

Dominion Churchman.

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA

Vol. 14.]

TORONTO, CANADA, THURSDAY MARCH 1, 1888.

[No. 9.

A Desponding Lady RESCUED.

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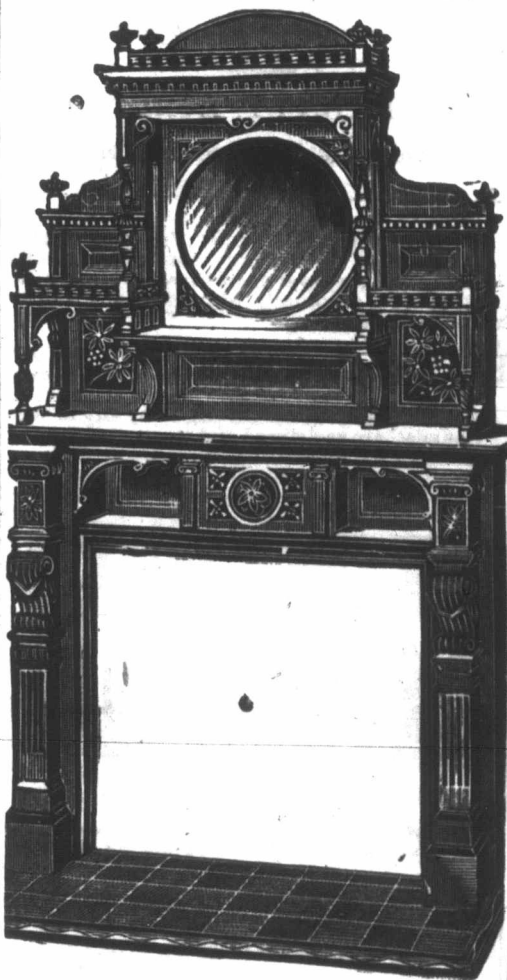
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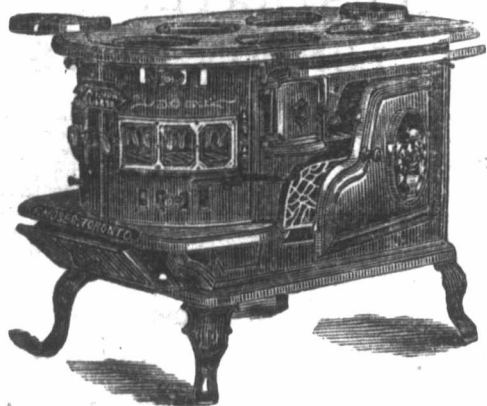
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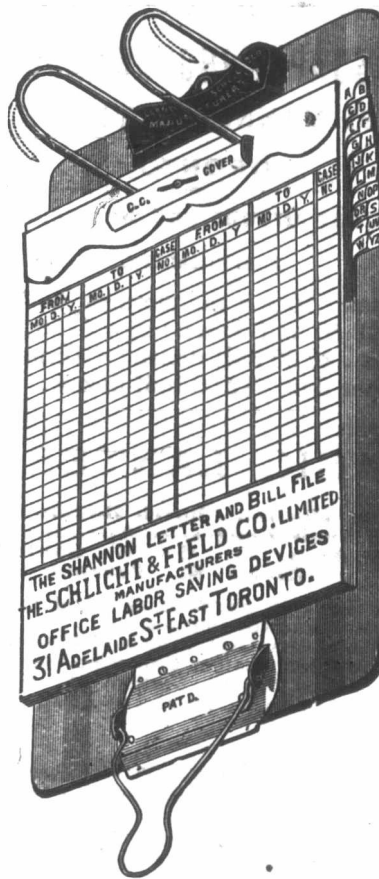
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The Library Magazine,

Contents December, 1887:

The "Three Evils of Destiny," by J. Theodore Bent; American History in Public Schools, by Francis Newton Thorpe; Play-going in Japan, by Lewis Wingfield; Extension of the British Frontier in India, from the "Saturday Review;" Great Britain and Russia, from "Blackwood's Magazine." Also in the department of "Current Thought" brief items concerning Dinah Mulock Craik, by Sarah K. Bolton; Mr. Child's Shakespeare Memorial, by James Russel Lowell; William M. Thackeray, from "Blackwood's Magazine;" Farjeon's Novels, from "Westminster Review;" Arthur Gilman's "Moors in Spain," from "Westminster Review," and Siam, the Heart of Farther India, from the "Missionary Review." Order direct—Not sold by dealers. Single numbers 3 cents; \$1 per year. **John B. Alden**, Publisher, New York and Chicago.

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March 4th, THIRD S Morning.—Gen. Evening.—Gen.

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TO

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DISCIPLINE FC me.—Truly th needed in our honest and tru was much that life. The gran out amongst us not," were pas moral life. Us of faith and ob men were ofte God, and found in sensuous wo lity of divine t running after g rather than in f most holy life. if we were as t rebuking vice,

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1. Any person who takes a paper regularly from the post-office, whether directed in his name or another, or whether he has subscribed or not, is responsible for payment.
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3. In suits for subscriptions, the suit may be instituted in the place where the paper is published, although the subscriber may reside hundreds of miles away.
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The **DOMINION CHURCHMAN** is Two Dollars a Year. If paid strictly, that is promptly in advance, the price will be one dollar; and in no instance will this rule be departed from. Subscribers at a distance can easily see when their subscriptions fall due by looking at the address label on the paper. The Paper is sent until ordered to be stopped. (See above decisions.)

The "*Dominion Churchman*" is the organ of the Church of England in Canada, and is an excellent medium for advertising—being a family paper, and by far the most extensively circulated Church journal in the Dominion.

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FRANKLIN BAKER, Advertising Manager.

LESSONS for SUNDAYS and HOLY DAYS.

March 4th, THIRD SUNDAY IN LENT.
Morning.—Gen. xxxvii. Mark vi. 14 to 30.
Evening.—Gen. xxxix. or xl. Rom. xiii.

THURSDAY, MARCH 1, 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.

DISCIPLINE FOR CLEANSING AS WELL AS CHASTENING.—Truly the testimony of the Baptist was needed in our day when amidst much that was honest and true, lovely, and of good report, there was much that was full of peril even in religious life. The grand old sense of duty seemed dying out amongst us. "Thou shalt" and "thou shalt not" were passing into the background of the moral life. Use and opinion were taking the place of faith and obedience, and even in religious life men were often lovers of pleasure more than of God, and found delight in emotional experience and in sensuous worship rather than in the naked reality of divine truth, finding their satisfaction in running after great preachers and ornate services rather than in following the blessed steps of Christ's most holy life. They had need to ask themselves if we were as bold as Christ would have been in rebuking vice, even when it sat in high places, if

they were as faithful as He would have been in our day in denouncing the vices of the fashionable world, and the thinly veiled immorality of society, the dishonest luxury of those who defrauded the poor, the tricks of trade, the frauds of commerce, and the grosser sins of all sorts and conditions of men and women. If not would they be held guiltless, that with smooth words and pleasant pictures they delighted the ears of men? They might delight men with philosophical argument of poetical pictures and leave them to go on unrebuked in their sins, they might make their appeal to the intellect and to the feeling and neglect the conscience, but it was not thus that the way of the Lord was prepared. Yes, He was ever sending forth His messengers, and woe unto them if they were not faithful dispensers of His Word and of His holy Sacraments. But whatever the shortcoming of His messengers might be the Lord Himself was faithful, and sat not only as a refiner but as a purifier. We should miss the deep meaning of His dealings with us if we regarded them only as judgments and chastisements. He was not only a refiner's fire but fuller's soap, and there was cleansing as well as chastening in His discipline. How beautiful was that aspect of the work of our ascended Lord, for every saintly life on earth was the work of His influence, and truly they might say of it that it was the Lord's doing and marvellous in their eyes, and how much more so if they experienced it in their own hearts, for as they looked up from the fiery furnace of affliction they might see that He was the refiner's fire, and that the fire was the fire of love. In the history of the Christian Church, from the earliest days to the present time, they found the fulfilment of the prophet's words.

The above is from a recent sermon by the Bishop of Lichfield.

WHY SOME DISLIKE CHURCH SERVICES.—The law of atrophy throws light upon a great variety of phenomena. Everyone knows the curious process by which men who give themselves over unto lying lose insensibly the power of perceiving or of speaking the truth. The Holy Scriptures give the theocratic exposition of this phenomenon in the emphatic words—"Because they received not the love of the truth . . . God shall send them strong delusion that they should believe a lie." The Darwinian would prefer to say that their capacity for truth has become atrophied. But, phrase it as we may, the fact is fundamentally the same. In like manner we need not be surprised that many of the Church's ways are unappreciated by those who have grown up in long-continued ignorance or disease of them. The lofty spirituality, devotional fervour, and stately proportions of the well-balanced liturgy, are lost on those in whom reverent use has not educated and maintained the power of the Christian year, are thrown away on those who have, to their loss neglected it, and fallen back on the free but fruitless principle that one day is as good as another. We must taste and see, before we can know how good and sustaining the best things are. Let us not harshly condemn those who cannot see eye to eye with ourselves in regard to things that we most dearly prize. Most likely the case calls purely for considerate dealing and gentle leading. The powers required for appreciation have, probably through no fault of those with whom we have to do, become atrophied.—From the *Scottish Guardian* in a paper, signed THEODORE THISTLE-DOWN.

DISSENT DRIFTING INTO INFIDELITY.—The dispute, says the *Church Times*, which Mr. Spurgeon has stirred up in the ranks of Independent sects, show no symptoms of dying out; but it is becoming clear that the public opinion of the sects in question is departing every day more and more from the standards under which they hold most of their older buildings. Dr. Dale, preached the other evening

at Birmingham, and from his statement, it appeared that the rejection of Calvinism is very general and complete. It is also clear that there are Dissenters who, in parting with Calvinism, have let slip their hold on vital Christian verities, such as the Incarnation and the Atonement; but it is the opinion of many that another section is feeling its way back to Catholic truth.

COMPLAINTS AGAINST AGGRESSIVENESS.—A somewhat amusing discussion, says the same paper, is going on in the columns of a contemporary with respect to "the growing aggressiveness of Anglicanism." It seems that there are Churchmen who think the proper attitude to take towards the Anglo-Roman body is that which M. Jourdain desiderated in an opponent with foils, namely, that he should be allowed to make all the thrusts, and that his antagonists should never retort. For some weeks the *Tablet* has been enlarging on the distressing "Disintegration" which it thinks is going on in the Church of England owing to her want of authority and discipline. Authority and discipline are, no doubt, excellent things, but if they are to be the be-all and the end-all of Church life, we should like to know how it is that the Church, within the area of the Roman Obedience, should have fallen to pieces so badly?

There are some in Canada who dislike the Church showing any aggressiveness. Instead of being the "Church Militant" they would like her to be the *Church somnolent*. No institution can prosper that is not aggressive, the very mission of the Church commits us to a warfare. It is when we sleep that the enemy sows tares, the active husbandmen guards his fields from such danger. The Church in Canada has fallen into the rear rank because others were more aggressive. The very plants are aggressive, they are constantly seizing and appropriating those elements that are needed for growth. A non-aggressive Church is a Church only in name.

A. D. 1888.—During each century, from the century commencing with 1201, two figures represent the year on three occasions during the century. Thus, 1211, 1212, 1221, 1222; 1318, 1391, 1393; 1414, 1441, 1444. In the twelfth century, however, this peculiarity recurs with each decade—1101, 1111, except the last, 1200.

The last time of such coincidence in each century may, perhaps, be regarded by the historian with interest, as sometimes pointing to an important epoch. Thus:—

A. D. 1222.—Henry III. The Crown and the Barons were not well disposed to each other. The clergy were very useful in keeping the people united when the nobles rather formed factions.

A. D. 1388.—Edward III. is carrying on war against Scotland. The Scotch met with a terrible defeat at Halidown Hill. Baliol very anxious to conciliate Edward III.

A. D. 1444.—Ushered in an anxious time, being within a month or two of the marriage of Margaret of Anjou with King Henry VI., and the Wars of the Roses.

A. D. 1555.—Queen Mary is in the height of her rule. The fires for the suppression of so-called heretics raged. Ridley and Latimer are amongst the victims this year.

A. D. 1666.—Charles II. Memorable as the time when the English became the masters of the sea, after a fierce struggle with the Dutch navy under the celebrated De Ruyter and Tromp. The Great Fire of London.

A. D. 1777.—George III. The French Revolution maturing for its terrible outbreak. Beginning of war with America. Horne Tooke's trial before Lord Mansfield for libel.

A. D. 1888.—Victoria Regina.

We wish that 1888, whether its figures be ominous or otherwise, may be a happy year to the world.

The above appears in *Church Bells*.

SEARCH THE SCRIPTURES.

*THE Revised Version of Scripture Readings comes to us like the ghost of his father did to Hamlet in such a questionable shape, that we are puzzled before we hold converse with it. It is sent to us by Mr. Ross, Minister of Education, with the publishers' customary compliments. But on opening the book at the title page it is there stated to be published by Mr. Briggs, the very estimable Wesleyan minister who is head of the publishing business of that body. Mr. Ross and Mr. Briggs therefore appear to be Siamese twins, but we credit the former with being the moving spirit of the pair, and every teacher will know that he had better be careful in dealing with this book lest he discover that he is under the shadow of the Education Department.

As to the business of the Wesleyan Publishing House, let us take the opportunity of saying that it has hitherto been conducted with an enterprise and judgment most honorable, as no doubt, most helpful to the Methodist cause.

The Church would find a similar department of extreme value. We, alas! are crippled by the petty wranglings and jealousies of party spirit, and by the inordinate vanities of individuals who will help nothing done for the Church as a whole, but whose delight is to hamper and worry every one who aims higher than sectional or personal interests, and who take a very unworthy pleasure in weakening the hands of any worker whom they do not control.

This new version of the Ross Bible has been analysed by a writer in the daily press, who finds it to differ from the original so far as to be practically a different work. It contains a large amount of selections not in the first; it omits what was in the first; its order is utterly changed from the first; its "mutilations" are less flagrant; its selections are not so "muddled and mixed;" it differs so materially from the first that it will be impossible to use the first Ross Bible in the same schools as those where this second Ross Bible will be used. Thus the first must be cast out to make room for the second, or the first must be retained and all new scholars will be compelled to buy a book that the Department of Education itself has condemned, or the new Ross Bible will eject God's Bible in other schools than those that have driven out the Holy Scriptures. Thus we shall have three sets of books used in our Public Schools, greatly to the cost of parents and the confusion and terrible injury to the young, who will thus be taught to pay no more reverence to the Word of God than to books compiled by a man at the command of a Roman Catholic archbishop! Persons who regard such a book without considering its *origin and intention* should think of a cardinal's ring. This is a mere piece of gold adorned with stones. If

*The Revised Version of Scripture Readings for use in the Public Schools of Ontario. Published by Wm. Briggs and the Minister of Education.

worn by any ordinary person it would be a thing of *innocence and beauty*. But worn by a cardinal it indicates his rank; it is the symbol of his authority, and whoever kisses this ring of *innocence and beauty*, thereby acknowledges submission to the Cardinal as the representative of the Church of Rome! So with the Ross Bible, first or second. Of itself it may be a thing of innocence and beauty. But we know that its *origin* was a protest against the Bible by Dr. Lynch, and its *intention* is to compel our Protestant Schools to cast out the Bible. Thus this thing which the unthinking regard with complacency, this Ross Bible, is the symbol and sign of a Popish demand for supremacy over our Protestant Schools in Ontario. The Romanist children are not to be present when the Protestant Bible, whole or mutilated, is read, and Dr. Lynch triumphs by having compelled a Protestant province to eject the Bible as its basis for religious instruction!

On the last page of the new Ross Bible are the words: "If any man shall take away from the words of the book of this prophecy God shall take his part out of the book of life." Thus reads Rev. xxii. 19. When we are charged with using strong language against Mr. Ross's mutilated edition of God's Word, we say plainly, the words of divine prophecy have been taken away despite the awful threats of God's Word, and upon you who have done this, upon you who favor this, rests the solemn condemnation which winds up the last utterance of the Holy Ghost in Scripture. We know that this is usually read to apply only to the Book of Revelations; this in the Bible contains about 5,800 words, of which 3,400 are "taken away" in the Ross Bible, and from the whole Bible are "taken away" no less than 233,000 words! Again we read: "All Scripture is given by inspiration of God, and is profitable for doctrine, for correction, &c." (2 Tim. iii. 16). Let this apply only to the Old Testament; yet of these Scriptures given by inspiration the Ross Bible rejects 212,000 words as wholly unfit for the very uses for which they were given by the Holy Spirit! The whole Bible contains 66 books, in which are about 384,000 words. The Selections are only, from 47 of these books and contain only 151,000 words. In the New Testament the Gospel is written with a divine purpose, with a wonderfully wise and instructive purpose, in four histories, the harmony of which is essential to their teaching. In the Selections there is no harmony possible, as a large portion of the Gospels is suppressed. Lee on Inspiration, pages 41, 42, speaks of the Bible as a perfect whole, each member essential to completing the record. Wordsworth on Inspiration, p. 108, compares the books of the Bible as fitted together like the wings of the cherubim intertwined and interlaced. Bishop Ellicott says it is a vital truth that every separate portion of Scripture is inspired, and all from a living and organic whole. In the Bible the Book of Acts contains only about one-eighth of the whole N. T. In the Selections the Book of Acts is about one-third of the whole N. T., so grievously

are the Epistles and Revelations mutilated. About five-sevenths of the Old Testament and two-ninths of the New Testament are utterly cast out of the new Ross Bible, the inevitable inference and certain implication being that a very large part of the Holy Scriptures is not true, or not instructive, or not profitable. The Church as the "Witness and Keeper of Holy Writ" has a duty to perform in guarding her charge from mutilations. Every Protestant must on principle resist the use of the Ross Bible, because it is a sop to the Papal authorities. Every Christian in Ontario must sternly refuse to come under the threatening of God against those who "take away" from His Message. Of this ill-advised work we can only add, "It is not, nor can it come to good."

HERMIT-CRABISM.

BY J. M.

AGES ago the little creature which is now called the Hermit Crab, but was then a true crustacean, took possession of a vacant molluscan shell in order to be safe from the perils of his environment. His ancestors had all been genuine crabs, battling bravely for life amid the sharp stones and the tossing surges; keeping a keen look-out for the unscrupulous marine devourer; developing vigilance, skill, their defensive armour—living a dangerous but noble, because normal, life of independence. Their physical structure in those days was complete—each organ, every part of the frame fully developed and vigorous. But at last, in an evil day, came the thought to one of these, "The perils are many; the exertion is toilsome; here is an empty shell; why not get into it and be safe? He got in, and was safe. He purchased safety at the expense of his crabhood. From that moment dates his descent in the scale of being; and to-day his descendants are not true crustaceans at all, but miserable woe-begone objects, branded all over with Nature's sentence against the unnatural crime ancestral. Part after part has dwindled or disappeared, till nothing remains but an ugly deformity, a despicable pretence to crabhood. For Nature's decrees are stern and implacable as to sins against herself. In her kingdom the law holds good: "From him shall be taken away even that which he hath." In every instance her gifts, when unvalued or unused, are resumed. The limb or the organ that is not exercised perishes. But this profound principle permeates equally the moral and the spiritual sphere.

In what consisted the sin of the first heretical Hermit Crab? It was this: One all-absorbing thought possessed him—ESCAPE. What cared he for Nature's just claims on his crabhood? Was it not nature that had placed peril in his path? And must he not flee both that, peril and its source? The ennobling duty of standing his ground, fighting bravely for life, growing greater and grander in the teeth of environment; nay, of converting the worst features of that very environment into a ladder of elevation, developing thus the full

stature of crabhood the realm of being ESCAPE was the things he saw: The shell received And he lost his cheap salvation world? Let us

I will glance At every step of Hermit Crab in not all the various species of departed sits in one kind of his poor blinding monster con One is labelled pant is safe. A nation;" its crab version;" its wretched for th

I will only d the crab get into put him into this "conversion formula. Its died for sinners Christ died for are 'saved.'" kind of salvat logical formula scoundrel, in shell, and lo! Having duly ir ness of mor goes in quest The whole c three words—I mere selfishne legerdemain; known on e labelled the n to vegetate i till it please a thought or of 'walking the works o word about s deeds that th him. Not through mo against the at of the moral allusion to th the blade, t recognition over the fa longest whe suddenness escence, tha extant in Na has successf environment gives us bot man must w see here the salvation wi soul thus " is it not a I the whole

stature of crabhood, and so filling his place in the realm of being—what cared he for all this? ESCAPE was the one thing needful. Two things he saw: the devourer and the shell. The shell received him. The enemy lost him. And he lost himself in the shell. Is this cheap salvation confined to the physical world? Let us see.

I will glance first at the spiritual world. At every step of this long sea-shore I behold a Hermit Crab in his shell. These shells are not all the vacated tenements of the same species of departed mollusc. The crab that sits in one kind of shell, shudders for the fate of his poor blind neighbour when the devouring monster comes. The shells are labelled. One is labelled "The True Church;" its occupant is safe. Another is labelled "Predestination;" its crab is insured. A third, "Conversion;" its tenant is happy for itself, but wretched for the other two.

I will only deal with this last. How did the crab get into the shell? Some Sam Jones put him into that house of refuge! What is this "conversion" shell? It is a syllogistic formula. Its construction is this: "Christ died for sinners; you are a sinner; therefore Christ died for you. 'Believe' this and you are 'saved.'" You perceive that this kind of salvation is just taking refuge in a logical formula! Sam Jones takes the rankest scoundrel, in a moment puts him into this shell, and lo! the rascal is ripe for heaven! Having duly instructed him as to the "uselessness of morality" in all this business, he goes in quest of his next unfortunate dupe. The whole conception may be indicated in three words—hell, shell, ESCAPE! The motive, mere selfishness; the process, a sort of spiritual legerdemain; and the result, the most hateful thing known on earth—spiritual pride. Having labelled the new convert as "saved," he is left to vegetate in a passive state of idly waiting till it pleases God to take him to heaven. Not a thought or a word here about the necessity of "walking in the ways of His laws and in the works of His commandments." Not a word about so blessing *this* world by good deeds that the next world will be glad to have him. Not a word about spiritual growth through moral activities. Not a warning against the atrophy inseparable from the disuse of the moral and spiritual faculties. Not an allusion to the great law of the kingdom, "first the blade, then the ear, then the corn." No recognition of the profound truth written all over the face of Nature, that endurance is longest where growth has been slowest, that suddenness is all but a synonym for evanescence, that all which is best and highest extant in Nature to-day, is simply that which has successfully run the gauntlet of a hostile environment and survived, that while God gives us both the natural and the spiritual life, man must work hard to keep them alive. I see here the devil's master man-trap. Cheap salvation will wind up in damnation. Or, if a soul thus "shelled" to heaven's gate, gets in, is it not a Hermit Crab soul after all? Is not the whole conception of salvation degraded

and vulgarised by making it an adroit escape from hell, without getting rid of that character which leads thither, without even trying to build up that character which fits for heaven? But if the "chief end of man" is "escape," would not holy living be a safer "shell" than the soundest syllogism the Bible affords? In the moral world the great hermit-crab heresy of the day is "Prohibition." It is utterly false in principle. What is its aim? To protect man by annihilating a portion of his environment. Push this principle to its natural and logical extent, and consistency demands no less, and almost every blessing we have must be annihilated, because it may be made a curse. Money would have to go, for men are by it sometimes tempted to steal or to murder. Clothes should go, for they minister to vanity. Food must follow, for some (temperance) men are gluttons. The railway is doomed, for it causes much misery every day. This shows the rottenness of the principle in its very nature. It is just the "shell" principle. Suppose every species of temptation swept away from the earth. What then? "Men would be safe," says the prohibitionist. Yes, very, safe, but not *men*. Perchance there would then be no vice; certainly there would then be no virtue. Temptations mastered "are steps to heaven." They are the scaffolding used in building up a true manhood. God's love and wisdom are seen in the fact that He has set us down in the midst of "manifold temptations;" in other words, has surrounded us with the means of self-elevation. And His Word assures us that "blessed is he that endureth temptation." Your prohibitionist would amend this thus: "Blessed is he who hath no temptation to endure." Here is the hermit-crabism of the moral quack.

For the fundamental idea of the foregoing I am indebted to that great book, "Drummond's Natural Law in the Spiritual World," in which he says, "Any principle which secures the safety of the individual without personal effort or the vital exercise of faculty, is disastrous to moral character." This "disastrous" principle is the very *raison d'être* of the Prohibition crusade.

TO CORRESPONDENTS.

Although quite contrary to all rule to notice anonymous letters, we, for a new subscriber, make an exception in order to say that if "X. Y. Z.," of Quebec, will kindly help us by sending news from that Diocese, we shall much esteem the service. We are always thankful for Church news and succeed usually in publishing a far larger number of items than our contemporaries, though possibly they do not spread out so widely over our space. Let "X. Y. Z." and others in Quebec help us and we shall appreciate highly their kindness.

An Orillia Subscriber seems to be distressed at some strictures which appeared in the leading organ of Fenianism. Our kind friend should not fret because of evil doers. The paper he refers to is the bitterest enemy the Church of England has in Canada, and its enmity to every person who is helping the Church in any way is to that person a sign that he is doing good service to the Church. The other denominational paper he refers to is apt to express itself in somewhat frenzied terms against the Catholic claims of the Church, being the organ of an institution which is just as certain of extinction as every other thing which stands in the way of

Christian union. Subscriber will therefore do well to treat both these papers with the same indifference as we do; we take their attacks upon us as compliments. If we were false to the Church they would smile on our treachery; if useless to the Church they would delight in our shame, and treat us with silent contempt, but being made to feel our power they are full of wrath, and in their helplessness give vent to these bursts of spleen, by which Subscriber is quite needlessly disturbed. We repeat, "Fret not thyself because of evil doers."

LENTEN READINGS.

FORGIVENESS OF INJURIES.

Our Lord knew how hard a lesson this virtue was, and he left no chance for doubting what He commanded, and so escaping its fulfilment. He made His words strong and plain; He put a reminder of it into our daily prayer, He made our salvation to hang upon the fulfilment of it. He illustrated it by a parable the most dramatic and forcible. He lived it through all His life, and He died bearing it in His heart and breathing it from His lips. As He lay down on His bed of anguish—"One plank hard and narrow"—and at the moment He experienced the suffering that always harrows one the most to think of—though perhaps not the worst—the nailing of His precious hands upon the wood—we are told that then He said:

"Father, forgive them, for they know not what they do."

O Saviour of the world, by those wounded hands, by those inexplicable tortures, win for us this heavenly grace; obtain for us that we may never, never for one moment, endanger our Eternity with Thee, by a thought, a word, an act of unrepented malice. Pray for us—who love Thee—as well as for them who loved Thee not.

If it were not hard there would have been no need to tell us. It is so contrary to our nature; it is perhaps the most distinctive virtue,—the badge of the Children of the Cross. Oh! let us daily search our hearts to see if we are wearing it untarnished. To see that there is no hard repellant feeling towards any who may have offended us. "—Would I do them good? Can I pray for them, cheerfully, honestly, not only that they may be brought to repentance, but that they may be blessed, temporally and spiritually? Could I hear without a pang, of their great success and advancement? Do I feel that I never want to see them again? If they have repented, could I restore them again to the place which they formerly occupied in my regard?"—For the Prayer says: "forgive us our trespasses as we forgive them that trespass against us." Heaven help us, if it means according to the degree—and that that measure of liberal restitution of favor and love that we show, is to be showed to us. I hope it means,—forgive us,—for we have forgiven. But I fear it does not mean that, and that our love and charity is to be the gauge of our reward. The larger, nobler, more loving our forgiveness, the larger, nobler, more loving our Lord's welcome for us. There are degrees of glory. If we just forgive, we may be just saved. Does that content us?

The constant habit of Bishop Boulter to forgive the injuries done to him, led one of his friends to write the following lines after his death, which must be considered the more beautiful, as being true:

"Some write their wrongs in marble, he, more just,
Stoop'd down serene and wrote them in the dust,
Trod under foot, the sport of every wind,
Swept from the earth and blotted from his mind.
There, buried in the dust, he bade them lie,
And grieved they could not 'scape the Almighty's
eye!"

THE INCARNATION.

[The following is the first sermon preached by the Rev. John Carter, lately of Trinity College, Toronto, and more recently of Exeter College, Oxford, where he graduated with second class honors. He was ordained by the Bishop of London, England, at St. Paul's Cathedral, London, on the 4th Sunday in Advent, and licensed to the curacy of St. Anne's Church, Limehouse].

The Word was made flesh, and dwelt among us"—John i. 14.

Ever since the revelation of the Son of God in the flesh, earnest Christians have at all times and seasons thanked God in all sincerity and devotion for the great central truths of their holy religion—for those Divine doctrines, which though few in number, and apparently simple in expression, are yet manifold in their application to the needs of mankind, and infinite in their comprehension of the counsel and wisdom of God.

And surely in these latter days, my brethren, surely we may well re-echo their gratitude with even more heartiness and emphasis. Every thoughtful person must have noticed the materialistic tendencies, the unspiritual views of life, which have developed during the past 50 years, and which are still gaining force. But it is not so much against the scientific materialism of the study that we as Christians should utter a vigorous protest, as against that spirit of practical materialism which openly stalks about in the streets, and finds a ready welcome in the homes of the land.

Science has, indeed, made wonderful discoveries in seeking honestly and intelligently to understand more fully the world in which we live. Science has effected marvellous things in extending man's control over the forces of nature. And for all this, we as Christians may be truly thankful.

But, on the other hand, we must deplore the practical effect which the new theories of life set forth, are having upon the everyday life of our people. Must we not regard with deep sadness the mere animal existence which makes up such a huge part of the lives of so many? We see it in the life of mere selfishness and pleasure, of far too many of the well-to-do. We see it also in the monotonous life of working, eating and sleeping of such vast numbers of the lower grades of society. It is against practical materialism like this that the ideal verities of our religion, the spiritual truths of our Faith, are standing protests. Our doctrines, our sacraments, all witness to the fact, that the flesh and the things of the flesh profit nothing—that it is the Spirit alone that giveth life—that to take life as it is, as the saying goes, and only for what it appears, is abject materialism, that is, a denial of the sacramental and spiritual meaning which we must believe constitute the reality and the vitality of everything that enters into our life.

But the doctrine of the Incarnation, which we celebrate and commemorate to day, is not merely an intellectual opinion to be accepted as such by those devoutly disposed to receive it. It is far more. It has, indeed, the inspiring note of a divine truth. For it is an inexhaustible treasure—a perennial source of true knowledge to all those who study it with pure hearts and earnest endeavour. Ever since the revelation of the Incarnate Word in the person of Christ, this great doctrine has inspired and taught Christian men, who with prayer and meditation sought through it to apprehend something more of the mind of God. The lessons learnt from age to age, and from man to man, have been many and various. The principles derived therefrom by the 4th and 5th centuries were different from those appreciated by the 15th and 16th. The message received by an Athanasius was not the same as that proclaimed by a Westcott in our own day. The ideas now entertained of the intimate meaning of that glorious union of our perfect manhood with the God head from on high, are, we trust, fuller than those of earlier ages of Christianity.

Yet we must believe that no mortal being can ever comprehend any single divine truth in its entirety. Such knowledge is reserved only for those thrice blessed ones, who in the purity of their hearts shall see God and shall know even as they are known.

I wish then, my friends, on this Christmas morning, to consider with you for a short time one aspect of the mystery of the Incarnation of our Lord Jesus Christ. I wish to dwell upon one great lesson alone of the many we are taught thereby, and which seems to me to have an especial application to the urgent needs of the day: I mean the lesson of reverence. Are not the evidences of our sore lack of this quality of reverence only too plain and unmistakable? Look among our school children, and see if the present one-sided system of instruction does not lamentably fail to educate those reverential qualities which go so far to make life worth living.

Go among the young men of the day, whether they be schooled in the merciless competition of business life, or in the sceptical atmosphere of the scientific lecture room, and ask what kind of an ideal of life they accept for energetic pursuit.

And sadder still, look among older people, and mark to what extent they have any capacity left for the pure feeling of wonder.

Alas! my brethren, must we not confess that life is too often regarded as though it were all of one dull drab color, with no relieving background? A mere hum drum existence with little or no variety, except perhaps some momentary flash of pleasure, or some abyss of sorrow or despair, which only serves to deepen the surrounding gloom.

Let us, teach our children, therefore, that there are

endless things for them to love, to honor, and to obey.

Let young men learn that there are ideals of life which deserve their warmest sympathies and their heartiest devotion.

And let the aged be assured that even for them life still retains more than the charm and loveliness of youth, if only they will have eyes to see the glory of God as shown in all His works.

And where can we find nobler inspiration? Where can we look for more powerful ideal, than in the ever blessed Incarnation of the everlasting Son of God. There the loftiest conceptions of mankind, the fondest hopes of our race, find their most perfect consummation. They are there transcended and made divine by union with the eternal God-head. In the light of the Incarnation, the commonplace conditions of our life are completely transformed in meaning. In outward semblance they do, indeed, remain the same, but they now show forth a divine significance which inspires and exalts the soul of the faithful beholder.

Let us, therefore, reverently approach this holy doctrine, and with humble adoration of God, seek to understand the lesson of reverence which it teaches.

We may consider reverence under three forms:

(a) There is reverence for what is above us.

(b) There is reverence for ourselves and what is around us.

(c) And most difficult of all, there is reverence for what is beneath us.

Of these three forms of reverence, the surest and only effectual basis is true faith in the Incarnation of Christ.

Let us begin with the first and simplest form of reverence—reverence for what is superior to us. By calling it the simplest, I mean to say that it is found developed to some extent, at least, even in the most primitive and uncultured peoples.

It seems instinctive in man to honor the objects of his highest conceptions, and if they are divine, to fall down and worship them. Make a man comprehend some grand ideal, and he must, in spirit at least, reverence it with all his heart. In practice, no doubt, through bodily temptations and earth-bound desires, he may act quite contrary to his profession of faith, yet in sober moments he must reverence the ideal, so long as it remains in his mind.

And so, too, with professing Christians. Is it not a small thing, my brethren, is it not a small thing that we should humbly adore and reverence God Almighty, who so loved us that He gave His only-begotten Son to take our nature upon Him? Must we not see well to it that our reverence toward's God—which we can not help feeling, if we do rightly believe the Incarnation of our Lord Jesus Christ—must we not see well to it, that our reverence does not become valueless and inoperative by our neglecting to act consistently with that great truth?

"If ye love me," said our Lord, "keep my commandments."

And secondly, we should reverence ourselves and all around us. By ourselves I mean not those degraded selves which from time to time by God's grace we cast away. I mean not those "dead selves" we may use as "stepping stones" to higher things. But I mean rather those ideal selves, which so far forth as the grace of God constraineth us, are made and fashioned after the perfect pattern and example of our Lord Jesus Christ. Every man has an ideal of what he ought to be, and to attain which he directs his efforts according to the measure of the love of Christ that is in him. Moreover, no man ever has reached, or ever will reach on earth, even to his own ideal, however low and degraded it may be.

Oh! if men would be truer to their own true selves, the life of the world would, indeed, assume a much more Christian aspect than at present exists.

And why, it may well be asked, why are not men truer to themselves? Ah! my friends, is not the answer quite plain? Simply because men have not yet fully realised a righteous belief in the Incarnate Word of God.

We are too prone to take life as a matter of course. We too often allow external circumstances to mould our characters, and to fashion our actions as they will. We fail to use the light of the Incarnation to illumine the path of life before us, to make clear our duties and responsibilities, and to enforce their observance with Almighty authority. Our ideals, therefore, instead of being strong, vivid pictures, ever present to our minds, are more often only blurred and indistinct images, from time to time fading away into insignificance.

There is, as you are aware, a system of human philosophy, which endeavours to induce men to lead a moral, and in some sense, a religious life, by deifying humanity, by exalting the natural man into a god. This philosophy of Positivism is, indeed, a noble abstraction. It offers a beautiful, and in many respects a Christian picture for our adoration and imitation. But there is no personal Christ there. And what do we find in consequence?

Not long since I heard one of the learned professors of Positivism in Oxford confess that as a religion of life, Positivism could not, and did not appeal to the vast majority of mankind.

It has no inherent power to draw men. It is intended merely for the intellectual and cultured few. But Christianity certainly has this drawing power. By the Incarnation of Jesus Christ a divine seal was stamped upon our humanity, and endless possibilities of ultimate perfection were assured unto men. It was the first act of restoration of that divine Being, who also said, "I if I be lifted up from the earth, will draw all men unto me."

Finally we come to that form of reverence which is most difficult of all to realize—reverence for what is, or seems to be, on a lower grade than ourselves. Here the Incarnation of Christ stands supreme as offering the only adequate and all-sufficient motive for the exercise of this kind of reverence.

Why should we recognize our duties and responsibilities to all those who are yet living in misery, degradation and sin, unless it be that the love and example of Christ constraineth us? If God in heaven condescended to assume our humanity, shall we dare to neglect our fallen brethren and to pass by on the other side? Nay, my brethren, but we must go forth to them and succor them. If we do, indeed, believe in the Fatherhood of God, as revealed in the Incarnation of His only Son Jesus Christ, then the brotherhood of mankind can be no empty cant word for us.

Fraternity must be for us a word which both excites our noblest thoughts, and which also awakens a sense of terrible responsibility.

And this mutual bond of brotherhood depends not upon accidents of birth or descent. It is not restricted to family or national ties. It does not even depend on our descent from a common ancestor. For it rests solely and surely upon the Incarnation of Christ by which God the Almighty Father, who created all things, is revealed unto us His children. And surely, my brethren, at this glad some Christmas season, when for us all things are smiling and cheerful, it will become us well to think of our brethren, made in the image of God, and yet living in ignorance and sin. Those of us who have commenced our Christmas morning by drawing near with faith and reverence to God's Holy Altar, and those who yet mean to fulfil their obligation to partake of Christ's body and blood on this high festival of the Church Catholic. There in that holy mystery we have ratified, or shall ratify by our outward act, our spiritual union with Christ.

There we lift up our hearts in communion with the saints of God.

And there, too, if we obey the voice of our divine Master, we shall, at least, give a thought to that other communion of saint with sinner in the all-embracing body of Christ. "A new commandment give I unto you," said our gracious Lord, "that ye love one another, even"—and this is most important—"even as I have loved you," i.e., not only love for friends and relations, not merely love for those who have pleased or benefited us; but love, self-sacrificing love for those beneath us—the degraded, the outcast; yes, even love for our enemies, and for those who have de-pitefully used us.

We may learn, therefore, from the revelation of the Incarnate Word to worship and reverence God, the Giver of all good.

We learn, also, to be true to our higher selves, and to find something to reverence in all that enters into our lives. Above all, we are taught to strive ever with prayer and active effort to realize the Christian brotherhood, the true fraternity of mankind.

Let us, then, uplift our hearts in humble adoration of God. Let us praise and magnify Him this day for the ever-blessed Incarnation of His only Son. And let us pray that we may attain, day by day, and year by year, to a fuller and more real conception of this divine truth, in the name of the Father, of the Son, and of the Holy Ghost.

And if by God's grace our eyes should be opened, as we see, so let us believe: as we believe, so let us act: as we act, so let us be.

Home & Foreign Church News.

From our own Correspondents.

DOMINION.

MONTREAL.

MONTREAL.—Christ Church Cathedral.—Rev. J. G. Norton, D.D., rector of Montreal, is preaching every day in Lent to large congregations in Christ Church Cathedral, on the "Early History of the Christian Church."

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ONTARIO.

SHANNONVILLE.—A very pleasant and hearty missionary meeting was held in Trinity Church, sixty persons being present. The Rev. G. A. Anderson, of the Indian Reserve, was the principal speaker. He traced names and events in the history of the parish back to over 37 years ago, when Shannonville was an out-station of the reserve, when the church people worshipped in a room or hall or where they could. He described the first efforts made by himself and old members, now passed away to their rest, to raise the former church, which had been destroyed by fire. He thought the Mission-Board ought to set this old parish, which had lost many supporters, on its feet again by a more liberal grant. The speaker in impressive language exhorted the congregation to show that they were alive by their contributions to the Mission Fund of the diocese. The Rev. R. S. Forneri followed, enforcing the lesson of Lent in connection with sacrifices in behalf of the Gospel of Christ. The Rev. A. L. Geen was to have been present, but the indisposition of Rural Dean Stanton required him to be at Deseronto. The amount of the collection was \$10.30, being a very considerable increase over that of last year. The meeting was held in the new stone church, a very fine structure, which is largely indebted to the efforts of A. L. Roberts, Esq., and other like-minded, for its erection.

TORONTO.

UXBRIDGE.—The Ruri-decanal chapter of East York met at the parsonage, Monday, 13th ult. The members present were the Rev. Rural Dean Fletcher, J. Davidson, Dr. Carry, I. Middleton, J. H. Harris, A. Hart, F. J. Lynch. The Rev. Prof. Roper, Trinity College, Toronto; and J. Davidson, jr., Colborne, were also at the meeting. The customary exercises of the morning session were omitted, that the Chapter might attend morning service in the new Church of St. Paul, which had been opened for Divine service the day before. The Rev. Prof. Roper gave a brief but beautiful address, and the incumbent assisted by Rev. Dr. Carry administered the Holy Communion. At the afternoon session Rural Dean Fletcher read a learned and exhaustive essay on the subject appointed at the last meeting: Wine—Is its moderate use sanctioned by the Holy Scriptures and the usages of the Primitive Church? In the discussion which followed the substitution of unfermented grape-juice or syrup for wine in the administration of the Holy Eucharist was strongly condemned, as being contrary to the teachings of Holy Scripture, the laws of the Church of England, and the usages of the Primitive Church. Resolutions were passed as follows:—Moved by the Rev. J. H. Harris, seconded by Rev. F. J. Lynch, that the thanks of the Chapter be tendered to Rural Dean Fletcher for the valuable and interesting essay on wine which he has just read, and that he be requested to allow copies of said essay to be sent to the church papers for publication. "Moved by Rev. Dr. Carry, seconded by Rev. J. Davidson, that, in the interest of reverence and temperance, this Ruri-decanal Chapter would respectfully request the Bishop of this diocese if possible, in conjunction with other Bishops of the province, to make arrangements with some respectable wine-grower to purchase a pure wine for sacramental use in our churches." The Rev. Dr. Carry received the thanks of his brethren for "Notes of a Sermon" prepared at their request, eleven copies of which were handed by him to the secretary for distribution. The next meeting will be held D.V. at Markham, the week after the confirmations in the deanery are over. Subjects for consideration: Hosea iv. v. vi.; Essay by the Rev. J. H. Harris: "Liturgical Revision and Enrichment." Most of the clergy were present and assisted at evening service in St. Paul's Church, one of the series in connection with the opening of this beautiful and substantial edifice. The Rev. Canon Dumoulin preached a powerful and eloquent sermon to an attentive congregation, which completely filled the church. The Rev. J. Davidson, M.A., was the recipient of the warm congratulations of his brethren on the successful and satisfactory result of his self-denying efforts to provide a church for his congregation, which should be a monument to their zeal and liberality in the service of God. Markham, Feb. 21st, '88.

UXBRIDGE.—The fine new church was formally opened on Sunday morning of last week, the Right Rev. the Bishop of Toronto officiating. On Sunday afternoon and evening, Rev. Prof. Roper preached in the new building, large audiences being present on each occasion. In the evening the crowd was so great that the Bishop conducted service in the Methodist Church, that body having gracefully extended the use of their building. The collections during the day amounted to \$453. On Monday evening the new edifice was again filled to the doors, and Canon

Dumoulin, rector of St. James', Toronto, preached a practical and powerful sermon. At the conclusion of the service an adjournment was made to the basement, where a bountiful repast had been laid out by the ladies of the congregation. On Tuesday evening tea was served from five to seven o'clock, and the tables were liberally patronized. At eight o'clock Prof. Clark delivered his popular lecture on "Kingsley's Water Babies," which was highly appreciated by a good audience. The new structure is a very handsome one, and is a credit alike to the congregation and to the town. It is built of white brick, and presents quite an imposing appearance from the street. The interior is very handsome and will seat about 400 persons. It is lighted up with a number of beautiful stained glass windows. Of these a large one in the west end has been put in by the children of the Sunday-school, while on either side are smaller ones, in memory of Robert George Loosemore, who died Sept. 17th, 1887, and of Edward Marwood Vincent, who died on Jan. 14th, 1879. Along the north side memorial windows are found as follows: Samuel D. Newton Foot, Robert and Sarah Fair, Lillis Bertha Harrison and Abraham Bagshaw, and one is the gift of Mr. Wm. W. Richards. In the beautiful chancel in the north is a window in memory of John B. Ganton, died April 19th, 1886; Thos. Ganton, died Sept. 8th, 1883; and Rachel J. Ganton, died March 18th, 1865. In the centre is one to Mrs. C. J. Hanning, died March 6th, 1878; Harriet Mary Hanning, died Oct. 24th, 1882; and Louise Patience Hanning, died April 16th, 1875. The window south of this is in memory of Mr. Wm. Thompson, died July 12th, 1884. On the windows on the south side of the church are the following inscriptions: Joseph Finch, June 4th, 1872; Mary Emma Elizabeth Henry, August, 1880; Samuel B. Reynolds, Nov. 22, 1867; Mary Reynolds, Feb. 28, 1874; Samuel B. Reynolds, Jan. 25, 1879; Jane Reynolds, Sept. 13, 1887; Elizabeth Davidson, Jan. 24, 1886; Eliza Solley, Nov. 26, 1887; Thos. Tomkins, June 23, 1888; Elizabeth Tomkins, Nov. 3, 1860. The interior is lighted at night by electricity. In the basement is a spacious and well-finished school-room, where the children's classes will be held on Sunday afternoons.

NIAGARA.

FREELTON.—The Rev. R. Blackford begs to acknowledge the receipt of a pair of offertory plates from the Rev. A. L. Geen, of Belleville. Presents of this kind are very acceptable in a new mission where everything in the way of Church furniture has to be procured. At a concert given a short time ago in Freelton the proceeds amounted to \$40, which more than paid for a melodion bought for this congregation.

HURON.

SIMCOE.—Trinity Church.—Bishop Baldwin again visits this parish, and never was visit more cordial than that which greeted him in the overflowing large congregation which listened to his masterly and truly magnificent sermon on Sunday evening last. The decorations of our beautiful Trinity Church had not been removed. The church was bright and attractive, and the church wardens, Messrs. Curtis and Matthews, were, as usual, most gentlemanly and ready in showing strangers, of whom there was a large number, to seats. Promptly at 7 p.m. the clergy entered the church in rubrical order, the rector leading, followed by the Rev. W. Davis, rector of Woodhouse, and last His Lordship the Bishop. The services were conducted conjointly by the rector of the Church and Rev. Mr. Davis. The choir had chosen familiar tunes and hymns for the occasion, a wise consideration, especially when there may be many strangers present. This contributed to the value of the services, which were cheerful, edifying and instructive, from the commencement to the close. The distinguished preacher, although he had previously preached twice during the day, delivered a sermon of extraordinary power and excellence, occupying fully an hour in the delivery. The following was his text: "Until the appearing of the Lord Jesus Christ."—1 Tim. vi. 14. During his stay the Bishop was the guest of Mrs. Campbell, at Lynnwood. On Monday he proceeded to attend additional duties at Port Rowan, to which place he was accompanied by the Rev. Mr. Davis. Yesterday he was at Lynedoch in the afternoon, where he was joined by the rural dean of this deanery, the Rev. J. Gemley; in the evening he preached in Delhi.

DUNDALK.—The Church in this village has for the past 18 months been under the charge of Rev. O. Edgelow, the first resident clergyman it has had, and it is gratifying to state that church life has increased and the congregation grows all the time. A pleasing incident took place here on 10th inst., some of the members of the congregation presented their pastor

with a handsome fur coat, and last July the whole mission presented him with a valuable horse; and on every way they are trying to care for his temporal while he looks after their spiritual welfare; and the above gifts show that his efforts are appreciated by the people to whom he ministers.

GALT.—The Rev. J. G. Brick, missionary from the Pence River, visited this parish on Sunday and Monday, Feb. 12th and 13th. He preached morning and evening in Galt, delivering two most powerful and soul-stirring sermons, addressed the Sunday School at 9 a.m., and also gave a Missionary address of unusual interest in the afternoon at Preston. At all of these services the congregations were deeply moved by his sympathetic and thrilling appeals. On Monday evening he visited Hespeler and held a genuine missionary meeting, the little congregation being roused to a state of enthusiasm! Visits from such great men would do any parish good; the money taken away, instead of weakening the parish, prove to be its very best investment. All success to such earnest-hearted, self-denying men! God speed them on their way and reward their honest toil a thousand fold. May this "Boanerges of the north" successfully fulfil his present mission, and take back to his distant field all he needs. As he expects to return in June, and over \$800 are yet required to furnish all the requisites for his "mission farm and school," there should be a prompt and liberal response.

ALLAN PARK.—The ladies of Christ Church have organized a Ladies' Aid Society, with the object of providing means to procure a parsonage.

STRATHROY.—Rev. R. Stewart Patterson, formerly incumbent, who accompanied Wolsley's Red River expedition in 1871, and later went with his successful commander through the Ashantee campaign, and who is at present senior chaplain to H. M. forces at Cork, is editor of the *Munster Military Journal and Cork District Directory*, the first number of which appeared last month.

LONDON.—The students of Huron College organized on Thursday evening a society, mainly with a view to develop the powers of each in extempore speaking. Rev. Principal Fowell, M.A., was elected Honorary President; Rev. Prof. Williams, B.A., Honorary Vice-President; Rev. Wm. Lowe, President; Mr. T. E. Higley, Vice-President; Mr. C. A. Kinder, Secretary. After a few remarks from the officers the initial meeting closed. The meetings for the present Lent term will be held semi-weekly.

The Brant Memorial.—Messrs. A. Cleghorn, president, and R. Henry, treasurer of the Brant Memorial Association, have just issued the final statement relative to the erection of the monument. The total expenditure, including repairs to Brant's tomb, reached \$18,760.47, of which Mr. Percy Wood, the sculptor, received \$16,798.20. The Six Nation Indians donated \$5,300; the Dominion Government, \$5,000; city of Brantford, \$3,010; Ontario Legislature, \$2,589.75; county of Brant, \$500; Chippewa Indians, \$250; county of Bruce, \$100; New England Company, \$48.45; private subscriptions in Brantford, \$75; and from outside sources, \$607. In addition the British Government donated bronze cannon for the figures, at an estimated value of \$2,000. The private subscriptions included \$100 from H. R. H., the Duke of Connaught; \$125 from the Marquis of Lorne; \$25 from Sir John Macdonald; \$80 from Prof. Bell, and smaller sums from several other notabilities. It is announced that large-sized photographs of the memorial have been sent to the Queen, Prince of Wales, Duke of Connaught, Marquis of Lorne, Marquis of Lansdowne, and Earl Dufferin.

RUPERT'S LAND.

Archdeacon Fortin, rector of Holy Trinity, Winnipeg, is at present visiting the Rev. H. H. Waters in New Orleans. He hopes that the warmer climate will restore his health, which has been greatly impaired by twelve years of steady labour in the Northwest. The wardens are providing for the supply of his duty during his absence. The Rev. Ivan Fortin, brother of the archdeacon, is at present in charge.

FOREIGN.

The eleventh annual report of the Representative Church Council of the Episcopal Church in Scotland, for the year ending June 30th last, states that the total number of members is 84,782, as compared with 81,091 in the previous year; 81,356 communicants, against 81,559; contributions to the Clergy Fund, £12,067, being £54 less than in 1886.

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The Rev. Prof. Cassell, D. D., missionary of the London Jews' Society at Berlin, baptized twenty five Jews and Jewesses in Christ church last year. On Nov. 22nd, Bishop Wilkison held a Confirmation at the society's church in Amsterdam, when the whole service was read in Dutch, his lordship using that language in the laying on of hands. The sermon, however, was in English, being translated by Mr. Adler.

An Episcopal Chair has been put in the Cathedral at Edinburgh, out of the £100, given by the Rev. Canon Liddon in memorial of his election to the Bishopric, which he declined. The Chair is of walnut wood inlaid with ebony, ivory, and mother-of-pearl. The shape is all that could be desired, and at the back a Latin inscription perpetuates the name of the donor, though not the special circumstances which induced him to add this ornament to the Cathedral.

On Holy Innocents Day a special afternoon service was held at Westminster Abbey for children, of whom a very large number were present. The sermon was preached by the Dean from St. Luke 14: 22. Dr. Bradley said they were there to keep the birthday, as it were, of Westminster, for on that very day more than eight hundred years ago, the Abbey—not indeed the present building, but the one that stood on the same spot before this later church was built—was first completed and solemnly dedicated to the worship of God. He need hardly tell those before him that they were assembled in the most famous of all English churches, a church which for ages had held the remains and the graves and monuments of kings and great men. And yet it might truly be said, to use the words of the text, and there was room—room for those who had passed away too young to serve their country. Room had been found in it for many such, and there were many graves of very young children in the great Abbey.

Time would not permit him to refer to all, but he would tell them the story of two such graves, in one of which two little girls were buried who passed away in sickness, while the other contained the bones of two little boys who were done to death by hands as cruel and relentless as those of Herod. If they went through Henry VII's Chapel they would see the tombs of Edward VI.; Henry Tudor, the founder of the chapel; the Scottish James, who united the thrones of Scotland and England; and Queen Elizabeth.

Passing the monument to the latter Queen, they would find the corner where lay buried the two little girls of whom he would speak, and which had been designated Innocents' Corner, just as another portion of the Abbey, for other reasons, was called Poet's Corner. In the Innocents Corner were two monuments of little girls, carved in marble. One was a child of two years when she died, and the other was merely a babe of two days old. The former was the first Royal child born in England three centuries ago since the birth of Edward VI., and her father was the Scottish King of England of whom he had spoken, and who was buried close by. He need not tell them how dearly she was loved, and she was named Mary, after Mary Queen of Scots, who was buried in the chapel dedicated to St. Mary. At two years of age she sickened and died, and before her death she was heard to say, "I go, I go, I go away," as though she heard a voice summoning her to paradise.

Near her was her sister, the babe Sophia, who was born, baptized, and called away within two days.

Near the tomb of these little girls was a marble urn containing the remains of two young boys whose story was a longer and sadder one. Indeed, it was one of the most tragical in history. They must go back four centuries, to the time when England was divided against England, during what was called the Wars of the Roses, when most of the great men of the nation either fell on the field of battle or were cruelly put to death when the fight was over. It was at that time that Elizabeth of Woodville, as she was called, fled to Westminster to take sanctuary, and here was born her eldest son, named Edward, after his father, who came to the throne the following spring.

Twelve years passed, and again the widowed Queen-mother of young Edward had to fly to Westminster for sanctuary. The boy's uncle, Richard of Gloucester, coveted the throne; he persuaded Lord Rivers to return, and advised the Queen not to send an army with her son. Thus the King fell into the power of his uncle, and when the Queen fled to Westminster, with her younger son, the Archbishop of Canterbury persuaded her to let the latter go to join his elder brother, the King. The parting between mother and son was most affecting, and they never met again. The two boys were taken to the Tower under the pretence of starting from that palace and prison on the procession through London for the coronation. They knew the rest of the story. Two centuries afterward their bones were discovered in the Tower, and placed by Charles II. where now they rest. They would see now why the spot was called Innocent's Corner.

There was room in the Kingdom of Heaven as in that Abbey for such as these; and for all who would strive to abhor acts of cruelty, and to entertain feelings of pity and sympathy for those who stood in need.

In conclusion, the Dean invited contributions in aid of the Destitute Children's Dinner Society, which was founded in 1867, and carried on its labors in the poorest parts of London. Last year 288 895 dinners were given, at an expense of about £2 000, of which the children's pence amounted to £577.

After the collection the choir sang the anthem, "Doth not wisdom cry?" and a couple of Christmas carols, the service terminating with the benediction by the Dean.

Correspondence.

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

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

THE FATHER OF THE EVANGELICALS.

SIR,—I have just looked into a book read many years ago, the Life of Henry Venn, the father of the Evangelicals, and I excerpt a couple of passages, wondering what Toronto Evangelicals would think of them, and hoping they may be useful to all. The first is his estimate of Dissent. The second has reference to the godly practice of fasting, and is not inappropriate at this season. Mr. Venn was born in 1724, whence it will be seen what his mature judgment was.

YELLING, Oct. 16, 1784.

To the Rev. John Venn:

MY DEAR SIR,—The melancholy account you send me, of a Dissenting preacher coming amongst your people, is certainly a very heavy trial: yet be not discouraged! This is a trial all the pastors of Christ meet with. Your conduct is to be the same as theirs has been, to warn your people against this device of Satan; to tell them that points of doubtful disputation are never of any service, and only work to the hurt of the soul; and in your society, (a gathering at his house), to desire them to work, how much is spoken of the necessity of union—the mischiefs of disputing and dividing; and show them the solemn charges given to all who receive benefit from their ministers, to esteem, to obey them, and follow their instructions enforced by the Scripture. When we have done this, we have done all, as far as teaching and exhortation can go. To this we must add our constant prayer and intercession; and take up our cross after the example of all the prophets, who mourn over the obstinacy of the people in rejecting their word.

From a letter to his "dear friend" the Rev. James S. to Ringfleet, dated 7th March, 1787:—

"I have been long kept back from practising what I did for seven years with much profit-fasting. My wife and daughter have exclaimed, I should ruin my health, &c. I have at last come to a composition, which is, that on Fridays I shall not breakfast, or be with them till dinner. By this means I have some time for solemn recollection, and more attention to the things of God. And the advantage of even this little sequestration is evident: I find more of a spiritual mind, am more sensible of the Divine presence, more watchful than no foolish conversation proceedeth out of my mouth, and I am more helped in preaching. Indeed, ministers of Christ must be a good deal in retirement, to gird up the loins of the mind, or we shall be in a great strait at the last.

Yours, &c., H. VENN."
Hoping you can find room for this,
Port Perry, Yours, JOHN CARRY.
Ash Wednesday, '88.

THEOLOGY AND THEOLOGY.

SIR,—Is it not refreshing, now and then, to turn from "party" theology to read such a passage as the following, which I take from Canon Wynne's, "The Joy of the Ministry," (a book among books), under "Hints for the Study." To me it is what I have been looking for for years. I am glad T. C. D. has helped the "Christ Church" dignity to a "liberal-mindedness," not too common in this part of the 19th century. Canon Wynne says: "Study your theology with sympathy for the human thought, as well as with prayer, and longing to know exactly what God has made known. Feel for the difficulties of Arins, even while you join with Athanasius in his demolition. Let your imagination be interested and your heart touched by the long and majestic history of Latin Christianity, even while you feel as keenly as Luther the danger and falsehood of Romish superstition. Thrill in solemn awe with Calvin in presence of Divine omnis-

science and Divine immutability, even though you preach with Arminius the reality of the separate human will. What God has taught distinctly or with dim hints, what men have thought about it right or wrongly, wisely or foolishly, carefully or rashly, such are the subjects of theologic study." Well would it be for the Catholic Church if all our bishops, priests, and deacons could be brought to act upon this suggestion. Until "party" is a thing of the past, and we return to a mental and spiritual "one-ness" within the Church, there can be no unity. Is there not room for us all—high, low, broad."

I was reading to-day the last scene of the life of Mary Queen of Scots, as related by "Simpson in his "History of Scotland." I am afraid the "Dean of Peterborough" was so Tudorized he had no sympathy for the "Stuart" line. His "Anglican" theology bound him to a sphere south of the Tweed. No wonder his name is to be ever engraven on the page of the blotted book. Which of the two would we have "Peterborough" or "Hamilton," Archbishop. "Wynert" and "Max Muller" are wise in the advice to us clergy. What we want is "truth" not "party." When the "dry bones" of a true Catholicity become full of life then will the "Church of Canada" be recognized and honored—not before. Yours,
X. Y. Z.

CALVINISM AS THE ALLY OF UNBELIEF.

SIR,—The passages quoted from *Blackwood's Magazine*, (in *DOMINION CHURCHMAN*, of 9th Feb.), concerning the destructive nature of Calvinism, and its tendency to foster unbelief, are striking and suggestive, and are corroborated by some occurrences of late.

1. In the *North American Magazine* the Rev. H. Field, D.D., a Presbyterian minister, addressed to Col. Rob. Ingersoll an open letter, in which he endeavored to controvert and remonstrate with the doughty champion of Agnosticism. A rejoinder from the latter soon appeared in the same magazine. These two open letters have since been published together in pamphlet form by the Secularists, and are now scattered broadcast throughout the United States and Canada. Here is some food for thought. The Secularists are not evidently in the least afraid of the Doctor's arguments, and are confident that the Col. has demolished them. And, indeed, candour compels us to add that the Agnostic has given the divine some very hard knocks, and turned the tables on him many times.

This pamphlet is calculated to do great harm, and the Christian religion is going to suffer by the well-meant but weak and injudicious championship of the Calvinistic minister. But does this, in fact, prove that Christianity cannot hold its own in the contest with Agnosticism? By no means: it simply proves that Calvinism is not fit to cope with modern thought, because its presentment of Christianity is, as Mr. Skelton describes it, "whimsical as well as tragic." When, for example, Dr. Fields reproaches the Col. with striving to take away the Christian's consolation, the Agnostic retorts, "What kind of consolation" is this—and this—and this?" quoting several choice passages of the *Confession of Faith*, which illustrate "that tragic conception of the relations between man and his Maker" of which Mr. Skelton speaks. Indeed, throughout his letter, Col. Ingersoll takes care to insist that it is "the Presbyterian God" whom he is attacking; he repeats this three or four times. If I am not misinformed he is himself the son of a Presbyterian minister. If he had been brought up in a more Catholic school, if he had accepted the line of thought of those "horrid Ritualists," perhaps the Christian world would have been saved from the diatribes of this antagonist of the Faith.

Would Christians in general care to do as the Secularists have done, viz., circulate these two letters together in the trust that the truth would prevail? I rather think Christians would suppress the Col.'s reply if they could; but that is beyond their power now. On the other hand, would Secularists care to publish Father Lambert's *Notes on Ingersoll*, even with the Col.'s rejoinder attached? I trow not.

But whilst this correspondence is calculated to injure the faith of Paritans, in need not, in the least, affect those readers whose faith is based on Catholic grounds. The churchman can say to Col. Ingersoll, "Those stinging words with which you close your letter to Dr. Field may possibly apply to his theology, but they are altogether aimless and void as regards the Catholic Faith."

2. Another significant occurrence is the split among the Baptists, occasioned by the withdrawal of Rev. C. H. Spurgeon. As churchmen we cannot feel very deeply for either side. Mr. Spurgeon is honest and consistent; he is a Calvinist of the Calvinists, and carries his views to their logical issue; for the close communion Baptist doctrine is the logical outcome of Calvinism. On the other hand, the majority of the Baptist Union recoiling from the "tragic conception of the relations between man and his Maker," are

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Referring to Baptist Union, Union Council fashion: "Ag clared that mar reject the atone ment. Who? so? The chag Calvinism has l the restorative friends will not has out-grown of pity on acco grave, where v let it lie foreve

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SIR,—If y valuable and which are pe be very muc some very int of the year ir any strong p ate people of refer to you I inform me if from all gaid during Lent, should make edge the cor is not suppo more than: fasted for fo also? Of co they, but it was from Hi days as well told to keep commemora festival? N above I will of age, and two years, a I would not wrong, but I raised me in I hope I wil kindly give or can prov hoping to st

SIR,—I I correspond your last is with the fs opposed to must ask thinking.

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casting themselves loose from their old theology; whether their movement on the "down grade" is as rapid and ominous as Mr. Spurgeon fears, or whether they will be led to a grasp of more Catholic doctrine as we must hope, remains yet to be seen. The following is extracted from the *Globe* of 3rd December.

Referring to Mr. Spurgeon's withdrawal from the Baptist Union, one of the members of the Baptist Union Council expressed himself in the following fashion: "Again and again, Mr. Spurgeon has declared that many Baptist ministers deny inspiration, reject the atonement, and make light of future punishment. *Who? Where are they? When have they done so?* The charge is calumnious. . . . To be plain, Calvinism has had its day. It is sick unto death. All the restoratives so diligently administered by its friends will not save it. Thank Heaven the world has out-grown it, and has nothing for it but a smile of pity on account of its ignorance. One leg is in the grave, where will the other be in fifty years? There let it lie forever."

This revolt from Calvinism must not be confounded with infidelity, as it is by Mr. Spurgeon; though, of course, it may lead to it, unless the void caused by its rejection is filled with better doctrine. The Calvinism of the *Confession of Faith* and of the *Sum of Saving Knowledge*, of which Mr. Skelton has given a condensed summary—which has its logical outcome in the doctrines of Mr. Spurgeon, and its distortion in the works of Toplady and other Evangelicals in the Church of England—is doomed, doomed beyond all hope, in spite of the "restoratives so diligently administered" by little schools of divinity calling themselves "Protestant and Evangelical." Something more sound, more healthy, more amenable to reason, more in accordance with the better instinct of humanity, more worthy of an Almighty and All Loving Father—and all this is afforded by Catholic doctrine—must take its place, or the thinking portion of the Protestant world will speedily drift into the unbelief of Col. Ingersoll.

G. J. L.

QUESTIONS PERPLEXING.

SIR,—If you will kindly lend me space in your valuable and instructive paper for a few questions, which are perplexing in the last degree to me, I shall be very much pleased and relieved. I have noticed some very interesting sketches on the present season of the year in your paper of late, but still I cannot see any strong point brought out in it to convince obstinate people of the holiness of the Lenten season, so I refer to you for light on the subject. Will you kindly inform me if a fairly good Christian should abstain from all gaieties, such as dancing parties, cards, etc., during Lent, and if so, why? My opinion is that one should make some sacrifice or self-denial to acknowledge the command made by the Church, but that one is not supposed to abstain from all worldly affairs any more than at any other time of the year. Christ fasted for forty days, but did not Moses and Elizabeth fast also? Of course, He was of greater consequence than they, but it was a greater sacrifice from them than it was from Him, for could He not have fasted eighty days as well as forty? or at any other time? We are told to keep it in commemoration, but may we not commemorate it as we would a joyful, as well as a sad festival? Now, if you will kindly enlighten me on the above I will be greatly obliged. I am seventeen years of age, and a member of the Episcopal Church for two years, and when my friends have asked me why I would not go to dances in Lent I told them it was wrong, but I do not know why, only that my parents have raised me in that belief, so when I am pressed further I hope I will be able to give better reasons if you will kindly give this your consideration, and if you think or can prove that it is wrong to do so. I will close hoping to see this in your interesting columns.

Respectfully yours,
"Enquirer."

THE BOOK OF SELECTIONS.

SIR,—I have no desire to trespass unduly on your correspondence columns, but the position taken up in your last issue appears to me so entirely at variance with the facts of the case; as well as distinctly opposed to the action of the Church since 1882, that I must ask permission to state my reasons for so thinking.

First, as to what has been done by the Education Department. I have nothing to add to what I stated before that it is "perfectly open to any School Board to use either the Book or the list of Readings as they desire." How I could imply under these circumstances that all that has been done to provide a lectionary, I do not know. The regulations, which are reprinted in the new Scripture Readers, are very plain and speak for themselves. "The Scriptures shall be read daily and systematically, without comment or explanation, the portions used may be taken from the Book of Selections appointed by the Depart-

ment for that purpose, or from the Bible, as the trustees by direction may select." Further, trustees may also order the reading of the Bible or the authorized Scripture Selections by both pupils and teachers, at the opening and closing of the schools."

It is, I think, quite clear, first, that a Book of Scripture Readings has been prepared and issued, secondly, that when the use of a book is objected to, the trustees may order the Bible to be read, either using the list published by the Department, or, if they prefer, may order the Bible to be read without any such list, at the sole pleasure of the teacher.

Whatever objections may be against this arrangement, it certainly cannot be said to be an interference of the government with the use of the Bible in the Schools. The local trustees are made the sole arbiters as to the form in which the Bible should be read. The Bible is neither prohibited, nor put under any ban.

Secondly, As to the reason for the issue of Selections at all, or as you put it, "Who demands a Ross Bible?"

The DOMINION CHURCHMAN is quite confident, not only that the only argument for this is the dictum of Archbishop Lynch, but also that this fact is known to every person of ordinary intelligence. Surely the ordinary sources of information were sufficient to at least greatly modify, if not entirely exclude, this view. On referring to the Toronto papers of Oct. 25th, 1882, there will be found an account of a gathering of one of the largest and most influential representations of all the religious bodies of Ontario, except the Roman Catholics, ever held, at which gathering, after full discussion, a memorandum was adopted and presented the same day to the Ontario government, on the subject of religious education in the Public Schools. These accredited representatives of the several dioceses of the Church of England and of the other Protestant bodies, formally petitioned the government to authorize and make obligatory in all the Public and High Schools, the use of selections from the Sacred Scriptures. To quote the words of the memorandum: "The passages of Holy Scripture to be read each day, being described by the Department in conformity with the recommendations of a committee of this conference, or of some other representatives of the various religious bodies in Ontario." It was afterwards urged that such selections should be placed in the hands of the pupils as well as of the teachers. This is the reason for the Book of Selections, and the action of the government in issuing such selections was called forth by the demand of every Protestant body in the community—Churchmen, Wesleyans, Presbyterians, generally, united in asking for authorized Scripture selections. When the Book was issued it was accordingly welcomed by the Bishop of Toronto in his opening address to the synod of 1885, and the report of the committee was unanimously adopted, recognizing the issue of the Book of Selections as a great onward step taken by the government of the province. At a later time when further opportunity had been given for careful examination of the volume, it was discovered that some of the selections were open to grave objections in regard to their nature and composition. It was freely stated that such objectionable features were due to Roman Catholic influence. My own conviction, having carefully examined the matter and been chiefly engaged in it from the first, is, that the faults were due to the rationalising tendencies of the original compiler. One thing at any rate is certain, that the great mistake made by the representative committee was in consenting to revise selections already prepared, instead of undertaking the work of preparing the selections from the beginning, as has now been done. Whatever opinions may be held on this point, the resolutions of the synod of Toronto of 1887 conclusively shows that the synod has not departed from the position previously expressed by its representatives—of desiring an authorized list of selected passages to be placed in the hands of the teachers, rather than entrusting the teachers with the duty of selecting any passage at will. The synod of 1887 endorsed the report of the committee, that "for the reading of the Bible in Public and High Schools, enjoined by the regulations of the Education Department, an authorized calendar of readings selected by a joint committee appointed by the various religious bodies of Ontario, should be issued by the government." I repeat, therefore, that the reason for what you call "a Ross Bible," viz., the selecting certain portions from the Sacred Scriptures for use in the Public Schools has been the action both of the Church of England and other religious bodies of this province for five years past, and I am confident to leave the Church and other Protestant bodies to defend themselves against the charge you prefer, of thereby making "an open declaration to every child in the province that the Scriptures are unfit for instructing the young." One remark more to prevent misconception: you quote from Dr. Elderheim as to the importance of the Old Testament, adding, "which the Ross Bible so largely withheld." It is clear from this remark that your strong aversion

to the Book of Scripture Selections must have stood in the way of a personal acquaintance with that volume—both in the first Edition and in the New Reader, the Old Testament lessons occupy considerably more than one-half of the whole Book. In the first Edition, 198 pages were taken from the Old Testament out of a total of 360, and it will not be necessary to say any thing further to prove that the Old Testament is not "largely withheld" in the Scripture Readers.

C. W. E. BODY.

We shall not pursue the controversy as to this unfortunate affair. Provost Body seems to have kept himself wholly uninformed as to the reception the Ross Bible met with from such men as Canon Dumoulin. Had he no respect to the Synod, &c.? We very much regret that our correspondent utterly ignores the great excitement which the province manifested over the Ross Bible, hundreds of articles were published and many scores of speeches were made against it, almost every clergyman openly condemned it, and we had scores of letters from eminent laymen thanking us for our outspoken opposition. To write to us now explaining the origin and purpose of the Ross Bible, as though the topic were new, is somewhat a trial of patience; it is very ancient history, and in view of the fact that that book is now withdrawn, is somewhat irrelevant. We are thankful that this corpse bears the mark of our sword! Down amongst the dead men let it lie.

Even the Provost admits that that book showed "rationalising tendencies." A very pretty state of affairs, truly, for the Church of England to be committed to a reading book for the young showing rationalising, that is infidel, tendencies! And this rationalising book was sent forth to be a substitute for the Bible! The Provost gives away his case when he quotes the report of the synod committee to the effect that they recommend, mark, not a substitute for the Bible, as has been done, but "an authorized Calendar of readings." Now a Calendar involves the use of the Bible in the schools, but the Book of Selections involves the ejection of the Bible from the schools! If the Provost sees no difference then between a calendar and a book of selections, well, all we can say is that his vision is not perfect. The Bible is now practically under the ban of the Education Department, the next inevitable step will be to put it under the ban of public opinion, by a generation growing up who were educated without ever seeing a Bible, but only hearing of it as a book that was not allowed to be used in a large number of schools. We have delivered our souls in this matter, and now throw this terrible responsibility upon those who in this crisis have given, we believe, the most serious blow to the Bible it has ever yet received in Ontario.

Ed. D. C.

SKETCH OF LESSON.

3RD SUNDAY IN LENT. MAR. 4TH, 1888.

Israel's Backslidings.

Passage to be read.—Judges ii. 11-23.

The lesson describes how God put Israel to the test; and what was the result of the trial.

I. *Israel Proved.*—You remember what we learned about the Conquest? It was not perfect or complete. The Canaanites were not quite driven out; they lived in some places amongst the Israelites. Perhaps some of the Israelites had no wish to drive them out, and did not try to do so. The Canaanites were heathens, many of them very wicked. God had kept them among the Israelites to prove His people. For a long time (until the death of Joshua), Israel did well, but afterwards they fell away.

II. *Apostasy and Punishment.*—It is a sad thing to see one going wrong, especially one who has known the right way! This is often through bad company. If we read the twelfth verse of our lesson, we shall notice how sadly Israel fell away. "They forsook the Lord God of their fathers." They showed ingratitude and folly. "They mingled among the heathen, and learned their works." Then God left them to themselves, and the Canaanites oppressed and plundered them. Their land became one great scene of distress and misery.

III. *Repentance and Deliverance.*—While the Israelites were prosperous, they forgot God. When grievous trouble and oppression fell upon them, they cried to Him for help. A bitter wail rises up to Heaven, "God be merciful—Lord help us—Deliver us for Thy name's sake." And God's marvellous mercy and long suffering is shown in that He hears their cry and sends a

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deliverer. Surely they will never forsake God again? Alas! their history now is one unceasing round of sinning and repenting; of punishment, and then (when in distress) of seeking God's help. And God's goodness, you will notice, never wearied. He never grew tired of helping Israel.

Family Reading.

THE CRIMSON SNOW.—A STORY OF NORWAY.

BY S. L. YOUNG.

The white rays of the arctic moon fell upon a trackless plain of snow, the fir-trees waved their hoary limbs like so many spectral shapes, and everything around the old farm-house of Stettin looked weird and ghostly in the intense stillness. Suddenly the sound of sleigh-bells struck the ear, and a pulkha drawn by four reindeer came up to the door. A gentleman wrapped in furs stood on the threshold, holding out his hand to a young lady who was so muffled in wraps that her face was wholly invisible.

"Don't go, Mr. Jansen—don't go out in this terrible cold," pleaded a lovely girl.

"Eric, my boy," said an old man, scanning the heavens anxiously, "I wish you would be persuaded to stay. I don't half like the looks of those clouds."

He shook his head to both pleas. "I am sorry, sir, but I must go; my mother will be anxious."

"Well, Ella, then; leave Ella till it is warmer."

"When will that be, Christine?" laughed Ella.

"I am afraid Stettin would be tired of me before the three months were over."

"Ella shall do as he pleases," said her brother. What she pleased was very evident, for she ran down the steps, and lightly jumped into the sleigh.

"Of course she will not stay," called a gay girl. "We know who is waiting for her at Kronenthal."

A general laugh followed, and Ella was thankful for the cloud of Shetland wool that hid her face.

Eric lifted Carl, the ten-year old brother, into the sleigh; then gathering up the reins, settled down to his own place, the bear-skins and wolf robes were spread over them and tucked in, and with a merry good night to all, he gave a touch of the lash to the deer.

They shook their horns and bounded forward, the sleigh skating lightly over the frozen snow; the silver harness glittered in the bright moonshine, and the silver bells tinkled merrily in the night air.

Ella, with the little one, had been on a week's visit to her Uncle in Stettin. Her brother had come to take her home, and though she was leaving a gay party behind, she was nothing loath to return with him. A young Englishman, who had come to the old Norway fjords the summer before to fish for salmon, had himself been caught by the bright eyes of the pretty Norwegian maiden, and was even now on his way to claim his bride. This was the secret Eric whispered in her ear, and which made her so deaf to all entreaties to prolong her visit.

A violent storm had detained them two days, but at the first breaking away of the clouds Eric started knowing the anxiety her mother would be in for their safety, and that Hugh Stanton, the English lover, was by this time at Kronenthal.

For some time they rode in silence. Not a sound was to be heard, not a creature to be seen; they seemed to be traversing a vast desert of snow. The moonlight, reflected from the thousand points of ice sparkling like silver in its rays, was increased to an intensity of brightness that almost equalled the light of day, while up in the heavens flashed the glorious northern lights, flickering, streaming like fiery banners across the sky, and lighting up the snow-banks with green, purple, red and gold.

Carl clapped his hands with delight, and then exclaimed, in a tone of terror,

"See, sister, see! the snow looks as if there was blood spilled on it."

"Yes," said Eric, as Ella drew the child closer to her; "our forefathers used to think that blood-red color meant death or misfortune for whoever saw it; and when I was a little boy, Carl, they

used to tell me stories of the dreadful things that happened when it came, but now you know we have learned to believe in our Heavenly Father's care, and are not afraid of signs."

But the child still trembled. "Sister, I'm afraid; I feel as if something was coming."

"Why, my little brother afraid, with brother Eric to take care of him!" And she held him close and wrapped him warm in her furs. "Shall I sing to you?"

And she sang a Sunday-School hymn, and then the old national song of the country:

"Minstrel, awaken the harp from its slumbers, Strike for old Norway, the land of the free. Each heart beats the loudest, each cheek grows the proudest.

For Norway the ancient, the throne of the earth."

And the child wept. On, on they flew, past rocky valleys, all clad in bridal garments of snow; past deserted summer chalets, which mocked one with the human life that had been there; beneath black over-hanging precipices, where no snow could find a lodgment; through pine woods, which shivered around them as if spirits were imprisoned therein and sighing to be loosed.

Suddenly Carl sprang up with a scream, "Didn't you hear it?"

"Hear what, my darling? You have been dreaming bad dreams."

"Have I?" said the child. "Was that all? But it was awful." And his blue eyes had a look of terror, while a shudder shook his whole frame.

"Carl must be a brave boy. There was nothing to hear save the crackling of the pine branches. There, don't you see?" as, with a sharp sound, one fell from the tree, broken by a sudden gust of wind that swept through the wood.

"It was not like that," said the child; "it sounded as if something was coming after us." And he drew a long sobbing breath, and clasped his arms tightly around Ella's neck, and said, "Sister, sing to me some more; sing about the Erl King."

"Oh, no, dear; not that one," she answered quickly.

"Yes," said he, with the persistency of childhood, "I want to hear that one."

So, controlling her voice as well as she could, she sang:

"Who rideth so late through the night wind wild? It is the father with his child. He has the little one well in his arm; He holdeth him safe, he holdeth him warm."

"Why son, why hidest thy face so shy? Seest thou not, father, the Erl King nigh?—The Erl King, with train and crown? 'Tis a wreath of mist, my son."

"My father, my father, and dost thou not hear What the Erl King whispers in my ear? 'Be quiet, my darling, be quiet, my child; Through withered leaves the wind howls wild."

"My father, my father, and seest thou not The Erl King's daughters in yon dim spot? 'My son, my son, I see and I know 'Tis the old gray willow that shimmers so."

"Oh, father, the Erl King now puts forth his arm; Oh, father, the Erl King has done me harm. He reaches his home with fear and dread, And lo! in his arms the child was dead."

Absorbed in the song, Ella had not heeded a sound which came borne on the wind. She thought it was the fall of avalanches from the mountains; but as the last note died away it seemed to be brought back from the hills, and to fill the valley with the echo. She looked up at Eric, who with blanched face was listening intently.

"Oh, what is it, Eric?"

"Nothing, nothing," he muttered, and urged the deer forward with another touch of the lash.

"There it is again; it is no echo now," she said, as a deep prolonged sound rose, died away, and rose again.

"Is it—oh Eric!—is it the wolves?"

"Cheer up!—be brave, Ella! They are a long way off, and please God, we'll get home first." But his face contradicted the cheerful words, and he twirled the long lash again. The maddened deer, hearing the ominous sounds in the rear, needed no goad to spur them on, but rushed madly

forward, while an unmistakable howl drove the blood from the hearts of the occupants of the sleigh.

"There, sister, that is what I heard. I told you something was coming after us!" exclaimed Carl.

Ella was silent, and only held him closer. Was it a dream, or had the child heard anything their ears had been unable to detect?

"It is the Erl King, Eric; he has come for us."

"It is the Saviour, my little brother, who will come for us. Ask the Christ-Child to help us to speed the deer and stay the wolves."

With the unquestioning faith of childhood Carl instantly obeyed.

"Why can't we take refuge in some of these chalets?" said Ella. "We could barricade the door and wait for help."

"It would be impossible. We could make no barricade they could not force. It would only be quicker death. No: our only chance is to trust to the deer."

(To be Continued.)

HINTS TO HOUSEKEEPERS.

OLD SORES.—Strict cleanliness, normal bowels, and vegetable alteratives are the only curative measures.

COLD FEET.—Use a foot bath each night of cold water, and two pounds of fuller's earth dissolved in the water.

TO PREVENT BALDNESS or the hair turning gray prematurely, go with the head uncovered or wear a properly ventilated hat.

SORE EYES.—Dissolve sixteen grains of acetate of zinc in half a pint of soft water (rose water is best), and apply it to the eye several times a day.

DROPSY.—Take one teaspoonful, twice daily, of the following mixture: *Denocoti asparagi*, 16 ounces; *potass. acet.*, 1 scruple; *mell. scilla*, one half ounce.

—The Mutual Life Insurance Company is the greatest life company in the world. Moreover, in every point of excellence in which each particular competitor takes pride, the Mutual shows a satisfactory average. No company can exhibit a steadier average of dividends paid to policy-holders for a long series of years than this company, and the rates of premium charged the insured have been kept at minimum figures. The Mutual Life issues a liberal policy, and offers the public the kind of insurance that there is a demand for. It has paid to its policy-holders during the 45 years of its existence over \$257,000,000. It has received from them in the shape of premiums \$802,872,807, and holds a great family fund to meet future claims amounting to \$118,806,851.

IF THE SUFFERERS FROM CONSUMPTION, Scrofula and General Debility, will try Scott's Emulsion of Cod Liver Oil, with hypophosphites, they will find immediate relief and a permanent benefit. Dr. H. Y. Mott, Brentwood, Cal., writes: "I have used Scott's Emulsion with great advantage in cases of Phthisis, Scrofula and Wasting Diseases. It is very palatable. Put up in 50c. and \$1 size."

ITCHING EARS.

A CONVERSATION ON PREACHING.

Sunday Evening.—Sam Steadfast on his way to Church meets his neighbor Will Waverer going in another direction.

Sam.—Why, Will, aren't you going to church this evening?

Will.—No, Sam. I'm going to hear the preaching at the new meeting of "the Brethren" as they call themselves, and I advise you to come too; I was there last Sunday, and heard a fine discourse; it did me far more good than hearing the parson, and it was all pure Gospel; so come along with me.

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Sam.—Thank you, Will, but may I ask how you know it was pure Gospel that you heard there?

Will (considering).—Why, of course I know what is Gospel when I hear it, and there was no mistake about that. The preacher spoke of Christ from beginning to end; and he gave us chapter and verse for everything he said.

Sam.—But just consider, Will. A man may speak about Christ *much* and yet not speak about him *well*. He tells us Himself (St. Matt. vii. 22), that many will say to Him in the last day, "Lord, Lord, have we not prophesied (that is preached) in thy name?" to whom He will profess, "I never knew you." We must not then take it for granted that a sermon is more "Gospel" the oftener our Lord's name occurs in it. Indeed, one of the most Gospel sermons I know has not Christ's name in it from beginning to end.

Will.—Come, I cannot believe that.

Sam.—It is true, though, and if you turn to the 18th chapter of St. Paul's first Epistle to the Corinthians, you will find there the sermon I mean. And, then, is it safe to trust a sermon just because it is full of texts? The Devil came to tempt our Lord with a text in his mouth, and an unbeliever could teach in the words of the Bible, that "there is no God" (Psalm xiv. 1), "no resurrection of the dead" (I. Cor. xv. 12), and that our best rule of living is, "Let us eat and drink, for to-morrow we die" (I. Cor. xv. 32). Many a doctrine, however really unscriptural, may still be proved out of Scripture, if only we take the texts that suit our purpose, and leave out all that make against it. The Bible itself says that the word of truth must be rightly divided if we are to get the truth out of it (II. Tim. ii. 15).

Will.—But, Sam, according to you, how is a plain man to know what is Gospel and what is not?

Sam.—Just so, Will, and it is one reason why I cannot go with you to-night, that I feel, as a plain man, how difficult it is for me to distinguish true teaching from false teaching. If I went to hear a preacher of another persuasion, particularly if he be an eloquent man, as you say this one is, I cannot tell how soon I might have my faith upset and thrown into confusion. Now, I believe (for more reasons than I have time to give you now) that my Church and my Prayer-book teach true doctrine; that I have only to follow their teaching to get to heaven. Why then, should I puzzle myself with hearing other doctrines?

Will.—But as to doctrine, I can see no difference between what I hear at church and at meeting, only the meeting preacher is more stirring, and seems to do one more good.

Sam.—No difference in doctrine? why, then, do dissenters separate from the Church? If we all speak the same thing, why "are there divisions amongst us?"—why cannot we "be perfectly joined together in the same mind, and the same judgment?" (I. Cor. i. 10). Why cannot we all worship in the same church, and kneel at the same table? But the dissenters themselves will not tell you that they separate without reason. For instance, these Plymouth "Brethren" have sent about tracts, in which they say the Church of England is "hopelessly without Scripture, and opposed to it," and that it is a "matter of simple obedience to God, to renounce all connection with it. They call our services of Baptism and Confirmation "a deplorable system of false doctrine," our ordination of ministers "scandalously profane," and so forth. Surely here is difference enough in doctrine!

Will.—But I never heard of any of this in the meeting,

Sam.—Very likely not; but this is what the teaching you hear leads to. They make no secret of it; you can read it in their own books.

Will.—But, Sam, you must not think because I go and hear what they have to say that therefore I shall forsake the Church. I like to hear both sides; surely there is no harm in that?

Sam.—Our Lord says, "Take heed what ye hear" (St. Mark iv. 24), as though there might be great harm in hearing, and I am sure there

would be harm in my going with you to-night; for, not only should I run the risk of having my faith disturbed, but I should be neglecting my business, and no good ever comes of going aside out of the way of duty.

Will.—What business have you to do this evening?

Sam.—I have to thank my God for all His care over me from my youth up until now; and I have to ask Him to bless me and mine through the week; this is my Sunday business. And how could I lie down to-night with a quiet conscience if I had forsaken the Lord's house on the Lord's day to run after new and strange preaching?

Will.—But the preacher offers up beautiful prayers at the meeting.

Sam.—Very likely; but they are not the prayers I am used to; the service would be all strange to me; I could not pray with the heart, as I can when I follow the old words in the old book in my old place in church. And, besides, how do I know that those who think the Prayer-book full of false doctrine would offer up prayers that I (who hold by the Prayer-book) ought to say Amen to? But I hear the ten-minute bell; I must not stay talking to you much longer, or I shall be late for the service. Only, Will, let me ask you to think over what St. Paul says to Timothy in his 2nd Epistle, iv. 3, 4: "For the time will come when they will not endure sound doctrine; but after their own lusts shall heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables."

It seems to me that the time St. Paul said would come, has come; and that the time is now. For, how many are there, both churchmen and dissenters, whose religion seems to consist in nothing but hearing. Ask them why they go to a place of worship, and they answer, "To hear the minister, to be sure." Their only notion of worship is to listen to a sermon. With them the Lord's house is not what Jesus Christ called the Temple—the "house of prayer,"—but the house of preaching—"the church where Mr. So-and-So preaches."

No wonder such people get tired of sound doctrine, and, like the Athenians St. Paul preached to (Acts xvii. 21), are always wanting to hear some new theory.

A man must soon grow weary of a religion of hearing, unless there is plenty of change and excitement to be had. And so people of this kind, after their own lust (or fancies) heap to themselves teachers, and are always on the look-out for fresh preachers, the more novelty they can get, the more their itching ears are tickled. They go on to their lives' end "ever learning, and never able to come to a knowledge of the truth" (II. Tim. iii. 7), because the truth is not to be found by hearing only, but by hearing and doing. No wonder, then, that such unstable souls, tossed about with every blast of vain doctrine (Eph. iv. 14), turn away from the truth and are turned to fables.

Now, Will, a religion of this sort does not satisfy me. When I go to church, I go partly to hear what the clergyman tells me about Christ, but much more to meet with Christ Himself there; to speak to Him, and hear Him speaking peace to me in my heart. I am thankful for the parson's instruction, but, if ever I become too deaf to hear the sermon, I hope I shall love my church just as much as now. Or, if a new clergyman were to come here who, like Moses, was slow of speech, and had not much gift of preaching, I could not change my religion, because a fellow-mortal, like myself, had not a ready tongue.

One more text, and then I have finished my sermon; it is from St. James i. 22, 25. "Be ye doers of the word, and not hearers only, *deceiving your own selves*. For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass: for he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was. But whose looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed."—W. H. L.

OLD COMMUNION PLATE.

Almost everyone has heard of the old Communion Plate, in many of the old parishes, a royal gift in colonial days—and many have seen such. Some of these communion services are extremely interesting and instructive. I was rector of a church where one of these had been long in use. It bore the date of 1693. My immediate predecessor called my attention to the consecrating paten and said he always dreaded to use it, because it was so inappropriate. On the margin or rim, was the representation in embossed silver of a stag hunt. He remarked that he supposed at that time the highest symbol of happiness was the pleasure and excitement of the chase, and so even the sacred vessels, to be used upon the holy altars of the church must symbolize the highest spiritual joys by the highest pleasures of this life. For a long time I shared in his feelings. In the solemn act of consecration the sight of the stag hunt would distract my thoughts, and hinder my devotions. Had it not been for its age and the veneration in which the service was held by many in the congregation, I should have ceased to use it.

After some years had passed I mentioned the fact and my reluctance in using the service, to a prominent presbyter of the Church, with an advanced and elaborate ritual. He smiled and related his own experience. He said that some years before, he had received from a dear friend, a lady in England, the present of a costly altar cloth. It was exquisitely beautiful, richly embroidered, and adorned with pearls. But to his surprise and horror there was embroidered on it the representation of a stag hunt. He was so shocked at the inappropriateness that he decided not to use the cloth, and not to show it to any one, and so put it away under lock and key: and thus a year passed. Then, he said, the thought occurred to him that the lady who had made the costly gift was a lady of intelligence, a devout daughter of the Church, and what was unaccountable to him must have been clear to her; and so he wrote her frankly that he had never used the altar cloth, and stated his reasons. Her reply was a surprise equally to him as the narration of it was to me. She expressed her surprise that the symbolism was not understood in this country; it was simply an objective representation of the sweet words of the Psalmist: "As the hart panteth after the water brooks, so longeth my soul after Thee, oh God." What a new meaning invested and sanctified my old communion service! Hence forward it kindled devotion. I felt it a privilege to use the paten, and every glance at the embossed engraving thrilled me with consciousness that I was permitted to consecrate the holy elements to give to those "who hunger and thirst after righteousness." And more than this, the experience revealed to me what has ever seemed the underlying principle and rule of all ritualism and symbolism in the public worship of Almighty God, viz., to be helpful it must be understood by the worshiper, unless understood, it distracts attention and hinders devotion. This simple rule, rigidly observed, would allay suspicion and bring peace to the Church, at home and abroad.

REUNION.

An Edinburg gentleman having addressed a letter to Canon Liddon on the subject of the reunion of the churches of England and Scotland, has received the following reply: "Anything that could lessen the existing divisions of Christendom must be welcome to a serious servant of our Lord. On this point christians must be agreed. The difficulties begin when we approach the discussion of details. The principle which is embodied in the Episcopate is much more than, as the phrase goes, a question of church government; and, on the other hand, Presbyterians have historical traditions of their own which they would not lightly abandon. I should be very glad to find I am wrong in supposing this, but, as at present informed, I see nothing to be done beyond an increase of mutual and earnest prayer to our Lord that He would teach us the secret of that blessing of unity which He has Himself taught us to think so precious."

Children.

CHARLEY

Charley Bright late one evening was such a little fellow, though often called "ley Bright."

"Why, why boy?" asked came up the fresh gatherer.

"Nothing the reply. E saw that all his attention Charley became tasteful arrangement heart soon let

"Aunt Fannie pause, body to try ing all the and Mrs. P. go; but Mrs. was too little Bob stole of and while h together in turned, an drowned.

the other ducking just the way all any sense in

"Well, I it," said A God sends unjust; the as his good better. B. sult will t and Rob, I about their with a good dent was in and guilty him severe was at Mr in drippin face; and him to h story; an she than! Now, I've ed him ju both boys same, Fr peaceful Rob will



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Childrens' Department.

CHARLEY'S DILEMMA.

Charley Bright sat on the doorstep late one evening, looking very dissatisfied. This was rather unusual, for he was such a good-natured, merry little fellow, that at school he was as often called "Bright Charley" as Charley Bright.

"Why, what's the matter with my boy?" asked his Aunt Fannie as she came up the steps with a basket of fresh gathered flowers.

"Nothing much, Aunt Fannie," was the reply. But Aunt Fannie evidently saw that all was not right. Drawing his attention to her pretty flowers, Charley became interested in their tasteful arrangement, and his warm heart soon lost its reserve.

"Aunt Fannie," said he, after a little pause, "what is the use for anybody to try to do right? This morning all the boys were going fishing, and Mrs. Phifer told Frank he might go; but Mrs. Brown told Rob that he was too little, and that he must not go. Bob stole off and went with the boys; and while he and Frank were fishing together in the boat, they were overturned, and came very near being drowned. Now one boy minded, and the other didn't, and they both got a ducking just the same. That's just the way all the time, and I don't see any sense in it?"

"Well, I'll tell you what I think of it," said Aunt Fannie. "You know God sends blessings on the just and unjust; the bad, worldly man fares just as his good neighbor, and sometimes better. But mind this, Charley, there's a difference. As for Frank and Rob, I happen to know something about their case. Frank went home with a good conscience, for the accident was an unavoidable one, and he was not in fault. Rob went home sad and guilty, and his mother punished him severely for his disobedience. I was at Mrs. Phifer's when Frank came in dripping, with streaks of mud on his face; and his mother actually drew him to her bosom while he told his story; and kissed him repeatedly as she thanked God for sparing his life. Now, I've no doubt Rob's mother loved him just as dearly. But instead of both boys deserving and receiving the same, Frank will go to bed to-night peaceful and happy, and poor little Rob will go repentant, I hope; but

here is a great stain on this day for him. Don't you see, Charley, though good people and bad people may seem to get the same reward, that it really is not so? Time will show."

And as Aunt Fannie and Charley went in to tea, she whispered to him: "God sees us every day, and every minute of the day. We ought to do right for His sake, and the rewards and punishments will take care of themselves."

THE BOY AS AN ESCORT.

It is a good plan for mother and sister to depend, as it were, on the boy as an escort. Let him help her in and out of the car. Let him have his little purse and pay her fare. Let him carry some of the bundles. He will be delighted to do these things, and feel proud that she can depend on him. A boy likes to be thought manly, and in no better way can he show his manliness than by taking his father's place as escort of mother or sister. Teach him to lift his hat when meeting a woman with whom he or his family are acquainted, for a true gentleman will lift his hat as readily to the poor woman with whom he has a speaking acquaintance as he will to the highest in the land. He cares not for her position; it is enough for him that she is a woman, teach him also to lift his hat when passing a gentleman acquaintance with whom there is a lady, although the latter be a stranger to him.

All parents and members of the family are proud of a courteous boy, and there is no reason why any boy can not become one if proper attention is paid to his training. If his mind is turned into this channel when young, there will be a great deal he will learn of his own accord by observation.—Boston Budget.

BABIES IN A SNOW-BANK.

Shall I tell you how the mammas away up in Lapland keep their babies from disturbing the minister on Sabbath? Poor babies! I suppose it is growing bad style everywhere to take them out to church. And I suppose, too, that the ministers are privately as thankful as can be. But the Lapp mammas don't stay at home with theirs. The Lapps are a very religious people. They go immense distances to hear their pastors. Every missionary is sure of a large audience, and an attentive one. He can hear a pin drop—that is, should he choose to drop one himself; the congregation wouldn't make so much noise as that under any consideration. All the babies are outside, buried in the snow. As soon as the family arrives at the little wooden church, and the reindeer is secured, the papa Lapp shovels a snug little bed in the snow, and mamma Lapp wraps baby snugly in skins and deposits it therein. Then papa piles the snow around it, while the parents go decorously into church. Over twenty or thirty babies lie out in the snow around the church, and I never heard of one that suffocated or froze. Smoke dried little creatures. I suppose they are tough! But how would our soft, tender, pink-and-white babies like it, do you think?—Wide Awake.



BABY'S SKIN & SCALP CLEANSED PURIFIED AND BEAUTIFIED BY CUTICURA. FOR CLEANSING, PURIFYING AND BEAUTIFYING the skin of children and infants and curing torturing, disfiguring, itching, scaly and pimply diseases of the skin, scalp and blood, with loss of hair, from infancy to old age, the CUTICURA REMEDIES are infallible. CUTICURA, the great Skin Cure, and CUTICURA SOAP, an excellent Skin Beautifier, prepared from it, externally, and CUTICURA RESOLVENT the new Blood Purifier, internally, invariably succeed when all other remedies and the best physicians fail. CUTICURA REMEDIES are absolutely pure, and the only infallible skin beautifiers and blood purifiers, free from all poisonous ingredients. Sold everywhere. Price, CUTICURA, 75c.; SOAP, 50c.; RESOLVENT, \$1.50. Prepared by the Potter Drug and Chemical Co., Boston, Mass. Send for "How to Cure Skin Diseases." BABY'S Skin and scalp preserved and beautified by CUTICURA MEDICATED SOAP.

STATEMENT OF The Mutual Life Insurance Company of New York,

RICHARD A. McCURDY, President.

FOR THE YEAR ENDING DECEMBER 31st, 1887.

ASSETS, - - - - - \$118,806,851.88.

INSURANCE AND ANNUITY ACCOUNT.

Table with columns: No., AMOUNT, Policies and Annuities in force, Jan. 1st, 1887, Risks Assumed, Policies and Annuities in force, Jan. 1st, 1888, Risks Terminated.

REVENUE ACCOUNT.

Table with columns: Dr., Cr., To Balance from last account, Premiums received in advance, Interest, Rents and Premium on Securities Sold, By Endowments, Purchased Insurances, Dividends, Annuities, and Death Claims, Commissions, Commutations, Taxes, and all other Expenses, Balance to new account.

BALANCE SHEET.

Table with columns: Dr., Cr., To Reserve for Policies in force and for risks terminated, Premiums received in advance, Surplus at four per cent., By Bonds Secured by Mortgages on Real Estate, United States and other Bonds, Real Estate and Loans on Collaterals, Cash in Banks and Trust Companies at Interest, Interest accrued, Premiums deferred and in transit and Sundries.

I have carefully examined the foregoing statement and find the same to be correct.

A. N. WATERHOUSE, Auditor.

From the Surplus above stated a dividend will be apportioned as usual.

Table with columns: Year, Risks Assumed, Risks Outstanding, Surplus, 1884, 1885, 1886, 1887.

New York, January 25, 1888.

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ISAAC F. LLOYD, 2nd Vice-President.

WILLIAM J. EASTON, Secretary.

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T. & H. K. MERRITT, General Agents, TORONTO, ONTARIO.

WHAT WILL YOU BE?

We see two boys standing side by side; both are intelligent looking and kind looking; but one becomes an idle, shiftless fellow, and the other an influential and useful man. Perhaps when they were boys no one could have seen much difference between them; when they were men the contrast was marked. One became dissolute step by step; the other became virtuous step by step; as one went up the other went down.

It is a question of great moment—What will you be? One determines he will do right and improve his powers and opportunities to the utmost. He is industrious, learns his business, becomes a partner, or proprietor, and is known as a man of influence and power. Another does not determine to be bad, but is lazy, and neglects to improve his opportunities. He shirks work; he "fools around;" next he is seen with tobacco, and probably beer and whiskey follow; his appearance shows he is unhealthy; he does not do his work well, he loses his position, and becomes intemperate and probably a criminal.

There are many to-day who are standing at the parting-place. You

can take one path and you will go down as sure as the sun rises. If you prefer to hang around a saloon to reading good books at home, then you are on the road to ruin. If you do not obey your parents, if you run away from school, if you lie, if you swear, you will surely go down in life.

If a boy steadily improves his time, tries to learn his business, obeys his father and mother, is truthful and industrious, is respectful and pleasing towards others, he will succeed. No one can stop his doing well in life. He has determined that he will be a noble specimen of a man, and every good person will help him.

TRUSTFUL ROBIN.

In the depth of winter a robin came to the window of a house in the country, and looked as if it would like to come in. The master of the house opened the window, and took the trustful little bird kindly into his dwelling. Soon it began to pick up the crumbs that fell from the table. The children of the house became very fond of the little bird.

But when the spring came again, and the bushes began to be green, the father opened the window, and the lit-

the guest flew away to the nearest wood, and built a nest, and sang a happy, lively song.

And behold, when the winter came again, there came the robin also to the house in the country, and he had brought his little wife with him.

The master of the house and his children were very pleased to see the two sweet birds looking about them so trustfully. And the children said, "The little birds look at us as if they wanted to say something."

The father answered, "If they could speak they would say, 'Kindly trust awakens trust, and love begets love.'"

SIX PAUL BEARERS.

Henry Mueller, a pious German, who lived 200 years ago, used to say: "When I look upon the youth of our day I see six grave diggers."

"The first is called 'drunkenness.' How many kill themselves by excessive drink! The seed must spoil when there is too much water.—Therefore, young man, if you wish to live, give up drinking.

"The second is called 'lust.' How many have thereby hastened death by unbridled appetite. Is it not true that all that is exposed to fire is ultimately consumed!

"The third is called 'wrath.' Sirach says: 'Jealousy and anger shorten life: and Paul in the book to the Galatians places next to each other wrath, strife and murder. Wrath brings on strife; strife is often the cause of murder.

"The fourth is called 'disobedience to parents.' We know what a blessing the fourth commandment proclaims. Who does not keep it will feel its curse. Dry wood which cannot bend must break.

"The fifth one is called 'bad company.' How many who thereby have lost life and soul eternally! Tying a corpse to a living body cannot bring the dead body to life, yet the contaminating odor of the corpse will ultimately kill the living.

"The sixth and last is called 'idleness.' It kills man, though he seems alive. 'Is an idle more use than a dead body?' When a tree will not bear any more fruit it is cut down and thrown in the fire. Ye who have a desire to live, consider this, and leave the grave diggers and pall bearers."

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A RARE COMBINATION.—There is no other remedy or combination of medicines that meets so many requirements as does Burdock Blood Bitters in its wide range of power over such chronic diseases as Dyspepsia, Liver and Kidney Complaint, Scrofula and all humors of the blood.

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With Thread Cutter attached. Fastens to dress button, while knitting, crocheting or sewing. Made of the best spring wire, plated with PURE silver, and fitted with a steel cutter. Fits any size spool and is very pretty, unique and useful. 15c each, or two for 25c. Postage paid to any address on receipt of price. WHITON MFG CO., 10 King Street West, Toronto, Ont. Agents Wanted.

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Under five lines 25 cents.

DEATH.
On the 14th Feb., fell asleep in Jesus, at her residence, Northbrook, Orillia, Sarah, widow of the late I. H. S. Drinkwater, Esq. Jesu mercy.

BIRTH.
On Sunday, Feb. 26th, at 39 Charles St. the wife of the rev. C. Caswall, M.A., of a daughter, Nuriel Emma.

PART OF THE HOUSEHOLD.—"I have used Hagar's Yellow Oil with much satisfaction, for Colds and Sore Throat. I would not be without it at any cost, as I look upon it as the best medicine sold for family use." Miss E. Bramhall, Sherbrooke, P. Q.

A REASONABLE HOPE is one that is based on previous knowledge or experience, therefore those who use B. B. B. may reasonably hope for a cure because the previous experience of thousands who have used it, shows it to have succeeded even in the worst cases.

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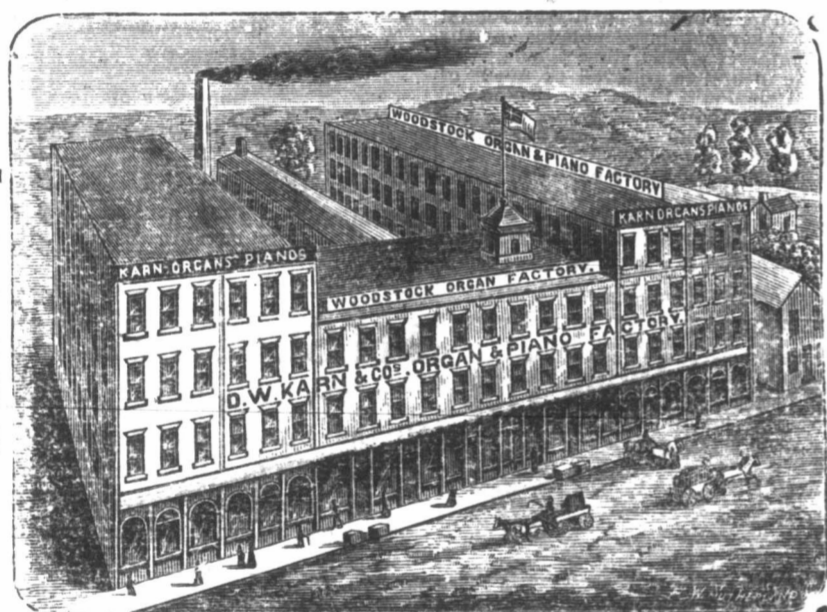
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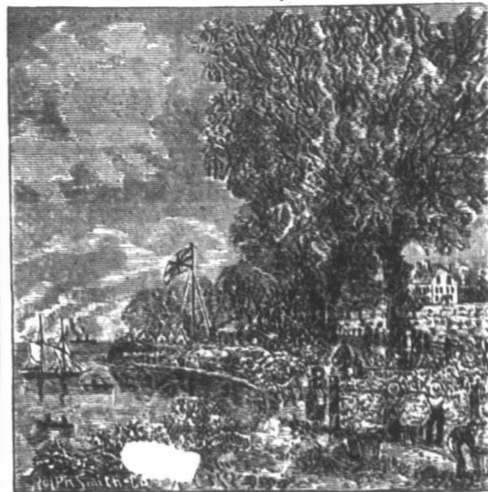
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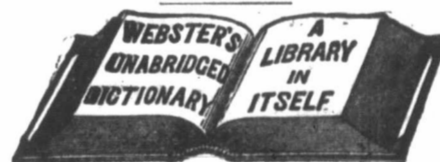
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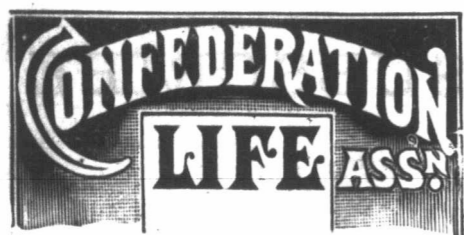
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