

# Dominion Churchman.

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA.

Vol. 18.]

TORONTO, CANADA, THURSDAY NOV. 3, 1887.

[No. 44.]

## A Desponding Lady RESCUED.

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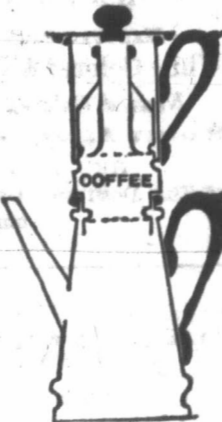
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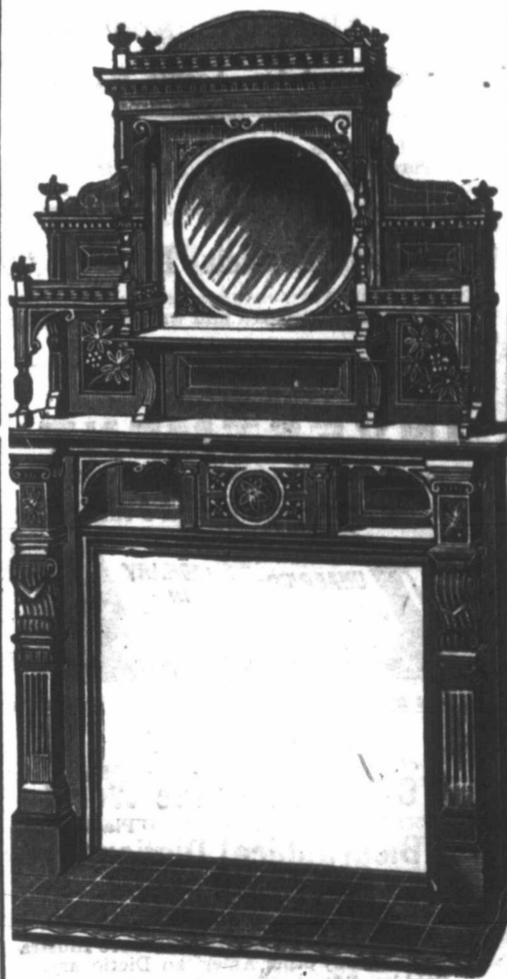
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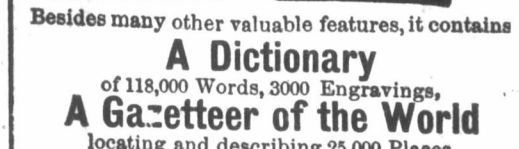
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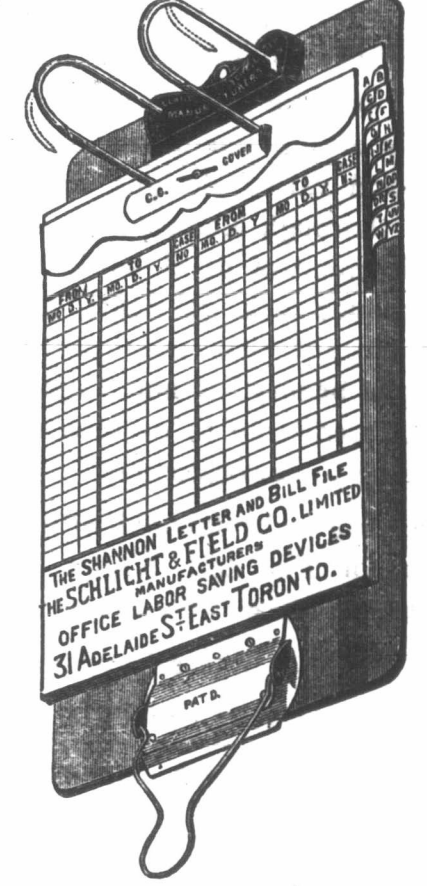
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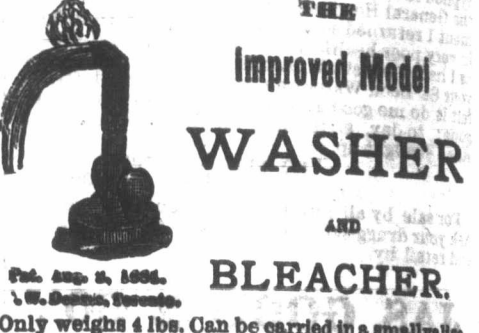
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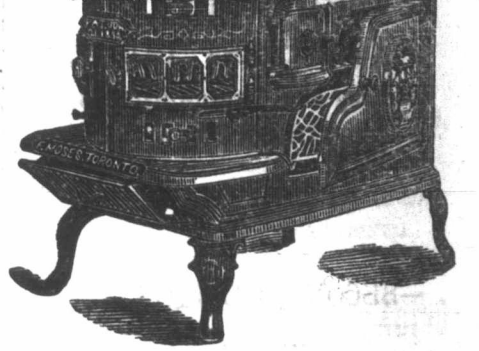


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# Dominion Churchman.

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA.

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### LESSONS for SUNDAYS and HOLY-DAYS.

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Morning—Daniel vi. Titus iii.  
Evening—Daniel vii. 9, or xii. Luke xxiii. 26 to 30.

THURSDAY, NOV. 8, 1887.

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

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

### TO CORRESPONDENTS.

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

THE CHURCH BEFORE THE REFORMATION.—From an address by the Rev. Dr. Cox at the Church Congress, we cull the following interesting passage. Dr. Cox has made an exhaustive examination of a large mass of official documents which were written prior to the Reformation, and upon these authentic records he bases this statement:—"The Church of England of the mediæval days was, in almost every sense, as much an independent Church before the Reformation as she was after it. True, the Church of England was closely connected with the central see of Rome, and held the doctrines which were then accepted by every Western Church; but the blind submission to the Holy See which characterized much of modern Roman obedience was then altogether unknown throughout Christendom, and special resistance was offered to her undue encroachments in our own island for generations—aye, for centuries—before this resistance culminated in the change which we term the Reformation. In the palmiest times of the Papacy, the Papal mandates, briefs, or bulls were duly admitted and promulgated, so far as the Church was concerned, only after elaborate and formal local confirmation. Our views of the history of Christian progress and ecclesiastical development in England will ever be warped and prejudiced, and our love for our dear old Church cut short by an Act of Parliament barrier

of some three and a-half centuries ago, instead of being carried backward to its earliest Apostolic settlement, unless we clearly perceive and fully understand that England from the time of Henry III. (so soon, that is, as the national character began to be formed from the varying blends and strains that had settled on her shores) was resolute, as well in Church as in State, in resisting what seemed to her to be the unlawful requirements of Rome; whilst at the same time, for the most part, gratefully accepting her judicial services as a final court of ecclesiastical appeal—services which were usually exercised in a wise and comprehensive spirit. Though the Church and the nation were not always in accord as to certain details of Papal requirements; they were ever in the main essentially at one, from the time of Henry III. downwards, as to the maintenance of their true independence. All parties regarded the Pope from a feudal point of view. He was looked upon both by the clergy as well as laity, as the spiritual suzerain of Western Christendom. In the same way as Norman dukes acknowledged the suzerainty of the kings of France, or the princes of Germany the suzerainty of the Emperor, yet still felt themselves justified in resisting, even with the sword, increasing rights and obligations that were from time to time attempted to be imposed upon them; so was it with respect to ecclesiastical polity. No one in the mediæval days, not even Wickliff nor Pecoock, denied the suzerainty of the Pope; but the aggressions of the suzerain might be and were resisted even in Italy, and in sturdy England continuously and determinately, more so, it would seem, than anywhere else in Christendom. In the right and best sense of the word, we have been Protestants right through our ecclesiastical history.

CHURCH CONGRESS NOTES.—The Church Times Congress report gives us the following: A Congress visitor, a cleric, if I mistake not, picked up a pamphlet from the stall of the O.E.W.M.A. and read its title aloud in a tone expressing great dissatisfaction: "The Recovery of the Lapsed Masses." "Lapsed Masses, indeed! It is a very good thing that they are lapsed. There is a great deal too much of that sort of thing left as it is." There is no limit to Protestant ignorance; possibly the individual in question was a "Ritualistic reporter," or, may be, "An aggrieved Parishioner." Possibly he may have been the same gentleman who expressed his disgust to see an announcement of a "Daily Service" between London and Paris. Talking of the Church Congress, we may mention here a remarkable fact—the absolute disappearance of antagonism between High Churchmen and Low. It used to be the humour of editors and of Dissenting orators to speak of the Church Congress as an ecclesiastical Donnybrook Fair. There may once have been some ground for the notion; but if so, that ground has long been getting less and less, until it has disappeared altogether. No Congress of any sort or kind whatever, has been held where there was more appearance—and we believe more reality—of brotherly kindness and unanimity. Canon Hoare, whose chief contribution to the Congress was a not very valuable criticism of St. Paul's words "We have an altar," really seemed like the last rose of the Protestant summer, whose blooming companions had left him alone; and the speeches of the new Evangelicals like Mr. Ohavasse were as Catholic as anyone need desire. In fact, if anyone wanted to find the Protestantism, say, of the Liverpool Congress, he would have had to go into the street to look for it. With the disappearance of the polemical spirit came, in a remarkable elevation of tone. The leading feature of this year's Congress has been the earnestness with which speaker after speaker insisted upon the necessity of cultivating personal holiness, especially in the case of Churchworkers.

The Congress has found, we regret to say, one of the originators of the movement almost at death's

door. We refer to Mr. Beresford Hope, at whose instance, we believe, the Congress was taken to Wolverhampton in 1867. (Since this was written Mr. Hope has passed to rest. His death is a serious loss to the Church.)

Another habitus of the Congress in years gone by, Canon Garbett, died on the 10th inst. Mr. Garbett, who was once a leading Evangelical, had not of late years—probably through failing strength—occupied so prominent a position before the public as he used to do. Almost the last occasion on which his utterance made much sensation, was the reading of a paper in which, admitting that the Evangelical party had seriously declined, he insisted that the Evangelical school had won the day, for the old Evangelicals had always held what would now be called High Church views on the subject of the Church and Sacraments.

CHURCH ENTERTAINMENTS.—At the Ontario diocesan synod the question of raising money by doubtful means was raised by Judge Macdonald in a very temperate and Christian-like speech. It is much to be regretted that the local press not only cut out matters of interest in this address, but put words in the speaker's mouth which he never uttered. It is often the case that causes are injured and personal prejudices excited by reporters being so inaccurate. One fact mentioned by Judge Macdonald deserves to be recorded. He stated that the congregation of Trinity Church, Brockville, of which the Rev. E. P. Crawford is the rector and beloved pastor, raised \$1,000 by subscriptions towards the Church debt, all of which was given through the offertory. A Toronto church recently gave an even larger sum in the same way, without ostentation or unworthy excitement. We have given our verdict on this question, and see no reason to change the deliverance made by this paper at the time of the Bishop of Huron's charge. Judge Macdonald we hear of as acting with all the breadth of sympathy characteristic of an enlightened, high-minded, gentleman-like Churchman. He, we are sure, does not desire to place a ban upon such harmless pleasures as our social life requires to save us from becoming misanthropic. Nor can he object to the giving a religious aspect to such forms of enjoyment as are so innocent as to be without "the appearance of evil." Human nature is so complex and so diverse in its action that it is almost impossible to draw a hard and fast line between certain amusements and others, marking one class as open to Christians and the other prohibited. What one man finds refreshment from without a taint of injury, is to another a temptation and an evil. Let us learn charity in this matter and avoid censuring those whose liberty is greater than we can find profitable to exercise. At the same time whatever is done under Church auspices should be free from reproach.

The prudence and timeliness of Judge Macdonald's motion is proved by the Bishop of Ontario to issue a pastoral on this question. We have every confidence in this being inspired by common sense, wisdom and charity.

Permit me to suggest the importance of giving to the services that impressiveness which careful, reverent reading will impart. The benefit of a responsive service is very much lost when the voice of the officiating minister breaks in upon the unfinished sentence of the congregation. Each prayer in its utterance should give the impression of address to "the High and Holy One who inhabiteth eternity." In the reading of Holy Scripture "the voice should plainly carry with its every utterance the recognition that the subject matter is the very word of God, conveying truth which commends itself to every man's conscience in His sight." While the arts of the elocutionist are to be avoided, there is a sacred study of the services that give us indeed "the amiable tabernacles of the Lord of Hosts."—Bishop Gillespie.

## CHURCH THOUGHTS BY A LAYMAN.

## THE SUPPLY OF CLERGY.

THE Bishop of Ontario informed the synod that he could find stations for twelve more clergy. This is cheering as a sign of growth, but lamentable as a proof that the supply of shepherds falls so far below the needs of the flock. Demand, says political economy, creates supply. The law is not absolute, there are forces by which it is hindered, often rendered indeed of none effect. There was a demand for centuries of a deliverer, the cry was met, but the hour of the Incarnation was that fixed in the eternal counsels of God. History and nature have a thousand illustrations of the failure of this law to operate, owing to unfavorable conditions. The demand for power in the young is a passion, but it seldom comes until maturer life. The public life of a nation often calls for a leader in vain. There is now a demand for men to occupy the higher positions of the bar and the bench, but the supply is not even in sight. How universal is the cry for thoroughly skilled workmen, yet how few can be found! Great wars are said to breed great generals, but great wars in our day have been fought under mediocrities. The Church demands in all times episcopal rulers specially gifted for their Apostolic office, but the supply is often lamentably below the demand. So too of every parish, so too of the outside world, the call for pastors, for missionaries, for laymen, is an exceeding loud and bitter cry of want—the harvest is plenteous but the laborers few.

Gray tells us of Cromwells and Hampdens living and dying unknown. Another poet asks who shall give *qualities* to men in whom the *germs* are not inborn? He wisely adds, "Original genius in discovery is sown sparingly, but to collect and arrange, to boil and roast what others have found, so that it becomes palatable and nutritious food, plenty of people are equal who in such work lead useful lives." The Church in Canada presents just now a humiliating spectacle in its dearth of both classes of clergy—those adapted by gifts and experience for the *highest functions*, those also who are willing to give the *more ordinary powers* of mind and of grace to that sacred vocation which is not unduly exalted when described as "the highest calling on earth." We have no wish to depreciate our clergy, that task of shame we leave to those who are so meanly ungenerous and so ignorantly bigoted as to judge men by a party Shibboleth. But granting all that may be said as to the fitness of certain clergy for the responsibilities of the episcopate, how comes it to pass that a diocese has for some time been without a bishop? Why should Canadians have first selected a ruler in England, then, failing him, one in America, and failing him have resigned their electoral duty into the hands of the Primate? Glad and proud should we have been had the Church in Canada won either of these distinguished divines, honored and blessed would have been such an acquisition of

service. Still we lament the absence of confidence shown in our Dominion clergy which led to the appeal to England. Are not our unhappy, our disgraceful divisions responsible? We in western Canada cannot forget that an eastern diocese sent us an hireling agitator to whom strife and slander are meat and drink, whose evil work will curse the Church for generations. Bishops are not bred in the same soil as such an Apollyon. We in the west would be delighted to return good for evil by sending, as we could, a chief pastor for the see of the *Canterbury of Canada*.

Will not the passing over of all our clergy disastrously affect the supply of pastors for the Church in Canada? We believe that it will, we know that it already has produced an evil effect in that direction. Men are not angels, yet, we are still in the flesh; only fools of a hypocritical type pretend to be unaffected by the things of time and sense. Young men especially, with all their chivalry, are touched and moved by the nobler ambitions that stir the human soul. Great powers even before full realisation cast not their shadows, but their *yearnings*, into the future. Great dignities, wide spheres, commanding influences, seen ahead as possible achievements to crown a life of such study and such devotion as befits the clerical calling, are irresistible forces in determining the vocation of those whose talents and graces the Church demands. No candidate for sacred Orders ever sought them to become a Bishop. But tens of thousands of our most learned and most exemplary clergy have been stimulated in early student days to severe application, by the knowledge that should Providence call them to high honour in the Church, it will be because to spiritual fitness they have added such mental preparation as will enable them to fill the position to which they are called worthily and well. Every French soldier is a hero because it is said that every knapsack contains a Marshall's baton. All run in the race but one winneth the prize, but there would be no running were there no prize in view! We trust, then, that the Primate will send us a Bishop for Nova Scotia from the ranks of the Canadian clergy, as we regard it as certain to have a disastrous influence upon the supply of clergy in the future if an impression is given that clerical service in the Dominion is a disqualification for the highest honours the Church can bestow.

But upon the supply of clergy another cause is interfering between supply and demand. The congregations of our people are becoming more and more specialized by party strife. The glorious freedom of the Church and of Churchmen is becoming less and less realized and enjoyed. The idea of "Common Prayer" is vanishing, the love of mingling with "the whole family of God" is giving way to an intensely narrow preference for joining only in worship and work with persons of our own party stripe. Clergy are wanted who are not pastors of the flock, but representatives of a faction. The English clergy have long had a reputation for personal independence which has developed the loftiest type of divine in Christen-

dom. We in Canada seem bent on creating a meaner class of clergy than even that of the sects. They at least are true to a low ideal, ours will be false to a high one. A man who fills a small sphere is not dishonored thereby, but he who enters a large sphere and confines himself to a tiny section is self-condemned as unfit for his duties. Were there to be a law school started to prepare students for the service of red-haired clients and them only, and this school gave barristers' rank to such on the cheapest terms, it would degrade the legal profession and stop the supply of the higher class of lawyers. So in the Church, we are degrading the clergy, degrading the clerical order, by training men to minister only to special congregations and bribing them to so scandalous a course by offering pecuniary inducement to accept a delusive apology for ministerial education. No true churchman could demean himself by submitting to the cramping discipline of a college founded to supply clergy pledged to party views. The very aim of such a college is an attack upon the intellectual independence of our clergy, its intent is to make them not loyal to the Church but the obedient and slavish echoes of the party trumpeter. A Bishop who in any way sanctions such a work is worthy of being unfrocked, he is a traitor to the best interests, the noblest traditions and wisest instincts of the Catholic Church of England. There are others who have claims to be heard besides the faction who live by or find power in a party divinity school. These are the fathers and mothers of sons whom they are giving to the Church. Think you, my Lord Bishops, that any clear-headed parent will allow his son to take a costly collegiate course as a preparation for the ministry, when he knows that his son's whole life work will be hampered and his career blocked by a class of clergy who, although illiterate, have a party at their back to push them on? Supply of clergy indeed! The supply is being dried up at its richest source—the homes of Churchmen! They see men engaged in secular work, going constantly to dissenting meetings, giving no sign of being earnest Churchmen, who without any preparation pass in all their rawness from a store to a divinity college, and in a few months are thrust by party wire pullers into a rectory. Is that the way to provide a supply of clergy suited to the office of priest in the Church of England? Literates, we well know, who are doing a noble work, but when laymen they were Churchmen to the core, they were not dissenters at heart, nor were not are they clay in the hands of the party potter! Is then such a policy as we speak of likely to inspire gifted youths or young men with a desire to serve the Church by consecrating scholarship and earnest fidelity to her principles, to the ministry? Such an institution may seem to be supplying clergy, but its policy acts like a zero frost on the richest fountains of Church life, so that for every one it passes into Orders, wretchedly equipped in learning and even worse in principles, it gives pause to those higher intelligences who shrink from a career in which the influence of their

gifts and scholarship may be all destroyed by party agitators.

When the Church of Canada calls for more clergy, the Bishops should be prepared to assure them that if worthy they will reap its honors, and to candidates for the ministry the honour of the whole episcopate should be pledged that they will find in serving Christ and His Church no Apollyon in any divinity hall or other high station to plot against their peace and rob them of their reward!

#### ROMAN DOGMA *VERSUS* REVELATION.\*

**L**ORD ROBERT MONTAGU was a convert or pervert to the Church of Rome, and has become a revert to the Reformed Church. He is, therefore, a 'vert in any sense of that recently invented word. He feels, no doubt, that he has a duty to the Communion which he deserted, and to which he has returned, and he does that duty with a will. Such men deserve cordial recognition. How many there are, also, who find they have taken a false step, who yet cannot bring themselves to retrace it for fear of the charge of fickleness. All honor to the brave men who fear God more than flesh, who determine to do right whatever it may cost them!

The present work of Lord Robert Montagu, mainly a polemic against the Immaculate Conception of the Blessed Virgin Mary, is useful and valuable. Its value is slightly impaired by two things, the exposition of the group of parables at the head of which stands the Sower, and the attack upon the perpetual virginity of the mother of Christ. The first of these rather interrupts the argument and is, in itself, so doubtful that it weakens rather than increases the strength of the author's main argument. The second will probably render the whole book distasteful to a large class of persons.

We don't mean, for a moment, that the perpetual virginity of the Blessed Virgin is a part of the Catholic faith. It would be impossible to prove it, it would be very easy to cast doubt upon it. But it is a very ancient and a very wide spread opinion, and to many persons the denial of it seems to savor of irreverence. Moreover, the arguments on the other side adduced by Lord Robert Montagu are by no means convincing. The fact that Jesus is called Mary's firstborn son by no means proves that she had other sons. The fact that Jesus had brethren does not prove that they were sons of Mary. Bishop Lightfoot and many other eminent writers have tried, not without success, to prove that these were sons of Joseph by a previous marriage.

Turning from these points, we have no hesitation in saying that Lord Robert Montague has produced a valuable work, and that he has proved abundantly that the general consensus of Christian antiquity is opposed to the doctrine of the perpetual virginity. The author

\*The Sower and the Virgin: By the Right Honorable Lord Robert Montague. (Hoddie and Stoughton, 1887).

remarks, quite truly, that the subject is not one of wide interest. Roman Catholics probably take no interest in the dogma of the Immaculate Conception of the Virgin Mary, because Pope Pius IX. made it an article of the faith, and they are compelled to profess their belief in it or to renounce the name of Roman Catholic. Neither has the dogma, in itself, any interest for Protestants. They laugh at the gross absurdity of it, or scoff at the notion of it, and think no more of it. Yet it is of real importance to investigate the truth or falsehood of the dogma; because it has been declared by the authority of the Pope, who claims to be infallible, and if it can be disproved, "infallibility is shown to be fallible," and so forth.

"On December 8th, 1854," says his lordship, "Pope Pius IX. went in great state to St. Peter's, followed by a procession consisting of fifty-four cardinals, forty-four archbishops, ninety-four bishops, and a very great number of priests; and crowning with a diadem the image of the Virgin Mary which is on the altar in the Cardinals' Chapel, he read an abstract of the bull of the immaculate conception, declaring 'that the doctrine which holds that the Blessed Virgin Mary, at the first instant of her conception in the womb of her mother, by a singular privilege and grace of the omnipotent God, in virtue of the merits of Jesus Christ the Saviour of mankind, was preserved immaculate from all stain of original sin, has been revealed by God, and therefore should be firmly and constantly believed by all the faithful. Whoever shall presume otherwise has suffered shipwreck of the faith and has revolted from the unity of the Church, and if he gives utterance to his thoughts, he incurs, by his own act, the penalties justly established against heresy.'"

Here is the pronouncement against which Lord Robert directs the artillery of history and logic. On a point, we are sorry to say, he goes too far. He says that the Pope's decision amounted to a declaration that anyone *who had thought* that the Blessed Virgin Mary was not conceived immaculately must have done so from holding heretical opinions, "so that all, in all ages, who thought otherwise (*i.e.* denied the immaculate conception) were heretics." Surely Lord Robert must know Roman teaching better than this. However erroneous Pope Pius IX. may have deemed the opinion, whether held in the past or in the present, he could not have regarded the holder of it as a heretic, until it had been promulgated as a dogma by the Church.

Another thing should be pointed out for the benefit of Anglican readers. According to the Anglican article the *phronema sarkos* has the nature of sin, and is of the essence of original sin. According to Roman teaching *phronema sarkos* has *not* the nature of sin, and the essence of original sin is the privation of the original gift of supernatural grace made at the beginning to Adam. We offer this explanation, not to controvert anything set forth by the author of this volume before us, but in order that English Churchmen may understand

what Romans mean, when they assert that the Blessed Virgin was conceived without original sin. They do not assert that she was without concupiscence, which they say is sinless; but they maintain that she had the *donum supernaturale*, which had been but by Adam.

The great purpose of the volume, however, is to controvert the Papal statement, that the doctrine of the immaculate conception had been revealed by God. "To whom," asks the author, "was it revealed? When was it revealed? Was it revealed by our Lord to His apostles? Then they kept back and concealed a part of the Christian faith, and did not declare the whole counsel of God, as Paul affirmed that they did. But if the apostles did not know the doctrine, then our Lord kept back part of the faith from them (if it be a true doctrine), which is equally contrary to Scripture. Was it revealed some centuries after the apostles' age? To say that is to contradict what St. Didymus asserted, namely, that the Holy Scriptures express all that is necessary to be believed. It contradicts what Pope Gregory the Great affirms to the same effect, namely, that all the faith has been declared in the Scriptures."

The writer then goes on to assert that it had not been revealed at the time of the Council of Basle, which had simply declared the doctrine to be "consistent with Scripture," nor at the time of the Council of Trent, nor up to the time that Pope Pius IX., in 1849, addressed to all the bishops an encyclical inviting them "to state how far the definition of the dogma of the immaculate conception would meet their wishes and the wishes of the people under their charge."

These statements summarize the contents of the book; and the propositions laid down or implied in opposition to the statement of the dogma are abundantly made good. It is not likely that our counsel will ever reach his lordship; but we firmly believe that, if he will, for his second edition, make the slight alterations which we have suggested, he will give to the Church a work of permanent value.

#### COMMERCIAL UNION.

**I**N dealing with the *ignis fatuus* of Commercial Union, little would require to be said were the people left to exercise their own sound judgment. We Canadians are proud of our country, we have a noble heritage; our progress has been solid and substantial and we believe that there is room on the northern part of this continent for two communities to grow side by side, each having its own system of government, each running its course according to the bent of its own constitution. We Canadians, in our sober, steadfast way, believe that we may, nay must, become a powerful community, not perhaps so showy and brilliant as our immediate neighbours, but most assuredly as sensitive to the honour of our country; as keenly alive to what should constitute its highest interest, which is not the sordid hope of immense gains, to be made by a scramble for wealth on the Stock Exchange

or by gambling in wheat speculations. But these are precisely the motives appealed to by the advocates of Commercial Union: "You cannot," they say, "get reciprocity; the United States will never grant you that precious boon, but enter with us into Commercial Union; leave to us the care of your financial concerns; we can at Washington fix the duties and collect them through our officers, appointed, if it so please you, by your own officials, no longer entitled to be dignified by the title of a government; but by whomsoever appointed, we shall take care they are controlled from Washington. You are now part of a great empire, yet have complete control of your own financial affairs, uncontrolled in the framing of your tariffs, and, except in name, at perfect liberty to make your own treaties, in doing which you are strengthened by the support of Great Britain, which makes the treaties nominally, but only as you wish, and enforces them by her influence and power. Give up that connection and make money by Commercial Union with us. *We* will control your tariffs; *we* will make your treaties; *we* will save you from blundering and extravagance in the disposal of your revenues. Become our vassal, and give up all foolish ideas of managing your own affairs. You will find it much easier to trust to our tender mercies than to strive and struggle against manifest destiny."

On the question of securing higher prices, there may be pointed out for the consideration of the farmers themselves, a consideration they are abundantly able to give it and to arrive at a sound conclusion, the fact that, except under very peculiar circumstances, the agricultural products of the United States come into direct competition with our own in the markets of the world, and that we stand in the position of competitors, not of producers in Canada and consumers in the United States. The fallacy, therefore, of this argument addressed to the very proper desire of the farmer to make as much as he can out of the produce of his field, unburdened by needless restrictions, becomes at once apparent. This is a question, however, each farmer can think out for himself. The other—that of the advantages of the late reciprocity treaty in enhancing the price of agricultural produce, and thus adding to the wealth and ease of the farmer—presents itself in a little more complicated form to the minds of those who were not actively engaged during that period. Almost a whole generation has passed away since the ratification of that treaty, and to those who were affected by it, the treaty itself stands out prominent, whilst the other circumstances that affected its operation have been forgotten.

Admitting to the fullest extent the statement that during the continuance of the reciprocity, the farmers enjoyed exceptional prosperity, (leaving aside the fact that in some parts of the country the very reverse was the case) it is fair to ask was that prosperity due to the operation of the treaty, or to other causes, coincident with it in point of time, but bearing to it no other relation! Now it cannot be forgotten that there were two causes

at work during the operation of the treaty, which of themselves account for the prosperity of that period. The first of these was the construction of large public works, chief of these being the Grand Trunk and Great Western railways. The first of these extended for 872 miles, over both of the old provinces; the other was 360 miles, altogether within what is now the Province of Ontario. In addition about 640 miles of less important lines were in progress in these two provinces; 334 in Nova Scotia, and 126 in New Brunswick. It is evident that the enormous outlay on these lines and the money poured in from British capitalists for their construction, covering a large part of the time during which the reciprocity treaty was in existence, were alone sufficient to account for the rise in the price of farm produce, even had no treaty been in existence. To this, however, must be added the outbreak of the Crimean war, followed immediately after by the Indian mutiny, both of which, the last in a minor degree, tended to enhance the price of all we had to sell, and enriched the farmers far beyond what they could have hoped under the most favorable conditions, had the treaty stood alone, and unaffected by the circumstances just referred to.

But the Canadians are told that the United States would be generous, and that her people do not grudge to help; that if help were wanted it would be given freely. Are Canadians beggars? Do they ask help when they can help themselves? Are they prepared to appeal, cap in hand, to Washington for a trifle to build their railways; to excavate their canals; to improve their navigable waters? Has it come to this, that Canadians can be so insulted, without exciting in them one spark of righteous indignation? The scheme of subjugation has been well planned. The whole telegraphic system has been taken possession of by American speculators; newspapers have been subsidized; deceptive statements have been circulated, calculated to deceive the most intelligent, and to a certain extent an impression has been made. But the true state of the case should be made known. The question should be discussed from all sides. The men of Canada are not yet so lost to their own self-respect and sense of dignity as to abandon the great future which lies before them, for the paltry temptation of a mess of pottage, which they would never get, or to accept the situation of poor old Belisarius, the victorious Roman general who, ruined by the jealousy of the Emperor, went from door to door, holding out his old battered helmet with the mournful demand: "*Da mihi obolum.*" Are Canadians prepared to go to Washington, and with mangy fur caps extended, for we could not afford new ones in the days of unrestricted reciprocity, piteously appeal for a few cents to help them in their difficulties? God forbid!—*A Quebec Liberal.*

A clergyman in forwarding subscription to "DOMINION CHURCHMAN," writes: "I am very pleased with the consistent tone of its contents, and shall have pleasure in recommending the paper to my friends."

## Home & Foreign Church News.

From our own Correspondents.

### DOMINION.

#### QUEBEC.

**QUEBEC.—Harvest Thanksgiving.**—The Thanksgiving services in St. Peter's Church, on Sunday the 16th of October, were very hearty and largely attended. Rev. M. M. Fothergill, rector, preached in the morning and Rev. R. H. Cole, curate of St. Matthew's, in the evening. Mr. Cole is an able preacher, thoughtful, instructive and persuasive. The decorations were very effective, the altar, font and pulpit designs were much admired. The supply of flowers, grain and fruit being abundant, enabled the willing workers of St. Peter's to render their church beautiful for the occasion. The musical portions of the service were well given by the voluntary, and heartily joined in by the congregation. The offertories were given to the Pension Fund of the Church Society, and were slightly in excess of the amount contributed last year.

**Ordination.**—St. Peter's Church, St. Roch's, was for the first time in its history, the scene of an ordination, when on Sunday last, Mr. Rowland Fothergill, eldest son of the Rev. M. M. Fothergill, rector of the parish, was admitted to the diaconate. There was morning prayer in the church at 9:30 a.m. At 10:30 the ordination service began with the singing of a hymn, followed by an eloquent and touching sermon on the office and duties of the ministry, and exhortation to the candidate. The sermon, which was most impressive and instructive throughout, was preached by the Lord Bishop of Quebec. The candidate was presented for the laying on of hands by his father, and having satisfactorily answered the required questions, was committed by the Bishop to the prayers of the congregation, and the Litany was proceeded with. Then followed the ante-Communion service, the epistoler being the Rev. Edward Botwood, Episcopal Commissary of Newfoundland; the gospel being read by the newly ordained Deacon. There was subsequently an administration of the Holy Communion, the Lord Bishop consecrating the elements, and being assisted in their distribution by the Rev. M. M. Fothergill. The altar was beautifully decorated with flowers, ferns, and leaves. The congregation was very large, the church being completely crowded. Besides the above mentioned clergyman there were also present, the Rev. R. H. Cole, curate of St. Matthew's Church, and the Rev. Henry G. Lancaster, of the Bishop's Chapel, Halifax, N.S. The latter gentleman preached an admirable sermon at evensong. Mr. Fothergill has been licensed to the curacy of St. Peter's Church.

**SHERBROOKE, Oct. 22nd.**—The Girls' Home in connection with the Church of England in Sherbrooke was burned last night. The fire began about seven o'clock and soon gained headway, lighting up the valley for a long distance. Crowds of people thronged to see the fire. As the building stood near the river and a good distance from other buildings, there was little danger of the fire spreading further than the Home and the barn where the fire originated.

#### MONTREAL.

**QUEBEC.**—His Lordship visited this mission on the 4th of September. The Rev. A. B. Given is the missionary. A bright service in the new church of St. John the Evangelist and a well attended celebration of the Holy Communion marked the day. Evidences are seen everywhere of the earnest labors of the Rev. Mr. Braithwaite and the Rev. Buxton Smith, former incumbents of this parish. A missionary meeting was held in the evening, being well attended and contributing generously to the mission fund.

**EARDLY.**—The two churches of this mission were visited on the 5th and 7th of September, and a goodly number of candidates were confirmed. At St. Augustine's in Lower Eardly, the annual Thanksgiving Festival was held. There was a bright service in the morning, very well attended, and the sermon was preached by the Rev. Mr. Cunningham, incumbent of Aylmer. After the service, a neighboring grove was sought by old and young, when a bountiful repast had been spread. The day was passed most enjoyably in various amusements.

**HUNTINGDON.**—The Bishop arrived at St. Paul's Church, on Wednesday the 5th inst., accompanied by the Rev. Canon Fulton. There was a marked change

in the interior of this Church. The old lamps giving place to handsome chandeliers, and the old fashioned reading desks and pulpit, were changed for handsome prayer desks of modern design. His Lordship congratulated the people on the neat appearance of their Church, and their pious work in beautifying the House of God. On the next day St. John's Church in this same parish was consecrated. The whole debt has been paid off through the energy of the missionary, Rev. H. Gomery. After the usual consecration service, a solemn *Te Deum* was sung and the Holy Eucharist was celebrated, with 85 communicants. The clergy present were the Rev. W. G. Lewis, rector of Malone, N. Y., who gave a very eloquent address. Rev. N. P. Yates; J. C. Garrett, A. D. Lockhart; and B. P. Lewis. In the afternoon the regular meeting of the deanery of Sherburne was held, at which Rural Dean Renaud presided. After the discussion of several important subjects, it was resolved to organize a Sunday School Institute in the deanery. The annual missionary meeting held in the evening with interesting addresses from the clergy present, closed a busy and profitable day for the village of Hanington.

MONTREAL.—The usual fortnightly meeting of the Cathedral Young Men's Guild was held on Tuesday, 11th inst. An interesting paper on the political condition of Canada was read by Mr. Bimore, followed by a lively discussion on the same subject. Canon Norman, D.C.L., presided.

At the fortnightly meeting of the St. George's Y. M. C. A., referred to Friday, resolutions of condolence were passed to Dr. Cameron and the family of Mr. Rowland Hill, who was for some time past a member of the general committee. Votes of thanks were passed to Mrs. Reford and Mrs. J. W. Mills for their kindness in furnishing the parlor and reading room of the Association; also to Mrs. Yarker, Mrs. Woodhouse, the Hon. Judge Mackay, the Rev. Canon Empson, Messrs. J. W. Mills, T. H. Turton, D. Brown, jr., E. H. Parnell, the editor of the DOMINION CHURCHMAN, for donations of books and papers towards forming a library; to Messrs. R. Hall and T. Liggett for kindness shown the Association in connection with the furnishing of the rooms; and to the congregation in general for the liberal manner in which they aided the ladies in their endeavors to make the rooms attractive.

The opening meeting for the winter session of the Montreal Diocesan Sunday School Association was held last week in the Synod Hall. Dean Carmichael presided, and there were present: Rev. Canon Mills, Rev. Canon Henderson, Rev. H. J. Evans, Rev. T. Everett, Mr. R. H. Buchanan, and about sixty teachers.

The Rev. Geo. Rogers, rector of St. Luke's, read a paper on the Apostle's creed. He answered the objections of those who contended that divine truth cannot be conveyed in human words, and showed how the early Fathers favored definite dogmatic teaching. The Jews had a distinct creed, and a creed was necessary to Christians as a confession of faith to be made by those about to be baptized, for the first three centuries it was not committed to writing, and it was first used in the services of the church at the end of the 8th century. The lecturer then briefly dealt with his subject under the following heads: its origin, use, substance and how it should be taught in our Sunday Schools. Dr. H. L. Davidson, Q. C., then followed with a paper on Sunday School exercises, which he divided into two parts. The exercises at the opening and closing of the school, should either be taken from the liturgy itself or else be in liturgical form. And the teaching exercises should be imbued with sound church doctrine. He gave some copious extracts from the writings of Rev. Dr. Little of Philadelphia, bearing on both these subjects. An interesting discussion took place, and Canon Mills having pronounced the benediction, the meeting separated.

ONTARIO.

KINGSTON.—For the thanksgiving service held in St. Paul's Church, the building was decorated in a very neat and appropriate manner. The service, which was partly choral, was conducted by the Ven. Archdeacon Jones. Rev. Mr. Lewan, of Prescott, read the lessons, and Ven. Archdeacon Morison, of Ogdensburg, preached an able sermon, selecting as his text the first verse of the 92nd Psalm:—"It is a good thing to give thanks unto the Lord, and to sing praises unto Thy Name, O Most High." He spoke at length on the various ways people live, of their objects in life, and what they work for. The Christian's hope, he said, lies in the after harvest, and at this time of the year, one should give thanks for blessings both spiritual and otherwise. Before the service commenced, a surprised choir, composed of clergymen and boys,

marshaled up the aisle and took their seats in the chancel. Bishop Lewis pronounced the benediction.

After the Service in the church, a social was tendered the members of the Synod by the ladies of the congregation. Songs were sung by the Rev. Messrs. E. P. Crawford and Gorman, and Mrs. Deacon, and piano solos were given by Miss Sutherland and Miss Booth. A very pleasant evening was spent, and before the social terminated the clergymen tendered the ladies a hearty vote of thanks.

THE SYNOD OF ONTARIO.—Closing Day.—Judge McDonald rose with considerable diffidence to move "that the Lord Bishop be and he is respectfully requested to issue a pastoral urging upon the members of the church in this diocese to abstain from the many questionable modes of raising money for religious purposes which are so common now-a-days."

He spoke of the evil there was in connection with such things. He was not opposed to entertainments for social purposes, but he was opposed to raising money by such means. He was opposed to the raising of money by grab-bags, raffles, voting on canes, etc. Then he pointed out a change that had been made by the government, allowing raffles for charitable purposes, though the value of the article must not exceed \$50, and the leave of the municipal authorities secured. The judge read clippings from papers showing that the secular press was down on the many disgraceful proceedings by which churches raised funds. He created amusement as he read the particulars of a crazy tea, where ham was put in cake dishes, milk in gravy bowls, apples stuck with tooth picks, and where people were dressed with their clothes wrong side too. Then he called up the questionable modes of raising money in vogue in the diocese.

The evil was not confined to the Church of England, but he held that that Church should be the first to take a stand on such matters. He read of dramatic entertainments in churches, and the highly colored advertisements to attract attention and fill the coffers of the church. He strongly protested against ministers, who had the care of souls, being compelled to act as theatrical managers and masters of ceremonies for all sorts of schemes to raise money for gospel requirements. Then he urged the people to absolve themselves from such things, and to act on the voluntary plan, for greater benefits would accrue. He pointed out the baneful influences created by tea meetings and fairs and by the hawking of tickets about the streets. Merchants were often compelled to buy tickets when they did not need them to secure custom. By such ways the glory of God was not conserved, rather He was dishonoured. He thought the present a most opportune time to turn over a new leaf, for they were starting on a new era in church work. He wanted them to show more devotedness to God and to relieve the clergy from being compelled to help along all such questionable modes of raising money for religious purposes.

Rev. H. Pollard showed that in 1872 the synod took strong grounds against the evil.

Rev. E. A. W. Hannington was a strong advocate of voluntary and systematic giving. He had always found that the people, when duly instructed, were more willing to give to God in that way than by round-about plans. He showed that in his own parishes the scheme had been carried out most successfully. He claimed that there was dignity in connection with the religion of Christ, and as such, it was undignified for clergymen to countenance the questionable modes of raising money in vogue. He concurred with Judge McDonald that such thing dried up the sources of voluntary giving, thus closing up one of the grandest means of grace. He then produced a programme containing the names of archdeacons and clergymen who had appeared at a concert, during one of the evenings of a synod session, in a city not a hundred miles from Kingston. He went to it, thinking it was one of the events of the week, and when he got there and beheld the style and genuflections, he could only say of it, that it was one of the most ludicrous scenes man could ever conceive of.

Canon Bleasdel made an address claiming disingenuousness on the part of Judge McDonald. He had paraded things before them that he had never heard of. He created great laughter when he declared that he always did things in a dignified way. He would have scorned to assist in such things as was announced. The speaker dwelt long on moral suasion, showing that the clergymen could by acts and words do much to improve the condition of affairs. He claimed that the bishop should not touch the thing at all, he should let each parish care for itself. He hoped the bishop of Ontario would not second the "puritanical zeal" of the bishop of Huron. He claimed that Judge McDonald had presented things in an unfair light, for the vagaries, he was positive, were not the creation of the Church of England, but the outcome of ignorance in the Methodist church

and Salvation Army. He brought up an amendment declaring that Judge McDonald's motion "is inopportune and subversive of the interests of the church in parishes and repressive of parochial efforts for parish objects." He said he could have put far stronger language in his amendment had he desired. The amendment was not seconded and it fell to the ground.

The Bishop said he had always had objection to such questionable affairs as had been mentioned. He had spoken and written on the subject and done all he could to frown upon them, but he was sorry to say that there was little effect on it. The motion of 1872 had no effect, but perhaps now they might be able to diminish if not abolish the practices. He was glad that the synod had endorsed all that Judge McDonald had said, and he would accede to the request to issue a pastoral at his earliest convenience.

The synod then adjourned.

RENFREW.—On Saturday, October 22, the Lord Bishop of Ontario held a confirmation in St. Paul's Church in this village, when the sacred rite was administered to 25 persons. The last confirmation in the mission was in March, 1885. At the conclusion of the service the Holy Communion was administered to the newly confirmed, and others of the congregation to the number of about 50 persons; the bishop celebrating, assisted by the Rev. C. T. Young, incumbent, and J. P. Smytheman, of Stafford.

The same afternoon, his lordship proceeded to Eganville, for the purpose of holding a confirmation there on the following day.

Bath Centennial.—A celebration of the formation of this parish, 100 years ago, by the Rev. John Laughorn, who arrived in Kingston on his way to Ernestown on Sunday, 8th September, 1787, is expected to take place on Tuesday, 15th November next. Matins mid-day; celebration and evensong, all choral, will be held at suitable hours. A large number of clergy have already signified that they will participate in the proceedings.

TORONTO.

The ladies of the C. W. M. A. beg to remind the clergy, especially those of Toronto diocese, and Sunday School superintendents, that Xmas is fast approaching, and the bitter winter weather. They are ready and anxious to receive applications from the poorer back woods parishes for any assistance needed which would be acceptable. Warm clothing and Xmas tree gifts are what the boxes sent out by the C. W. M. A. generally contain. Communications strictly confidential if so desired. Address.—Mrs. W. T. O'Reilly, Sec. treas. C.W.M.A., 87 Blecker St., Toronto.

St. Anne's Church.—The special mission services being held in this parish seem fully appreciated by the congregation. The Rev. A. W. Macnab, rector of St. Barnabas' Church, St. Catherine's, who is the preacher, holds his hearers in wrapt attention while he lays before them in beautiful, yet simple and impressive language, the great truths of the gospel: the necessity for it as shown in the facts of our own sinfulness and helplessness; and the complete provision which God has made in Jesus Christ for the supply of our every want, forgiveness for the past, joy and peace in the present, and grace to conquer sin in the future. His sermon on Sunday morning was based on the ten commandments, which, as he pointed out, set forth sin in its several aspects as against God and man: this was followed in the evening by the true ideal of the Christian life, as exemplified in the earthly life of our Lord, surpassing as it did the patriotic ideal of the heathen world, and the hermitical ideal of the second and third centuries. On Monday, the subject was, sin in its twofold aspect of sins of omission and of commission. On Tuesday he explained the Church's teaching as to the necessity of conversion, followed on Wednesday by the subject of 'repentance,' and on Thursday, 'forgiveness,' Friday, 'faith,' and Saturday 'obedience,' with special reference to the Holy Communion. The mission closed on Sunday with two celebrations of the Holy Communion at 8 and 11 o'clock a.m., a children's service at 3.30 p.m., and the usual evensong at 7 o'clock. The attendance was good throughout, and the utmost reverence and thoughtful attention of the several congregations have been very observable. The singing, too, both on Sundays and at the week evening services, has been all that could be wished for on such an occasion. We understand that it is Mr. Macnab's first effort as a mission preacher: and the eloquence, earnestness and impressiveness in his several addresses, give promise of no ordinary success in the important work of the missioner should he devote his future attention to it. The marvellous growth of our city is well illustrated

by what has taken place in this outskirt parish during the last few years. When the present incumbent, Mr. Ballard, was appointed just ten years ago, St. Anne's was the only Church of England west of Trinity College, and the parish included the village of Parkdale. About two years after, that municipality was set apart as a separate parish, under the charge of the Rev. C. L. Ingles, and so rapid has been its growth that it has itself been recently subdivided and a new parish formed on the western part of St. Mark's. And yet though the size of St. Anne's was nearly doubled by enlargement, the parish was again divided in 1885, and the new parish of St. Barnabas it has since erected a brick church, under Rev. Mr. Clarke, formed between it and the college. Thus when ten years ago there was but one church there are now three, with the prospect of a fourth being soon erected, and still the cry is 'the church is too small for us.' Through the energy of the Rev. Mr. Softley, too, there has been erected during the past summer at Windermere, near the Humber, which is still connected with the parish of St. Anne, a mission chapel which was formally opened a few Sundays ago by the Bishop. Here also there is a flourishing Sunday School, and a growing congregation which will, no doubt, at some future time become sufficiently important to justify its formation into a separate parish. So rapid has been the increase of population in this western part of the city, that there are now four flourishing congregations, where ten years ago there was but one; there are more than 700 children attending the Church of England Sunday Schools when then there were not 100, and the income from these several congregations for church purposes last year was more than \$5,000 in a district that contributed less than \$700 for the same purpose in 1876. 'So mightily grew the word of the sons and prevailed.'

LAUS DEO.

**PORT PERRY.**—On the 20th Sunday after Trinity, the Ven. Archdeacon Boddy, preached in the Church of the Ascension, in the morning to a full congregation, and in the evening, in spite of torrents of rain, to a very considerable gathering. His truly excellent sermons gave great satisfaction to all, and his visit has done, it is believed, no small share of good.

#### NIAGARA.

We understand that Rev. W. E. Grahame, late rector of Thorold, received a communication lately from the Rt. Rev. Dr. Doane, Bishop of Albany, N.Y., offering for his consideration an important position in connection with his cathedral and schools. Mr. Grahame's health, however, not being sufficiently re-established, and being, moreover, desirous of continuing in, and when able, of rendering any services within his power, to his own diocese of Niagara, felt compelled to decline.

#### HURON.

**TILSONBURG.**—The incumbent of Tilsonburg, begs to acknowledge the following sums subscribed in response to a circular asking for assistance towards liquidating the debt upon St. Alban's Mission Church Culloden:—Anonymous, \$8; C. C. How, \$1.50; F. E. Elliott, Rosa A. Ayer, J. Whinton, W. Haskett, C. S. Mason, Friend, B. Craig, Thos. Irwin, one dollar each; Mesdames, Rattenbury and Jackson, 50 cents each. The debt now stands at about \$75; further help is asked.

**DUART.**—A Harvest Home Thanksgiving service was held in St. Paul's Church, on Monday week. The edifice was most tastefully and beautifully decorated, the handiwork in large part of Mrs. Shore. The congregation completely filled the Church: it was composed of many members of other religious bodies. The Rev. F. A. Burt, of Ridgeway, assisted the incumbent, Rev. M. Shore, in the service. The sermon was preached by the Rev. J. W. Taylor, rector of Wardsville, the text being, Ruth ii. 2, "Let me now go to the field and glean." The subject was treated in a strikingly practical and spiritual manner, and many truths were most earnestly brought before the congregation, who listened with rapt attention. The choir rendered some choice anthems.

**POINT EDWARD.**—His Lordship the Bishop held confirmation services on Sunday last in St. Paul's Church, of this place, in the forenoon, and in St. John's Church, Perche, in the afternoon. Twenty candidates for confirmation were presented at Point Edward, and eight at Perche, by the incumbent, Rev. Mr. Steele. The Bishop, at the earnest solicitation of the people of Point Edward, returned thither after the conclusion of the services at Perche, and preached in St. Paul's Church in the evening to an overflowing congregation, about three hundred persons from all denominations being present.

**SARNIA.**—The annual missionary meeting of St. George's Church was held in the church last Wednesday evening. Bishop Baldwin delivered an eloquent address on the subject of missions, which was listened to by a large and attentive congregation. A statement submitted by the rector showed that the congregation of St. George's had contributed to the cause of missions during the year, the large sum of \$663 90, an amount almost double the contribution of the previous year, and which placed St. George's third on the list of contributors in the Diocese of Huron, it being excelled only by St. Paul's and the Memorial Church, both of London.

**LISTOWEL.**—On Sunday, the 16th inst., special services were held at Christ Church, in connection with the annual harvest home festival. The decoration was tasteful, and in design and workmanship would be difficult to surpass. The services were choral, and the singing was excellent, particularly the chanting of the psalms and responses. By the placing of proper stalls for the choir a much needed improvement has been made. These services have called into activity two of the chapters of the recently organized guild in connection with this church. The result of unity and organization was apparent, and the sanctuary and choir chapters may be congratulated upon the success attending their efforts. The parish is making steady advancement under the present incumbent, Rev. Mark Turnbull, and indications of progress may be seen on all sides. There was a further service of praise held on the evening of Monday, the 17th inst., at which the Rev. Mr. Belt, of Harriston, assisted, and preached an able discourse upon the text "A sower went forth to sow." The sermon delivered by the Rev. Mr. Turnbull at the Sunday morning service was an exceedingly able one, as that gentleman's discourses invariably are.

#### FOREIGN.

The Bishop of Chester has conferred the honorary canonry in Chester Cathedral, vacant by the death of the Rev. Canon Holgate, Crown vicar of Stalybridge, upon the Rev. Henry Linton, M.A., vicar of St. Mary's, Birkenhead.

It is stated that there were 61,259 seafaring men, fishermen, and bargemen, pledged to total abstinence from intoxicating drinks by the Missions to Seamen branch of the Church of England Temperance Society during the last eight years.

The newly consecrated Bishop of Sodor and Man has been formally inducted and enthroned, the ceremony taking place at St. Mary's, Castletown.

The *Indian Messenger* says that there are upwards of 42,000,000 children in India who ought, according to their age, to be at school. Of this number only about 3,500,000 are receiving any education, and less than 200,000 of these are learning the truths of Christianity.

The Romish Coadjutor Bishop of Galway, Dr. Healy, is now being boycotted. Two or three weeks ago the bishop held a confirmation at Cloncoo, on two days, and as large an attendance as possible of parishioners was invited. The National Leaguers however visited the houses and warned the people to send only the children who were to be confirmed, and no one else. The Bishop is opposed to the National League and is a staunch Unionist.

The Rev. Richard M. Ainslie, Curate of Whitton, near Norwich, Cheshire, has been nominated by the Crown to the living of St. Saviour's, Liverpool, in succession to the Bishop of Sodor and Man.

The Bishopric of Lahore will shortly become vacant by the resignation of the Rev. T. Valpy French, who was consecrated in 1877; and the Ven. H. J. Matthew, Archdeacon of Lahore, will, the *Banner* has reason to believe, be appointed to the vacant see.

Notwithstanding his recent sad bereavement, the Bishop of Bedford, Dr. Walsham How, is, with a characteristic sense of duty, fulfilling all his engagements for preaching. He has received many tokens of sympathy. In a memorial of Mrs. How, the *Guardian* speaks particularly of her devotion to the development of woman's work among women. She endeavoured successfully to interest the ladies of the richer classes in the lot of their poorer sisters, and found opportunities of usefulness for them. In drawing room meetings, as well as by personal appeals, she brought the needs of the people before those who were in danger of forgetting them, and by

her own frequent visits and kindly words to mothers and daughters at the various parochial gatherings she proved her knowledge of their troubles and her desire to help them. It is impossible to enumerate all the good works in which she was engaged, but that nearest to her heart was work among the fallen. During the London Mission of 1884 she left her home, and resided in a house secured for a temporary refuge in a populous district, that she might more readily be of service.

It is stated that the portion of Truro Cathedral to be opened for immediate use on the day of consecration (November 8) consists of the great central tower carried above the ridge of choir and transept roofs; the great north and south transepts with their aisles complete (the southern transept being a memorial of the first bishop, and called after him, the Benson transept); the south porch, a gift of Canon Phillips; the baptistery; a memorial to Henry Martyn, the missionary, a native of Truro; the choir, chancel, and retro-choir, with their aisles complete, and a crypt under the same; the two eastern transepts, the portion of the old St. Mary's Church, retained as a lady chapel; a narrow and ambulatory aisle dividing the lady chapel from the cathedral proper; and a square campanile or clock tower replacing the old spire and tower of St. Mary's.

The Bishop of Rochester, it is stated, in 1886, confirmed, in eighty-four centres, no less than 12,018 candidates, a number exceeding that in all other dioceses save London itself. In the same year his Lordship ordained fifty-nine deacons, a larger number than was ordained elsewhere except in London, where the number was sixty-eight. It would seem that the bishop has the faculty of developing no less activity in those who work with him. For example, it is reported that during the past year, the missionaries of the Rochester Diocesan Society paid more than a thousand visits to the police courts and cells, and interviews with 8,000 accused persons, visited 6,000 houses, referred 374 cases to the clergy, dealt themselves with 224 special ones, including 27 attempted suicides, induced 15 fallen women to enter "Homes of Hope," and took 560 promises of total abstinence. The parochial societies continue to increase in numbers and membership. In nine months the organizing secretary attended 185 of their meetings, and the missionaries, in twelve months, 400. The number of meetings held during the year has been 3,453 for adults, 5,992 for children. The total number of affiliated societies in the diocese is 150, being an increase of twelve during the year.

**ITALY.**—In his report of the Church and Parish of St. James', Florence, the Rev. F. Ward Dennis says: When I undertook the work here a little more than three years ago, there was a debt upon this church property of between \$8,000 and \$10,000 (40,000 or 50,000 francs); there was no communion service, no altar linen, no hymn books with music; an organ and other articles said to have belonged to the church had disappeared, and I was met with numerous assurances that the work was quite hopeless, that the attendance did not average more than eight or ten people at the morning service; that the condition of affairs had been so scandalous in the past, people would neither attend the church nor do anything to relieve its burdens; that it would be utterly impossible to accomplish what I had come to do, and that the church had better be sold at auction, as it undoubtedly would have to be in a year or so.

That was at the beginning. The following summer the cholera came, and ever since the number of American visitors has been very small.

Still in less than two years nearly every penny of indebtedness had been discharged, a valuable silver communion service, a large brass cross for the altar, a brass lectern, a carved prayer desk, music, and other articles added to enrich the church furniture, the number of sittings increased to about three times the number I found; and less than a year ago the property thus secured to the service of God was consecrated to holy uses. To day, in addition to being entirely free from debt of any kind, the church has a small endowment of about \$180 or 800 francs per year, and the attendance speaks for itself. Having, therefore, accomplished what I came here to do, I have placed the care of the property in the hands of a committee and tendered my resignation to the bishop, to take effect at the close of the season in June, when I shall seek work at home.

In closing I wish to thank most gratefully all who have in any way aided me in my work, especially the one who generously discharged the mortgage of 4,000 dollars, or 20,000 francs, that had been on the property for many years, and to say that when I leave here I shall carry with me many precious memories of the personal sympathy that has been shown me by those whose friendship I shall always cherish.



Correspondence.

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

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

UNIVERSAL PEACE UNION.

SIR,—In September a meeting was held at the Horticultural Pavillion in connection with the Universal Peace Union of the United States, which advocated a grand board of arbitration to settle the disputes of nations. I am surprised that amid the multiplicity of societies, that no Peace Society has been organized in Toronto. On my arrival at Boston in 1849, it was proposed to me by the Hon. Amasa Walker, then Secretary of State for Massachusetts, and the celebrated Elihu Burritt, to lecture on peace. I accordingly lectured against war through all the principal towns in the New England States. I also got the people to sign the following pledge:

"Believing all war to be inconsistent with the spirit of Christianity, and destructive of the best interest of mankind, I do hereby pledge myself never to enlist or enter into any army or navy, or to yield any voluntary support or sanction to the preparation for or prosecution of any war, by whomsoever, or for whatsoever proposed, declared, or waged." I was astonished at the crowds of persons attending these lectures, delivered in halls and churches. Upwards of 40,000 persons signed the pledge in the United States. In 1850, I attended a peace meeting at Roxbury, at that time a suburb of Boston, at which General Dearborn was chairman, who in the war of 1812 held possession of Toronto, then Little York.

Elihu Burritt originated the "League of Universal Brotherhood," branches of which were formed in all the principal towns of Great Britain, France, Germany, Belgium, Sweden, Denmark and America, and addresses on the subject passed between each other. The first peace congress met in London, in 1846; the second met in Brussels, in 1847; the third congress met in Paris, in 1849, France, Germany, Belgium, Great Britain and the United States were there, represented by large numbers of men eminent in business, in politics, in literature, in religion and philanthropy. The fourth peace congress met at Frankfurt-on-the-main in Germany, 1850.

A great deal of discussion has been going on in the papers about drill sheds. The martial spirit is greatly encouraged in Canada. According to the report of the Minister of Militia for the Dominion of Canada for 1886, the active militia numbered 38,238. The annual cost of ordinary militia service was \$1,178,659. This is a large sum for Canada to expend in training and instructing in the art of human slaughter, and kept ready to put in practice at moment's warning, the lessons they have received in time of peace. The total cost of the wars of Great Britain from 1834 to 1884, was about £221,877,936. It is estimated that the Continental armies of Europe have an aggregate strength on a peace footing, of 3,860,000 men, and this is capable of being increased in time of war to 12,455,000 men. The bare maintenance of these armies costs annually £2,300,000. It is estimated that during the ancient wars, including the wars of Napoleon, 683,000,000 victims perished in the butcheries of glorious war. The loss of souls is entered where human eyes may not read the list. Dr. Dick estimates the number of those who have perished directly and indirectly by war at fourteen thousand millions, or about one-tenth of the human race. Edmund Burke placed the number at thirty-five thousand millions. Macaulay says that in 1684, the whole non-effective charge, military and naval of Great Britain, can scarcely have exceeded £10,000 a year. It now exceeds £10,000 a day.

"Comrades," said a Spanish officer mortally wounded, "I implore you to stand by these guns till death, I am going to heaven." His preparation for heaven was his patriotic butchery of the French, and many a French soldier was expecting the same reward for his butchery of the Spaniards. As well might the drunkard while reeling into a drunkard's eternity, say to his companions, "Here finish these bottles, I can drink no more—I am going to heaven." One of the old Prussian generals used to give his orders and advance with the words, "Now my lads, in the name of God." Just before the battle, he pronounced this prayer, "O God, graciously assist me this day, or if thou wilt not, at any rate do not help the rascally enemy, but look on, happen what will."

Archdeacon Paley says, "No two things can be more contrary than the heroic and the Christian character." What is the duty of a chaplain in the army or navy—it is to imbue the sailors and soldiers with the spirit of the Christian religion. The principles of which, instead of firing them with zeal with energy, with revenge, so far as the repulsion of injury is concerned, it is to tell them—"Love your

enemies, do good to them that despitefully use you, and make no resistance whatever." The principles and operations of war are all in direct contrariety to the Gospel. We pray in the liturgy—"Give peace in our time, O Lord," "From envy, hatred and malice, and all uncharitableness—from battle and murder and sudden death, good Lord deliver us." And then rush right from this prayer—take up arms and slay our fellow-men who never injured us; as well might we pray to be kept from stealing, go directly from our prayer, break open our neighbor's store and rob him of his goods. What should make one saddest in contemplating this destruction of property and life, is the fact that wars are not undertaken for the benefit of those who engage in them. There have been a few, and only a few, instances where the people of a country were forced to repel the unprovoked attack of a neighboring power. Most generally there is some bad principle at work on both sides—pride, ambition or revenge. The apostle St. James asks, "From whence come wars and fightings among you? Come they not hence, even of your lusts that war in your members," what are the lusts from whence wars proceed? Are they not pride, ambition, envy, hatred, malice, covetousness.

We may be told that the Jews fought. It does not follow that Christians should fight. We are not Jews. We have a more perfect religion. They were allowed, if not commanded, to do many things which are neither commanded nor allowed now. Christ is our leader, and his weapons are all spiritual. The New Testament is called the gospel of peace, and its divine founder the Prince of peace. The first Christians would die, but they would not fight. Marcellus was a Roman Centurion. He became a Christian, and believing that war was no longer permitted to him, he threw down his belt at the head of the legion, declaring that he could serve no longer. He was committed to prison. He insisted 'it is not lawful for a Christian to bear arms for any earthly consideration,' and he was put to death. Maximilian was summoned to be enrolled as a soldier, 'I am a Christian, and cannot fight' said he. He was threatened, 'I cannot fight if I die.' He was led to execution. Such were the principles and practice of all the Christians of the first two centuries and a part of the third. In the third century, Christianity began to be corrupted from various causes, and Christians began to be soldiers. The numbers increased with the corruptions of religion. The Rev. A. Barnes, the great Presbyterian commentator, says:—"There is no one subject on which men have been more wicked than in regard to war. There has been no one subject on which they have been, and are, more befuddled. There is no one thing on which the sentiments of the world are more certainly destined to a change. There is no one thing on which so much reputation has been gained, in reference to which, the estimate of the world is to be reversed. There is no one thing in which there is to be such a revolution in the whole nomenclature, as that which is to be applied to the names, glory and fame, and military renown."

PHILIP TOCQUE.

THE SOCIETY OF THE TREASURY OF GOD.

SIR,—At a conference of clergy of the dioceses of Toronto and Niagara, presided over by the Lord Bishop of Niagara, and held after the "quiet day" at Trinity College, Toronto, it was resolved, "That this meeting of clergy, request the Secretary of the Society of the Treasury of God, to communicate with the Reverends (here follow the names of several clergy), and request them to hold themselves in readiness, so far as possible, to preach upon the subject and principle of systematic giving in the Church of God, when requested to do so by the clergy." A subsequent resolution required me to obtain the consent of other clergy, in case of those named not being able to accede to the request of the Conference; when the list is complete I was to send it for publication to the church papers.

Diocese of Niagara:—Rev. D. Mockridge, Rev. C. E. Whitcombe, and the Rev. Geo. Forneret, of Hamilton; and Rev. F. E. Howitt, of S'oney Creek, who as Diocesan Secretary of the S.T.G. will give further information.

Diocese of Toronto:—Rev. J. D. Cayley, Rev. A. J. Broughall, Rev. Septimus Jones, Rev. Prof. Mory, Rev. J. G. Lewis, Rev. W. Hoyes Clarke, of Toronto; Rev. Dr. Carry, of Port Perry; and Rev. W. C. Bradshaw, Peterboro'; as I hold the Bishop's license, I add my name to the list.

The conditions generally accompanying the consent of these gentlemen are, that they must have reasonable notice of their services being required, and those services can only be given subject to the claims of parochial and other duties. Sample tracts on systematic and proportionate giving, can be seen at the Church Depository, Synod Office, or mailed on application to myself. Yours, C. A. B. POCOCK, Deacon.

Hon. Sec. S.T.G. Toronto, Oct. 19, '87.

The above has nothing to do with the Toronto Diocesan Branch of the S.T.G. The Committee appointed by the Synod will meet shortly.

CONSISTENCY.

SIR,—If a Church of England clergyman were to say "one word" publicly or privately on "political" matters, every paper in the country—reform, conservative, radical, would be sounding his doom; but the advent of Dr. Parker to Toronto means a column of political "twaddle" concerning "Gladstone" and the "Church in Wales." Consistency thou art a jewel. Yours, X.

COST OF INDIAN HOMES.

SIR,—In your issue of to day, I see a letter of Rev. E. F. Wilson on the management and cost of the Indian Homes, in which he quotes from a private letter written by me to him, asking for information about them. I had no idea that any part of it, my letter, would be published. In doing so, and in his criticisms upon it, Mr. Wilson, no doubt unwillingly, does me an injustice. The inference many will draw is that I am in favour of treating the Indians as paupers, and of neglecting the work of training them in the way of Christianity and civilization. In justice to myself I must deny that I hold any such views. I should have much preference that Mr. Wilson had published my letter in its entirety, instead of a short extract from it unexplained by the context. Yours truly,

Kingston. EDW. H. SMYTHE.

SKETCH OF LESSON.

22ND SUNDAY AFTER TRINITY. Nov. 6th, 1887.

The Prophet Compelled to Bless.

Passage to be read.—Numb. xxiii. 1-10.

Having seen in our last lesson how Balaam vainly endeavoured to serve two masters—how his greed and covetousness led him to do that which his conscience must have told him was wrong—we see to-day how powerless were the efforts of King or Prophet to injure a people of whom it could be said, "the Lord his God is with him." We learn also how safe is God's Church, for "the gates of hell shall not prevail against it"

I. The Curse Attempted.—Seek Balak and Balaam on the top of the hill, looking down on the camp of Israel. What are their thoughts as they stand there? The King's heart sinks as he looks on the vast multitude. The Prophet pictures to himself a career of honour and wealth, just within his grasp, if only he can change God's will, and gain permission to curse where He has pronounced a blessing. At Balaam's direction seven altars are built on the top of the hill. A bullock and a ram are sacrificed on each. But what does God prefer? (See 1 Sam. xv. 22). Balaam goes apart to commune with God. A good thing if done in a right spirit (St. Matt. vi. 6). But he meets God with a boast (v. 4). His heart was not right with God. God gives him a message to Balak (v. 5). It is a blessing, not a curse.

II. The Blessing Pronounced.—Balaam speaks in the poetic style. He owns his design to curse the people, and that the design has been defeated (vv. 7, 8). There was a limit to his power. Notice how Balaam speaks of;

(a) Israel's Separation (v. 9). This was Israel's praise and honour (Deut. iv. 7; vii. 6; xiv. 2; 2 Sam. vii. 23; Psalm cxlvii. 20). So should God's people now be separate (in a sense) from the world (2 Cor. vi. 17).

(b) Israel's Strength (vv. 10, 22-24; chap. xxiv. 8, 9). Moab already feared them (chap. xxii. 3), and God by Balaam foretells their future increase.

(c) His wish that his death and future might be like Israel's. Notice here how Balaam expresses a belief in the soul's immortality, and in different states after death (Psalm cxvi. 15; Heb. xi. 18). Let us notice why Israel was blessed (chap. xxiv. 1). It pleased the Lord. He had provided an Atonement and covering for their sin (see Lesson xliii), and therefore it could be said (chap. xxiii. 21), "He hath not beheld iniquity in Jacob," &c. (See Psalm xxii. 10).

Was this blessing and this security only for the nation of Israel? (Isa. liv. 17). No. Every sinner who puts his trust in Jesus has his iniquity forgiven and his sin covered (1 St. John i. 9; Rom. x. 9).

What was true of the Church in the Wilderness is true of the Church of Christ: "The gates of hell shall not prevail against it" (St. Matt. xvi. 18). As the Lord God was with Israel, so is the Lord Christ with His Church "always, even unto the end of the world" (St. Matt. xxviii. 20).

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### Family Reading.

#### JUST FOR TO-DAY.

Lord, for to-morrow, and its needs,  
I do not pray;  
Keep me, my God, from stain of sin,  
Just for to-day.

Let me both diligently work,  
And duly pray;  
Let me be kind in word, and deed,  
Just for to-day.

Let me be slow to do my will,  
Prompt to obey;  
Help me to mortify my flesh,  
Just for to-day.

Let me no wrong, or idle words  
Unthinking say;  
Set Thon a seal upon my lips,  
Just for to-day.

Let me in season, Lord, be grave,  
In season, gay;  
Let me be faithful to Thy grace  
Just for to-day.

And if to-day, this life of mine  
Should ebb away;  
Give me Thy sacraments divine,  
Dear Lord, to-day.

So for to-morrow and its needs,  
I do not pray;  
But keep me, guide me, love me, Lord,  
Just for to-day.

In little things of common life,  
There lies the Christian's noble strife;  
Where he does conscience make,  
Of every thought, and throb within,  
And words, and looks of self and sin  
Crushes, for Jesus' sake.

#### BALAAM AND HIS ASS.

It also lies with the region of experience that men are rebuked by dumb animals. That is odd; but is true. The whole Scripture is charged with that statement, and so charged with it that it amounts to a practical philosophy in daily life:—"But ask now the beasts, and they shall teach thee; and the fowls of the air, and they shall tell thee"—"The stork in heaven knoweth her appointed times"—"The ox knoweth his owner, and the ass his master's crib"—"Go to the ant, thou sluggard; consider her ways, and be wise." Dumb creatures are continually teaching us. They keep law with wondrous obedience. The poorest brutes are really very faithful to the rude legislation under which they live. If men could only be as drunk as a beast, they would never go far from the paths of sobriety. It is a foul slander upon the beast for a man to set himself beside it and say that he is as oblivious of law, as negligent of divine attention, as the brute that perishes. In temperance, in acceptance of discipline, in docility, I know not any beast that is ever used by man that may not teach some men, very distinctly, helpful and useful lessons. That the beast does not speak is the very smallest and poorest objection that can be taken to the teaching. It is putting speech in a false position, it is altogether altering the relations and perspective of things. What is speech? How is speech delivered? Is speech confined to the tongue? We must define the speech, if we are to enter into the particulars of a controversy which can never be settled. But we cannot allow rude definitions to be given as if they were philosophical. There is the substantial fact, that the beasts of the field do teach us, rebuke us, humble us, and that they do not do all this through the medium of articulate speech—as that term is understood by us—is a frivolous objection, and ought not to be taken account of in any court in which the presiding disposition is to find substantial and eternal truths. So far, I see nothing in the story to disturb the sobriety of experience. Does it not also lie within the range of our experience that men do want to get back sometimes but are driven forward? Did not Balaam want to return when he said, "If it displease thee, I will get me back again?" We

cannot. Life is not a little trick, measurable by such terms. A man cannot make a fool of himself, and instantly turn round as if nothing had happened; we cannot drive a nail into a tree and take it out without leaving a wound behind. It does not lie within range of our arm—pontiffs though we be in the shabby church of reason—to break the vessel of glass, and put it together again as if it had never been dashed to pieces. This is not in harmony with the mystery of the universe as we know it. This proposition of Balaam's, is the ridiculous imagination of men who suppose that sin against God and say,—now we will turn back; we will not do it again; we have blasphemed God—now we will go to church. To get that sophism out of the human mind is the difficulty of God. It appears so easy to commit a sin, and then to say we are sorry that we committed it, and to go back home as if nothing had been done. What has been done? The universe has been dishonoured; the snowy purity of God has been stained; the great creation in all its harmonies has been shocked and distressed. We ought not to infer anything to the disadvantage of God from such a method of providence. It means that we are more than we thought ourselves to be. Conduct is of greater consequence than we imagine. Humanity is a sublime mystery, as well as God; and there is no way backward, unless it be in consent with the mind that constructed, and that rules creation. Balaam would go back and remain at Pethor as if he had never left his native village; but the Lord said,—no, go forward;—only now be the representative of holy truth to the heathen king.—From Dr. Parker's Peoples' Bible.

#### MAKE A HAPPY HOME.

1. Learn to govern yourselves, and to be gentle and patient.
2. Guard your tongues, especially in seasons of ill-health, irritation, and trouble, and soften them by prayer and a sense of your shortcomings and errors.
3. Remember that, valuable as is the gift of speech, silence is often more valuable.
4. Never retort a sharp or angry word; it is the second word that makes the quarrel.
5. Learn to speak in a gentle tone of voice.
6. Learn to say kind and pleasant things whenever opportunity offers.
7. Study the character of each, and sympathize with all in their troubles, however small.
8. Do not neglect little things, if they can effect the comfort of others in the smallest degree.
9. Avoid moods and fits of sulkiness.
10. Learn to deny yourself and prefer others.
11. Beware of meddlers and talebearers.
12. Never charge a bad motive, if a good one is conceivable.
13. Be gentle and firm with children.
14. Do not allow your children to be away from home at night without knowing where they are.
15. Do not allow them to go where they please on Sunday.
16. Do not furnish them with much spending money.

#### THE PARISH MINISTER'S QUESTIONS.

The parish minister in a town not a hundred mile from Dunfermline, Fifeshire, was recently going the round of all the Board Schools in the course of systematic examination. The day was warm, and the minister, feeling exhausted on reaching the school, took a seat for a few minutes to cool down and recover his breath; but even while doing so he thought he might as well utilize the time in a congenial way, being naturally a bit of a wag. So he addressed the boys thus: "Well, lads, can any of you tell me why black sheep eat less than white sheep?" There was no answer to this question, and the minister, after telling them it was because there were less of them, with pretended severity said he was sorry to see them in such a state of ignorance as not to be able to answer such a simple question, but he would give them another. "Can any of you lads tell me what bishop of the Church of England has the largest

hat?" Here the children were again cornered for a solution. "What! don't you know," said the minister, "that the bishop with the largest hat is the bishop with the largest head? But seeing I have been giving you some puzzling questions, I will now allow you to have your turn and put some questions to me, to see if I can answer them." Silence fell upon the whole school. No one apparently was bold enough to tackle the minister. At length, from the far corner of the room, a little chap of about seven years got up on his feet, and, with an audacity that actually appalled the master, cried out, in a shrill, piping voice, but with the utmost sang froid—"Can you tell me why millers wear white caps?" The minister was perfectly astounded, and for the life of him could find no solution of the problem. He began to feel somewhat uncomfortable, while the master frowned with awful threatening in his glance at the undaunted young culprit, who stood calmly waiting a reply to his poser. "No, my boy," said the minister at length, "I cannot tell why millers wear white caps. What is the reason?" "Weel, sir," replied the young shaver, "millers wear white caps just to cover their heads." It is needless to remark that the roar which followed rather disconcerted the minister, and he had some difficulty afterward in proceeding with his official examinations.—*Scottish American.*

#### THE WOMAN WHO LAUGHS.

For a good, everyday household angel give me the woman who laughs. Her biscuits may not be always just right, and she may occasionally burn her bread and forget to replace dislocated buttons, but for solid comfort all day and every day she is a very paragon. Her home is not a battle field, nor life one long unending row. The trick of always seeing the bright side, or, if the matter has no bright side, of shining up the dark one, is a very important faculty; one of the things no woman should be without. We are not all born with the sunshine in our hearts, as the Irish prettily phrase it, but we can cultivate a cheerful sense of humor if we only try.

#### HINTS TO HOUSEKEEPERS.

**SMALL CAKES.**—Beat  $\frac{1}{2}$  lb butter to a cream, add 1 lb flour,  $\frac{1}{2}$  lb sifted sugar, a wineglassful of brandy, and five eggs; mix together thoroughly, and bake in patty-pans in a quick oven.

**PLAIN LUNCHEON CAKE.**—To half a quartern of dough add two eggs well beaten,  $\frac{1}{2}$  lb butter,  $\frac{1}{2}$  lb moist sugar, with  $\frac{1}{2}$  lb currants; mix all thoroughly together and bake in a hot oven.

**FLUMMERY.**—Dissolve  $\frac{1}{2}$  oz gelatine in a pint of water, add a pint of sherry, the yolks of three eggs, and sugar to taste; stir over the fire until the rawness of the eggs is gone. When nearly cold add a little lemon-juice.

**SPANISH CREAM.**—Beat the yolks of three eggs with half a teaspoonful of castor sugar, boil  $\frac{1}{2}$  oz. isinglass in one and a half pint of milk; when it is dissolved and the milk is at boiling point, stir them slowly into the yolks, boil once more, and then stir in the frothed whites of three eggs. Pour into a mould and set away to cool.

**OMNIBUS PUDDING.**—Take 6 oz. fine flour, 6 oz. fresh suet shred fine, 6 oz. raisins stoned, 4 oz. golden syrup, a teaspoonful of milk; mix well, put into a basin, tie a cloth over and boil for two or three hours.

**CAULIFLOWER SALAD.**—Boil a cauliflower in salted water till tender, but not overdone; when cold cut up neatly in small sprigs; beat up together three tablespoonfuls of oil, and one teaspoonful of tarragon vinegar, with pepper and salt to taste; rub the dish very slightly with garlic, arrange the pieces of cauliflower on it, strew over them some capers, a little tarragon, chervil, and parsley, all finely minced, and the least bit of dried thyme and marjoram. Pour the oil and vinegar over and serve.

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## ALL-DAY LOOKING.

"Let my life be an all-day looking to Jesus."  
MRS. PRENTISS.

Sir Jacob Astley, in a hurried prayer just before the charge at Edgehill, said: "O Lord, Thou knowest how busy I must be this day; if I forget Thee, do not Thou forget me!"

Not in the morning hour alone,  
Need we seek guidance at Thy throne,  
Nor in the evening closet blest,  
Pleading for pardon, grace and rest;  
But let our life, O Jesus, be  
An all-day looking unto Thee.

When needful cares rush in and press  
The passing moments with their stress;  
When transient interests assume  
To occupy our mental room;  
Teach us the art, O Christ, to flee  
By inward looking unto Thee.

When mirth attracts, may reason hold  
Her rule o'er follies manifold;  
When pleasures lure, may conscience show  
Which way the christian's feet should go;  
Reason and conscience—let these be  
Enlightened guides that lead to Thee.

If trials tempt the heart to say,  
"There is no help in God to-day;"  
If sickness seems a wall to raise  
Between our souls and prayer and praise;  
Yet we may seek Thee with the will,  
An all-day looking to Thee still.

The soldier, as he faced the fray,  
Cried out, "If I forget this day—  
Thou knowest how busy I must be—  
Forget not, Lord, to think of me."  
So if our eyes turn from Thy face,  
Turn not from us Thine all-day grace.

—E. L. E. in Advocate and Guardian.

## THE PROCONSUL'S DAUGHTER.

BY FLAVEL S. MINES.

"Most noble Festus, wilt thou be present at the sacrifice to-day?" inquired a young noble of Rome, about the year A. D. 307, overtaking a friend walking in the direction of the theatre.

"Aye, there I am now bound. I wish to see the combat between the giant Neros and our own Gallius, which takes place before the trial of the Christian. I have a wager upon Gallius."

"Well, mayest thou win; but thinkest thou, Festus, that the fair Helen will appear? The talk is that the Emperor has relented."

"Nay! nay! Cretes, the Emperor, fears too much the people and, besides, an example must be made of these Christians. What wouldst thou if thy mother and sister join the sect, and worship in common with slaves and bondsmen?"

"Bah! the thought makes me sick," and the young Roman patrician drew his costly mantle around him and walked hastily on as if to escape the thought of any such thing.

"What thou sayest is too true, and since Diocletian died we have had no noble blood offered, and the gods and the people must be appeased, but I would sooner see a hundred slaves in the arena dying, rather than one such spectacle as to-day," answered Cretes, musingly. "However, the girl may sacrifice the gods."

"Thou knowest not the Lady Helen; when she is determined, naught can move her; and then the Christian seems to be endowed with special tenacity when in the arena. Indeed, I have seen but two 'apostatize,' as they call it," said Festus, "and they both turned Christian again in a few months, and died bravely by lions. I wonder can there be anything in their religion?"

"By Mars, Festus, art thou turning Christian? But stop, let us see what else the Emperor has provided for our amusement," and the young man halted before a placard, on which was written the programme for the day.

Such was the state of Rome at that time. Diocletian had perished most miserably a short time before the Galerius Valerius Maximus, a man who had risen from the ranks of the soldiery, and, after much fighting, assumed the purple

of the Roman Emperors, and the title of the "Ever-Augustus Cæsar." Meanwhile, engaged in fighting the battles of the State, Galerius had not noticed the growth of the Christian Church in Rome, which had increased wonderfully, adding to its ranks nobles and slaves, and now the Emperor turned his attention to the futile endeavor to blot out the religion.

On this day there was to be an example made that would, it was hoped, strike terror into the hearts of the people. Helen, the daughter of the proconsul, had embraced Christianity, and now she must sacrifice to Jove or die by lions. Strenuous efforts were being made to save her, but the Emperor, usually willing to grant his favorite's desires, this time was firm, for he feared the people, and this sacrifice would appease the public mind. Meantime, the young man had arrived at the door of the theatre.

"Ah, Cretes, whence come those noble pillars?" inquired Festus, pointing to two magnificent alabaster columns, directly in front of them.

"They were brought, I hear, from Africa, by the Emperor, who has taken a great fancy to them, and calls them after the gods, Castor and Pollux. Are they not superb?" and the two friends entered and joined their circle of acquaintances.

The columns referred to, stood at the gate where the gladiators and prisoners entered the arena. Strong and firm, they supported the stones that upheld the seats of a part of the theatre, and, as Cretes said, they had been brought from Africa, where they had caught the fancy of the conqueror, and now they graced the Roman amphitheatre.

Have you ever stood in the centre of the ruined Colosseum and admired the beauty and grandeur of the building in its decay? Then you can picture to yourself how it looked upon a festival-day. That brilliant awning overhead to protect the fair dames of Rome from the fierce rays of the sun, the colored robes, the flashing jewels, the still brighter eyes, mingled with the sweet perfumes of the East, all served to add to the beauty of the place, that seemed a paradise on earth, while in reality it was a temple of barbarism. Now the gladiators had fought, and the *meridiani*, a sort of inferior gladiator, who fought about noon to pass away the time, had duly covered themselves with dust and glory. The seats about the raised dais of the Emperor, reserved for his own household, began to fill, but most of the eyes were directed to where the proconsul and his wife sat, engaged in earnest conversation. They were obliged to present themselves at the trial of their daughter by imperial command. Julia, the proconsul's wife, who, a few months before, at the feast of Jupiter, had gazed on the most shocking spectacle unmoved, now shuddered at the gladiators before her. Was it possible, but the people only thought it in their hearts, that she also, had turned Christian?

In the centre of the theatre was erected an altar of stone, bearing on the front a brass plate, dedicating it to the "Almighty Jove," while a slow fire burned upon it, and at the sides stood two stands holding the incense. It was evident that the girl would have time to sacrifice before being delivered to the lions.

A low hum of voices announced the arrival of the Emperor. Instantly the proconsul and his friends gathered around him, but Galerius was firm, and after listening to the prayers of the proconsul, deliberately shook his head, and motioned for the girl to enter. Clad in a long white robe, Helen advanced slowly to the altar, accompanied by two priests. With all the eyes of Rome upon her, the Christian girl stood before the pagan altar, as if in a dream, grasping tightly the incense the priest had forced into her hands, fearful lest she should drop it by accident, and thus seem to sacrifice.

"See, she is invoking Jove," said one matron to another, as her lips moved in prayer.

"Rather, she is a witch," answered the Roman woman, "invoking aid of spirits," and the people caught up the cry—

"A witch!" "To the lions!" "A witch!" For the third time the proconsul tried to prevail upon the Emperor, who might perhaps be touched by that beautiful face, to show some pity. But he had gone too far to withdraw.

"When the pillars of Castor and Pollux fall without aid," cried the Emperor, at last angrily, in a loud voice, pointing to the two columns, "will I forgive her."

Every one heard and turned to look in the direction indicated by the tyrant. Was it their imagination that made them think that the pillars moved? No! As they gazed the mighty columns bowed, as in obedience to Divine command. Slowly, while the people were fascinated with terror, slowly they fell toward each other, until, stopping for one minute, they formed, so as to be seen by all who watched them, a perfect cross (X), then, with a crash, they struck the ground. Cries and groans of the populace who witnessed the miracle with fear filled the place. They looked not at the praying girl, who stood, unconscious of what had taken place; they strove only to depart. The Emperor, who had seen the effect of his words with dismay, tried to calm the people, but without success. Hurrying, pushing, jostling, the building was emptying fast. The proconsul, who was as astonished as the rest, now recovered from his dismay, and whispered to the Emperor to keep his word and pardon his daughter.

"Aye! Guards, protect the girl to her father's palace. This much will I do," he added, in a lower voice, to the proconsul. "But warn the people! Lords, attend me to the court."

Outside, not stopping to talk or conjecture, the people hurried home, while the guards, assisted by the soldiers of the proconsul, conveyed Helen to her father's house.

"What thinkest thou of the event of to-day?" asked Cretes, meeting his friend, later, hurrying from the proconsul's palace.

"The people have not yet recovered from their fright. Strange! Marvelous! I have heard of such things during the reign of the god Decius, and odd things happening during Diocletian's time, but I cared naught for them."

"The God of the Christians is great," answered Festus, reverently, as he hurried on.

Cretes gazed after him, shook his head, and then proceeded on his way.

For days Rome was amazed and frightened at the wonder, but when popular clamor began to rise against the girl she was gone. It was whispered that the galley of Festus had conveyed her to a post beyond the reach of persecution, and the gay youth was never seen again in Rome. Far away, in some small village in Africa, lived Helen, with her husband, Festus. The young Roman, who in the morning had scoffed at Christianity, had been baptized in that faith in the evening. Now and again the rumor of persecutions would reach that happy home, but danger never came near them, and the Church grew stronger daily, aided by the many workers. God chose many ways to make known the true faith in the early days, and, though probably Helen never knew on earth, the Church gained many converts by the strength of a weak girl.—*The Church.*

When the pious Chippewa chief, Mi-ne-ge-shig, returned from a visit to our eastern cities, two years ago, his brother chiefs gathered around him and said:—"Tell us what of all you saw was most wonderful." After a long silence Mi-ne-ge-shig replied:—"When I was in the great churches, and heard the great organ, and all the palefaces stood up and said, 'The Lord is in His holy temple, let all the earth keep silence,' I thought 'The palefaces have had this religion all these four hundred years and did not give it to us, and now it is late.' This is the most wonderful thing I saw." And the chiefs said:—"This is indeed most wonderful! Now it is late. It is indeed noon."

THE ELEPHANT'S JOKE.

An elephant in a menagerie watched a workman while painting a portion of the house with red paint with great interest, apparently aroused at the bright bits of color.

When the dinner-bell rang the painter put his pot and brush down and went off to his meal.

The elephant waited till he was out of sight, then carefully felt for the brush with his trunk.

Next to the young elephant stood a sleepy camel, dreamily eating hay.

The elephant took up the brush and streaked the camel's side. The keeper happened along just then and watched events. The elephant appeared highly pleased when it saw the red line of paint on the camel's gray flanks.

When the painter returned, the brush was gazing earnestly into space, and the camel was emblazoned all over with red stripes like a crimson zebra.

"HONOR TO WHOM HONOR IS DUE."

He has had no bringing up!" exclaimed a man as he saw a boy leave the room, slamming the door behind him, after throwing his overcoat in one chair, his books in another, and leaving his rubbers in the middle of the floor.

"He ought to know better," remarked a lady present, "for his mother was one of the most refined women I ever knew."

"No one would think it, to see her son," said the first speaker, whose patience was sorely tried.

"No one would think it!" True—how very true! we thought. And we wondered if the boys and girls know that they are casting grave reflections on the mothers and fathers they love, when they go through the world doing what is wrong?

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SEALED TENDERS, addressed to the undersigned and endorsed "Tender for Oxford and New Glasgow Railway," will be received at this office up to noon on Friday, the 18th day of November, 1887, for the grading, bridge and culvert masonry, fencing, &c.

Plans and profiles will be open for inspection at the office of the Chief Engineer of Government Railways at Ottawa, and also at the office of the Oxford and New Glasgow Railway at Wallace, Cumberland Co., Nova Scotia, on and after the 10th day of November, 1887, where the general specification and form of tender may be obtained upon application.

No tender will be entertained unless on one of the printed forms, and all conditions are complied with.

This Department does not bind itself to accept the lowest or any tender. By order, A. P. BRADLEY, Secretary.

Department of Railways and Canals, Ottawa, 29th October, 1887

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"She's got plenty of money, I know, so she don't want it half so badly as I do. I wonder what I'd better buy with it?

"I want to buy some ribbon to wear. All the girls but me have ribbons. Or, I could buy a new hood with this. Or what a lot of candy and nuts it would buy!

"Am I sure this money is mine? Of course I am. Didn't I find it? Miss Gale doesn't know.

"But Oh, dear! What was it that she said last Sunday about one who always knows?

"God knows. He sees us all the time. And God says, 'Thou shalt not steal.'

"But I didn't steal it: I only picked it up.

"But I am sure Miss Gale would say it was stealing to keep what is not my own. And how could I ever bear to look into her eyes again when she tells us about the Saviour who loves us and wants us to be good and true and honest, so that he can take us to his beautiful home? Nobody will be poor or sorrowful there.

"How could I say my prayers to him if I was so wicked?

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## DEATH.

Died at Gravenhurst, on Tuesday, Oct 18th, Norah Algoma, infant daughter of H. H. and Mary Marter, aged 8 years.



## Notice to Contractors

SEALED TENDERS, addressed to the undersigned, and endorsed "Tender for Post Office, Trenton, Ont." will be received at this office until Thursday, 17th November, for the several works required in the erection of Post Office at Trenton, Ont.

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

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

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A. GOBEIL,  
Secretary.

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Ottawa, 29th October, 1887.

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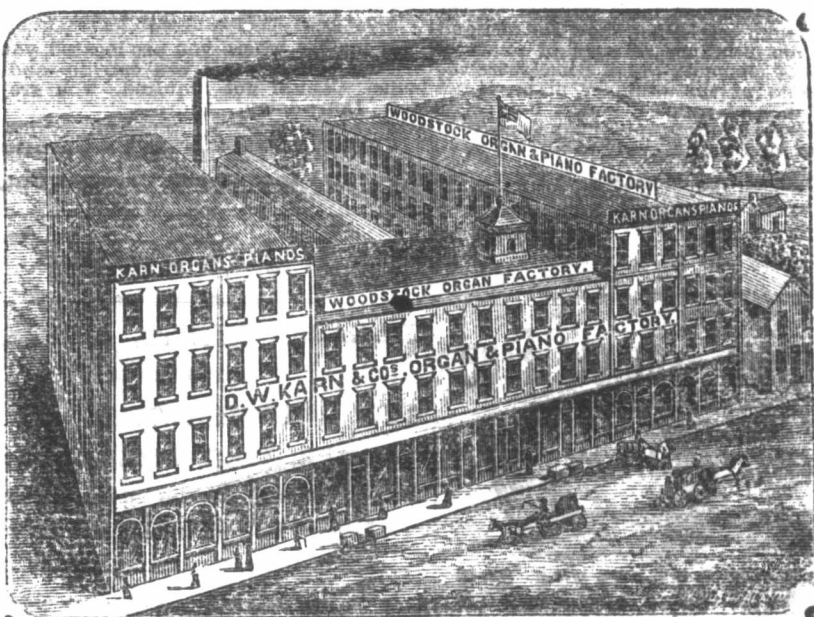
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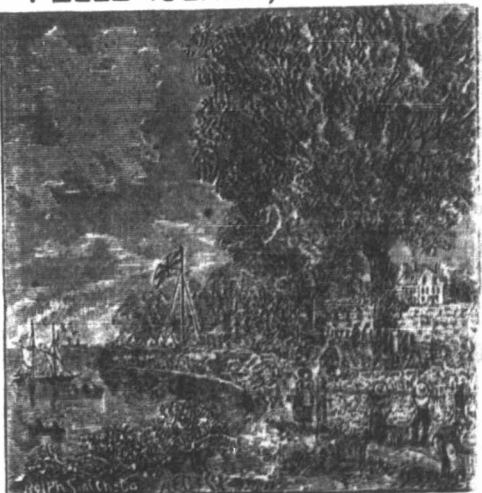
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