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IMPORTANT NEWS FOR THE CLERGY AND S. S. WORKERS.

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On the first of November will be issued the 11th number of "The American Church Sunday School Magazine." This magazine will contain Lesson Helps on the Uniform System suggested by the Triennial Commissions, Papers on Practical Sunday School Work, Questions for Sunday School Libraries, Notes on Sunday School Progress, Outline Aids, and Illustrations of the Lesson.

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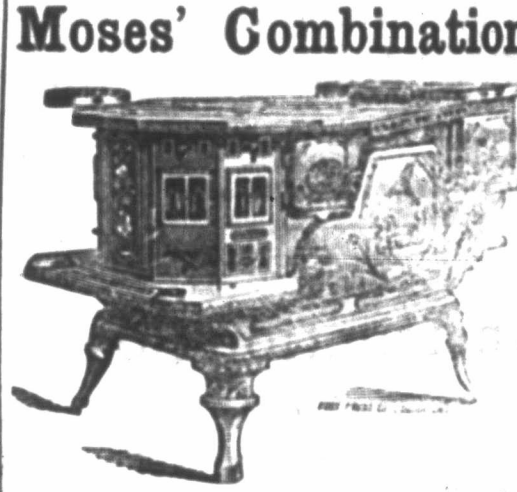


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LESSONS for SUNDAYS and HOLY-DAYS.

Nov. 15th 24th SUNDAY AFTER TRINITY.
Morning—Amos iii. 1-6. Heb. ix.
Evening—Amos v. 1-24. John iv. 31.

THURSDAY, NOV. 12, 1885.

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

LIFE OF MORE MOMENT THAN OPINIONS.—The following is Canon Farrar's apology for preaching in a Church where the "views" of the Rector are different to his own. With the spirit of this defence we warmly sympathise:—"I am almost ashamed to be obliged to add that it must not be understood from my presence here that I have any special sympathy with any special school of thought in our English Church. That is emphatically not the case. But for the idle comments which have been made on the matter, and which I have heard on many sides, I should have blushed for the impertinence of alluding to what is purely personal. I am a stranger to this town; I never set foot before in this church; and in preaching here to-night I have simply performed an ordinary and every-day act of kindness to a brother clergyman, to me personally unknown, as I should do, I hope—I should blush not to do if it were in my power—for almost any other sincere, hardworking clergyman, whom I believe, whether his views happened to be the same as mine or not, to be faithfully doing God's work, and sincerely struggling to fight sin and lighten sorrow. Surely if the points on which the members of our beloved Church can agree are infinitely broader and deeper than those on which we differ, then in days in which so much moral laxity is sheltered under so much avowed and unavowed scepticism, when one can hardly take up an ordinary magazine without stumbling on some clever article which calls in question the most rudimentary elements of our faith—surely, I say, days such as these, when perils thicken and threaten on every hand, are not the times for party to be hating party, school denouncing school, and brother Christians and brother clergymen refusing to hold out to each other the right hand of fellowship, because, forsooth, though they all are Christ's children and for all Christ died, they differ or think

they differ about some infinitesimal trifle, or about perhaps some important truth. If it be so, then indeed have we laid ourselves open to the strong reproof St. Paul addressed to the Church at Corinth, 'It hath been declared unto me that there are contentions among you. Every one of you saith, I am of Paul; and I of Apollos; and I of Cephas; and I of Christ. Is Christ divided?' or, as it should perhaps be rendered, 'Christ has been divided,' 'has been parcelled out,' 'has been torn into fragments,' among you. And how seriously should we lay to heart the solemn words which St. Paul in the same chapter, addressed to the petty, squabbling factions of his day, 'Now, I beseech you, brethren, by the name of the Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and the same judgment.' If, most unhappily, we cannot all be of the same mind, do not let us forget, 'Sirs, ye are brethren.' My preaching here to-night—since some have been pleased to remark upon it, means only this, that I hold it my duty as far as I can 'to keep the unity of the spirit in the bond of peace.' I consider holiness of life of transcendentally more importance than unity of opinion, and I hold that the more we have of mutual charity, and the gentleness and toleration there are among us, the less there will be of intestine wars and fightings, and that the more we have of brotherly love and happiness, the more richly will the dew of God's blessing fall upon our Church, and the better shall we all do the work of Christ."

THE PRAYER BOOK COMPREHENSIVE—"A spiritual flavour is imparted to the Church's Offices throughout which is not found in those of modern composition. The worshipper feels that he is praying and praising in Forms which are the heritage of a supernatural institution, and will find in them a safeguard against our abounding sectarianism.

While the Prayer Book, through its directions to the devout member of the Church, includes in itself the complete Canon of Holy Scripture, which it orders to be read year by year, it presents more particularly certain portions for the nourishment of the spiritual life; passages from the Epistles, in a context, as parts of a Eucharistic Office, which serves to interpret them aright, when "hard to be understood;" the miracles and deeds of mercy of our Blessed Lord; the Parables, and other gracious words which proceeded out of His mouth.

The Church gives to the Psalms a fulness and depth of spiritual meaning, which David himself could have discerned but dimly, making them *Christian Psalms* by joining to them the Christian's ancient Hymn of Praise to the Blessed Trinity; and assigning them a place morning and evening in the worship of the Sanctuary, where for ages, especially when married to the ancient Plain-song melodies of the Catholic Church, they have been the delight, the comfort, and support of "young men and maidens, old men and children;" giving them the worthiest words, and worthiest tones, wherewith to "praise the God of all gods; for His mercy endureth for ever!"

And it is this comprehensive quality of the Book of Common Prayer which I would especially wish to emphasize. It is for all; all the Baptised will find, and do find, if they seek for it, the guidance and help which they need.

MR. SPURGEON ON DISSENTING THEOLOGY.—In the *Sword and Trowel* for last month, Mr. Spurgeon thus delivers himself in regard to his fellow dissenters.

"If modern thought proceeds much further, the fashion of our religion will be as much Mahometan as Christian, it will be more like infidelity than either. A converted Jew, staying in London, went into a dissenting chapel, which I could name, and said on coming out he had heard nothing therein of the Christian faith. The doctrines distinctive of

the new Testament may not be denied in set terms, but they are spirited away. *Certain moderns talk much of Christ and yet reject Christianity!* Under cover of extolling the Teacher, they reject His teaching for theories more in accord with "the spirit of the age." (Mr. Spurgeon will have to settle this point with Dr. Wilson.) At first Calvinism was too harsh, then evangelical doctrines became too antiquated, and now the Scriptures must bow to man's alteration and improvement. The Deity of Christ is not often assailed, but the gospel which He gave us through His own teaching and that of the Apostles is set aside. No single Bible doctrine exists which is not at this hour studiously undermined by those who ought to be its defenders. There is not a truth that is precious to the soul which is not denied by those whose profession it is to proclaim it." Mr. Spurgeon's testimony as to the decay of faith in dissenting circles will be accepted as trustworthy. It is a sad picture but it merely illustrates the truth, that as men hew out cisterns for themselves and invent churches to please individual fancies, they more and more wander from the safe paths wherein the Catholic Church confines her children in orderly freedom.

CLEANLINESS A PART OF GODLINESS.—One of the greatest difficulties which the pagan philosophers had in receiving Christianity, was the incarnation. They said it was impossible for God to descend into matter, to be united with flesh. They said it was absurd to speak of Jesus, who had eaten and drunk like other men, who had suffered and died on the cross, as the incarnation of the word or wisdom of God. That word, they said could never come in contact with matter, which was in itself the root of evil; could never be united to flesh, which was the source of corruption. But Christianity said expressly that the body was God's own workmanship, that it ought to be the temple of the Holy Ghost, and by the fact of the incarnation it showed that there was nothing in the body necessarily sinful. The lessons which Christianity teaches by this are not remote. A pure body is necessary to a pure soul. As the mind, or thinking faculty, suffers from the infirmities of the flesh, so the soul suffers from an indulged or corrupted body. The servant becomes the master, and the master becomes the slave, and, having lost the sense of its own proper enjoyments, it is often in a willing bondage. The washings prescribed by the law of Moses, and the rite of baptism as retained in the Christian Church, may be designed indirectly to teach respect for the body. To be clean and to take care of our health thus becomes parts of revealed religion.

THE VALUE OF THE CHURCH CATECHISM.—Before the reception of the Seven-fold Gifts of the Spirit in the laying on of Hands, the Baptised Christian has to be indoctrinated in the elements of Faith and Duty. For this purpose the Church has provided her catechism; and with admirable care has she guarded her young members from the distraction of such abstruse dogmas, and insoluble problems as the Puritans, and, according to Milton, the fallen Angels, occupied themselves in debating—

"And found no end in wandering mazes lost"

—supra-lapsarian and sub-lapsarian Predestination, God's foreknowledge, man's freewill, and fate. She confines her instructions to the *Faith*, as it is propounded in the Apostles' Creed; to *Duty*, as it is laid down in the Ten Commandments, and deepened and spiritualised by the "New Commandment" the law of love; to *Prayer*, as set forth in the Divine Prayer; to sacramental grace, as the life and the strength of all. And this last, the teaching of sacramental grace, and the ministrations of it, is the Key-note of the whole "Book of Common Prayer."

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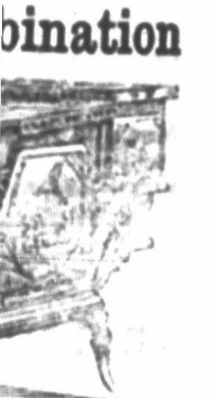
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ON THE NECESSITY OF HEARTY
CO-OPERATION OF THE CLERGY
AND LAITY OF THE CHURCH OF
ENGLAND REGARDING THE RE-
LIGIOUS EDUCATION OF THE
YOUNG.

THE writer asks the heartfelt prayers of those who read it for the success of that duty which is now being awakened amongst thoughtful christians regarding the religious education of the young.

And first, he approaches the subject with feelings of surprise that so serious a matter should so long have lost its point amongst our own Church people, and because our state of respectability and the fact of our occupation in a large degree of the offices of trust politically, renders us somewhat blind to the defects of our Church work in the direction of education, and we fancy that the security which power apparently makes for us, gives us also security in the spiritual and moral world. None are so apathetic as the members of the Church of England. Let it be blazed abroad that the Church needs, sadly needs, doctrinal Christian Education, that schools must be built, not alone for those who can afford to send their sons for a superior education, but also that the humblest member of Christ's flock can find in the Church's bosom the Christian education which the machinery of our public schools does certainly deny. Approach the subject as we may, there can be no other verdict forthcoming but the schools are needed for our Church, schools for the young, schools taught by men who love the Church, whose commission is from the most High God and the Church's Lord to make disciples of all nations. This point is not pressed from a competitive standpoint, far from it, but it is simply from the knowledge that those are alone fitted to teach who care for the heart more than for the mind, those only who are content that, even if the mind is unable to grasp what is set before it, if only the heart is kind and loving and willing, that is quite sufficient. The education of the State, which has for its purpose the mental amelioration of its people, cannot for one moment be permitted to weigh in the balance with the immense responsibility the Church possesses, in making for the Church of Christ citizens whose hearts are but the reflex of the love of Christ. It would not be right to attempt to disparage State Education on the score of amount of work done; but it is right to shew people that if we judge right in minor or subordinate matters, judging wrongly in the supreme only aggravates the case, and instead of the good which we have fondly imagined has been attained, we find a withering of the whole moral being, upon which hangs the success at least of our worldly plans and hopes. Can any good result from starvation of the moral man and repletion of our mental powers. Day by day has the State encroached upon the sacred grounds and estate of the Church, absorbing here a sacred enclosure, and there a Divine legacy, until by the supineness of some men, who profess deep love and reverence for

their mother Church, but who occupy positions among the "powers that be," and thence imagining that their important selves can hold State in one hand and Church in the other, and that no possibility of a separation or encroachment of the stronger could exist while they held the intermediate place by their supineness and self-conceit, the Church takes, in a spirit of thankfulness, the sops occasionally thrown out from what was and is her inalienable right. I say that, for Christ's Church to accept such patronage, is to lose all reverence for sacred things, and to become accessories to a spirit of sacriligious spoliation.

There is this one point, and it alone, which can be urged against the education of the children of the people being spiritually controlled, viz., that it is destructive of the political spirit, and, perhaps, it is to some extent because it is not very likely that a Dissenter would be willing to send his son to a Church School, or better, to a Parish school, and it is, further, not likely that were that Dissenter to be elected to power, he would give his voice in favour of the existence of a system of Church schools; one might, however, fancy that the matter could be cleared up by the State apportioning a certain rate of taxation for each religious body, to be applied for the support of separate schools, under the doctrine and discipline of the various denominations. Whether the State would consent to this or not, if hard pressed, one cannot tell, of course, if a sufficient number of petitions could be subscribed, the matter might have its way, and what we contend for be sufficiently acceded to. I fail to see in this arrangement any danger to the national character. The only difficulty would perhaps be in the due distribution of the proceeds of such taxation, and yet with the expensive machinery of our government, surely the task would not be so difficult. Here then lays the only means or avenue by which we may attain the desired end, viz., the permission that all religious bodies whose corporate capacity is recognized by the State, may petition the Government to withdraw their individual taxation towards the maintenance of State schools, and to divert them in the channel whither their own religious convictions lead them, and the Government may overcome the difficulty which may be raised by those who hold to no religious convictions, by maintaining the rate of taxation upon them for the support of the Government school or schools, as the case may be. We shall deal with other aspects of the question in another article.

PARSONS AND PARISHES.

THE earliest fable recorded in Holy Writ relates the unwillingness of certain trees to leave their natural duty for a position not properly theirs. Very few of the reproaches Abimelech must have received during his career could have stung him with greater force than Jotham's happily conceived narration. But the power of a fable lies in its universality, and not only in its appropriateness on the original occasion of its utterance. If Jotham

fixed his adversary as a comparatively worthless bramble, he also elevated in the popular estimation those more worthy souls who refrained from undertaking work lying out of their sphere. There are men in various walks of life who seem to be specially liable to the fault of neglecting their true work for something which is easier, more attractive, and more congenial to their tastes. If a man is thrust by circumstances over which he has no control into a position for which he is not naturally adapted, he ought to make the best of it, and will, if really in earnest, surprise himself and others by the good results which will follow. But such, whether successful or not, are not the persons in view just now. We are rather thinking of men who have voluntarily taken up work of a certain kind and pledged themselves to its due performance. To these the fable does apply, and to them we commend its perusal. In commercial houses it is very well known and recognized that failure of duty, on the part of heads of departments especially, will meet with speedy relegation to another place, or want of place. But in ecclesiastical life as at present constituted, it is, unfortunately, only too easy for many men to seriously neglect their true sphere without being called to account by authority. One recent legal measure attempts to deal with clerical neglect, with what success remains to be seen, but it does not seem likely to meet an important item, viz., parochial visitation. In theory, most clergymen admit the value of house-to-house visitation, but what is the practice in only too many cases? The work is simply not done, and an element of fundamental importance in the life of the people is found wanting.

It is well to see at once on what grounds this duty rests, in the mind of the church. Every priest has promised on his Ordination (1) to instruct the people committed to his charge; (2) to use both public and private monitions and exhortations, as well to the sick as to the whole, within his cure; and (3) to maintain and set forwards quietness, peace and love, especially among the christian people committed to his charge. Plainly, this charge of souls is not met by Congregationalism, however well worked, or by any system short of the parochial. Still less is it fulfilled by men who, yielding to the call of societies and individuals, and without due authorization from their Bishops, leave their parishes and run to all points of the compass on any and every business that may come in their way. The obligation cannot, indeed, be fulfilled by anything short of regular and systematic visitation of the people in their own homes.

Taken at its best, and as contemplated by the Church wherever properly organized, the parochial system means (1) that in a given area there is one man who possesses jurisdiction over the souls residing in it, and who is responsible to God and His Church for the due provision of all that these souls need for their spiritual welfare. On this matter of jurisdiction we may note here that Mr. Benham, in his history of the Diocese of Canterbury,

directs attention to the ecclesiastical and social independence of the parochial clergy, as being in the earliest times a distinguished feature of the Anglican Church. It has proved a blessing in many ways, and those men who, by neglect, weaken their independence are to be blamed, and will, if any other system eventuates, probably be the first to grumble at the change and its consequences. There is no surer way of encouraging disastrous change than by pursuing a policy which practically condemns the present status, and this is exactly what non-visitants do. The laity recognize this, if the clergy ignore it, and one of the commonest remarks to be heard in many parishes is, "I have been in this house (or parish) so many years and never once has a clergyman been near me." In others the clerical existence is only manifested when some appeal for funds is sent round, creating the impression that the clergy might call, if they thought it worth while, on other than financial matters. Nor would it be difficult to find suburban districts where inhabitants have received invitations to attend any and every place of worship save their parish church. This is not the way to maintain the jurisdiction of the parish priest.—*Church Times.*

ART AND RELIGION.

WHAT is religion to man? Religion is the sum of human aspiration; the motive of benevolent energy; the source of enthusiasm and the spring of comfort. Without religion life would be intolerable, and the world a school of despair. Religion is the motive and force of righteousness in the world; it supplies the creed by which a man shapes his conduct; it opens out the spiritual world; it sweetens even the saddest life, and forms the saints. What is Art to man? Art is the embodiment and the communication of man's thought about man, nature and God, to men and angels. It is man's way of decorating his existence, of declaring the glory of God, and of ministering to human delight. Art is—in brief—both the need of man's nature and its highest product. Religion and Art run like warp and woof in the woven fabric of human history. If Art is an instinct in man, so is Religion. Man has an instinct for worship, a thirst for revelation. And where revelation is withheld man sees the apparition of God in Nature—in the balanced clouds, the storm, the mystery of being in living things. By their alluring beauty and their witness to God's care and majesty these details of nature proclaim God. And here art comes in, for the thinking men of old must clothe their thoughts and emotions about the Almighty in tokens and symbols suggested by the wonders of creation. Two cases show Religion and Art in collision. First, when on account of a superstitious use of images, Leo the Isaurian and a council of Bishops decreed that all images should be placed at such a height in churches that they might be seen, but not be accessible to the ignorant people. The second is the outbreak of Puritanism which, in England, cost us all

the goodly imagery of our churches. If he hews to pieces the Christ and the holy men of the New Dispensation, he sets up the "schoolmasters" of the law to flank the Ten Commandments. On the other hand, the English Church at her best times has pressed into her service all that is eloquent and expressive in the best part of man. True it is that here, as elsewhere, the Catholic Church has her Puritan side in services, architecture, and worship. She can sing low as well as high. She can, if need be, strip and sell the silver from her altars to feed the poor, and can build stern churches. But, systematically, she takes man as God made him, and deals with him on that entirely rational principle that religion is made for man and not man for religion. Her endeavour is to make his human nature plastic to Divine influences; so she finds fields for his faculties and emotions. She invites him to rear churches that are sanctuaries for God and homes for men—churches garnished with lovely imagery—churches which the poor may be happy in and the little child may love—churches which shall not be whitened sepulchres for torpid audiences, but homes of grace where religious surroundings shall foster holy thoughts and minister to the sanctities of mortal life. Yet how much remains to be done! See how art and Religion are still estranged. Has it ever struck you that with all our bright galaxy of artists our objective Art is all "profane" without the Temple? The Puritan would not have pictorial art in the church, and the clergy seemed determined to perpetuate his superstitions. Are there no dead walls in our cathedrals and parish churches to be made alive and resonant of Gospel truth—that is, if the clergy will allow that they do not quite exhaust the whole charm of the Gospel in their discourses? The poor do care for pictures and sculptures in churches. "For the learned and the lettered," says an old Spanish writer, "written knowledge may suffice, but for the ignorant what master is like painting?" Art is in no sense an equivalent for religion. Pictures cannot save man, nor turn this naughty world into Paradise. Yet is it God's way that art shall bring happiness to man, shall educate his spiritual intelligence, give strength and elevation to his character, produce hallowed emotions, witness for the faith, make religion more close and more lovely to man, and help to lead him to the throne of God where His servants shall see His face.—*Mr. J. D. Sedding at the Church Congress.*

BOOK NOTICES.

A JOY FOR EVER, being lectures on the political economies of art, by John Ruskin, M. A. Publisher: John B. Alden, New York. This volume is the second of a series of Ruskin's works issued by Mr. Alden. It is illustrated, and the price is too low to bar the poorest from its possession. The volume contains also: "Unto this last," four essays on political economy; "Munera Pulveris," six lectures on the same subject, and "The two paths," lectures on art and its application to decoration and manufacture. As mere studies of brilliant, forcible, almost perfect English, these essays are invaluable. No writer, no speaker on sacred or secular subjects, is equipped for modern life until he has made a close study of Ruskin's writings. In

the words of the motto of one set of these essays, we may indeed say that they are "a joy for ever," being so full of beauty. The political economist cannot afford to ignore Mr. Ruskin.

DISCOURSES IN AMERICA, by Matthew Arnold, Russell & Hutchison, Toronto. Here is another charming book, lovely to look upon, so clear in type, so dainty in paper, and so luxurious in margin! We commend these discourses also as admirable English studies, as well as for the intellectual stimulus of coming into contact with so original and bold a thinker as Mr. Arnold.

DOGMA AND DUTY, by Rev. James Awde, B. A., and CHRIST'S DIVINE MISSION, by Rev. S. I. Hunter. Published by William Briggs, King St., Toronto. The first of these was delivered before the theological union of Victoria University, 1885; the latter is a sermon delivered before the same body in May last. The lecture on Dogma and Duty deals with the questions: What is the connection of duty with dogma in personal and social life? What is the effect of thinking upon conduct? What is the bearing of Theology upon Morality? The topics dealt with are of high and paramount interest. The lecturer shows an acquaintance with such modern writers as have attempted to divorce right thinking from right acting. His reasoning is not only worthy of a Christian apologist, but honourable to Victoria, under whose most worthy Principal, Dr. Nelles, the author of Dogma and Duty, has evidently sat as an apt and able pupil. The sermon on Christ's Divine Mission is also an able discourse, such as became the auditors, members of a theological union. There is not a word unfit for the highest pulpit in the Church of England, and we can only say, using the eloquent preacher's own words with a slight change, "We should despair of bringing the brethren separated from us back to the Church, if it were not for the divinity of Christ." But with their grasp of this truth will come a desire for re-union in good time.

WITNESSES FOR CHRIST, lectures on the history of preaching by Rev. F. H. Wallace, B. D., delivered before the Theological Union of Victoria Univ. 1885. The subject is a large one, but the writer has made good use of his own advice to preachers by saying much in as few words as possible. We have found his brief notices of illustrious preachers on the whole just, appreciative and Catholic in spirit. The volume is well worth its price, the matter is skillfully arranged, the reflections in the main true and wise, and at times shrewd, with the thought born of experience. We should have thought Mr. Wallace would have made a better selection of Nonconformist preachers than Spurgeon, Parker and Binney. Surely Hamilton, Raffles, Harris, Parsons, McAll, were their superiors in every sense. We who have heard them all, consider that there is no good ground for comparing those shining stars we name with such feeble lights as Spurgeon and Parker. Then there was Jay, of Bath, Stratton, Newton, Bunting, Raliegh, all men of far higher powers than the hero of advertising, Mr. Spurgeon. Where, too, does Mr. Wallace place Wordsworth, Bishop of Lincoln, Wilberforce, Bishop of Oxford, Magee, Bishop of Peterboro', Liddon, Body and others, who, as preachers, were and are as gold to Mr. Spurgeon's copper? Mr. Wallace must extend his list in a second edition, as his lecture will no doubt reach that stage.

AN EXPOSURE OF THE PERVERSIONS OF HOLY SCRIPTURE in the National Temperance Society publications, by the Rev. John Carry, D.D., Port Perry. Russell & Hutchison, Toronto.

We need hardly say that on grounds described by the title of this pamphlet, Dr. Carry is not merely "at home," but occupies a position from which he is able to pour a deadly fire of scholarly criticism and logic, heated at times red hot by moral indignation, upon those who pervert, wrest, and blunderingly interpret the Word of God. There is no influence at work in our judgment more dangerous to the morals of the people, more destructive of confidence in the inspiration of scripture, than the teaching of the ultra teetotal party, who affect piety and a regard for God's Word, while they are

practically placing it in a subsidiary position to their theories. They, in fact, aim at the total annihilation of one great Christian virtue—Temperance. To effect this they are showing the people that the text of scripture is mere clay to be moulded into any form which pleases human fancy. Dr. Carry's language is, at times, severe but entirely merited. When dealing with those who tell falsehoods with deliberation it is sin to be mealy-mouthed.

THE CANADIAN ELOCUTIONIST, by Anna R. Howard, L.L.B., teacher of elocution. *The Rose Publishing Company*, Toronto. This work is neatly got up, as is usual with the publishers who send it forth. It contains a considerable amount of valuable instruction on the art of elocution, with some 140 or 150 well selected pieces for the student to illustrate his powers.

CATHOLIC VERSUS ROMAN.

REV. JOHN LANGTRY, M.A., REPLIES TO ARCHBISHOP LYNCH.

On Sunday evening, October 25th, Rev. John Langtry, M.A., rector of St. Luke's Church, Toronto, delivered the third of a series of sermons in reply to a lecture delivered recently by Archbishop Lynch, on "The difference between the Catholic and the Protestant religions." The rev. gentleman selected as his text the 12th and 13th verses of the 48th Psalm: "Walk about Zion, and go round about her; tell the towers thereof."

Mark ye well her bulwarks, consider her palaces; that ye may tell it to the generation following.

The rev. gentleman said: In following this injunction we have already seen that the organization of the Catholic Church as she came forth from the hands of apostles and apostolic men was that of a visible, organized spiritual kingdom, with constitutional democratic government, all her bishops being invested with equal spiritual authority and jurisdiction, and all her doctrines defined and maintained, not by one man for all, but by the testimony and judgment of all for each individual. We saw, too, that the Church of Rome differs now fundamentally from this original constitution and order; that she has subverted this representative government, has silenced this universal testimony, and has swept away this legislative control of all questions of morals and of discipline. For this she has substituted an absolute autocracy ruled by one irresponsible head, who has plenary and absolute power, not only over the whole Church, but over the whole world. For Gregory the Great (Pope Hildebrand) maintained (and the Roman Church is committed to his position) that the Pope is by Divine right the universal and paramount lord of the world; that all monarchs held their dominions as fiefs of the Holy See, and the bishop and clergy formed the court of the sovereign Pontiff. In virtue of these assumed powers the Bishops of Rome claimed the right, and, by taking advantage of the necessities of kings and princes, were allowed, in many lands, the right, not only to control the appointments of bishops and pastors, and to interfere in the affairs of national Churches, but to depose kings and princes, to take away their dominions and to bestow them upon whomsoever they would.

The question for to-night is, How was this change brought about? How did this power grow up? And why was it suffered to exist and to exercise such influence, as it unquestionably did exercise, both in the affairs of the Church and of the world? Manifestly, from what has been said, it did not spring into being all at once, and it manifestly did not exist from the beginning. This is placed beyond dispute by an authority to which our Roman Catholic brethren must bow. For when that which was afterwards known as the Papal system was first broached in words only, in the year 598, it was repudiated with horror by Gregory, the best and greatest of the Popes. When John of Constantinople, who was eager to be acknowledged as primate of the Christian world, had assumed in a public document the title of Œcumenical or Universal Bishop, Gregory, burning with indignation, wrote:—"The one sole head of the Universal Church is Christ, and I confidently affirm that whoever calls himself or desires to be called Universal Bishop is in his pride the forerunner of Antichrist." (Ad. Imp. Maur., vii., 83) "No one," he says, "of my predecessors ever consented to use so profane a term." (Epp. Lib. v. 43, ad Eulog.) "Therefore," he says, "presume not either to give or to receive letters with this false title of universal. Far from Christian hearts be that blasphemous name, in which the honor of all priests is taken away, for on this theory the Pope has the plenitude of power, all other bishops are only his servants, from him all the power is derived, and he is concurrent ordinary in every diocese, for Œcumenical Bishop means sole bishop. If therefore the Œcumeni-

cal Bishop should err the whole Church would fail." This was the judgment of Pope Gregory on the doctrine of the Papal supremacy in its ecclesiastical aspects merely. It proves beyond dispute that the claim to this supremacy had not been put forth at the very end of the sixth century. And as all Popes, according to the Vatican decree, have been alike infallible, when speaking on questions of doctrine, it therefore follows that all the Popes who since the time of Gregory VII. have claimed this title and headship have, according to the judgment of their infallible predecessors, been forerunners of Antichrist. The Papal system was evidently unknown at the time of even the sixth and last general council, A.D., 680. It is not referred to or thought of in any of those great councils, or in the provincial councils held in England, France and Germany. And the same is true of the earlier North Italian and African councils. And yet there is no doubt that the germs out of which this huge system has been developed are discoverable at an earlier period than this. The claim grew out of the Roman primacy. Our Lord tells us that His kingdom is not of this world; it does not seek to usurp the powers of earthly kingdoms, or use their methods, or pursue their ends; and so the Church did not set itself to overturn the orders of human society or to subvert human governments. Its object was to leaven them with its own regenerating principles, and thus to purify and elevate, and strengthen and reform them. It therefore conformed itself as far as possible to the usages of the different parts of the empire and of the other nations into which it spread, and for the purposes of its own government adopted their civil divisions. The synods of the different nations or provinces, or larger divisions of the empire, assembled at the metropolis or capital city of each. The bishop of such a city would naturally be given precedence and elected chairman of the council. Hence there grew up a system of metropolitans. And in process of time the bishops of the capitals of the three great continental divisions of the empire, Antioch, Alexandria and Rome, were by a sort of tacit consent accorded the presidency of the council—which from time to time assembled at one or other of these great centres. Their bishops were early entrusted with the guardianship and enforcement of the canons adopted at these councils, and with a certain supervising power over the other bishops in their respective divisions. After a while they were called Patriarchs, though not till after the time of the first Council of Nicaea, which recognised the order that had grown up; and as questions of the precedence had begun to be agitated, the council fixed the limits of each of these metropolitan sees and confined that of Rome to the city and suburban provinces—this is Southern Italy, Corsica, Sardinia and Sicily—to which by a decree of the general Council of Nice the jurisdiction of the Bishop of Rome is still confined. At the same time a primacy of honor and precedence was accorded to Rome, not because, as is now claimed, it was the see of St. Peter, but simply and solely because Rome was the capital of the empire. This origin of the precedence accorded to Rome among the other patriarchates is distinctly stated on the highest possible authority, viz., that of two general councils, Constantinople and Chalcedon, to have been political and not religious. It was because Rome was the capital of the empire, "the mistress city," and not because it was the see of St. Peter, that the primacy was given to it. And when Constantinople became the second capital, it was raised by the second general council to the honorary dignity of a patriarchate, and precedence was assigned to it over Alexandria and Antioch, and next after Rome, "for as much as it is New Rome." But this primacy of Rome was entirely titular and honorary. It did not entitle the Bishop of Rome to interfere in any other patriarchate than his own. The Patriarchs of Alexandria and Antioch had each the same authority over their respective provinces as he of Rome had. The metropolitan jurisdiction was the same which every metropolitan exercised in his own province. Milan was another metropolitan see in Italy; and while Ambrose was archbishop there, it entirely overshadowed Rome. Aquileia and Ravenna were two other metropolitan sees and centres of ecclesiastical government in Italy. And each was entirely independent of Rome, acknowledging only a primacy of honor in that see. This primacy of honor, however, soon began to be pressed by the occupants of the Roman see into one of right and jurisdiction. In very early times the Churches which had been founded by the Apostles themselves were looked up to with considerable and natural respect as a sort of models of apostolic faith and discipline. It was naturally assumed that the mind and teaching of the Apostles would be better known and remembered in these Churches than elsewhere; and so when difficulties and disputes arose, they were naturally referred by mutual consent to these apostolic Churches for solution; and as Rome, in addition to being the capital city of the empire, was the only apostolic see in the Western Church, these appeals from the west were naturally made to her. But as Rome stretched

her pretensions she asserted herself to be the apostolic see, and claimed to be invested with appellate jurisdiction, and to be a court of final appeal for the whole Church. Some of the fathers had made reference to this respect for apostolic sees, and councils had recognized appeals to them. Rome endeavored in later days to fortify her pretensions by the falsification of these evidences, making them speak of the apostolic see instead of the apostolic sees, as they actually did. The absence of the Emperors and the Court from Rome during the time that Christianity was becoming the religion of the masses, added to the ruin of the empire with its ancient families by Alaric and Attila, left the bishop beyond question the greatest personage in Rome and one of the greatest in Italy. And as his influence, so his pride and ambition grew apace. The imperial city was sinking into insignificance, and some other and more persuasive foundation for the assumed superiority of the Bishop of Rome was sought for; then the theory that the primacy was based upon the alleged primacy of Peter among the apostles was put forth and made the basis of the claim of the Papacy to universal supremacy. That theory was manifestly an afterthought. It assumes (1) that Christ gave St. Peter the supremacy over the other apostles; (2) that St. Peter's see was at Rome; (3) that the supremacy which Christ gave to St. Peter was to descend to his successors in that see. We reply that there is no evidence in Holy Scripture or primitive antiquity that Peter possessed any such supremacy. It was St. James and not St. Peter who presided at the first great council in Jerusalem, and who formulated and declared the decision, the very office which even liberal Roman Catholics now attribute to Peter's assumed successor. Would any ordinary apostle have presumed to preside and give judgment in the presence of the Prince of the Apostles, the infallible head and universal teacher of the Church? Would any ordinary bishop? Would Archbishop Lynch presume to preside, or be allowed to preside in a general council, while the Pope sat by speaking and voting as an ordinary member? Would any bishop of the Roman obedience now withstand the Pope to his face, and proclaim to the world that he was to be blamed in his teaching on a point that involved both doctrine and discipline? As St. Paul tells us, he withstood and denounced St. Peter. Would any Roman Bishop declare now that he was not a whit behind the very chiefest bishops, including the Pope? There are three texts which the Roman controversialists adduce to support the assumed supremacy of St. Peter: 1st. "Thou art Peter, and on this rock I will build my church." (Matt. xvi. 18) The rock, however, does not mean Peter; and if it did it would not prove that St. Peter was universal bishop and supreme ruler of the Church. But the word translated Peter does not mean a rock at all. For just as there are two words in English, viz., stone, meaning a detached piece of rock, great or small, and rock, meaning a solid mass, so there are two corresponding words in Greek. Now, if the Lord had meant to say that He would build His Church on Peter, He would have said, thou art Peter, O Petros, a stone, and upon this Petros, stone, I will build My Church. But He changed the word to the feminine Petra, thou art Petros, a stone, and then not upon this stone, but upon this Petra, this rock which thou hast just announced, this Christ, this Son of the Living God, will I build My Church. But no Roman Catholic teacher, be he bishop, pope or priest, can accept or urge upon others the interpretation upon which the Papal claims are now made wholly to rest, viz., that the rock means Peter, without involving him in the guilt of perjury. For the Council of Trent decreed, and "we are bound by a solemn oath," says Professor Dollinger, "which I myself have twice sworn to accept, to explain the Holy Scriptures not otherwise than according to the unanimous consent of the Fathers." And yet the learned Roman Catholic author of Janus asserts, and Dr. Littledale, who has gone over the whole ground carefully, reiterates the assertion, and challenges the Roman Catholic world to disprove it, that not one of the Fathers has explained the rock or foundation on which Christ will build His Church, of the office given to Peter to be transmitted to his successors, but they understood by it either Christ Himself, or Peter's confession of faith in Christ or often both together.

(To be continued.)

RASPBERRY OR BLACKBERRY JAM.—Pick over and mash the fruit; allow one pound of sugar to a pound of fruit. Put the fruit and one quarter of the sugar into a granite or porcelain kettle; when boiling, add another quarter of sugar; boil again, add more sugar, and, when all is used, let it boil till it hardens on the spoon in the air. Apples, pears, peaches and quinces should be pared, cut small and treated in the same way. Cooking in only a little sugar at a time prevents the fruit from becoming hard.

Home & Foreign Church News.

From our own Correspondents

DOMINION.

QUEBEC.

QUEBEC.—The Rev. Mr. Loyde, of Lewis, having definitely declined the offer made him by Mr. Housman of the assistantship of the English Cathedral at \$1,000 per annum, has formally accepted the incumbency of the Holy Trinity Church, Lewis, at \$600 per annum, and was inducted on Sunday last with the usual formalities.

MONTREAL.

CHRIST CHURCH CATHEDRAL.—It is reported that the troubles of this congregation are likely soon to arrive at a crisis by the secession of a certain party who object to any change being made in the services. The origin of the division is certainly not over a matter of doctrine or the principles of the Church of England, and the orthodoxy of the present rector, who is an Irishman and graduate of the old evangelical Trinity College, Dublin, is not even questioned, the whole trouble having arisen out of changes in the choir at the request of a large proportion of the members of the congregation. In September last a radical change in everything connected with the musical services was introduced in conformity with the proposition of the rector. A new and eminent conductor has been engaged, and the choir augmented to eighty or ninety voices of ladies, gentlemen and boys, none of whom wear surplices. Full choral services are celebrated every Sunday, and seem to be appreciated by the congregation and popular with the public, as the attendance is immense.

The *Mail* says: "There are no misgivings manifested by the members of the congregation, except a few who have been the persistent promoters of the secession, that even if the division, as contemplated, is consummated, the future prosperity of the church will be imperilled, as the situation altogether at present gives an earnest of as great success hereafter as in the past. In conversation with a large number of members of the church who have not identified themselves in any way with the agitation and caucus meetings held at intervals by the discontented, your correspondent has been assured that the more the rector is known an increasing feeling of attachment on the part of the great body of the congregation is attracted to him by his zeal and attention to the interests of his parishioners."

A SUGGESTION.—In the *Mail* of the 29th Oct., we read in an article upon Christ Church Cathedral, that

"A very unusual advertisement appears in some of the Montreal papers by a firm of auctioneers, announcing the sale of a number of proprietary pews in the cathedral on the 30th inst. This mode of proceeding is not generally considered in very good taste, but the legal right of the owners is unquestionable. However, the members who are staunch supporters of the rector, will be pleased to see the pews transferred to those who are anxious to attend the service, rather than be retained by people who have practically left the church."

We take leave to suggest that the pews offered for sale be bought in on behalf of the congregation, and the proprietorship for all time vested in the Church officials as free pews, inalienable and unpurchaseable. Such a gift to God would set a noble example to other churches where pews are articles of merchandise, and so liable to be held even by "Jews, Turks, Infidels or Heretics." The new life of Christ Church will surely be strong enough to cleanse the Church from this scandal.

ONTARIO.

TWEED.—Roslin Parish.—The Bishop visited this place on Monday, 12th ult., for the purpose of consecrating the church and cemetery and administering the rite of confirmation. Thirty-three candidates were presented to his lordship by the incumbent, Rev. S. Bennetts. His lordship, however, before proceeding with the confirmation service, went to the entrance of the church, attended by the Rev. A. Geon, Mr. W. A. E. Lewis, catechist, Madoc, and the catechist of this parish. The Bishop was met at the door by the Rev. S. Bennetts, incumbent of the parish, and Messrs. Rath and Robinson, churchwardens. The petition asking that the church be consecrated, was read

by the Rev. S. Bennetts, and received by the Bishop, who forthwith proceeded with the act of consecration. This done, the confirmation service was begun, and before the laying on of hands, the Bishop delivered one of those characteristic addresses for which he is famous. After the confirmation of the thirty-three candidates, the Eucharist was celebrated by the Bishop, the Revs. A. Geon and S. Bennetts, being respectively deacon and sub-deacon. During the celebration, the entire congregation remained, and besides the thirty-three who had just been confirmed, upwards of forty communicated. At the conclusion of the celebration, the Bishop with the clergy, lay readers and congregation, went to the cemetery which he duly consecrated. The services were indeed most impressive, and tended to the edification of the assembled crowds, the majority of whom were not "within the pale." During the afternoon, the Rev. R. G. Sutherland, M.A., rector of St. Mark's, Hamilton, arrived at Roslin to hold an eight day mission there and at Tweed.

On Tuesday, 13th Oct., the Rev. R. G. Sutherland, M.A., rector of St. Mark's, Hamilton, began a mission here. The attendance at first was not large, but it increased to such an extent that many were unable to get even standing room. The result of the seven days mission is most satisfactory, and the manifest renewing of church life and spirituality is indeed a matter for devout thanksgiving. At Roslin a confirmation class of eighteen has been formed, and fifty-three signed the pledge, which was taken at the time. A purple altar frontal, purple dossal and pulpit and prayer desk hangings, made by the ladies of the congregation of St. Paul's Church, for the occasion, were used for the first time. They were beautifully worked, and of their possession any congregation might well be proud. On Thursday, the 22nd, the mission began at Tweed, and the immediate result was the same as that at Roslin. On the evening of the 29th, when the mission was closed, and the service of the renewal of vows was begun, the entire congregation rose to their feet in response to the Rev. R. G. Sutherland's question as to who had been benefitted by the work, and then solemnly renewed their baptismal vows. The service ended, the churchwardens, Messrs. Jas. Rath and Robert Robinson, read an address to and presented Rev. Mr. Sutherland with \$20. The missioner is followed by the affection and prayers of the whole parish, and the regret that he could not stay longer is universal. The prevailing sentiment is, "Thanks to God for the mission."

Mr. Laidlaw, of Hamilton, very kindly presented the Rev. S. Bennetts with 120 photographed copies of the well-known "Good Shepherd" picture, as mission memorial cards, one of which was presented to each that signed the mission pledge. Mr. Laidlaw's kindness will be long remembered in the parish of Roslin, and his beautiful cards will serve as reminders of renewed vows, and in this manner draw many to the fold of the Good Shepherd.

MABERLY MISSION.—We have to chronicle one of the most interesting events that has yet taken place in this mission, the re-opening of St. Stephen's Church, Bathurst, for divine service on the festival of St. Simon and St. Jude. The clergy who took part in the services were the Revs. J. Osborne, H. Farrar, A. J. Fidler and G. Scantlebury. Morning prayer was said at 11 o'clock, about thirty-three communicated. Miss Dorcas Butler, of Perth, very kindly presided at the organ, the service was well attended. At the 7 o'clock service a splendid congregation turned out and nobly assisted in rendering a bright and beauteous service. The feature of the service was the delivery of able and instructive addresses by the Rev. A. J. Fidler on "Return;" the Rev. J. Osborne on "Worship;" and the Rev. G. Scantlebury on "Holy Communion;" these addresses interspersed with thoroughly congregational hymns were most excellent. Miss Mary Cavanagh ably presided at the organ. Mr. H. Marguerett, builder and contractor, Harper's Corners, deserves great praise for the excellent and speedy way in which the restoration work has been done. The missionary and churchwarden of St. Stephen's are deeply indebted to the Rev. R. L. Stephenson, M.A., rector of Perth, for the handsome solid reredos and altar cloth, which in the skillful hands of the young ladies of the congregation looks neat and nice. The Rev. Samuel MacMorine, M.A., rector of Pakenham, for the artistically carved "I. H. S." placed in the centre panel of the reredos. And Miss Jennie Cavanagh for the pair of vases and alms-dish covers. The hearty and soul stirring services of St. Simon and St. Jude's Day will not readily be forgotten.

NIAGARA.

HAMILTON.—Bishop McLean, of Saskatchewan, preached at the Church of the Ascension, on Sunday, Nov. 1, morning, and at St. Thomas' Church, evening.

Rev. Canon Curran is suffering from a severe cold on the chest.

All Saints Church.—No appointment has been made as yet to the rectorate of this parish. The Rev. Dr. Mockridge has withdrawn his intention of accepting it.

Church of the Ascension.—Mr. R. Thos. Steele has been re-engaged as choir master at this church by a vote of 34 to 17.

NIAGARA FALLS.—Christ Church.—Obituary.—The death of William Leggatt, Esq., collector of customs at the Suspension Bridge for many years, has deprived the church of a most useful, upright and devout member. On Saturday, Oct. 31, a large attendance at the funeral, preceded three miles, to the Drummondville cemetery, testifying to the high esteem entertained toward Mr. Leggatt's memory. Pastor and people speak of him with kindest remembrance.

NIAGARA FALLS, SOUTH.—(Drummondville.)—Obituary.—We have with great sorrow to record the death of the Rev. Chas. Leicester Ingles, M.A., rector of the above parish, on the 3rd inst., aged sixty-four years. He was throughout his long ministry there held in the highest esteem, and greatly beloved by all classes. His brethren in the ministry regarded him as one of the most faithful and devout of men, both in his public and private life. Tears are wept, but his beautiful life in Christ assures us of his faith and the blessed hope it is, therein we bless God's name for all His servants departed this life.

WATERDOWN.—The Rev. John Francis, B.D., has returned home after an absence of seven months at Waukesha, Wis., U.S., where he filled the duty of *locum tenens*. It is a large town, and in summer months has a very large population of visitors seeking rest and health. On his leave taking, Mr. Francis was presented with a valuable gold chain, and an address conveying kindest words of esteem and friendship, with a hope that he would soon return for a similar period, if not for the full charge of that parish, which would be still better.

GRIMSBY.—A special leave taking of Mr. A. S. Kemp, a zealous and devout churchman, took place last week by the congregation and Sunday school of St. Andrew's Church. Mr. Kemp and family have removed to Montana, U.S. Our best wishes follow him.

SMITHVILLE.—On Saturday, Oct. 31, the new Church of St. Luke's, Smithville, eight miles south of Grimsby, was duly opened and consecrated for divine worship, by the Bishop of Niagara, who also preached a most thoughtful and edifying sermon from St. Matthew xviii. 20, "Where two or three are gathered together in My name, there am I in the midst of them." The Revs. Canon Read, Rural Dean Bull, Thos. Geoghegan, with the Rev. F. C. Piper, assisted in the services of the day. Among the gifts presented was an excellent communion set by the Rev. Thos. Geoghegan, from the congregation of Christ Church, Flamboro West. How much true pleasure and benefit may often be conferred by thoughtful and kindly acts of this kind among brethren of the household of faith!

FONTHILL.—This pretty little village was quite bright with lamps and torches on Monday night. The forty-fifth battalion band were out in full force playing some of their latest marching airs, and it was evident from the number of well-dressed persons on the streets, that something more than usual was going on. Bishop Hamilton was making his first visit, and the band met him as he entered the village, and accompanied him to the handsome residence of Mr. D'Everardo one of the oldest residents and the father of the village. Mr. D'Everardo had thrown his doors open and his large house was filled with members of all classes and denominations. Mr. D'Everardo is a capital host, and made every one feel at ease. Mr. Piper introduced his congregation to the Bishop, and a very enjoyable evening was spent. On Tuesday morning a confirmation was held, when Rev. Mr. Piper presented a large class to the Bishop for the apostolic rite. During his stay the Bishop was the guest of Mr. Morris, of the Fonthill nurseries.

ELORA AND ALMA.—The Bishop visited this parish, that of Rev. P. L. Spencer, on the 26th ult. In the afternoon he preached at Alma, choosing for his sub-

ject, the importance of public worship and the privilege and duty of attending it. After the service he held a conference with the members of the congregation for the purpose of considering the desirability of building a new church. It was resolved to take down the present building and erect another, using as much as possible of the brick and other material of the old to help build the new. A new site also was considered desirable. A committee was formed to take immediate steps to prepare for the work. In the evening the Bishop preached at a thanksgiving service in St. John's Church, Elora, dwelling upon the nature of worship and the motives that should influence the worshipper in his acts of devotion, especially that of God. The church was very tastefully decorated, and the singing was better than usual. The psalms, an anthem and an offering sentence being taken by the choir, the hymns being rendered by both choir and congregation. The offertory collection amounted to over \$34 00. At the proper place in the service the Bishop baptised the infant daughter of the incumbent and Mrs. Spencer. This added, not a little to the importance and solemnity of the occasion. The clergy assisting in the service were the following: Rev. Wm. Belt, M.A., Rural Dean of Halton; Rev. A. J. Belt, of Arthur; and Rev. R. T. W. Webb, of Grand Valley. Mr. Wm. Webb, lay assistant of the last mentioned, was also present. Next day the Bishop and clergy proceeded to Guelph for an ordination and deanery conference.

HURON.

BRANTFORD.—A Presentation.—On the eve of his departure to another sphere of labor, the Rev. W. A. Young, B.D., was presented with an address and communion plate by the congregation of St. Jude's Church, Brantford. The address is as follows:

To W. A. Young, B.D., Rector of St. Jude's Church, Brantford:

REVEREND AND DEAR SIR.—On behalf of the members of St. Jude's congregation, here assembled to bid you and Mrs. Young farewell, which we do with many regrets, we have to thank you for your uniform kindness to every member of your congregation while among us, and more especially for your sympathy with the sick and afflicted and the poor of the parish.

We also recognize your indefatigable efforts on behalf of our Sunday school, which is the foundation of the church. In this respect you have left behind you a monument of success in our neat and commodious Sunday school building, now almost completed and paid for, thus leaving a valuable improvement without the usual legacy of debt to your successor, and, while you have been ably assisted by energetic lady members of the congregation, whose services are thoroughly appreciated, yet the inception of the undertaking is wholly due to your foresight, energy and good management.

In the services of the church you have been a faithful shepherd, ever punctual, and in the pulpit always able and instructive in a more than ordinary degree, giving council to the wayward, and comfort to the dejected and doubtful.

In taking leave we ask you to accept, as a small token of our esteem, this communion set, which will enable you to minister to the sick and afflicted in a becoming manner.

We also ask you to accept for Mrs. Young with our best wishes for her future happiness, this Epergne.

And in taking our final leave of you we congratulate you on being called by his Lordship the Bishop of this diocese, to a higher and more important sphere of labor, for the benefit of the Church, and earnestly pray that the work to which you have been called may prove as successful as has your labour in this parish for the past (nearly) four years.

Signed on behalf of the congregation of St. Jude's Church, Brantford.

Committee

JOHN SPENCE,
JOHN BRACK,
P. M. SENN,
J. W. BOWLEY,
WM FRANK,
ALEX. FAIK,
JAS. D. DRESSER,
GEO. W. WILLIAMS.

Mr. Young, in reply, bore tribute to the true friendship which characterized the congregation of St. Jude's, and how that many times his hands had been upheld by the warm support always tendered him. He had come to Brantford to fulfil a particular mission, which perhaps had now been accomplished, and the Bishop of the diocese had found for him another field of labor. He wished to testify more especially to the hearty support accorded him by his churchwarden, Mr. J. Spence, who was most energetic in every good cause, as too was his colleague, Mr. A. Hemsworth.

In thanking them on behalf of himself and Mrs. Young, for the handsome gifts presented to them—gifts totally unexpected on his part—he hoped that he would from time to time have the pleasure of meeting them all again.

Addresses were delivered by the Rev. G. C. Mackenzie, Rural Dean of Brant; the Rev. Mr. Ashton, Mr. Dymond, of the Institute for the Blind, Messrs. Rothwell, Spence and others.

THORNDALE.—The Rev. C. W. Ball for the last few years rector of this place and posts adjacent, is just leaving his charge for other duties. He has been an efficient and generous clergyman, and all of his hearers are lamenting his loss. He was waited on at the parsonage on Tuesday evening, the 20th ult., by a large number of friends and presented with a farewell address, a purse of \$60, and a handsome silver epergne. A pleasant evening was spent, the proceedings being enlivened with music, reading and speeches. Reeve J. B. Fram and Dr. N. McKechnie spoke in high terms of the work of the minister in his three years connection with the parish, and Mr. W. H. Liddicott represented the young people in expressing their esteem and veneration of their pastor. The address was read by Mr. Charles Harrison, churchwarden, and was suitably acknowledged.

CLINTON.—In St. Paul's schoolroom on Wednesday evening, October 13th, Rev. F. F. Wilson, of the Shingwauk Home, Saints Ste. Marie, Algoma diocese, gave a very interesting address relative to the work done in that institution, where the children of the red men of the forest are educated and are taught trades. He was accompanied by the young Indian boy whom he has brought with him from the Home. The boy spoke English well, and also showed a knowledge of geography, equal to many of the advanced pupils in our Ontario schools. Mr. Wilson is anxious to establish schools in other places in Ontario and the North West. Would we have the aborigines of our vast Dominion good, loyal citizens, it is absolutely necessary that they become Christians. To the loyalty of Christian Indians the Bishop of Saskatchewan is one of the many who bear testimony.

DURHAM.—A harvest thanksgiving service was held in Trinity Church, on Sunday, October 25th. The services were most impressive. The sermon at matins was preached by Rev. R. S. Radcliffe. At evening, the incumbent, Rev. S. R. Ashbury, preached his farewell sermon. He leaves on Monday for Delaware. His family are to remain in Durham for some days.

TILSONBURG.—Rev. R. F. Dixon, incumbent of St. John's, has commenced a course of lectures upon the history, doctrines and liturgy of the Church of England. The first lecture, "the Holy Catholic Church," was delivered on Wednesday evening, October 17th, to a very good congregation. Mr. Dixon hopes to continue the course of lectures till Lent. Such a course of instruction in Church principles and history is much needed in Huron.

STRATHROY.—Rev. W. J. Kerr, chancellor of the Victoria University, preached in St. John's Church last Sunday. On Sunday next, Rev. M. Desbrisay will assume the duties of the parish.

SARNIA.—The Guild of St. George's, and the rector Rev. T. R. Davis, have not been idling their time during the vacation season. If not fishing, they have been in fishers language, preparing their nets. They had made preparation to hold their annual fancy fair in town hall on Tuesday, 1st December. This is the beginning of their active operations for the winter, always the busiest for church workers.

LION'S HEAD.—Rev. Mr. Hughes and wife, of Lion's Head, have been visiting in the district of Hope Bay. Mr. Hughes preaches there every second week. The dwellers around the Bay, among the clearings, and at the "Head," are unanimous in their opinion that they are very fortunate in having the ministry of Mr. Hughes.

ALGOMA.

BURK'S FALLS.—The carpet sent to Rev. Mr. Magan for Cyprus Church, should have been acknowledged per Rev. W. Crompton, as requested by the donor.

Stn.—On Wednesday, Oct. 21st., we held the Harvest Festival in connection with St. Mary's Church, in the Clifton Hall, Aspdin, which was neatly decorated for the occasion by Miss Crompton, assisted by members of her S. S. class and some of the male teachers.

I am one of those misguided (?) men, who do not believe in bazaars, garden parties, election cakes, etc., by which to raise money for church purposes. I dare to think, that if the "truth as it is in Jesus" simply and earnestly taught, God's Holy Spirit will put it into the hearts of His people what they ought to do.

I dare say, you, amongst others, have heard the statement that "the people of Muskoka are not so poor as they make out, and that they could do more to help themselves if they would." There are many who come into the country as our visitors, who see us with our best side out, and for whom we make exertion to treat with becoming hospitality, and to hear them speak, these persons know much more about the country and the circumstances of the people than I can possibly be expected to do, seeing that I come twelve years ago into the backwoods, have gone through every phase of bush life with my family, and for upwards of ten years, have been travelling clergyman over all the district, frequently finding my way when there were next to no roads, compared to which, (the travelling now is macadam itself,) and living with the settlers, week in and week out, as one of themselves in the shanties. I have frequently gone over thirty-four miles and had nothing to eat, except two potatoes and some salt, between my breakfast of dry toast at 6 a.m. and supper at 7:30 p.m. On one occasion I had literally nothing but some toast and water the whole day. I am not permitted now to visit my old friends, so they frequently come to see me, and, one, (the father of a family of five children,) was at my house last week and spent the night with us. Amongst other subjects, the one I alluded to came up, and this man said, "Well sir, you know what I had to do less than a year ago. We put the best we could before our visitor, to whom we wished to show great respect, but for doing so, I and mine had nothing but potatoes and salt for a whole week afterwards." Speaking for my people in the Aspdin Mission, let one illustration suffice, it is not the only one, but could be greatly multiplied. There was to be an entertainment connected with Wednesday's proceedings, to which it was desired to admit the S. S. children, but there was a charge of ten cents, as the thing did not belong to either church or school, yet closely in conjunction with both. A man who had three children in regular attendance at S. S. brought two beautiful spring fowls, and with these bought the necessary three tickets, and gave his little ones their treat.

However, in spite of their poverty, and God knows they are poor, my people love their church, and value her services; and, being diligently taught the duty of worshipping God by deeds, more than with "lip" service, they show a good result in that they keep their church free from debt, all the year round, and the value of their offerings last Wednesday will add over \$54.00 to the diocesan treasury. *Laus Deo.* Excuse my repeating what I have often said, though I do all I can to get my people help in church matters, I never help them in whatever I know they have the power to obtain themselves. Indeed now, they never wish me to do so.

We had a short, hearty service with, of course, celebration, at 11 a.m., and the offerings were made in such a manner that none but the givers, myself, and God, knew what, or who were the givers. These "offerings" were presented "before the Lord" in His own appointed way.

At 3 p.m. we assembled again by "sound of church-going bell" in Clifton Hall. There was a crowded congregation, who joined heartily in singing "The Church's one foundation;" a procession was then made in the following order: S. S. children and teachers, communicants, general company, the priest of the mission, to the site of the new church. Here stood Messrs. Castle and Suttaby, of Gravenhurst, the architect and builders, who kindly marshalled the "little ones" round where the "corner stone" was to be. Everything being ready, a prayer was offered, some verses and responses cheerily given, and the stone was devoutly and reverently laid by the officiating priest, in the faith of the Lord Jesus Christ, and the Name of the Father, Son and Holy Ghost. Then came all the communicants in small groups, and each of them laid his or her right hand upon the stone, using the same formula. The next sight was one which will never be forgotten by those who were privileged to be witnesses of it. Every child, from the oldest to the youngest, belonging to the S. S. brought a stone to put into the wall. These stones were not picked up haphazard on the ground, nor were some of them very small, but had been all brought from a distance especially by the young folk at the request of their priest. Some of the "toddlers" could not reach up to the place where their stones would have to be, and his must have been a

hard heart who could have seen without emotion the gleam of love in every man's eye, who lifted up a little one, that it might see that its stone was duly laid. Indeed I should not like to say whose hearts felt most near bursting with warm feelings—those of the masons who fixed the stones, those of the men who lifted up the children, or those of the children who brought the stones. With every one it seemed to be a true "work and labour of love." We cannot reach secrets of the heart, but we may feel certain that those little ones were then taught something they will never forget, and it is not beyond the possible to imagine some of them coming with their children's children and pointing with pride to it and saying, "I, grandfather, helped to build it."

Another hymn was then sung lustily and with a good courage, some more prayers said, "Praise God from Whom all blessing flow" sung, and the benediction given. Then came warm congratulations one with another, though few words were spoken for every heart was full to the brim and running over in gratitude for the great and glorious privilege vouchsafed to us, that we should take part in this laying the foundation of the first stone church erected in Muskoka. A bottle was built in the wall under the "corner stone" containing a brief history of the Aspidin Mission, to tell how we were blessed with a stone church—a list of the names of the Bishops of the diocese, officers of the St. Mary's Church, and the names of all the thirty four communicants—together with copies of *The Mail*, *The Globe*, *The Free Grant Gazette*, *The Gravenhurst Banner*, *The Church Times*, *The Church Bell*, *The Banner of Faith*, and *THE DOMINION CHURCHMAN*.

In the evening a "social" was held the under management of the young men communicants connected with "The Guild of the Good Samaritan," for whose use the Clifton Hall has been built. This social was in every way a pronounced success, and there will soon be an unlooked for "surplus." No speeches were allowed, but after "tea" was over, I, and one of my sons, gave one half hour's entertainment by means of some of the splendid "dissolving views" given to myself by friends during my recent visit to England. They were chiefly views of the interior and exterior of English cathedrals, and a few comic ones as a finale. I have promised at a future time (D.V.) to give more, amongst which will be the *deformation*, and *reformation* with the church before, and during the last forty years. The "views" having been seen and duly appreciated, the young folks went into another room of the "hall" and kept up the fun for an hour or two with song, recitation, chats and a good dance. I remained amongst them the whole of the time. We separated shortly after midnight, and I can vouch for the fact that every one seemed to heartily enjoy themselves and were truly happy, and this too, here in the backwoods, where smoking, spitting, bad language and drink of any sort, but "tea" and water, were not permitted to enter within. They met for tea and they had it too. What they did, they did "heartily a. to be Lord and not to man," and I am certain God's blessing rested thereon.

Aspidin P.O., I am, etc.
Muskoka, Canada, WILLIAM CROMPTON.
October 23rd, 1886

ENGLAND.

Death of the Bishop of Manchester.—We sincerely regret the sudden taking off by death of Dr. Fraser, Bishop of Manchester. Although far from our ideal of a bishop, he was a man of high attainments, higher character and still higher aims. He had in him if not zeal for the Church, at least zeal for human welfare in a most excellent sense. His fame as an educational reformer and organizer, will outshine that of his career as a Bishop, although in many points his reign was fruitful of benefits to the Church, which will make the diocese of Manchester long hold his memory in reverence. The deceased had great power of "putting things," hence his sermons were more generally published in the press than any other modern preacher owing to his phraseology being so modern, so unconventional. His worst enemies, and Dr. Fraser had more than one hornet's nest to worry him, never doubted his supreme regard for honour and duty, as they do in the case of his next neighbour, westward. The deceased bishop was born in 1818, and was from his appearance likely to live to a ripe old age. But he had been for many years, for life indeed, a hard worker, and the body succumbed under the strain of mental toil.

Church Congress.—The Plymouth Congress is reported to be one of the most successful ever held. The sermons, papers, and addresses were of unusual excellence, and will produce a most profound and lasting impression upon the people at large in England, who never before were so excited in regard to the Church,

owing to the adherents and dissenters having joined hands for a political attack upon its possessions. That the higher range of dissenters are less rabid and dishonest, we may judge by the marked attention paid the Congress visitors by the non-conformist Mayor of Plymouth and by his co-religionists, whose kindness was memorable. A Congregationalist minister also did himself honour by preaching an excellent sermon in eulogy of the Church, and deprecating hostilities. It is, as we have again and again reiterated, it is only when the Church is kept obscure, when her claims are ignored by her own sons, when Churchmen are ashamed of their mother, then only is dissent a dangerous power. Wherever the Church has shown herself in strength at the Congresses, there the opposing elements have quieted down and overtures of peace been offered. Here alas! there are too many who humble the Church by apologising for separation from dissent, by explaining away all the differences between us, by the Churching the Church, a course which makes our enemies despise us, but Uriah Heap like, there are some Churchmen who like to be despised.

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.

HURON SYNOD.

SIR,—The petition to the Bishop requesting his Lordship to call an early special Synod, to consider the grave difficulties arising from out of the notorious cases of litigation, which so injuriously interfere with the work of the Church in the diocese, has met with such favor as not only approves, but makes it requisite to comply with the lawful desires of the Church. To delay will create suspicion, and provoke such irritation, that temperate means to adjust the difficulties may be superseded by warranted activity. Who will be to blame? Certainly not the petitioners, whose action displays that moderation, which guarantees a most conservative determination to vindicate justice, and investigate grievances. Any inspiration to delay will be attributed to evil counsel, and operate disastrously upon the annual appeal made to parishes for material aid. The strongest confidence is felt in the integrity of his Lordship, which to impair would be the greatest disaster of all. The Church looks for a holy determination to resist improper influence. Why should not immediate notice be given, so as to prevent fear, strengthen confidence, and confirm sanguine hopes?
VIGIL.

THE SYNOD GREETINGS.

SIR,—I have read the Rev. Dr. Carry's letter, which is almost wholly in reply to mine on the above subject. While very sincerely thanking him for having honored me with a reply at all, I cannot admit that it is any answer to my letter. He misapprehends the position I have taken, and then unwittingly wrongs me, (I am quite certain not purposely). Surely, except upon the strange supposition that a man must have the unerring quality of a divine being in order to be a good Catholic, and learned theologian, I have not even so much as hinted that to be in the company of such truly great and good men as St. Augustine, Hooker and Liddon is not to be in the company of good Catholics. Yet at the same time, I am if need be, prepared to demonstrate, if indeed I have not already demonstrated the truth of what I have said with reference to Canon Liddon's words, quoted by Dr. Carry and re-quoted by me. And as to St. Augustine's words which Dr. Carry approvingly quoted as "His kindly and reasonable excuse for those brought up in schism, and which we should not be slow to make," I maintain that such words and what they teach have not the slightest countenance or support either in Holy Scripture or in any authoritative canon or decree or document of the Catholic Church, or in any writing of the primitive and apostolic fathers. If the contrary can be shown, it rests with Dr. Carry to show it. And whether he does so or not, I am if need be, prepared to demonstrate that the words referred to, are contrary to sound reason and common sense, and subversive of the Catholic faith.

Surely, too, I have not in my letter said one word against "the validity of lay baptism," and do not now say a word against it, beyond what the "Holy Catholic Church" has long held, viz: that while it is not invalid, it is nevertheless irregular and very gravely so, as Dr. Carry right well knows it to be, simply because it has no authority whatever in Holy Scripture. And for this very reason all true Catholic Churchmen should most certainly consider any man

as utterly unworthy of the name of Catholic, who knowing or even suspecting that his own baptism was administered by a layman, neglects to be baptised in the hypothetical form of words by a man in holy orders. If Dr. Carry knows any "law of the Church of England, by which our practice must be governed," and more favorable to lay baptism than the above view of the matter, I trust he will be so good as to quote it; and I beg to remind him, that in order to make such law binding upon "Catholic Churchmen," he will have to show that it is in perfect accord with the law of the Catholic Church and not with "Western Christendom," which is no more authority in the matter than is the opinion of the inhabitants of the western hemisphere.

If Dr. Carry's "logic" was and is in all respects of the true and genuine character (and in his case at least, there can be no good reason why it should be otherwise), then I utterly fail to see any wisdom at all in his having "submitted his individual logic to the settled judgment and practice of the Church," (that is to say, of Western Christendom) inasmuch as W. C. is not by any means the Catholic Church. Dr. Carry knows right well the very sad and exceedingly painful circumstances which constrained and literally forced and compelled the Catholic Church, with the very greatest reluctance, as we may well suppose, to accept as valid lay baptism; having no other or better reason for it, than that which was nevertheless sufficient, but not one jot or tittle more than sufficient, viz: that if by reason of the then present distress, she held lay baptism to be invalid, she should have involved herself in a very serious and fatal dilemma, but that is no reason whatever, why she should now be regarded as assenting to lay baptism at all, under any circumstances whatever, other than those which are absolutely unavoidable. Whatever Dr. Carry may mean by the words "Our opinions are free," I hold that in the true and proper sense of the word, they are not free except in cases where nothing better than a mere opinion can be had, and even then we should in every instance yield to the force of reason and the weight of sound argument. I close my answer to the first paragraph of Dr. Carry's letter, by an absolute disavowal of any such position as that of having been or at any time intending to be, a "censurer" of his in any proper sense of the word.

I am in perfect harmony with the sentiments expressed in the 1st and 2nd sentences of the 2nd paragraph, and the two last of the 3rd paragraph. But I must still protest against the relationship which in the 4th sentence of the second paragraph, he assumes exists between "the Church of England" and "non-catholic bodies." And I deny that the "basis" referred to in the remainder of that paragraph is either any proper or sufficient basis upon which to establish such relationship, or to rest very true and genuine sympathy. Dr. Carry says "Take almost any Trinitarian Protestant sect, and what a large mass of Catholic truth do we find there." Do we indeed? I venture to think it is pretty clear to the mind of every "Catholic Churchman" who really understands what the "large mass of Catholic truth" really is, and what are the habits of thought and real ideas of the "Trinitarian Protestant sects" in relation thereto; that if instead of taking "any" of them as Dr. Carry suggests; we take the whole host of them together and first deduct the "Catholic truths" which with very scorn and bitter hatred they unanimously reject altogether; and secondly deduct those which for many a long year past they have travestied, burlesqued and perverted; and thirdly, those which they have from sheer neglect allowed to "slip"; the remainder of Dr. Carry's "large mass of Catholic truths" will be reduced to such very small proportions that he might easily write a list of them on a postage stamp. If he insists it cannot be done, then by all means let him give us as long a list as he possibly can, but let him bear in mind, that even a long list made good, will not save his logic. For if his "large mass of Catholic truths," as held by the sects referred to, and the comparison he has made in their favor as against that other sect almost wholly given to the working out of that system of iniquity known as the Romish system, be a good reason and sound argument sufficient to form the "basis" for sympathy, to which he refers, and establish the relationship which he assumes exists between "the Church of England" and the "sects"; then by parity of reasoning, men who stand convicted of long continued and oft repeated thefts, are to be counted the proper companions if not the peers of perfectly honest men, and well entitled to their sympathy, because of an assumed large mass of honest and legitimate transactions, which they have had in common with those who are not given to thieving at all, and because by comparison, the thefts so practised come a long way short of the violent thieving of notorious highway robbers.

I quite agree with the ideas expressed in the two first sentences of the 3rd paragraph, but I cannot imagine how Dr. Carry could carry [no pun intended] away from my letter, the idea expressed by him in the next sentence. How may I ask him, can it be

held the St. Mary's was neatly ton, assisted of the male

who do not cakes, etc., mes. I dare us" simply it will put it ought to do. e heard the are not so I do more to are many ra, who see we make ility, and to much more of the people seeing that I woods, have o with my have been t, frequently roads, com-adam itself,) week out, as e frequently thing to eat, between my rat 7:30 p.m. ing but some ot permitted ntly come to mily of five nd spent the e, the one I "Well sir, ar ago. We or, to whom r doing so, I for a whole ple in the is not the There was nesday's pronit the S. S. nts, as the school, yet ar, who had S. brought e bought the le ones their

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Dr. McCo
Montreal, Oct. 24, 1886.




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"very clear against Mr. McCleary (no pun intended) that we were not understood to be making any surrend- or" when my letter did not even so much as hint, nor do I even now say that any surrender whatever had been made. I must crave the privilege of a 2nd short letter in reply to the rest of Dr. Carry's. J. W. McCLEARY.

Notes on the Bible Lessons

FOR SUNDAY SCHOOL TEACHERS, ON THE INSTITUTE LEAFLETS.

Published under authority of the Sunday School Com- mittee of the Toronto Diocese.

Compiled from W. S. Smith's work on Genesis and other writers.

NOVEMBER 2nd, 1886. Vol. IV. 25th Sunday after Trinity. No. 52

BIBLE LESSON. "Jacob's Burial and Joseph's Death."—Genesis 1. 12, 26.

Having in this series of lessons studied the record of God's dealings with man, (a) before the flood, (b) after the flood, and seen how God the Creator of the heavens and the earth, entered into special revela- tions with, and gave special revelations to a certain family, and manifested himself as in a peculiar sense, "the God of Abraham, Isaac and Jacob," we come to-day to the closing scenes of this period of sacred history. May God the Holy Ghost bless His own word to the souls of teachers and scholars. Jacob, having blessed his sons, and given them his last charge, died; and was "gathered unto his people." He freely resigned his spirit into the hand of God, Who gave it, his soul went to the assembly of the souls of the faithful which after they are delivered from the burden of the flesh, are in joy and felicity.

(1). The Grave in Canaan. Jacob died in full assurance that God would fulfil his promise, and bring his sons into possession of the land of Canaan (ch. xlviii. 21). He therefore, that they might regard the land of promise as their home, command- them to bury him with his fathers, (ch. xlix 29), in the cave of Machpelah, surrounded as it was with sacred memories; here lay the mortal remain- of Abraham and Sarah, Isaac and Rebekah, and Leah, and here he had cut out for himself (ch. l. 5), a niche for his own body. There their bones are still lying, waiting for the resurrection day.

(2). The Funeral Procession. Joseph mourned and wept for his father, but he sorrowed not as those who have no hope; the same faith that has sustained Jacob was his support and comfort. To do honor to Joseph, a public mourning for his father by the Egyptians, lasting seventy days, took place. Jacob's body was embalmed, and then Joseph asked a favour of Pharaoh, which was at once granted, it was to bury his father in Canaan, "a very great company (v. 9), went from Egypt to Canaan, not only Jacob's sons, but all the great men of the kingdom attended to show the great respect in which they held Joseph their deliverer, and how highly they esteemed his father, Jacob. When the funeral procession, which must have numbered hundreds of people, reached Canaan, the inhabitants of the land (v. 11), were much impressed with the "grievous mourning" in the "floor of Atad," and they gave a special name to the place, meaning "the mourning of the Egyptians." After the funeral the Israelites all went back to Egypt. Jacob's death was a solemn event for his family. They now fear that Joseph will avenge their conduct to him, so they at once present a petition to him, (vs. 16, 17) praying for his forgiveness. How little they understood Joseph's character! They could not comprehend his noble and forgiving spirit. He had long since fully forgiven them, but they could never forgive themselves. His tender heart was touched by their humiliation, so (v. 19) he assures them, and reminds them how much good God had brought out of their evil. He had saved the lives of numbers of people. In the same way the wick- edness of Christ's enemies was overruled to bring about the world's redemption, compare Acts iii. 17. 18; Rom. viii. 28; 2 Cor. iv. 17. What a beauti-

ful trait in Joseph was this loving, forgiving spirit, see Rom. xii. 19, 20; Prov. xxv. 21, 22; St. Matt. v. 44.

(3). The Promised Land. After this they lived peacefully and happily in Goshen. Joseph lived to be an old man (v. 22) 110 years, and saw his great grandchildren, but he never forgot the God of his fathers, so when the time came for him to die, he reminded his brethren of God's promise to Abraham, Isaac and Jacob, and impressed on them that Canaan was to be their ultimate resting place, and not Egypt, where they were only sojourners. To impress this deeply on them, he bound them by a solemn obligation to bury him in Canaan, see how his faith is alluded to in Heb. xi. 22 He then, like his father Jacob, died, waiting for God's salvation, and his bones 200 years later, were bur- ied by Joshua in Spechem, (Josh. xxiv. 82). Let us not forget our Promised Land, where the many mansions are, see St. John xiv. 2. 8. May we in faith and patience maintain the confident hope of Christ's return, and be able to say,

My times are in Thy hand, My God I wish them there, My life, my friends, my soul I leave, Entirely to Thy care.

Family Reading.

FOUNDERED AT SEA.

The land I knew was a stealthy foe, And a treacherous friend to me; I looked for ill, and it gave me ill— But I trusted in thee, O sea.

My home was wrecked in the far-off past, For my wife was no wife to me, The children died, and my friend was false— But I trusted in thee, O sea.

So long companions, to part like this! With the gallant ship slain by thee, And torn and maimed, as with human spite— And I trusted in thee, O sea!

The faith is shattered, the idol fall'n, I renounce thee, O traitor sea! O Thou who rulest the waves and storm, Mighty Father, I come to Thee.

BOOKS FOR THE GUEST CHAMBER.

At one time I was staying in a house where the guest chamber contained among the furniture a little shelf of books. I have often thought of them since, with a wonder that more careful hostesses did not provide the same. Nights when I could not sleep, and mornings when I waited in my room for the breakfast-bell, I dipped into the contents—a volume or two of poems, some short stories, and interesting travels comprised the whole—and I found not the least pleasant part of my visit in those quiet moments by the window that overlooked the great old-fashioned garden. Any housekeeper could spare six or eight books from her library, and almost any guest would bless her for the thought. A little workbasket fully stocked, pen, ink, and paper ready to hand—the visitor cares nearly as much for these as for fresh towels and extra cover- ings. The Golden Rule, which is a guide to all branches of good housekeeping as to all branches of business, comes to one's aid here, and what we care most for in another's home we should endeavor to give the owner in our own.—Ruth Hall, in Good Housekeeping.

A SWEET VOICE.

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

a sharp voice is most apt to be got. You often hear boys and girls say words at play with a quick, sharp tone, as if it were the snap of a whip. When one of them gets vexed you will hear a voice that sounds as if it were made up of a snarl, a whine and a bark. Such a voice often speaks worse than the heart feels. It shows more ill will in the tone than in the words. It is often in mirth that one gets a voice or a tone that is sharp, and it sticks to him through life and stirs up ill-will and grief, and falls like a drop of gall on the sweet joys at home. Such as these get a sharp home voice for use, and keep their best voice for those they meet elsewhere. I would say to all boys and girls: "Use your guest voice at home" Watch it by day as a pearl of great price, for it will be worth to you in the days to come more than the best pearl hid in the sea. A kind voice is a lark's song to a hearth and home. It is to the heart what light is to the eye.

MAN'S UNSELFISH FRIEND.

Man has no better friend, outside of the human family, than the dog—and very few in it, a cynic might say, who are as good. The fidelity and devotion of the dog have been proverbial from the earliest time. When Ulysses returned after his long wanderings, his dog, Argus, was the first to recog- nize him, and die at his feet. The story of the hound, Gelert, has made the circuit of the earth. But these are poetical dogs, it may be said. Well, there are historical dogs, whose existence cannot be denied. There are the dogs of Frederick the Great, especially little Biche, whom, on one occasion, when he was hid- ing under a bridge from some Austrian soldiers, he buttoned in the breast of his coat, where she re- mained perfectly silent until the danger was pa t; there is, also, the favorite dog of Mary Queen of Scots, that creeping after her on the scaffold, watched the executioner as he beheaded her, and would not leave the coffin until it was buried.

Not to linger in the company of such famous dogs, the number of which increases as we write, let us turn to the breeds most serviceable to man, particularly the St. Bernard and the Newfoundland. To the St. Bernard dog has been assigned the duty of rescuing travellers lost in Alpine snows. Their sense of smell is so keen that although a per- ishing man may be buried several feet beneath a snow drift, they will detect the spot, and, scraping away the snow with their feet, exert themselves in his behalf, howling so as to be heard at a great dis- tance. In the early part of the present century one of these noble crea- ures was decorated with a medal, as a reward for having saved the lives of twenty-two snow-bound travellers.

The sagacity of the Newfoundland dog, in cases of drowning, exceeds the narrow limits of instinct. A case in point is that of Mr. William Phillips, who, while bathing at Portsmouth, England, ven- tured out too far, and was in imminent peril. The bystanders, seeing this, urged two boatmen to go to his rescue, which they refused to do, unless they could be assured that they would be well paid. Com- prehending the situation at once, a Newfoundland dog plunged into the water, and rescued the strug- gling swimmer. In gratitude to his deliverer, Mr. Phillips purchased him from his owner, a butcher, and gave thereafter an annual dinner in honor of the event, at which he was assigned the post of honor, with a plentiful ration of beefsteak. He had his por- trait painted by Morland, and engraved by Barto- lozzi, and it was worked into all his table linen, with the motto—"Verum extu'i mari."

THE TRUE GENTLEMAN.

Cardinal Newman says the true gentleman care- fully avoids whatever may cause a jar or jolt in the minds of those with whom he is cast—all clashing of opinion or collision of feeling, all restraint, or suspicion, or gloom, or resentment, his great con- cern being to make every one at his ease and at home. He has his eyes on all his company; he is tender toward the bashful, gentle toward the dis- tant, and merciful toward the absurd; he can recollect to whom he is speaking; he guards against unreasonable allusions or topics which may irritate; he is seldom prominent in conversation, and never

wearisome. He makes light of favors while he does them, and seems to be receiving when he is conferring. He never speaks of himself except when compelled, never defends himself by a mere retort; he has no care for slander or gossip, is scrupulous in imputing motives to those who interfere with him, and interprets everything for the best. He is never mean or little in his disputes, never takes an unfair advantage, never mistakes personalities or sharp sayings for arguments, or insinuates evil which he dare not say out. From a long-sighted prudence he observes the maxim of the ancient sage—that we should ever conduct ourselves toward our enemy as if he were one day to be our friend. He has too much sense to be affronted at insults, he is too well employed to remember injuries, and too indolent to bear malice; he is patient, for-bearing and resigned on philosophical principles; he submits to pain because it is inevitable, to bereavement because it is irreparable, and to death because it is destiny. If he engages in controversy of any kind his disciplined intellect preserves him from the blundering discourtesy of better, perhaps, but less educated minds, who, like blunt weapons, tare and hack, instead of cutting clean, who mistake the point in the argument, waste their strength on trifles, misconceive their adversary, and leave the question more involved than they find it.

WIDOWED.

Only ten years together, and we meant it to be a life; Only ten years of converse, and the hallowing name of wife.

Does it content you, William? are you willing to wander free? Singing among the angels, is there never a cry for me?

"Rest in the Lord, wait patiently for Him."

Is it your message, husband,—shining out from the pages old,

Gleaming like crystal letters that are bedded in leaves of gold, Hushing my moan of wailing, and controlling my spirit-strife?

Even my heart's sore hunger is appeased by the Bread of Life.

"Rest in the Lord, wait patiently for Him."

Only the woe comes back, dear, like the waves that return again, Constant in ebb and flowing is the marvellous sea of pain;

Dreaming of building castles on the shifting and melting sands, Wake I in awful darkness, with a grasp of mine empty hands.

"Rest in the Lord, wait patiently for Him."

William, I want you, William; do you hear that my heart is sore?

When will it all be ended, and the desolate journey o'er?

Come for me quickly, William,—do you wait till my task is done?

See, I can say it smoothly,—Oh, I think that the fight is won!

"Rest in the Lord, wait patiently for Him."

FOR AMBITIOUS BOYS.

A boy is something like a piece of iron, which in its rough state isn't worth much, nor is it of very much use, but the more processes it is put through the more valuable it becomes. A bar of iron that is only worth \$5 in its natural state is worth \$12 when it is made into horse shoes, and after it goes through the different processes by which it is made into needles, its value is increased to \$850. Made into penknife blades it would be worth \$8,000, and into balance spring for watches \$250,000. Just think of that, boys, a piece of iron that is comparatively worthless can be developed into such valuable material! But the iron has to go through a great deal of hammering and beating and rolling and pounding and polishing, and so if you are to become useful and educated men, you must go through a long course of study and training. The more time you spend in hard study, the better material you will make. The iron doesn't have to go through half as much to be made into horse shoes

as it does to be converted into delicate watch-springs, but think how much less valuable it is. Which would you rather be, horse shoe or watch-springs? It depends on yourselves. You can become whichever you will. This is your time for preparation for manhood. Don't think that I would have you settle down to hard study all the time without any intervals for fun. Not a bit of it. I like to see boys have a good time, and I should be very sorry to have you grow old before your time, but you have ample opportunity for study and play, too, and I don't want you to neglect the former for the sake of the latter.

ALWAYS A BRIGHT SIDE.

A lady was once lamenting the ill-luck which attended her affairs, when a friend wishing to console her, bade her "look upon the bright side." Oh! she sighed, "there seems to be no bright side." "Then polish up the dark one," was the quick reply.

This was sound advice, and whether or not the lady in question profited by it, there are many to whom the hint might prove a valuable one. Few situations in life are so utterly dark, as not to be susceptible of some little polish, and at the very worst, one's own load may be lifted or lightened by lending a helping hand to the dire need or extremity of others. If those who have such frequent, and such cheery glimpses of the bright things of this world, will remember others whose pathway in life lies mostly in the dark shadow, every joy and gladness may become to them a double blessing.

THOUGHTS

Humble service is fast becoming distasteful to most of us. The notions of freedom and independence which have gone abroad and become rooted in people's minds are opposed to that which is lowly. Even domestic servants are ashamed to be known as such, and put on great airs. It is hard to tell the difference between them and their employers. They are more and more ambitious to appear as well as their masters and mistresses. Everybody now wants to be as independent as possible, and people expect to have their freedom without effort, without discipline or preparation. What is the consequence? They misuse their opportunities, they get into trouble, and have to submit to the restraint of law or the blame of society; and wake up too late to the fact that they have mistaken license for liberty, and that if they are proud and self-willed, they are not free, but slaves to their own fancies.

Surely there is greater need than ever to hold up before the world the teaching and example of Christ, "Who, being in the form of God, yet made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men; and being found in fashion as a man, He humbled Himself, and became obedient unto death even the death of the Cross; wherefore God also hath highly exalted Him, and given Him a Name which is every name."

FOOLSCAP.

Everyone who handles paper, recognizes foolscap as a sheet 18x16 inches. This is used as a standard size all over the world, officially and commercially. It will therefore, be interesting to know where and how this word originated. After the execution of Charles I. of England, Cromwell and his staff, in organizing the Commonwealth, made all possible efforts to remove everything which had anything to do with the old monarchy. The paper in official use up to that time had as a water-mark the king's crown; and when Cromwell was asked what should be put in the place of this crown, to show his overwhelming dislike of everything appertaining to royalty, he directed a fool's cap to be put in the place of the crown. This was done, and when Charles II ascended the throne of England, it was at first forgotten to replace the cap by something else, and when too late the King, a afraid to do any-

thing to recall things dangerous to touch, and so it was neglected, and the fool's cap may be seen as a watermark on nearly all official paper in England. It was also used in this country, but of late it has disappeared, for what reason we do not know; still the word foolscap will remain for this size of paper.

HINTS TO HOUSEKEEPERS.

CARE OF THE FINGER NAILS.—Look after your finger nails. Not only cleanliness demands it, but you may chance to come under the observation of one who is able by a mere glance at the tips of your fingers to read your character and discern your good and evil qualities. When long and narrow they signify imagination and poetry, love of the arts and indolence; long and flat, wisdom, sound judgement and all the graver faculties of the mind.

A good way to make use of old red table cloths which are no longer suitable for the table, is to cut them in good sized pieces and keep them in a drawer in the pantry, and on baking days bring them forth to lay the warm bread or cookies or cakes upon. They may take the place of towels in many other ways and prove a substantial economy.

BLACKBERRY WINE.—Measure your berries and bruise them; to every gallon add one quart of boiling water. Let the mixture stand twenty-four hours, stirring occasionally; then strain off the liquor into a cask; to every gallon add two pounds of sugar, cork tight, and let it stand to the following October, and you will have wine ready for use without further labor.

ORANGE AND APPLE PIE.—Cover a tin pie plate with puff pastry, and place a layer of sliced oranges, with the pips removed, on it, and scatter sugar over them. Then put a layer of sliced apples, with sugar, and cover with slices of oranges and sugar. Put an upper crust of nice pastry over the pie and bake it for half an hour, or until the apples are perfectly soft. Take the pie from the tin plate while it is warm, put into a china plate and scatter sugar over the top.

Another pretty cushion-cover is made by cutting a suitable figure out of ribbon or brocade silk; apply this to a square of satin, and outline the figure with gilt cord or very fine braid. Thick lace covers over crimson silk are pretty and easily made; a bow at one corner improves it; fanciful pen-wipers are made of grey-colored flannels with a bird's head in the center. If you have had hats trimmed with birds, and they are somewhat ruffled, you can utilize them in this way.

Small potatoes are very nice cooked in this way: Peel them and boil in salted water; do not let them boil until they are soft. Beat one egg and have ready some fine cracker crumbs; roll the potato in the egg, and then in the cracker, and fry in butter until a light brown, turn frequently that the color may be uniform; or the potatoes may be dropped in hot lard. In this case a cloth should be laid over a plate and the potatoes should be drained for a moment in this before sending them to the table.

ENTIRE WHEAT MUFFINS.—For a dozen muffins there will be required a cupful and a half of entire wheat flour, cupful of milk, one-third of a cupful of water, an egg, a teaspoonful of cream of tartar, half-a-teaspoonful of soda, half-a-teaspoonful of salt and two tablespoonfuls of sugar. Mix the dry ingredients and sift them into a bowl. Beat the eggs until it is light and add the milk and water to it. Pour this mixture upon the dry ingredients and beat them quickly and vigorously. Pour the batter into buttered muffin pans and bake for twenty-five minutes in a rather quick oven. The batter will be thin and will give a moist muffin, but that is as it should be.

THE BOYS AND GIRLS OF CONGO.

Where is Congo? cries one. Take down your atlas, turn to Africa, and look till you find it; be sure you find it, put your finger right on it. We never remember much about places unless we know where they are. Just now, there is much talk about Congo. Emperors, kings, princes, noblemen, and ever so many more are reading and thinking about it. But we wish to say something about the boys and girls of that country; and first, they are as black as a black hat, but they are bright, and commence work very early. A five year old boy becomes a merchant; he usually starts with a few strings of beads; and with them he buys a chicken, after a few weeks the chicken is worth twice as many beads as he paid for it; he sells it for more beads, and doubles his capital; so he goes on till he can buy a pig, which follows him about like a dog, and sleeps in his house; the pig grows and by and by fetches a good price in market. During this time he catches rats, and sells them for fresh meat; he barter with other boys, and in one way or another carries on a brisk trade. When he grows older, he joins caravans to the coast, and by serving one and another increases his savings a good deal. While his capital increases, his ideas increase also. In due time he commences to buy Indian-rubber. This he sells on the coast, and brings back salt and cloth, a gun, some powder, and a knife. Thus he goes on till he is grown up, and then he buys a wife, sometimes two of them. By this time he is a rich man, a millionaire.

Now a word as to the girls. They help their mothers in housework and farming until they reach a marriageable age. They are betrothed, or as we say engaged, very early. The intended husband pays for his wife. Usually the girl has no say in the matter, and she may be given to the highest bidder; should a wife die or run away, the relations on her mother's side have to provide another without getting any pay for her. The children are the property of the wife's relations, the father has little or nothing to say about them; he is too busy trading to think about his children. We wonder how this would suit us?

—Virtue is always more persecuted by the wicked than beloved by the righteous.

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Sealed Tenders, addressed to the Postmaster General, (for Printing and Supply Branch), and marked "Tender for Mail Bags," will be received at Ottawa until 12 o'clock, noon, on Monday, the 2nd November, 1886, for the supply of the Post Office Department of Canada with such Cotton Duck, Jute, and Leather Mail Bags as may from time to time be required for the Postal Service of the Dominion.

Samples of the bags to be furnished may be seen at the Post Offices at Halifax, N.S., St. John, N.B., Charlottetown, P. E. I., Quebec, Montreal, Ottawa, Toronto, London, Winnipeg, Man., Victoria, B. C., or at the Post Office Department at Ottawa.

The Bags supplied, both as regards material and manufacture, to be fully equal to the samples, and to be delivered from time to time in such quantities as may be required at Ottawa.

The contract, if satisfactorily executed, shall continue in force for the term of four years, provided always the workmanship and material be satisfactory to the Postmaster General.

Each tender to state the price asked per bag, in the form and manner prescribed by the form of tender, and to be accompanied by the written guarantee of two responsible parties, undertaking that in the event of the tender being accepted, the contract shall be duly executed by the party tendering for the price demanded, undertaking also to become bound with the contractor in the sum of two thousand dollars for the due performance of the contract.

Printed forms of tender and guarantee may be obtained at the Post Offices above named, or at the Post Office Department, Ottawa.

The lowest or any tender will not necessarily be accepted.

WILLIAM WHITE, Secretary.

Post Office Department, Canada, Ottawa, 1st October, 1885.

N.B.—The time for the reception of Tenders for the supply of Mail Bags has been extended by the Postmaster General for one month (until noon on Wednesday, the 2nd December, 1885), certain changes having been made in the form of tender, as shown in the amended form of proposal, to be had from the Postmasters of the following places:—Halifax, N. S., St. John, N. B., Charlottetown, P. E. I., Quebec, Montreal, Ottawa, Toronto, London, Hamilton, Winnipeg, Man., Victoria, B. C., or at the Post Office Department at Ottawa.

WILLIAM WHITE, Secretary.

Post Office Department, Canada, Ottawa, 24th October, 1885.

THE FLOWERS.

Louis stood in the garden before a rose-bush in bloom, and said to his sisters, "The rose is certainly the most beautiful of all the flowers!"

Caroline said, "The lily on the flower-bed yonder is quite as beautiful as the rose. I take these two flowers for the most beautiful; all others are worthless compared with them."

"Oh!" said little Louisa, "you must not consider the lovely violets worthless: they are really beautiful! and they gave us so much enjoyment last spring."

Their mother, who had heard the conversation of her children, said, "The three kinds of flowers which please you so much are beautiful likenesses and symbols of three beautiful virtues. The violet, with its modest dark-blue color, is a symbol of Meekness; the snow-white lily is a symbol of Innocence; but the red rose signifies that your heart shall glow with purer excellence, even with the love of God."

"Cloth'd in the guise of flowers, the forms we see
Of Meekness, Innocence, and Charity."

THE CLEANLY LANDLADY.

A cooper from the town was employed to mend some casks for an innkeeper in the country; and after he had finished his work he came into the landlady's room, who brought him a pint of wine. "Well, my worthy hostess of the Sun, how goes business?" inquired the cooper.

"Not so well as it might," replied the landlady. "The people from the town almost all stop at the house of my neighbour, the landlord of the Star; but they seem to despise my wine, though it is undeniably better. I can't tell how it is at all."

The cooper said, "I could tell you exactly, landlady, if you would not take it amiss of me."

"Quite the reverse," said the landlady; I should rather regard it as an act of friendship."

"Well, then," said the cooper, "if so, I must out with my observa-

tions. The landlord of the Star has certainly not got such good wine as you, but his glasses are bright and clean as crystal. My landlady of the Sun has, on the contrary, better wine, but glasses which are dirty and smeared with flies. Now, let the wine be ever so good, still it does not taste so out of dirty glasses. You should therefore take care, my worthy hostess, that your glasses be as clean as your wine is good; and that the company find at your house windows, tables, and floor always clean and polished; and so you will soon have guests enough stopping at your house."

The landlady took these words to heart. Scrubbing and polishing soon went on briskly; all the furniture was cleaned; and not even the least spot of dirt was tolerated any more. The people in the town, as soon as they heard this, came in numbers to drink good wine out of bright glasses in a room which was well cleaned and comfortable; and frequently so many guests arrived, that the hostess could scarcely accommodate them.

"See, my children," said she frequently to her sons and daughters after this, "what cleanliness does! It has made us well to do, and contented; while, through a want of cleanliness, we were once already almost brought to the brink of ruin!"

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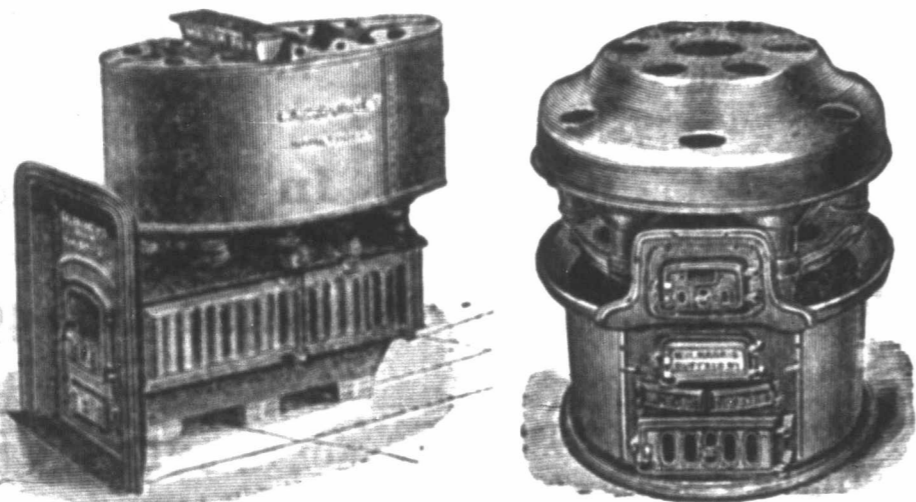
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