

# Dominion Churchman.

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA

Vol. 14.]

TORONTO, CANADA, THURSDAY DEC. 18, 1888.

[No. 50.

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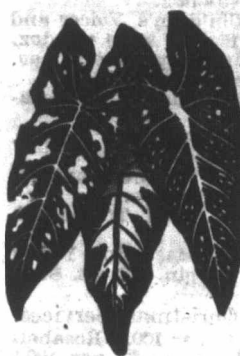
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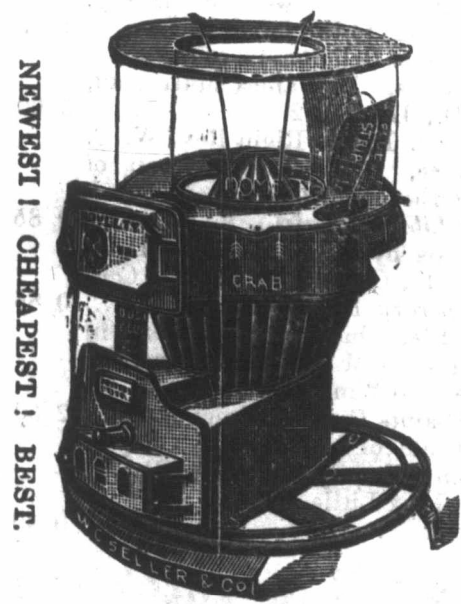
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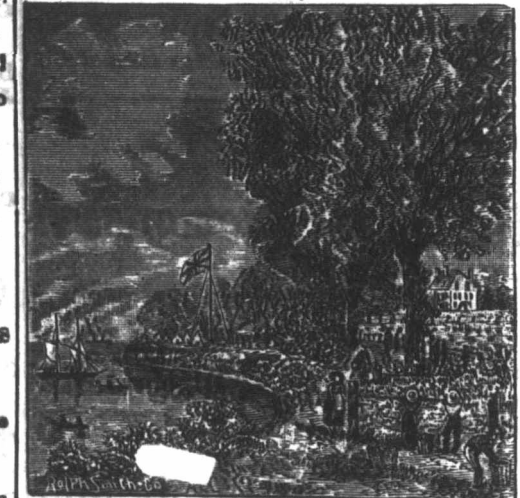
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## LESSONS FOR SUNDAYS AND HOLY DAYS.

Dec. 16th.—THIRD SUNDAY IN ADVENT.  
Morning.—Isaiah xxv. Jude.  
Evening.—Isaiah xxvi.; or xxviii. 5 to 19. John xxi.

THURSDAY, DEC. 18, 1888.

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

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

## TO CORRESPONDENTS.

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

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

A BRAVE MAN AND HIS CRITICS.—The return of the too notorious Duke of Marlborough and his new American wife to Blenheim, has caused highly curious comments to be made on the conduct of the Rector of the parish. This clergyman, owing to his conscientious convictions as to the invalidity of the Duke's marriage, he being divorced from a wife now living, refused to take any part in a reception given to the great lord and his bride, even refusing to allow the church bells to be rung. For this the Duke has "boycotted" the Rector in a spiteful way. Now one would have supposed that such a display of bold independence would have charmed the American levellers who sneer at Marquises, Dukes and all that. But, oddly enough, the poor parson who sets his conscience, and his duty, and his Church, higher than a licentious Duke, is sneered at. Such a display of high principle, involving much sacrifice of comfort, seems utterly inexplicable to those who regard one man as good as another if not better, after the fashion across the line. Those who know England know

well enough that although there are some sycophants there, still the people as a whole of all classes, treat the aristocracy with a respect which lowers not their own self respect. They know, too, that the higher titled classes detest such sycophancy and servile homage as they see displayed by Americans and others when visiting England. The Blenheim parson then is no great hero, there are thousands upon thousands ready to do what he has done, at the same time his brave stand is highly commendable, and the fact that Americans sneer at him only proves that the worship of money in the States has rendered the people incapable of understanding action based solely on conscience. At the same time we gladly admit that the clergy of the American Church would have acted like the Rector of Blenheim.

The *English Churchman* waxes enthusiastic over the proceedings of a board of guardians at a place called Tendring. It appears that these learned theologians had to elect a chaplain for the workhouse, and expressed an opinion that "the applicants should have been present so as to be questioned as to their doctrinal opinions." There is something exquisitely comic in the idea of a priest of the Church going up for examination before a "board" composed in all likelihood of shining but ungrammatical lights of the Little Bethels of the neighbourhood. It only remains for the *English Churchman* to suggest that the chaplain should also be examined by the paupers.

A LADY EXAMINER REBUKED.—The above reminds us of an incident in the life of the late Vicar of Bridlington who told it, to the Editor of the *DOMINION CHURCHMAN* when visiting him some years ago at the parsonage now occupied by Bishop Helmuth. Mr. Barnes was offered a living by the late Countess of Effingham, who invited him to call upon her. When Mr. B. did so, her ladyship commenced an examination of his theological attainments and opinions! Mr. B. rose and quietly informed Lady E. that having passed the Bishop's examinations, he was not disposed to submit to any ordeal of the kind conducted by any lay person. Lady E. was indignant at such presumption, and the living went to one who held his Orders in less honour.

THE EVILS OF DIVISION.—Bishop Thompson said at the Buffalo Congress that the evils of division had not been exaggerated. Americans think they have a right to make anything on earth, churches included. Everywhere they exercise their privilege. Whenever a man becomes dissatisfied with the churches around him, he just starts a new one; the discord is to that extent increased, and the result of the whole operation that presently men refuse to have anything to do with any of the churches. Man-made churches are always temporary things, being the product of self-will. Now, we must simply deny the right to make religions. We are sent to proclaim a supernatural institution we now existing and which men are to receive. We must use common sense, of course, in delivering our message; but that is the message we are sent to deliver. Let us have no hesitation for fear we may seem to be claiming infallibility; every church may seem to be claiming infallibility. And in the most practical way claims infallibility. Yet our Church is the most largely liberal on earth, little as one might think so from the abundant fault-finding she receives from her own sons. Other people invariably glorify their churches; we are not ashamed to abuse ours, and perhaps it is a good sign that we do so. Notwithstanding all that might be said, it is possible for us to go anywhere, like men, like gentlemen, and like Christians, teaching the noble religion of the Church. Let us not forget that the future of Christianity depends very largely upon this small Church, which represents unity, and is not a cause of division.

THE CHURCH UNION MOVEMENT.—At the Buffalo Congress the question was discussed, "What principle should govern Church extension in fields already occupied by others?" The Rev. Dr. Harris said, "The evils of competition in Christian worship stare us in the face everywhere. These evils are great. Economically, socially, spiritually, the community is the loser. Economically, on account of the waste of men and means. Socially, by dividing the community into half a dozen of little circles, each rivalling if not outdoing Salem chapel in their clannishness and narrowness. Spiritually, however, the loss is the greatest of all. The poor, wretched little congregations lose enthusiasm in themselves and in him who comes to speak to them, Christ in our villages is not preached with the power and directness needed to command the attention of men.

What is the remedy? Is it co-operation? The word is in the air and we see the thing in the societies of workmen, the trusts of our day, etc. Naturally, co-operation is the remedy suggested for ruinous and unwise competition in Church work.

But co-operation rests on one thing—the parity of all Churches. If all are equal, then hands off, lest Christ's work be hurt.

But who does believe this? Does such a man exist outside of dreamland? Who is ready to give the right hand of fellowship to our Roman brethren and to Robert Elsmere's "New Brotherhood of Christ?"

Even in the Christian League the gifted writer kept the scarlet woman out of the rose-colored picture he drew. It is easy to throw overboard our rubbish, and then to boast of our liberality. The platforms of Cambridge and Saybrook are no longer valued by the Congregationalists there, as one has confessed naively. Then union churches are apt to become Congregationalists.

We do not believe that such an emasculated organization is the highest type any more than we would put a jelly-pot at the top of creation.

No, we do not believe in the parity of Churches. We believe this Church the best—the best equipped for her work, the true centre for the united Church of Christ in the land. She sets forth the glory and the beauty of worship, the once delivered faith, the historic ministry, the abiding presence of the Spirit.

Yes, and we believe more. We take this Church as a true branch of the one holy Catholic and apostolic Church. We would never be content with any ordination but hers.

This does not mean any blindness to the well ripened fruits of character in others. We thank God for a Ken, a Wilberforce and a De Koven, but we bow with equal reverence to the result of God's grace in a Bossuet, a Fenelon and a Xavier on one side, and a Baxter, a Jona, than Edwards and a Channing on the other.

At the same time we are not blind to the errors and imperfections in the dogmatic statements of outward organizations of others. Yet, thank God, every way Christ is preached.

Expediency must, however, often decide which way we shall turn and which field we shall take, but then it is only expediency, and we shall never be content until our Church reaches every hamlet in this broad land.

But let us not despise the little mission parishes who are weak to-day because they have given their bone and sinew to others.

Finally, this is our answer: As Christians and Churchmen we must go as far and as fast as we can, and we are bound to do this by our love to our fellows and our loyalty to Christ.

—If a great thing can be done at all, it can be done easily. But it is that kind of ease with which a tree blossoms after long years of gathering strength.—*Ruskin*.



## PAY YOUR SUBSCRIPTIONS.

IN this number of the DOMINION CHURCHMAN envelopes are enclosed for subscribers (who have not yet paid) to remit their arrears, and also their subscriptions in advance.

All arrears must be paid up to the end of 1888 at the rate \$2.00 per annum, one dollar additional will pay up to 31st December, 1889. We trust this will be a sufficient hint for all to kindly forward their subscriptions immediately. Those who have already done so, will be doing a kind favor by forwarding \$1.00 for a new subscriber, so that we may be able to double our subscription list, and thus be placed in the same position as we hope all our subscribers will be, in having a "Merry Christmas and a Happy and Prosperous New Year."

## IN MEMORIAM.

WE record with sorrow unfeigned the passing away to rest of John H. Iles, Archdeacon of Stafford, who was well known to us when curate and vicar of St. Peter's, Wolverhampton. Mr. Iles was a man of striking individuality. His presence was impressive, he was tall, strongly built, wore a full, black beard and looked, what he was, a force. We met him first at a private meeting held at the house of a mutual friend, called to discuss "Lay work." We were requested to write to the Bishop stating the wish of the meeting and asking an interview. We retired to our friends' study, drafted the letter, and showed it to Mr. Iles, who, surprised at our promptness, expressed his appreciation in a few curt, but most kind words. We well remember his somewhat masterful way of taking up our M.S., as though expecting to read the letter in pieces, which doubtless he often had to do with documents before receiving his signature, but he quietly replaced it on the table without a criticism, or suggestion, smiling, as much as to say, "I am baulked for once."

We once saw Mr. Iles when near him stood Mr. Gladstone, the late Dr. Selwyn, and the late Lord Lyttelton, all of them stalwarts in body and mind. Our thought was, "What other land could show four their equals?" and that four *such* men were all champions of the Church, we reflected upon with pride. Mr. Iles seemed to scorn clericalness in pulpit or street. His manner, on the surface, seemed abrupt, brusque, and some said, who connect spirituality with whining—was *worldly*. But the richest, sweetest fruits are those whose rind is repellent. He gave offence by *plain words*, but never by *unkind deeds*. He took great interest in a Friendly Society in whose councils we shared with him the confidence of a body of working men numbering many thousands. They quickly forgot his *manner* in his *meaning*, he wished them well, he longed to help them, and they gave him their hearts and their hands freely. The deceased was difficult to place in

regard to party, he would have no such nonsense as putting *him* into a party pen, like cattle are sorted at a fair—he was too big for that treatment. His curates were usually far more easily placed, but were, as we knew them, men of remarkable gifts as preachers, or evangelists, notably, now, Canon Body, and Mr. C. Bodington. Mr. Iles revolutionized the Church in Wolverhampton, it was dead, he made it a great power for good and for God. In a deeply pathetic address he recently declared that "it was not work that was killing him, but a heart weak from childhood." We doubt this, fearing that his great physical strength had led him to overtask its powers in early life. As Archdeacon, he enjoyed the affection, and uttermost regard of the Bishop of Lichfield, the clergy of that huge diocese, and, to a rare degree, the respect of all classes of laity.

While the Church of England can draw to her ministry men of such power as the late John Hodgson Iles, she may meet her enemies in the gate with proud confidence. Those who knew the deceased will be glad to hear that his eldest son was recently bracketted Senior Wrangler. With a writer in Church Bells we say, "God has given him rest in His Paradise, and we trust that He, too, will minister consolation to those who mourn the loss of a husband and father so strong and yet so gentle." To the bereaved we, from this far land, extend our condolences.

## THE PRESENT VALUE OF PATRISTIC STUDIES.

AT the recent Church Congress, held at Buffalo, two papers on the study of the Fathers were read, the former one by the Rev. Professor Clark, of Trinity College, the second by the Rev. Dr. Nelson of the Theological College, Va.

Professor Clark began by pointing out that the differences of opinion with respect to the value of the fathers arose from want of a clear understanding as to the use made of their writings. They were not to be regarded as co-ordinate with the inspired writers. They were not authorities, they were witnesses; and the value of their testimony depended upon their date and upon the concurrence of their statements. It was generally agreed that the testimony of early Christian writers was of value when they bore witness to the authorship of the sacred writers, and when they testified to the unique position assigned to them in the earliest times, but there was a less general agreement with reference to their testimony to the meaning of the contents of the sacred Scriptures and the doctrine of the Christian Church. When, however, they came to look at the matter in the light of common sense, it would be apparent that such testimony, showing how the Christian faith had been understood from the earliest times, was of the greatest value.

This point would become clearer if they considered some objections popularly urged against the study of the fathers. One was, that it

tended to depreciate the importance of Holy Scripture. But the sufficient reply to this objection was that the fathers did not come into competition with the inspired writers, that they were witnesses to the supreme authority of Holy Scripture, that they were a means for preserving the true and original meaning of the sacred records, and of guarding against any depravation of their contents. Quoting Strauss, he said, "The true criticism of a doctrine is its history." If we would decide as to the truth of any doctrine which claimed our adhesion, we must ask whence it came and how it had assumed its present form.

With regard to a second objection, that the study of the fathers lent support to the Roman system, he remarked that, while it was quite easy to understand how such a notion had arisen, it would be difficult to imagine one which had less foundation. The fathers, instead of supporting the papal claims, afforded the only means of effectually refuting them. And this was clearly shown when Archbishop Manning denounced the appeal to history as treason against the truth and the teaching office of the Church. Indeed, the Romans had lately imitated certain forms of Protestantism by taking isolated texts and attaching their own interpretation to them as infallible. Thus, it was thought enough to say, "Thou art Peter," etc., as though this text by itself substantiated the papal claims. Those who were acquainted with earliest Christian history knew perfectly well that neither did St. Peter obtain any such authority over the other apostles as the Romans claimed for him, nor did he transmit any such authority to the Bishop of Rome. Early Christian writers knew nothing of such authority. On the contrary, they gave evidence inconsistent with it.

In conclusion, he glanced at a point which he had not time to develop, namely, the compatibility of the use of the fathers with a present and future development of divine truth. Some Anglicans have seemed inclined to stereotype the teaching of the first five centuries. There was no necessity for this. So long as they forbid accretions from without, and were faithful to the original deposit, by bringing out more and more fully its contents and significance, they were only bearing witness to its vitality and universality.

## "OF SUCH IS THE KINGDOM OF GOD."

Extracts from a sermon by the Rev. John Pearson, preached at the annual service of "The Toronto Church Sunday School Association" in Holy Trinity Church, Toronto, Nov. 22nd, 1888.

THESE words, which relate to children, to the little children, are familiar to us from our hearing them in the Gospel which is read in the Office for Baptizing Infants.

I have chosen them as the text of my sermon this evening, because they plainly set forth that the visible Church of Christ is declared by our Lord Himself to consist, among others, of little children. In the language of our Lord in the New Testament, the expressions the "Kingdom of God," the "Kingdom of



Heaven," frequently, indeed, on nearly every occasion, have reference to His visible Church on earth, and, because, when our Divine Lord and Saviour declares that His visible Church contains within it the young, we not only consider and rightly consider, His words to be a sufficient authority for admitting little children by baptism into the Church, but we also have the duty put before us with equal distinctness, that they are to be instructed in the principles of Christian faith and duty.

1. It always has appeared to me that there is only one way of looking upon Christian children, and that is the way which is so clearly indicated in the office for holy baptism and in the catechism. The child is brought to be baptized, and we make our prayers to God that he may receive remission of his sins by spiritual regeneration; that is, that the sin of our first parents, "the original sin," which we so mysteriously inherit, and which is naturally engendered of the offspring of Adam, may be forgiven to that child, that he may enjoy the everlasting benediction of heavenly washing, and may come to the everlasting kingdom promised by Christ our Lord, and "acknowledging," as we say we do in the Nicene Creed, "one baptism for the remission of sins," we cannot but regard the children who, like ourselves, were removed "from that state in which they were, viz., born in sin and the children of wrath," and made in their baptism "the children of grace, as a great trust, to be cared for by us and trained up for God." It is evident from the charge in the baptismal office, that this is the line of duty marked out for those who have the training of the young, both parents and sponsors. It is declared to be their duty, since "the child has promised by them, their sureties," to renounce the devil and all his works, to believe in God, and to serve Him; it is declared to be their part and duty to see that "that infant be taught, as soon as he shall be able to learn, what a solemn vow, promise and profession he has made by them." I believe that the root of the great difficulty under which the Christian religion labours at the present time is, that parents and sponsors do not, and, in many cases, never even try to, discharge this duty which they have undertaken, and which, in the case of parents, rests upon them naturally. The very origin of Sunday Schools, one hundred years ago, was an acknowledgment of this fact; and, I fear, that the state of things which then existed continues to this day, for there are comparatively few parents, and fewer sponsors, who even attempt to teach their children the principles of Christian faith and Christian duty. I am old enough to remember when it was the custom, in families where there was an earnest desire to bring the children up "in the knowledge and fear of the Lord," for the father or the mother to assemble the children of the house on Sunday afternoon or evening and to instruct them in the catechism, and to read again one of the lessons which had been read in Church. But it is to be feared that this custom is hardly known, not common, in these days. Parents seem to fancy themselves relieved from all responsibility in this matter, if only they tell their children to put in an appearance at Sunday School; while, at the same time, the careful preparation of the lessons for the Sunday

School which the child ought to learn is, to parents, a matter of perfect indifference. You who are teachers are well aware of this fact from the utter want of any preparation, which is made plain to you in too many cases every Sunday afternoon.

However, we find these unhappy facts before us, and while deploring their existence, our present duty is to do the best we can under the circumstances. We have not created these circumstances which have grown up through years of neglect, and we are not personally responsible for them; but the whole body of the Church is responsible in her corporate capacity; and we also are personally responsible for doing our best, according to our opportunities and talents, in the matter of remedying the evil which exists through the neglect of parents and sponsors, but especially the neglect of parents.

2. Our business, then, it would appear, is to take up the duty at that point where it has been dropped by those who are the natural instructors of the children; and that point is, unhappily, near the very beginning of the Christian life; for I am not saying too much when I say that in too many cases the extent of a child's home religious teaching is, to repeat the Lord's Prayer, frequently without any intelligent appreciation of its meaning. To this may be added a general idea of right and wrong, and of doing to others as you would wish them to do to you. This is, of course, something to be thankful for, but it falls far short of what a Christian "ought to know and believe to his soul's health." It is to supply this deficiency that the Sunday School exists.

And, therefore, it seems to me that we have to go back to "first principles." We have to teach fully, not only in the letter but in the spirit, "the Creed, the Lord's Prayer, and the Ten Commandments." Other things may be interesting, for example, the depth of the river Jordan may be interesting; or the names of the Judges, or of the Kings of Israel may be interesting; or a story from a book or a newspaper may be interesting; but what we ought first and always to try to fix in the minds of children is the relation in which they stand to God, as being His creatures, redeemed by the sacrifice of Christ, and with duties and responsibilities arising out of that relation, and with hopes beyond this life—in short, as being created immortal beings on their trial for eternity. They must be taught to believe in "God, the Father, who made them and all the world in God the Son, who redeemed them and all mankind, and in God the Holy Ghost who sanctifies them and all the elect people of God." Nothing ought to be allowed to supersede this, because upon the grasp of this a child's future welfare, in this world and in the next, will largely depend.

Since God has given to us a revelation of what we ought to know and believe, as well as what we ought to do, we are as responsible to Him for our belief as well as our practice. There is a great fallacy underlying the pseudo-charitable saying, "that it is no matter what a man believes if only he tries to do what is right." The fallacy is, that God is indifferent whether men accept His revealed truth or not; in other words, that there is no such a thing as "truth." But surely this is wrong. Pilate indeed said, "What is truth?" But Pontius Pilate is no authority in Christian theology. There is such a thing as "truth" in Christian doctrine; and "the truth" is that which God has revealed to us, and that which, in all ages, and everywhere, has been carefully guarded and taught by His Church, which we are told is "the pillar and ground of the truth." Thus, we are taught that God "hath appointed a day in which He will judge the world in right-

eousness by that man whom He hath ordained"—even our Lord Jesus Christ. This doctrine of a future judgment, because with all that follows it, is to be believed and woven into the woof of a child's daily life. It is not to be set aside by any new views of "Eschatology." It is a "truth" upon which depend the most momentous issues both in time and eternity. It is not an open question; it is not a matter of opinion; it is a truth which is to be fixed in the mind, as a matter of the greatest practical importance revealed by God to man. And so are all the articles of the Creed. There is not one which can be spared, or which ought to be tampered with. Every doctrine contained in the Creed is necessary to be known and believed to our soul's health.

2. And with respect to the Lord's Prayer, there is involved in it the whole principle of worship, which in these days is too much lost sight of. On the first of the two occasions when our Lord gave this wonderful prayer to His disciples He said, "When ye pray say our Father;" on the other occasion He said, "When ye pray, pray after this manner." So that we are not only to use the Lord's Prayer, but in all other prayers the same principle of construction must exist; and it does so in all those most devout liturgical offices of the Catholic Church which have come down to us, whether in the Greek, or Latin, or Syriac, or English language. And that principle is, that the honour of God, and the glory of God, and the worship of God, come first; and the benefit of man, and the edification of man, whether temporal or spiritual, comes second.

3. And just as we must teach the doctrine of Christ contained in the Creed; and the true idea of Christian worship and devotion contained in the Lord's Prayer; so also we must carefully teach the great standard of Christian duty contained in the Ten Commandments, and make those whom we teach clearly understand that "right" is not that which commends itself to a man's conscience only, but that which is declared to be so by God. In other words, that there is a power external to a man which has a right to say to him what he shall and what he shall not do; and that power is God. Just as Pilate said, "What is truth?" meaning that "right" and "righteousness" are just those things in morals which commend themselves to a man's sense of fitness. It is against this false rule of morality that we must carefully guard those whom we teach.

These brethren together with the rest of the catechism, seem to me to be the basis of all this instruction to be given in our Sunday Schools. There should be a clear understanding of man's state by nature; of his redemption by the atonement made on the cross; of his adoption into the family of God at his baptism; of the covenant then entered into when God made him a member of Christ, the child of God, and an inheritor of the kingdom of heaven, and when he, by his parents and sponsors, undertook to renounce the devil and all his works, the pomps and vanities of this wicked world, and all the sinful lusts of the flesh—to believe all the articles of the Christian faith, and to keep God's holy will and commandments; of his duty to God and his neighbour contained in the Ten Commandments; of the Fatherhood of God and the glory of God, and the need of God's grace contained in the Lord's Prayer; and of the doctrine of his sacramental union with God, beginning at his baptism, and continually sustained by communion with Him in that other great Sacrament in which "we spiritually eat the flesh of Christ and drink His blood; when we dwell in Christ and Christ in us; when we are one with Christ and Christ with us." If this were done, and done patiently

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and faithfully, I venture to say that the next generation would be more fully instructed in Christian doctrine and duty than the present one; and instead of having men and women unstable in the faith and "tossed about with every wind of doctrine," as alas! too many are, we should have them, "sound in the faith," and "holding the mystery of that faith in a pure conscience."

4. And in conclusion, I would most earnestly press upon you the absolute necessity of urging all those who come to the Sunday School to come also to Church to join in the worship of God. If our teaching does not lead the children to join the congregation in their public worship, then, I fear, that it has accomplished but little. The end and object we aim at is to teach the Christian faith and duty; and one great point of duty, involving also the principle of faith, is to worship God, and "to thank Him for all the blessings of this life, but above all for His inestimable love in the redemption of the world by our Lord Jesus Christ, for the means of grace and for the hope of glory." It should be earnestly striven for by us, to impress this upon the young, and to encourage them and lead them to practice it. I consider that it is a positive injury to children to allow them to grow up with the idea that their religious duties are discharged on the Lord's Day by attending Sunday School only; and, unfortunately, this idea is widely spread and acted upon. But it is of far greater importance than any other thing can be for children to attend Divine service on Sunday morning. I would, therefore, suggest that the children should be invited and encouraged to meet on Sunday morning, and be conducted to church for the one purpose of performing an act of worship, and joining with the congregation in offering up their praise and thanksgiving to the Lord their Maker. They would quickly learn to use their Prayer Book with intelligence; and if they were accompanied by some of their teachers would behave with reverence. "Train up a child in the way he should go, and when he is old he will not depart from it."

#### THE ALGOMA ACCOUNTS.

THE organ of the Treasurer of Algoma contains the following from him:

"Letters have lately appeared asking for a financial statement of the affairs of the Diocese of Algoma. In reply to these gentlemen (sic) we would say that the Treasurer of the Diocese finds it impossible to make a full financial statement in the middle of a fiscal year. The request is an unreasonable one. The year ends on June 30. A full statement will be prepared in plenty of time, and will appear shortly after the closing of the books. It is hoped that nothing more will be said in the meantime. The Diocese of Algoma is like a banking institution; two or three people can start a run. Even an apparent lack of confidence does a great deal of harm, and results in the withdrawal of support. Those who are anxious for the financial statement must exercise a little patience. It will be forthcoming at the regular time."

The above statement is jesuitical and unbusiness like. The demand is for a statement of the affairs of Algoma up to the end of the last fiscal year, that is, up to the 30th June 1888. For the Treasurer to say that this month of December, 1888, is "the middle of the fiscal year" for which a statement is demanded, is worse than evasive, it is deceptive, for the fact is that the middle of the fiscal year for which a statement is demanded was December, one

whole year ago! The diocese of Algoma is not like a Bank, for banks issue annual statements, and any Manager who bluffed enquiries like the Treasurer of Algoma is doing, would soon bring the bank and himself to disgrace and ruin. It is true that, "lack of confidence does a great deal of harm and results in the withdrawal of support." How grievous then is the wrong done to Algoma by Mr. A. H. Campbell, who by refusing to account for his trust justifies the lack of confidence felt in him!

The regular time for his statement is now nearly six months overdue, indeed we believe that no statement from the Treasurer of Algoma has been made public for the last two years. Let this reasonable demand be met, and bluffing be stopped. Then, if the accounts are found to be in order, confidence will be restored in the Treasurer of Algoma, and "nothing more will be said," if he, in the future, meets the reasonable call for prompt annual statements. In his Essays, Sir George Lewis says: "integrity and public spirit will fail to command confidence, if the course adopted is intricate and inexplicable," (see page 258.) We ask the Bishop and the Treasurer of Algoma to study these words of one of the wisest of statesmen.

#### AIMS AND OBJECTS OF THE CANADIAN CHURCH UNION, WITH SPECIAL REFERENCE TO THE UNITING OF THE CHURCH THROUGHOUT THE WHOLE OF BRITISH NORTH AMERICA.

BY MR. CHARLES JENKINS, PETROLIA.

In one of those passages of sphere music with which the Prayer Book of the Church of England abounds, the Church is referred to as "the mystical body of thy Son, which is the blessed company of all faithful people." On every occasion of regular Divine service the Church of England provides that its worshippers declare their belief in The Holy Catholic Church. The idea of the universal Church life in Christ, applicable to all ages and conditions of humanity, is thus clearly and continuously held up by the Church of England, and, therefore, so long as the essentials of acknowledgment of one Lord, holding of one faith, and participation in one Baptism are observed, the individual membership in the Universal Church is not affected by time or place. But this mystical Body of Christ, this Holy Catholic Church, in its work in the world of holding up Christ to mankind as Saviour and Redeemer, had, by human necessity, to take visible and local organization, and it is with this visible Church that we have to do, the Great Head of the Church alone knowing fully who the members of His mystical Body are. After the dissolution of the Roman Empire the Churches in the countries composing Christendom being recognized by the civil authorities, became what is called National Churches, and the entire administration was under the supervision of the nation as such; each local Church, therefore, had its own history and development. The Church in England becoming the Church of England, had its own distinct local colouring and individuality. The effects of the supreme authority in the Western Church becoming more and more centered in Rome; however invaluable, at one period of European history, such a system might have been, were of such a nature and produced such results, that the great movement known as the Reformation took place, and by the part the Church of England took in it, she distinctly asserted that no external system could be put in the place of the mind and conscience of a man, and her leaders attempted to harmonize individual freedom and Church order together in the Reformed system they established. The discovery of America brought about that state of matters that led to the development of England as the great colonizer of the world, and, according to her ancient method, she attempted to establish and provide for the support of her own Church system in the countries that came under her control. The system was begun in Canada, but changes in the government of the country, and the principle of religious equality, so far as the State was

concerned, being admitted, left the Church in Canada dependent upon its own resources and the support of its members. To secure this, Diocesan Synods, which are composed of Bishop, clergy and lay representatives, were introduced into the working of the Church system; as these Synods are trustees for nearly all Church endowments and bequests, and must be able to deal with all temporalities in a way that the Civil Law can recognize; they have been incorporated as Synods under charter from the civil power. The effect of this in a sparsely peopled country like Canada, and where the Church has no direct connection with the Church of England in administration, except through the Prayer Book, has been to elevate the diocese into the position of the Church, and make the large movement and life the Church requires in a country nearly impossible.

A Diocesan Synod, by its nature, is liable to subdivision. Its area of jurisdiction depends upon what the Bishop can administer, and as population increases, creation of new dioceses is necessary. These Synods are so much taken up with their own immediate requirements and local work, that they never can consider, nor does their composition and training lead them to consider the large questions of Church efficiency, extension, administration and regulation in the country. The Provincial Synod, composed of all the dioceses in Nova Scotia, New Brunswick, Ontario and Quebec, was established in 1861. After the experience of a life of a quarter of a century, it passed a resolution at its last meeting in 1886, appointing a committee to consider the advisability of procuring its incorporation, the whole subject of its relative position to the various dioceses composing it, and if requisite, to recommend such legislation to extend its powers that it may be enabled to legislate for the Canadian Church as a whole, and bring about a uniform method of procedure in all matters pertaining to Church government, a uniformity of canons, and discipline of clergy and laity, and further, to consider and advise what legislation may be necessary in the several dioceses to bring about the beneficial result of an entire and united Church in the Dominion of Canada.

In the Upper House a resolution was introduced which the Synod passed, to the effect that a desire existed in this province to establish closer relations with the province of Rupert's Land, and their readiness to consider any measure which may promote the same.

I would call your attention to the extreme importance of these resolutions. The Provincial Synod is composed of representatives of the entire Church in the districts named. Its members are elected by the Diocesan Synods, and without public agitation, or any so-called party action, both Houses of that Synod, composed of Bishops, cleric and lay representatives, put thereby on record their conviction that the present system of Canadian Church administration is defective, and that the time had come for consideration of measures to reform that state of matters. In so doing they were only carrying out one of the objects set forth in their Declaration of 1861, viz:—To promote the further consideration and united action of the whole of the dioceses of British North America.

The Provincial Synod of 1886 having passed these resolutions and appointed its committee, adjourned for three years.

One of the drawbacks of the present Provincial Synod system at once showed itself. A reference to a Provincial Synod committee of a thoroughly general representative character has this difficulty, that the various members of the committee are so far apart that the kind of inter-communication required for a subject of this magnitude is virtually impossible, and any discussion of the subject in Provincial Synod to give it full value must have an intelligent movement of the whole mind of the Church accompanying it. It became evident that some kind of organization was required to work specially in furtherance of the movement, and in the City of London a few earnest-minded sons of the Church organized "The Canadian Church Union." Special societies to achieve special ends within the Church have been called into existence from time immemorial as circumstances required, and as there are special temperance, purity, mission, and other societies or guilds, in full working order—today, under the authority of the Church's spiritual ruler, so a society for Church Union in Canada was exactly in the path of Church custom. The moral authority for organization was derived from Provincial Synod action, and it would not have existed without that action. Voluntary service for the cause of the Church is one necessity of its earthly position, and the call to this work was none the less legitimate, that it proceeded from internal consciousness of Church necessity instead of external official appointment.

The Canadian Church Union has no connection with any other society. Its qualification for membership is being in full communion with the Church, and its aims and objects are as stated in its constitution.

The better union of the Canadian Church called it into existence, but in considering the declaration of



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its aims and objects, it was felt that some other necessities of Church life might be profitably dealt with, if the union grew into sufficient strength and influence to enable this to be done. Its aims and objects then are:—

1. To unite the various dioceses of the Church of England in Canada, so as to form a purely Canadian branch of the one Catholic and Apostolic Church, owing allegiance to a Metropolitan and a Provincial Synod, as the true head and governing body of the Canadian Church.

2. To sustain and strengthen the Church by all means in its power, by a hearty and liberal support in all Church work, to aid the Bishops and clergy in maintaining and enforcing her doctrines and discipline.

3. To maintain the Prayer Book of the Church of England in its integrity.

4. To disseminate information as to the Scriptural origin and general history of the Church, as a means of holding her members to a faithful and intelligent allegiance to her principles and teaching.

5. To promote meetings of Church people for the informal discussion of those matters, about which men's minds are not as yet sufficiently informed for serious Synodical consideration.

6. To encourage the laity to take a more active part in the work of the Church, both general and parochial, and especially Sunday School work.

7. To form a bond of union for all lay workers, affording them a medium of communication, and for consultation on the various phases of their work.

8. To aid and foster by all means in its power a desire for Christian Unity.

The first work the Canadian Church Union began to do was to further the Union of the Canadian Church, and so far, with the exception of some work done by a few of its members, under clause 4, giving lectures on Church history, its efforts have been exclusively in the direction of Federation of the Canadian Church. The first thing done was to communicate with members of Provincial Synod committees, and others in the various dioceses, to take notice of Provincial Synod resolutions, and appoint Diocesan Synod committees to consider. Nearly all the Diocesan Synods have had the subject up, and the education of the general mind of the Church is thus going on in a way not otherwise possible. Communication was opened up with some prominent Churchmen in Manitoba, and at Provincial Synod meeting of Rupert's Land, held in August, 1887, a full and favourable response was given to resolution of our Provincial Synod. British Columbia is most anxious for union with the Canadian Church, and a branch of our society has been established there. Throughout the whole of the Dominion of Canada has the question been brought up in the Church's own councils. The work of the Canadian Church Union has been to hold up the question to the Church. The Canadian Church Union promulgated no plan, but simply in the scattered state of the various dioceses of the Canadian Church, it gave the initiating movement whereby Church lovers, workers and thinkers did the work through their own channels for themselves. According to present appearances it will continue to discharge this duty; it knows no party, but according to its ability has worked with singleness of purpose in calling attention to this want of the Church, and rousing the efforts of those who alone can supply it, and Provincial Synod committee, which met recently, acknowledged the service the Canadian Church Union had given to its work. Every thing shows that the Church is ripe for action in the question, and the serious consideration is: How to set about it? This brings us to the report of the Toronto Synod Committee, which was adopted at its last session by the Synod, and as the Canadian Church Union has no specific plan, I must discuss the report individually.

Shortly before the meeting of Toronto Synod the "Evangelical Churchman," in its issue May 17, had an article on the "Corporate Consolidation of the Church," which is the best press utterance on the subject I have seen, and any student of the situation cannot do better than consider it with Toronto Synod Report.

It was with a feeling of profound satisfaction that report of the Toronto Synod action were received. It was a straight and manful dealing with a very complex subject. Leaving out the consideration of details, and looking at the principle of their scheme, the creation of two kinds of Synods, one for the entire Dominion, and the other to be according to the area of each civil province, I am persuaded that the basis of the settlement of the question lies in that Toronto Synod report. One feature of it, the creation of an Archbishop for each province, I am of opinion, might be left out, as the necessary provision for presidency and authority can be made without that, and such a suggestion interferes with the consideration of the main question very materially.

Let us, therefore, consider what is the sphere of each organization within the Church, and what pur-

poses would be served by the creation of the Dominion and Provincial councils as suggested.

The almost unanimous objection to any federating movement of this kind in Canada is, that the unification of the Church is a very praiseworthy object, but that Diocesan rights must be maintained, and Diocesan autonomy preserved. All we can do with that stamp of objector is, to ask him to consider what is the Church and what is the diocese.

We showed that the Church in its work on earth had to take local and visible organization which, ultimately, was co-extensive with the jurisdiction of the Nation or State. Any administration beyond that seems to be impracticable. Two of the questions settled at the Reformation by the Church of England in regard to this were: That ecclesiastical persons were subject to the Civil Law of the country, and that the Bishop of Rome had no jurisdiction in England.

The nation itself, therefore, being the area of the entire Church organization, for working purposes, whereby all varieties of gifts, talents and resources have their best field of utilization, we have to consider this, that the Church, in its beneficent work on human society, in holding up Christ to humanity, not only deals with individuals who die, but has to deal with the evil in human society which continues. The Church, therefore, is the organization to diffuse the principles of the Kingdom of Heaven, whereby the evils of earthly society may be overcome, and this warfare never ceases, and the area of the nation for such a purpose is the sphere of a Church's duty.

According to the Episcopal system, when population increases, or new territory is taken up, the personal system of the Church administration comes into play and a Bishopric or diocese is defined, but this creates nothing new. The Bishop or diocese acquires no rights against the Church. They have only what the Church gives them. They must ever be subordinate to the Church. The internal administration of each diocese is a matter the Church never will interfere with, so long as the cause for which the Church exists is honoured therein, and individual, congregational, or diocesan freedom, will be duly respected within the limits assigned to each by the Church of England system in this country.

At this stage the illustration may be supplied from what occurred in Canada when Confederation into the Dominion took place. Government for local purposes existed, but the larger life the country required, and the necessities of its position, could only be supplied by the adoption of a Federal system, and no one in Canada would now go back to the state of isolated Provincialism.

We cannot do better than apply this to our own condition as a Church. In the Church of England system the individual can find all help and assistance in the development of his own spiritual life, if he has the desire in him at all. In Canada the government of the parish is in the hands of the people. In the diocese the Synod, composed of Bishop, clergy and lay representatives, deal with their own local matters as they please, but we want something more, because these organizations cannot act and are not intended to act in any other sphere than that they are in. Proper diocesan autonomy would exist if the Canadian Church were completely confederated to-morrow, but diocesan autonomy cannot be so elevated that the majority in a diocese can, in any way, hinder the large action of the whole Church, or prevent its necessities from being supplied while the present confusion existing calls imperatively for a remedy.

(To be Continued.)

### Home & Foreign Church News.

From our own Correspondents.

#### DOMINION.

##### QUEBEC.

Advent.—The season of advent is being observed as usual by special services and sermons in most of the city churches. At the Cathedral the Very Rev. Dean Norman preaches a course on Sundays on the "Four Last Things." At St. Matthew's the Rev. Lennox W. Williams, M.A., Rector, preaches a special course on the Sunday Mornings, and at the special services on Friday evenings the sermons are preached by different of the city clergy.

St. Matthew's.—At the annual meeting of St. Matthew's Men's Club the following were elected officers, viz., President, Rev. J. E. Hatch; Vice-Presidents, Com. Genl. M. Bell Irvine, C.B., and Geo. Lamson; Secretary, Chas. M. Teakel; Treasurer, Geo. Borlase; Committee, Messrs. Campbell, Page, Kuhring and

Boakes. The first lecture of the season was delivered on Wednesday evening last by the President, and a regular course is being arranged for the winter by the Committee.

LAKE BEAUFORT AND MONTMORENCY.—The missions of Lake Beaufort and Montmorency Falls have been attached to St. Matthew's parish, and one of the clergy visits these places every Sunday. This, together with the many services in St. Matthew's and also daily services at the Church Home, leaves three clergy with very little spare time on their hands.

Personal.—The Rev. R. H. Cole, senior curate of St. Matthew's Church, is, we are pleased to say, recovering from his illness of more than a month's duration, and will, we trust, soon be able to resume his duties.

Wycliffe College.—A representative of this College was in this city several weeks ago soliciting subscriptions, and succeeded in raising about \$70 among the congregation of Trinity Church, who, we are sorry to say, would sooner support this institution than their own Diocesan College. This is perhaps not so much to be wondered at, when the Rector is so active in supporting distinctly Evangelical institutions, composed principally of Dissenters, such as the Bible Society, Evangelical Alliance, &c., and holding aloof from all gatherings such as United Services, Quiet Days, &c. in the city churches.

Appointment.—Mr. W. Cuff, organist and choir master of St. Matthew's Church has been appointed Teacher of Music in the Boys High School and the Artillery Street School, Quebec.

LENNOXVILLE.—University of Bishop's College.—On December 2nd, the first Sunday in Advent, a special service of a very interesting and solemnising character was introduced into morning prayer. This was an office for the admission of Lay Readers, drawn up under the authority of the Bishop of Quebec. For many years the students of the College have rendered aid to parishes and missions both during the academic session and in vacations. Taking hold of a suggestion made at one of the recent meetings of the College Missionary Union, the authorities have with the Bishop's sanction formed a guild of Lay Readers under the Professor of Pastoral Theology as warden. Eight of the students were on Dec. 2nd solemnly admitted to the order of Lay Reader by the Bishop's Commissary, the Ven. Archdeacon Roe, D.D. As now constituted, membership of the guild will be attained as a rule after the student has resided two years in College, but the Warden has power to admit men as an earlier period if he thinks them suitable. After morning prayer had been said as far as the third collect, the Archdeacon accompanied by the Principal entered the Sanctuary, Prof. Allmatt remaining outside the Rail's with the eight candidates who were suitably habited. The Litany was then said by the Archdeacon, a special suffrage for the candidates being introduced after the prayer for the Bishops and clergy. The candidates were then presented by the Professor of Pastoral Theology with these words:

"Venerable Sir, I present unto you these members of the University to be admitted to membership in the Brotherhood of Readers of this College,

Archdeacon—"The persons solemnly admitted to so responsible an office in the exercise of which so much reproach as well as honour, may accrue to the Church, ought to be carefully selected after full probation, on account of their gifts and fitness for the same."

Professor—"I have satisfied myself by observation and inquiry that they are apt and meet for the office."

After solemnly asking if the congregation knew any just impediment to the setting apart of any of the candidates, the Archdeacon commended them to the silent prayers of the congregation, after which, the Litany of the Holy Ghost was sung, all kneeling, some of the lines were especially appropriate to the occasion.

"Teach our faltering tongues to speak  
Come to aid the souls who yearn  
More of truth divine to learn,  
And with deeper love to burn  
Hear us, Holy Spirit."

The special suffrage for the candidates was as follows:—

"That it may please Thee to bless these Thy servants now to be admitted to the Holy office of Readers in Thy Church, and to bestow upon them such a measure of Thy grace that they may exercise their office to the glory of Thy name and the advancement of Thy Kingdom. We beseech Thee to hear us good Lord."

The Archdeacon then asked the candidates certain



questions which were answered in due form as follows:—

Question. Archdeacon—"Do you Trust that you are seeking this office of Reader from an earnest desire to serve God in the same for the glory of His name and the edifying of His Church?"

Answer. "I trust so."

Q. "Do you fully and heartily accept the Doctrine and Discipline of the Church of England as set forth in the book of Common Prayer; and will you make that book, including as it does the Holy Bible, your guide in the discharge of the office?"

A. "I do so accept it and will use it, the Lord being my helper."

Q. "Do you promise loyally to observe the rules laid down by the Bishop, and other regulations in the Constitution of the brotherhood of College Readers, for the guidance of all admitted members of the same?"

A. "I do so promise."

Q. The Readers office requires him to be a diligent student of that Holy Word of God, which is to be read to the people, and to labour more and more to understand the full import of what he so reads. What he understands with his mind he must believe in his heart, what he believes in his heart he must carry out in his life, that so his hearers may safely follow both his word and his example. Will you bend all your energies to do so?"

A. "I will endeavour so to do by the help of God."

The Archdeacon then handed to each candidate a commission from the Bishop addressing each one in these words,—Receive the commission of your Bishop to exercise the office of a Reader in those parishes or missions of this Diocese to which you may be from time to time specially appointed by your Warden, in the name of The Father and of The Son and of the Holy Ghost. Amen.

After a special prayer had been offered the blessing was pronounced in this form, "Now the God of peace who brought again from the dead our Lord Jesus Christ that great Shepherd of the sheep through the blood of the Everlasting Covenant make you perfect in every good work to do his will, working in you that which is well pleasing in His sight by the power of the Holy Ghost, that your whole spirit and soul and body may be preserved blameless unto the coming of our Lord Jesus Christ." Amen.

After the office the Holy Communion was celebrated, the Archdeacon being celebrant, the Principal being Epistoler and Deacon; Dr. Allnatt being Gospeller, and the candidates then received the Holy Communion.

On Sunday evening, Archdeacon Roe gave an address to the Readers, hymn 356 (A. and M.) being sung in the service. The services were impressive and it is hoped that the new departure may lead to much benefit both to the Diocese and to the students themselves.

On Nov. 30th, (St. Andrew's Day) the Missionary Union Services were held. The special sermon had been preached on the Sunday before (Nov. 25th) by the Rev. Canon Thorneloe, M.A., Rector of Sherbrooke, a graduate of the University. On Friday, the celebration of the Holy Communion took place at 11.15; the Rev. Dr. Allnatt being celebrant. In the evening the usual missionary service was held at 7.30 p.m.—and an 8., a meeting was held in the Hall, at which a large majority of the students attended. A very interesting and impressive address was delivered by the Rev. W. G. Faulconer, of Cookshire, formerly a missionary on the coast of British Columbia; his remarks on united prayer for missions were most valuable and suggestive, Mr. H. E. Wright followed with an interesting paper on the vicissitudes of the missions to the Kols of Chota Wagpore in India.

#### MONTREAL.

MONTREAL.—A meeting of the executive committee of the synod of the diocese of Montreal was held on Tuesday of last week. There were present, the Lord Bishop in the chair, and the following clerical and lay members. The Dean, Archdeacons Lindsay and Evans, Canons Mussen, Anderson and Mills, Rural Deans, Nye, Lindsay, Renaud, Longhurst and Sanders, Rev. Dr. Norton and J. H. Dixon, Messrs. R. White, Chancellor Bethune, Dr. L. H. Davidson, A. F. Gault, Dr. Alexander Johnson, Robert Evans, Charles Garth, W. Owens, M. P. P., Walter Drake, Hon Judge Armstrong, E. R. Smith, E. Judge and Dr. Butler. The meeting was opened as usual, and the minutes were read and confirmed.

The treasurers statement of the several funds in his charge was read, showing the receipts and expenditures up to 31st October.

The report of the committee on grants was presented and received. The report recommended: 1st. In regard to the parish of Grenville and out stations, that a committee be appointed, of which the Rural Dean of St. Andrew's is to be a member, to visit the parish, investigate the state of affairs, and make a report to the Bishop, and that on the report of this

committee the Bishop be authorized to pay to the parish whatever grant, if any, is recommended by the report. 2nd. In regard to St. Hyacinthe and Upton grant, that consideration be deferred until next meeting. 3rd. In regard to Warden, that a grant of \$300 be made toward the stipend of a missionary, the people to raise \$200 and the Archdeacon engage to raise a further sum of \$100 for the same object, and that Warden be constituted a separate mission.

Upon motion to that effect the report was adopted. The following committee was named to visit Grenville and report:—Messrs. C. Garth, E. Judge, Dr. L. H. Davidson, Ven. Archdeacon Evans, and Rev. W. Sanders, rural dean of St. Andrew's.

An order was made to pay an account for books containing forms for parochial statistics not to exceed \$1.50.

The Bishop then pronounced the benediction and the meeting was brought to a close.

MONTREAL.—The annual meeting of St. George's Church Y.M.C.A. was held in the school-house on 29th ult. The Lord Bishop occupied the chair. The opening hymn, "Onward Christian Soldiers," gave the key note to the addresses. The Bishop said the Society was the Missionary Society of St. George's; in referring to the character of some workers, His Lordship observed, that with some honour was the great motive, and, with others, duty was the main-spring; but, said the Bishop, I have known lamentable failures amongst many such, and he pointed out that the true aim to insure successful missionary work should be an earnest effort to promote the glory of God. Mr. Parnell, the secretary, posed as an admirer of Mr. Gladstone's power of making figures perform surprising freaks; but he contented himself by showing a balance to the good. The statement of disbursements showed that the Society had subscribed one hundred dollars to the Diocesan College for a scholarship, and fifty dollars to the Hospital chaplain, and another one hundred and fifty dollars had been laid out in sundry items as showed per statement. The President lamented "the vacant chair" on the platform, caused by the dean's absence at Toronto. Canon Belcher spoke of the overwhelming power of young men, if properly disposed—Alexander, Bonaparte, and the fifteen decisive battles of the world, from Marathon to Waterloo, were glanced at; but it was such spirits as Wycliffe, Luther, Knox, Calvin, Latimer and Ridley who really moved the world. Rev. Mr. Troop compared the two conquerors of the world, both young men, Christ and Alexander, showing how the victory of the cross transcends!

#### ONTARIO.

WILLIAMSBURG.—The Lord Bishop of Ontario held a Confirmation in Trinity Church, Dec. 4th, and fifty-three persons were presented by the Rector, the Rev. M. G. Poole of the Apostolic rite. The church was crowded, and one hundred and thirty persons received the Blessed Sacrament of the Body and Blood of Christ.

OSNABROCK.—St. Peter's.—Dec. 5th over seventy persons were confirmed by the Bishop in this church. The edifice was more than filled. There were four clergy beside the bishop present, the Rev. Canon Pettit, the Rev. M. G. Poole who carried the pastoral staff, the Rev. David Jenkyns and the Rev. S. G. Poole, Incumbent, who presented the candidates. At both the above services the Bishop's addresses were particularly earnest, impressive and practicable, and delivered in such a way that the oldest person present, or almost the youngest child could understand him. It is by such addresses from his Lordship that incalculable good has been and is being done for the Church of Christ in the Diocese.

PAOKENHAM.—A fine bell has been presented to St. Mark's Church, by the Sunday School children and their friends, of 400lbs weight. Church affairs are progressing favourably, and united work is being done. The Incumbent Rev. J. Partridge was lately the recipient of a valuable cow and handsome fur coat.

At the recent meeting of the Executive Committee the Bishop stated that since his consecration 25 years ago he had opened 166 churches.

The Rev. R. S. Forneri, B.D., Rector of Adolphustown, is publishing a history of the united Empire Loyalists.

Grants aggregating \$1,040, have been made by the Divinity Students Fund, Canada, to seven gentlemen accepted by the Bishop as Divinity Students and at present pursuing their studies at Trinity College, To-

ronto. Four of them it is expected, will be ready for Holy Orders next June.

NORTH HASTINGS.—The Revd. Mr. Farrar, missionary of this district, has a parish of 12 townships, and labours in 14 centres without assistance, lay or clerical. He resides at Bancroft where a new Church is to be built. Last year he travelled within his charge 4000 miles. Appreciating the value of his services the Mission Board has very properly increased his grant from \$400 to \$500.

NORTH ADDINGTON.—This district is still as to Anglican Mission work, a "no man's land." The Church settlers there, of whom there are many, repeatedly raise the Macedonian cry, "Come over and help us," and the only answer is that returned by themselves "No man careth for my soul!" Surely some of our Missionary resources could be advantageously expended in this large and *spiritually destitute* field.

CRYSLER.—A picnic held on one of the rare fine days of last autumn, was perhaps the most successful affair of the kind ever held in this locality by the "historic" Church of England. The receipts of the day and evening were seven hundred dollars, leaving six hundred dollars net profit, which will be applied to the building fund of the new Church.

NAVAN.—A very successful bazaar and concert were given here on Thursday, 18th October, in aid of the Parsonage Fund. Something over \$100 net was realized thereby. Only three months before the Navan Church folk netted \$188 for the same object at a jubilee dinner on the 12th July. Verily, Parson Brown may be congratulated on the activity his people are displaying.

TRENTON.—Quite an alarm was caused at the Trenton rectory on Friday night about eight o'clock. Canon Bleasdel, not feeling very well, did not attend the evening service. Before retiring, he, according to a long established custom of his, went out to view the night, and in some unaccountable manner stumbled and fell down the hill on the rectory grounds. Upon recovering he found himself minus his hat, his glasses and his slippers, and, bewildered, he wandered across the C. O. R. railway to a neighbouring house, where his wants were provided for and after warming himself was taken home. He was missing for about two hours, and constant search was kept up for him during this time, with the success of only finding his hat.

#### TORONTO.

St. James'.—At a gathering in the school-house last week Rev. H. P. Hobson, the retiring curate, was made the recipient of the following gifts:—A silver ice pitcher from the Band of Hope, a group photograph by his Sunday Bible class, and a gold-headed cane by the Young Men's Association.

All Saints'.—Mr. Willoughby Cummings, who, for the past five or six years has acted most acceptably as superintendent of the Sunday School, has been compelled to resign the position, owing to removal to the western part of the city. A gathering was held in the school room of the church on Tuesday evening, at which Mr. Cummings was invited to be present. Those present were the rector, Rev. A. H. Baldwin, Churchwarden Goulding, the members of the teaching staff, and a deputation representing the scholars. Mr. Cummings was presented with a handsomely illuminated address and an easy chair as tokens of esteem and the appreciation in which his services as superintendent were held. Mr. Cummings made a suitable reply, after which supper and music occupied a couple of enjoyable hours.

The Rev. C. E. Sills, B.A., has been promoted from the mission of Ivy to the Parish of Brighton. His work has been quiet but successful where ever he has laboured, and doubtless the Church in Brighton will prosper under his charge. He succeeds the Rev. Richard Harris, M.A.

#### NIAGARA.

ARTHUR AND ALMA.—The Rev. C. E. S. Radcliffe on leaving this mission to take charge of the parish of Mount Forest, was presented with an address by the congregation, expressing gratitude for his indefatigable labours during the two years he had charge of the mission. Mr. W. E. Lewis, Licensed Catechist, who is going to Mount Forest with Mr. Radcliffe, was presented with an address and well filled purse from



the congregation of Grace Church, Arthur, also from Holy Trinity Church, Alma. Mr. Lewis was held in very high esteem in this mission.

NORVAL AND STEWARTTOWN.—On Advent Sunday special solemn services were held in this parish. The Rev. Prof. Roper, of Trinity University officiated. At Norval forty persons received the Blessed Sacrament. The Incumbent, Rev. W. A. Bowden, assisted at the Holy Communion. At the evening service the Professor preached an eloquent sermon on Public Worship, to a large congregation. Alluding to the recent improvements in the church, he said we could not make God's House too beautiful, or show too much reverence and grandeur in our public worship. A grand bazaar under the auspices of the Ladies Aid Society will be held in the Orange Hall, Norval, on Saturday, December, 22nd, and on Christmas eve. Proceeds will go towards improving the interior of the church.

Correspondence.

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

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

A MISTAKE.

SIR,—Would it not have been better for the Annual Report of the Domestic and Foreign Mission Society for the Dominion of Canada, which has just appeared in the November No. of the "Church Magazine and Mission News," to have been simply confined to the Treasurer's statement of monies received by him. The returns by parishes which follow the statement do not agree with it, nor with the returns made to the several Diocesan Synods. Notwithstanding the prefatory note, these elaborate returns which are now widely circulated are looked upon as representing what the Church is really doing for Missionary Work, and until full and accurate returns can be had from all parishes, it is surely wise to abstain from publishing imperfect and misleading ones. Comparing the returns as contained in the Domestic and Foreign Mission Report with the returns made to the Ontario Synod, for example I find Belleville Churches credited in Domestic and Foreign Mission Report as follows: St. Thomas, \$94.85; St. Paul's, 4.45; St. John's, \$21.49. In the Diocesan Synod Report the returns are St. Thomas, \$148.05; St. Paul's, \$14.45; and St. John's, \$55.43. Again St. George's, Kingston, is credited with \$189.94, and the Women's Auxiliary in connection with that church with \$285.68, whereas the Synod Journal reports \$225.25 to the congregation and \$84.44 from the Auxiliary. Some few parishes are credited with more than the sum returned to the Diocesan Synod Report. What is the explanation? Yours, W. A.

CHURCH FUNDS V. SPASMODIC GIVING.

SIR,—Many of your readers are aware that two or three years ago the Mission Fund of our Diocese (Toronto) was getting so seriously behind hand, that energetic efforts were made to bring it into a more healthy condition: these efforts were successful in a measure, and the amount of the overdrawn balance was very considerably reduced, and there was a prospect that better times were coming; but as frequently has before happened a re-action is taking place, and our revenue for Mission Purposes is again decreasing and our indebtedness once more increasing instead of diminishing. How long is this disgraceful state of things to continue? How long is the growth of the Church to be dwarfed by this lack of funds? Our Bishop and the members of the Mission Board know, that forty thousand dollars a year could be employed in extending our Diocesan Mission Field, in raising the stipends of our Missionaries to something like what they ought to be, and in leaving a moderate margin for Domestic and Foreign Missions. Now what is our income at present? I believe I am correct in saying, only about one third of that amount! Many plans have been tried to increase the fund, most of them practically successful for a time and only for a time, and then we have had to deplore a lamentable failure. Now, we have a Diocesan branch of the "Society of the Treasury of God," a society to promote the Scriptural plan of Systematic and Proportionate Giving "as God has prospered us;" those who have adopted it and therefore speak from experience, are convinced themselves, and assure us, that if generally practised by our people, ample means would be provided for "lengthening our our cords and strengthening our stakes," and yet the great body of our clergy and laity look on passively and idly, if not with contempt, on the efforts of a few, mostly of the

younger clergy and a small, but I trust an increasing number of the Laity, who, by precept and example are striving to advance the adoption of this scriptural method of giving. The different bodies of Dissenters around us are moving in this matter; should we not be a light to them instead of receiving illumination from them, when they have attained the blessing which will assuredly follow. When will the clergy and laity, old and young, rich and poor, rouse up and strengthen the hands of this society, and let us have living branches in every parish and mission in our Diocese. Orillia, R. December 4th, 1888.

TEMPERANCE.

SIR,—The Bishop of Chichester, the Venerable Dr. Dunford, in winding up a long debate on Temperance at his Diocesan Conference, spoke as follows:—"He thought the conference would be of opinion that this discussion, interesting and instructive as it had been, should be brought to a close. He thought it would be a great misfortune to the Church of England if the platform of the C.E.T.S. were, in consequence of this discussion, in the least degree altered or weakened. He believed that one of its great advantages was its wide nature. He belonged to the general branch of the Society. He had belonged to it from his youth up, and intended, by God's blessing, to belong to it to the end. He did not know that all persons were by constitution able to pursue that rigorous and severe course which had been described that day as the only one acceptable in the sight of God. Whenever he presided at a meeting he never disguised his principles. He could not, however, help observing that the chief attacks of the total abstinents were directed, not against the drunkard, not against the dissolute and abandoned sensualist, but against the moderate drinker. It was indeed the extreme intolerance of these people which drove the moderate men from the meetings. (cheers) He had rarely spent a worse half hour than at a meeting where he had been pelted with insinuations by the speakers, backed up by the cheers of disciplined advocates of total abstinence ranged on the outer benches. He thought he might appeal to the leading advocates of total abstinence to moderate the zeal of their disciples. Let the Toronto C.E.T.S. make a note of this, yours, JOHN CARRY. Nov. 22nd, 1888.

GROANING AND GRUMBLING.

SIR,—There is a class of persons who are constantly grumbling about every occurrence in life, instead of trying to make the best of everything. No matter which way the wind blows or the state of the weather, they are sure to find some fault with it, no matter how excellent any thing is in itself, if it has any deficiency they are sure to spy it out, and comment thereon in no measured terms. They are like the poor woman that we once read of, who thought that a little money would make her completely happy, and having been asked by a benevolent and eccentric gentleman, how much would answer for this purpose, answered, one hundred pounds, which sum being at once handed to her, scarcely was the worthy donor out of hearing when she remarked, I wish I had said two hundred. It is just so with grumblers, nothing will satisfy them, and when their ideal mark is reached, they querulously object to allowing its excellence. This sort of people not only make themselves miser- able, but become a nuisance to their neighbors and the society which tolerates them. Besides the habit is a useless and unphilosophical one. When things go wrong, it is certainly much better by patience and persevering exertions to try and set them right, than to grumble. There are those who can never speak of the Church they belong without "groaning" spirit- ally, financially, numerically, they find occasion for hidden groans, everything cheerful and hopeful is hidden from sight. What a number of persons and things makes them groan. They begin with the clergyman, makes them groan. They begin with the clergyman. Their first charge is that he does not visit, and then his calls are not spiritually profitable, then these calls are partial—some are overlooked and others are re- garded too much. Some notorious for passion, evil speaking, lying and kindred vices, "groan" because the minister is not pious enough for them. They are afraid he will get too proud. They are greatly excoer- ciated for his humility. It is necessary to that end to keep him poor. But they do not so reason as to themselves, for they may be adding house to house and field to field yearly without interfering with their own humility. Then the sermons are too long and prosy. If there was more scripture and less poetry, or if they were more deeply experimental, how much better it would be. The groaners, who are fol- lowers of "Lo here, and Lo there," grieve because some specific topic is not brought into the sermon, they want an artificial excitement on the topics of the day. It may be intemperance or secret societies,

Sunday profanation, dancing, gambling, theatres, or other worldly conformity. They groan when a dis- course closes without these things being unsparingly denounced. They grumble about variegated altar cloths, stained glass win-dows, flowers, cushioned pews, crosses, banners, surpliced choirs, bcwings, genuflections and ritualism. They see a worldly mindedness and temporizing spirit in the minister which compels them to groan. In the summer the minister's absence for vacation is a staple cause of "groaning." If he loved souls as he ought, would be willing to be absent from his flock, and spending his days in idleness and perhaps croquet. The ser- vices should be more attractive. One groaner suggests striking, and amusing sermons, full of anecdotes, an- other bright music. Another thinks the clergyman altogether too doctrinal, another gives it as his opinion that the man is stiff and awkward in the pulpit, and do not like his voice—that he was never out for a clergyman, and has mistook his calling. Another thinks he ought to gesticulate more. Some grumble because he flings his arms about and nods his head so much. If he is a single man a host of young ladies in his congregation are his warmest friends. They embroider for him slippers and manufacture his dressing gowns, until, to their surprise, he comes home one day bringing with him a young wife from a distant city. Then attention is diverted from the "parson" and fixed upon his help-meet. One of the groaners complains that she is too gay and frivolous, not suited for a minister's wife. Another that she is too extravagant, too expensive things all over the house; she is too dressy, she ought to dress more plainly and set a good example; some of the congregation think there is too much company at the parsonage; others not enough. All claim a good share of visits from both inmates of the parsonage. How would these groaners and grumblers like being picked to pieces the way they dissect the minister and his family with their tongues. How easy it is to criticize the parsonage while the grumblers live as they please in their own homes without being found fault with. Then these people groan over the members of the Church. They remember faults committed years ago. No single forgiveness from right do they forget. Some people can hardly enter the sanctuary but their presence elicits a groan. The whole estate of the Church, its lack of spirituality, its formalism, and ceremonies, are causes of perpetual groaning. To remedy this complaining these groaners and grumblers must have the "wit of geese," which picks up the kernels and leaves the chaff. PHILIP TOCQUE. Nov. 20th.

SKETCH OF LESSON.

3RD SUNDAY IN ADVENT. DECEMBER 16TH, 1888. The Forerunner.

Passage to be read.—St. Luke iii. 1-18.

The Jews were always looking for the coming of Messiah. They were now under foreign governors. Pontius Pilate was now Governor of Judea. Surely now, the people thought, Messiah will come and deliver us. A rumour suddenly comes to Jerusalem that a strange man has appeared in the wilderness of Judea, dressed in the garb of the prophets of old, and living on the rough fare of a Nazarite, proclaiming that "the Kingdom of Heaven is at hand." Let us ask, what he came to do? how he did it? what was the result?

I. What was John the Baptist's Mission?—Look at the Angel's words to his father (St. Luke i. 18-17). Look at his own words (St. John i. 28). Look at the prophecies to which the Angel and he referred, (Is. xl. 3, 4; Mal. iii. 1; Iv. 5, 6. There were no railroads or turnpike roads in those days. When a king travelled men went before to prepare the way. This is just like what St. John had to do. He was a pioneer, a forerunner. To prepare men's hearts for the coming of the Messiah. Their hearts were hard (proud and selfish)—crooked (deceitful).

II. How did he fulfil his mission?—(1) Let us go with the crowd from Jerusalem—over Olivet—by the steep, wild rocky way "down from Jerusalem to Jericho," into the hot Jordan Valley—to the river bank. There we find all classes of people. In the midst stands St. John the Baptist. Hear what he is saying (St. Matt. iii. 2).

(2) St. John tells them of their sins, and they are convinced, so they come confessing their sins, asking how they shall amend their lives, St. John tells them (St. Luke iii. 10-14).

(3) Then St. John takes them to the river, and pours water over them, as a token—

(a) That they are ready to give up their sins, and receive the King with "humble, lowly, penitent, and obedient hearts;"

(b) That God is ready to receive, pardon, cleanse them (see v. 8 and St. Matt. iii. 6).

(4) Some turn away offended, (St. Luke vii. 30)—Why? (v. 8). They thought themselves worthy of



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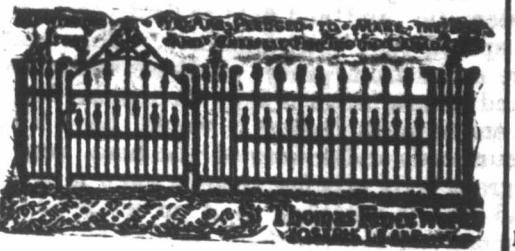
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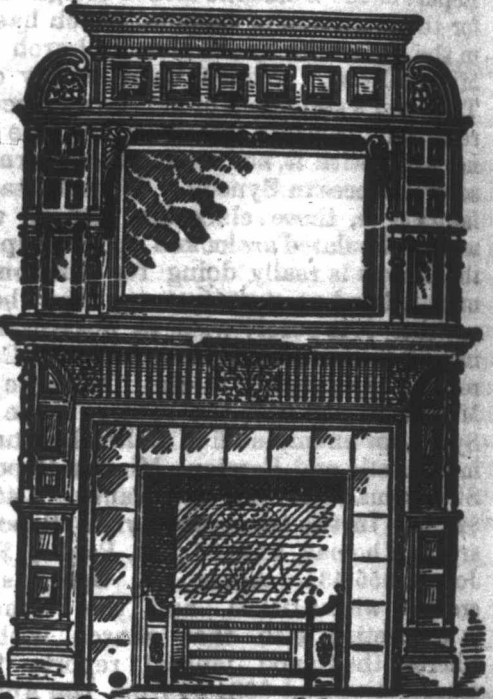
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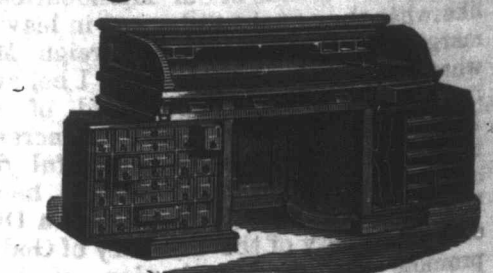
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cause Abraham's seed. But all need pardon. Abraham's blood alone is no use for that.

(5) These now wonder whether St. John is not the Messiah. He tells of the coming King, His greatness, His heavenly Baptism which should purify the heart, His awful power of separating the bad from the good. (vs. 15-17).

III. *What was the Result of his Mission?*—St. John was popular (St. Luke xx. 6). Did he prepare "the way of the Lord"? Where did Jesus get his first disciples? (St. John i. 35-42). (b) When St. John was murdered, where did his disciples go? (St. Matt. xiv. 12). (c) To whom did Jesus appeal when defending himself? (St. John v. 32-35). (d) What impression was made by St. John upon the people who lived near the Jordan? (St. John x. 49-52). (e) When St. John's disciples who had gone into distant lands afterwards heard Christ's Gospel, how did they receive it? (Acts xviii. 24-28; xix. 1-6).

Is there any work like St. John the Baptist's wanted now? Yes, the King is coming again—His way to be prepared—how?—by whom? (Collect for to-day, 3rd Sunday in Advent).

Christ comes every day to men's hearts. (Rev. iii. 20). Men don't care to hear about Him or His work. Their hearts must be prepared.

Christ's way must be prepared in the hearts of men. Some welcomed Christ when He came first time; some did not, because some felt their need of a Saviour to heal their sin, and some did not. So it will be with us—God's Holy Spirit can soften our hearts, and make them straight (i. e., sincere) so that we will welcome Christ. (Ezek. xxxvi. 26, 27). The Holy Spirit will reveal our sin. (St. John xvi. 8). Ask for the Holy Spirit and you will have it for (St. Luke xi. 13).

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**THE DROPPED STITCH.**

Did you ever hear of the old woman who lived in the top of a great, high tower and could not get down, though she wanted very much to live among other people? Our curiosity is not satisfied as to why she was there, but there she was, and there likely to remain till some way of escape suggested itself.

Well, the legend goes on to tell how this poor, isolated, old creature racked her brains to find a way to descend, and finally hit on a very bright plan—viz., to knit a rope long enough to reach the ground, fasten it to the window and slide triumphantly down. This meant a great deal of work, but the old woman, with thoughts of the happy deliverance it would bring, was equal to the task. Her fingers flew fast and her smile broadened as she saw the rope nearing the ground.

Alas for our happy old knitter! In her haste she dropped a stitch, but paid no attention to it, and merrily plied her busy needles faster than ever, till at last the rope lay on the ground. Then fastening it firmly to the window she began her dangerous descent.

The picture that follows is alike ludicrous and pathetic. For a little while all goes well, but suddenly that stitch, the one dropped stitch, gives way, the rope begins to ravel, and the old woman descends at a rate much faster than she intended.

The journey is rough and very disastrous to spectacles, cap and wig, which go flying off, while the poor, breathless old woman strikes terra firma with a thud. Altogether the trip was very different from the one so nicely planned. And why? All on account of that one dropped stitch.

I leave you to draw your own inference. The story has not been told for nothing; be fair and look to the moral. That dropped stitch—how many of us can find one as we look back over our lives? No matter who or what we are, or what the drop-

ped stitch was, is there one of us who does not wish he had gone back and picked it up?

Perhaps we were more careful afterward, or perhaps we grew desperately reckless and kept heedlessly dropping stitches! O! that we had spared ourselves suffering and remorse by using the only remedy, viz., ruthlessly pulling out our work till we came back to the place where we made the mistake and starting afresh.

Can we not all learn something from the homely story? We know our own failings and weaknesses, so let us each and all begin to pick up those dropped stitches and beware of them in future.

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**LIFE TWICE WASTED.**

Robert Cheviot has recently translated from a German writer a remarkable story, which, although wholly a work of the imagination, conveys a significant meaning to every reader.

It purports to be the life-history of the son of a Saxon peasant, born in squalid poverty and reared in ignorance. No gleam of intelligence, of knowledge, or even of rational amusement, lightened the monotonous twilight of his days. He lived the life of boys and young men of his class, but growing more brutal in his tastes as the years passed.

When he reached middle age there came a change. He went to a great city, fortune favoured him, and at last he became wealthy. But he himself was unchanged. He knew no higher use for money than to spend it in gratifying the lower passions and debasing tastes which had been nursed in his early life.

Still he was spared, and his body seemed to set at naught the ordinary law of nature that every man shall suffer for the abuse of his own appetites. But at last even his iron frame yielded. In extreme old age, on his ninetieth birthday, he was confronted by death.

The grim enemy appeared to him, so the story runs, as a visible presence, and summoned him to the retribution awaiting one who had misspent his life.

The old man begged to live his life over again, pleading that his lirth and childhood, in poverty and vice, had given him no chance to know God, or to serve Him. If he could have another chance, he would devote his life to good works and to the service of God. The prayer was granted, for the first time in the history of the world. He was suffared to live his life over again.

He died, and was born again as the son of a powerful nobleman. He recollected distinctly his first life, and knew, too, that to him had been given, through God's infinite mercy and patience, this chance to redeem its errors, and save himself from punishment.

He has now wealth, youth, and the homage of the world. He holds the full cup of worldly pleasure to his lips, and again he drinks deeply of it. He does not forget his purpose to live a new and better life, but he delays beginning.

"Yet another day and I will repent," he says. "Yet a day to enjoy life. Then I will devote myself to God and all good things." The days pass; the weeks, the years. He grows more vicious as each carries up its black record to heaven. His first life had been evil chiefly to himself. His second life is stained with foul crimes against others. At last he commits a murder; he slays his nearest friend.

Appalled, the terrified wretch drives the knife into his own heart and gives back his soul, still foul and stained, to God.

The folly of the man who thus, for idle, trivial pleasures, wasted the opportunity granted to him, astonishes and dismays every reader of this wild

tale. But does the reader think of his own folly, who has but one life to live?

"Beware," says the Arab proverb, "how thou dealest with God or thy brother. For thou shalt never meet him at the same crossing of the ways again."

To every man or woman who comes into the world God gives the opportunity to enter at death into a higher, nobler, happier life. One sells his chance for fame, another for money, a third for gay clothes, and vapid, fashionable folly, and yet another for sensual indulgence.

One day a blank wall shuts down across the path. Here lies the man's body, a lump of decaying matter. His fame passes like the forgotten sound of yesterday's wind; what do the rich garments or what does selfish indulgence count for now to him?

Alas! must such a human history be repeated over and over again, and the living take no warning from the dead?

**GATHERED ROSES.**

"We thought her dying when she slept,  
 And sleeping when she died."

But the bitterest sting of such a sorrow is to think she might have been saved! They saw the rose fade on her cheek and the eye grow dim. Had they but known of Dr. Pierce's Golden Medical Discovery, who can tell but she might still be with them, the sunshine of their home. Take the remedy in time, and you will find that consumption (which is scrofula of the lungs) can be cured.

**IRREVERENCE IN CHURCHES.**

The Bishop of Peterborough, on the occasion of an official visit to the cathedral of his diocese, thus rebuked the too common irreverence shown in churches and cathedrals. He said:—

"I wish distinctly to point out to those whom it may concern the very obvious consideration, which does not seem to have occurred to their minds, that a church is not a music-hall, nor a theatre, but is a house of God, a place devoted to the worship of God, and that if it were what some of them seem to think it is—a music-hall or a theatre—they would be required even in a music-hall or a theatre to conduct themselves quietly and properly. There are those (and I presume they must be those who so conduct themselves) who are of opinion that there is no more sanctity in a church than in any other building, and such persons are in the habit of saying, when questioned as to their conduct, that they can see no holiness in stone, lime, and mortar. Undoubtedly there is no holiness in stone, lime, and mortar, but there is a holiness in the purpose to which these materials are devoted; and when such things, even material as they are, are set apart and solemnly consecrated for ever to the service of Almighty God, when in a material fabric so constructed there is conducted daily the worship of God, and the most solemn rites are there performed, and the Divine presence there especially promised and realised, there is a holiness in the place. There is no holiness in paper, and ink, and letters, and yet when you put these together you sometimes call the book so put together the Holy Bible, and you so call it because the material things of which it is composed are set apart for holy and sacred uses; and those who profane churches would hardly, I hope, profane Bibles, and put them and their contents to vile and unholy uses. And yet the one is quite as holy as the other; each are holy with a relative but a real holiness, because they are consecrated to holy uses, and I should grieve to think that this cathedral, which ought to be the school of reverence and devotion in this diocese, should at any time and on any occasion become a school and example of irreverence and indevotion. I can hardly account for the fact of the increase (and there is an increase) of irreverence and indevotion on the part of the large mixed gatherings that from time to time come here, except, perhaps, in this way: that there are certain influences at work on the juvenile population of our large cities, which of late years have not tended to reverence in religion. When the holiest names and the holiest things in religion are mixed up with



profane and irreverent ejaculations, and are sung about our streets in irreverent fashion, and when holy things are placed side by side with low and vulgar jesting and words of slang, the effect upon the minds of those who frequent such gatherings cannot tend to reverence. Whether in that or any other way irreverence has been generated, it certainly exists, and I should think myself wanting in my duty, as Christ's chief minister amongst you, if I did not distinctly point out the existence of it, and the evil and the sin and shame of it, and if I did not express an earnest hope that these words of remonstrance and exhortation may not be wasted.

#### WHAT AILS YOU?

Do you have a dull, heavy headache, obstruction of the nasal passages, discharges falling from the head into the throat, sometimes profuse, watery, and acid, at others, thick, tenacious, mucous, purulent, bloody and putrid; eyes weak, watery, and inflamed; ringing in the ears, deafness, hacking or coughing to clear the throat, expectoration of offensive matter, together with scabs from ulcers; voice changed and nasal twang; breath offensive; smell and taste impaired; is there a sensation of dizziness, with mental depression, a hacking cough and general debility? If you have all, or any considerable number of these symptoms, you are suffering from Nasal Catarrh. The more complicated your disease has become, the greater the number and diversity of symptoms. Thousands of cases annually, without manifesting half of the above symptoms, result in consumption, and end in the grave. No disease is so common, more deceptive and dangerous, less understood, or more unsuccessfully treated by physicians. The manufacturers of Dr. Sage's Catarrh Remedy offer in good faith, a reward of \$500 for a case of this disease which they cannot cure. The Remedy is sold by druggists at only 50 cents.

#### THE BATTLE OF LIFE.

Half the battle of life consists in keeping up a cheerful spirit. When depression comes, and the clouds; when the spirit is loaded with deadening pain, all work becomes a drudgery, and life is a burden and difficulty. Whatever is done is carried on under compulsion, with a wish that it could be avoided, and a feeling of pleasure—if so mournful a kind of congratulation can be called a pleasure—that it is at last completed. And even if—because there is will power enough to drive it along, and favourable circumstances to make it successful, it will afford but little satisfaction, for the spirit will be loaded with forebodings, and the mind be full of the prophecies of coming evil. If any good work be well done it must be amidst buoyance and hope. With this experience, no matter how hard the task may be, or how unpromising, there will be energy given to it and that facility of skill and tact that, unless the hindrances are invincible, will carry it through to a good end.

Our religious work very often lags and fails, not because we are not earnest in it—perhaps we extend unnecessary labor on it—but because it is done under a cloud. Hope is wanting. There is no enthusiasm—no spring and eager on-looking and vision of inevitable accomplishment. But if the heart be right, it will be able to go cheerfully through any experience and also bear its disappointments, rejoice in its tribulations, and not only believe, but know, that God makes all things work together for good to those who love him. It is not possible—not for all of us—all the time. Moods are many, and we are liable to fall into the dull ones betimes; but it ought to be a part of our Christian effort to drive away the clouds, if possible, and turn to the beautiful and inspiring light.

#### CHEERFULNESS.

Cheerfulness is always an admirable trait, but it is nowhere more appreciated than in a busy workshop, where many perplexities arise daily to vex the patience of the workman. A smiling face and a hopeful word act not infrequently like oil on troubled waters, bringing tranquility and peace. A growling, snappish workman is a discomfort to himself and all about him. He disturbs his own tranquility and becomes more or less a nuisance to his fellow-

workmen. A grumbler feeding on his own discontent and giving vent to ill-natured utterances, too often imparts his feelings to others, making trouble for every one connected with the business at hand. It is not the cheerful man who creates trouble in the shop. He is never at the head of socialistic movements, and, as a general rule, is reluctant to engage in strikes, or to favour any movement tending to a breach of good feeling between the hands of the establishment and the employers. A cheerful man cannot well be envious or jealous. He does not see in every movement of his employer an attempt to do him wrong. He does not feel that every man's hand is against him, and that to protect his rights he must organize an opposing and disturbing force. There is comfort in transacting business with a man who presents to you a smiling countenance, and meets you with a friendly grasp of the hand. One instinctively feels that it is safe to deal with such a man, and that confidence in him will not be misplaced. In times of trouble, when things go wrong, and help and confidence are needed, one turns to the cheerful, pleasant workman with a feeling of restful assurance that he will, indeed, be friendly when the strong arm of friendship was most needed. Such men have their value, not alone as estimated in the scale of wages paid, but as shown in the very strength of the tenure of their position, in the confidence which their employers bestow upon them, and in the general esteem of their fellow-labourers.

"I am little I know, but I think I can throw a weight of a hundred ton." So sang a proud banana peel. But Dr. Pierce's Pleasant Pellets are quite as powerful in meeting with and overthrowing disease. If you have a rush of blood to the brain, dizziness, headache, constipation, indigestion, or biliousness, buy a vial of these little pills at once. One a dose.

#### GREAT MEN BEGIN EARLY.

The strong man who has not made his mark before he is forty-five will never make it; and the young man who has not set his ambitious foot upon "the ladder leaning on a cloud," before he is twenty-five, will never ascend it. Look back three hundred years and more, and you shall not find a single instance of a man, illustrious in great affairs, who did not early begin his great career.

Gustavus Adolphus ascended the throne of Sweden at sixteen; before he was thirty-four he was one of the great rulers of Europe. Conde conducted a memorable campaign at seventeen, and at twenty-two he, and Turenne also, were of the most illustrious men of their time. Maurice of Saxony died at thirty-two, conceded to have been one of the profoundest statesmen and one of the ablest generals which Christendom had seen.

The great Leo X. was Pope at thirty eight; having finished his academic training, he took the office of Cardinal at eighteen—only twelve months younger than was Charles James Fox when he entered Parliament. Martin Luther had become largely distinguished at twenty-four, and at thirty-six had reached the topmost round of his world-wide fame.

Of Napoleon it is superfluous to say that at twenty-five he commanded the army of Italy. At thirty he was not only one of the most illustrious generals of all time, but one of the great law-givers of the world. At forty-six he saw Waterloo. Wellington, be it remembered, was born the same year.

From the earliest years of Queen Elizabeth to the latest of Queen Victoria, England has had scarce an able statesman who did not leave the university by the time he was twenty, and many of them left at an earlier age. Lord Bacon graduated at Cambridge when sixteen, and was called to the bar at twenty-one. The great Cromwell, by all measure the ablest ruler that England ever had, left the University of Cambridge at eighteen, was a student at law in London at twenty. John Hampden, after graduating at Oxford, was a student at law in the Inner Temple at nineteen. William Pitt entered the university at fourteen, was Chan-

cellor of the Exchequer at twenty-two. Prime Minister at twenty-four, and so continued for twenty years, and when twenty-five he was the most powerful uncrowned head in Europe, and like his great father, Lord Chatham, he was charged with "the atrocious crime of being a young man." Charles James Fox was in Parliament at nineteen.

Peel was in Parliament at twenty-one, and Palmerston was Lord of the Admiralty at twenty-three. Gladstone was in Parliament at twenty-two, and at twenty-four was Lord of the Treasury. John Bright, one of the ablest statesmen of England, never was at any school a day after he was fifteen years old. The late Lord Beaconsfield left the cloister and entered the great world early—as did John Bright—and commenced his political career by writing a book at nineteen, in which he predicted that he would be Prime Minister.

#### FELLOW-LABORERS WITH ST. PAUL.

"Those women which labored with me in the Gospel, and others of my fellow-laborers whose names are in the book of life."

They lived and they were useful; this we know,  
And naught beside;  
No record of their names is left to show  
How soon they died;  
They did their work and then they passed away,  
An unknown band,  
And took their places with the greater host  
In the higher land.

And were they young, or were they growing old,  
Or ill, or well,  
Or lived in poverty, or had much gold,  
No one can tell.  
One only thing is known of them: they were  
Faithful and true  
Disciples of the Lord, and strong through prayer  
To save and do.

But what avails the gift of empty fame?  
They lived to God.  
They loved the sweetness of another name,  
And gladly trod  
The rugged ways of earth, that they might be  
Helper or friend,  
And in the joy of this their ministry  
Be spent and spend.

No glory clusters round their names on earth,  
But in God's Heaven  
Is kept a book of names of greatest worth,  
And there is given  
A place for all who did the Master please,  
Although unknown,  
And their lost names shine forth in brightest rays  
Before the throne.

O take who will the boon of fading fame!  
But give to me  
A place among the workers, though my name  
Forgotten be;  
And if within the book of life is found  
My lowly place,  
Honor and glory unto God rebound  
For all His grace!

—Marianne Farningham, in *Missionary Outlook*.

#### DARWIN AND MISSIONS.

Admiral Sullivan gives to the *Daily News* a statement of the connection between the South American Missionary Society and Mr. Charles Darwin, his old friend and shipmate: "Darwin had often expressed to me his conviction that it was useless to send missionaries to such savages as the Fuegians, the lowest of the human race. I always replied that I did not believe any human beings existed too low to comprehend the Gospel. After many years, I think about 1869, he wrote to me that the accounts of our mission proved he had been wrong and I right; and he requested me to forward to the South American Missionary Society a cheque for £5." Darwin wrote afterwards several times to the admiral repeating that the progress of the Fuegians was wonderful. He became an annual subscriber to the Orphanage at the mission station in Fuegias.







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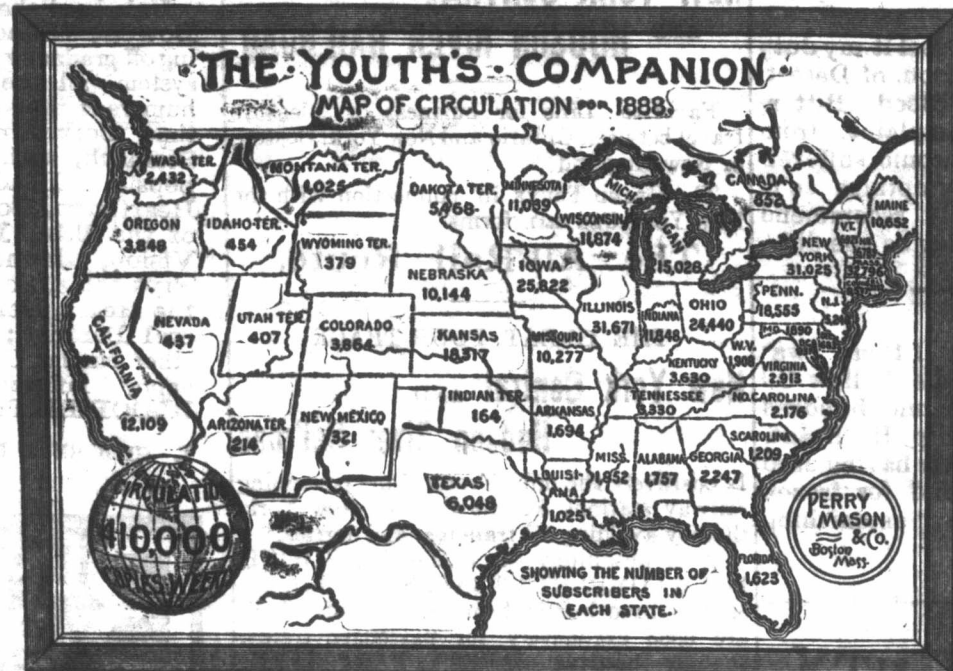
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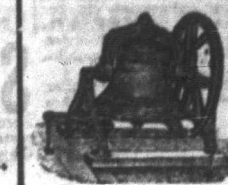
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