirming and assuring to the Synod power to confirm the sale of lands. Greater power in the hands of the few! Are there rocks ahead?

OUR SUNDAY SCHOOLS.—We hope soon to report the formation of a Sunday-school Institute in the Forest City. There have been some difficulties to be overcome that have prevented its institution are this. It is proposed that the seven city and suburban Sunday-schools at once form the first institute, and that the association shall from that extend throughout the

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diocese, each deanery forming a branch institute, and all these branches being united in one diocesan institute. There is in our Sunday-schools too much congregationalism—too great a diversity in Sunday-school literature. It seems that in some schools there is a want of Church order and discipline. We feel much that this isolation should be put an end to.

ST. THOMAS.—Trinity Church.—Thanksgiving Day was kept by morning service at 11 a.m., and an appropriate service of song at 7.30 p.m. in which the Sunday-school pupils joined with the choir. The church was tastefully decorated with grain, flowers and fruit by a band of young people under the direction of Miss Ellis. The services were well attended, the church being nearly filled in the evening, and the offertory of the day was a generous one on behalf of our parish Sunday-schools.

THE RURAL DECANAL CHAPTER met on the 18th at St. Thomas, and made arrangements for holding the missionary meetings for the county during the coming months. A missionary meeting was held in the evening, when the Rural dean and Rev. Geo. Wye read prayers, Rev. J. Strong the lesson, and Rev. J. Chance and Dr. Schulte delivered interesting addresses.

COURSE OF LECTURES.—A course of Sunday evening lectures has just been given at Trinity Church upon the following subjects: "John Wicliffe and the Reformers before Luther;" "What the Bible did for Martin Luther, and what Martin Luther did for the Bible;" and "The English Bible and the Reformation of the Church of England." A second Sunday-school has been opened in the parish with promise of great good. Our annual S. S. teachers' meeting has been held, when the S. S. finances were reported in a flourishing condition, officers appointed for the coming year, and arrangements made for holding the annual S. S. Christmas festival.

ONONDAGA.—In addition to the recent improvements in this parish, another step has been taken in the same direction by the purchase of a new organ for Trinity Church. The instrument was made to order and in style, tone and workmanship reflect great credit upon the builder, Mr. Edmand Beaver, of Brantford, recently from Montreal. The case is of light wood with walnut trimmings, and the pipes, flesh-coloured ground-work ornamented in blue and gold. It is not only an ornament, but will greatly aid in the services of the sanctuary. The expense has been fully met, the members deciding to pay for it at once in subscriptions of \$5 each; and although it has been in use but two Sundays every cent has been paid, leaving a balance for hymn and tune books for the choir. Three adults were baptized recently, and these with many others await the arrival of our new Bishop for confirmation. The Rev. Ridley, incumbent, has every reason to be encouraged, surrounded as he is by such a willing people, and blessed with every evidence of success.

SARNIA.—The ladies of St. George's Church had been busily preparing for a bazaar for the past six months, which was commenced in the Town-hall on Tuesday, Nov. 27th, and continued on the two following days. The display of goods was both large and elegant, including almost every conceivable kind of ladies' fancy work. Many of the articles shown were of a really superior order of work, such, in fact, as is seldom seen at such places. Five large tables were presided over by four ladies at each table, in addition to which was a refreshment table, where an excellent dinner or tea could be obtained at a moderate rate. The bazaar was patronized by the public in general. The goods were sold at fair prices and the receipts were large, being \$1,800. Everything was sold at its fair value, and when it is stated that the ladies have nearly \$400 worth of goods on hand to be disposed of, it will be seen how hard they must have worked, and what credit is due to them. The bazaar was in every sense an unqualified success. At the close Mr. A. C. Clark, on behalf of the managing committee, presented the Rev. T. R. and Mrs. Davis with a beautiful draped table and pin-cushion valued at \$80, as a slight recognition of their efforts in behalf of the bazaar. Mr. Davis thanked them for their kindness, and said that Mrs. Davis and himself had simply done their duty. The exterior of the new church is now complete, and is much admired by every one. It is one of the prettiest churches in Western Ontario. On St. Andrew's day service was held in St. George's Church, and special prayers offered in behalf of the new Bishop. There was a good congregation present. This parish is manifesting new signs of life and vigour.

Correspondence.

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

CHRISTIAN UNITY.

SIR,—*Propos* of the subject of Christian unity, may I ask to be allowed to draw attention to two significant events which have occurred within the past few weeks. The first happened during the Moody and Sankey meeting in Cork, which were held contemporaneously with the annual business meeting of the Cork Diocesan Synod. "On the Tuesday Mr. Moody, with several of his fellow labourers happened to visit the fine new cathedral while service was proceeding. The Bishop was informed of the fact by some of the clergy present, and Mr. Moody was invited to join in the participation of the Holy Communion. This he and his friends were, of course, glad to do." An inspiring and cheering example of a determination to obey and fulfil the earnest longing of our blessed Lord for the oneness of His people on earth, instead of the miserable anomaly so common in our Church of the formal utterance of a prayer for union, which is found to be hollow by the very fact that the cold and culpable exclusiveness of the offerer hinders it from ever being answered.

The second is the publication of a letter sent by the Lord Bishop of Rochester to the Vicar of St. Thomas, Blackheath, concerning the visit of Moody and Sankey, in which he says:—"I am sincerely glad that you should give counsel and sympathy to our good kinsmen, the American evangelists, who propose to help us with our overwhelming work in South London this winter. They are personally known to me. More than once I have come across their track in their own country, and I have heard nothing but good of them. *To call them schismatics is to trifle with language.* Their religious services are simple, reverent, and deeply impressive. I am sure that all earnest workers for souls of whatever school among us, if they cannot altogether go with them, will pray for them. My own desire is that God will raise up ten thousand such men to proclaim His redeeming love."

We would say with all our heart, here is the solution of the question of union—a man not theorizing about it, but asserting it, and accomplishing it. Thank God for such a letter as this. It is grand, noble, Christlike, and it is deeply significant. It tells of a change in the thoughts of men, of a yearning desire for union, and a practical determination to acquire it. Instead of the cold, fretful, inert murmur about "hopeless disunion," scowls and growls at earnest Christian brethren, we have the warm, energetic action of a right noble follower of the Lord. One tires of hearing this never-ending Pharisaic tirade against schismatics, of cries and lamentations about the schism of the Methodists, the schism of the Independents, the schism of the Reformed Episcopalians. Sir, let us confess the truth: we are the schismatics if we talk thus and do not act. The Church of England in 1662 was the great schismatic; and every one of her members who fails to act with this noble bishop, and to do his utmost to expel the spirit of exclusiveness which narrows the limits of our Church to the exclusion of many who call and profess themselves Christians, is perpetrating the schism. Time was when the Church of England was the Church of England, and no one who loves her, as I do with all my soul, can contrast without some shame her position now, and her position three centuries since. Now she but partially represents the Christianity of the nation, for many of the noblest and truest of England's sons are not ashamed to belong to other communions. Then she was the Church of the nation, and all, no matter how divergent their views on some minor matters of ritual and discipline, were embraced within her fold. Now she looks down with disdain upon all Christian ministers not episcopally ordained. Then she admitted all, though ordained otherwise than by the form of the English Church, to hold benefices in England on condition of their subscribing to the articles of religion. Now she is exclusive. Then for the glory of God she concluded within her fold all the various regiments of the redeemed, differing perchance in minor, but one in the essentials—the destruction of the kingdom of Satan, and the salvation of souls. But, alas! for the unity of Christ's body, then came that year of 1662, the dreariest and deadliest in the annals of the Church's history. The act of Uniformity was passed. In the flush of pride, intoxicated with triumph, the royal party, which by no means represented the whole Church of England, succeeded in expelling from the Church in one day 2000 of the noblest of God's ministers in His Church of the nation. That was the death blow to Christian unity in England. There could be no unity when they were so ignominiously expelled. Their

only alternative was to worship God in their own way, as they could best interpret His will. But if we talk of schism in that event, I say, and say it with the belief that I have the spirit of truth to guide me, that these men were not the schismatics. To call them schismatics is to condemn ourselves. Who were the schismatics of the Reformation—Rome or the reformers? Rome assuredly, for her errors caused the schism. And the schismatics of 1662 were not Baxter and his party, but the royalists of our Church, who made no endeavour to conciliate and retain their brethren in the Lord.

I feel most deeply, and so, I am convinced, do all true lovers of Christ and His Church, the deplorable weakness and narrowness to which our Church is subjected through our enforced exclusiveness. As I am no believer in apostolical succession—it is no doctrine of our Church: one looks for it in vain in that which alone contains the doctrine of the Church of England, the Thirty-nine Articles of Religion, our doctrinal standard—I can only regret that our Church, which once was, and now should be the Church of English speaking people throughout the world, is hindered from being that by a decree passed in a period when she had less of spiritual life in her probably than at any other time.

But, sir, I believe that better times are coming. God's truth is again emerging in spite of modern Pharisaism; and in that letter of the Bishop of Rochester we can detect signs of the advent of that day when the reunion of Christ's people in spirit and truth, not in letter and form, shall be the fulfilment of His prayers. And that union can only be accomplished by men who, filled with the spirit of Christ are determined to sacrifice prestige, and non-essentials of all sorts to secure the greater end, the co-operation of the saints of God. And more. That union can only be brought about through the medium of our Church, and through our Church only by her rising to the attainment of so glorious and divine an honour by humiliation and confession. No Church on earth is perfect, and let not our Church boast her faultlessness, lest the condemnation of 1 John i. 8, and the threat of Rev. iii. 17 be hers. Let her confess that the expulsion of the non-conformists was an error, and the alienation of the Methodists a terrible mistake, and let her not plead as a palliation for inaction, that the rent is too wide to be ever again healed. Let her consider her present contractedness, and contrast it with the comprehensiveness of her former width. Let her realize that haughty arrogance, and un-Christ-like pretensions will never secure the union of Christ's Church on earth. Let her be content to sacrifice many things of which she may boast, if thereby she will weld in one the redeemed of God. And let her to that end, with many of the noblest of her bishops, and many of the most devoted of her sons, learn to regard all who love the Lord Jesus Christ in sincerity and truth, as brethren in the Lord, no longer strangers and foreigners, heretics and schismatics, but fellow-citizens with the saints, and of God. This is the unity of the Church, and this unity can be accomplished only by our Church daring to atone for the mistakes of the past, by making herself the centre of unity for the future. Practically the obstacles to the accomplishment of this seem insuperable. But none the less strong on that account is the injunction to every faithful man to pray on, and labour incessantly for the removal of the barriers.

"Pray for the peace of Jerusalem." "That they all may be one."

DYSON HAGUE.

Toronto, Nov. 21st, 1888.

NEW CHURCH AT COLBECK—APPEAL.

SIR,—Some time since you kindly allowed me the use of your columns to publish an appeal, endorsed by the Bishop of Niagara, on behalf of the funds for building a new church at Colbeck, in the mission of Amaranth and Luther. I am sorry to say that the response to that appeal has not been so general as I had hoped. I know that the calls for aid are numerous, but I am also sure that many such calls are left unnoticed from want of thought, and not of generosity, on the part of the members of the Church. I trust that some of our friends in more favoured parts of the world will be willing to assist us in our work. We shall be deprived of much help that we expected from many in this section of the country, on account of the very great failure of the crops from frost and rust. The farmers in the more open sections of the country were able to harvest the greater part of their grain before any severe frost came, and therefore they do not suffer so much as do the farmers in the back townships. Surely there are many who are able and willing to send us a small offering in aid of our cause, which is most worthy, the church building being absolutely a necessity. Contributions of one dollar, or lesser sums, can be given by many who will be none the poorer for the gift, whilst we shall be assured of

the sympathy of our brethren, and our fund will be increased. I acknowledge with thanks the following subscriptions:

Through the Rev. R. S. Radcliffe, Penetanguishene, offertory collection, \$20.29; Mr. & Mrs. J. T. Crawford, \$3.00; W. P. Band, Esq., \$2.00; Mrs. Band, \$2.00; Miss N. Band, \$1; Mrs. Tutor, \$2.00; Mrs. Ayling, \$1; Rev. H. D. Yewens, \$5; Jas. Mourahan, \$5; Rev. G. B. Motley, \$5; W. B. Scott, \$1; Rev. G. B. Bull, \$1; Rev. C. R. Lee, \$1; A friend, \$1; Rev. J. Francis, \$1; Rev. A. J. Belt, \$1; Rev. C. L. Ingles, \$1; Mrs. Conse, 50c.; The Lord Bishop of Niagara, \$10; Ven. Archdeacon McMurray, \$1; Rev. W. Bevan, 50c.; Mr. Matthews, 50c.; A friend, 50c.; W. Gillesby, \$1; M. Morgan, \$2; W. Acres, \$1; Dr. Wolverson, \$1; C. Blachford, \$2; Mr. Adam Brown, \$2; Mr. Hy. McLaren, \$4; Mr. J. J. Mason, \$2; Mrs. Beerman, \$5; Rev. T. Geoghegan, \$2; W. F. Webb, \$1.50; Offertory collection from St. Barnabas' Church, per Rev. A. W. McNab, of St. Catharines, \$13.25.

Further subscriptions, large or small, in aid of the Colbeck Church Building Fund, will be thankfully received and acknowledged by

R. T. W. WEBB,
Deacon in charge,
Luther Village.

St. Alban's Mission House,
Nov. 17th, 1888.

Family Reading.

TEMPERANCE.

The word *Temperance* means self-control. It is a power in the man over the man. Thou art ruler over an empire. Thy kingdom is not in provinces or counties or acres. Thy sceptre is not swayed over lands or seas. Thou art crowned king over thyself. Thou art set to subdue thy lusts and passions, to control thy thoughts and feelings and tempers, to have command over thy affections and words and actions. This is thy kingdom. It is thy heart and thy mind and thy body. Thy authority is given thee that thou mayest order all that is within thee and all that proceeds from thee. The temperate man is the man who rules himself. Temperance is self-government.

There is evil in thy kingdom. Angry tempers are apt to rise, wrong feeling toward others, malice, envy, unclean lustings, hatred, gossiping, covetousness, lying, a troop of evil thoughts are within thee, and self will is the leader of them all. To allow these to have the upper hand, to suffer wrong things to be in thy heart, to let bad or unkind words escape from thy lips, is to shew thyself intemperate. Thy passions and tempers, and appetites and lusts are not to rule thee, but thou art to be lord over thyself. If thy ill temper overcome thee, or thy covetousness mislead thee, or thy lust betray thee, or anything which is wrong govern thee, then thou art intemperate. For thou dost not rule thyself. Temperance is mastery over self. Temperance is an inner power over the inner life. The temperate man is the man who guides himself in the way of all goodness.

Temperance is the soul of virtue, the life of goodness, the domain of inward purity and peace. Temperance keeps all appetites and passions under control. It forbids and subdues all over-eating and over-drinking, all illnature and conceit, all waste of time and evil speaking. The temperate man holds a steady mind amid raging excitements, an inward calm amid outward storm, returning good for evil, kindness for hatred, and loving words and deeds for enmity and reproach. A truly temperate man has control over himself, no matter what excitements assail him. But "he that hath no rule over his own spirit is like a city that is broken down and without walls." Vexations and temptations easily break in upon him and excite him to wrong words or thoughts. Whereas, "he that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city." (Prov. xxv. 28; xvi. 32).

Temperance is a noble quality. It is truly a Christian virtue, a fruit of the Spirit. Because no man ever yet succeeded in attaining a complete mastery over himself. If thou wouldst rule thyself, thou must take the crown from off thine own head and place it on the head of Christ. Wouldst thou be master over thyself? submit thyself to God. See that thou hast pardon and peace through faith in the atoning Lamb: when thou hast these gifts of God in Christ, then yield thyself to God. He will give thee a clear eye to detect the presence of evil within thee, and a firm hand to subdue it. He will give thee His Holy Spirit to sanctify thee, so that all that is within thee instead of rising against the will of God, will bless His Holy Name. That man only who is subject to God is lord over himself. The truly Christian man is the only truly temperate man. Godliness is the only right and real Temperance.

Wayside Words.

HINTS ON VISITING THE SICK IN THE UPPER AND MIDDLE CLASSES.

For want of putting into practice a little common sense, a little thoughtful consideration, many a Christian who is not lacking in real sympathy, and who is apt to teach, is either excluded from many sick rooms, or fails to impart the pleasure and profit that might be administered, if only perception, in seeing and doing what is required according to several circumstances, were exercised.

No wonder the answer, "Not well enough to see anyone," is so often given to those longing to help heavenward some afflicted saint, or point to Christ, some careless one! Who more than the sick or dying need and value the Word of God and prayer? Yet they are seldom comforted thereby, because the gift of *tact*, so necessary in this service for Christ, has never been realized as indispensable, therefore, never prayerfully sought.

I venture to give a few simple but practical hints to those who wish to be a means of grace and comfort to chastened souls; who may be fainting at His rebuke, and yearning for help, and for earnest, believing, intercessory prayer.

To begin with, on arriving at the house, show thoughtful consideration by knocking so as not to startle the sick person. Do not wear silk to rustle, nor creaking boots. Don't affect quietness, but be quiet, and natural, and never be in a hurry. Speak in a low voice, but distinctly. Be alone with the sick one if practicable; and then, be watchfully ready to do any service, and do it unaffectedly, as a matter of course.

At a first visit put the sick one at ease at once—after the usual enquiry as to their health—by saying in a sympathisingly and kindly manner, "Now you must not speak; let me do the talking, dear friend;" then, after a gentle but searching question to enable you to find out their spiritual state; and so, to show you how to help, read *one* or *two* verses of God's Word, and give a few thoughts upon them. Let your words be few, but weighty and concise. Then, offer a short, pithy prayer, for the *sick person*—'tis often as much as they can bear—and take your leave quickly and quietly.

What a relief this sort of visit would be to some tossing in pain; or weak, thankful to listen; dreading, with throbbing brow, having to hold any conversation! You would have gained an *entree* into that house and heart; your visits would be longed for and who shall tell the extent of the power of the Word of Life so ministered, or of the prayer of faith?

Ascertain at what hour visits will be most convenient; and always go at that hour, and on

the same days of the week in cases of protracted illness.

Remember, there is a "a time to keep silence!" Sometimes the pressure of the hand, a verse softly quoted, and a silent prayer is enough. Job's three friends consoled with him in silence; for seven days and seven nights they accommodated themselves to his circumstances, sat on the ground with him, and none spake a word unto him, for they saw that his grief was very great. They had come to mourn with him, and to comfort him, yet they spake not, but they wept (Job ii. 11-13).

What an example for our imitation.

Lastly, never fear giving offence to equals in position, by little gifts of delicacies, etc. Of course they might afford to purchase such things, but friendly offerings are so sweet. And even to those above you in the social scale, gifts of flowers, of texts plainly written, so shewing the sick one had been thought about; an occasional tiny note, embodying some refreshing thought, will be valued, and read and re-read in weary hours, and give such pleasure!

Visits to afflicted friends are too often looked upon as complimentary; but they fall far short of what they should be, if not done unto the Lord; if not recognised as a duty, springing from Christian love. If we then so desire to do this service, as hereafter to receive Christ's blessing, we shall think nothing insignificant that will help to make us efficient companions in tribulation!—S. J. E. in *Wayside Word*.

PROFANITY.

Profanity in a child is a terrible thing. We encountered a lad some six or eight years old on the street the other day who was swearing terribly at a companion. Where he had learned to profane the name of the Deity we do not know; but if he has parents—a mother who loves him, and a father who cherishes great hopes for his future—we pity him. Their boy can never be anything else than a curse and a shame as long as his lips utter blasphemies. The swearer, however proud or elegant he may be, however elevated his social position, has nothing of the true gentleman in his nature, and the halo of divinity will never consecrate his achievements.

Let no one indulge profanity, in the hope to acquire an appearance of manliness, for the good and the true will regard him as a blot on God's beautiful earth, and will shun him as a pestilence. Wherever he may walk the flowers will wither under his tread, and his memory will be in the heart of men a bitter thing forever.

THE VALUE OF MANNER.

We have heard it said that you can do everything, however unpleasant it may be to those around you, if you only do it in the right way; and the instance given to prove the truth of this assertion is taken from humble life. A cat walks daintily into a room on a cold winter's day, and with benign glance at the company and melodious purring sound she walks leisurely around, selects for herself the warmest place in the room—perhaps the only warm place, right in front of the grate—curls herself up and goes serenely to sleep, secure that no one will be so unreasonable as to question her right to sleep wherever her inclination prompts her to sleep. No one calls it selfish, no one is annoyed, because she has done it so prettily and gracefully. Indeed, everyone experiences an access of warmth and comfort in themselves, from beholding pussy's blissful repose. Now, imagine the same thing done in a different way, and by a less self-possessed individual—if it were done hurriedly, or noisily, or clumsily, or diffidently even, or in any way obtrusively, what a storm of indignation it would excite in the bosoms of all beholders! How thoughtless, how inconsiderate, how selfish! No, it must be done as the cat does it, without a sound or a gesture to provoke criticism, or it must not be done at all.

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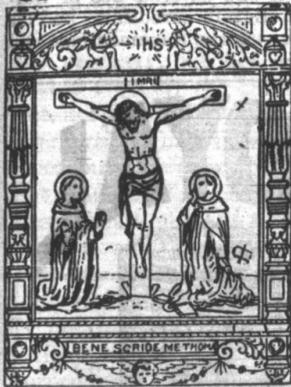
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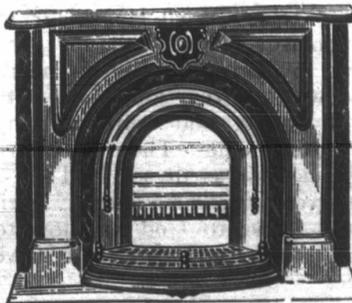
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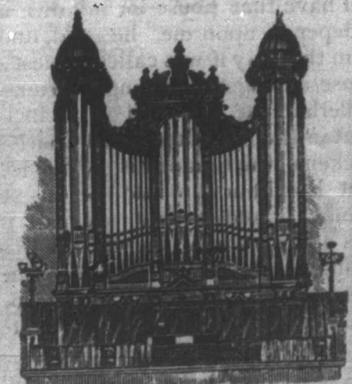
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Children's Department.

LITTLE ROBBIE PAYING HIS DEBTS.

I wonder if any of my little readers ever heard of such a thing as a child not more than a year and a half old, being asked to pay his debts. Well, I know a little boy of that age, whose name was Robbie. He was quite a noble-looking fellow, with large blue eyes and a very sweet smile. His father loved him very much. He was the only child of his parents then, as Julia, his little sister, had gone to live with Jesus when Robbie was a very, very little babe.

One day, while Robbie was playing on the floor with his toys, his father came in, and sitting in a chair beside his little boy, said to him, "Come, Robbie; come. Now pay your debts." The little fellow dropped his playthings in a moment, and climbed up on his father's knees, and so threw his arms about his father's neck. Then he laid his soft cheek against his father's rough beard, and began to kiss him in a most winning manner, saying, "I love papa, I love papa."

"Is that the way little Robbie pays his debts?" I asked.

"Yes," said the father. "All he can do is to love his father; and you see, he loves him just as hard as he can."

Just think of that, my dear children. "All he can do is to love his father," and he "pays his debts." He pays them with love. His father loves him and cares for him, feeds him, clothes him, and watches him by night and day. He works hard, that little Robbie and his mother may have a quiet, happy home. He meant that when he called it "Robbie's debts," and when he said that little Robbie "pays his debts with love." This is all that his father asks or wants, and it is very dear to him.

As I looked upon this dear little boy, with his soft white arms around his father's neck, and his round, rosy mouth kissing so fondly, while thus he paid his debts, then I thought about the heavenly Father to whom we all are so largely indebted, and to whom we owe so much obedience with love, and I said to myself, "Can it be possible that so gentle and loving a child as this can ever be a hardened sinner, and stray far, far away from the blessed path that leads to life everlasting?"

"Only God's grace can keep him in the right way; and we will hope that this childish love for his father may, as he grows in years, become an abiding principle in his nature, and lead him to obey his parents in all things. And, more than all, may he, above everything, love his Father in heaven."

Dear children, do you love this heavenly Parent with all your hearts. Do you show your love by obeying His holy precepts?

Let us all earnestly ask "Shall

we ever pay fully that great debt which we owe Him who 'loved us, and washed us from our sins in His own blood?'" What ought we to give to the great Father who grants all things to us? All that Robbie could do was to love. His earthly father was satisfied in receiving love from Robbie. Our heavenly Father wishes to receive love from us. What else than love have we to give Him? He will be satisfied with that, and with nothing else than that. That is the whole of His demand from us, and of our due to Him. What He calls on us to do is: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength"; and "Thou shalt love thy neighbor as thyself." This is the greatest commandment, even Love. Love to God and love to man is the great debt which we owe.

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DREAMS OF THE FUTURE.

"When I am a man!" That was the sentence which seemed to rise more readily to little Ernest Ayrton's lips than any other, while he thought of the coming years and all he would do in them. Sometimes he was going to be Lord Chancellor, at other times a general in the army; but when his father took a house far away from London, and Ernest found out the charms of riding, shooting, and other pleasures of country life, his hopes went into a fresh form, and he resolved to be a squire, to set up model cottages for his tenants, and reform some village in which his lot was cast.

"There is the house for me," he said to his elder sister, as one day they rode together—the sister, who never laughed at any of his fanciful dreams and plans.

She glanced in the direction pointed out by her little brother. "Yes it is good old house; and it is 'To let,' too, I see; but I am afraid it will not wait for you, Ernest," she said, smiling.

The boy nodded his head. "I will have that house for my own if it depends upon me," he said, and from that day it was called Ernest's house amongst the young Ayrtons.

Perhaps he had read of an incident in the life of the noted Charles Dickens, which made his confidence that Beechhurst would be his so strong. Childish as it seemed, it was a help to him; for when he was inclined to be idle at his lessons, he remembered that if his was to be a useful life he must at any rate not be ignorant.

Years went by. Beechhurst had been occupied by two different tenants during Ernest Ayrton's college days. He had never seen it since his childhood, and yet it was not

forgotten. Some day he intended to be its master if he could.

College days ended, and Ernest, now a man, became engrossed in the business of life. Neither chancellor, soldier, nor any other of his old fancied characters, but a very sober, practical lawyer.

Even then there were moments when he remembered Beechhurst, and smiled at his early ambition. "Some day—who knows?—I may end my life there," he would say, in talking of the old days.

But out of all his childish dreams something real had come, and Ernest Ayrton's was a good and useful life; every duty done as in God's sight nobly and well.

There came a day when, with boys of his own, he visited the country neighbourhood where once he had lived so happily, and, telling them of his once glowing hopes, he took them to see the outside of Beechhurst, of which he had in his childish days pictured himself the master.

Why, it was 'To let'—just as it had been the first time he saw it! He had worked his way up the long ladder of success now; he had often talked of getting into some quiet place, and leaving the bustle of active life. After all, then, he could have Beechhurst, and have it he did; and the boys and girls who romp about the wide, old staircases, or shout and play in the shady garden-walks, love to laugh with their father about his dream which came true. M. S.

"THREW AWAY HER SUPPORTER."

Dr. PIERCE:—A neighbour of ours was suffering from "female weakness" which the doctors told her could not be cured without a supporter. After considerable persuasion my wife induced her to try your "Favorite Prescription." After using one bottle she threw away the supporter and did a large washing, which she had not done in two years before. JAMES MILLER, 4246 Jacob Street, Wheeling, W. Va.

A BATTLE AND A VICTORY.

A boy, on first leaving home, had a companion who said no prayers in his room. The first night the boy did not know what to do. Satan whispered:

"You can pray in your heart without seeming to pray outwardly God will hear it as well; or you can pray after you have gone to bed, and then no one will see you, and it will be all the same: it is not needful to pray on your knees." But that boy had been taught by a kind mother, now in her grave, to kneel by his bedside, and he could not think of giving it up now; and besides, he felt that would be to be ashamed of his religion and his God. That night he got out of the difficulty by waiting till his neighbor was in bed and asleep, and then he knelt and prayed as he had been used to do. Next night he got first to his room, and being alone, he knelt down. While so engaged, he heard his comrade's foot upon the stair, and hesitated what to do. The wicked one suggested, "Get up: he'll see you and laugh at you, and you will never hear the end of it." His better

feelings said, "No, pray on." It was the turning point in his life. The door opened, he continued praying;—it was a real victory, and while he lived he thanked God for it. The battle was fought on his knees, as in such a case it often is.

It was the hardest battle he ever fought: he conquered, and after he had peace. We wish this could be said of every boy and girl, and every grown-up person, too. Whether living at home, or in service, or in lodgings, or among strangers, when thus tempted remember that brave boy, and never be ashamed to pray to God.

AN AFFLICTED CLERGYMAN.—The Rev. Wm. Stout, an English clergyman, of Warton, was for 28 years a terrible sufferer with Scrofulous Abscess, which the best medical skill failed to cure. The internal and external use of Burdock Blood Bitters cured him, and for nearly three years he remained hale and hearty.



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A FAITHFUL WATCHER.

A poor man, who possessed a fine large dog, had occasion to remove from one village to another some distance off. For the purpose of transporting his goods, he employed a small van, on which the furniture was packed, the man leading the horse, while his dog brought up the rear. On arriving at his destination and unloading the van, the man was astonished to discover that a chair and a basket were missed from the back part of the van, and that the dog also could not be found.

The day passed, but no dog was forthcoming, and the poor man began to fear that something must have happened to his dumb retainer. The next morning, as he was on his way to the old cottage to take away another load, judge of his astonishment and delight, when he saw by the roadside not only his lost property, but his faithful dog, seated erect by the chair and basket, keeping strict guard over them. The articles had fallen, doubtless, from the van, which the man had not observed; but his watchful companion had deemed it his duty to remain and protect his master's property. Although left for so long a time without food, the faithful creature had never deserted his self-imposed charger until he could surrender it to its rightful owner. The joy of the master and servant was, without doubt, great at the meeting.

THE PONY AND THE BOAR.

A donkey which had been turned out to graze one day, after its work was over, was unfortunately attacked by a wild boar while peacefully feeding, quite unconscious of the danger at hand. With its noted ferocity the boar pursued the poor ass all over the field, until it managed to run it into a corner from which it was impossible for it to escape. Here the boar repeated savage charges at the donkey's legs, biting it severely, and inflicting upon the unfortunate animal much suffering. In its extremity the donkey uttered several cries of pain, which happily in that hour of its distress did not

fall upon unheeding ears. It happened that a pony was grazing in a neighbouring field, and when the cries of the donkey reached it, it knew that something was amiss, for it is just as true of the lower as of the higher animals that "one touch of nature makes the whole world kin." This pony, Jenny by name, drawing near to the wall, took in the whole scene at a glance, and without more ado cleared the wall at a bound, and at once attacked the boar. By a vigorous use of its hoofs it immediately compelled the fierce brute to take to flight, its retreat being hastened by occasional application from Jenny's heels. The enemy being thus routed, Jenny returned to the donkey, and, lest the boar might come back after a while to renew its persecution, it remained by its neighbour's side as a safeguard against further assault and injury. Indeed, such fast friends did they become, that it was found impossible to keep them out of each other's company.

But you want to know whether the poor donkey recovered from the wounds it received? Yes; the wounds and bruises were at once dressed by its master, and in course of time, by proper care and attention, it grew quite well again.

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A naval officer being at sea in a dreadful storm, his wife sitting in the cabin near him, filled with alarm for the safety of the vessel, was so surprised at his serenity and composure that she cried out: "My dear, are you not afraid? How is it possible you can be so calm in such a dreadful storm?" He rose from his chair, dashed it to the deck, drew his sword, and pointing it at the breast of his wife, exclaimed, "Are you afraid?" She immediately answered: "No." "Why," said the officer. "Because," replied his wife, "I know that the sword is in the hands of my husband, and he loves me too well to hurt me." "Then," said he, "I know in whom I believe, and that He who holds the winds in His hands is my Father."

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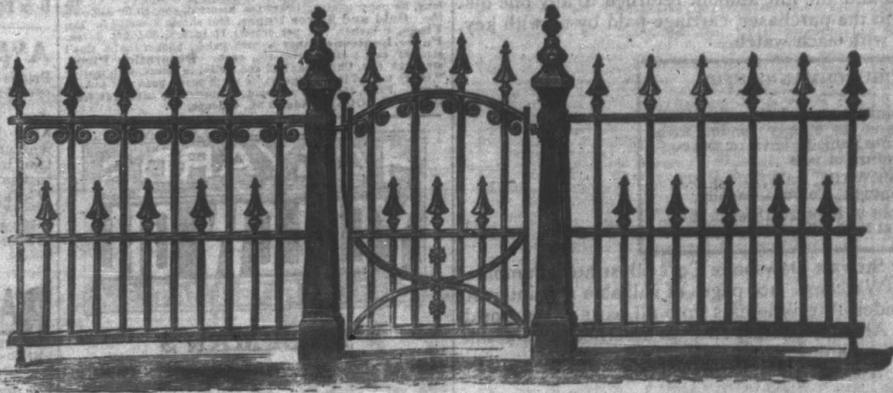
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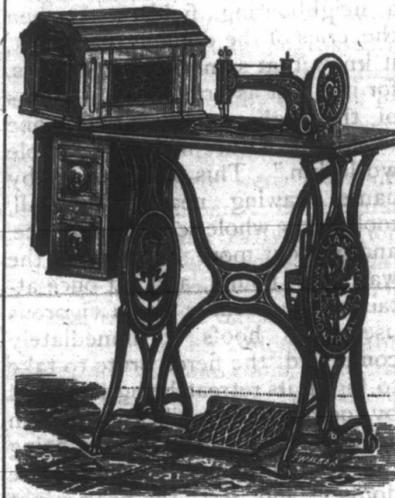
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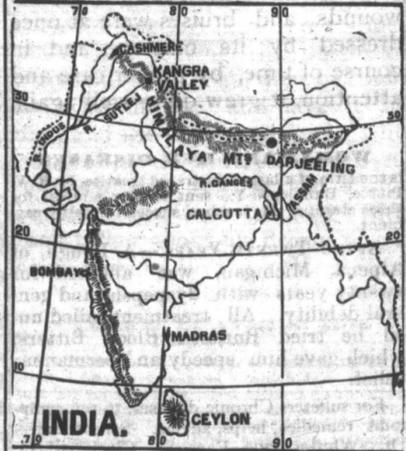
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