

Dominion Churchman.

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA.

Vol. 14.]

[TORONTO, CANADA, THURSDAY AUG. 9, 1888.

[No. 82.]

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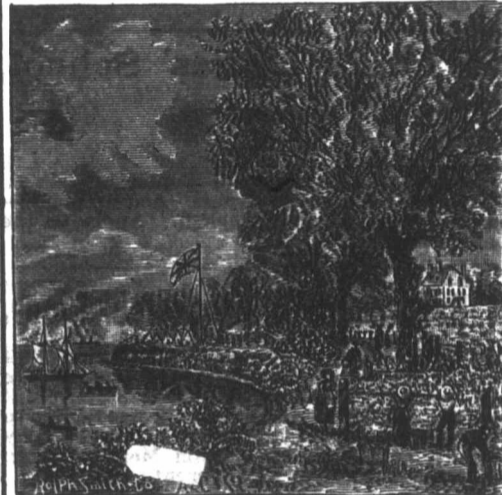
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[Aug. 9, 1888.

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LESSONS for SUNDAYS and HOLY DAYS.

12 Aug., ELEVENTH SUNDAY AFTER TRINITY.
Morning.—1 Kings xviii. Rom. x.
Evening.—1 Kings xix.; or xli. Matthew xxii. 41, to xxiii. 13.

THURSDAY, AUG. 9, 1888.

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

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

TO CORRESPONDENTS.

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

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

A LESSON FROM THE STATES.—One lesson, says the *Church Times* which America has taught us comes not from the anniversary of the S. P. G., but from the American Church organs that continually reach us; and it is the great practical mischief which may be done by gushing attempts at fraternization with outsiders. The Declaration of the Bishops on unity has been dealt with exactly as anyone with a grain of sense might have predicted. Just as Bishop Fraser had the assurance to say that his "magpie" was a cope, the Presbyterians declare that they already possess the "historical episcopate," and the only effect of the Bishop's statement has been to harden them in their error. Meanwhile, the document has been taken to mean that liturgies are of no importance and Confirmation a non-essential, whereupon certain ignorant and ill-affected clergymen have been joining in *tempore* exercises, and admitting Dissenters to Holy Communion, as if the administration of the Mysteries to persons outside the pale had not always been regarded as a most serious profanation. Schemes of corporate reunion are, on the face of them; impracticable; and if they could be brought

about, they would be fraught with danger. It is terrible to think what might be done by the sudden reconciliation, say, of the Presbyterians, especially in a Church which possesses Synodical institutions with power of legislation at will. It is quite within the bounds of possibility that the new-comers would swamp the Church and commit it to fatal acts. The only safe course is to insist upon Catholic faith and practice in the most exact form, and be content with gaining over individual converts, who will come in fast enough, when the truth is fairly exhibited to them. To "guard the deposit" is as much the duty of the Church in all ages as ever it was the duty of St. Timothy.

ROME AND THE BIBLE.—A letter in the *Rock* from Mr. Charles Hastings Collette with reference to a passage in our Prize Essay on "Roman Catholicism" is of special interest, in view of the project, referred to elsewhere, of an issue of the Bible in popular form for the people of Italy. Mr. Collette writes:

Mr. Cochrane, in his admirable prize competition essay, has cited a short extract from a letter addressed to Pope Julius III. by three bishops, when consulted as to the mode of strengthening the Church of Rome. Being reduced to a number of words, the quotation is not full, and the "reference" is incomplete. I venture to send you the entire paragraph, with amended references where the passage is to be found.

"Lastly, of all the advice we can give to your Beatitude, we have reserved to the end the most important, viz., that as little as possible of the Gospel (especially in the mother tongue) be read in all countries subject to your jurisdiction. That little which is usually read at Mass is sufficient; and beyond that no one whatever must be permitted to read. While men were contented with that little your interests prospered, but when they read more they began to decay. To sum all, that book is the one which, more than any other, has raised against us those whirlwinds and tempests whereby we were almost swept away; and, in fact, if anyone examines it diligently, and then confronts therewith the practices of our Church, he will perceive the great discordance, and that our doctrine is utterly different from and often contrary to, it; which thing, if the people understand, they will not cease their clamour against us till all be deluged; and then we shall become an object of universal scorn and hatred. Wherefore, even these few pages must be put away, but with considerable wariness and caution, lest so doing should raise greater uproars and tumults."—Imp. Library at Paris, fol. B., No. 1,088. Vol. iii., pp. 641-650. British Museum, 7 c., 10, 11. *Facculus Rerum-Notitia*. London, fol. 1690. The document is dated October 20th, 1558.

THE R. E. SCHISM DYING.—An American paper says:—"The fact is, that the Reformed Episcopal schism is moribund. It has made no progress, manifested no abiding vitality, and appears to have accomplished but little good directly, though indirectly it has benefitted us not a little. There are not wanting among the leaders of that body signs of a longing for reunion with the old Church."

BISHOP MAGEE ON SURPLICED CHOIRS.—At a recent Conference the Bishop of Peterboro said: "he had not a note of music in his composition, but he had, perhaps, heard and been influenced as much by different choirs as very many persons, his lordship adding, amidst considerable amusement, that he "had suffered many things because of them." During his episcopal visits the time being of that wonderful "Law of Progress" which existed amongst church choirs, who often persisted in meeting and escorting him into the church, sometimes keeping him waiting in a cutting north wind while they sang "O Paradise, O Paradise." There was,

however, a great moral influence attached to Church choirs, there privilege being to civilize and soften the asperity which sometimes prevailed; and they were also a great factor for good upon home and Church life. They should be careful to teach their young choristers correct speaking—plain English as it should be spoken—and not let them learn to sing or say, "young men and moidens," but "maidens," which was a beautiful word. He thought the time was now gone by when a surpliced choir was looked on as a "rag of Popery." There was one very good point about a surpliced choir, they did away with the social inequalities, and united the members in a common brotherhood and membership. Above all, choirs exercised a wholesome moral influence in every parish where they were conducted in a right and proper manner, and as the head of that diocese he should always recognize them as promoters of religious instruction, and should not only be glad to hear of, but should always heartily assist in their extension in the parishes of his diocese."

HEROISM NO PLEA FOR MEANNESS.—The Bishop of Manchester in an address just issued it, remarks in reference to the justice of paying clergymen adequate stipends. "If the Judges of England receive ample payment, it is because their duties require highest kind of legal ability, and because that kind of ability commands a high price in the market of the world. Clergymen, I know should be more independent of such considerations than other men, but we have no business to be mean because some men are heroic, and much less have we business by our meanness to repel men of the highest culture from a sacred office for which they may have felt a vocation, but from which we have allowed them to be drawn away by the golden offers of some secular calling."

EVIDENCE OF THE TRUTH OF THE BIBLE.—"It would be difficult to find a more curious confirmation of a minor historical detail than that which M. Naville's report gives to the fifth chapter of Exodus. He tells us the bricks are of three qualities; the best being properly mixed with straw; the next in the absence of straw, being made with reeds (rendered "stubble" in the Bible); and the worst consisting only of mud when the supply of reeds was exhausted."—*Scientific News*.

POOL OF BETHESDA FOUND.—Mr. Glaisher, of the Palestine Exploration Fund, writes that Herr Conrad Schick has discovered what is believed to be the Pool of Bethesda (John v. 5). Certain works by the Algerian monks recently laid bare under the Church of St. Anne a cistern 55 feet long and 12½ broad, cut in the rock to a depth of 80 feet, and with twenty-four steps leading to it. Later, Herr Schick discovered a twin, or sister pool lying end to end with this pool, of the same breadth and 60 feet long. This arrangement is the only one which would be compatible with the erection of five porticoes, namely, one on each of the four sides, and one in the middle between the pools.

ENORMOUS GIFTS TO CHARITIES.—The following confirms what we recently said as to the vast sums given in England for Charitable objects. The Secretary of the Charity Organisation Society, Mr. C. S. Loch, in his evidence before the Select Committee on Poor Relief, estimated the amount of endowed and voluntary relief given annually in London as three millions of pounds, irrespective of educational and parochial charities, but including the endowed charities of the City Companies, and he thought a great deal of the money was misdirected, and did as much harm as good, if not more. This estimate is indeed an astounding one, and should afford much cause for reflection. There must be a large amount of overlapping, for part of which doubtless the proselytising aims of some people, more zealous than wise, are responsible.

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OUR NEXT ISSUE AUGUST 30th.

In consequence of taking our Annual Holiday, our next issue will be the 30th August.

THE PRAYER FOR RAIN CONTROVERSY.

THIS is what is commonly known in the old land as the "silly season" for newspapers. The dearth of news, the suspension of political discussions in Parliament and on the platform, the cares of harvesting, the absence of the responsible editor in many cases, and the general lassitude of the public during the heated term, cause the press to fall off in power and interest. Hence we find at this season absurd paragraphs of mere "stuffing," and editorials that betray the "prentice hand." We fear our contemporary, *The Mail*, in condemning prayer for rain has succumbed to the epidemic of dullness and folly that affects the press in the dog-days. In this matter it is a compliment to any newspaper to say that the symptoms of this trouble are manifest. The "silly season" lasts all the year round with some. So far from our regarding the *Mail*, as it was most injudiciously called by a speaker a few days ago, as a "weak and paltry" newspaper because of its utterances on the prayer for rain question, every literary man in Canada knows that the *Mail* is head and shoulders above every Canadian newspaper as an intellectual force. We have no argument to offer on behalf of the Church's prayer for rain, just as we have none for the existence of God. Christian and Deist alike regard the confession "I believe in God the Father Almighty" as the expression of a fixed, indisputable fact. None the less established does the believer in revelation believe that prayer to the Almighty is heard and answered. This is for us beyond the sphere of argumentation, it is a cardinal article of faith, verified by experience and consciousness, which are just as solid facts as any physical ones.

It is rank nonsense to speak of prayer being intended to alter the will of God, or to change His laws. What the will of God is and what His laws are, we only know by revelation and by the observance of phenomena. Now revelation declares that prayer for rain has been answered, and there are testimonies beyond question to the phenomena of rain following prayer in such a marked manner as to give rational ground for connecting them in orderly sequence. If prayer must not be made for rain because this is to ask a change in the order of law, then all prayer is folly, because all spheres wherein human interests move are under the operation of God's laws; and all human effort is profane for work of all kinds interferes with natural laws.

There has been much said by, and in the *Mail*, about the Bishop of Manchester objecting to offer prayer for rain when he was Bishop of Melbourne. The allusion is not just to Dr. Moorhouse. The case as we understood it was this: the people were grossly negligent in storing water, then having neglected this duty

they asked the Bishop to pray for rain to save them from their own folly. He in his frank, outspoken, common sense way told them that it was not prayer for rain that would bring help, but obedience to the natural laws of prudence. Take the case of Toronto for instance; suppose the people of that city were afflicted by cholera arising from their mad and filthy practice of making Toronto Bay a sewerage pit, owing to their meanness, ignorance, and preference of dirt and smells and all forms of nastiness to cleanliness and pure air, would it be proper to ask God to save such a people from the chastisement brought on by breaking His laws? No! obedience in a rebel is even better than prayer, indeed prayer is mere idle breath that is not inspired by humble acceptance of the Will of the Supreme.

Men talk too much of the laws of nature in this connection—the laws that bring or keep back rain are not known. Even with a whole continent under view by telegraph, the Meteorological department can only foretell weather a few hours ahead, and then its mistakes are one in four, showing that they are not working with accurate knowledge of atmospheric laws. It is believed in England that heavy firing of cannon or rifles will often bring down rain, whether this is so or not, the firing and the rain are so commonly noticed together that it has given rise to a popular belief. Here is a case of man interfering with natural law, and according to the somewhat shallow theories of some, is performing a miracle.

In asking for rain we are not asking for the breach of any law, for we cannot know what that law has in store for us, rain or drought. We are, however, asking for one supreme law to be fulfilled for our blessing, the law that controls even God Himself, which is the love He has for all His children. So whether He who is the Almighty and Omniscient Father will send us gracious rains as we ask or withhold them as His Will decides, we shall have the blessing, if our prayer is prayer at all, of being brought thereby into harmony with the Divine nature by our finite will being made one with the Will of the Creator and Governor, who, for us, doeth all things well.

THE ONE CHURCH.

WE need make no apology for calling the attention of our readers to one or two of the principles concerning our faith in the Church of Jesus Christ—the One, Holy, Catholic, and Apostolic Church, which we confess in our Creeds. There is a marvellous nebulosity, born of ignorance, which leads people into all kinds of strange ideas, and still stranger language, about the Catholic Church. For instance, we find people talking about the Church of our baptism, as if anyone could be baptized into the Church of England or the Church of Rome. Indeed, the very names Church of England and Church of Rome, though used for convenience sake, are in themselves a contradiction of terms. Strictly speaking, of course, there is no such body in existence as the Church of England. What we mean by

that term is that part of the Catholic Church which is contained in the Provinces of Canterbury and York. Hence the utter absurdity of talking about the Church of England in Africa. When we speak of the Church of Rome we intend that part of the Church Catholic which owns the jurisdiction of the Bishop of Rome, though, as a matter of fact, there is no such body in the world as the Church of Rome. Still, seeing that these terms have established themselves in our language, we may use them—nay, we must use them in order to avoid circumlocution—but we must recall to ourselves that there is only one Church, of which these are component parts, and not a number of independent bodies floating in space, so to speak. The expressions Anglo-Catholic or Roman Catholic Church are also self-contradictory, as though we were to talk of the Church as being local-universal. As a matter of convenience we are compelled to use them from time to time, but we must not lose sight of the principle of the Church's existence—that she is one. Again, we constantly see in the religious press of this country, and hear people talking about, the branches of the Church. We hear a great deal about the three-branch theory, as it is called. There never was a more unfortunate expression in the whole history of religious controversy. The Church can no more be divided into branches than to speak with all reverence—the three Persons of the Godhead can be divided. There may be quarrels amongst Catholics, and one part of the Church may refuse to hold intercommunion with another part; but the two no more become two branches of the Church than husband and wife become two families when they have a matrimonial tiff. Of course, it is possible for a national convocation of the Church to fall into such heresy that it unchurches itself, just as individuals may cease to be living members of the Body of Christ. But this is a point which we are not considering at the present moment. What we wish to impress upon our readers now is that Christ founded one Church, and that this Church can never be divided, otherwise it ceases to exist. To this Church all belong who have been baptized, unless they have separated themselves from its communion. We came across the other day what was intended for a dilemma, upon one of the two horns of which it was intended to impale English Churchmen. Some such question as this was asked: Suppose a foreign Catholic were to come to England on the supposition that the Church of England is that part of the Catholic Church which alone has jurisdiction in this country, would you tell him to worship in his parish church, served by an Evangelical, rather than in the Roman Catholic Church in the same place? Certainly we would. And if it be replied that he would hear Protestant doctrine preached, see the Blessed Sacrament maimed of its rites, and possibly be refused sacramental confession, we should be deeply grieved. But at the same time we should affirm that the unworthiness of the minister affects not the validity of the sacraments, and that our foreign friend could

only obtain regular sacramental grace at the Evangelical priest's hands. If he went to the Anglo-Roman Church he would be committing an act of schism, and if he did this with his eyes open, he would be guilty of mortal sin.

It is no part of our present purpose to go over the well-worn ground of proving that the Church of England is one with the ancient Church of this land, that she has come down with an unbroken succession of Bishops and priests from early times, and has inherited the jurisdiction she then possessed. We are not arguing to convince outsiders, but rather to strengthen our own brethren in the faith. Assuming, then, that our readers agree in upholding the Church of England as a living portion of the one Church, it cannot but be that the Anglo-Roman body in our midst is schismatical. It does not do in these days to mince matters. We dare not use honied phrases when the truth of God is at stake. If the Church of England be right, the position of Anglo-Romans must be wrong. There cannot be two Bishops holding canonical jurisdiction in one diocese. If Dr. Temple be the canonical Bishop of London, Cardinal Manning must be a schismatic, and all who submit to his jurisdiction must be schismatics also. We have no harsh feelings towards our Roman Catholic brethren. We number among our friends Roman Catholics and Protestant Dissenters. But no amount of personal friendship can make us blind to the truth of the position we as members of the Catholic Church in this country occupy. It is a distasteful task when so much has to be done to rescue souls from the state of heathenism in which they are living, to turn to such a question as controversy with our brethren. But we should be cowardly were we to refuse, from time to time, as occasion offers, to enunciate over again in as brief a manner as possible—too brief, indeed, to do justice to the subject—those principles which underlie our position. God grant that the day may come when intercommunion will be restored between all who hold the Catholic faith, receive the Sacraments of the Gospel, and live under the jurisdiction of their canonical pastors! But that day will not be hastened by refusing to speak the truth—only the truth must be spoken in love.—*Church Review.*

THE S. P. G.

THE venerable Society started in 1701, with an income of £1,527, and the idea, being a new one, had not made much progress before the reign of Queen Anne closed. At the accession of the Georges, religion and morals entered upon a down-grade movement, and in 1821, though the receipts of the society were £12,858, only £1,671 represented subscriptions, donations, and collections! After this date, things began to mend. In 1831, the total income was £17,801, and in 1841, it had risen to £60,923. We are glad to see that the actual voluntary donations have increased from £76,211 in 1879, to £90,780 in 1887, the improvement last year on 1886 being no less than £1,608; which, considering the hardness of

the times, is not so unsatisfactory. The total revenue last year was £109,763, against £105,711 in 1886. It should also be remembered that in 1882 the society declined to receive various funds amounting to more than £18,000, of which it had been merely the bankers, and which are now sent through other channels.

Foreign Missions have never yet occupied the position they ought to do in the minds of Churchmen; and no doubt one reason is the faulty manner in which the Gospel is commonly presented. There is, of course, a sense in which religion is selfish. A man's soul must always be in his own care. He alone is primarily responsible for it, and though he may and ought to receive infinite help from the Church, he cannot hand over to anyone the duties which he owes himself. But the misfortune is that too exclusive attention is paid to the idea of each person working out his own salvation. It is taken for granted that he has, comparatively speaking, little to do but to look after his own spiritual interests, whereas his first care should be to promote the glory of God and the extension and well-being of His Church. In other words, he ought not to confine his thought to what is merely profitable to him and to his, but he should likewise devote himself heart and soul to what may be called the politics of Christ's kingdom.

The neglect of the Society during the eighteenth century was unspeakably calamitous. If its work had but been taken up with anything like zeal, we should perhaps not have lost our American colonies at all. In any case the Church would have kept her hold of them, and her position in the world would have been very different from what it is. The same may be said of our other colonies—in hardly one of them is she represented as she ought to be. Instead of sending out Bishops and clergy in a reasonable proportion to our countrymen who sought new homes across the seas, and sending them *pari passu* with the emigrants, or even anticipating them, the course has been to let large populations grow up without the means of grace, or with no religious teachers but those of the sects, and then after a time to try to recover the ground that had been lost. Our duties to the native tribes as they came under our rule were plain enough, but how scandalously inadequate has been, nay, and is, our performance of them! To speak quite within the mark, our missionary expenditure—or, at all events, the expenditure of the venerable society—ought to be at least double or four-fold what it is.—*Church Times.*

CULTUS OF THE BLESSED VIRGIN

FIRST of all stands the cardinal and indisputable fact that it is impossible, by any ingenuity whatever, to extract directly a single utterance from the New Testament in its favor, or to draw indirectly a fair and reasonable inference from Scripture which makes for it.

Next is the equally indisputable fact that nothing colourably like it is discoverable in the genuine works of the Christian Fathers

for the first six hundred years, except as a heresy in the sect of Collyridians. Where such evidence seems to be found, it proves in every instance, without one exception, to be in some spurious forgery of later times. Surely then, a religion was good enough for S. Peter, S. Paul, S. John, S. Athanasius, S. Basil, S. Chrysostom, S. Augustine, and S. Gregory the Great, and for all the martyrs, doctors, and saints of the past ages of faith, not one of whom practiced the cultus, ought to be good enough for Christians to-day.

Thirdly, the distinction, mentioned above, between the different grades of religious homage, expressed by the three Greek words, *latría*, supreme worship, *hyperdulía*, extra service, and *dulía*, ordinary service, has no warrant from the usage of the Greek Scriptures. Its prevalence is chiefly due to the influence of St. Thomas Aquinas, who, with all his splendid ability, did not know Greek, and was incompetent to settle a question which depends on its answer entirely on the meaning and established use of Greek words. The fact is that the two verbs *latreuein*, to worship, and *douleuein*, to serve, are used in the Greek Bible, Old and New Testament alike, convertibly, as meaning the very same thing. For example, in the first verse 1 Thessalonians i. 9,—“Ye turned to God from idols, to *serve* the living and true God,” the verb in the original is *douleuein*, which would give us the noun *dulía* as the word for God's service; while in Hebrews ix. 14, in the sentence, “Purge your conscience from dead works to *serve* the living God,” the verb is *latreuein*, which gives the noun *latría*. The conclusion is that religious service of the kind in question is God's due only, and may not be exhibited to any other.

It is carefully to be borne in mind that the ordinary plea does not fairly apply, that as we ask our living friends to pray for us, and attach much value to the intercession of the devout and excellent among them, so it is even more reasonable and salutary to ask for the prayers of the saints at rest, who are in a higher condition, more free from human weakness and error, and more certain of praying acceptably. For the question is not at all as to kind of petition strictly limited to a “Pray for us.” The devotions commonly addressed to the Blessed Virgin, and indeed to many other saints, ask directly for the bestowal of gifts and graces, as though from themselves. And that mode of supplication is Divine worship, however seemingly fenced by specious safeguards, unintelligible to and unpractised by the ordinary uneducated or by the half-educated Roman Catholic or Oriental Christian. The defence, constantly pressed from the Roman side, that the unique pre-eminence of the Deity is perfectly safeguarded in practice as well as in doctrine, and that no mistake happens, would require, to make it valid, that the first Commandment should run, “Thou shalt have no other Gods *equal* to Me.” What it does say is, “Thou shalt have no other Gods *but* Me.” And that bars any such homage as belongs to God from being lawfully paid to any other being whatever; direct

prayer being a principal kind of homage. That the devotions actually offered to the Blessed Virgin, are, in fact, often of the nature of Divine worship, may be very simply established by the process of changing her name where it occurs in them into one of the Divine Names. It will be found, after omitting all such petitions as imply that she is herself only a highly exalted petitioner, that little or no further alteration is needed in these other prayers to fit them for their changed direction. That settles the purely doctrinal issue.

But all doctrine has a practical side. How does the cultus work in this respect? We are told by its advocates that in honouring the Mother, we do but honour the Son, and the homage passes on to Him, thus increasing His honour from mankind. In point of fact, as put in practice, it dangerously weakens and impairs His honour. For, as St. Athanasius pointed out fifteen centuries and a half ago, one of the most powerful arguments of His Divinity is the unbroken practice of the earliest Christians in offering prayer to Him, since prayer can be offered to no one below God. And therefore the Saint tells the Arians of his time that they are mere idolaters, since they pray to Christ while not believing Him truly Divine. Once grant that others may be prayed to, and half the Unitarian case is proved against the Catholic Faith. Just so, to raise another issue for a moment, the tenet of the Immaculate Conception of the Blessed Virgin (first suggested in the Koran of Mohammed) conflicts directly with the Catholic doctrine of the Incarnation, as it makes Christ take a nature diverse from all humanity beside that of His Mother. That the cultus does not, in fact, promote the higher devotion is declared by the learned and devout ex-Jesuit Father Curci, in his *Vaticano Regio*, wherein he states that while Madonnas and such like are found everywhere in Italy, the one thing that is not found is teaching about Christ. The cultus does not indirectly alone cast dishonour on God the Father and Christ by diverting attention and worship from them, but directly slanders them also, by being based on the virtual and almost avowed teaching that the attributes of love and mercy are not present or not active in them, but in Mary only, who is man's refuge from Divine sternness and vengeance. In the Eastern Church it has proved, in union with the cultus of images, the great obstacle to the conversion of Mohammedans.

And what is most noticeable of all, is that the cultus dishonors and insults her too, while professing the most extravagant devotion to her. For when it is carefully examined, and the true meaning of the language employed is rigidly tested, it comes to this, that there is no use in offering prayer and praises to God the Father or Christ while continuing to disobey them by leading a sinful life, for they will not regard such devotions, according to that saying of the Master: "Not every one that saith unto Me, Lord, Lord, shall enter into the Kingdom of Heaven, but he that doeth the will of My Father which is in Heaven." But it is virtu-

ally taught that the Blessed Virgin, as a woman is so open to flattery that she can be coaxed and wheedled into conniving at sin by letting people follow their own devices so long as they are devout towards her. And the result is that a deplorable relaxation of morals always accompanies this effeminate and hysterical cult in its extreme form, most curiously even as regards that grace of feminine purity which might be thought the one good thing it must in any case foster. It is thus not only non-Catholic, as lacking the notes of revelation and ancient consent, but anti-Catholic, because contradicting ascertained Catholic doctrine, and is wrong all round, in theory and in practice alike.—*Church Times*.

SERMONS EXTEMPORE OR WRITTEN.

BY THE REV. J. P. SMITHEMAN.

A paper read July 18th, 1888, at the first meeting of the Clerical Union of the County of Renfrew.

This subject of sermons extempore or written is one of the subjects which are exciting the deepest attention among Churchmen. It would seem that much depends upon the audience. I have asked lawyers and doctors concerning this matter, and their judgment is in favor of written sermons; I ask farmers and they declare they like extempore sermons. I was surprised when I heard the present Archbishop of York and Archbishop Farrar preach from written sermons. I only heard each of these famous preachers once, and I thought it remarkable that I should have heard from them a written discourse. The Archbishop preached about the Resurrection and the Archdeacon about the Sanctity of the Body—thou shalt reverence my sanctuary. You would have thought that each of these men could have addressed an audience on the subjects of the Resurrection and Purity without having recourse to manuscript. Again, we know that Canon Liddon, who is said to be the most able preacher of the day, always preaches written sermons; and written sermons are even used by Dissenters, I once heard Dr. Allon, the Congregationalist, read a sermon, and I happened to hear Dr. Dale, the celebrated Congregationalist, and if he did not preach a written sermon he certainly used most copious notes. This would seem to suggest a medium, and it might be worth our while to discuss whether a man not having the power to preach extemporaneously might not use full notes rather than preach altogether a written sermon. The present Dean of Rochester, Dr. Hole, made some remarks at the last Church Congress at Wolverhampton which are apropos to our subject. He said:—"Sermons which should be attractions are, in many cases, far more than preachers suspect—church-going hindrances. Working men say, and so say I, that members of Parliament, and barristers, and auctioneers don't read their speeches, and they don't see why the parson wants a book; they don't believe that the ladies of Corinth or Ephesus made sermon-cases for St. Paul; they don't want enticing words of man's wisdom, on the contrary they wish that the preacher would ever remember the Apostle's words:—"In the church I had rather speak five words with my understanding that by my voice I might teach others also, than ten thousand words in an unknown tongue;" they will accept the confession "I am no orator as Brutus is;" but they do expect, and they have the right to expect, that we should speak to them our own words from our own hearts; and if we do they will hear and heed them. There was too much truth in the reply which the actor made to the clergyman who asked: "Why is your audience so much more attentive, so much more impressed than mine?" "Because we players speak of fancies as though they were realities, and too many of you preachers speak of realities as though they were fancies." These remarks well show the mighty and, perhaps, ever-increasing power of oratory in these days. But we have to bear in mind the other side of the question; we may say, if a man is able to talk sense acceptably, he should be able to write and read it as acceptably, but the converse does not hold good. I think it would be found that more nonsense is preached extempore than from the manuscript. Was it not in an extempore sermon that tradition tells us a curate, preaching on the prodigal son, said:—"Think, my brethren, of the great love of that prodigal's father, keeping that calf from the time his son left home, and fattening it up, year after year, till the prodigal came back." Extempore sermons, too, are quite as capable of being misunderstood. It was Bishop Blomfield, I think, who said that having on

one occasion left his manuscript at home, he had to preach extempore at Chesterton near Cambridge, and took for his text, "The fool hath said in his heart there is no God." After the service a farmer came to him and said, "Well, sir, your sermon was a very fine one; but do you know, sir, I still think there be a God, and I don't agree with you that there be no God."

It is Bishop Andrews who tells us that if he "preached twice on a Sunday, he prayed once." A writer in the *Guardian* says: "Let a sermon be written, after earnest prayer, and carefully revised before being delivered, and I venture to say it will be found quite as instructive, if not more so, than ninety out of every hundred extempore ones. For the majority of the clergy and people, too, think the written manuscript thought over, and prayed over, will do vastly more good than the crude, and often ill-digested, nonsense uttered in the pulpit, from a mistaken idea that extempore utterances are more pleasing and beneficial." We have to weigh the relative merits of extempore and written sermons. It has been well said, "How wretched upon paper looks the most easy, the most elegant extemporaneous address, even that which produced the greatest effect at the moment itself; and how very much it admits of improvement in point of style and readableness. This is why orators of mark, and even of the highest order, whose quivering and exciting eloquence moves and overcomes any assembly, vanish, as it were, on being perused; so that on seeing the reckoning of their extemporaneous harangues, divested of the accents of their voice, the play of their physiognomy and their gestures, you ask yourself with amazement how such a discourse could have produced an effect so wondrous. It is, that speaking and writing are not the same thing; people do not write as they speak, and frequently he who speaks the best knows nothing about writing, just as the ablest writer is not always capable of speaking." I think, we may safely say, that the written sermon is more free from errors of style and is more connected than the extempore sermon. An extempore sermon is more calculated to inflame the affections and to stir up the feelings, whereas the written sermon is more calculated to instruct, to build up the hearers in the knowledge of the Faith. In fact, we have to recognize that the chief motive of our public services is not so much to be continually calling "Repent ye," as to "Speak to the children of Israel that they go forward," that they build themselves up in their most holy Faith, that they grow in grace and knowledge. Every preacher must determine for himself whether he can best instruct his people by extempore or written sermons. The Churchman who realizes that we meet in our religious services for the worship and praise of God, that we do not go for the preaching, will prefer that sermon which most instructs, which most edifies, which most educates, and that sermon we think is the written sermon. But at the present day here in Canada, in our parishes we meet with laymen who declare that that Church is the best which has the best preaching, so that it behoves us to give more attention to preaching, and to educate our people to grasp the fact that the glory and worship of Almighty God is our primary object of service. Instead of asserting that that Church is going to wield the best power which is best equipped in the pulpit, we declare that that Church which most reverently, heartily, and earnestly worships, will wield the best power.

Of course, we do not despise in the least the equipment of the pulpit, we simply put in its due place as an element of worship, and not the principal reason of attending the services of the Church. The administration of the Sacraments is much more important than preaching. We say we do not despise at all the equipment of the pulpit. The Church shows its power when it tells the godparents in the baptismal service to call upon the baptized child to hear sermons that he may know these things the better. Now, when we hear people speak of the best preaching, we must inquire what they mean, and probably we shall find that the common idea is that the best preaching is not so much that which instructs as that which interests—that which tickles their ears and fancy. The genius of the Church's services is a calm, dignified reverence of worship, a calm demonstration of God's Word and Sacraments by instructive teaching, and this, we say, is best attained by a written sermon. But this position of mind is not that of the present condition of Canadian Churchmen. So that until we attain that ideal it will be well to use extempore sermons, which may be made more conversational, brighter and more catching (if I may use the expression) than the written sermon, and thus lead on eventually to the ideal instructive sermon. Having then resolved to preach extempore we may appropriately quote St. Francis:—"Do not allow any sort of consideration to hinder you in preaching. The sooner you begin, the sooner you will succeed; and the best way of mastering the difficulty is practice. God requires it and men expect it of you; it is for God's glory and your own salvation; be bold then for His sake." This boldness in preaching is what Bishop

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How insists on in his "Pastoral Work." "Everything depends upon your being cool and unfurried. Forebodings of failure and fear of man will ruin you; go on, trusting in God, and all will be well. A novice at public speaking is like a rider unused to horseback; if his horse stumbles he fears he will be down and thrown over his head, or if it be a little fresh, he feels assured that it will run away; and the eye of a friend or the remark of a little boy, will make him as wretched as if he were lashed to the back of the great red dragon. But when a man is well used to mount he knows no dangers, and he meets with none, because his courage prevents them. When a speaker feels "I am master of the situation," he usually is so; his confidence averts the disasters which trembling would be certain to create. My brethren, because the Lord has, indeed, ordained you to the ministry, you have the best reasons for being bold and calm, for whom have you to fear? You have to deliver your Lord's errand as he enables you, and if this be done you are responsible to no one but your heavenly Master who is no harsh Judge."

Bishop Ellicott says we must remember we have a message to deliver, and that not only have we a visible audience but an Unseen one. "Bishop Bull alludes to this thought in one of his loftiest sermons, and in a manner which must have gone far to commend all he then said to the earthly audience that was hearing his words. Let any one preach, and prepare for preaching, on this principle, and with this thought in his mind, and he will find that a change will have passed over all his pulpit ministrations for which he will be thankful to God to the last hour of his life."

Bishop Maclagan advises silent ejaculatory prayer during the delivery of a sermon to give us the power of the Lord.

I conclude with the words of Bishop How, preach Christ, teach Christ, live Christ. *Pasce verbo, pasce vita, pasce sanctorum orationum fructu.*

Home & Foreign Church News.

From our own Correspondents.

DOMINION.

ONTARIO.

FINCH.—A Successful Strawberry Festival and Garden Party has been held in the parsonage grounds at Crysler. There was a good programme, in which Rev. Messrs. Gresson, of Metcalfe, and Jenkins of Newington, Mr. Hanna, of Metcalfe, the Misses Tompkins, of Kemptville and Miss Stubbs of Farran's Point, assisted our local talent. The grounds were beautified with Chinese Lanterns and trees temporarily planted by young men of the congregation, who as well as the ladies, worked well to make the affair a success. Net proceeds \$36. Mr. John Johnston, one of our best Churchpeople, has been called to his rest after years of great suffering, patiently and Christianly borne. His funeral was a large one, Mr. Johnston having been universally respected as an honourable, upright man.

A neat fence has been built by the new Wardens in front of the Church at Chesterville. A bell is a great desideratum where the congregation is unfortunately so small, and perhaps this will be next.

ADOLPHUSTOWN.—The Rev. Mr. Forneri, of Adolphustown, was in Kingston interviewing Mr. Power, architect, concerning the completion of the U. E. Loyalist Memorial church, it seems that there are subscriptions amply sufficient to finish the edifice, but great drought has made it impossible to get them in this summer. Mr. Forneri therefore proposes to have the windows put in and the tower completed before the winter sets in, and the remainder of the work deferred until next year. It is a matter for regret that the beautiful little church cannot be opened for divine service at an earlier date. The crops in the vicinity of Adolphustown are in a terrible state. Some farmers have cut their barley, the heads of which are quite empty and stand straight up. They will use it for foddering the cattle. Others have turned their cattle right into the fields.

CARLETON PLACE.—Yesterday morning Chief Mitchell, of Brockville, received a letter from Rev. Arthur Jarvis, rector of Carleton Place, stating that between Friday night and Saturday night the Church of England there had been broken into and two pieces of solid silver, belonging to the communion service, stolen. The plate in question is valued at \$160 and is ornamented with pearls and carbuncles. Chief Mitchell has been asked to see that no attempt is made to dispose of the articles there.

AMHERST ISLAND.—In spite of the prolonged drought Church work goes on here and prospers. A picnic the other day at Emerald brought in \$60.

BELLEVILLE—*Christ Church.*—The True Blues of this city attended service at Christ Church on Sunday morning, and were addressed by Rev. S. Daw. He said of all the civilized countries Canada had most to fear from Papal rule, as the Jesuits, who had been expelled from every other country, had taken refuge here, and were using the school system to sap the British Constitution.

St. Thomas Church.—This Church, we are glad to hear, is to undergo renovation and improvements at once.

MARMORA.—A Lawn Party in this village, Rev. C. M. Harris, Incumbent, last week netted for Church purposes nearly \$70.

SHANNONVILLE.—Rev. A. L. Geen, of Belleville, delivered a very affective address on Sunday last in Trinity Church, Shannonville, subject, "Dominion of Canada." Service was closed by singing "God save our Queen." The pity is that we have not more workers in the Church like the Rev. A. L. Geen. On Sunday last he drove from Belleville, accompanied by his wife, to Shannonville, was in time for Sunday School at 10 o'clock; had 11 o'clock service; took dinner with Mr. Roberts; drove to Belleville hospital and preached there at 3 o'clock; drove back to Milton; took tea at Mr. T. D. Appelby's, then had the usual evening service, and yet some persons cannot get out to service once a day.

THOMASBURG.—The 12th of July the Rev. J. W. Forster preached in Christ's Church to the members of the Orange order in this vicinity. There was a large congregation. The text was the 1 Cor., XVI Chap. 13 verse. "Watch ye, stand fast in the faith. Quit you like men and be strong."

ROSLIN.—The many friends of the Rev. J. W. Foster and his esteemed lady will be glad to learn of the hearty way in which they were welcomed by the church people of the parish of Roslin. They have received nothing but kindness since their arrival. Thursday, July the 19th, will long be remembered by the minister and his people. A complete surprise party was intended by the people and it was a complete success; all parts of the parish were well represented. The ladies took possession of the parsonage and from well filled baskets a sumptuous repast was soon prepared. A very pleasant evening was spent. Mrs. Wm. Gilroy, of Thomasburg, on behalf of those present read the following address. Mrs. Foster, Dear Madam,—We, the undersigned parishioners from Roslin, Thomasburg, and Tweed take this, our first opportunity of welcoming you to this parish and as an evidence of our wishes present you with this purse, as a slight token of our respect and duty towards you, and although our acquaintance is but slight as yet, we have every reason to believe that the favorable impression already created by you amongst us will increase, and we hope and believe that the prayers and assistance of the people will be given to Mr. Foster in the arduous labour which he has begun in this parish. Signed, D. Hudson, Wm. Gilroy, Robt. Robinson, W. E. Gillespie, Benjamin Swales, Geo. Sherry, Thos. Easterbrook, James Finlay, Chas. Hudson, Wm. Kerr.

TORONTO.

MARKHAM.—The Bishop's commissary, Archdeacon Boddy, has appointed the Rev. Dr. Osborne, of Gravenhurst, Algoma, to the mission of Markham and Stouffville.

Trinity College.—On the 26th of September and the two following days, the Rt. Rev. Bishop McLaren, of Chicago, will conduct quiet days in the College for the clergy of the dioceses of Toronto and Niagara.

IVY.—One of the most shocking and heartrending accidents occurred here on Saturday evening, July 14th. A log dwelling was being raised on the farm of John Ingham, lot 22, concession 6, Essa, and was nearly completed when a large log bounded from the top and struck John Edward Lennox on the shoulder knocking him down, and dashing upon and over his prostrate body. He was hurt internally, and although medical aid was at once summoned he died in about three hours. Deceased was twenty-five years and eleven months old. He was a talented musician and leader and instructor of the Ivy Brass Band; he was a successful business man, strictly honest and honour-

able; he possessed the most amiable disposition, and was universally a great favourite. His untimely end has cast quite a gloom over the neighbourhood; his remains were interred on the following Monday in the cemetery at Christ Church. The funeral was one of the largest ever seen in this vicinity. The band played the solemn strains of the "Portuguese hymn" as a dead march. Rev. C. E. Sills, B.A., preached an eloquent and very impressive sermon from Isaiah xl. 6-8; his references to the deceased brought tears to many eyes, and his powerful appeal to all to be ready for the call of the Master, will long remain in the memories of those present. By this accident one of the staunchest church families has been deprived of a beloved member. The father of the deceased, John Lennox, Esq., ex-reeve of Essa, has been warden of this church for many years, and is a man of sterling principles and unwavering fidelity to what he believes to be right; he is one of the staunch pioneer churchmen who with his noble wife have done so much through so many years for their Church and their God. The family have the hearty sympathy of the entire community.

NIAGARA.

GEORGETOWN.—The parish of Georgetown has lost, by death, one of its oldest and most influential members. Mr. William Joyce, who has long been connected with St. George's Church, died at the beginning of June last, and was buried at the old church at Hornby. The cortege was met at the church by the Rev. Rural Dean McKenzie, who assisted the incumbent of Georgetown in reading the service. The latter, the Rev. J. Fennell, delivered a short address bearing upon the life and practical works of the deceased. Mr. Joyce was a thorough churchman, who devoted his time and his means to the spread of Anglican principles. For years he attended the church at Hornby, giving it his support and driving many miles on Sunday to attend its services. Afterwards, when he removed to Georgetown, he gave himself to the work of the Church here; he was one who assisted the Rev. C. C. Johnston in building the commodious parsonage in 1874; he also gave the Rev. Mr. Boulby his influence in building the beautiful stone church situated on one of the most attractive sites in the village, if not in the diocese. He not only gave his money, but he also gave his time and his energies in furthering the work, and although he has been unable, through infirmity of body, to attend divine service for the last few years, yet he faltered not in the interest he took in it formerly; he was always inquiring after its welfare. He died in his eightieth year after a brief illness borne with great patience, in the full assurance of hope and of entering into that life more fully that Christ has purchased for all them that believe in His blessed name.

MISSION OF COLBECK AND BOWLING GREEN.—The Rev. P. T. Mignot desires to thank the Revd. P. L. Spencer, Rector of Thorold, Revd. E. M. Bland, Rector of St. Georges' Church, St. Catharines, for the privilege of advocating the cause of the above mission in their churches, and for the collections which were kindly given for that object, also to the Revd. W. G. Pigott, for allowing me to preach and collect in Fort Erie. Collections, Thorold, Port Robinson, and Allenburgh \$22.18. Collections, St. Georges' Church, St. Catharines, 40.88. Sunday School \$4, Fort Erie, Mrs. Anderson \$10, Wm. Rainford \$6, W. A. Anderson \$5, Mrs. Douglas \$2, Mr. Hurrell \$2, Mrs. Baxter \$2. The following subscribed \$1, Miss Anderson, Mr. C. Lewis, Mrs. John Shaw, Mr. E. Bown, Mr. T. Bown, Mr. W. G. Bown, Mrs. Thomas, Mrs. G., Mr. Coleleugh, Mr. R. G. Warren, Miss Warren, Dr. Douglas, Mrs. Allen, T. H. Allen, Mrs. Capt. Agnew, Mr. Geo. Lewis, Mrs. Minor, Mr. Hawkins, Mr. Harris, Mrs. Mitchell, Mr. J. White, Mrs. Worden, Mrs. Phillips, Revd. Wrigley, A Friend: Small sums, \$12.25. Total for Fort Erie \$61.25 Grand Total \$127.76.

ALGOMA.

The treasurer acknowledges, with thanks, the following contributions towards the Mission Fund:—John Sumner, Esq., Carleton Place, \$25. Nepigon Mission:—Mrs. S. Howard, per Mrs. Boyd, \$12.50; Bridgeman Simpson, Esq., per Mrs. Strachan, \$5. Yacht Fund:—St. Paul's Sunday School, Charlottetown, P.E.I., per Rev. S. Weston Jones, \$25.

FOREIGN.

A statement was made a few weeks ago by the Bishop of Llandaff stating that he was constantly being applied to by Nonconformist preachers for

admission to the ministry of the Church of England. This statement has been received in Dissenting quarters with absurd denials and abuse. The Bishop was challenged to give names; but he honourably refused to betray the confidence reposed in him, knowing well that the applicants, if their names were known, would be subjected to cruel tyranny and religious ostracism. The *Western Mail*, a paper published at Cardiff, however, has addressed a circular letter to each of the 150 gentlemen who were said to have joined the Church, asking why the ranks of Dissent had been abandoned. The *Mail* has printed a few of the answers, and they form very instructive reading. We have only room for the following specimen of the replies received:—

My father was a Nonconformist and a deacon, and I, of course, was brought up to be the same (I mean a Nonconformist), simply because I was my father's son. This is a fact applicable to the majority of Nonconformists in Wales this day. They are Nonconformists, pure and simple, because their parents happened to be the same. Soon after I was "ordained" minister a Prayer Book came into my hands quite by accident. Curiosity at first prompted me to read the book, but quickly that curiosity developed into interest. I could not help seeing that the collects, prayers, &c., were far superior to the extempore prayers, &c., of the chapel service. This book led me to think of the Church whose book it is. After a little consideration I saw that that Church was undoubtedly a branch of the visible Church of Christ on earth. My thoughts then turned naturally to the denomination to which I belonged. I did my best to believe it to be a branch of the invisible Church, but I could not bring myself to believe that it was a branch of the visible Church as well. I could only see that it was a sect—a branch "cut off." The more I thought of this the more it troubled me. To take the step which I had determined upon was no light matter for me. I was married, and had a little family. It involved the loss of any stipend for some time, and there were college expenses, and also the repayment of a considerable sum to the connexion, for my previous education to be considered. There was also the risk of failure in college, through not being able to pass the examination, again before the Bishop, and eventually in the Church. I did not, however, fail anywhere, and I am glad—very glad—that I took the step. The late Bishop of St. David's, who ordained me, asked me why I left the Nonconformists. *Inter alia*, I told him, "My lord, if the founders of Nonconformity were now alive, I believe they would do the same." His prompt reply was, "I quite agree with you."

Prospects of Christianity in Japan.—The *Christian Advocate* prints a letter from Dr. Stevens, a Methodist missionary from the United States. He says:—

"This nation, Japan, is now essentially civilized, for, besides having for generations the best form of Asiatic civilization, it has now nearly all the chief provisions of Western civilization. A nation which has the oldest dynasty on earth; which is thoroughly homogeneous and united; which has adopted the railroad, steamboat, telegraph, telephone, a national system of education on European models; the Western banking system, with a daily enlarging commerce, protected by its own steam navy; a national army and police, trained after the Western manner; the Western costume in court, army, navy, and police; the newspaper; the postal system of America; its women as legally free as those of Europe, with schools from the lowest to the highest for their education; a people which has accomplished "disestablishment," and established universal toleration; has legally recognized the Christian Sabbath, and observes it in all government offices, schools, banks, &c., and stands ready to be Christianized; whose intelligent classes are familiar with most of the scientific authors of Germany, England, and America, and have many of them in translations; and this people acknowledged to be the "politest" nation in the world; such a nation—larger in territory and population than the English "United Kingdom," nearly as large in both respects as France, can no longer be called barbarous or semi-barbarous. It is a civilized State.

It is said that the Government is still considering the question of a national or Japanese Church, which will probably depend upon the popular strength of the respective denominations here. But while the idea of ecclesiastical unification is with the Government attributable to nationality or policy, it is with the native Christians more than this—a profoundly religious sentiment. They are familiar with Christ's prayer for the unity of His Church and the Scriptural teachings against dissensions and schisms; at the same time they know little or nothing of the historical causes of our sectarianism. It is simply astonishing to them, as readers of the Bible, and of hardly any other religious literature, that the Christian world is sending in upon their country representatives of so many different bodies. If you tell them the causes of this difference, they reply, "Why should we, who

know nothing of these old quarrels, deviate from your common Bible, and organize here your old dissensions? In the name of your Master and ours we wish none of them." It is difficult for us, brought up from infancy in our sectarianism, to put ourselves exactly at their point of view, but we cannot rightly judge them without doing so. Our missionary labourers all agree with them.

"The spirit of unification is as rife among other bodies as among our own people. I do not think there is one, not even the Roman or Greek Church, that does not feel its influence. The last two dread it, but cannot repress it. The two Episcopal Churches of England and America, under two bishops (from their respective nations), have yielded to it, and, combining, have adopted as their new title "The Holy Catholic Church of Japan."

Correspondence.

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

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

FANS IN CHURCH.

SIR,—I quite agree with your recent article on the use of fans in Church, as certainly it savours of irreverence and tends to interfere with one's devotions, and must be very annoying to the clergyman—I fear however, that it must continue a necessary evil until our architects learn that the style of English Churches must be modified to suit our climate. Can anything be more absurd than with our hot summers to find Churches built with large windows without either shutters or shades to keep out the sun, and the windows either without any means of opening or with a small pane hung at an angle that effectually prevents the fresh air from coming in.—Let the Churches have windows that will open wide, and admit a current of air and the fans will soon disappear, in spite of one having to walk to Church in the hottest part of the day, as happily the street cars do not disturb the quietness of our Sundays.

Yours,
COMMON SENSE.

REFORMED EPISCOPAL CHURCH FOR BELLEVILLE.

SIR,—Observer's letter in your issue of the 19th inst., would lead a reader, unacquainted with the circumstances, to suppose that there were five Churches of England clergymen in Belleville. Such is not the case, there are only three, and unfortunately for those who are in accord with "low Churchmanship and Evangelicalism," they are all what your correspondent terms "moderate," or what those who are not in sympathy with him call *ritualistic*. One of these churches had for some years maintained an Evangelical Service, but this has been changed, leaving those who prefer to worship in that way no service they can attend. If under such circumstances they desire to have a Reformed Church of England, those to whom they have quietly left the church in which they were wont to worship, can surely have no objection—more particularly as none need contribute to the support of such services, excepting those who attend them.

It is amusing to observe the sympathy they now shew for the so called "low church clergyman," whom they themselves virtually turned out, and whose stipend they have not yet paid. Evidently the trouble is not the needlessness of another "Christian Church" in Belleville. The personal part of your correspondent's letter requires no notice. The decisions of the courts to which he refers indicate clearly enough who was in the wrong.

EVANGELICAL.

ALGOMA.

SIR,—To look aright at any notification we must consider not only its surroundings but its history: and that not in the very near past alone, but to some extent as well in the more remote, so that, while others are writing about Algoma and clerical supply, or, putting it more truly, about the degradation of the ministerial office, I now make no apology for placing before your readers a few incidents and characteristics in connection with that diocese; as the consideration of any action with regard to its setting off and early development should furnish practical lessons of importance to the Church at large. It will be remembered that the Rev. Rural Dean Langtry's was the only voice in Synod when the proposal to set off Algoma was before it, which was raised in warning

against premature action, and the creation of a poorer diocese. The Church in the Dominion had hardly recovered the shock of the forcible wresting from her the Rectory Lands due to the combined action of sectarianism along with unbelief, and England had but just withdrawn, somewhat early, and far too suddenly, the support on which we leaned, when just at this juncture, Muskoka and the North-West were opened up with immense attractive power and the Church humanly speaking was unable to meet the calls thus made upon her under those new circumstances; Algoma was utterly unable to cope with her work; and but for the utilisation of lay help in the persons of Messrs. Cole, Cooper, Crompton, Lloyd there would, humanly speaking I say, have been no church in Eastern Algoma to write about to-day. Clergy could not be got for parts of such difficulty, and so thankless as they seemed. When Bishop Faugier was one day discouraged at the want of progress in that portion of his diocese what was the answer? "My Lord you have a good furniture manufacturer in Toronto I believe. Send down their best man and I will make a better table than he is able to do! only I must arrange the conditions of the match; I will but ask a few boards, nails, hammer, saw, plane and rule; but he must gnaw it all out with his teeth, and then I will beat him. I have had to gnaw out this parish without tools." Next visitation what said Dr. Faugier? "Well so and so when I think what the parish was when you came into it, and what it is now you have indeed cause for gratitude to God." But the Bishop's heart was at last broken; none knew the trials he bore, and bore with the most perfect resignation; but he was hardly the man on whom to place a burden so heavy as the Church then imposed upon him. He went to England, but without a story and returned almost empty handed. Dr. Sullivan went afterwards and told the story of his predecessors work, and that story elicited sympathy of a marked and a practical character, owing however in part doubtless to the eloquence of the narrator; and the progress of the diocese, even spite the difficulty of its position has been always marked and steady, though there have been grievous faults of system and alas one terrible defect, if we can at all rely on your late correspondence in the method of administration but in this the cases are too numerous and too patent to admit of doubt.

N.

CONCOMITANT EVILS OF CIVILIZATION.

SIR,—It is humiliating that many great evils accompany the introduction of Civilization into heathen lands, which are a great hindrance to the progress of Christianity, and which can be only successfully counteracted and removed by the Gospel of Christ. Though somewhat paradoxical this concomitance is true. The Rev. William Mellan of the American Board of Missions says:—"With the introduction of our civilization, rum and immorality, and sins such as natives never knew, will come in, as well as Missionaries and Bibles. There are some things we can learn from the heathen."

Dr. Livingstone was kindly treated by tribes which had never before seen the face of a white man. His waggon left exposed in Central Africa, was found safe by him nearly seven years after he left it. The boxes with their contents with which the waggon was loaded, had been untouched by the natives through all those years. They did not steal; there were no jails nor penitentiaries among the natives; but if a person should steal and be convicted, they would send him where he would certainly not steal again. There they kill the guilty and save the innocent; here they pardon thieves and assassins, and their victims are the ones who suffer and perish. In America, missionaries even must lock the doors and fasten the windows. There are no harlots, they would not be tolerated. They would be either banished or killed. An illegitimate child would be a curiosity there. But we must not think they are pure; They are more immoral in thought, word and deed than I dare express. They are not so bad as the most immoral in your midst; but on the other hand we have none of the good you have here. We had no drunkenness there (South Africa,) until the white man brought it. In the interior they had *pow-palm* wine which would intoxicate. I have not heard so much profanity in twenty-five years there as I have heard in half a day here. They must learn English in order to know how to swear. There are no tobacco chewers nor smokers there." In his remarkable speech before the Church Congress held in Wolverhampton, the Rev. Canon Isaac Taylor, says:—"Islam is the most powerful total abstinence association in the world; whereas the extension of European trade means the extension of drunkenness and vice and the degradation of the people. The Moslem brotherhood is a reality. We have over-much 'dearly beloved brother' in the reading desk, but over-little in daily life. The strictly-re-

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 grading to women and less injurious to men than the
 promiscuous polyandry which is the curse of Christian
 cities, and which is absolutely unknown in Islam.
 Let us remember that in some respects, Moslem
 morality is better than our own. In resignation to
 God's will, in temperance, charity, veracity, and in
 the brotherhood of believers, they set us a pattern we
 should do well to follow. Islam has abolished drunk-
 enness, gambling and prostitution, the three curses of
 Christian lands." Bishop Southgate informed me that
 when he was Bishop of Constantinople, he saw many
 things among the Moslems which Christians ought to
 follow. There was no dishonesty, wine drinking or
 drunkenness among them. A man could enter a baz-
 ar—weigh or measure any article he wanted (the
 price being marked)—lay down his money and depart
 without seeing anybody. A merchant in Christian
 Toronto could not trust his goods exposed in such a
 manner, left to the honesty of every passer to pay for
 them. Captain Moresby in his surveys of New Guinea
 and the Islands in Torres Straits, found some of the
 native races intelligent and advanced in civilization.
 Many gross instances of kidnapping came under his
 notice. Once where a Christianised island had been
 nearly depopulated, the able-bodied men had been
 enticed on board a schooner by invitation to receive the
 Sacrament, and when the men had been made prisoners
 the women and children were beguiled in the same
 way. After a trip in a boat along the north coast of
 New Guinea, Captain Moresby thus describes his im-
 pression of the coast:—"A shore more beautiful and
 luxuriant than words can describe. At times I found
 myself drawing a contrast between the equalid poverty
 so often seen in humble life in England and the plenty
 and cleanliness that met us here at every step where
 the small cane houses that lay in valleys rich as the
 Garden of Eden, and no man had to go more than a
 stone's throw from his own door to find all the neces-
 sities of his simple life. They possess cocoa-nuts,
 the bread-fruit, citron, oranges, and sago by the
 bounty of nature, and they cultivate yams, taro, bana-
 nas, and various other roots. They are great fishers
 and traders, passing from island to island in large can-
 oes forty or fifty feet long. What have these people to
 gain from Civilization? Pondering on the fate of
 other aboriginal races when brought into contact with
 white. I was ready to wish that their happy homes
 had never been seen by us; but considerations of this
 kind cannot be entertained by those who see a simple
 duty before them, and have means to execute it. We
 were not responsible for the issues, and Providence
 may surely be trusted to work out its own ends." In
 the Leaflet of the "Society of the Treasury of God,"
 we read:—"Of all the contrasts in the world, there
 is perhaps none greater than that between heathen
 giving and Christian giving. The hope of gain, phys-
 ical, pecuniary, or social, or the fear of the devils they
 worship, seems to exercise a power over the former
 and to offer greater inducements to part with their
 money, for religious purposes, than all the love of the
 Heavenly Father, all the self-immolation of His Son,
 who died on the cross for the redemption of man, ex-
 ercises over the hearts of the latter. If the relig-
 ious state of the world in future depends upon
 money, it would seem as if humanly speaking there
 was danger of it becoming heathen, and not Christian."

The Rev. Dr. Behrends says:—"Civilization taxes
 men more than savagery, and makes toil more unre-
 mittant, severe and universal." The English Catholic
 Magazine for May says:—"The people though now
 in danger of being carried away with the impulse of
 the New Japanese Civilization are surprisingly quiet
 and peaceable, and being unacquainted with rum,
 guns, and other implements of civilization, have some
 chance of continuing to live up to their own desig-
 nation of themselves 'as the nation that observes
 propriety.'" Dr. George McDonald speaking of the
 sunken masses in London says:—"I saw that the man
 who bought them physical help had a chance with
 them such as no clergyman had—an advantage quite
 as needful with them as with the heathen, to whom
 we are not so immediately debtors. It would have
 been a sad thing for the world if the Lord of it had
 not sought first the lost sheep of the house of Israel.
 One awful consequence of our making haste to pull out
 the mote out of the heathen brother's eye while yet
 the beam is in our own, is that wherever our mission-
 aries go, they are followed by a foul wave of our
 vices." The evils here referred to are great and de-
 plorable. All missionaries unite in complaining of it,
 and that the wicked practices of professed Christians
 is one of the greatest hindrances to the success of
 their work. Between the work of home missions and
 that of foreign missions there is no opposition. "This
 ought ye to do, and not leave the other undone." The
 gospel is the true foundation of the highest and most
 enduring form of civilization that has blessed the earth.
 How strange, how paradoxical, that there rests upon
 us an obligation to send missionaries to counteract
 the effect of the evils concomitant with the introduc-
 tion of our christian civilization in heathen lands.

July 24th,

PHILIP TOCQUE.

ARE WE UNWITTINGLY OBSERVING THE SEVENTH DAY SABBATH?

SIR,—It is probable that our clergy, generally, have
 recently been supplied, as I have been, gratuitously
 with a copy of a periodical called *The Outlook*. It is
 published in the interest of a people calling themselves
 Seventh Day Baptists. The sect seem to be making
 converts to their peculiar belief, for I notice an article
 in *The Outlook* in which is mentioned "a class of
 Episcopalians deeply interested in the Sabbath ques-
 tion," and a letter written by a Churchman, and
 copied from the *New York Church Press*, in which he
 strongly advocates the observance of the Seventh
 Day Sabbath instead of Sunday. We have all to
 lament the vast amount of Sunday desecration, not
 only by Jews, Turks, and infidels, but also by those
 who bear the Christian name, and from whom better
 things might be expected. Throughout Christendom
 the proportion of those who attend the public worship
 of God on Sunday is small compared with what it
 formerly was, and even that seems to be decreasing.
 Various causes may be assigned for this lamentable
 condition of things. What these causes are need not
 now be noticed, with the exception of one which seems
 to be increasing in influence, namely, the zealous
 advocacy of the Seventh Day Sabbath by those who
 make a point of working on Sunday where they have
 the liberty of doing so, and of holding public religious
 worship on Saturday. I desire to bring before your
 readers a singular argument against the observance of
 the Saturday as the Seventh Day Sabbath, promising,
 however, that I lay no claim to its origin; and that
 although it has the appearance of being reasonable
 and conclusive, yet I am not to be understood as
 endorsing its validity. I submit it to your readers in
 the hope that some of them better versed in chrono-
 logical lore than I am will favour us with their views.

A few years ago while travelling by railway I had
 an elderly man as fellow-passenger, who seemed to be
 a very earnest Christian, at least in his conversation.
 He took quite voluntarily the largest share of the talk
 on matters of religion. He was not a clergyman, but
 seemed to have a wonderful facility in expressing his
 ideas, and his ideas were chiefly those that had refer-
 ence to what is commonly known as the gospel.
 Amongst other topics he touched on was Sunday
 observance, in speaking of which he stoutly maintained
 that the Jews have never observed the true Sabbath
 since the day that Joshua commanded the sun to
 stand still; and that the Christian Church ever since
 the resurrection of our Saviour from the dead has
 been observing the true Sabbath as God originally
 appointed it by keeping the Sabbath on what is
 called the first day of the week. Not having read or
 heard of such an opinion before, yet coming as it did
 from a man who seemed to have made a study of the
 subject, I thought there might be some truth in it, but
 that not unlikely it was one of those delusive notions
 which eccentric and uneducated minds are apt to form
 in matters of religion. Since my interview with that
 earnest old man I have thought but little, if at all,
 about this subject, until now that the Seventh Day
 Sabbath is becoming, especially in the United States,
 and to some extent in Canada, a prominent subject of
 discussion. The little attention I have been able
 recently to give to it inclines me to the opinion that
 it is worthy of some consideration and even of respect;
 and that it may yet serve some good purpose in the
 present discussion. To do justice to the subject I
 must here quote the Scripture on which the opinion
 is founded, viz., Joshua x. 12-14, "Then spake Joshua
 to the Lord on the day when the Lord delivered up
 the Amorites before the children of Israel, and he said
 in the sight of Israel, Sun stand thou still upon Gibeon;
 and thou moon in the valley of Ajalon. And the sun
 stood still and the moon stayed until the people had
 avenged themselves upon their enemies. Is not this
 written in the Book of Joshua? So the sun stood
 still in the midst of heaven, and hastened not to go
 down about a whole day. And there was no day like
 that before it or after it that the Lord hearkened unto
 the voice of a man." This was a miracle; and some
 curious people and not a few skeptics and infidels
 have been much exercised about it. Some well-mean-
 ing Christians have been writing to the effect that it
 was not required that the earth should stand still;
 but that it was required that the light of the sun and
 moon should be reflected or refracted; and infidels
 and skeptics have been saying that if the earth should
 stand still for an instant all should go to destruction,
 both on the earth and even in the neighbouring
 planets; and that to talk of the sun standing still is a
 mark of gross ignorance, for the sun always stands
 still in its relation to our earth; and that it is not the
 sun that moves but the earth itself. Now, we have to
 remember that the Bible speaks in the common
 language of mankind so as to be understood. If the
 Bible had spoken of the earth standing still, people
 would have said, "That was no miracle for the earth
 always stand still; it is the sun and moon that moves,
 not the earth." The Bible, therefore, speaks as our
 almanacs speak, and as we ourselves do, speaking of

the sun rising and the sun setting or going down.
 And we have to remember that this was a miracle;
 all God's works are miracles when we come to con-
 sider them. The motion of the earth round the sun
 is a miracle. Can any of us explain it? The Almighty
 who set the planetary machinery, including our earth
 and moon in motion, can as easily, yes more easily,
 stop the machinery than a railway engine driver can
 stop his train or a clock-maker stop the motion of his
 clock without any destruction to the machinery; only
 conceited fools think otherwise.

Now with regard to the effect of the miracle on
 Sabbath observance, it is noticeable that two days
 were compressed into one—one long day. These two
 days would be regarded by the Jews as only one day.
 Indeed, it is so called in the Scripture; it is called
 "The day when the Lord delivered Israel;" there
 was no day like that! "The sun hastened not to go
 down about a whole day;" so in this day there were
 two days comprised. Now, let us suppose any day of
 the week when this miracle was performed, it matters
 not which, suppose Thursday, 5th day, the battle
 rages Thursday and Friday, 6th day, and the sun
 begins to set; the Jews say, this has been a long day
 this 5th day, Thursday. But time has been passing
 on; it is really now Friday not Thursday; the stars,
 the planets and constellations, unaffected by the
 miracle, have been moving on as usual, and measuring
 time; the Jews, therefore, have had two days in one.
 It is now Friday, and they count it only as Thursday
 —a long Thursday. They are a day behind time;
 so when they come to Saturday, the 7th day, they
 think it only Friday; they are a day behind. They
 observe Saturday when they should be observing the
 day following as their Sabbath, that is the day which
 Christians observe as the Sabbath—the true seventh
 day of the week; in other words the Jews being one
 day behind, is really observing Friday for his Sabbath
 instead of Saturday, and the Christian is observing
 Saturday, the true Sabbath, instead of, as he supposes,
 the first day of the week. The Christian was guided
 by the erring Jew in counting the days of the week,
 (and by divine guidance), is now observing the Holy
 Sabbath on the very day which God appointed at the
 beginning of the world; in other words, although
 Christians, guided by Jewish reckoning, have from
 the beginning called Sunday the first day of the week
 it has really all the time been the seventh day, and
 the Christian Church has been led to restore the
 keeping of the Sabbath to the original or true seventh
 day of the week. This view of the subject is, at least,
 plausible, provided that there were no interruptions
 to the regular orderly succession of weeks and days
 since that day when the sun stood still. I know of
 only one such interruption; it occurred in the days of
 King Hezekiah when God gave him a sign of longer
 life by turning the shadow ten degrees backward in
 the dial of Ahas, 2 Kings xx. 8-12. That, however,
 was a miracle of a private character and for the special
 benefit of a single person; and there is no reason for
 supposing that its influence extended to others, or
 beyond what it was intended for. Henry, in his
 comment on the passage, says, "Whether this retro-
 grade motion of the sun was gradual, or sudden, or
 whether, after a little while, it was restored again to
 its usual place, so that no change was made in the
 state of the heavenly bodies (see Bishop Patrick) we
 are not told." It matters not much in our discussion
 of the Seventh Day Sabbath, for the editor of *The
 Outlook* maintains that from the day the Jews received
 the law of the Sabbath at Mount Sinai, its observance
 by the Jews can be traced back without confusion or
 break, (pp. 581, 582). But to that assertion is, of
 course, opposed the very argument just submitted to
 your readers. The aged propounder of this opinion
 had some collateral arguments in its support. He
 maintained that as Adam, Melchizedec, Isaac, Joseph,
 and Moses were types of Christ, so also was Joshua.
 For example:—"The name Jesus is only another way
 of pronouncing the name Joshua, Heb. iv. 8. Joshua
 was the captain or leader of Israel; he changed the
 Sabbath day; gave light to fight; led to victory; and
 to rest in the promised land. So Jesus who is Lord
 of the Sabbath, is the Captain of salvation; gives
 light and rest to the soul in this world; victory over
 spiritual enemies; and leads to perfect rest (Sabbatism)
 in the promised land above; and He restored the true
 Sabbath day by resting from His "finished work" at
 His resurrection on Sunday morning.

It is true that Christians, influenced by Jewish prac-
 tice, continued during many years to observe Saturday
 as well as Sunday as a Sabbath, but in so doing they
 were Judaizing. The fact nevertheless is incontro-
 vertible that all along the ages ever since the day our
 Saviour rose from the dead and appeared in the
 midst of his disciples on the evening of that day, and
 on the evening of the Sunday following (John xx.)
 the Church throughout the world has observed Sunday
 as a Sabbath for worship, instruction, and partici-
 pating in the Holy Communion.

I beg leave to submit this whole subject for the
 consideration, especially of your chronological readers,
 in hope that they may throw some light upon it by

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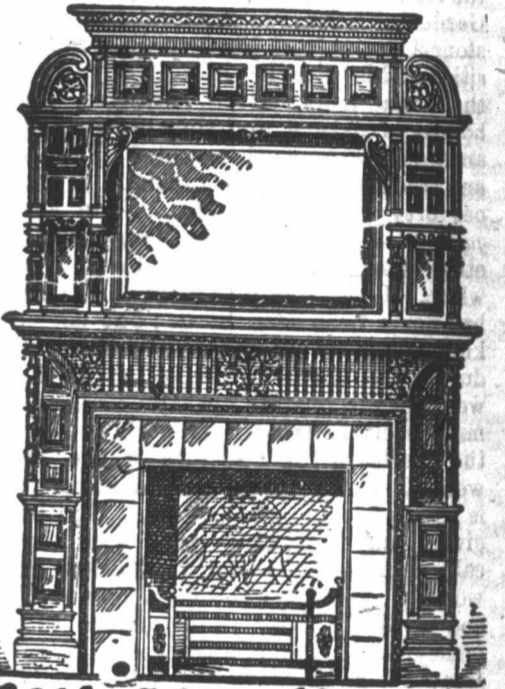
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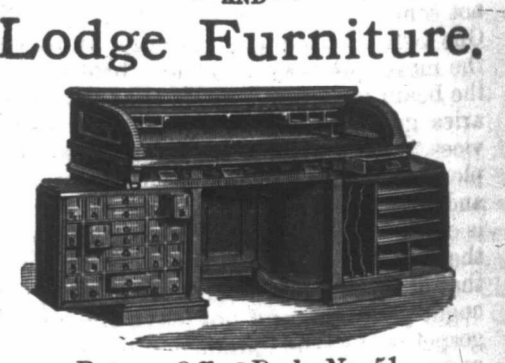
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SKETCH OF LESSON.

11TH SUNDAY AFTER TRINITY. AUG. 12TH, 1888 "Father and Son—Weakness and Strength."

Passage to be read.—1 Samuel xiv. 1, 6-15, 28-31.

We have, in this day's lesson, two characters brought before us by way of contrast. To outward appearance not unlike—both splendid specimens of men, handsome, soldier-like men. Saul, who had begun his reign well, but who, as we saw in last lesson, had soon left the path of duty; and Jonathan, his son, who was just beginning to make a name for himself (ch. xiii. 8.) But how unlike they are in all that goes to make the true man! We shall see this by placing their characters side by side, the one to be admired and copied, the other to be avoided.

I. Jonathan.—The Philistines were, at this time, in garrisons or strong places here and there in Israel, thus keeping the people in terror, as never knowing when they might be attacked. Jonathan was brave, but not rash. His faith in God led him to believe that He was willing to deliver His people from their enemies. Jonathan was, at this time, camped with his father and 600 men at Gibeah. Three miles off there was a garrison of the Philistines; a deep gorge or gully between two sharp rocks on either side lead up to it. Jonathan determined to attack it. He told no one of his design but his armour bearer. How could they two hope for success? See 2 Chron. xiv. 11, Zach. iv. 6. Note what the sign of their success should be (vs. 8-10.) The Philistines' jeering call (vs. 12.) Jonathan accepts the challenge. The two heroes by a sudden rush, drove off the enemy, killing twenty men while unhurt themselves. How was that possible?—See Jonathan's faith (v. 6) (Compare Psalm xxxvii. 5, cxviii. 16, Prov. xviii. 10, Phil. iv. 6, Heb. xiii. 6, 1 Pet. v. 7.) See his piety and humility (v. 12.)

II. Saul.—What was Saul doing all this time? (v. 2.) His watchman gave an alarm (v. 16.) What could the sight mean? (Comp. Joshua x. 14, xxiii. 8.) Saul ordered the roll to be called to see who of their number were missing; then he directed the priest to ask counsel of God (v. 18;) but, changing his mind, bids him desist (v. 19.) This was treating him with irreverence. Saul thought he might as well trust to himself as soon as the danger was past. See how foolishly vain-glorious he was (v. 24.) It was "I" and "mine" instead of God's glory he thought of. What trouble this foolish oath brought on them. (Comp. Eccles. v. 2, Prov. xvi. 32.)

Who would not rather be like Jonathan than Saul? Jonathan was truly brave. In his anxiety he took his trouble to God, and then his faith shewed itself, "The Lord will work for us"; but he did not sit down and do nothing. True faith is always active, not passive. Our Church wants just such members, and then if we are clinging to Christ we shall see that faith is as victorious in these days as it ever was. See what St John says of faith (John v. 4.)

CHRISTIAN LIVING IN THE CHURCH.

Another principle of true discipleship, is living unto God in His Holy Church. The church is no mere appendage of the Gospel. It is in holiest, closest union with our service, and God's favor and rewards. The church is our teacher and guide, but beyond this, in and through the church, are dispensed the gifts Christ received for men. An attempted service of the Almighty that has no regard to the church's sacraments, her ordinances, her discipline, her culture, and that undervalues the grace in all these, has in it a self-will that must render it worse than "a vain oblation."

If we consult the New Testament we shall find everywhere the closest union of Christ Jesus with His church; and the member of Christ is always intimately associated with the holy fellowship. To every one baptized into Christ, speaks the Word as it points to the church, "This is the way, walk ye in it."

And this is no church invisible save to Him who seeth in secret. It is the church of the creed—Holy, Catholic, Apostolic. A church like Him whose body it is (Ephesians i. 23), which may be "seen with our eyes, which we have looked upon, and our hands have handled" (1 John i. 1).

Members of Christ, let us never fail to associate all our "working out our own salvation," and our "hope of glory," with the church "Christ hath purchased with His own blood" (Acts xx. 28).

Our statement of the leading principles of personal religion would be sadly incomplete without positive mention, that all that we may think, or do, is to be in simple dependence on the Holy Ghost, and as a loving tribute in return for what the Lord has done for us. It must be a very limited christian experience that cannot realize the feebleness of promise and performance; and only a very inadequate sense of what it is to be "called to glory and virtue," can feel the "sufficiency" in ourselves.

And so it is of the first and feeblest feeling after God, to be constrained to own, how utterly void of merit we are, and to crave as our only peace and hope "Christ and Him crucified."—Bishop Gillespie.

HE KNOWETH ALL.

Only a drop in a bucket, But every drop will tell; The bucket would soon be empty Without the drops in the well.

Only a poor little penny, It was all I had to give; But as pennies make the shillings, It may help some work to live.

A few little bits of ribbon, And some toys; they were not new, But they made the sick child happy, Which made me happy too.

Only some out-grown garments, They were all I had to spare; But they'll help to clothe the needy; And the poor are everywhere.

A word now and then of comfort, That costs me little to say; But the poor old man died happy, And it helped him on the way.

God loveth the cheerful giver, Though the gift be poor and small; What doth He think of His children When they never give at all?

THE WEEKLY EUCHARIST.

It requires self-denial to go to an early Celebration of the Holy Communion. Is self-denial no part of modern Christian life? Is half an hour's more sleep better than the showing forth of that agonizing death on Calvary? Is sleep for the body better than faith and hope and love? So be it, if any man thinks so; only let there be no more wonderment that faith and hope and love are very weak—that earth is more than heaven, and temptation stronger than resolution; let there be no more wonder that God's Providence seems so bitter, and the future so uncertain. It is so necessary, then to go to early Celebration? The matter of early or late has little to do with it, though an early Celebration has advantages; the quiet of the mind, secured by having not as yet come in contact with the world, is much. But we only speak, now, to those who are conscious that their spiritual life is not as deep as it should be, and of them we ask, Have you tried faithfully and devoutly all the means of grace? Here is one, the weekly Eucharist have you tried that?—Rev. T. N. Morrison

THE MOTIVE OF GIVING.

Here it is: "For ye know the grace of our Lord Jesus Christ, that though He was rich, yet for our sakes He became poor, that ye through His poverty might be rich." The bringing of such a motive to bear on so simple a thing as the making of a contribution for the poor saints of Jerusalem, seems like cracking a nut with a mammoth steam-hammer. But Paul knew what he was doing when he dictated these words. He wanted to exalt and consecrate all Christian beneficence, by having it done from the most powerful Christian motive. And after the presentation of such a motive, there is no more to be said. For when men know the grace of Christ, they will never feel that they have given Him enough; and till they know it, they will never give Him anything. They may contribute to keep up appearances, or to be like other people, or to gain a reputation;

but they will never give to Him until they know His grace. This is the very pith and marrow of the matter. Before men give to Christ, they must receive from Him; and when they have received Christ Himself into their hearts, they will be impelled to give—impelled, not compelled; for the delight and the duty will coincide; or, rather, the duty will be merged in the delight. So we come round to the point at which we set out—a revived Church will become a giving Church, and a giving Church is the fore-herald of a converted world.—Rev. Dr. Taylor.

LOVING BACK.

"Mother dear, put your work away, And take me up on your knee. I am so very tired of play, And I want you to talk to me."

A pleading voice! Will mother hear? Yes! with a kiss and smile, She murmurs, "I am so busy, dear; Play on still a little while."

And softly another half hour played The little one on the floor; Then back she wandered, a patient maid, To coax her mother once more.

The mother's work was done at last, Books and papers put away; And, lifting the child on her knee, she asked, "Aren't you happy with Dolly to-day?"

Down drooped the maiden's curly head, Her little brains on the rack. "Yes, I love Dolly," at length she said, "But she doesn't love me back."

"It is something real I want to love, That can throw its arms round me— Something, you know, that can live and move; Dolly can't do that, you see."

"Something that likes to feel my hand When I stroke it upon her head. Mother, I'm sure you understand; Dolly can't do that," she said.

That little child, with her thirst for love— She woke in the mother's mind A thought of the Blessed One above, And His love, so full and kind.

And she told her child He was waiting still, With a love that knows no lack, Her whole life long with sweet joys to fill, And how much did she love Him back?

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THE CHANGED KITTEN.

A little fellow, anxious to find a home for a wee kitten, where it would stand a fair chance of being well brought up, carried it to the residence of a clergyman, and asked him if he would like a kitten. "I don't know, said he; "what kind of a kitten have you?" "A Baptist, sir." "No, not one of that sort, I think." A few mornings afterwards the little fellow appeared at the same door, rang the bell, and again found himself face to face with the "man of the house." The boy repeated his offer of the juvenile feline. "But aren't you the same boy that called the other day? and isn't this the same little Baptist kitten you had then?" "Yes," the boy responded, "it is the same kitten, but his eyes are open now, and he's an Episcopal kitten."—Selected.

AN OFFENSIVE BREATH

is most distressing, not only to the person afflicted if he have any pride, but to those with whom he comes in contact. It is a delicate matter to speak of, but it has parted not only friends but lovers. Bad breath and catarrh are inseparable. Dr. Sage's Catarrh Remedy cures the worst cases as thousands can testify.

COMPANY Y., BELLS

OUNDRY. of Bells, for CHURCHES, CLOCKS, etc.

OUNDRY. for Churches, etc. FULLY sent Free.

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all, call and see beautiful styles in new wood, the new Attach-ir Agent will be you, and show it may call, and is merits of the a. Numerous ations from the s and from the) have them in sed to all parts schines. Every s.

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OUR DEBT TO MISSIONS.

In a recent discourse, Bishop Clark, of Rhode Island, uses the following language with reference to those who feel no interest in missions: "It will also be admitted that the starting-point of all the various forms of our modern civilization is to be found in Christian missions. The civilizers of our ancestors were missionaries of the Cross. The well-dressed gentlemen who pass by with contempt when the doors of a church are opened for a Missionary conference, might have been prowling about as pirates on the North Sea to-day, if no herald of the Gospel had ever come to their barbaric fathers. The philosophers of our time who have outgrown Christianity, and elevated the molecule to the throne of Divinity, might have been worshippers of Woden (the old Anglo-Saxon god—the Mercury of our forefathers) instead of being worshippers of nothing, which some will think is no improvement upon the stern old Scandinavian creed. The friends of human rights who have also discarded Christianity, might have remained in mental and moral as well as physical servitude to the present day if it had not been for the Evangel which they have rejected. So that even those who look with indifference, and perhaps with derision, upon the work which the Church is now trying to do, cannot well deny that they are under some obligation to the Church for what it did in the days that are past."

ADVANCED.—The Vicarage of Hollisroft, Sheffield, vacant by the resignation of the Rev. Samuel G. Potter, D.D., has been conferred on the Rev. William Isaac Hillier, who was from 1870 till 1885, a Baptist minister, and afterwards was ordained by the Bishop of Exeter. During the latter portion of his connection with the Baptist body, Mr. Hillier was a vigorous opponent, in the West of England, of the admission of Mr. Bradlaugh to Parliament.

"'Tis better not to be, than be unhappy," and no one can be happy whose system is deranged by poisonous secretions. Nearly all ills that flesh is heir to, arise from torpid liver and derangement of the digestive organs. Dr. Pierce's Pleasant Purgative Pellets correct irregularities of the liver, prevent constipation, and promote good health. Buy them of your druggist.

THE MIGHT OF A SEED.

In the city of Hanover, in Germany, is an old, neglected graveyard. Near the entrance is a tomb in which lie the remains of a lady who belonged to the old nobility, and who was buried here about the middle of the last century. The tomb is covered with massive blocks of stone. On one of these stones, besides the name of the lady and the date of her death, there are carved these words: "This grave, bought for all time, must never be opened."

But there are mightier forces than heavy stones and iron clamps. A little seed found lodgment in the crevice between two of the stones. It took root and grew, until now there is an immense birch-tree waving its graceful limbs over the tomb. But as the tree grew its roots went through the grave, and the trunk lifted the great stones and broke the iron clamps, and the little seed had opened the grave, for its power was greater than the stone and the iron. It was the power of life!

THE DANGER BEFORE US.

We have already alluded to the importance of housekeepers paying more attention to the kind of baking powder used in leavening their bread. This is a matter to which we cannot draw attention too often, because it is something which involves the most serious consequences to the general body of mankind. Temperance apostles tell us—and there is ample foundation for the statement—that there is disease, both moral and physical, in the intoxicating cup; and in the same way there is disease, slow perhaps, but certain, in the lime and alum leavening agents employed in many of the homes on this continent.

No punishment is too severe for those manufacturers who place these poisonous alum and lime baking powders before the public, with the assurance that they are pure and wholesome articles. In the belief of the truth of such statements such baking powders are largely used in the preparation of food, and in this way the poisonous ingredients are taken into the system without a suspicion of their presence. By and by come spells of headache, distress in the stomach, loss of appetite, a fluttering of the heart; the child is seized with an apparently causeless cough. The coating of the stomach is destroyed, perhaps; one of the vital organs is rendered almost useless; the kidneys are attacked with Bright's disease. The health of the child is irreparably broken down; the adult becomes a chronic invalid. These are the doings of the modern cheap baking powders that are composed of lime and alum, or that contains sulphuric or phosphatic acids.

In view of these facts, surely all housewives should exercise the care that is, we know, now exercised by some in the selection of a proper brand of baking powder. She who does not do so, whether the neglect is the result of ignorance or recklessness, cannot free herself from the responsibility for the health, perhaps life, thereby endangered. No housewife need be ignorant of the quality and composition of the article which she uses to leaven her bread, biscuit and cake. The official reports of the government chemists who are certainly unprejudiced, have been published and show very clearly the quality and strength of all the baking powders in the market. The Royal Baking Powder, which is accessible at every hand, is reported absolutely free from lime, alum, phosphatic acid, or any injurious ingredient. It is further stated by the most eminent authorities on food hygiene that food leavened with it is more wholesome than when raised by any other method. Its use is, therefore, to be commended. It is to be regretted that no other baking powder, when they are so many in the market, some of which will find their way into use, is free from all of these substances. The official analyses assure us, however, that all, except the Royal, contain either lime or alum. The housekeeper who regards the health of her loved ones should not only order the Royal, but make personal examination to be sure that no other brand is sent her in its place.

"Oh! where shall rest be found!"

The worn-out mother sighs;
Stockings to mend, and trousers to darn.
Dishes to wash, and butter to churn,
While my back feels to break, and head and heart burn,
And life is a constant friction.
The summer came and went,
The matron no longer sighs;
Elastic her step, and rounded her cheek,
Work seems but play, life is now sweet,
And the change was made in one short week,
By Dr. Pierce's Favorite Prescription.
Positive remedy for those derangements, irregularities and weaknesses so common to woman-kind.

"A PLACE WHERE TWO WAYS MET."

How often we come to such a place in our lives! Indeed, hardly a day passes, with most of us, when we are not called upon to choose which one of two ways we shall follow, or which one of two things it would be best for us to do. And often, our soundest judgment, or our highest powers of reasoning, are inadequate to the occasion, and we have to take, as it were, a leap in the dark, leaving the result to prove whether or no our course was the right one.

In view of all this, the question will at times force itself upon us, "Why has not God endowed us with a wisdom sufficient for the emergencies and perplexities of our daily lives?" Ah, one reason is that He does not want us to be independent of Himself, to be able to do without Him. If, with all our insufficiency, we are so bent upon going alone, upon taking care for ourselves without reference to Him, should we ever give him a thought if our own wisdom and power were sufficient for us? No; our tendency is to do without Him as long as we can; and then, when our own resources, or those of others, fail us, to turn, as a last resort, to Him.

TORONTO COLLEGE OF MUSIC.

The addition of another school of music to Toronto's educational institutions marks an era in the history of its artistic advancement. Mr. F. H. Torrington has, during a long residence in Toronto, won for himself a place in the front rank as a teacher, and the establishment of the Toronto College of Music, and orchestral and Organ School, under his direction is a result of his labours that all lovers of music will hail with pleasure. It will be complete in every detail, of vocal, instrumental and theoretical tuition, the best available talent having been secured for teaching the various departments. The College will occupy Nos 12 & 14 Pembroke Street, where new and commodious premises are being erected, containing numerous class rooms, and a large music hall with a fine three-manual organ. Students of orchestral music will have opportunities of special value, as they will be able to study practical music with Mr. Torrington's excellent orchestra. Altogether the College has the fairest prospects for success.

OUT OF HIMSELF.

A lawyer of eminence in one of our cities had a son who gave him great anxiety. The young man did not drink; he neither gambled nor yielded to any vice to excess; but, with undoubted talent, he was light, fickle, "feather-headed," to use the expressive country phrase.

He had no governing motive, no strong foundation of any principle or hope. He was cheerful and affectionate in the family and in society, but he would not work; he had no ambition to succeed in the law, as his father had done, or in any other line of life.

There really seemed to be no reason why he should not begin to drink and gamble to-morrow, and let his shallow life run out into a muddy, miserable end.

One day some accidental circumstance led him to the county jail. He came out in a fever of indignation at the cruelties exercised upon the inmates, and their utterly neglected and wretched condition—for this was before the days of systematic prison reform. It was incredible to him, in his easy, luxurious life, that such misery existed at all, and that it existed in the midst of a Christian community.

The young man appeared to be startled into an erect, manly attitude. He called a meeting of his influential friends; he presented the case to them with fervid eloquence; he visited not only the jail, but the county almshouse and insane asylum.

His father was disconcerted and annoyed. He was a respectable, conventional member of society, accustomed to bear good-humoredly with social abuses from which others suffered. He certainly never had expected his son to break forth as a reformer or radical.

But the son was in earnest. He worked at this needed reform for two or three years, until it was accomplished, and then took up his profession with a grave, sincere zeal.

But this was not all. Not only were his moral perceptions awakened, but his soul, also, was roused from its lethargy. The obligation to man, his neighbour, suggested naturally his duty to God; and, humbly and seriously, he entered upon a truly and deeply religious life.

"From a frivolous boy he had suddenly become a Christian man," said his father, "and the jail has done it. How, I do not know: But the jail has done it."

A call to some great work, no matter what, provided it is unselfish, is the best help which can come to a young man when beginning life. It lifts him immediately out of his petty self-conceit, sets him on a height—a level of noble thought and feeling from which he never will willingly descend. It summons his scattered, idle, sleeping faculties, as a trumpet calls the disorderly troops in bivouac, drills, disciplines them, gives them a purpose in the world's great struggle.

Fathers cannot always choose this call or purpose for their sons. But God in some wise sends it to every young man, though many refuse to answer the summons.

MUSIC.

THE YOUNG CORPORAL.

A lad, a corporal in the French army, when drunk, struck his superior officer. This was a very serious offence. He was tried by court martial and sentenced to be shot, and cast into prison to await the execution of the sentence. There was an effort made to secure his pardon, but without success. The colonel, however, was much attached to him, and was unremitting in his efforts to procure a pardon, which he at length succeeded in doing, on condition that if ever known to be drunk again he should be shot dead.

The colonel went to the prison to inform the condemned young corporal of his pardon.

"Ah! colonel," said the unhappy young man, as the officer entered, "You see what my folly has brought me too."

"Suppose," said the colonel, "that I should tell you that on condition that you never drink again a pardon is extended to you."

A gleam of hope brightened the young face.

"Your life being the forfeit if ever you taste liquor again," added the colonel.

"Impossible!" said the poor lad. "I cannot live and not drink. Must I never drink?"

"Never."

The poor young fellow relapsed into hopelessness.

"Nothing could keep me from it. It would be impossible to keep the condition."

"I want your word and pledge of honour as a soldier," said the colonel, appealing to the military spirit and high sense of honour he so well knew the youth to possess.

The lad's soul kindled within him. The appeal wrought the effect intended.

"See, colonel," cried the young soldier. "See here and now," and he lifted his arm towards heaven, "that never to my dying day will I put liquor to my lips again."

That lad became commander of the Imperial Guards whose very name became such a power, and he kept the pledge in the same spirit that characterized his memorable utterance, "The Old Guard dies, but never surrenders."

Now, you see how much that sting of the liquor serpents costs. It came very near costing that brave young corporal his life. It is a costly sting

to this country in dollars and cents. It costs us three hundred and sixty times as much as it does to pay the salaries of all the ministers of the gospel. The salaries of our ministers amount to sixty millions of dollars. And it costs twenty-two hundred millions of dollars to keep the liquor traffic and to keep the sting of the liquor serpent doing its work.

EASILY UNDERSTOOD.—The causes of summer complaint, diarrhoea, dysentery, cholera morbus, etc., are the excessive heat, eating green fruit, impure water, over exertion and sudden chill. Dr. Fowler's Wild Strawberry is an infallible and prompt remedy for all bowel complaints from whatever cause.

CULTURED GIRLS.

It is sometimes thought that if a girl has been educated at a high class school, she must be cultured; but some such girls are the most uncultured of persons. One need not be rich, or educated, or travelled, in order to be cultured; but only sure that all sides of her being grow in harmony. Culture does not mean music or French, but womanhood. Very few can be rich, a small number educated; but culture is for all.

Be determined to know something, even a little, of the best history, the best poetry, the best biography, the best of art, the facts in science, and the best thoughts of the best minds—ten minutes each day, five or six solid books a year, not mere stories. The best in style and sentiment are as cheap as the poorest. There is no excuse for reading trash, when the standard works on all subjects are as cheap as the poorest; no more than walking in the mud when a clean sidewalk is provided. Not extensive, but select reading gives culture. Gather a little standard library of your own; you will respect yourself, and others will respect you for it. Keep a scrap-book; fill it with the best things. Nothing reveals a girl's line of thought more than her scrap-book. Read and think; read a little and think much; read when at leisure, think when at work.

A thoughtless, selfish, snappish, cross, fretful, overbearing and dictatorial girl may take the prize at school, may excel in music and travel round the world, but the more she knows, the less culture she has. The commonest country girl with good health, an open brain, and a warm, unselfish, patient, self-controlled disposition, is a hundred-fold more cultured than the boarding-school girl who is fractious with her mother, cross with her sisters, or knows too much to associate with working-girls. Disposition is culture. Health is the soil, intelligence the branches, and disposition the leaves, buds and blossoms, the robe of living beauty, fragrance, and sweetness with which a young girl is to clothe her life; for without heart culture the finest mental culture is like a tree with nothing but cold leafless limbs.

The cultured young girl is spiritual. Loving what God loves, hating what God hates, reading His thoughts over after Him, in nature, in His Word, and in her own soul, coming into sympathy with Him—this makes of art a living life, and lifts the passions, the thoughts, the affections and the

DIGESTIVE TABLETS

OR AFTER DINNER PILLS, for enfeebled digestion, produced from want of proper secretion of the Gastric Juice. They give immediate relief in Dyspepsia and Indigestion.

DIRECTIONS.—Take one or two pills immediately after eating or when suffering from Indigestion, Lump in the Throat or Flatulence.

Samples sent free. Address the Davis & Lawrence Co., (Limited,) Montreal.

A POOR MAN'S FRIEND.

One that will save days of sickness and many a Dollar in time and Doctor's Bills, one always near at hand, ready at a moment's call. This friend is PERRY DAVIS'

PAIN-KILLER.

TAKEN INTERNALLY, it cures Dysentery, Cholera, Diarrhoea, Cramp and Pain in the Stomach, Bowel Complaints, Painter's Colic, Dyspepsia or Indigestion, Sudden Colds, Sore Throat, Coughs, &c.

USED EXTERNALLY, it cures Bruises, Cuts, Burns, Scalds and Sprains, Swellings of the Joints, Toothache, Pain in the Face, Neuralgia and Rheumatism. Sold by Dealers in Family Medicines, the World Around.

25 CENTS PER BOTTLE. Beware of Counterfeits and Imitations.

For Coughs, Neglected Colds, Bronchitis, Pain in the Chest, and all diseases of the Lungs,

ALLEN'S LUNG BALSAM

Is the GREAT MODERN REMEDY. For Croup it is almost a Specific. As an Expectorant

IT HAS NO EQUAL!

It is composed of the active principles of roots and plants which are chemically extracted, so as to retain all their Medical qualities. MINISTERS AND PUBLIC SPEAKERS who are so often afflicted with Throat Diseases, will find a sure remedy in this Balsam. Lozenges and wafers sometimes give relief, but this Balsam taken a few times will ensure a permanent cure.

Prices, 25 cts. 50 cts. and \$1.00 per bottle.

will into a region of pureness and joy. Such is the final fruit of the tree for which all the rest is given. This is the highest culture, without which no woman can have her greatest beauty, or power, or joy. Christ gives this.

SUMMER TRAVEL is usually subject to dangerous and sudden attacks of bowel complaints, diarrhoea, dysentery, etc., caused by change of food and water. The sovereign remedy and surest safeguard against all such troubles is Dr. Fowler's Extract of Wild Strawberry. Never travel without it.

SHORT LECTURES FOR BOYS.

Most boys and girls do not like lectures—they say they are too long for their highnesses. Perhaps they may like these short lectures. They will give food to think over, and must not be read too hastily.

A Swedish boy fell out of a window and was badly hurt, but, with clenched lips, he kept back the cry of pain. The king, Gustavus Adolphus, who saw him fall, prophesied that that boy would make a man for an emergency. And so he did, for he became the famous General Bauer.

A boy used to crush the flowers to get their colour, and painted the white side of his father's house in Tyrol with all sorts of pictures, which the mountaineers gazed at as wonderful. He was the great artist Titian.

An old painter watched a little fellow who amused himself making drawings on his pots and brushes, easel and stool, and said: "That boy will beat me one day." So he did, for he was Michael Angelo.

A German boy was reading a blood-and-thunder novel. Right in the midst of it he said to himself: "Now this will never do. I get too much excited over it. I can't study so well

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MOSES' Combination Stove.

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They are Self-Regulating and never over-blowing. Numbers have been tested for the last four years, and are now proved to be a most decided success. For an equal balanced pressure producing an even pitch of tone, while for durability certain of operation and economy, they cannot be surpassed. Reliable references given to some of the most eminent Organists and Organ Builders. Estimates furnished by direct application to the Patentee and Manufacturer, WM. BERRY Engineer, Brome Corners, Que.

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EXT. OF WILD

STRAWBERRY

CURES

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AND ALL SUMMER COMPLAINTS AND FLUXES OF THE BOWELS IT IS SAFE AND RELIABLE FOR CHILDREN OR ADULTS.



MANLY PURITY AND BEAUTY

CUTICURA REMEDIES CURE SKIN AND BLOOD DISEASES FROM PIMPLES TO SCROFULA

NO MEN CAN DO JUSTICE TO THE ESTEEM IN which the CUTICURA REMEDIES are held by the thousands upon thousands whose lives have been made happy by the cure of agonizing, humiliating, itching, scaly, and pimply diseases of the skin, scalp, and blood, with loss of hair.

CUTICURA, the great skin cure, and CUTICURA SOAP, an exquisite Skin Beautifier, prepared from it, externally, and CUTICURA RESOLVENT, the new Blood Purifier, internally, are a positive cure for every form of skin and blood disease from pimples to scrofula. Sold everywhere. Price, CUTICURA, 75c.; SOAP, 25c.; RESOLVENT, \$1.50. Prepared by the POTTER DRUG AND CHEMICAL CO., Boston, Mass. Send for "How to Cure Skin Diseases."

Pimples, blackheads, chapped and oily skin prevented by CUTICURA SOAP.

Rheumatism, Kidney Pains and Weakness speedily cured by CUTICURA ANTI-PAIN PASTER, the only pain-killing plaster

after it. So here it goes!" and he flung the book into the river. He was Fichte, the great German philosopher.

Do you know what these little lectures mean? Why, simply this, that in boyhood and girlhood are shown the traits for good or evil that make the man or woman good or not.

A CORRECT STATEMENT is made by Miss Jane Rutherford, of Nelles, Corners, Ont., who writes—"I have used your Burdock Blood Bitters for Dyspepsia and find it to be the best remedy I ever tried." B.B.B. is sold by all dealers at one dollar a bottle.

THE STAG.

Hubert was still a young boy when his good father, the gamekeeper at Tannstein, was shot by an unknown poacher in the depth of the forest. The mother brought up the fatherless boy as well as she could; and after twenty years, when he had become an excellent forester, he obtained his father's place.

One day Hubert was hunting with many keepers and sportsmen in the wood. He shot at a large stag—missed it, when a voice cried out of the bushes in distress: "O God, I am wounded!" Hubert sprang in, and lo! an old man was writhing and groaning, with the blood rattling in his throat. The whole hunting-party collected round the dying man. But Hubert knelt by his side, embraced him, crying aloud, begged him for forgiveness, and assured him that he had not observed him.

But the dying man said, "You have nothing to ask my pardon for. I will now disclose what no man has yet known: I am that poacher who shot your father. All round here, exactly under these lofty oaks, his blood sank in the ground. And now you, the son of the murdered man, without knowing it, and unintentionally, just on the very spot, must avenge the murder on me!—God is just!" he still sighed out as he expired.

A shudder thrilled through the bone and marrow of all the bystanders, and one of them exclaimed:—

"Early or late, the murderer will find God's righteous vengeance following close behind."

SOMETHING FOR THE BOYS TO THINK ABOUT.

No young man can be a regular cigarette smoker for ten years without so badly hurting his brain as to incapacitate him for business, and even to put himself beyond recovery. It is a common thing to hear of death resulting after a few months, or years, of excessive cigarette smoking.

Recently a young man died in Philadelphia. He was only sixteen. He was in the habit of smoking twenty cigarettes a day. The post mortem showed that death was due to congestion of the brain from narcotic poison. Another was a popular young man of Troy. He was a constant smoker. An affection of the heart was followed by dropsy. Several physicians agreed that cigarette poisoning had shattered his system. After his death one of his veins burst, and the blood was as black as ink.

Business managers of large commercial enterprises begin to under-

stand that the habit incapacitates for business. A prominent business man in an eastern city has a sign up over the head cashier's desk, "No cigarette smoking by our men." A couple of hundred clerks are said, as a result, to be superior to those of other houses in the same line of business. The Illinois legislature has passed a bill prohibiting the selling of cigarettes to boys under sixteen years of age.

A boy is as good as worthless who contracts, beyond reformation, this habit.

THE POWER OF EXAMPLE.

A good many of our young friends are now away from home, staying, perhaps, with their parents or friends in some pleasant watering-place or mountain resort, where they have already made the acquaintance of many others of their own age. Now, if they will watch, they will be sure to notice one thing; and that is, that whenever a number of young people are thrown together, there will always be one among them who will take the lead—one whom the rest will follow and look up to.

Perhaps the very boy or girl who is now reading these words, may be one of these leaders. Perhaps one of the gifts that God has given you is the

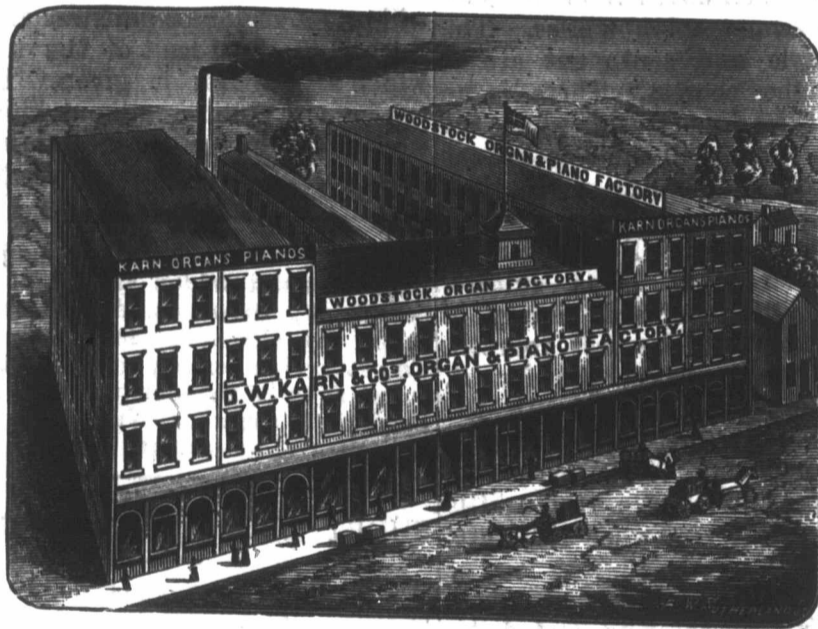
power to lead and influence others. This is one of the best and most glorious gifts that He gives to any one, for if it is rightly used, very great good can be done by the one who has it.

But just think how important it is, if you are one whom others will follow, that you should be right yourself! For, when you do a thing, it often means that others are going to do it too. Think how glorious to be the means of influencing others to do a right and good thing by simply doing it yourself; to have one good deed multiplied six, eight, or a dozen times!

If you are a leader, you will not have to say much to make people follow you. Actions speak louder than words, and you will find that it is in what you do, and in what you are, that your power lies. You will put others straight by walking straight yourself.—Parish Visitor.

SAFE, SURE, AND PAINLESS.—What a world of meaning this statement embodies. Just what you are looking for, is it not? Putnam's Painless Corn Extractor—the great sure-pop corn cure—acts in this way. It makes no sore spots; safe, acts speedily and with certainty; sure and mildly, without inflaming the parts; painlessly. Do not be imposed upon by imitations or substitutes.

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