

# Dominion Churchman.

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA

Vol. 15.]

TORONTO, CANADA, THURSDAY DEC. 19, 1889.

[No. 51.]

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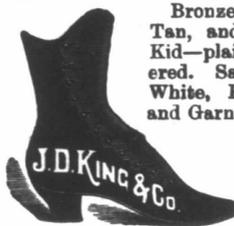
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### LESSONS for SUNDAYS and HOLY DAYS.

Dec. 22nd.—FOURTH SUNDAY IN ADVENT.  
Morning.—Isaiah 30 to v. 27. Rev. 8.  
Evening.—Isaiah 32; or 53. Rev. 10.

THURSDAY DEC. 19, 1889.

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

### 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.

**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.

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

**OUR DEAD CHURCH.**—According to certain croakers the Church is, if not dead, at least dying. Happily these unhappy persons make the mistake of speaking of their party or school as the Church, hence the sad wailings they indulge in. One can hardly pick up an English paper without finding items that indicate that the life of the Church is bounding from strength to strength. Little systems are having a hard struggle no doubt. Take one page of a Church paper, we find one work for the poor eliciting the support of a Royal Princess, a distinguished politician, and a wealthy merchant, another is a new College for 500 boys for which \$250,000 is being raised, another is a new Bishopric, Birmingham, another the expenditure of \$81,000 in restoring a church. Local papers that show us are seldom without some gratifying item showing how thoroughly aroused as to the greatness of her mission is the Church of England, and not of a party of Englishmen, has our Church become.

Yet men wail because the grandeur of the Church is being so realized as to obscure their private section. That the Church in Canada has not made the same progress as she has in England is simply because to a very great extent the energies and zeal of our people have been directed to the sustentation of all manner of private enterprises that were, and some of which yet are, cancers upon the body, not sources of life. For the Church to thrive the Church's welfare must be the object of churchmen's care and labors. Dissent thrives on dissent, but the Church of God has a different law of life to human societies, what is food to a sect is poison to the sacred Body of Christ.

**DISUNION BY MISUNDERSTANDING.**—The Revd. H. Walsham How, Vicar of Leeds, in addressing his parishioners recently, said:—

"There were different colours of Churchmanship within the Church of England. Suppose that by something—which God avert—these were to separate and make different churches—he hated the phrase, for churches were made by a higher power—what would be the result? The result would be that to justify such separation they would emphasize against each other the things on which they at present differed. On the other hand, the result of aiming at unity was that they endeavoured to understand one another, and found in the unity of the love of one Church the reconciliation of much that might otherwise divide. Men often made differences much too easily, and he would venture to say that there were two very practical counsels that they ought to keep before them with regard to differences among Churchmen. One was this:—

"If you feel very much opposed to a man, try to make his acquaintance, find out what sort of a man he is, and you will doubtless conclude that he is a very much better fellow than you thought he was." The other was of this kind:—"If you are inclined to think that a certain difference is necessary between you and others, look a little deeper, and get to know something more about the subject." People often got hold of a catchword in politics and religion and waved it about like a red rag, when by looking into the meaning of things they would find that their differences were considerably reduced, and that they were brought very near to unity. Such unity was the secret of strength."

Wise words! Those who are bent upon "putting down", those whose views and doings they dislike might learn moderation and tolerance from observing how their policy so far has tended to emphasize differences. Men whose views are clear and spirits are full of manly independence refuse to be put down and are very apt to assert their independence by exaggerating those things which their would-be suppressors object to.

**SOLITUDE UNENDURABLE.**—"Every created life, from the highest archangel to the lowliest worm that crawls along the ground, must seek its happiness in some source external to itself. Analyze your own hearts and you will find that it is so, and the history of mankind will teach you the same lesson. He Who formed him in the beginning declared that it was not good for man to be alone. Solitude is intolerable to a human being, and the most awful punishment that you can inflict on a criminal is solitary confinement. Place a man in some vast solitude, and let that solitude be irradiated by the fairest combination of natural scenery that human imagination can conceive; let Nature be made to minister mechanically to his wants; let every wish be gratified as soon as felt. Would that man be happy in his solitude? Far from it. He would pine for converse with a life independent of him, with some being who could understand him, exchange ideas with him, receive and give back love."—*Canon McColl.*

**THE POWER OF THE CROSS.**—"A striking illustration of the power of the Infinite Love displayed

in the Atonement,' is given in a letter from a Christian native in one of the South Sea Islands, who had been a cannibal. He went up to the Altar one day to receive the Holy Communion, and I will relate in his own words what followed:—When I approached the Table I did not know beside whom I should have to kneel. Then suddenly I saw beside me a man who years ago slew my father, and drank his blood, whom I then swore I would kill the first time I should see him. Now think what I felt when I suddenly knelt beside him. It came upon me with terrible power, and I could not prevent it, and so I went back to my seat. Arriving there I saw in the spirit the upper sanctuary, and seemed to hear a voice saying—Hereby shall all men learn that ye are My disciples, if ye have love one to another. That made a deep impression on me, and it seemed to me in thought that I saw another sight, a Cross, and a Man nailed thereon, and I heard Him say—Father, forgive them, for they know not what they do. Then I went back to the Altar."—*Canon McColl.*

**PRESBYTERIAN ORDINATION.**—The Dean of Peterborough's contention that in Acts xiii. 1-3 we have a record of a Presbyterian ordination has been very severely handled. One of the most effective answers may be found in the Bishop of Winchester's work on the Articles, p. 568.

"This was no ordination, but merely a setting apart for a special labour, which was done according to the pious custom of early days with fasting, prayer, and imposition of hands.

"That it was no ordination appears from the fact that St. Paul was made an Apostle by the Lord at the very time of his conversion (see Acts xxvi. 17), where the Lord constituted him an Apostle of the Gentiles. The words are *eis ous nun se apostello.*

"And St. Paul always declares that he had his ministry 'not of men, neither by man, but by Jesus Christ and God the Father.' Gal. i. 1."

**A NEW FORM OF RELIGION.**—Mrs. Besant's utterances on religious education, however painful in some respects, are always worth listening to, because she says openly what many of her allies know, but have not the courage to say. She lately said:—"The result of unsectarian teaching was to establish a new form of religion in the Board Schools which had nothing in common with historical Christianity, or any other form of Christian teaching. By taking away everything to which anyone objected, they left something which was really worthless. They said they would have no Creed and no Catechism, and the result was that every teacher was his own creed and his own catechism. The result of unsectarian teaching was a colourless residuum, which she should think would be as objectionable to the earnest Christian as it was contemptible to the earnest believer." By degrees the supporters of unsectarian teaching will come to see that it is only defensible to the extent to which it is unsectarian. Carried out systematically, it reduces religion to 'a thing of shreds and patches.' Then will come the temptation to get rid of it altogether. 'Why retain,' it will be argued, 'a system that satisfies neither believers nor unbelievers? Let us get rid of the difficulty by abolishing religious teaching altogether.'—*School Guardian.*

The Georgia Legislature at its last session granted a charter for a woman's medical college to be established in Atlanta, the first of its kind in the South. The degree of interest in this matter is indicated by the fact that the first class numbers eight.

Too many have no idea of the subjection of their temper to the influence of religion, and yet what is changed if the temper is not? If a man is as passionate, malicious, resentful, sullen, moody, or morose after his conversion as before it, what is he converted from or to?

### PAY YOUR SUBSCRIPTIONS.

In last number of the DOMINION CHURCHMAN envelopes were enclosed for subscribers (who have not yet paid), to remit their arrears and also their subscriptions in advance. All arrears must be paid up to the end of 1889 at the rate \$2.00 per annum, one dollar additional will pay to 31st December, 1890. We trust this will be a sufficient hint for all to kindly forward their subscriptions immediately. Those who have already done so, will be doing a kind favor by forwarding \$1.00 for a new subscriber, so that we may be able to double our subscription list, and thus be placed in the same position as we hope all our subscribers will be in having a "Merry Christmas and a Happy and Prosperous New Year."

### A NEW FORM OF SACRILEGE.

THE profanation of sacred things has ever, even by pagans, been regarded with abhorrence. That a new form of this crime has made its appearance is a sad commentary upon the boasted enlightenment of the age. That it is a commentary on something else our readers will conclude. Our churches are being visited by coarse, illiterate men, who go solely to make a mock of the ceremonies of divine service, to pick up notes of certain details in order to give a lying account of them to those who employ them as spies, and to use such falsehoods in tracts to be spread broadcast amongst our people. We have seen several of these abandoned men in a church, laughing, mocking, mimicking, sneering at one of our clergy, and after service thrusting slanderous and offensive tracts attacking the Church's ritual and doctrines into the hands of our people. This is done at the instigation of a party committee, organised we need not say where, as the party organ all but proclaims its responsibility for the crime. But more widespread are these sacrilegious practices than some imagine. There is an organisation at work which employs agents to attend divine service wholly and solely to pick up details to be reported to the Committee in Toronto who have undertaken to "tune the pulpits," and discipline all our clergy according to their notions. Holy Communion even is being taken by these party spies in order to catch some excuse for a slanderous report to headquarters. Sacrilege in this new form and for this novel and indecent use is so utterly disgraceful, that it cannot but meet with the sternest condemnation of all sober minded men of all parties. Such tactics may be temporarily of service, but in the long run such mean wickedness as inspires the spy system, must bring shame upon its concoctors. Such an outrageous attack upon the christian liberty of our congregations and dioceses as is the attempt to rule the Church by an irresponsible and secret patronage Committee in Toronto, must turn to plague the inventors of this criminal assault upon the rights and privileges and peace of our clergy and laity.

We have letters complaining that the influence of this system is not only disastrous to the welfare and prosperity of the Church, particularly in small country parishes, but is seen to be ruinous to the spiritual character of those who have been drawn into this conspiracy. Young men who were devout and regular communicants have become captious and sacrilegious critics of the Eucharistic service, they attend seldom and then only to find some excuse for indecent irreverence in attitude and speech. They openly declare that their inspiration has been derived from the party organ, and assure their pastors that ere long that journal will compel our services to be fashioned on the Reformed Episcopal model!

If our laymen are so blind as to fancy that their freedom, their "emancipation," as the cant word now is, is secured by placing themselves under the heel of a central self-elected Committee, they have indeed lost all their Protestantism except the shell of an empty name! Noble laity indeed, to be willingly dragged in chains behind the chariot of a party organiser!

There are some clergy of *all ranks* to whom these proceedings are offensive, but who by silence give countenance to agitations they condemn. Is silence at such a time the duty of those under vows to promote charity and peace? Would not *duty* be the *safer* course? Has not party strife been in the past a boomerang, which before hitting its intended victim sprang back to wound its thrower? Those who raise a storm need to take heed lest their own ships slip their anchors in the gale. When an incendiary with a fiery torch is going through the land, his friends may well fear for their own barns! Are all those who sit in complacent ease watching with indifference the efforts of their party organ and associates to set clergy and laity at loggerheads, quite sure that their own flocks could not be affected by the epidemic of suspicion, and unrest, and querulous criticism which is being propagated by the centre of this dangerous contagion?

"Let us cast aside the works of darkness,"—the darkness of such strife as tends to sever the sacred bond of love and confidence between pastor and flock!

### THE CATHOLIC CHURCH.

#### THE EPISTLES.

BY THE REV. W. BEVAN.

WE may, of course, imagine an ideal company of the elect to final glory upon earth, known only to God, but as far as we can learn, such a company is never called a "Church" in the New Testament.

Pronounced systematic views on individual election and predestination have been held by a school of thought in the Church from Augustine's day, but they did not necessarily involve a belief in two Churches, one visible and the other invisible. In fact this modern deduction from Augustine's views he distinctly disavows when dealing with the Donatists, "That Church which now contains an admixture of bad men is not different from the kingdom of

God where there will be no such mixture. It is one and the same Holy Church, existing in one condition now, and in another condition hereafter."

The Epistles to the Galatians and Romans are the epistles of individual Christianity, personal religion. In the later Epistles, Ephesians, Philippians, and Colossians, we have pre-eminently the conception of the Catholic Church.

It is one of the modern objections against the authenticity of the Ephesians that this conception is so clear; that therefore it belongs to a much later date than St. Paul's day. This epistle (like the 1 Corinthians) is addressed to the "saints," (at Ephesus). The election and predestination spoken of in the opening verses, St. Paul applies to himself and those to whom he is writing, without even the suggestion of a doubt. It was an election to the Church. Even when pressing a moral duty upon the members of the Ephesian Church, (such for instance as that "a man should love his wife even as Christ also the Church") it was because *we* are members of His Body. The text book on the ecclesiastical polity of the New Testament used by the "Reformed Episcopalian" student is written by a clergyman of the Church of England, Dr. Jacob, he says on this point, "All baptized persons are spoken of (in N. T.) as true disciples of Christ until the contrary is known to be the case. This, however, even in the New Testament, is only the judgment of charity, the judgment of man," (page 253). So it comes to this, we have "only man's opinions" in the epistles after all! Why, with the moral certainty that members (at all events at Corinth), were not in the modern sense "believers," did not the Apostle solemnly warn them? If this were St. Paul's idea of "the Church," his so-called judgment of "charity" is the most *cruel* thing one could possibly imagine. The *Greek* of those few passages beginning "if so be" which seem in English to suggest a doubt, is only another way of making his affirmation that they were all the stronger. In Ephesians v. 25, we have "Husbands love your wives as Christ loved the Church, and gave himself for it, having cleansed it by the washing of water in the word, that he might present the Church to Himself, a glorious Church not having spot or wrinkle or any such thing, but that it should be holy and without blemish." Here we have a *process* through which the Church passes before she reaches the state of pure preparedness; first she is sacramentally separated and sanctified. The *same* Church before as after the process of sanctification. These Ephesians were told not only that there was "one spirit," "one faith," and "one God and Father," but also that there was one "Lord," one "baptism," and one "Body." We are not Docetæ, we do not believe our Lord's body was a phantasm, but a real visible body, that he was a real man, as then our Lord had the inward invisible spirit and the outward body, and so was a complete man, and as baptism has the outward visible sign as well as the inward graces, so Christ's mystical "Body," the

Church—if this passage be not squared to suit theological systems—has an outward visible manifestation in the body of baptized people.

In the celebrated passage, Hebrews xii. 22-25, the same truth appears, "Ye are come unto Mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to innumerable hosts of Angels, and to the general assembly, and Church of the first born who have been enrolled in heaven, and to God the judge of all, and to the spirits of just men made perfect, and to Jesus the mediator of a new covenant." It has been questioned (says Farrar), whether both clauses refer to angels. "To myriads of angels a festal assembly and Church of the firstborn enrolled in heaven," or whether *two* classes of the blessed are intended, *i.e.*, to myriads of angels and to a festal assembly and Church of the firstborn." The absence of and before "general assembly" makes this construction doubtful, and the first construction is untenable because the angels are never in the New Testament called either a Church or firstborn, on the whole, the best way of taking the passage seems to be; "But ye have come . . . to myriads—a festal assembly of angels—and to the Church of the firstborn. . . and to spirits of just men who have been perfected." 1. The angelic hosts. 2. The Church of living Christians, who though alive on earth are enrolled in heaven. 3. The spirits of just men perfected. The Church above and below united by a festal throng of ministering angels. But the Church below is yet in a probation, the fact that their names are enrolled in heaven is another way of saying the members *must* be eventually saved, in fact the scriptural use of this expression would teach just the opposite, *viz.*, that they are in a state of probation, (see Rev. iii. 5, Ex. xxxii. 33).

Here again in the word "perfected" in reference to the spirits of just men we have the issue of that process which the Church on earth is undergoing.

#### A CHRISTMAS SERMON.\*

"Let us even now go unto Bethlehem, and see this thing which is come to pass."—LUKE ii. 15.

MY friends, if a short sermon does not suffice for Christmas Day, no sermon can be of any avail; for the longest sermon ever preached could not adequately set forth the vastness of the truth that God became man that man might become as God. It has been too much the habit of a partial theology to connect the Incarnation only with the fall of man: the truer view is to connect it with the creation of man—to see in it, as the great Greek Fathers saw, the interpretation of all being; the explanation of the oppressive riddles of life, of nature, of the universe; to see with the eye of faith, as it has been well said, depth below depth opening in the dull surface of the earth; to see flashes of hope shoot across the weary trivialities of business and of pleasure; to see the powers of the age to come active among the self-seeking of ambition; to see in the struggles of the unhappy and forlorn fragments of the life which the poor man Christ Jesus lived on earth; to see over the inequalities of the world, its ter-

\*Sermon by the Ven. F. W. Farrar, D.D. Thomas Whittaker, New York.

rible contrasts, its desolating crimes, one overarching sign of God's purpose of redemption, broad as the sky and bright as the sunshine. And thus regarded, Christmas becomes the expression of a joy, not fantastic and conventional, but unfathomable and limitless; it becomes the shadow of prophecy and of consummations which lie utterly beyond this world of time. The bright homes, the decorated churches, the pealing bells, the smiling faces, the kindly greetings, the ringing carols, the glad gatherings, the festive hearts—may there be many such—are but slight symbols of far deeper realities; they are but echoes, which have floated down to the earth, of the songs of angels; they are but reflected gleams of the splendour of that first Christmas evening when the heavens burst to disclose their light. As such let us accept them, and as such may they breathe peace and hope, and even joy, into distressed and doubting souls.

God works in his own ways, and those ways are infinitely unlike the tumultuous ways of men. Man's little schemes are ushered in with drums and trumpet peals, and as he wrecks his anger, as far as he can, in the earthquake and hurricane. God works in patience and He moves the hearts of His servants with still, small voices. Man's great men are a Cæsar a Tiberius, a Calaphas with his ephod, a Pilate on the judgment seat. God knows nothing of these inch-high scaffoldings of little human greatness. The Lord of time and of all worlds came to us in silence in the darkness, a little new-born babe crowded into the stable out of the humble village inn; and all who were in the world, and all who are in the world, if they would catch but one glimpse of the meaning of Christmas, and of its true gladness, must lay aside their arrogance, their pomposities, and their intellectualism, and come to that humble cradle with hearts as of a weaned child. It is even thus that this Christmas Day I would invite you all to come in that robe of humility which your Saviour wore. You all feel more or less the trials, the mystery of life, its sufferings and its sins. One and One only can alleviate for you those trials, can explain that mystery, can remove that suffering, can heal those sins. Would you understand anything either of this life or of the life beyond? You can only do so by watching the life of your Saviour, by coming to Christ's cradle, by standing behind His cross, by sitting with the deathless angel in His forsaken tomb. Follow Him with the eagle eye of faith, and then you may see the heavens open and Jesus Christ standing on the right hand of God. I ask you, then, for a moment or two to stand with me on this Christmas morning beside the cradle of your Lord, in the manger at Bethlehem, and catch something of what we there may learn.

Some of you are poor. How glad for you, beyond all utterance, should be the meaning of Christmas! Your Lord was, as you are, poor—as poor as any of you. The lot which He chose for His own was your lot. Look at your own little children with love and reverence, for He, too, was the child of the poor. Try to make them sweet, and pure, and unselfish like Him. If they are cold and hungry, He was cold and hungry too. Your rooms, in garret or in cellar, are not more comfortless than that manger at Bethlehem; nor is your labour humbler than His in that shop of the village carpenter of Nazareth. It was to the poor, to the humble, to the ignorant, to those poor shepherds abiding in the field, keeping watch over their flocks by night, that the heavens flashed forth with angel wings. They were the first to see in that cradle the Blessed Child. Cannot you, in heart or mind, go with them? Oh, I entreat you, for the sake of that very

Lord, do not let your Christmas be degraded, be dragged down, as it were, to hell by the fiends of drink, of self indulgence, or of impurity, as the Christmas of so many will be; nay, rather let Christ's cradle teach you to respect yourself, to reverence with a nobler self-esteem the nature which He gave you and took upon Himself, and which, by taking upon Himself, he redeemed. He came to make your poverty sacred, not because poverty is in itself a thing more sacred than riches; but because the lot of the poor is the lot of the many; it was to give to poverty especially the inspiration of an immense hope that, being rich, He for our sakes became poor. And so your poverty may be patient and submissive, waiting in its peaceful darkness for the unperceived dawn, but not without its own sweet untainted happiness, its intermittent notes of birds before the daybreak, or the first beams of heaven's amber in the eastern grey.

And some are rich. Oh! come ye also to the manger-cradle of your Lord, for rich men did come both to His cradle and to His tomb. From the far East came those three wise men—the "three kings of the east," as they are called—they came, as the rich should come, with the gifts, willing and humble gifts, not doled forth with murmurs as a burden, but lavished as a privilege with delight—gold and frankincense and myrrh: gold for the king, frankincense for the god, myrrh for the sepulchre. And, first of all, they gave, as we all may give and must give, themselves—the gold of worthy lives, the frankincense of holy worship, the myrrh of consecrated sorrow. They might have kept their gold and their treasures for their own selfishness: for their own gratification; for the enhancement of their personal luxury; for the enrichment of their sons and daughters. They might have stamped their substance with a vulgar commonplace possession; but do not you think it was happier for them that they made their gifts immortal by offering them at the cradle of their Lord? You may do the very same thing to day. You may give your gifts at the cradle of your Lord to day. If you give to one of the least of these your brethren, you will give it unto Him. The gold you give this morning will protect the little naked feet over these frozen paths; it will clothe the little shivering limbs; it will give bread to the hungry, and cover the naked with a garment. It will leap in bright fire upon scanty hearths; it will brighten the trials of little innocent children; it will sparkle in the eyes of the fatherless, and make the widow's heart sing for joy. Will you really miss this? Will you be happier for keeping it than if you lay it beside the child Jesus, and saw it, as it were, put on white robes and azure wings, and go forth in merciful ministrations to those for whom Christ died. Ah! you, my friends, who are rich, may you not learn to-day—humbly kneeling at the cradle at Bethlehem—the truth which you must learn, which you will have to learn, you know not how soon, when death shall flash it into your hearts with a sudden and terrible conviction, that Christ alone can bestow upon us the gift of our earthly life, that

"The world can never give  
The rest for which we sigh;  
Tis not the whole of life to live,  
Nor all of death to die."

But, if some are poor and some rich, many of you are sorrowful. Come ye also to the cradle of your Lord, for you need it most. Are you sorrowful? So was He; "exceeding sorrowful, even unto death;" "a Man of sorrows and acquainted with grief." Whatever be the form of your sorrow, and it may be very varied,—be it loneliness, or agony of body, or anxiety of mind, or the sorrows inflicted by the

vulgarity or baseness of other men,—He bore it all, even to the cross. That soft and tender child by whose cradle we stand to-day, the shadow of His cross falls even on His cradle, the crimson of His sunset flushes even His golden dawn; and, perfected by suffering, He would teach every one of us out of our sorrows to make springs of tenderness, and strength, and beauty. Ah! my friends, I know that by the Christmas firesides of some of you there will be vacant chairs and vanished faces. I know it, and my heart grieves for you; but forget not that the joy of the Incarnation is the joy of the Resurrection also, and that there is not one single innocent joy on earth that is not the shadow of a promise of the eternal joy in heaven. The end of our journey, and the end of their journey whom you loved, and have lost, was not here. In human life, at one time the wind blows, the rain falls, the frost is cruel; at another the sun shines, the birds sing, and all is May; but through shadow or through sunlight, we are travelling onward,—they have not changed the end of our journey. Was it not, then, to comfort us, both here, and in the thought of that end, that as you bend over the cradle you may hear, even from that cradle of the holy Child, the invitation which He uttered so divinely in His ministry, "Come unto Me, all ye that are weary and are heavy laden, and I will give you rest."

But, lastly, if some of you are rich, and some are poor, and many are sorrowful, all, all of you are sinners; and to you the news of that birth is, indeed, "Glory to God in the highest, and on earth peace and goodwill towards men." While you may see there how much God hates the sin, you may see also how tenderly, how earnestly He loves the sinner. Let us come to His cradle and learn this lesson. Was there ever a sinner who came and was sent away? The publican came spurned by Jew and Gentile, a byword of contempt, and Jesus wrapped that poor despised man in His large sympathy. The harlots came weeping in their degradation, and their misery, and were not repulsed, but their shame was healed. The adulteress lay before Him, a dishevelled heap, sobbing on the temple floor, and even to her He said, "Neither do I condemn thee; go in peace and sin no more." Oh! if there be any here who think themselves to be righteous and despise others, if there be any who take the leprosy of their pride for the whiteness of their innocence, if you cannot learn at that cradle the perfect freedom, the absolute simplicity of the Gospel of Christ, I entreat you, at least, to stand aside to-day; lock not the open door of heaven, which needs not either your hindrance or your help. Not yours in anywise are the keys of the kingdom of God—they lie in the cradle of the holy Child.

Let us come to this cradle, let the lepers come, and let the outcasts come, and the mourners with their tear-stained cheeks, and the sinners with their broken hearts, and the young man with his self-will and his strong unconquered passions, and the poor with their struggling lives, and the rich with their many temptations, and let them kneel and drink freely of the waters of Siloam which flow softly, and let them bathe their sick and shivering souls in the golden tide of Heaven's beatitude, and stand in the circle of Heaven's own free light, undarkened by any shadow; let them escape the errors which darken the mind, the lusts which destroy the body, the sins which corrupt the soul; and so one and all wish to one another a happy Christmas time, as I do from my heart to all of you to-day. Let us stand, high and low, rich and poor, sinful or sorrowful, one with another, common brothers, equally guilty, equally redeemed, by the cradle of the Infant King, that in His light we may see

light, and may leave that cradle more wise and hopeful, more cheerful and undaunted, more pure and loving. "Arise, shine, for thy light is come and the glory of the Lord is risen upon thee; for behold the darkness shall cover the earth, and gross darkness the people, but the Lord shall arise upon thee, and His glory shall be seen upon thee."

#### THE REVISED VERSION.

No. 1.

The petition from the Synod of this Diocese to the Provincial Synod praying that the Revised Version of the Scriptures should be authorised for use in our churches, was to have been supported by the Rev. Professor Clark, of Trinity College, who would, doubtless, with his accustomed ability and skill, have done ample justice to the cause which he had undertaken to champion; but, unfortunately, he was obliged to leave before the subject came up, and no one was found to fill his place. Indeed the motion was presented by one who was really hostile to it, only that it might not lapse.

We have been able to secure a sufficiently full and correct report of the speech of the Rev. Dr. Carry against the motion, which we think will be of interest to our readers. It was heard with profound attention, and heartily applauded. The Reverend Doctor spoke substantially as follows:—

MR. PROLOCUTOR.—(1) A subject so important as this demands full consideration. I am sorry that I shall have to speak at length, but there is no help for it, and if the House does not desire the discussion I am ready to sit down without a word. I wish to say at the outset that I am not against any change in our Authorised Version, and never have been. I have been always in favour of that style of revision which we find in the Old Testament, and, in spite of some objections, I should gladly see this part of the work adopted.

(2) But against adopting the motion before us there lies on the threshold a most serious objection, viz., the Revised Version has not yet been accepted or approved by either Convocation at home, especially by that of Canterbury, though the work of their own sub-committee; while only by some finesse and through great respect for the Bishop of Durham, a reviser and a member of their House, was the York Convocation restrained from rejecting it contemptuously; and that House numbers some good scholars and clear heads. Our haste then in acting before the mother church would be unseemly and injudicious. There is also another preliminary objection, in which it is true all may not agree with me—the work is not yet completed; for the *Apoecrypha* is not revised, and that is included in our English Church Bible.

(3) In the next place, it is not intended, I assume, to enforce the use of the Book, but only to authorise or allow it. But look at the natural consequences of this: you first of all set priests and people at logger-heads. Neither party may have much knowledge of the subject, but for that very reason there may be all the more bitter feeling, resulting in unknown mischiefs. Then if the book is merely allowed, there is nothing to hinder the preacher from attacking it, if he regards it with a hostile mind; and he will certainly be tempted to do this, if the sanction we are asked for be granted. For my own part, I use the book constantly in private and in the pulpit, I give it all the honour I can by always giving its renderings where their merit is apparent; but were it allowed in our churches I should certainly feel bound to assail its defects as often as opportunity was presented.

(4) Again, it is undeniable that, to speak within bounds, a large consensus of instructed opinion is found against the Revised New Testament, on a variety of grounds. The Revisers were charged to make only "necessary changes," and yet out of 8,000 verses but 800 are left untouched, while 86,191 actual changes are reckoned up! 16 verses wholly disappear; 122 sentences or parts of sentences, and 10 new passages are added. It is manifest that such a vast multitude of changes were not "necessary," and that the Revisers far outstripped their instructions, and probably this is a main reason of the coldness with which their labours have been received by Convocation. You may not perhaps be unaware that Luther's German New Testament has lately for some years been undergoing the process of revision at the hands of learned men in Germany, and yet the number of changes, I am told, amounts to no more than 200! Had our 86,000 been reduced to 1,000, there would have been more likelihood of cordial reception.

(5) Another alleged objection is that its scholarship, both Greek and English, is at fault. Let me quote some testimonies as to its English.

And first, *Matthew Arnold*. He was not a Christian, at least in our sense; but no one was a better judge of English. The *Guardian* in its obituary said, "He

was our greatest living critic." The *Standard* said "He was unquestionably a born critic." Now this is what Mr. Arnold wrote in the *Contemporary*: "If by an act of authority the new Version could be made to supersede the old, and the old to go out of use, a blow would be struck at religion in this country far more dangerous to it, than the hindrances with which it has to contend now—beer-shops, dissent, ritualism, the Salvation Army, and the rest of the long sad list."

As it is, they have produced a work excellently fitted to help and instruct one in reading the New Testament, and such corrections as seem to be urgently needed. But they have not done that which they were meant to do: they have not given us a Version improved, and which can take the place of the old."

*Dr. Blackie*, who was lately professor of Greek at Edinburgh, and who has successfully assailed the Revisers' pedantic treatment of the Greek Article, says of their work: "It is altogether out of the cards to imagine that a translation so largely disfigured by want of sense and want of taste should ever take the place of our Authorised Version as a whole."

*Professor Sanday*, the Ireland professor of Exegesis at Oxford, writing as a warm friend of the Revisers' complains that, as the criticisms of Canon Evans and Dr. Field have shewn, the Revisers had neither the best Greek or English scholarship available. "A great number of needless and on the whole detrimental changes" have been made "As a Bible for common use, it is nothing less than a failure. . . . They cannot be credited with a very fine discretion or with great dexterity in the handling of English."

*Dr. Field* has examined in the New Testament 104 changes, of which he pronounces 8 questionable; 13 unnecessary; 19 faulty, i.e. cases in which the Authorised Version required amendment, but which the Revised Version has not succeeded in amending; and 64 changes for the worse. Now hear what manner of judge Dr. Field was. The Dean of Canterbury, Dr. Payne Smith, as the spokesman of the Old Testament Company, in presenting their work to the Upper House of Convocation, said: "One of the most valuable and learned men in our church, Dr. Field. . . . We considered the suggestions of absent members, and none were so carefully discussed by the Company as those of Dr. Field. The assistance we had from him was very large indeed, and our confidence in his judgment made us feel that when we followed his suggestions we could not go far wrong. He has just passed away from us, and I am sure that the regret of the whole church will follow this vanished Nestor to his grave." The Dean then went on, not unnaturally, to speak of "the bad quarter of an hour we shall have when revisions are revised." I may add that the study of Greek was the passion of Dr. Field's life till past 80. Now hear what he says in his *Otium Norwicense*, a little book of 150 pages. I quote little more than single words scattered over a small space. "Quite inexplicable"—"simply intolerable"—"against the only true interpretation"—"queerilia"—"quite inadmissible"—"preposterous"—"mere pedantry"—"no example of any such use forthcoming"—"against the only recognised meaning of the word"—"preposterous sticklers for uncial infallibility"—"ungrammatical"—"impossible to get over the palpable absurdity"—"the absurdity." Remember, these are not the words of a youthful partisan, but of the calm scholar of 80.

The London *Spectator*, long foremost in delicate discernment, under its distinguished Editor, Mr. R. Hutton, whose merit as an English essayist is universally acknowledged, says:—"English translators, with a few brilliant exceptions, fail because they are so tremendously to seek in their own tongue; and a long essay might be written on the fact that the translators of the Authorised Version of the New Testament made—speaking from a purely secular and literary point of view—one of the finest English classics out of a book that has not the shadow of a claim, *qua* style, to be called a Greek classic. Their successors, the men of the *un* Authorised Version, went nigh to be thought to have brought the English classic down, or almost down, to the level of the original mediocrity, and the explanation is easy. The Authorised translators were masters of their native tongue; the revisionists had far more Greek than their predecessors, but their knowledge of English was insufficient."

*Sir Edmund Beckett*, now Lord Grimthorpe, though I am no admirer of his slap-dash style of criticism, says justly enough: "This, and a great deal more of the Revisers' work, is like pulling down a cathedral to build a square conventicle with the stones, and calling it restoration."

*Dr. Fulton*, a learned clergyman of the American Church, in his article in the *Forum* on "Why the Revised Version has failed," concludes as follows:—"The translators under King James retained the genius of our mother tongue in its sublime simplicity, and yet had learned that perfect art of composition which turns words to music in their flow; the nineteenth-century English of the Westminster revisers has an almost finical refinement which is wholly

Standard said "Now this is porary: "If by could be made to it of use, a blow untry far more rith which it has ritualism, the long sad list. . work excellently ading the New m to be urgently at which they en us a Version oe of the old." or of Greek at y assailed the Greek Article, out of the cards y disfigured by d ever take the whole."

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orpe, though of criticism, deal more of a cathedral to is, and calling he American n "Why the as follows:— retained the re simplicity, composition w; the nine- ster revisers h is wholly

foreign to the genius of the sacred writings. Is the Westminster revisers had confined themselves to the simplest interpretation of their task, that is to say, if they had been content to remove spurious passages, to adopt improved readings which were not known to their predecessors, to correct manifest mistranslations of the sense of the original, to insert modern forms for words which have grown obsolete, and to substitute words which are universally understood for words which, through the lapse of time, are now liable to be misunderstood, they would not have offered us as substitute for the version of King James, but they would have given us a new edition of that version worthy of the present age. As they have interpreted their work, and as its projectors probably meant them to interpret it, (?) they have made a new version of undoubted value, but valuable only as a verbal commentary on the old. The fate of versions of Scripture does not rest exclusively with scholars and critics. The ear of the public is true to something more essential than the subtleties of the grammarian. The same instinct which rejected the elaborate version of Jerome and clung to the rude Italic Version till the tongue in which it had been written died; the same instinct which has made it impossible to substitute a modern version for the rude, strong German of Luther; and, we may add, the same instinct which made the people take to the Authorised Version in spite of the objections of scholars, will prevent the adoption of the Westminster Version as the Bible of the English-speaking world. 'The old is better.'

The Rev. S. C. Malan, perhaps the greatest linguist of the English Church, says: "In chap. i. (of St. Matt.) the Revisers have made 60 changes; of these one is good, and one admissible. All the rest appear either ill judged or unnecessary."

John Bright was recognised as a great master of English speech, and this is his judgment:—"I do not think the Revisers understood English as well as the translators of the Authorised Version, however much better they may have understood Greek."

I say nothing of the late Canon Evans's criticisms, or of the late Dean Burgon's, only that whatever his critical faults or mistakes, he has dealt the Revised Version a deadly blow, from which it will never recover.

And now may I not fairly affirm that no one in his sober senses can pooh-pooh these testimonies as to the imperfections of the Version we are asked to authorise?

(6) But as every tub must stand on its own bottom, I proceed to state some of the grounds of my own objections. And first, I seriously object to the Margins, as containing matter unsuitable or injurious. Take, for example, Rom. ix. 5, which is known to all believers as a most clear and explicit statement of the Godhead of our Lord and Saviour—"Christ, who is over all, God blessed for ever." The Revisers made no substantial change in the text, but the Margin gives three different pointings and renderings thus: "Some modern interpreters place a full stop after flesh, and translate, He who is God over a lbe (is) blessed for ever: or, He who is over all is God, blessed for ever. Others punctuate flesh, who is over all. God be (is) blessed for ever." The object of this variety is manifestly to get rid of this testimony to our Lord's Godhead, and the effect of this marginal note is a perpetual suggestion of heresy. Why should the unlearned children of the church have the Socinian heresy thrust before their eyes, and honoured with a standing place in our very Bibles? Of what consequence is it to have simple folks told the devices of "some modern" Socinian heretics, being as they are against sense, grammar, and Catholic tradition? Why not confine such things to books for the learned? What would Pearson, Bull, Waterland and Wordsworth say to this margin? For my own part, I solemnly declare that nothing less than the loss of my place in the communion of the Church would ever induce me to read this version at the sacred desk so long as this one note remains in it. I hope the time may not come again when St. Hilary's complaint shall have to be made—that "the ears of the people are holier than the hearts of the priests."

Another marginal note of frequent occurrence is open to the severest animadversion. For example, on Luke xxii. 43, 44, where we have the strengthening angel and the bloody sweat, a passage so dear to the heart of Christendom, and of such indisputable authority, the learned are angered and the simple troubled by the utterly impertinent marginal note, "Many ancient authorities omit verses 43, 44." Yes, vastly more authorities than sufficed the Revisers elsewhere. But here in spite of their authorities they must have felt what a storm they would have brought about their ears had they dared to make this omission in the text. But what are the facts? Why, the words so shaded with doubt in the margin are found in every existing manuscript but four, in every ancient Version, and in 80 famous fathers. And none of the four authorities which omit it is as ancient as Justin Martyr, Irenæus, Hippolytus, Dionysius of Alexandria, who all justify the reading of the Authorised Version, to whom must be added Arius himself!

This sort of information well befits critical editions for curious scholars; but it is worse than absurd—it is bewildering and cruel—to insert in the Church's Book the errors of scribes or critics. There is simply no excuse for it.

And this leads me to further observation on the oft-repeated "many ancient authorities." At St. Matt. xvi. 13, no very important alteration is made from the common text, but it will perhaps on that account all the better serve for illustration. In the Margin we find, "Many ancient authorities read that I the Son of Man am," i. e., as the common text. But what is the fact? The fact is that ALL the MSS. read so but two, the codex Sinaiticus and the codex Vaticanus? I ask, is this fair? Is it not rather monstrous that all minus two should be described as only "many"? What should we say of the report that "many" thought such a one guilty, when only two of the whole neighbourhood did? But Hooker the Judicious will furnish an exact illustration of this. In reference to the Puritan Cartwright he says: "To hide the general consent of antiquity agreeing in the literal interpretation (of John iii. 5), they cunningly affirm, that 'certain' have taken these words as meant of material water, when they know that of all the ancients there is not one to be named that ever did otherwise either expound or allege the place, than as implying external Baptism." You can readily apply the rebuke. Is not this Vatican rule with a vengeance? The Roman Bishop would rule our Bishops from the Vatican, and a MS. in the Vatican is, on almost, or altogether, its own authority to fashion our Bible! Chapter xvii. 21 in the same Gospel is ousted on the authority of the same two MSS. aided by codex 33, and yet the Margin is made quite shamelessly to say, "Many authorities, some ancient, insert verse 21. But this kind goeth not out save by prayer and fasting!" Thus "many" is made the equivalent of all but 3! If this is not dishonest—a hard word to use—will any one on the floor of this House give me a proper designation for it? I pause for an answer. (None). Again, at Rev. xiii. 18, where we have the number of the beast, 666, the margin informs us, "Some ancient authorities read 616." Would not most readers be surprised that those authorities are three in number, viz., C, II, and Tichorius an African Schismatic? Is this one of the readings which the Revisers think it would not be "safe" to be ignorant of? and of what "interest" can it be except to critics? In the people's Bible such marginal trivialities are only distracting and mischievous. And here I may say, after a good deal of minute examination, that in general "many" stands for all minus B., the codex Vaticanus.

(7) I come next to translations. And if here we must confess, as I most gladly do, that very many changes are good, and necessary, and to be highly valued, a whole multitude of frivolous and unreasonable ones are to be put in the opposite balance. For example, in a really trivial instance, our common Bible reads "the daughter of Herodius danced before them." That is honest, idiomatic English, and liable to no misconception. Besides, as Dr. Field says, it exactly represents the Greek *en to meso*, which the acute Bengel represents by *inspectantibus omnibus*, while all looked on: and yet this is changed into the bald un-English literalism of "in the midst." Why? in the interests of uniformity, which they are far from having uniformly kept in view. Again, in Acts ix. 25, the perfectly clear and correct statement "they let him down by the wall in a basket," is changed into "through the wall, lowering him in a basket," which suggests a hole made in the wall, and is atrociously un-English. And yet they profess to have "rarely made any change wherever the true meaning of the original as expressed in the Authorised Version would be apparent to a reader of ordinary intelligence!" Their poor appreciation of the intelligence of English readers is likely to be amply repaid. Of Acts i. 16-20, Mr. Page, of the Charter-house, says in the *Expositor*, "It does not represent the Greek. It is not English. It is not sense. . . In the range of English literature is there a passage comparable to this?" Their own chairman, Bishop Ellicott, in his last published work, speaks of the "Fatal logical objection" to their rendering of 1 Cor. xv. 2.

(8) I must next give a couple of specimens out of many at hand of the *Various Readings* which they have adopted—the beauties they have given us. (Here was read St. John xii. 8-5, Mary therefore took a pound of ointment of spikenard, etc.) With this compare the new reading in verse 7, "Jesus therefore said, Suffer her to keep it against the day of my burying"—"to keep it" after she had wholly broken the box (suntripssasa) and completely poured out its contents (Katcheen)! I know Dr. Westcott's painful effort to get over this difficulty, but it would take a surgical operation to get it into a rustic or any sound head. And there it stands in the Revised New Testament a glaring contradiction in the Gospel narrative and a puzzle to all sensible folk who have to read it. Here is another case quite as bad. In St. Luke ix. 10, the Authorised Version reads, "and he took them, and went aside privately into a desert place belonging

to the city called Bethsaida." The Revised Version has, "and withdrew apart to a city called Bethsaida." There is much diversity of reading here in the MSS., but the most stupid of all is chosen, though there is overwhelming authority against it—and why? because it is the most difficult reading, and is in the *Codex Vaticanus*! Look at the results: Our Lord's action is directly against the very object of the retirement—He goes into a city. Jeremy Taylor ridicules the "man that retires into a battle to meditate, and sets up his closet on the out-quarters of an army, and chooses a frontier-garrison to be wise in." Then the new reading makes St. Luke directly contradict himself, for in verse 12 the Apostles say to the Lord, "Send the multitude away, that they may go into the villages and country round about, and lodge, and get victuals: for we are here in a desert place." Is it in the interests of piety that the Evangelists should be made to write nonsense? Are St. Luke himself and common sense together to be of no weight against the Vatican superstition? the folly that makes a fetch of an MS. in the Pope's library. I maintain that this is nothing but pure mischief, I may say madness.

(9) One other point must be noticed: the *Headings and arguments* of chapters in the Authorised Version are omitted, because as we are told, there was no agreement in interpretation among the discordant elements. Thus a great help to the young and the unlearned has been lost. I remember when in early youth I took to the diligent reading of the Bible what aid I found in the very head-lines, just as one finds in reading an ordinary book, and especially how I was guided by the arguments to the Christian understanding of the Old Testament. But it is no wonder that all this should be wanting and impossible where a Socinian and very liberal scholars had to be satisfied. But the Authorised Version is still the Bible of the English Church, and I hope it will long continue so.

(10) In conclusion, I make no appeal to any passion but the Passion for Truth.

Nallius addictus jurare in verba magistri, Quo me cunque rapit tempestas, deferor hospes.

In other words, I am not given up to the worship of any leader, but there contentedly abide where reason and the stress of argument bring me. I follow neither Cambridge nor Chichester; I am neither Westcottian nor Burgonian; and this I know is enough to damn me with both sides. I absolutely refuse to be enslaved to the sole sovereignty of the Vatican Codex.

I hold then that greatly as the many improvements in the Revised New Testament are to be valued, and none value them more heartily than I do, they do not counterbalance the rude English; the school-miss's grammar; the unfair and foolish marginal notes; the unauthorised omissions; and the preposterous, absurd, and impossible Various Readings which oppress alike our reason and our faith: and therefore until the Revision be itself revised, and naturally accepted by the learned Mother Church,—God forbid that we should consent to its supplanting in our desks that venerable Version which is the Glory of our English tongue, a pillar of the Catholic faith, and the very joy of innumerable hearts.

Mr. Prolocutor, I have said my say; and for these reasons I oppose the prayer of the Petition.

### Home & Foreign Church News.

From our own Correspondents.

#### DOMINION.

##### QUEBEC.

QUEBEC.—The Lord Bishop has left for Sherbrooke to attend the meeting of St. Francis Deanery and the anniversary of the Church Society at Sherbrooke. He will visit Lennoxville on Thursday next, where he intends to conduct a "Quiet Day" on Saturday, and on the Third Sunday in Advent he will hold an ordination at the same place, when the Revs. Rudd, of Randboro, and E. B. Husband, of St. Sylvester, will be advanced to the Priesthood; and Mr. Murray, a student, of Lennoxville, will be ordained Deacon.

The Cathedral.—The Freemasons of the city and district intend to attend a special service in the English Cathedral on the evening of St. John the Evangelist's Day, when a special masonic sermon will be preached by one of their chaplains, the Very Rev. Dean of Quebec. The collection is to be given to the Jeffrey Hale hospital, a very deserving and needy charity.

Trinity.—The Rev. A. Barsham, Incumbent of Trinity, who has been collecting in England for some months, returned home by S. S. "Oregon," which arrived at Halifax on Monday last.

## MONTREAL.

*Lay Helpers Association.*—Principal Henderson recently delivered an introductory lecture before the "L. H. A.," on the 39 articles, in the College Chapel. The lecturer proposed the question in starting, why should there be any articles of religion at all? He then proceeded to give the links which led to their having been drawn up.

1st. The revival of learning resulting from the scattering of the scholars of the east among the cities of the west on the fall of Constantinople, 1453. Greek, which had been forgotten, was now again studied, and hence the abuses of the Mediæval Church became glaringly apparent when compared with the Apostolic teaching of the N. T.

2nd. The invention of printing (1441), furnished the vehicle of tracts and books which enabled men to make their thoughts known.

3rd. The great movement of the Reformation which culminated in the Council of Trent, (1545-63), which was demanded by both parties for the reform of Church discipline and the settlement of the points of controversy. The learned lecturer alluded to the wise counsels of such teachers as Erasmus and John Colet, who taught that Christian unity would be better preserved by rigid adherence to the study of scripture, and to the shortest of creeds, than by definitions of doctrines and decisions of councils.

4th. Thus by the decisions of the Tridentine fathers, *e.g.*, against the great doctrine of Martin Luther of justification by faith alone, the Reformers were led to draw up their confession of Augsburg, and the English Reformers were likewise led to draw up the articles of religion which are for the most part in harmony with the continental Reformers.

5th. The extravagancies of all the Anabaptists also, who "turned the world upside down," and against whom the chapter in Butler's Analogy on "Necessity" is directed—furnish another link in the claim of causes in answer to the question why the 39 articles of religion were drawn up.

*M. D. T. O. Missionary Society.*—A public meeting in connection with this society was held in the College Church, 10th inst., owing to a previous engagement the Bishop was absent. The principal presided, and after singing and prayer, Mr. Horsey, one of the students, gave an interesting address, being a resume of the recent Inter-Collegiate Convention held last month in Toronto. There were in all 66 delegates, (a goodly number, in truth, being the exact number of the books of the O. and N. T.) One result of the meeting was, that fifteen candidates for the foreign mission field offered their services. In closing Mr. Horsey proposed two questions for each person to put to himself—what am I doing, and what can I do for the cause of missions? A very interesting instance was given of a surveyor having persevered during 4 years to apply to a missionary society for employment in the foreign field; finally he was accepted, and on arrival at his post, he found that the government needed the services of a surveyor to construct a canal. The missionary took the contract and had 5,000 men at a time under his charge, which were changed for others from time to time; as a result of his Christian work, soon 2,500 persons received baptism, and before 12 months 10,000 persons had been thus received into the Christian Church. Archdeacon Evans and Rural Dean Lindsay also addressed the meeting, and the occasion was much appreciated by the privileged few who had the happiness to attend. The offertory was \$16.

## ONTARIO.

*PRESCOTT.—St. John's Church.*—Advent services are being held on Wednesdays and Fridays, with practical and appropriate addresses by the Rector and Curate, the Collects, Epistles, and Gospels being explained. The Bible class, composed largely of the newly confirmed members of the congregation, are now studying the full intent and meaning of the office for Holy Communion, and the number of communicants is very encouraging. A Kermesse, in aid of Church funds, under the management of the married ladies, the Young Woman's Guild, and children of the Sunday-school, took place last week, and was most successful, \$166 being netted by this attractive and novel entertainment; the booths, six in number, were fitted up to represent the occupations usually assigned to the different days of the week, and contained for sale articles in keeping with the character of the booth—all the decorations were of the most effective and tasteful description—nearly one hundred children in fancy costumes delighted the large audience by their execution of intricate dances, marches, and other amusing performances, all most perfectly rendered.

*Death of the Rev. F. W. Prime.*—On the night of the 18th December, the Rev. F. W. Prime, Rector of

All Saints', Kingston, passed into rest. The deceased was born in England in 1838 or 39, and came out to Canada 30 years ago. While occupied as a teacher he studied for the ministry, and, says the *Empire*, was ordained deacon in Belleville and priest in Ottawa, and did missionary work in Loberough, Portland, Pittsburg, Storrington and Maulinette. When he came here All Saints' was dead, but now it has a vigorous and increasing congregation, and at present the church is being doubled in capacity. He was devoted, and a martyr to duty. One of his congregation terms him Father Prime, for the reason that he, like the late celebrated Rev. Messrs. MacKnochie and Lawder, of London slums fame, sacrificed everything for and spent himself in behalf of his people. It can also be said that none of his flock have deserted the Catholic and Apostolic Church of England for its sister of Rome. Mr. Prime was librarian for the Synod of Ontario, and was greatly esteemed by all who knew him. The service in connection with the funeral took place on the 18th inst. All Saints' church was densely crowded. The service consisted of the funeral rites of the Church of England and communion service. The officiating priest was Rev. Mr. Prime, Boston, brother of the deceased, assisted by the Bishop of the diocese, Rural Dean Nesbitt, Smith's Falls, and Rev. A. Cook, Kingston. After the service a procession of clergy, headed by the choir singing the "Nunc Dimittis," passed down the aisle and out of the church. Then followed the coffin borne by clergymen in full canonicals.

## TORONTO.

*PETERBOROUGH.*—This parish, to which attention is now drawn through the death of its late Rector, is one of the old "Crown" rectories. St. John's Church is a substantial stone structure, standing on a high elevation near the middle of the town. It is surrounded by a beautiful expanse of well-kept turf terraced down to the street. The church was restored seven years ago at a cost of over \$16,000, and is fitted up in the best ecclesiastical taste.

*The Late Rector.*—The stately interior of St. John's Church seems always pervaded by a spirit of quiet solemnity, but yesterday this spirit was noticeably intensified. During the day streams of people were quietly passing into the church to look for the last time upon the features of the late rector. In the centre of the chancel, before the Altar, where he ministered, lay all that was mortal of him who for thirty-one years had occupied a prominent position in our midst. In addition to the floral offerings, the coffin was covered with the beautiful purple and white pall belonging to Holy Trinity Church, Toronto. The late rector's chair remained as on Sunday, with his vestments and a wreath of white flowers upon it. The pulpit, lectern, and chancel stalls were effectively draped with hangings of a subdued purple color, suggestive of sympathy and sadness with no admixture of gloom or despair. The building thus reflected the hopeful spirit which pervades the Church of England burial service. At half-past eight there was a celebration of the Holy Communion, which was very largely attended. In fact, the number of communicants was only surpassed by that of last Easter. The celebration was taken by Rev. C. B. Kenrick, assisted by Rev. J. C. Davidson.

The service was brightened by the singing of hymns, one at the offertory and the other at the end.

The various trains brought clergy from the neighbourhood and from Toronto. The following were present: The Bishop of Toronto, who set aside important engagements in order to be present, Rev. Canon Cayley, Precentor of St. Alban's Cathedral, Rev. Prof. Symonds, of Trinity University, Rev. Rural Dean Allen, of Millbrook, Rev. George Warren, Lakefield, Rev. Dr. Bethune, Head Master of Trinity College School, Port Hope, Rev. J. E. Cooper, of Hastings, Rev. John Gibson, Norwood, Rev. Canon Davidson, Colborne, Rev. J. W. McCleary, St. Luke's Ashburnham, and Rev. W. C. Allen, of the parish of Cavan.

At three o'clock the long procession of surpliced clergy and choristers filed silently into their places, to the subdued strains of the organ. Following them came the Bishop of the diocese. The introductory portion of the service was said by Rev. J. C. Davidson, curate in charge of the parish, the lesson being read by the Rev. Canon Cayley. The very large choir present sang the musical portion of the service most effectively under the direction of Rev. C. B. Kenrick, who presided at the organ. At the end of the service Rev. Prof. Symonds came forward and took the wreath of flowers from the vacant chair and laid it upon the coffin. Then, through the crowded church, the procession moved down the aisle, boys, men, clergy and Bishop, preceding the coffin, singing slowly the "Nunc Dimittis." Outside the church the procession opened while the coffin passed through. The densely thronged building slowly emptied, the organ meanwhile pealing forth the "Dead March in Saul."

The Bishop, clergy and choristers, still in their robes then entered the carriages provided for them, and the cortege moved slowly forward. Arrived at the cemetery the procession was reformed and walked to the grave. Rev. Canon Allen then said the concluding portion of the service, the Bishop pronounced the solemn words of committal to the earth. At the end of the ceremony, the hymn "Jerusalem, my happy home," was sung. The Bishop then gave the Benediction. The gathering at the Church, both inside the building and in the grounds, was one of the largest assemblages ever seen in Peterborough, and silent crowds watched the procession through the streets, while many of the places of business were closed as the cortege passed down George street.

The Rev. J. C. Davidson who has for some time worked this parish, has been appointed rector.

Rev. W. E. Grahame having removed to Toronto to reside with his brother-in-law, Rev. R. C. Caswell, M.A., for the winter, desires all mail matter to be sent to 558 Ontario Street.

## THE CHURCH IN THE UNITED STATES.

(Letter from our New York Correspondent.)

NEW YORK, Dec. 11th.—The Advent, "little Lent," is not so well observed in this country, as it is in England. Still there is a perceptible increase in devotion and in the number of communicants in the various city churches, at all events, while the great subjects incidental to the season are not lost sight of. In many parishes confirmation is given by the bishops in Advent, and this causes much of the teaching to tend in the direction of instructing the candidates for the reception of that sacramental rite and of the Holy Communion afterwards. For the same reason the time that would otherwise be given to holding special Advent services during the week is now allotted to Confirmation classes, as it is impossible for the parish priests in this country, all overworked as the majority of them are, to give up any more of their time that ought to be devoted to parochial visitations and study. But it is the exception rather than the rule to find a church where the "Four Last Things" are not emphasized, where the doctrine of the Incarnation is not brought more prominently into relief, and the preparation for the Second coming of Christ "to judge both the quick and the dead" is not made more of at this season than at other times. In many churches also there are extra celebrations of the Holy Eucharist both on Sundays and on week days, at which the omission of the *Gloria in Excelsis* and the substitution of an Advent hymn—the *Benedicite* also being sung or said at Matins—causes the worshipper to think why such should be the case. The violet hangings also, as well as the violet stoles and other vestments of the clergy, all point the same way, and help to remind people of what they might otherwise forget, that Advent is a penitential season.

## "THY KINGDOM COME"

is a petition in the Lord's Prayer that needs special insistence upon at this season. The Domestic and Foreign Missionary Society have therefore issued their usual Advent, Christmas, and Epiphany appeal, which comes to us with greater force than ever, now that the needs of the Church, as well at home as abroad, have been so fully exploited during and since the meetings of the General Convention. The *New York Herald*, of Sunday last, did its share in forwarding this end by giving a view of the proposed Mission House, in which will be housed the offices of the Domestic and Foreign Missionary Society. A chapel will be included in the scheme, with library and reading rooms, rooms for the Woman's Auxiliary, as well as guest chambers for the accommodation of missionary bishops and priests who may be sojourning in the city. The lower floor will be rented out in stores, and the rooms on the upper floor will bring in an income from Church societies and artists who may wish to hire them for their own purposes or as studios. The second floor will be wholly given up to Missionary purposes, and the various reception rooms, reading rooms and library, which will be sixteen feet high and arranged *en suite*, will be so fixed as to be able to be thrown into one large assembly hall accommodating some 500 persons on the occasion of public meetings for missionary purposes. Towards the expenses of the building, the lot for which has been secured by the purchase of three houses on the East side of Fourth Avenue, between East 21st and 22nd streets, and adjoining Calvary church, quite a large sum of money has been secured. Mr. Cornelius Vanderbilt led off with a good subscription, while from Philadelphia, Detroit, Providence, R. I., Kansas City, Mo., and other centres of Church life outside New York, donations have been sent in.

## THE ESTIMATED COST.

of lot and building is \$200,000, which must be pledged before the work is begun, as not a shovel of earth

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shall be disturbed till the assurance is given that there shall be no debt on the building. The design accepted is that of Mr. Edward J. N. Stent, who has throughout kept in mind the character of the edifice and the use to which it is to be put. The facade is Byzantine and is to be executed in Longmeadow stone, speckled Roman brick and reddish brown terracotta. The effect produced is to be warmth in coloring and boldness in design. A distinctive character is given to the entire facade by the ecclesiastical treatment of the main entrance.

THE CHURCH IN CUBA

which used to be under the care of the Bishop of Florida, is now under the supervision of the Bishop of Pennsylvania, Bishop Weed, of Florida, having neither the time nor the money to undertake any longer the arduous work of visiting that by no means satisfactory field. The Rev. Mantell F. Morens, who has just been ordained priest by the Bishop of New York, and has likewise been appointed missionary to Cuba by the American Church Missionary Society, has sailed for that island. Mr. Morens, who studied in the General Theological Seminary, was speeded on his way at a special service of benediction held in Calvary Church, the choir (vested) being formed of students of the Seminary. The Rev. Dr. Huntington, of Grace Church, who was present, was careful to point out that the Church, in entering Roman Catholic districts, has no intention of contending with their ecclesiastical authorities, but only of bringing in the "larger liberty of a full Gospel." Bishop Whitaker gave an account of his former labors in Cuba, and of the golden opportunity now awaiting the Church in all parts of that island. Mr. Morens then made a touching address in Spanish to the congregation of the Church of Santiago, this city, where he had so long ministered as a catechist and deacon for five years. At his request they joined in singing one of their Spanish hymns. The majority wept bitterly at the separation. Mr. Morens has a very uphill task before him, as hitherto all endeavors to strengthen the cause of the Church in Cuba have hardly met with what might be called success. It is hoped the Mexican struggle will not be duplicated in this case.

ACCEPTING THE INEVITABLE

has been the duty, as it seems to have been the pleasurable task of all who were prominent debaters or revisionists at the late General Convention. Dr. Huntington congratulated Churchmen that the Convention has laid upon the Church only certain "necessary things." The Bishop of Albany would, of course, have been happier if his pet ideas had been carried out, but looks upon their rejection in the light of a dispensation of Providence, to which, as a good Christian, he must perforce submit and teach others to go and do likewise. At the same time he calls attention in the strongest possible manner to the action of the House of Bishops as the "most telling evidence of the tendency of the Church." He notes that their position was clear and strong by very large majorities. In good truth the bishops were the Progressives and the House of Deputies the ultra Conservatives,—the tables this year being utterly turned.

THE CATHEDRAL TRUSTEES,

taking into consideration the fact that the lots bought for the erection of the new cathedral, are very much needed by the World's Fair—in the by no means certain event of this city being selected by Congress as the only proper place in which to hold it, and not unmoved by the money offered as rent, have resolved to accept the terms. These grounds immediately overlook the plain, eastward, overlooking New York, being from 75 to 100 feet above it, and are specially picturesque. The sub-committee which has charge of the four cathedral plans reported progress, and the decision as to that which should finally be accepted will doubtless soon be rendered. The probabilities seem to favor the selection of Mr. Halseywood's designs. He is a Newark architect and a very thorough-going Churchman.

THE SPOILS SYSTEM IN POLITICS

was most scathingly reprobated by the Rev. Dr. Dix in his Thanksgiving Day sermon. He said:—"Why should the public good be sacrificed to a selfish system which makes such offices the reward of political ability? Of these there are, it is said, something near 125,000. Put all these offices at the disposal of a new Administration every four years; announce 125,000 prizes to be given for partisan work before and on election day; display what amounts to a bribery fund of \$60,000,000 to ravenous office seekers, and you have the desperate struggle for the emoluments of place, the deterioration of conscience, the demoralization of character, of which the signs are everywhere about us."

CHURCH NOTES.

St. Andrew's Day was observed as a day of intercession for missions by a joint service in St. Bartholomew's church.

The chapters of the Brotherhood of St. Andrew, in this city, of which there are over twenty, solemnly observed St. Andrew's Day. The order's office is now at 47 Lafayette place, the Chhrehman building, where also is published their monthly publication hitherto issued from Chicago.

Holy Trinity Church on 42nd street, of which the Rev. Stephen Tyng was rector, will probably move up-town—at least the congregation will. The noise from the adjoining Grand Central depot, and the too near proximity of St. Bartholomew's interfere with it.

St. Clement's Church, Philadelphia, duly and grandly observed its festal day, the feast of St. Clements, November 23rd. The procession of six guilds in the evening, with the Bishop of Delaware as preacher, was a conspicuous feature.

The Sisterhood of the Good Shepherd, New York, are now in their new quarters on West 19th street, close to the General Theological Seminary. Two large houses have been thrown into one at a cost of \$25,000. These contain a school room, play room, chapel, dormitories for the children, and bed rooms for the sisters, &c. The girls receive a good common school and industrial education, and are turned out fit for domestic service.

The Woman's Auxiliary sent away boxes last year valued at \$7,912 57.

In South Dakota the parishes have increased in three years from 75 to 80, the communicants from 1,628 to 2,279, the baptisms from 598 to 1,001, the confirmations from 199 to 398, and the offerings from \$12,308 to \$21,883.

Bishop Whipple, of Minnesota, and his wife, on their way to Florida, were very much shaken up by the overturning of their sleeping car, near Albany, Ga. Their escape was miraculous, and providentially neither was much hurt.

The new Diocese in Missouri is to be called the diocese of Ozark, after the chain of mountains in the State.

The Bishop of Delaware and his clergy have formed themselves into the Clerical Brotherhood of Delaware.

Correspondence.

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

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

THE EUCHARISTIC SACRIFICE.

SIR,—It appears to me that your correspondent D. H. in disputing that the Holy Communion is a 'sacrifice' probably attributes a meaning to the word 'sacrifice' which is altogether different from the sense in which it is understood by those who maintain the opposite view.

D. H. probably considers that by the word 'sacrifice' is meant what the Roman Catholics assert, or are generally supposed to assert, concerning the mass, viz., that it is an offering of something to God, which of its own self is of a meritorious and propitiatory character. But then members of the Church of England who assert that the Holy Communion is a 'sacrifice,' do not intend to assert that it is a 'sacrifice' in that sense, on the contrary he would entirely agree with D. H. that it derives none of its efficacy from itself, but that all its efficacy is derived from the one Great Sacrifice made once, and once only, on the Cross, and of which it is a showing forth. But every thing offered to God is a 'sacrifice,' though it may not be a "propitiatory sacrifice," and in the Holy Communion the elements are solemnly offered to God, and in the prayer for the Church militant we beseech him to receive "our oblations," and in the post communion we offer ourselves, our souls and bodies as a 'sacrifice,' but no one supposes we offer them as a "propitiatory sacrifice."

The sacrifices of the Jewish Church had no more proper efficacy in themselves than our offerings of bread and wine, but were mere types of the one great sacrifice to be made upon the Cross, and yet, nevertheless, they were called 'sacrifices,' so it seems equally appropriate in this sense to call the Holy Sacrament of the Lord's Supper a 'sacrifice.'

Cranmer says in his *Book of the Sacrament*, ch. xiii., that the Master of the Sentences (*Peter Lombard*), "judged truly in this point, saying that which is offered and consecrated of the priests is called a sacrifice and oblation, because it is a memory and representation of the true sacrifice and holy oblation made on the Altar of the Cross," and what Cranmer gave his assent to, I doubt not D. H. would also be willing to admit.

With regard to D. H.'s quotation from Hooker, Waterland observes, "Mr. Hooker feared not to say that 'sacrifice' is now no part of the Church ministry, and that we have properly no 'sacrifice,' I presume he meant by "proper sacrifice," propitiatory, according to the sense of the Trent Council (Sess. xii. case 1, 3), or of the new definitions. In such a sense as that he might justly say that sacrifice is no part of the Church ministry, or that the Church has no sacrifice. But I commend not the use of such new language be the meaning ever so right, the fathers never used it, (Waterland's Works, Vol. viii. 168, Ox, 1823).

There is a passage in the notes to Hooker (6v. clxvi. 6), in which he judiciously observes, "It is matter of faith to believe that sacraments are instruments whereby God worketh grace in the souls of men, but the manner how he doth it is not a matter of faith." Are we not apt to express too much energy in discussing the 'manner,' which after all is a matter of speculation and opinion, and not of faith! The same words are used whether the officiating priest regards the Eucharist as a 'sacrifice,' or whether he does not; how, therefore, can the mere private opinions of the officiating priest or of the assembled worshippers alter the nature of the rite? If it is rightly regarded as a 'sacrifice' D. H. cannot make it no 'sacrifice' merely by his private opinion, and if it is no 'sacrifice' the mere private opinion of the priest that it is a 'sacrifice' cannot make it one. Such considerations it seems to me might lead us to take more charitable views regarding that holy rite, and the conflicting opinions of our fellow Churchmen regarding it. In conclusion, let me remind D. H. that many respectable divines have found in the Holy Eucharist the fulfilment of that remarkable prophecy of Malachi i. 10, 11, "Oh that there were one among you that would shut the doors that ye might not kindle fire on mine altar in vain! I have no pleasure in you saith the Lord of hosts, neither will I accept an offering at your hand. For from the rising of the sun even unto the going down of the same my name is great among the Gentiles; and in every place incense is offered unto my Name and a pure offering; for my Name is great among the Gentiles saith the Lord of hosts."

G.S.H.

A PROTEST.

SIR,—As a layman of the Church allow me to offer my protest to the growing evils of opposing the appointments and decisions of the Bishop of the Diocese. The evil is greatly due to the democratic feeling throughout the country. Democracy, as Mr. Goldwin Smith pointed out, is apt to think too much of the popular will and too little of duty. Are we loyal and dutiful members of the Church when we oppose the shepherd appointed to rule over the Church and guard its interests! Is it an example of Christian unity, love, and self-sacrifice, before the world to insist on having our own way and on having our passing fancies pleased? The Church of Christ is not a democracy,—it is a kingdom, and its government should be that of a kingdom. The choice of the subordinate rulers by the people is quite compatible with monarchical rule, but the ruler, once chosen and appointed to office, should be obeyed in matters relating to his official capacity. Loyal obedience, even in opposition to our personal wishes, is a powerful means of forming the character and elevating it above earthly things. Loyal obedience is duty, and duty should be the Christian watchword. If we thought more of our duty and less of the gratification of our wishes, the Church of England would be free from those scandals which are but too rife and do the Church harm both inwardly and outwardly. In some cases the laity are not alone to blame. If the clergy themselves stood more loyally by their Bishop, and if they themselves refused to gratify the popular cry to accept any particular appointment in the place of the Bishop's choice, who may not be popularly approved of, we should hear a good deal less about congregations determining to have a certain minister at all costs. The "certain minister" is the one who should back the Bishop up and bring the congregation to a sense of their duty to the Church. But how many have acted in this way?

Yours, etc.,

C. B. MAYNE.

—Dr. Hodge, alluding to St. Paul's characterization of Satan as "the god of this world," says, "Not to serve God is to serve Satan. There is no help for it. If Jehovah be not our God Satan is."

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SKETCH OF LESSON.

4TH SUNDAY IN ADVENT. DECEMBER 22ND, 1889.

The First Christmas Day.

Passage to be read.—St. Luke ii, 6-17.

If you were at Jerusalem, you might take a beautiful walk over the hills towards the south, and six miles off you would come to a pretty little town, standing on one of the hills, and having a wide view eastward over the wilderness of Judaea. This is Bethlehem. It is now full of people. The Emperor of Rome is taking a census of his subjects, and people have to go and be numbered at the place where their forefathers lived. Thither came a man and woman who have journeyed all the way from Galilee to be registered here. Why? (v. 4). And now there is no room for them, except where the horses and asses are put—dark, crowded, noisy, uncomfortable. And there in the night is born a little baby. There is no cradle for it, and the mother has to put it in a manger.

I.—THE SAVIOUR'S BIRTH (vv. 6, 7).

1. Known only to few. Joseph and Mary knew it. How did they know? Who told them? (S. Luke i. 80, 33). But no one else on earth. The angels knew it. 2. There was no place ready for Him. "No room." The King of kings, the Saviour of the world came to the earth and the earth was not prepared to receive him.

II.—THE ANGEL'S GOOD NEWS. (vv. 8-14).

1. They knew it would bring 'Glory to God'—by showing his power, wisdom, love (Ps. lxxxv. 10; 1 Cor. i. 24; 1 S. John iv. 9)—so rejoiced. 2. 'Peace on earth'—peace between men and God (Rom. v. 1)—peace in men's hearts (Phil. iv. 7)—peace among men (Eph. iv. 32). They longed to see peace everywhere—so rejoiced. 3. 'Good will to Men.' Had God ever had a bad will to men? See Ezek. xxxiii. 11. But now God's love would be seen and felt (1 S. John iv. 9) Rom. v. 8)—so they rejoiced.

III.—THE SHEPHERD'S DELIGHT. (vv. 15-17).

It is night in the fields near Bethleem. Here are men not gone home (1 Sam. xvii. 34; S. John x. 10, 12). Suddenly—a dazzling light—what? ('the glory of the Lord'—brighter even than the sun (Acts xxvi. 13). No wonder they are sore afraid! How gently God's angel speaks! 'Good tidings'—for them ('to you'). Was it there for them? 'A Saviour.' And who is He? 'Christ'—the Messiah, promised of old, come at last; He is 'the Lord' not a mere man—not even an angel—not a subject at all—but 'the Lord of all.' And then they hear that song. They will go and worship him at once. Then see what they did—(1) praised God; (2) told others. What an example!

FROM A RAINDROP TO A GEYSER.—the wonders of water in various forms,—is the subject of an article which the great English scientist, Professor Tyndall, has written for the coming volume of the Youth's Companion. Popular scientific articles will also be contributed by Professor N. S. Shaler, Professor John Trowbridge, Sir Morell Mackenzie, Dr. William A. Hammond, Lieutenant Schwatka and Dr. St. John Roosa.

A PLEA FOR SHORT SERMONS.

The following letter appeared in Saturday's Times bearing the signature "Rustic Moralist." We have been given to understand the parish referred to is situated in the county of Dorset:— I should not venture to trouble you with this letter, except that I am convinced that one of the many reasons why The Times has retained its popularity and influence through so many changes, is the facility with which you have thrown your columns open to the public and permitted them to become their own advocates and to air their own grievances. For many years past a very large portion of your space has been devoted to the wants and the troubles of Ireland. No doubt the Irish are a very interesting people, but the English people are as interesting as the sister nation, and have their own grievances, which require redress, although we have shot no landlords and murdered only a very few policemen. Fairness therefore requires that you should devote some of your space to the troubles of a half urban, half rural parish in the south of England. I am free to confess that we are not oppressed by our landlords, who exhibit the most kindly consideration for the welfare of their tenants. We are not bullied by the police, who are not extreme to mark our little failings,

and are consequently among the most popular members of our little community—the friends of all men. We cannot complain of the magistrates, except that they are too lenient to all offences except very serious ones, and we are thus sometimes encouraged to offend again. Our grievances, however, are quite as real as those of any parish in Kerry or Galway, and, as English politicians have done so much to relieve the wrongs of the Irish, perhaps Mr. Davitt or some other eloquent Irishman may do something for us, and thus the quarrel between the two nations may become less bitter. The particular wrong I wish to bring before the public attention on this occasion, is the length and uninteresting nature of the sermons which we have to listen to every Sunday. The unwritten law requires that we should attend church, and this law is a much more real power than many which are found among the Revised Statutes. This grievance is, therefore, a very serious one, and is a great drawback to the good which might otherwise be done by the clergy. The greatest offender is, of course, the low church clergyman. He regards himself as a missionary preaching the Gospel among the heathen, to whom, of course, the sacramental system of the church must be a dead letter. The labours of the church for centuries are forgotten, the influence of generations of good people is overlooked, the teaching of our childhood is regarded as naught, and we have to be taught everything again, as though we were Hottentots. Men fond of hearing their own voices appear to adopt this view, because it justifies long sermons and exaggerates their personal importance. The low church clergyman is a survival of what was once a great and living school of religious thought; but the tide has ebbed, and the limpets that are left behind are remarkable chiefly for their obstinate clinging to the rocks that, perhaps, the waves may never reach again.

LOSS AND GAIN.

I sorrowed that the golden day was dead,  
Its light no more the country-side adorning;  
But while I grieved, behold! the east grew red  
With morning.  
I sighed that merry spring was forced to go,  
And doff the wreathes that did so well become  
her;  
But while I murmured at her absence, lo!  
'Twas summer.  
I mourned because the daffodils were killed  
By burning skies that scorched my early posies;  
But while for these I pined, my hands were filled  
With roses.  
Half broken-hearted, I bewailed the end  
Of friendships than which none had once seemed  
nearer;  
But while I wept, I found a newer friend,  
And dearer.  
And thus I learned old pleasures are estranged  
Only that something better may be given;  
Until at last we find this earth exchanged  
For heaven.

"DO SOMETHING."

Everything that is written for the benefit of the little ones, is not altogether inapplicable or without benefit to the older ones. As in many instances we correct one over the head of another, so what is written for the younger ones is read by the older ones and made to do them good. Our Heavenly Father has ordained strength, out of the mouths of babes and sucklings, and we frequently receive strength through their very weakness. Very many older people are deterred from doing anything to help the cause of holiness and happiness on earth because they cannot do great things in a great way. This is not the right way to be happy, or to help others to be happy. It is the little things of life that are done each day that make life worth living. The kind word, the pleasant smile, the willing deed, all tend to make up the grand total. The story of the ant is hackneyed, but all the better for being old and for having endured through the ages. Each little mite of an ant performs his

part of the work in removing each grain of sand in making their homes, and in carrying their little mites towards making comforts for the future. A beautiful piece of Mosaic work is gotten together by little bits of stone so small that one would hardly think them worth picking up. Yet a beautiful work is finished by and by. So it is with our lives, we must not wait to see some great work that can be done, but each day fail not to grasp readily and cheerfully each opportunity to do a kindly deed, or say a cheering, comforting word. Each child can do something to brighten life if no more, bring in a pleasant cheerful smile, and gladden the hearts of those around you. Do not wait for opportunities to do what you like in your own way, but do what God lays open to you in his way. There are always those who are less fortunate than we are who will gratefully receive our kindnesses if rendered them in God's way. "Let us work while it is day for the night cometh when no man can work." We must not put off for to-morrow what can be done to-day, but make some one happy each day, for only in this way can we have true happiness.

GERMAN ELECTRIC BELT AGENCY.

An advertisement of this firm appears in another part of this paper. The proprietors of this Agency are well-known and responsible parties. Correspondence will receive prompt and satisfactory attention; write them and see for yourself.

GOD IS LOVE.

History's noblest deed and record of love is in the self-devotion of one generous heathen, Pylades, who forfeited his life to save his friend; but "God commendeth his love to us, in that, while we were yet sinners, Christ died for us!" "You have not seen," says a great writer and profound thinker, "the greatest gift of all—the heart of God, the love of his heart, the heart of his love. And will he in very deed show us that? Yes, unveil that cross and see. It was his only mode of showing us his heart. It is infinite love laboring to reveal itself—agonizing to utter the fullness of infinite love. Apart from that act, a boundless ocean of love would have remained for ever shut up and concealed in the heart of God; but now it has found an ocean-channel. Beyond this he cannot go. Once and forever the proof has been given—'God is love.'"—Macduff.

CHRIST AND HYPOCRISY.

The sternness of Christ was elicited in its highest degree by spiritual double dealing, what we ordinarily call hypocrisy; next, though not in such uncompromising terms, by that open covetousness which is the obvious antagonist of all spiritual life, and especially by that deadness to His own personal influence which indicated the supremacy of unspiritual desires over the hearts of the people; and last, with the most passionate emphasis, wherever Christ saw the spirit of the world creeping into a heart that had ardently owed His own spiritual authority, and that was in reality at His own disposal. In other words, Christ was most stern with those who made a pretence of being religious; stern, but not so stern, with those who did not even make a pretence of it, who simply passed Him by as if He had touched no spring of their hearts; but He was most disposed to wound deeply—because He saw in this case that a wound would be most spiritually effectual—where a noble nature was in danger of admitting into its most spiritual motives worldly alloys. Where Christ could win by tenderness, He showed it, even amid the agonies of the cross. When tenderness was a revelation, He was tender no matter how great the force of conflicting motives might be. It was only when it became necessary to characterize justly the monopoly claimed by the world over the heart of man, that His words became instinct with the fire of divine denunciation.—Spectator.

—Say not unto thy neighbor, "Go, and come again, and to-morrow I will give;" when thou hast it by thee (Prov. iii. 28.)

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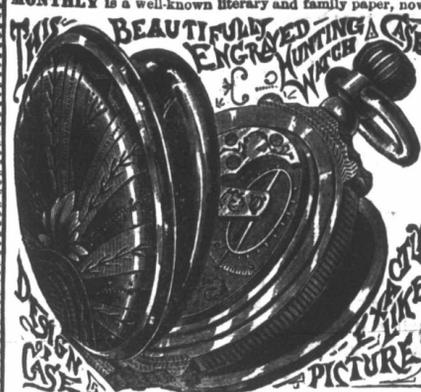
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OLD WHITE-TOP.

"Cock-a-doodle-doo!" said White-Top, the rooster, as he stood all alone under the lilac bush, near the kitchen door.

Sad to say when he was young, he had been so cross, that now he was old, he had no one to love him.

He must have felt sorry to be alone but he cried in a loud voice, "Cock-a-doodle-doo!"

"Peep! peep!" said a wee bit of a chicken near him. "Cock a doodle do," said White Top. The chicken ran to him saying, "Peep! peep!"

A mother hen had only this one chicken and so would not take care of it.

Now White-Top must hunt for worms to feed this yellow chicken.

When the mother hen saw the White Top was feeding her chicken, she said, "Cluck! cluck!" calling it to her.

But White-Top cried, "Cock-a-doodle-doo!" which meant, "I shall take care of the chicken you did not love."

White-Top hopped into the shed that night, the little one with him "Peep! peep! I can't come!" "Yes, you can! Now jump a little higher. That's right. Cuddle under my wing. I will keep you warm all night." "Peep! peep!" said the chicken.

So poor old lonely White-Top cared for the little yellow chicken, whose mother did not love it.

A NEW ELEMENT—Must be infused into the blood of the weak and debilitated, who suffer from disease of the stomach, liver, bowels, kidneys or blood. This revitalizing constituent is supplied by Burdock Blood Bitters, which repairs waste, drives out all impurities and restores health to the entire system.

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In one of the very worst towns in the interior of China a missionary went through the narrow streets, finding almost every second house was either opium or gambling house. The people had never seen an Englishman, and, being market-day, the crowd was unusually great. They gathered round the missionary, wishing to know what he was like. Strange stories had reached them of certain men going about preaching strange doctrines. When the little meeting-room was reached it was filled immediately, so that many



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"The Fall of the Christians" is a history of the desperate struggle of Christianity against Paganism in Japan over two hundred and fifty years ago, as related in ancient manuscripts discovered by the author. There were then several thousands of Christians in Japan, and the attempt to exterminate them led to one of the most sanguinary struggles recorded in history. The heroism of the Christians, both men and women, and their fortitude under the most appalling dangers, as portrayed by Professor Kitchin, will enlist the sympathies of the civilized world.



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Life in British America, By Rev. E. R. Young.

Being the adventures and experiences of Rev. E. R. Young, the celebrated missionary, and his wife during their residence in the Polar region twelve hundred miles north of St. Paul, in which Dr. Young narrates how he tamed and taught the native wild Indians of the Northwest; how he equipped himself for and how he made his perilous sledging and hazardous canoe trips when visiting all the Indian settlements within five hundred miles of his home.

Nihilism in Russia, By Leo Hartmann, Nihilist.

Leo Hartmann, a fugitive from Russian authorities, has been connected with the most daring feats of the Russian Nihilists. Mr. Hartmann shows how the intelligent people of Russia are becoming Nihilists in consequence of the despotism of the form of government. A participant in plots to kill the Czar, such as the blowing up of the Winter Palace, he is able to give true information as to how this and other great schemes were accomplished. The situation in Russia is sufficient to increase the love of every true American for our form of government.

Into Mischief and Out, By Elizabeth Stuart Phelps.

This is a story of college life. It describes, in a graphic manner, the troubles which overtake bright students who get into mischief, and their skillful manoeuvres to evade the consequences of their conduct.

Other Contributors for 1890 are:

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had to stand at the open door. There was no room to sit down, it was so crowded. Among the listeners was a learned, thoughtful-looking man of about fifty or sixty years of age. He came the first day, and the second day, and day after day; he then came to the missionary and said: "Sir, I have been very much pleased with a great deal of what you have said. You have talked about God. Before you came I did not know about Him, or who made the mountains, the air, the river; but a great deal of what you have said does

not agree with the teaching of our learned teacher Confucius." The missionary said, "Very well, you bring your great teacher's books, and I will bring my Testament, and we will study the matter together. You may have something to teach me, and I think I have a great deal to teach you." He did, and being convinced of the truth of the Bible, asked for baptism. He was told that before he could be baptized he would have to give up his profession; he was a geomancer, a chooser, that is, of lucky days, spots to

bury the dead, &c. In China the dead are not buried, as in England, in cemeteries, but on some, as is supposed, lucky spot; it may be the mountain-side, or a rice-field. For instance, the business of a tea-merchant fails; he does not think it is through any mistake of his own, but there is a mistake in the spot where his dead are buried; so he takes up the body and re-buries it elsewhere, thinking his ill-luck, as he calls it, will stop. The poor geomancer was distressed at being told he must give up his profession; how was he to gain his

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living? (he had been well paid for his geomancing). "You want me to die," was all he could say, and he went away very sadly. The missionary felt very sad, too, for he had gone all that long, long journey to show how sinners may be saved, but this man seemed slipping back into heathen darkness, though he had reached the very door of the kingdom. A few days passed, and the same man came again with a bright and happy face, and said, "Sir, it is all right, I have made up my mind, but you know"—holding up his right arm—"it is just like cutting off my right arm. I have nothing, for I am going to give up all for Christ's sake. Soon the sun will set behind the western mountains"—meaning death—"and I shall be with God, and it matters not what happens to me now."

**MAKE NO DELAY!**—Is a perfect cure for croup and colds, and I can recommend Hagyard's Yellow Oil—one bottle of which cured me of a very bad cold. I would say to all sufferers, make no delay in using it as it gives quick relief.  
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#### MANNERS AT TABLE

The time for acquiring good table manners is during childhood, and at home. Years at boarding-school, hours spent over books of social etiquette, may efface vulgar habits, but can never give the ease and grace acquired in childhood at a well-ordered table. A child who is almost a baby can be taught to handle his knife and fork, or spoon if he is too young, or those more advanced implements, with a daintiness that will offend no one. Where there are children it is not a good plan to have a wide difference between your every-day and company china, silver and napery. There is too apt to be a wide difference also between every-day and company manners. Let each child have his cover as nicely laid with plate, knife and fork, spoon, napkin and glass as his elders, and remember that he will be sure to note your own use of these articles. Teach him to say "Thank you," and "please," and if he is allowed to leave the table before the meal is ended let him learn to say "Excuse me." We were very much amused at a baby of four summers who recently dined at our table. The meal, interspersed with interesting conversation, was tedious to his infant appetite and intellect, and finally the little man spoke up with, "May I be excused, please. I have enjoyed my dinner very much." Some one at the table—not his father—remarked that the boy bade fair to be "the finest gentleman in America."

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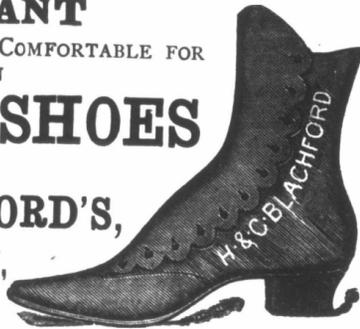
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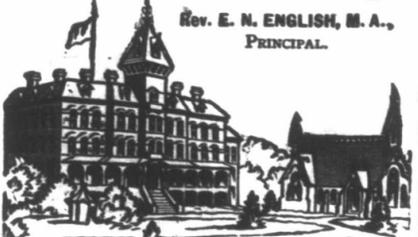
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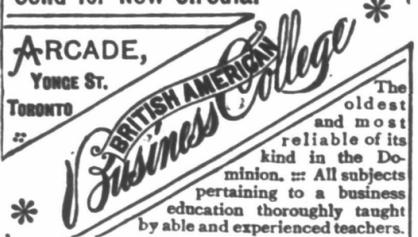
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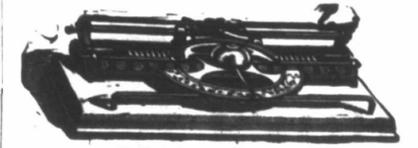
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