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

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LESSONS for SUNDAYS and HOLY-DAYS.

Jan. 1st. CIRCUMCISION OF OUR LORD.
Morning.—Genesis xvii. 9. Romans ii. 17.
Evening.—Deut. x. 12. Col. ii. 8 to 18.

THURSDAY, DEC. 29, 1887.

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.

MEN WHO ARE WISER AND BETTER THAN CHRIST.

It would seem as though the claim on behalf of Christ that He stood peerless in moral dignity and wisdom, is being challenged. The Rev. Mr. Stafford, a Methodist minister, with quite a number of others have put forth the plea that when Jesus created wine to enhance the hilarity of a wedding and when He ordained wine for the Sacrament, He was acting on lower moral principles than the prohibitionists of to-day. They are the supreme and only exemplars of divine purity and wisdom! Mr. S. says plainly that morality has brightened in these later ages, one effect being different views of the drink question to those held by Jesus and St. Paul. It is now a common thing to hear the rabid, paid, advocates of temperance declare that Christ did not know as much as they do, and that his moral standard was below that of teetotalers! The next step will be to declare the Almighty to be impure in a teetotaler's eyes, owing to His having created wine. That is, in effect, what the prohibi-

tionists now say, they desire to drive out of the world that which God placed in it for the use of His creatures, thus claiming to be better and wiser than the Creator. Well may these people blaspheme over the Sacrament. But what are some of our clergy thinking about to allow themselves to be associated with this infamous conspiracy? Do they sit in silence while their prohibitionist brethren blaspheme Christ by declaring His morality not up to their standard? It is a common thing to hear Jesus spoken of on temperance platforms as ignorant of the effects of wine, and of the evils of drink in these later ages. Do our clergy sit cheek by jowl and hear their Lord and Master thus maligned? They probably imagine it right to be thus cowardly in the interests of temperance.

WHAT CRANKINESS LEADS TO.—A writer in the *Mail* who is, we believe a School Inspector, has taken Mayor Howland to task for certain utterances of his in regard to education. Mr. Howland is a particular favorite of the sects, chiefly because of his offensive conduct as a churchman. What will the preachers think of Mr. Howland saying "There is no such thing as a boy being really criminal, it is merely surface depravity." The writer in the *Mail* says, "This statement surely overlooks two well known factors (well-known, I mean, to all educators) in education—(1) The law of heredity, and especially (2) the influence of the "environment." Does Mr. H. expect us to believe that a boy 12 or 14 years of age who has from the hour of his birth been surrounded with evil influences is merely tinged with "a surface depravity?" Has not the noxious atmosphere which the unhappy child has continuously breathed, largely determined his moral constitution? It is hardly a metaphor to say that under such circumstances moral evil has become infiltrated in the very being of his soul, for it is literally true that the evil environment has produced a brain development which finds its natural activity in crime. This, it seems to me, is no "merely surface depravity" that can be removed (to carry out Mr. H's metaphor) by the gentle application of a sponge." The statement overlooks the fact of the natural depravity of the human heart, in which the impulses to crime are stirring oftentimes very early in life. A barrister of high rank said to us lately that he could not get an honest messenger boy, "they all lie and steal," said he. Between Mayor Howland's oracular declaration, that the badness of boys is merely on the surface, and the facts of life as declared by God, that the heart is desperately wicked, we prefer to accept notorious facts and the word of God, to even Mayor Howland's cranky notions. Some of the most determined criminals in Canada to-day are mere boys. It is a very alarming fact that the number of juvenile criminals for some years past has been increasing at a rapid rate.

THE "CHURCH TIMES" ON THE WELSH QUESTION.—We quote satient passages from a powerful article in the *C. T.*, to confirm our own comments on the Welsh church question.

"Everyone knows that there are only two possible bases of society. One is "the good old rule, the simple plan," whereby nobody was lord of life or limb, or property, or possessions, whose right arm could not keep his person and chattels. The other is a state of things under which law and life and property and contracts are by common consent inviolable. Under this system England has grown enormously in population, in wealth, in civilization and happiness."

The Editor goes on to show how the Irish agitation has bred disorders under which "Socialism and anarchism are lifting up their heads amongst us. We have Dissenters trying, in the name of religion, to rob the clergy of the pittance on which so many starve rather than live; and now this attack on tithes is extended to rent." The article quotes some portions of the language used by the Welsh

press against landlords, quite enough to excite men to murder them. It seems that there have been one or two cases of chapels having been built on leased land, and as the rent was not paid the mortgage was foreclosed, as we should say. For merely protecting himself against loss, the landlord has been abused as a hog, lion, bear, ass and serpent, all combined! One Welsh paper "coolly lays down the doctrine that "the Government of every country ought to own the lands, and let them for fair and reasonable rents, and use the money received from them towards bearing the expenses of the State, and through that extinguish the taxes and lighten the burdens of the subjects in general." Meanwhile, counsel has been given that each tenant, instead of taking his rent on the appointed day, should take his books to his landlord and show from them that he has not been able to earn by the land more than he has paid for his living expenses (of the amount of which he is himself to be the judge) for his own labour and for his hired labourers. The good man, according to the Psalmist, is one that sweareth to his neighbour and disappointeth him not, though it were to his own hindrance; but, according to the Welsh gospel, he is the man who makes bargains and refuses to abide by them, and blasphemes those whom he seeks to rob.

Is it not dreadful to think that there should be a million people who can read this pestilent nonsense? Its silliness is beneath contempt, but as it appeals in the most direct way to the sectarian passion and the cupidity of those for whom it is written, there is only too much reason to fear that it may have its effect."

HONOUR FROM TRICKERY.—A very reprehensible deception has been practiced on those citizens in New York who took any notice of a missionary from Toronto, who went to convert those poor, ignorant Yankee heathens. He went to tell what marvels of moral reform had been effected by him in the Ontario capital, and in doing so stated things which his own best party friends have condemned as without any foundation. Take the Sunday question. It was affirmed that the quiet Sunday enjoyed in Toronto was all the result of Mr. W. H. Howland's influence as Mayor! As a matter of fact, there has not been the slightest change in this respect for many, many years. A barber or two have been harried, it is true, and that is all the reformation can claim to have done! On the other hand the general rule of Mr. H. has excited a strong feeling which will "develop, probably, into an organized attack on the Sunday laws. Fancy such a record calling forth the doxology from a number of excited and badly gulled men! The Toronto missionary to New York forgot one thing, he did not tell his hearers that since he came into office the Police Court cases have gone on increasing until they show an increase over any previous year, of from 25 to 30 per cent. But as Mr. Joseph Cook said, "It is no use fooling with fools," and Mr. Howland, therefore, did not deal with facts, but gave them fools' diet of fiction, bombast, and mere self-flattery. The *New York Tribune*, the leading paper of the States, says plainly that Mr. Howland played "a very smart trick."

—Sixty per cent. of all the crimes committed within the limits of the commonwealth of Massachusetts, during a period of twenty years, consisted of "rum offences" drunkenness, illegal liquor dealing or nuisances.

—A good and a wise man is not to be an enemy of wicked men, but a reprover of them; and he is to look upon all the drunkards, the lustful, the thankless, covetous, and ambitious that he meets with, not otherwise than a physician looks upon his patients.—*Seneca*.

Temperance is reason's girle and passion's bridle.—*Jeremy Taylor*.

1888.

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PAY YOUR SUBSCRIPTIONS.

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

All arrears must be paid up to the end of 1887 at the rate of \$2.00 per annum, one dollar additional will pay up to 31st December, 1888. We trust this will be a sufficient hint for all to kindly forward their subscriptions immediately. Those who have already done so, will be doing a kind favor by forwarding \$1.00 for a new subscriber, so that we may be able to double our subscription list, and thus be placed in the same position as we hope all our subscribers will be, in having a "Merry Christmas and a Happy and Prosperous New Year."

ONE BRAVE CANADIAN.

COMPARING the position occupied by the religious bodies in Ontario in regard to Romanism with their professions, one cannot but feel that there is a great deal of mere bluster and a very trifling degree of earnest principle. The pulpits of the sects ring out Protestant cries with wearisome iteration, while the very men who are shouting them are, in many cases, quietly aiding and abetting the Papacy in making encroachments upon our civil and religious liberties. It would be better for the cause of religion to close a number of so-called churches where the pulpits call out "No Popery," while the votes of preacher and people are cast in such a way as to increase and consolidate the Papal power in the Province.

We note with high pleasure and with pride that one Canadian has declared that this prevalent truckling to the Papacy, so far as he is affected, shall cease. We recall as we read his challenge the noble words of Byron:

"Of the three hundred, grant but three,
To make a new Thermopylae!"

The Revd. D. J. Macdonnell, B. D., of Toronto, invites every son of St. Andrew to sign a petition to the Queen, calling her attention to the wrongs inflicted in Canada by the tyrannous powers of the Papal authorities. We trust every son of St. George and every son of St. Patrick will also sign. He has also declared that unless the Corporation of Toronto collects income tax from Archbishop Lynch, *he will not pay his tax*—whatever be the result. Surely it is our duty to stand at the back of this one brave man as a solid phalanx to encourage and support him in this contest? The Roman Archbishop lives in a "Palace," he so calls his residence, it is clear that this palace could not be kept going for less than from \$3,000 to \$5,000 a year, yet the lordly occupant is base enough to declare that he has no taxable income! Of course the Corporation assessors accept this falsehood, it is the fashion to pass over Roman incomes and make Protestant ones make up the amount. Mr. Macdonnell will, we trust, stand firm; we have seen a similar conflict successful, although the

individuals who conquered were made to suffer. But he need have no fear. We shall have the utmost delight in pleading for material help, if he needs it, in maintaining this brave stand for Protestant rights against the impudent frauds of the agents of the Italian Church. Mr. Macdonnell should be at once assured of the vigorous support of all classes of *honest* citizens, Romanists included. Repudiation of municipal powers of taxation by Roman priests may be effective in the semi-civilized lands where the Papacy best flourishes, but in Ontario, in Toronto, such insolence should be shut down upon with severity. Let Dr. Lynch either pay his taxes as other citizens do, *or be made to*. We again say, what he and his seem to need telling in very blunt words, *words suggestive say of a Bailiff's distress warrant for a tax bill*, "The Pope is not king of Canada." If Dr. Lynch can keep up his "Palace" without any income, as he claims, he should take out a patent for the trick, it would bring him millions. But while men living in small cottages are compelled to pay on the income necessary for these humble residences, it is a downright swindle for Dr. Lynch to escape paying any tax on the plea that he has no income such as his "Palace" requires for its maintenance. The *Globe*, the chief organ of Fenianism in Ontario, defends the Archbishop for refusing to pay a municipal tax, which our clergy and all other ministers are liable for over a fixed amount.

CHURCH SCHOOL FOR BOYS.

NO scheme ever bore distincter signs of Satanic suggestion than the system of education which ignores religion. Its very popularity is one of the conclusive proofs of its evil origin. The general acceptance and approval of secular schools arises from their claims resting upon an appeal to the meanest of passions, the greed after unearned money, secured by the shirking of parental responsibility for the education of children. Were parents to be assessed for the cost of their own children's education at State schools, and deprived of the right to compel childless neighbours to bear part of their family expenses, there would be at once a most active interest taken in education. But so long as the costs of education for their children are abstracted by the fingers of the State out of their neighbours' pockets, the generality of parents, although christians in name, care not the value of a straw, whether their offspring are trained as heathens, or christians. Cupidity in all its baseness is the true secret of public school popularity. The spectacle presented by the system of State schools in a christian community is enough to justify the scorn of the Chinese writer, who poured out his measureless contempt upon christianity because of the conduct of christians. We have in Canada many thousands of citizens to whom a State Church is, they say, a thing of shame. But these persons hand over to the State the work of training their children in such wise as to cause those young ones to grow up with a marked

bias, produced by the hand of the State, a bias not towards some phase of doctrine, but against christianity in any known form. The State has even cast out the Bible from its schools at the bidding of the Roman Catholic rulers, and substituted for God's Word, a hotch potch jumble of disconnected texts, so carefully gathered as to exclude all passages distasteful to Popery, and all passages favorable to the claims and doctrines of the English Church. Yet although the State thus actively tampers with the only positive religious element in the system of its schools, and suppresses wholesale all real religious teaching, yet the dissenters who are so furious against a State Church, complacently accept the State as the teacher of their children! *The State does the job cheaply, so conscience weighs nothing in the scales with the pocket.*

Greed is eating out the manly pride of the people; they are willing to be paupers in position if saved the cost of personal independence. A system of State clothing and State feeding would find endless supporters. The acceptance of coats and boots from a State charity store or food from a State eating house, is not one jot less offensive to manliness in citizenship than the reception of help towards another family item of expense, from the hands of that pauperizing agency—the State. The community has the right, we claim, to see that it is protected from a class of illiterate citizens. So it has the right also to demand that its annals shall not be stained by records of sickness and death from starvation. But to preserve a few from the risk of illness or collapse from lack of food, would be a poor excuse for founding a State eating house. It would be, however, quite as good an excuse as undertaking to educate every child, in order to prevent a few from being raised up illiterate. This, indeed, is the hollowest of cries, because as a matter of fact the children who alone really need State interference to secure education are now wholly neglected! Another matter of fact is this—that crime amongst children has enormously increased since the State schools were founded.

The young are smart we allow, but elementary morality seems unknown in the State schools.

The teachers absolute ignorance of history, of Church history in particular, was sadly demonstrated in this paper by an old and prominent State teacher actually telling us in black and white, over his own name, that the Church of England was created at the Reformation! Pitiful and pitiable ignorance. Yet Churchmen send their children to schools where such Cock and Bull stories pass for history, and where the vilest slanders of the Church are retailed on the basis of such crass illiteracy, by the officers of the State, whom Churchmen are taxed to support.

An endeavor is being made to give Churchmen of religious principle and of honorable spirit, the privilege of having their sons educated as becomes the children of the Church, and of citizens who scorn to eat pauper bread. It is a bitter complaint that there is so little patriotism amongst Canadians. No wonder,

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patriotism is too lofty a sentiment to spring up in a people who have bemeaned themselves into using State taxation to help them in paying their domestic expenses. One of the greatest of patriots had as a motto, "God and Italy." By that sign he conquered his country's independence. "God and Canada." must be our patriot cry if we are ever to rise to national dignity. But the State school cry is only "This Canada of ours." God in the State schools is forgotten, for His Bible the State schools have substituted is one made by a politician, the Gospel of Christ is ignored in the State schools, the history of His Church is falsified,—the whole system is a reproach and a scandal to a christian community.

MR. SPURGEON'S OMISSIONS.

NEVER, we suppose, since preaching began, has any one preacher kept together, for so many years, so large a congregation as Mr. Spurgeon. And certainly no other preacher has published so many sermons. The publishers have just issued a Textual Index of 1989 of his sermons, or within 11 of 2000. Of course during the thirty-five years, or thereabouts, during which he has been preaching in London,—to say nothing of his few youthful years in the country—he has preached many more than 2000 sermons. Three sermons a-week for thirty-five years would give 5478. Due allowance for holidays and illness would, however, reduce this number considerably; and the 1989 which have been published may be taken as a very substantial sample of Mr. Spurgeon's teaching. For some time past he has been sounding loud notes of warning; and now at last he has clothed his words in a deed which has sent a wondrous thrill through his own denomination, the Baptists, its cousins the Independents, and, perhaps, others. Mr. Spurgeon has withdrawn from the Baptist Union, on the ground that many of the Baptist preachers are teachers of error in fundamentals. He declares that the Independents are no better, and intimates that, on the whole, there is more chance of hearing the Gospel in the Church of England than in a Dissenting Chapel. He has also cried out with much pathos, and evidently from his heart, for some higher and better union than denominationalism can afford. Surely it becomes us Churchmen to ponder well Mr. Spurgeon's course, and to see how far we can supply that which he calls for.

Mr. Spurgeon's kindly words must not pass unheeded. He affords one more instance—and a very striking instance—of that drawing together which, in answer to many prayers, seems now to be bringing the Reunion of Christendom near its dawn.

With this thought in our minds we turned to the Textual Index of these 1989 sermons. We think the result will surprise not only our readers, but Mr. Spurgeon himself. So far as his published sermons show, we find he has preached on the leading text for Christian Union John, xvii. 20-23, in two sermons Nos. 668 and

1472. How he has treated it we do not know But the following texts are omitted :— Isa. xlix 23, Kings, nursing fathers.... Matt. xvi. 13-20, Rock, Church, keys.... " xviii. 17, Hear the Church.... John xx. 23, Whose soever sins.... Acts ii, 42, Continued steadfastly in fellowship.... " viii. 1-25, The Samaritan Confirmation. " vi. 1-6, The appointment of Deacons. " xiii 1-3, The ministering ('liturgising') and laying on of hands. Rom. xv. 6, With one accord ye may with one mouth.... " xvi. 17, Mark them which are causing the divisions.... I Cor. i. 10, That there be no divisions.... " i, 12, I am of Paul.... " iii. 3, Are ye not carnal.... divisions.... Gal. v. 19-21, Factions, divisions, heresies (or parties). Eph. iv. 4-6, One body.... " iv. 14-16, Every wind of doctrine.... every joint.... I Tim. i. 3, To tarry at Ephesus.... charge certain men.... I Tim. iii. 1-13, Bishops and Deacons. " iv. 14, Laying on of the hands of the presbytery. I Tim. v. 1, Rebuke not an elder, but exhort him as a father.... I Tim. v. 22, Lay hands hastily on no man. Titus, i. 5-9 Bishops. " iii. 5, Laver of regeneration. Heb. vi. 1-3, Principles... laying on of hands.. " x. 22, Pure water.... " x. 25, Not forsaking the assembling. " x. 29, Blood of the covenant an unholy thing. " xiii. 7, Remember them that had the rule. " xiii. 17, Obey them that have the rule. James v. 13-16, Elders, anointing, confession.. I Pet. ii. 17, Honor all men.... honor the King.... Rev. xxi. 24-26, Nations and kings bringing their glory....

It is more than possible, it is highly probable, that several of these passages have been dealt with in some or other of the 2000 sermons. Two of them, which we have marked with asterisks, have parallel passages at Eph. v. 26 and 2 Tim. i. 6, and these stand in his Textual Index. On the other hand, we must remark that this list we give is not a mere residuum of texts not found in the Index, after a great majority were found. Quite the contrary. We first turned the texts out in the Bible, and then turned to the Index. Except in John xvii. 20-23, Eph. v. 26, and 2 Tim. i. 6, we did not find a single text we searched for! The proportion found was three in thirty-five, less than one in eleven.

If our texts had been sought at random, we should have been prepared for such a result. The most prolific of preachers cannot in the longest lifetime preach a separate sermon on every verse of the Bible, much less print one. But our readers will see that our texts all bear on one subject, and that the duty of Christian union. Even if we strike out the first and the last as of disputed meaning, and leave the question of Church and State untouched, there remains a large class of Scriptural texts which Mr. Spurgeon has almost entirely passed over in choosing texts for his sermons. This came out all the more forcibly when we noticed, as we did that in several cases Mr. Spurgeon had

come close up to the edge of—shall we say?—the uncongenial teaching, sometimes on both sides of it, but without venturing further. May we suggest that if he will give to these texts the same care and prayer, which we doubt not he has given to others, he may find grace to help in this time of his need; and if he cannot then quite see his way into the National Church, he will at least admit that the plan of that Church has all along embodied the principles of these texts? Perhaps he may see further—namely, that divisions are not only evil in themselves, but naturally liable to produce the great evil which he is now denouncing. Does not the history of the word 'heresy' tell as much? It first meant a faction; it now means a falsehood.—J. F. in Church Bells.

THE NAME OF JESUS.

NOTES FOR A SERMON FOR THE FEAST OF THE CIRCUMCISION.

"His name was called Jesus"—St. Luke ii. 21.

Introduction.—Names should correspond to the properties of the person or thing named, cf. Gen. i. 19. Names as given or changed by God convey a divine enabling gift, cf.; for names changed, Gen. xvii. 5, 15, and xxxii. 27, St. Mark iii. 16, 17; for names given, Gen. xvii. 19, St. Luke i. 18, St. Matt. i. 21. The name of Jesus was given by Him who had the best right, God, the Father of our Lord and Saviour Jesus Christ, and it corresponds to the reality of the God-man; for the name of Jesus sums up and expresses, (1) the loving-kindness of the Incarnation, (2) its power, (3) its glory.

1. The Loving-Kindness of the Incarnation.—(a) Jesus satisfies the longings of the mind of man.—Truth is the soul's ailment; man by the nature of his being must seek after God, i.e. truth; yet man can not by searching find out God; cf. Plato, speaking for the ancient world, "We must wait for some one, be he God or inspired man, to take away the darkness from our eyes. Only God could answer the questions which man must ask as to his origin, destiny, &c. And so the Son of God came down from heaven, full of "light and truth;" but He could not come amongst us except as Jesus; He could not be Emmanuel, unless He were also Jesus, sinful man's Surety, Redeemer, Reasoner.

(b) Jesus satisfies the longings of the heart of man.—The heart of man can be satisfied by no love lower than the divine. Yet if men's hearts are to be kindled into love for God, God must show Himself to man, and dwell with him; but this He cannot do except as Jesus. And so He who is (Heb. i. 8) came to us and said (St. John xiv. 7, 9), of St. John i. 18.

2. The Name of Jesus Reveals the Power of the Incarnation.—(a) Power evidenced by His life of perfect obedience to the law, by His delivering us from the tyranny of hell, (Heb. xi. 14). From the day of His baptism He is (Isa. vii. 1) Maher-shalal-hash-baz, "hasting to the spoil. He speeds to the prey." Therefore we cry (Ps. xlv. et. seqq.

(b) Power evidenced by Word, (St. John vii. 46., St. Luke iv. 82); by miracles, wonders and signs, (Acts ii. 22, x. 38); continued by the power of His Name after His Ascension, (Acts iv. 10 and references).

3. The Name of Jesus Foretells the Glory of the Incarnation.—(a) The work of Jesus was a glorious work; "glorious things were done by Him," (St. Luke xiii. 17).—The primeval unity of all created being in Christ, had been marred and broken by sin. To restore this and so enable man once more to sum up and present to God his own homage, and that of all creation beneath him, the Son of God became man, (Eph. ii. 14), "He is our Peace," the actual title of unity between God and man, (vers 16), "that He might reconcile both (Jew and Gentile) to God in one (mystical) body by the cross, having slain the enmity (the barrier

between God and man created by sin), thereby. What a glorious work!

(b) Jesus made to Himself a glorious name, (Isa. lxxiii. 14)—His own arm brought salvation. In His love and in His pity He redeemed us, wherefore (Phil. ii. 9, 10, Heb. ii. 9, Rev. v. 12, 13).

4. Rightly then is the name of Jesus emblazoned on the very portal of the New Year; for we are not our own, we are bought with a price; therefore glorify God in your body and in your spirit, which are God's, (1 Cor. vi. 19, 20).

Hamilton.

R. G. S.

SPIRITUAL GIFTS.

A sermon preached by the Lord Bishop of Toronto, at St. Albans' Cathedral before the E. E. W. S.

"As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God."—1 Peter iv. 10.

Every man, therefore, has received the gift! This is a statement, which, at the outset, challenges our attention.

For we are disposed rather to complain that the gifted are the few. It is plain the Apostle cannot be speaking of what we call "natural endowments," or of worldly and temporal advantages; because we know, as a matter of experience, that high talents, learning, eloquence, leisure, wealth—the things which may be most conspicuously used for the benefit of others—are not bestowed upon many, much less upon all. It must, therefore, be a spiritual gift of which St. Peter asserts that every man hath received it. But here again, a limitation must manifestly be understood. No one would, for a moment, maintain that the uncovenanted heathen had been made the recipients of spiritual gifts which they were responsible to use for the spiritual good, one of another. And if you look at the dedication of this Epistle, you will see that it is addressed to Christians:—"To the elect according to the foreknowledge of God the Father, through sanctification of the spirit, unto obedience and sprinkling of the blood of Jesus Christ."

We arrive, then, at this as the highest sense of a great undeniable law of the spiritual life, that the Christian calling makes each individual subject of it a steward-accountable for the ministry to others of the spiritual gift of which he has been made a partaker.

In the meantime, leaving for the present this highest plane of privilege and corresponding responsibility, there is, undoubtedly, another, and most instructive sense in which we must allow the widest possible application to the truth enunciated in the text.

A gift common to all men! Is there none such? None that is involved in the very fact and attribute of manhood, so that no one, however low the place he may occupy in the scale of human beings, can say that he is unendowed, ungifted, left wholly destitute? If such a denial of the Apostle's assertion were possible, it would be an impeachment of the goodness of the great God who made us all.

Reflection leads us to the conviction that humanity itself is an endowment which all who are permitted to share it have received, a gift from Him; that not only what we acknowledge as the good gifts of this life, not only the natural talents with which we may have been endowed, nor the acquisitions which we may have been enabled to make by their means, have come to us from the hands of the good God, but our very being, every sense of the body and faculty of the soul, whatever enables us to think or speak, or do, or love. *What man is God has made him!* life, human life, with all its wondrous and varied possibilities, temporal and eternal, is the gift of God! and shall we call that a trifling, an inconsiderable gift? In this sense, every man hath received, and by receiving has been placed in the situation of a steward, brought under accountability to the universal Lord for his employment of His gift. We understand, thus, how no one can plead exemption, on the ground of his lack of gifts, from the requirements of that kingdom over men's wills and actions which God the Father has established as their Creator, much less from the obligations of that indefeasible kingdom which God the Son has acquired as their Redeemer, and vindicated as their ascended King.

The reflection is of great practical value in teaching us what we should accustom ourselves to look upon as gifts, for the use of which God will hold us responsible.

Few would, probably, deny that, if they are blessed with wealth, that is a talent they are bound to occupy, to the glory of God, in the service of their poorer fellow-men; special mental endowments, professional knowledge or skill, and, especially, advanced attainments in spiritual grace, are, by general consent, regarded in the same light.

But, stopping short here, we not only make but small fraction of mankind to have received the gift,

we also exclude from the operation of mutual service all those lesser talents committed, in their measure, to all, which should minister in such blessed helpfulness and happiness to all; common and unregarded powers of ministry, such as the gentle word, the encouraging smile, the patient temper, the yielding disposition, the forbearing spirit, the little thoughtful attentions, the aptitude to please, the readiness to bear a hand with a burden, the skill to devise small trifles that may add to the comfort of others, and a thousand like little regarded capacities of communicating good, which are possessed by every one that has the nature of man, and if exercised would make the lives of all so much gladder and better.

Plainly this is the kind of mutual service enjoined by the Master, when He makes all mankind His stewards, and sets them to the task of ministering to each other, every man without an exception, as he has received of the manifold grace of God.

Now, the injunction we are considering, like every doctrine of the Gospel, is very levelling in its practice. You notice there are no degrees of authority and service in the kingdom which Christ has set up in the world, as there is neither respect of persons with God. No mention is made of masters, but all are ministers, that is, servants one of another. And what is still more striking is the conclusion to which the following out of this law of universal mutual ministry leads us,—that the amount of service to be rendered by each man is in direct proportion to the magnitude of the gift he has received; so that we have this inversion of the order of things as recognized and practised in the kingdoms of this world, that the more gifted a man is, the more he is called upon to be the servant of others; an arrangement most humbling indeed to natural conceits, but highly promotive of the general good.

Let us not, however, misunderstand this matter. All terms employed by us in speaking of this lower kingdom, which the God of this world usurpingly and unrighteously rules, must be inverted before they are applicable to that kingdom over the hearts of men which Jesus rules in equity and righteousness. In the one, levelling is all downwards and destructive in its mischievous tendencies; in the other, it is all upwards and constructive in its beneficent purposes. Servitude in the world is degrading and debasing; in the kingdom of Christ it is exalting and ennobling; if, in the one, it is a hard and galling yoke, it is, in the other, the purest of all delights; for to him who has the same mind that was in Jesus Christ, no employment can be so truly noble and godlike, or so richly rewarding in unselfish satisfaction as going about doing good, ministering to the necessities of others, being serviceable to all, denying and sinking self, in order to render offices of kindness and love to those around.

The relation of man to his fellow-man which the confusions and falsehood of a fallen state had reduced to the very type of humiliation, the Lord of glory restored to a condition the most honourable and worthy of manhood, when He took upon Him the form of a servant, and, as the true Son of Man, came not to be ministered unto but to minister. So the service of others for their good becomes exalted into a high privilege, and all, who in obedience and imitation of their Divine Head devote themselves to it, are thereby lifted up to a loftier level in which he is most exalted who most truly humbles himself.

But let us return to that higher, if more restricted sense, in which St. Peter exhorts Christians, "As every man hath received the gift, even so minister the same one to another." Here, again, we encounter the truth that there is some gift that is inseparable from the Christian state, for the stewardship of which each Christian is accountable. St. Paul makes a precisely similar statement, "To every one of us is given grace, according to the measure of the gift of Christ."

When we admit that the Apostles mean literally what they say, that not merely a few highly favoured ones, but all who have been admitted into the Christian covenant, have received God's gifts for its ministry to others, the statement is startling. It will be met with the objection that the majority of Christians are only nominal Christians, not even laying any claim to the possession of spiritual gifts and graces; that what might have been true of the early churches in Apostolic days is certainly not true of the Church of modern Christendom, that nothing could be more contradictory than to assert that every man in a Christian community has a call and qualifications to be a communicator of spiritual gifts to others. This, no doubt, expresses the common view of the matter, and it reveals a very deplorable state of prevalent religious sentiment. It is a confession what a low view we have come to take of Christian privileges and responsibilities.

(To be Continued.)

—For some men to rise to a nobler life it may be quite as necessary to spend less time over their wine as to spend more time over their Bible.—R. W. Dale.

Home & Foreign Church News.

From our own Correspondents.

DOMINION.

ONTARIO.

BATH.—Confirmation.—Although Rural Dean Baker has been settled in Bath so short a space, yet he found time, amid his many other occupations and duties, to prepare a class of candidates for the solemn ordinance of confirmation. These candidates, 18 in number, the rector presented to the Lord Bishop of the diocese on Saturday morning, Nov. 25th. Although the weather was very unfavourable, and the day inconvenient, still a good congregation assembled. The Rev. Wm. Roberts, Mus. Bac., of Amherst Island, came over to assist in the service. In the most solemn manner the rector presented, and the Bishop received the candidates, and sealed the renewal of their baptismal covenant with the laying on of hands. All remained for Holy Communion with 26 others. His Lordship, who appeared unusually vigorous, addressed the candidates with his wonted power and earnestness. After the service the lay delegates and churchwardens paid their respects to him at the parsonage, when the Bishop took the opportunity of impressing upon them the duty of putting the rector's salary on such a footing that he would be enabled to keep a horse, and thereby more efficiently labor throughout the township.

The Bath community and Church has suffered a serious loss in the sudden demise of E. F. Howard, Esq. He took a prominent part in the affairs of the town and the politics of his country, and was an active member of his Church; standing by it manfully when it was at low water, and exerting himself for its good at all times. He had held the offices of lay delegate and churchwarden. He will be greatly missed. The rector preached his funeral sermon to an immense congregation.

TORONTO.

PORT HOPE.—Trinity College School.—At the recent Christmas examinations the following boys were awarded prizes for general proficiency:

5th form—Martin, A. F. R.; 3rd form—Parfitt, C. D.; upper 2nd form—Bethune, A. M.; lower 2nd form—Lyon, L. M., and Renison, R. J.; upper first form—Burnham, T. H.; lower first form—Russell, A. D.

The following boys also are entitled to honourable mention for general proficiency, having obtained over sixty per cent. of the total number of marks, in their respective forms:

Upper second form—Sweny, R., Lewis, C. S.; lower 2nd form—Bethune, J. H., David, O. W., Ashbury, H. E. S., Armstrong, J. J. P., Richardson, H. A., Coru, G. W.; upper first form—Jewett, W. D., Crombie, E. R., McGiverin, W. L. S.; Allan, H. T., Lyer, W. E., Neilson, R., Wagner, G. O.; lower 1st form—Mackintosh, C. St. L., Taylor, W. T., Symmes, E. W., Bethune, R. A., Ireland, A. L.; modern form—Seton, R. A., Baker, E. C.

HUMBER BAY.—HAWTHORNE VILLA.—We draw the attention of our readers to Misses Giblets' advertisement in our columns, to the advantage of their boarding school, its desirability, on account of its healthful situation and proximity to Toronto, to parents or guardians, who may wish while on a tour to leave their children.

Toronto Church-School for boys.—It is proposed to establish in the city a new school for boys after the Christmas vacation. It is thought that there is now room in Toronto for a school for the boys of our principal citizens, which would compare favorably with the best Public Schools in Great Britain, and which would obviate the necessity some Torontonians have considered themselves under of sending their boys to be educated at Rugby, Harrow, and other leading schools in the Old Country. The committee has chosen for head master Mr. Benjamin Freer, M.A., who has had long experience as a teacher in Canada, and who brings with him the best possible record from the Education Department of Ontario. Mr. Freer took his college course at Oriol College, Oxford, and afterwards proceeded to his degree at Trinity College, Toronto; so that the new head master brings with him the advantage of an English training combined with a lengthened and successful Canadian experience. The Council of the school also intend to secure the services of two other thoroughly efficient masters, and are making arrangements to add to the staff when required. The school will for the present be carried on

ch News.

Dean Baker... yet he found... duties, to... ordinance... number... of the diocese... Although the... day incon... ssembled. The... herst Island... the most solemn... Bishop received... of their baptis... hands. All re... 6 others. His... rous, addressed... and earnestness... churchwardens... nage, when the... sing upon them... on such a foot... a horse, and... about the town...

has suffered a... E. F. Howard... affairs of the... d was an active... manfully when... self for its good... of lay delegate... y missed. The... o an immense...

-At the recent... ng boys were... -Parfitt, C. D.;... er 2nd form... r first form... sell, A. D... o honourable... g obtained over... marks, in their...

is, C. S.; lower... W., Ashbury... ardson, H. A.,... wett, W. D.,... Allan, H. T.,... O.; lower 1st... V. T., Symmes... modern form-

e draw the at... rts' advertise... tage of their... account of its... o Toronto, to... hile on a tower...

is proposed to... oys after the... t there is now... 75 of our princi... rably with the... in, and which... ontionians have... their boys to be... leading schools... has chosen for... who has had... ada, and who... ord from the... Mr. Freer took... ford, and after... rinity College... er brings with... ring combined... ian experience... to secure the... t masters, and... staff when re... be carried on...

in the school-house of St. Luke's Church on St. Joseph Street, but as soon as sufficient money has been subscribed the committee will purchase a site and erect their own school-house and large grounds to which the boys will be removed. Attention will then be directed not only to the education of the boys in the school, but also to their education in the manly games which usually form part of a boy's training at the large Public Schools in Great Britain. The projectors of the new school announce that instruction in Christian truth as set forth in the system of the Church of England will form an essential part of the educational work.

A Christmas Benevolence.—A concert was held last week at the Church of the Redeemer, at which the attendants presented each one pound or more of provisions for the poor. The contributions reached about half a ton and have since been increased. This practical display of the Christmas spirit is worth many tons of controversy.

HURON.

NEWBURY.—His lordship the bishop of the diocese preached the re-opening service in Christ Church on Sunday, the second in Advent. His lordship also preached in St. John's Church, Glencoe, and in St. James' Church, Wardsville. The rector of this large mission has for some time had the whole duty in the three united churches.

LONDON.—Chapter House.—The annual contribution to the Mission Aid Society of the diocese was presented to the children of Chapter House on Advent Sunday, and it was a very pleasant sight to see the little ones depositing their presents. They were as usual numerous and varied, and will gladden the hearts of children in Sunday Schools less favorably situated. The offerings have been handed over to Mrs. Baldwin, as president of the Ladies' Mission Aid Society to dispose of, as that association may deem most advisable.

LONDON SOUTH.—Rev. Cooper Robinson preached in St. James' Church, London South, at evensong, on the second Sunday in Advent. Mr. Robinson, a young minister of the Church, is shortly to proceed to Japan as a Missionary of the Old Church.

STRATFORD.—The thirty-sixth year of the incumbency of St. James' Church, deanery of Perth, by its rector, Rev. E. Patterson, was celebrated on the 18th inst., when the Lord Bishop of the diocese officiated and preached on the memorable anniversary.

LONDON WEST.—The Guild of St. George's Church have, in addition to the very useful labors of the Guild, added a Literary Society. At their last weekly meeting (Monday evening), the business of the Guild was important and occupied more time than was usual, leaving less time for the programme of the literary meeting. It was, however, very interesting and pleasing. An instrumental duet by Mrs. Newman and Miss Ada Gower was followed by a reading by Mr. Gahans. Miss Valentine and Mr. Snow sang "Bonnie Doon." Mrs. Lethbridge recited "The Captive King." Several new members joined during the evening.

The Insane Asylum.—His lordship the bishop visited the asylum for the insane on the third Sunday of Advent and held service and addressed the inmates. There are in it 452 males and 452 females, and there are on the list of applicants for admission 14 males and seven females. It is well to find that the Church has at all times assiduous inter-religious ministrations to the afflicted.

LONDON.—Memorial Church.—The fourteenth anniversary of the Memorial Church was celebrated on the third Sunday in Advent. Special services were held at matins and evensong by Rev. J. W. Ashman, rector of Emmanuel Church, Detroit, diocese of Michigan. A festival was held in the lecture room of the church on the following evening.

DUART.—Deanery of Kent.—Rev. Martin Short, of St. Paul's Church, Duart, having been appointed to the incumbency of Trinity Church, Ailsa Craig, by his lordship the bishop, was presented by the members of St. Paul's Church with a purse and an address, regretting his removal and expressing their desire for his equally great success in the church to which he has been appointed.

O. E. Women's Auxiliary Association.—The last monthly meeting of this association was more than

usually interesting. The Rev. Mr. Robinson, now on his way to his appointed mission field, Japan, was at the meeting, and pointed out on a diagram the work accomplished by Christian missions and the great work to be done. The bishop also delivered a brief address. The missionary association hold their meetings monthly in the bishop's drawing room. Miss Baldwin is president, and takes a very active part in the working of Church missions. All our city and suburban churches are well represented. The Domestic missions, Algoma and the North-West, especially are cared for. One instance of their useful work may be mentioned. The last box of clothing from the Chapter House, one of the smallest of our congregations, was valued at \$80. This was from the Sunday School. All the S. S. scholars are thoroughly interested in missionary work.

FOREIGN.

The Episcopal Church in Scotland is increasing at a faster rate than the population. Since 1801 the population has increased two and a half times, but the Church sixfold. Since 1881 her clergy have increased by sixty-seven.

At a recent parish meeting in All Saints' Church Pasadena, Cal., the Rev. J. D. H. Browne, rector some \$16,000 were subscribed toward the erection of a new parish church. It is expected to secure \$60,000 for this purpose.

The Month and Tablet, Roman Catholic organs in England, complain that they are losing more yearly by secessions than they gain from all sources.

The Bishop of London has consecrated the new church of St. Guthbert, Kensington, a handsome edifice of large proportions, capable of seating 1,200 people, which has been erected after the Lancet style. It is an offshoot of St. Matthias' Earl's Court, and partakes largely of the character of that imposing edifice.

The Indian Churchman gives an obituary notice of the late Rev. H. H. Sandel, for thirty years cathedral missionary at Calcutta. Himself a Bengali convert, as also his wife, his career won the respect of Hindus, Parsees, Mahomedans, and Brahmans. He commenced an endowment fund for his successors, and also collected 21,000 rupees towards a distinct church, of which his Bengali congregation itself gave 8,000 rupees.

The Church Missionary Gleaner, compares the position of the Church Missionary Society in 1837, the year Queen Victoria came to the throne, and in the year 1887. During this period the society has begun twelve missions, and sent out nearly 800 men to evangelize the world. The annual income is now three times what it was fifty years ago. In 1837 Samuel Marsden, the Apostle of the Maoris, paid his last visit to New Zealand. Now heathenism has all but disappeared there, so that Carl Ritter, the great geographer, speaks of this as "the standing miracle of the age." In 1837 Kraf sailed, the pioneer of missions on the eastern coast of Africa. That was the year in which the first Brahman convert was baptized. In the same year John Thomas went to Tinnevely, and that desolate plain has been turned into a garden of the Lord. In place of devil-temples destroyed, there are now houses of prayer, and in place of the priests of Satan, there are 100 native clergymen shepherding 100,000 Christian adherents. In 1837 when Dr. Morrison had just died in China, an expedition was sent out to see whether it was possible to locate a missionary there. A new edict against Christianity, and bidding distance to the Christians' God had been issued by the emperor; but to-day there are not less than 30,000 Christian communicants connected with Protestant missions within the empire. The present position of Chinese officials toward Christianity would have seemed incredible to the missionaries of half a century ago. These are some of the features which mark the fifty years during which Queen Victoria has been upon the throne of England.

Dates of Romish Dogmas.—The Church of Rome claims to be apostolical, immutable, and infallible. The following table will show how far this is from being true:

Table with 2 columns: Dogma, A.D.
Prayer for the dead began... 200
Worship of saints, martyrs and angels... 350
Worship of the Virgin Mary was developed about... 431
Priests began to wear a different dress from the laity... 500
Worship in an unknown tongue... 600

Table with 2 columns: Dogma, A.D.
Papal supremacy... 606
Worship of images and relics imposed... 788
Baptism of bells... 965
Obligatory celibacy of the priests... 1000
Infallibility of the Church... 1076
Sale of indulgences... 1190
Dogma of transubstantiation officially decreed... 1215
Auricular confession officially imposed... 1215
The cup kept back from the laity officially sanctioned... 1415
Purgatory officially recognized... 1439
Romish tradition put on a level with the Scriptures... 1540
The immaculate conception proclaimed... 1854
The Pope's temporal power proclaimed... 1864
Papal infallibility proclaimed... 1870
The reformers are accused of being innovators. What can be said to this continued accession of ecclesiastical superstition, to which much more might be added?—Lemoine de la Verite.

WALES.—The Executive Committee of the Church Defence Institution are circulating the following memorandum on the present attack on the Church in Wales, which has already received the signatures of many prominent and influential persons:

After the recent declaration of Mr. Gladstone, that the question of the disestablishment of the Scotch and Welsh Churches is ripe for decision, and of Sir W. Harcourt, "that the Church Establishment in Wales is an institution which it is no longer possible to defend consistently with the principles of the Liberal Party," it appears to us that the time has come for Churchmen, independently of political or religious parties, to speak out with no ambiguous voice on this subject, and to meet this fresh and insidious attack on the Church of England by a firm attitude and a temperate statement of the facts of the case.

- 1. We are prepared to hold to the opinion formerly expressed by Mr. Gladstone, that "there is a complete ecclesiastical, constitutional, legal, and, for every practical purpose, historical identity between the Church in Wales and the rest of the Church in England."
2. We must regard an attack upon the Church in Wales, or upon any portion of the Church of England, as an attack upon the principle of the recognition of Christianity by the nation, and as such to be strenuously and uncompromisingly resisted.
3. We altogether reject the allegation that the Church in Wales is an alien Church as historically false, and regard it as the representative of the ancient British Church, and a link connecting us with the early introduction of Christianity into the country.

- 4. We cannot accept as true statements which have from time to time been made as to the great numerical inferiority of Churchmen in the Principality, basing our convictions upon a variety of evidence, which includes that of a religious census taken in January last at the instance of the Calvinistic Methodists.
5. On the contrary, we see abundant proof that the number of Churchmen is steadily increasing, and that there is a growing attachment to the ministrations of the Church.
6. Whatever may have been the shortcomings of the Church in the past, we are convinced that each year she is realizing more clearly her opportunities and acting up to her responsibilities, doing ever nobler work for the cause of true religion.
7. We therefore call upon all thoughtful and religious men to give their support to the Church Defence Institution in withstanding any attempts which may be made to injure the position or cripple the usefulness of the Church in Wales.

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.

A SAD SIGHT.

SIR.—One of the saddest sights of this season was to see a missionary go down over the lakes, having had to abandon his post because of a lack of support. Unless our "missionary committees" and "missionary Bishops" do more than throw a man a few hundred dollars and let him go at that, the sooner the Church of England in Canada takes a few dioceses off her list the better. Like the "wild-geese" the "men of the snows" must go to some fairer clime, and take their little ones with them, or else cause such a "row" to be made that the echo thereof will disturb some of those who make "big speeches," and then think they have served the Lord. There is a tremendous lot of

nonsense in our heads still, and the sooner we recognize the difference between the trumpeters on their own account, and the men who are anxious for the welfare of the Church the better. The Methodists and the Presbyterians look after their men, but it is not so with the Church of England in Canada. No wonder the Archbishop of Canterbury made the speech he did make, and no wonder one western Bishop could not get a single man in England. If the papers do not take this matter up the cause is lost, I know where there will be a greater "Exodus," if things are allowed to "drift" much longer.

Yours,
TRAVELLER.

THE "CANADIAN MISSIONARY."

SIR,—Will you permit me to direct the attention of the clergy and others to the use of the *Canadian Missionary* as an excellent parochial for localizing a parish magazine. It is proposed to use it in our parish next year, and in response to enquiries the following table of cost, &c. was received. It contains information which may be useful to others also, and I shall therefore be glad if you will kindly insert it for the benefit of your readers and the cause of parochial literature.

Yours, etc.,
PRINTERS' INK.

THE CANADIAN MISSIONARY AS A PAROCHIAL MAGAZINE.

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Read the article on parochial missions. Address Box 259, Toronto.

PUZZLED.

SIR,—Your correspondent, X. Y. Z., in your issue of 8th inst., confesses himself "sorely puzzled" about the Lord's Table being called by High Churchmen an "Altar," and begs us to let him know the reason why. He writes in so candid and earnest a tone, as to enlist one's sympathies: for most of us have passed through the "puzzled" stage, I trow. Let me then, as a brother priest, (X. Y. Z. may interpret this term as he will), endeavour to show him the line of thought which led me out of the maze, and induced me to accept the term "Altar" as—not the substitute but—the alternative of "The Lord's Table." For we do not object to this latter name; on the contrary, we complain that it is *not used*. If my brother will observe carefully, he will rarely hear it, even among Evangelicals. What he will generally hear—what I venture to think he himself would generally use, is—"The Communion Table." Now this term we do object to: it is not the language of Scripture, nor of the Prayer-book; and besides, it is meaningless. The word "Communion" (as X. Y. Z. knows from his Greek Testament) is simply the equivalent of "partaking," or "participation." Every family dining-table is a "partaking" table. When men talk of the "Communion" Table, we would ask, Communion of what? (1 Cor. x. 16). X. Y. Z. does not, however, in his letter, make this mistake: he uses the proper term; "The Lord's Table." But he does not see how "Lord's Table" and "Altar" can be used of one and the same thing. Such a difficulty, however, would never have occurred to the minds of any of St. Paul's converts, whether they had been Jews or heathens. The Jews read in their Scriptures, (Ezekiel xli. 22), "The altar of wood was three cubits high. . . . This is the Table that is before the Lord," and again, (Malachi i. 7): "Ye offer polluted bread upon mine Altar. . . . in that ye say The Table of the Lord

is contemptible." Now, how comes it to pass that in these passages the words "Lord's Table" and "Altar," refer to the same article of Temple furniture? Our difficulty will vanish if we remember that there were two distinct parts in every sacrifice, viz., the Offering, and the Consumption of the victim.

1. "The offering" of the victim.—This did not necessarily mean the *slaughtering*: that was done "at the door of the Tabernacle of the congregation;" and often by the worshipper himself (see Levit. ch. i. iii. iv. &c.). The "offering" was especially the Priests' work, and consisted in presenting and offering the flesh and the blood of the victim—separately—on the Altar, which was quite a distance from the "Door of the Tabernacle of the congregation."

2. The "Consumption" of the victim.—This was sometimes effected by a "whole burnt offering"—sometimes by the priest partaking (communicating), sometimes by the worshipper partaking (communicating) of the "sacrifice." When the "sacrifice" was "offered" to God, the article of furniture upon which it was offered was the "Altar:" when the priest or the worshipper "partook" of the sacrifice, that Altar became the *Lord's Table*. So also, even among the heathen. When sacrifices were offered to heathen gods, (which in Christian eyes were only "devils"), and afterwards "partaken of," such Altars were called by the Apostles "The tables of devils." (1 Cor. x. 20). Now, if my brother, X. Y. Z., will bear all this in mind, that in all sacrifices, whether heathen, Jewish or Christian, the *slaughtering* of the victim was one thing, the *offering* another thing, and the *consumption* still another thing: he will see a force and beauty in St. Paul's reasoning (1 Cor. ch. viii-x) which he never saw before. He will see why the Apostle "drags in" the Lord's Table when he is arguing about "meats sacrificed to idols." He will see what the inspired writer meant when he said, (Heb. xiii. 10) "We have an Altar whereof they have no right to eat which serve the Tabernacle." He will understand, as he never did before, the language of 1 Cor. ix. 13, "They which wait at the Altar are partakers with (communicants of) the Altar." And, also, (1 Cor. x. 18); "Behold Israel after the flesh: are not they which eat of the sacrifices partakers (communicants) of the Altar?" Here let me insist, as strongly as I am sure X. Y. Z. would do, that there is only—that there was only—that there ever will be only "one perfect and sufficient sacrifice, oblation and satisfaction for the sins of the whole world;" and that was the actual death of our Blessed Lord upon the Altar of the Cross. All other sacrifices, whether before or since that death, are such only in relation to that one true and perfect sacrifice as "showing it forth." But, just as

"All the blood of beasts
On Jewish Altars slain."

(which, by the way, is not correct, for the "beasts" were not "slain" on the "Altars"): just as all the Jewish sacrifices showed forth the Lord's death until He came "in great humility": so all Christian Eucharists show it forth until He comes again "in His glorious majesty." The one series of sacrifices looked forward; the other looked back as well as forward.

Let me add that this view of the "sacrifice," and the "Feast upon the sacrifice" (1 Cor. v. 7, 8), gives a significance and force to our Lord's stoning death, and to the whole doctrine of the Incarnation, which I cannot enlarge upon here, but which, let me assure my brother, is well worth his study. As to the word Altar not appearing in the Prayer-book. Our reformers were theologians; but they had to deal with cranks. They used a "middle term," which was acceptable to all parties, Puritan and Catholic, alike. They knew well enough that the term "Lord's Table" involved the idea of "altar;" and they took good care that the "Offering" should be made which would constitute it an altar, (see the "Offertory" with its rubrics, and the term "oblations" in the prayer for the Church militant). They knew that the Altar off which men "partook" became thereby the Lord's Table; so they avoided the term which was objectionable to the "weaker brethren." No matter what shape the article of Church furniture may be; if it is only a three-legged stool, the moment anything is "offered" to God thereon, it becomes an "Altar." And if we "partake" or "communicate," of that which has been "offered" thereon, that "Altar," whether of wood or stone, becomes then and there the Table of the Lord.

G. J. L.

LORD SELBORNE ON DISESTABLISHMENT.

LETTER V.

SIR,—The various augmentation funds of the Church and modern gifts are next treated by Lord Selborne, and

I. *Queen Anne's Bounty*.—For the maintenance of the Crusades the Pope took from his bishoprics as they fell vacant the first year's revenue, first-fruits, and from other livings as well, in addition to which, a rateable annual tax was levied called Tenth.

Though the Crusades came to an end, these exactions did not, but they changed pockets, being by Act of Parliament granted to Henry VIII. Queen Anne gave them back to the Church in 1704 at the instance of Bishop Burnet. They were never put to any good use, being mostly bestowed as pensions upon favorites. In 1886 they amounted to £14,409. 8s. 8d. The fund is now largely employed for loans to the clergy in building parsonages and securing appliances for the cultivation of their glebes, as well as for the augmentation of poor livings, conditional, however, upon larger or equal amounts being provided by private gift or contribution. The Lib. Soc. represents all the income of the Board—another appetite-whether. In 1886 the income was £167,147 8s. 8d.

II. *The Ecclesiastical Commissioners*.—In 1884 a royal commission inaugurated an improved management of Episcopal or capitular estates, and a better distribution of their revenues. Incomes were then fixed at their present amounts, the surplus forming a common fund which has been principally devoted to the augmentation of poor benefices, especially in the larger populations, and under the same conditions as Queen Anne's Bounty. Between 1840 and 1885 the commissioners endowed or augmented the endowments of 5,800 benefices, the total value of their parts in various forms for this purpose amounting to £799,000 per annum in perpetuity. By this outlay private benefactions were called out whose capitalised value is £4,580,000, or £151,000 per annum. For the five years ending 1884, a single item shows as capital of their grants £171,738, and in annual sums £15,475 per annum, to meet private benefactions amounting altogether to £738,473. In the present year they contemplated an appropriation equivalent to a capital of £450,000 to meet private benefactions. And all this, be it remembered, is strictly the Church's own property.

III. *Parliamentary Grants*.—In 1818 a million stg. was granted by Act of Parliament for new churches in populous places, and another half million in 1824, of which sums the Established Church of Scotland had a part. These grants were generally met by private contributions, as out of 127 churches and chapels assisted between 1830 and 1840, but 22 had their whole cost defrayed by the common forms.

IV. Nothing need be said of *Church Rates* save that now while all parishioners have a right to the use of the Church and burying-ground, the burden of providing and preserving them is thrown upon Churchmen alone.

V. There is no general knowledge of what was done between the Reformation and 1840 in church building, restoration and endowment, though some particular cases are known. But from a parliamentary return in 1875 (made on the motion of Lord Hampton), we now know what was accomplished in the 34 years ending 1874. The return makes no account of any expenditure under £500, and yet presents a total of £2,453,361. In this sum cathedrals are not included, nor are lands, buildings, rent charges, invested funds, or money for parsonage houses, glebes, endowments—all which, of course, necessarily make up a large amount. Or if the expenditure be calculated down to 1884, as there are ample means of doing correctly, we have for 40 years a total for church building, parsonages, endowments, and burial grounds, of £44,841,275, and in this are not included the endowments of the new bishoprics, which deserve a separate mention.

VI. Within the last 50 years seven new sees have been founded. The endowment for an eighth, Wakefield, is nearly completed; and the endowment for Bristol (to be separated from Gloucester), proceeds satisfactorily. The sums already contributed for these and the five new sees of Truro, St. Alban's, Liverpool, Newcastle and Southwell, amounted to £482,761, which added to the above gives a total of £45,324,936. This is the work of our own day.

Yours,

Port Perry, 28th Oct., 1887.

JOHN CAREY.

FUTURE PROBATION.

SIR.—I have before me a little work on this subject by a Presbyterian Divine, Dr. S. H. Kellogg, which seems to be a reply to "The Future State," of Prof. Dömer. This is a pamphlet that ought to be in the hands of every one of our students. It is possible all may not agree with Dr. Kellogg in everything he says, but there is good ring and tone about the work, no one can dare deny. The more I read the (commonly-called) Athanasian Creed through and through, the more firmly convinced am I that to whatever century we attribute it, the day the Church Catholic puts it away, that day she puts aside a grand, glorious document. I should very much like to see verse 6 of 1 Peter, 4th chapter, discussed in your columns. The following, taken from "Brown & Faussett" on 1 Peter 3rd, 18, 19 seems to me quite remarkable. Can any of your readers say if others hold a like idea. Faussett & Brown say:—"Not His Spirit, but His Soul went to Hades. His Spirit was commended by Him, at death, to His Father, and was thereupon "in Para-

disse." The Theory I. would thus require that His descent to the spirits in prison should be after His resurrection. I. Ephesians 4th chap. 9, 10 v. which makes the descent precede the ascent."

Theory I. is that Christ did preach to the "Spirits in Prison." F. & B. interpret verses 18, 19 as applying to a preaching by Noah. Of all the historical writers upon the "Descent into Hell" I like Knappe, of Hall, the best, although I prefer Pearson's conclusions. After treating the matter from a Hebrew and Greek point of view, and giving the various theories from the Fathers to the "Reformed" and Lutheran theologians since the 16th century," he concludes as follows:—

Some have often affirmed that the passage 1 Pet. iii. did not relate to this subject. But all the other explanations given, are forced and unnatural, and the idea, after all, is scriptural, for the passage Acts ii., cannot be explained away. According to the passage 1 Pet. iii., the soul of Christ actually went to the place of the damned, (carcer caecum) in Hades, and there preached to the disembodied spirits. Until the last judgment the souls of all the deceased are in Hades (i.e., they are manes, disembodied) but in different regions, distant from each other, (i.e., in vario statu), Luke xxi. 19, 31. Christ, then, during his continuance there, did what he was accustomed to do while yet on the earth for the good of men: he instructed those who needed instruction—and exhorted. The object and use of this preaching, which is mentioned in the passage in Peter, we cannot see, since those who are in Hades are always represented by Jesus, the Apostles and Peter himself, as fixed in their destiny, and reserved to the day of judgment." Of Luke xvi. He says further: "The nature of this preaching, its particular object and consequences, what he intended to effect, and did actually effect by it, are entirely unknown to us, as many other things which pertain to the invisible kingdom of spirits." (Vide page 307 of reprint from American Ed. of 1831). I should like to give the whole article to our Canadian clergy, but as it takes up five columns of small print, with a good many Greek and Hebrew words, I will not inflict this punishment upon you.

I am, Sir, Yours, X.

FINANCE.

SIR,—I notice in the secular press that a resolution had been passed by the executive committee of Huron authorizing the investment committee to bring in a report at its next meeting, dealing with the financial system of the diocese, and recommended such changes as may be deemed requisite. The movement is a good and necessary one, and shows a degree of vitality in that body which if has been thought it did not possess. I was not at the meeting, but as the work of that committee is properly open to the members of the Synod, the discussion has elicited a spirit of inquiry. No doubt the terrible financial disaster of some of the London monetary institutions, involving so much loss and misery to dependent women and men, has quickened the action of the committee to take such steps as may be considered necessary to confirm and establish the confidence of the Diocese, in the conduct of our finances. I do not altogether approve of using the secular press for discussing church matters, when the church press is available for the purpose, and which should be a guardian of the temporal interests of the church. The recent appalling calamity which has made London so notorious in financial circles, has quickened inquiry into the Huron method of managing our temporalities. Investigation has established, beyond a doubt, that the collapse of a prominent financial institution, supposed to be controlled by able and competent men, was owing to a dangerous centralization of power in a few directors. Of all the evils in the church, centralization has been the parent, and should be avoided. It is the history of Papal ascendancy and despotic rule. At the Executive Committee the discussion is said to have been animated, some advocating one thing, and some another. Examining the securities with care and scrutiny was generally considered necessary. The present system of auditing the accounts was declared to be of no practical value. The theory of having a board of directors, like every well managed institution, was strongly advocated. It is evident that the time for doing so is at hand. I am decidedly of the opinion that the method pursued in Toronto Diocese is the best and safest, viz: that of having different committees to manage the various trust funds committed to the Synod. The theory of a large Executive Committee consisting of sixty members may sound very democratic, but in practice it is the opposite. It is safe to assert that half a dozen men control the temporal interests of the diocese, and London has for some time been freely spoken of as controlling diocesan affairs. By the synod journal the mission fund account shows the available income from the diocese, for diocesan missions, amounted to \$7,458.90. This amount should and could be doubled. It matters not

what may be given for other objects, this fund has the primary claim on the diocese. What is the cause of such a small contribution? The answer is, centralization. The expense account of last year amounted to, as per synod journal, \$6,183.79. I am not sufficiently pessimistic to advocate economy at the expense of efficiency, but there is no need for such expenses, and when it is considered that the heavier the expenses the less goes to the mission fund, something is required here. It may be said that the Bishop's Commissioner has ended his work, and that will save the diocese \$1500 per annum. The same thing was said when the Rev. W. F. Campbell, missionary agent, finished his work, but then the office of Commissioner was pressed upon the diocese, at an aggregate cost of \$2,600, whilst many thought, and still think, that the work could have been accomplished as satisfactory by the Ruri-decanal meetings at one-fifth of the cost. And now what is looming up? Why, increased assistance in the synod office. What does it mean? How can it be effected? Only by centralization. It is questionable whether a larger sum than \$1200 per annum should be applied for the official work of the office. The indebtedness of the diocese is a serious matter. The synod journal shows a mission fund debt of \$5,840.61. The Episcopal fund, a debt of \$888.06. The see house, a debt of \$14,591.68, making in the aggregate a debt of \$20,826.35. There must be added to this the amount paid by the clergy under the widows' and orphans' fund canon, from 1875 to 1884, and which was loaned to the mission fund, amounting to some \$5,000. Here, then, we have a diocesan indebtedness of \$25,826.35. What has developed this state of things? The reply is centralization. The widows' and orphans' fund requires attention, for by the last synod journal the balance, after paying the widows, was only \$108.42. The Executive Committee had good reason to urge immediate action. In analysing our financial system, I will only add at this time, that it does not consist with the interests of the Diocese, that an officer of the synod, who is paid a large salary to serve the diocese, should represent a congregation in the Synod and thereby become a director of its affairs.

One office or the other should be relinquished, for no man can justly serve "two" masters. VIDETTE.

SKETCH OF LESSON.

CIRCUMCISION. JAN. 1ST, 1888.

The Troubler of Israel.

Passage to be read.—Joshua vii. 1, 16-26.

Jericho having been captured and destroyed; and the silver and the gold put into the Treasury of God as the first-fruits of the Conquest, Israel next proceeded to follow up the victory.

I. Israel's Trouble.—Through one of the ravines leading up from the valley of the Jordan lay the city of Ai. It was thought that a small army would suffice for its overthrow, so Joshua sent 3,000 men, his first military venture. How anxiously he and all Israel look for the news of victory; but instead sad news of defeat. Terror seizes on the people. What will become of them? See Joshua with all the signs of grief, (v. 6) taking his trouble to God! What can be the reason? (v. 7, 8).

II. The Troubler.—Joshua did not know, but God knew the reason. (Compare 2 Chron. xvi. 9; Prov. xv. 3; Heb. iv. 15). He had not forgotten His promise. Here is the reason, (v. 11), "Israel hath sinned." Why does not the offender confess before it is too late? Until the sin is put away Israel cannot have God's protection. (Compare Isa. lix. 1, 2). God directs how the guilty one is to be discovered, (v. 14). The lot is cast, the tribe, the family, the household, the individual. Achan is taken (v. 18). See the guilty man, covered with shame. Compare Psalm lxxxix. 45.

III. The Troubler's Sin.—Joshua demands "What hast thou done?" (v. 19). Confession comes now, but too late. (v. 20). Like that of Judas, it is wanting in the signs of true repentance. He had found a costly garment and some silver and gold, and instead of bringing them into God's Treasury, he hid them in the ground under his tent. See of what this sin consisted, (v. 11)—disobedience, covetousness, dishonesty, deception—more than all, sacrilege! Ah! what would he not have been saved from if he had remembered Gen. xvi. 18! Compare Ps. cxxxix. 3; St. Matt. ix. 4; St. John ii. 24, 25.

IV. The Troubler's Punishment.—Sin always brings its punishment. Achan was punished in many ways. Fear of detection must have haunted him, (Num. xxxii. 23); how his conscience must have troubled him, (St. John viii. 9). Imagine his shame. Think of the end of unrepented sin, (See Dan. xii. 2). His death was a warning. Stoned, and burnt with fire by God's command; the site marked with a heap of stones, and called Achor, or trouble. Let the teacher

impress upon the scholars to beware of the first steps to sin. One sin leads to another. Well does our Church teach us to pray daily, "Grant that this day we fall into no sin," and in the Te Deum, "Vouchsafe, O Lord, to keep us this day without sin."

Family Reading.

AN OLD MAN'S IDYL.

By the waters of life we sat together,
Hand in hand, in the golden days
Of the beautiful early summer weather
When the skies were purple and the breath was
praise;
When the heart kept tune to the carol of birds,
And the birds kept tune to the songs that ran
Through shimmer of flowers on grassy swards,
And the trees with voices Æolian.

By the river of life we walked together,
I and my darling unafraid,
And lighter than any linnet's feather,
The burdens of being on us were laid.
And love's sweet miracles o'er us threw
Mantles of joy, outlasting time,
And up from the rosy morrows grew
A sound that seemed like a marriage chime.

In the gardens of life we strayed together,
And the luscious apples were ripe and red,
And the languid lilac and honeyed heather
Swooned with the fragrance that they shed.
And under the trees the angels walked,
And up in the air a sense of wings
Awed us tenderly while we talked
Softly in sacred communings.

In the meadows of life we strayed together,
Watching the waving harvests grow,
And under the benisons of the Father,
Our hearts, like the lamb skipped to and fro;
And the cowslips, hearing our low replies,
'Broidered fairer the emerald banks,
And glad tears shone in the daisies' eyes
As the timid violet glistened thanks.

Who was with us and what was round us,
Neither I nor my darling guessed;
Only we knew that something crowned us
Out from the heavens with crowns of rest;
Only we knew that something bright
Lingered lovingly where we stood,
Clothed in the incandescent light,
Of something higher than humanhood.

Oh! the riches love does inherit;
Ah! the alchemy which doth change
Dross of body and dregs of spirit
Into sanctities rare and strange.
My flesh is feeble and I am old,
And my darling's beautiful hair is gray,
But our elixir and precious gold
Laugh at the footsteps of decay.

Harms of the world have come upon us,
Cups of sorrow we yet shall drain;
But we have a secret which doth show us
Wonderful rainbows in the rain;
And we hear the tread of the years go by,
And the sun is setting behind the hills,
But my darling does not fear to die,
And I am happy in what God wills.

So we sit by our household fires together,
Dreaming the dreams of long ago:
Then it was balmy summer weather,
And now the valleys are laid in snow.
Iceles hang from the slippery eaves,
The wind blows cold—it is growing late;
Well, well, we have garnered all our sheaves,
I and my darling—and we wait.

RICHARD REALY.

THE OLD CHURCH OF ENGLAND.

At the restoration service at the Church of St. Mary's, Chatham, Canon Self said: "The Norman and the Plantagenet, York and Lancaster, Tudor, Stuart, and Hanoverian sovereigns, have all been prayed for on this actual spot." And again: "The Chatham Parish Church stood here three hundred years before the battle of Agincourt, four hundred years before the earliest dockyard, and four hundred and fifty years before the destruction of the Spanish Armada; and parts of this building existed before there was any House of

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Commons." The memorial stone was laid by the Duke of Cambridge.

In England a piece of land was leased by the Church to the Crown for 997 years in the days of King Alfred. Recently it reverted to the Church of England as being the identical corporation that leased the land a millennium before; and yet Romanists and Protestants assert that the Church of England began under Henry VIII. In another instance property recently left by will, in England, to the "Catholic Church," was appropriated by the courts to the Church of England, on the ground that if the Roman Church had been meant, it would have been styled the Roman Catholic.

GOD ANSWERS PRAYER.

BY MRS. ELIZABETH FRANTZ.

A loving mother, young and fair, A father, proud and brave, Knelt by a little bed in prayer, Imploring God to save. Their little one, their only child! It breathed such piteous moans, The parent's grief grew almost wild, Their prayers were piercing groans.

A minister drew near to say, "The Master's will be done! For grace and strength now let us pray, To yield to God your son." The prayer was o'er, the amen low, Whispered in solemn tone, When hark! a voice that none did know Responded with a groan!

The amen! was repeated o'er, So earnest, loud and deep! Startled, they looked, and through the door A figure strange did creep. It was a woman, weird and bent, With hair as white as snow! Her face was plowed by many a dent, Her step was very slow.

Within the middle of the room She paused and straightened up, And in a voice of deepest gloom She said, "I've drank my cup!" She held a stick in one hard hand, To help support her form, But still rocked back and forth to stand, And swayed the other arm.

The babe upon the little bed Still piteously did wail; She pointed there, and shook her head, And asked to tell her tale. Silent were all those people then; Silent, perhaps, through fear; They did not offer her a chair, But could do naught but hear.

So she began with trembling tongue: "I was as fair as you, So long ago, when I was young; I was a mother, too. I had one bright-eyed little boy, The idol of my heart, His father's fondest pride and joy, To both life's sweetest part.

"When Jemmy was but two years old, His father went away, And came back home with cough and cold, And grew sick from that day." A moment then she seemed to choke, With sobs she could not hide, And when at last again she spoke She only said, "he died."

She paused a little, then went on: "Soon after that my child Took sick—my darling, only son! And I the hours beguiled With songs or any way I could, Not scared at first, at all; But medicine failed to do him good; For water e'er he'd call.

"The days went by, the fever's heat Confused his little brain; Then what strange words he would repeat! And moan and groan, in pain. I had been hopeful all the while, With peace enough to cry, With strength enough on him to smile, When he unclosed his eye.

"But when the doctors gave him up My stubborn heart grew wild, I dashed aside the bitter cup, And cried, 'Oh save my child!' At last his restless moanings hushed; My darling Jemmy slept; My bleeding, breaking heart was crushed, But still I prayed and wept.

"I begged the God of pow'r to spare My darling little son, But never, in my raving prayer, Saying, 'Thy will be done!' I said, 'Oh God! you must! you must! Let little Jemmy live!' And dared the Maker of the dust The last death-blow to give.

"So like a demon in its wrath My grief was in my soul; Such grief, o'er which no mortal hath The power of control. I prayed, I wept, I cursed, I swore, In accents fierce and wild, And vowed that I would live no more Without my darling child.

"Oh, God! I know that Thou wert just In answering my prayer! He woke at last—my sleeping dust— No spark of reason there. He opened wide his soft blue eyes, From which the soul seemed fled, And when I talked, made no replies; I wished that he were dead.

"He ate and slept, and slowly came To health, and finely grew, But never once did lip my name— He ne'er his mother knew. No gleam of intellect e'er shone Within his rosy face; His thoughtless eyes kept gazing on, Moving from place to place.

"He grew, and walked from room to room In such a shambling way, Oh, how I wished him in the tomb, For many, oh, many a day. Thirty long years have passed and gone, Still this is my employ— As days, and weeks, and months roll on, To watch my idiot boy.

"But lady, I am humble now, And gently watch my son; And every night I meekly bow And say, 'Thy will be done.'" She glided out as she came in, And said good-bye to none; But all who heard the tale of sin Breathed low, "Thy will be done."

And when at dawn the angel came And bore the soul away, The mother called her babe by name, And kissed the cold, cold clay. She wept, she felt the bitter sting Her mother-heart was stirred; But not a breath of murmuring From her sweet lips was heard.

The darling little babe was dead, Its crown already won; The father and the mother said, "Oh! God Thy will be done."

BOB'S CONVERSION.

"Somehow, it seemed strange. I couldn't quite understand it all. The parson told me very little that wasn't an old story to me. Maybe it was his way of putting it. Maybe the strangeness had a deeper source, and one that I shall never fathom. But I know that, after leaving the church, I walked home with head three inches higher in the air, shoulders squared, and eyes fixed straight ahead of me, while my brain was trobbing and laboring with confused thoughts. It was strange, I can tell you. It flashed upon me somehow I had been 'converted,' as they say.

"Next morning how very different was my state! I was old Bob Stedman once more. The strangeness had passed away. I had, in fact, awakened from something like a dream. But all the incidents of the night before, including the belief in my own 'conversion,' crowded to my mind the first

thing. But I hadn't time to think much about them. I was late for work an' if I didn't look sharp I'd be locked out, and maybe sacked. Out o' the house with a rush, and down the street, I forgot all about the mission, all about my conversion last night, all about religion and its duties.

"It was nothin' new, nothin' uncommon. I had always said so. Just a flare-up, and next day it's all forgotten. 'Conversion ain't for chaps like us,' I used to say, 'get us to church an' we'll promise anything you like;' but the force of habit is too strong, and ten to one a hard day's work will take all the religion out of any of us.

"At night I went to look at them bills about the 'London Mission, 1874,' the first thing, quite promiskus like—forgettin', by the way, to drop into the 'John Bull,' as usual. Then, when I got home, I remembered all about the mission, and thought it wouldn't be a bad thing to go again, because I'd nothin' else to do. So I washed and took Nellie (that's my wife) and the children with me. Once again I was glad I came, and when we got home that night I felt no strangeness. My head was again erect, my shoulders squared, new thoughts crowding on my brain; but I was Bob Stedman, plain Bob Stedman, with ten hours' work a-day to get thro', rent and taxes to pay, and a lot o' queer acquaintances about me. I knew, as before, that I was converted, but I had only just that night been told what conversion means.

"It means a turning, in this case, a turning of the heart to God. Some of us haven't much heart to turn. It's all chipped up into bits—and we set a bit on this extra glass of beer, a bit on that common and senseless oath, a bit on thoughts about bad women (you see I'm plain), a bit on selfish enjoyment, and other bits on other undeserving objects. Now conversion means just this: that you must begin turning these chips of your heart all one way, all to God;—one at a time, if you please—when the will is good you needn't be in a hurry—one at a time, so I've found out, until the whole heart is turned to God. It can't be done in a hurry, and it is never wholly done. A heart that has once been chipped up into bits always looks cracked, and we are constantly afraid of it falling to pieces."

"Well, well! It's wonderful how few are the habits which make a man what he is. Now, I haven't made a dozen changes in my daily conduct, but they make all the difference (that is, as far as other people are concerned) in life. First I knocked off that drop o' beer. Somehow you can't think straight with beer in your head. Everything followed that; for, you see, I did not cut my acquaintances so much as they cut me. Thus I was got out from among bad companions. Then I began to decorate my home, and the parson (who often comes round to see me) says I took the right way in building up faith—that is the constructive way, as he calls it, not the destructive—for there is nothing like getting the evils out of your head altogether, and putting other and better thoughts in. But I won't tell you any more. I wasn't called upon to tell you even this much. But I will tell you, and you can use it or not, just as you like, that conversion don't make so much difference between a man and his neighbors as it does between man and his old self."

WHAT 'FATHER SAYS' AND DOES.

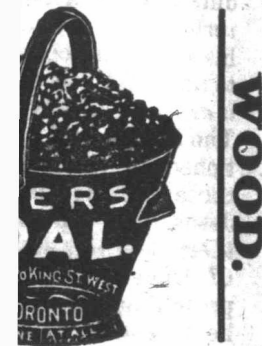
If parents think that children do not notice closely everything they do, they make a serious mistake. Children see quickly and reason with marvelous exactness, and are not easily deceived. They are more likely to notice every little act of the father, because he is not always at home, and what "father says" and what "father does" are the things they most wish to say and do. No matter how dearly they may love their mother, it is undoubtedly true that children imitate the father more closely than they do the mother. So, therefore, the part a father bears in the training of children is a very, very important one, and he who shirks it, throwing it all on the shoulders of the already overburdened mother, will have a serious sin to answer for some day.

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A SUNDAY IN AMSTERDAM.

BY MISS L. MACDONNELL.

(Written for DOMINION CHURCHMAN.)

In the year 1882, one Sunday morning I found myself sauntering through the Streets of Amsterdam wondering what place of worship I should attend; I had the choice of half a hundred. The Lutheran, the old Calvin or the Reformed, the Positivists or the Remonstrants, the Mennonites or the Walloon, the Greek or the Jewish. I passed along the Singel Gracht and came upon an ugly building; it took some small intelligence to discover that it was a church; I entered, Her Britannic Majesty's arms over the Consuls pen showed me that it was the Established Church of England. When the small congregation came in their English-Dutch physiognomy plainly told me their nationality. Most of the weaker sex looked like English women, who had married Dutch husbands; perhaps their early training in some God fearing English home had brought them to church, instead of setting aside the Lord's day for a pleasure party the Zuider Zee or a country excursion, or an afternoon at the Artis. Presently the clergyman entered. "This is an old Curie" thought I, I wonder where they found him, quite an extraordinary specimen of the "genius Clericus." He began the prayers but was scarcely audible, his voice going quite out of hearing at times, and then shooting into a small shrill squeal until there was a visible smile on every face in the congregation. Whenever possible he sat down. He gave out the hymns in a reclining posture, in the great arm-chair which stood beside the altar. He seemed not able to resist the luxury of repose. Once or twice I thought the threatened collapse had arrived, but no; he gave himself a moment to revive, and then started off again. The congregation seemed to look upon the whole thing as a huge joke; I felt that only his age and feebleness, prevented my bursting forth with either laughter or indignation. It was terrible to me to think of such a creature having the cure of souls, and the assurance to attempt to conduct a church service. He wore black kid gloves much too large, with the ends of their fingers protruding far beyond where his hands finished. In one hand he held a large white pocket-handkerchief, which he kept putting to his face as if he momentarily expected his nose to bleed. The gloves became a special annoyance to me; as if, I thought, his hands were too good to touch God's Word with, and then when he began turning over the leaves, using only the tips of his little fingers; and, indeed, not even his little fingers, but the tips of his long black gloves, all desire to laugh had passed away and my indignation grew boundless.

At the sermon he started off fairly well at what seemed to be rather a well put together discourse, something about the Corinthian games, but after struggling on for a few minutes he gave a little sort of a whisper, and came to a full stop. After a minute the little quavering voice began: "Dear friends," he said, "I must ask you to forgive me, and when you hear what befel me but yesterday, I think you will, as you know your chaplain is taking his holiday, I had promised to take his duty for him during his absence. Knowing myself to be a bad sailor, and disliking crowds, I left London early yesterday intending to get on board the steamer some hours before she started so as to rest and enjoy the sea breezes. I did so, taking a book with me, and going to the far side of the deck so that I should have nothing but the sky above me, the sea before. I am, I regret to say, most absent-minded, and was soon lost in my book. Presently, I heard the cry of "fire! fire!" The wharves were one sheet of flames stretching towards the sea, and had already caught the sails and rigging of the ship I was on. I tried to find the gangway, but was beaten back, I cried for help, but the roar of the flames drowned my voice. No one thought of looking for passengers on the ship at that early hour. Every one thought the decks clear. I knew not what to do, the flames behind me; the sea before. At last with a prayer sent on high, I took the plunge. For one hour I managed to keep myself afloat, calling with all my strength for help, at last exhausted I gave up, and remember no more until

I found myself on the shore, with a kindly sailor leaning over me. On recovery I ascertained that there was a later boat sailing for Flushing which I took, and hurried here so that you should not be without your service this morning. With the exception of some painful burns on my hands and a slight one on my face, I have escaped unharmed from peril by fire and water. Forgive me, my friends, for taking up so much of your time in telling you about myself, and I now ask you to join with me in giving my thanks to the "Great Deliverer." He knelt, we all followed his example, and when the trembling old voice piped out "we bless thee for our creation, preservation, and all the blessings of this life," I thought I had never heard the grand words of our magnificent liturgy sound with such impressiveness. I looked around at the congregation, many had their faces buried in their handkerchiefs, but I do not think that this time it was to hide their laughter.

THE NECESSITY OF ENTHUSIASM.

The Church must believe in the work, and accepting the great responsibility which her Master lays upon her, must send forth her children in the spirit of the old Spartan mothers who bade their sons farewell as they went forth to battle, telling them to return either bearing their shields or being borne upon them. She must have supreme confidence in the success of this great enterprise. Her missionary meetings should be convocations of great joy, her songs should be full of exultant hope and confidence, and her prayers should ascend unceasingly for the consummation so long hoped for, so distinctly promised, so faithfully assured, that all the earth shall be the Lord's. And the missionaries who go to these distant fields should go in the same spirit. They do not go to try an experiment, they do not dream of going in the spirit of adventure, like the tourist wandering in the ruins of antiquity, they do not go because they fail to find congenial employment at home, they do not go to spend a term of years that they may return again to an honourable rest at home, thus bringing their ripe experience and throwing away the very best years, perhaps, of their possible service; but they go to live and labor and die among the people to whom God sends them. They love the work which God gives them; they love the people among whom they dwell; they love the associations by which they are surrounded; they are full of hope and confidence; their songs are songs of victory; and while they live in the days of small things, they see their triumph from afar and bring it nigh by the power of a vivid faith which never for a moment fails them.

The value of such enthusiasm cannot be estimated too highly. It is easy to disparage it. It is easy to say its possessors are too sanguine, that they are rash and impetuous, short sighted or otherwise, but the men who win upon moral battle fields are, in nine cases out of ten, men of this very kind. —The Rev. J. M. Thoburn, M.D., D.D.

A KIND DEED.

Give me the avow'd, the erect, the manly foe
Bold I can meet—perhaps may turn his blow.
—Canning.

The late Duke of Portland was a nobleman who contrived to pass through life without much noise, but reaped happiness and respect in abundance, and, while gratifying his taste for rural occupation, conferred the most lasting benefits on the country. The following, among many stories, is told of him:—
"The duke found that one of his tenants, a small farmer, was falling, year after year, into arrears of rent. The steward wished to know what was to be done. The duke rode to the farm, saw that it was rapidly deteriorating, and the man, who was really an experienced and industrious farmer, totally unable to manage it, from poverty. In fact, all that was on the farm was not enough to pay the arrears. 'John,' said the duke, as the farmer came to meet him as he rode up to the house, 'I want to look over the farm a little.' As they went along, 'Really,' said he, 'everything is in very bad case.

This won't do. I see you are quite under it. All your stock and crops won't pay the rent in arrear. I will tell you what I must do: I must take the farm into my own hands; you shall look after it for me, and I will pay you your wages.' Of course there was no saying nay—the poor man bowed assent. Presently there came a reinforcement in stock, then loads of manure, at the proper time seed, and wood from the plantations for repairing gates and buildings. The duke rode over frequently. The man exerted himself, and seemed really quite relieved from a load of care by the change. Things speedily assumed a new aspect. The crops and stock flourished; fences and out-buildings were put into good order. In two or three rent days it was seen by the steward's books that the farm was making its way. The duke on his next visit said, 'Well, John, I think the farm does very well now. We will change again; you shall once more be tenant, and, as you now have your head fairly above water, I hope you will be able to keep it there.' The duke rode off at his usual rapid rate. The man stood in astonishment; but a happy fellow he was, when on applying to the steward, he found that he was actually re-entered as tenant to the farm, just as it stood in its restored condition; I will venture to say, however, that the duke himself was the happier man of the two."

He that doeth good enriches his own heart with unspeakable blessings—

Better a fountain in the heart
Than a fountain by the way.

THE LITTLE COMFORTER

A little girl of ten discovered, through sympathy born of love, that one dear to her was suffering pain. Without one word by which to probe the gaping wound, she wrote the following lines, and gave them without comment. May Jesus ever bless her for her silent sympathy!

TRUST IN JESUS.

When the sky is cloudy,
And seems to have no sun,
Just trust in Jesus always,
And say, "Thy will be done."

When the sun is long appearing,
And darkness will appall,
Just trust in Jesus always,
Notwithstanding all.

When it seems thou art forgotten,
Do not think on this,
Just trust in Jesus always,
And He will send you bliss.

Think of Him who gave
His life to save from sin;
Just trust in Jesus always,
For He on earth has been.

And when the clouds go away,
And the sun shines bright at last,
Just trust in Jesus always,
And He will bring you past.

And when it all is over,
He'll bring you to your home.
Just trust in Jesus always,
Whatever else may come.
—Tod in Parish Visitor.

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BY THEIR FRUITS.

You all know what a Christmas tree is? Perhaps you have seen so many of them that they do not interest you much now; I feel sure that when you first saw one you thought it a very pretty sight indeed. And so it is. There are dolls for the little ones, and pocket knives for the boys, and books and work boxes and albums for the older children, and sweetmeats for all, to say nothing of the lighted candles and the flags and banners that hang about in every direction. But you know very well—perhaps you knew all along—that these things did not grow on the branches. They looked nice and it was very pleasant to have your share of them; but they were not the real fruits of the tree; they did not come out of it. Now I have sometimes thought that if we have not the life of Jesus Christ in our souls and the love of Jesus Christ in our hearts we might compare ourselves to a Christmas tree. And why, do you think? Because in that case our good actions do not grow out of ourselves. Let me speak more plainly. If you do a kind deed because you are asked to do it, and do not know how to refuse, or because others do it, or because you wish to have something to fill up an idle hour with—well, your kind deed does not grow out of your heart; it is only tied on, like the pretty presents on the Christmas tree, and it is not really worth much. I do not think that God will regard it, though perhaps you may be thanked by those who receive the benefit of your benevolence. God wishes us to be living trees—trees bearing fruit, because there is life in them, like the tree spoken of in the last chapter of the Bible. Do you remember it? It is described as being, not one kind of fruit only, but twelve kinds of fruit; and not bearing for a short time only, but all the year round—"every month." What a beautiful idea of a Christian character! A life full of kindly acts; a constant supply, and not a little done here and then a little there. A great variety too. Sometimes a loving word, sometimes an act of self-denial, sometimes a gift of money, sometimes thoughtfulness and



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ON THE PLATFORM.—Public speakers and singers are often troubled with sore throat and hoarseness, and are liable to severe bronchial attacks, which might be prevented and cured by the use of Hagyard's Pectoral Balsam—the best throat and lung remedy in use.

consideration, sometimes a giving way to others, sometimes a gentle look; sometimes a patient putting up with the temper and other infirmities of those round us. What a happy world it would be if we all of us, young and old, were living trees, thus bringing forth the fruits of righteousness which are to the praise and glory of God by Jesus Christ.—Quiver.

NEVER SWEAR.

- 1. It is mean. A boy of high moral standing would almost as soon steal a sheep as to swear.
2. It is vulgar—altogether too low for a decent boy.
3. It is cowardly—implying a fear of not being believed or obeyed.
4. It is ungentlemanly. A gentleman, according to the dictionary, is a genteel man—well bred, refined. Such a man will no more swear than go into the street to throw mud with a chimney sweep.
5. It is indecent, offensive to delicacy and extremely unfit for human ears.
6. It is foolish. "Want of decency is want of sense."
7. It is abusive—to the mind that conceives the oath, to the tongue which utters it, and to the person at whom it is aimed.
8. It is venomous, showing a boy's heart to be a nest of vipers; and every time he swears one of them sticks out its head.
9. It is contemptible, forfeiting the respect of all the wise and good.

1888.

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No. 3 has three shelves, giving about 84 inches of shelf-room. The total height from floor, 85 inches; weight about 30 pounds. Price \$7.00.

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For \$10.00 a No. 3 Ideal Revolving Book-Case, and books of your own selection from my catalogue of the value of \$6.00.

For \$15.00 a No. 4 Ideal Revolving Book-Case and your own selection of books from my catalogue of the value of \$10.00.

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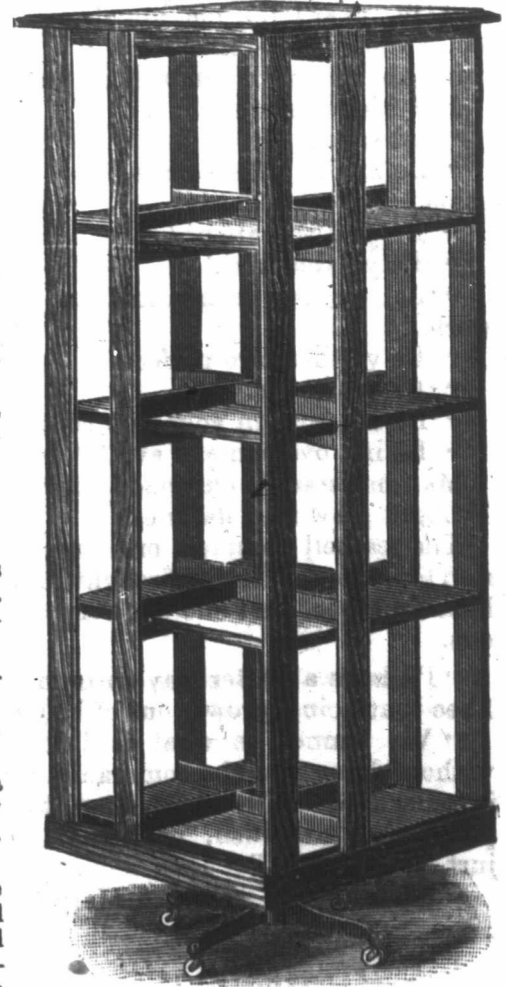
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DOING AND BEING.

A young girl had been trying to do something very good, and had not succeeded very well. Her friend, hearing her complaint, said:

"God gives us many things to do, but don't you think he gives us something to be, just as well?"

"Oh, dear! tell me about being," said Marion, looking up. "I will think about being if you will help me."

Her friend answered:

"God says:

"Be kindly affectionate one to another."

"Be ye also patient."

"Be ye thankful."

"Be ye not conformed to this world."

"Be ye therefore perfect."

"Be courteous."

"Be not wise in your own conceit."

"Be not overcome of evil."

Marion listened, but made no reply. Twilight grew into darkness.

The tea bell sounded, bringing Marion to her feet. In the firelight Elizabeth could see that she was very serious.

"I'll have a better day to-morrow. I see that doing grows out of being."

"We cannot be what God loves, without doing what he commands. It is easier to do with a rush than to be patient, or unselfish, or humble, or just, or watchful."

"I think it is," returned Marion.

BE COURTEOUS BOYS.

"I treat him as well as he treats me," said Hal.

His mother had just reproached him because he did not attempt to amuse or entertain a boy friend who had gone home.

"I often go in there and he doesn't notice me," said Hal again.

"Do you enjoy that?"

"O! I don't mind; I don't stay long."

"I should call myself a very selfish person if friends come to see me and I should pay no attention to them."

"Well, that's different, you're grown up."

"Then, you really think that politeness and courtesy are not needed among boys?"

Hal, thus pressed, said he didn't exactly mean that; but his father, who had listened, now spoke: "A boy or a man who measures his treatment of others by their treatment of him, has no character of his own. He will never be kind or generous, or Christian. If he is ever to be a gentleman, he will be so in spite of the boorishness of others. If he is to be noble, no other boy's meanness will change his nature." And very earnestly the father added: Remember this, my boy. You lower your own self every time you are guilty of an unworthy action because some one else is. Be true to your best self, and no boy can drag you down."—*Well-Spring.*

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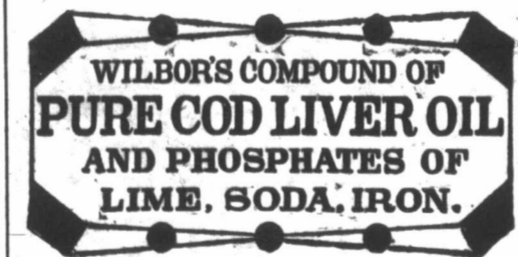
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Under five lines 25 cents.

DEATH.

Died at his residence, Pelee Island, Lake Erie, on the 1st day of November, Mr. Wm. McCormick, aged 70 years and 7 months. He was the fourth son of the late Wm. McCormick, Esq., and a very liberal supporter of the Church, and took an active part in the Battle of Pelee Island, against the rebels in the winter of 1838.

ETC.,
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We need not define to you what that means! Everybody knows that in detailing a collection of articles, for instance, the easiest way out of the difficulty is to particularize a few of the most prominent and end up with etcetra, etc.

Now that's just what we've got to do in this instance—we can tell you of Watches, altho' we cannot attempt to describe the variety of such—we can tell you of Diamonds (mounted in Earrings—Brooches—Collar Studs—Shirt Studs—Cuff Buttons—Locketts—Scarf Pins—Tie Rings—Finger Rings)—of an endless assortment of Silverware—of Bronzes—of Clocks—their name is legion—we can mention these, but after you have thought of every conceivable thing to be found in a first-class Jewelry Store, you have not touched the etcetra of our Stock. In this instance "seeing is believing."

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

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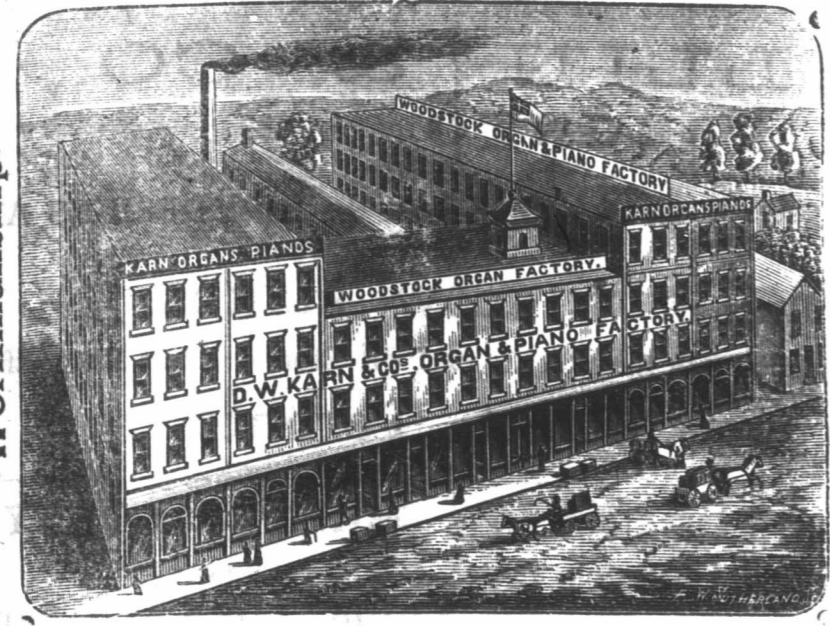
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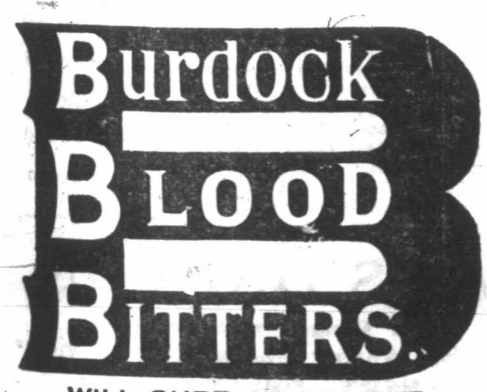
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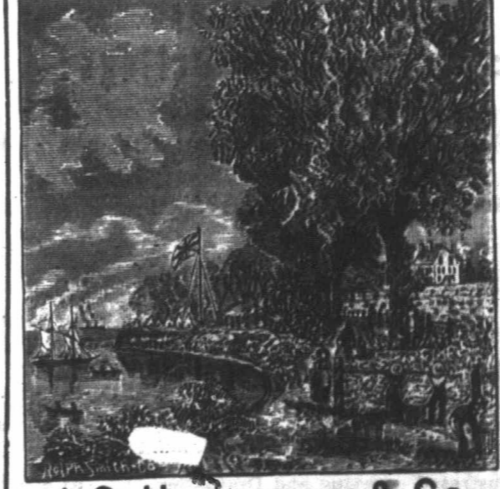
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