



# Canadian Churchman

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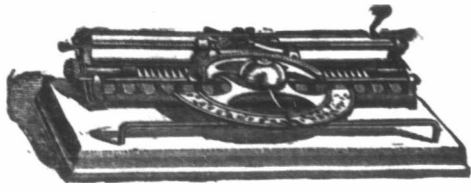
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# Canadian Churchman.

TORONTO, THURSDAY, JANUARY 9, 1890.

REV. PROF. WM. CLARK, LL.D. Editor.

Subscription, - - - - - Two Dollars per Year.  
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LEPROSY.—The case of Father Damien has drawn attention to the subject of the spread of the dire plague of leprosy throughout the world. In a very interesting article in the *Nineteenth Century*, Sir Morell Mackenzie has given an account of its ravages in many lands, in some of which it was previously unknown. Various causes are assigned for its dissemination, and one popular error is exposed—the notion that the leprosy is not contagious. Sir Morell points to patent facts in proof of its infectious and contagious character, and shows that the disease is becoming a distinct peril to mankind, and needs to be wisely and firmly dealt with. Among other preventives, he recommends the isolation of its victims.

WHETHER the ex-Emperor Pedro of Brazil is an object of pity or not, on account of his deposition, may be a matter of opinion. At his time of life, with the prospect of incapable successors, one might well believe that he would gladly retire from the labour and anxiety of government and that only a sense of duty to the country could induce him to retain the reins of office. But one far greater sorrow has befallen him in the sudden death of his wife, the ex-Empress, from heart disease—doubtless hastened by the agitating circumstances of their return to Europe.

THE HOO CASE.—It is possible that before these lines can be read, the Hoo case may be finally decided. A good deal of sympathy is felt for Mr. Swayne, and it is quite possible that the complainant may be greatly in fault; but it is a serious thing to excommunicate a member of the Church, especially without the consent of the Bishop. We are satisfied, moreover, that the Bishop of Rochester is a man of such sound judgment and such a sense of justice and equity that he would have protected to the uttermost any clergyman in his diocese whom he could, in any way, have defended.

JURISDICTION OF CANTERBURY.—The trial of the Bishop of Lincoln is bringing up questions of much interest with respect to the nature of the Tribunal before which such an august offender, or supposed offender is to be tried. The Archbishop has decided that he has power to try the case; but numer-

ous protests are being addressed to him, declaring that the Bishop should be tried by the Upper House of Convocation, the Archbishop presiding. The question is as to whether we shall decide the matter by legal precedents or by the general custom of the early Church. How the Archbishop could act upon the latter theory, it is not quite easy to explain; but this is what the protesters seem to want. The Archbishop seems to say that he is bound to use the tribunal which may not be theoretically the most desirable, but which is, in fact, the legal one.

THE DEAN OF PETERBOROUGH'S EIRENICON.—The history of the Eirenicon of the Dean of Peterborough is a very good illustration of the difficulty of pleasing everybody, or of pleasing any party by concessions and compromise. Dr. Peronne proposed to legalise diversities of Ritual, so as, in certain circumstances, to allow the use of the Vestment, which has been condemned by the Committee of Privy Council. First of all the Evangelicals, as represented by the *Record*, protest against the concession; and now we have the English Union speaking by its President, Lord Halifax, and declaring that they will be satisfied with nothing which does not recognize the full legality of the various garments referred to in the "Ornaments Rubric." This looks very like a deadlock. Happily there comes at the end of these controversies a survival of the fittest. But we have not yet seen such an end of the warfare.

HAMILTON, CHURCH OF THE ASCENSION.—It is a strange thing that Mr. Crawford should be charged with Ritualism and unlawful innovations in the Church of the Ascension. Mr. Crawford has never adopted, either at Hamilton or at Brockville, any of those observances which are distinctly ritualistic, nor has he, at either place, introduced any usage which has not been customary in the Church of England. Nor is this all. Mr. Crawford was not forced upon an unwilling congregation by the Bishop of the Diocese, nor did he take advantage of his power as Rector to make changes in the service. He came to Hamilton at the earnest request of the people; and he stated plainly to their representatives what changes he intended to make in the manner of conducting public worship. These changes were not only plainly announced, but they were agreed to. As to the nature of the changes, it is sufficient, for the present, to remark that nearly all of the usages are those of many English Cathedrals.

IRELAND AND THE POPE.—The *Times* publishes a bit of information gleaned from a leading Liberal statesman of Belgium, who had it "on the best authority," which shows that the Vatican authorities have a true perception of the cause of the anti-Government attitude of the Irish Roman Catholic clergy. "The Pope," we read, "has always been inclined to use his influence to the utmost for the pacification of Ireland, but his Holiness had to desist from his efforts owing to the attitude of the Irish Roman Catholic clergy, who threatened rebellion against the Papal authority. The principal cause for this attitude was understood at Rome to be the absolute dependence of the Irish Roman Catholic clergy on the goodwill of the Irish malcontents for the receipt from the people of their means of living." Sordid considerations are truly

at the bottom of the attitude of the Irish clergy just as they are at the bottom of the Nationalist movement itself.

REV. PROFESSOR WYNNE ON BRIGHT SERVICES.—Canon Wynne, Professor of Pastoral Theology, Trinity College, Dublin, whilst recently lecturing in the Divinity School, said it was most desirable to make our public services bright and happy, "I was glad," said the Psalmist, "when they said unto me, Let us go into the house of the Lord." The term "duty," as applied to the clergyman's work, carries with it associations of mercantile wages and perfunctory services. This should not be so. To lead the congregation in public worship, and address them as their pastor in the language of love, should not be associated with the idea of dry routine and formal duty. Each face should be the face of a friend, and lighted up with a gleam of mutual love and trustfulness. "Dearly beloved brethren," the opening words of the address to the congregation, should be a keynote to the whole service, and should be spoken with the voice of a man and a brother to our fellow-worshippers in the House of God. A second element is the hearty responding of the congregation in their part of the service. A dull, sepulchral monotony is all that is heard in some churches in the matter of responses. A leaden silence weighs heavy on the congregation. Teach your people to take their share in the services of the church. The solo of the clerk is gone. Let us see that something better takes its place. The music and sacred song should be the natural outcome of joyful spiritual emotion. Some very useful and practical remarks followed on the subject of church choirs, "things ticklish and difficult to manage." They are "kittle cattle" to deal with, and yet they are a necessity. The bond to keep the choir together should be a spiritual bond. The weekly meeting of the choir may be made an important spiritual gathering. Sometimes the singing of a hymn may make its way to some careless heart that has never yet been touched by the pastor's voice. The musical taste of the choir must not be allowed to introduce difficult and fanciful music, and so dissipate the spirituality of the congregation. The arbitrary will of some one person must not be allowed to dictate to all in this matter. The wishes of others beside the choir must be considered. Lastly, the happy sound of the Gospel, the hearing of God's holy word, prayer, praise, and the Holy Communion combined—these are the things which will make our services bright and joyous. The lecturer concluded with a quotation on the subject of public worship from Justin Martyr.

A DIFFICULTY has recently arisen between England and Portugal. Lord Salisbury felt it to be his duty to protest against the recent creation by Portugal of a new province in the southern part of Central Africa, and despatched a note to Lisbon to that effect. The reply of the Portuguese Government has been received, and is not quite reassuring. Portugal maintains her claim to extend her territory, and, probably basing her right to do so on ancient geographical explorations, wishes to extend it into regions where England has undoubted interests, and where it could hardly be permitted that such interests should be thrown away. The misunderstanding, if such it be, will, we hope, soon pass away. There can be no question what-

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ever as to the comparative advantages to any territory as colonised by England, as against such advantages as colonised by Portugal. Portugal has not been successful in developing and improving her foreign territory in past days—not possessing, perhaps, the means or the policy for such a task. And England, although she has made mistakes in Africa, has also done vast good there. She will, we are sure, prove a better friend and patron than Portugal, with the best of intentions, possibly can; and as the right in the present case is undoubtedly her own, it would seem to be unwise not to maintain it.

WHAT looks like the last blow has been struck in France at General Boulanger. A few days ago the question of electing a member for Clignancourt, in opposition to him, came on for discussion in the Chamber. General Boulanger's claim to the seat was negatived by 370 votes to 123; a fresh election was likewise negatived, and M. Joffrin was then declared to be duly elected. Thus the Chamber has confirmed the view that General Boulanger has now ceased to be a French citizen. He is by the law under sentence of imprisonment for life for conspiracy, hence his national rights and privileges have lapsed. He aimed at great things, and he has failed. Few can really sympathise with him, and the best thing his friends can wish for him is that he should keep out of France. —*Church Bells.*

We are very sorry to notice now and then that *sham kneeling*, which is one of the worst of irreverent shams, is found in churches and elsewhere. It can hardly be thought that people say their private prayers by *sitting down* and *leaning over*. Nor can we imagine that they intend to dishonor God in His Holy Place by a mere pretense. It may be true that seats in the churches are quite too narrow for proper kneeling. If it is true, the necessary change should be made at once. Meanwhile, although the effort may be awkward and painful, it is better to be *earnest* than merely to be *comfortable*. —*Pelham Williams.*

ST. ALBAN'S CATHEDRAL.—A very curious lawsuit is reported in the English papers. It presents the unique spectacle of two wealthy men contending not over the possession of property, but which of the twain shall have the right of spending some \$200,000 upon the fabric of St. Albans' Abbey. The case came before the Consistory Court of the diocese of St. Albans, in the form of an application by Mr. Henry Hucks Gibbs, a city potentate, and one of the governors of the Bank of England, for a faculty to restore the Lady chapel of the famous Abbey. The application was opposed by Lord Grimthorpe, the great champion of Protestantism, on the grounds that he alone had the right, under a faculty granted to him some ten years ago, to restore the whole abbey. The chancellor (Mr. Jenne) upheld Lord Grimthorpe's contention, and Mr. Gibbs was refused the faculty. One cannot help sympathizing with Lord Grimthorpe in this matter, for it was he who came to the rescue of the Abbey when funds were not forthcoming for its restoration, and he has already expended some \$400,000 upon the fabric, and in addition promises to spend \$40,000 per annum until he dies, provided, of course, he is not interfered with. But, unfortunately, his work of restoration is highly distasteful to many lovers of art, and they say that much of the grand architectural features of the ancient fane is being despoiled by his amateur tinkering. Thus Prof. Bonney writes: "It is

melancholy to see what mischief zeal without discretion has wrought recently at St. Albans'. Much as the present rector has done to save his church from falling down, he will not receive unmixed praise from posterity, and the bishop of the diocese cannot be justified for facilitating the indulgence of architectural vagaries in a building of national interest." On the other hand, Lord Grimthorpe and his friends maintain that nothing of any architectural interest is being removed; and that the restoration is being conducted in strict harmony with the design.

#### PATRONAGE AND PREFERMENT.

There are few questions more perplexing and more difficult of solution than that which concerns the manner of appointing clergymen to parochial charges. There are a good many theories on the subject which do not look badly on paper, and which, in the abstract, seem reasonable and workable; but they are very different when put in practice. A system which works at one time, or in a certain set of circumstances, breaks down under other circumstances. No one method of appointment seems to always be successful.

From one point of view, it would seem best that the Bishop should have the absolute power of appointing. No one has such opportunities of knowing places and men, and estimating the respective fitness of different clergymen for any particular post that may be vacant. From another point of view, it might seem best that the congregation should make the choice, since they are to be the sufferers if the choice is bad, and to have the benefit of a good appointment. Or again, a select vestry might be the patrons. In theory, one might say, the worst of all methods is the English, the majority of benefices being in the hand of private patrons. And yet the system does not work badly in practice. No one could defend the theory of English patronage unless, as Aristotle says, he were "maintaining a thesis"; yet it can hardly be denied that not only is the English clergyman a very superior kind of a Christian minister, but, generally speaking, appointments are as good as they would be under any other system.

At present there seems to be a movement in Canada in favour of giving the power of appointment to the congregation, the communicants, or the vestry. Every one knows how strongly a large number of Scottish Presbyterians felt on this subject. Although not the sole avowed reason for the disruption of the Established Church of Scotland, it was the sentiment which gave real force to the movement which produced the Free Church. English people have very little of this feeling. Whether from the fact that the lay members of the Episcopal Church have had less part in the government of ecclesiastical affairs, or from whatever cause, it would hardly be possible to get up an agitation in favour of popular patronage. Cases have occurred in which a parish has spent many thousands of pounds in the restoration of their church, which could not be got to spend half as many hundreds in order to secure the power of appointing their own minister.

The present system in the Canadian church is, in our judgment, the best that could be desired for our own circumstances. Whether at some other time another method might not be better we need not discuss. When other circumstances arise, it will be time to consider what should then be done. The present method has two good advantages. It provides for a consulting of the wishes of the people through their representatives,

and it places the actual responsibility of the appointment upon the ruler of the diocese, the bishop. Those who propose to alter this hardly consider the effect which the change desired by them would produce. We do not believe that it would be advantageous to congregations that they should have the absolute power of appointment. Apart from the many evils incident to popular elections in general, there is always the grave *danger of a clergyman being chosen for his preaching power alone.*

Let us not be mistaken. We desire to magnify the office of the preacher. His work is great and divine. There can be no greater reproach brought against the clergy as a body, or any particular clergyman, than to say that they cannot preach. Perhaps, we might say that there is at present no more pressing need for the Anglican Communion in this country than that she should have her preaching power increased. But preaching is not everything. The best preachers are not always the most successful parish priests, the most useful pastors. Many parishes are in admirable order which are presided over by men whom it would be flattery to call even second-rate preachers; whilst, on the other hand, many men who were decidedly good preachers, have been conspicuous failures in the working of parishes.

Now, if we remember that the great end of the Christian is not the delighting of congregations by oratory, but the drawing of men to God through Christ and the edifying of the faithful, it is quite clear that the efficiency of the clergy must be tested in other ways than that of merely deciding that they can preach. It is something to fill a church; and even this is not always done by mere preaching. It is something more and better to increase the roll of communicants in the parish. It is something, too—not everything, but a considerable something—to get one's parishioners to be liberal in offerings to the Church and her work. We cannot search the hearts of men. God alone can see the increase of faith, of hope, and of love. But men will not be regular in the house of prayer and at the table of the Lord, and men will not give freely of their substance, unless their heart goes with their worship and their offerings. Preaching is a valuable help to all these results, but it is not everything.

One great danger that would arise from a method of election which would have regard to preaching alone, would be the tendency to produce an order of clergy who would be mere preachers. If a man knew that his election would depend upon his mere power of preaching, he would be more than human if he did not bend his chief energies upon this work. This has been largely the case in some of the English Nonconformist Churches; and it is alleged as one of the reasons for the relative progress of the Church of England of late years. The Nonconformist ministers, it is said, are the best preachers; but the Anglican clergy look after their parishioners, visit the sick more thoroughly and assiduously, and this, in the long run, tells more than pulpit oratory. Our people may then well pause before they seek to introduce a system which is liable to such abuses. It is seldom, indeed, that a bishop forces a minister upon an unwilling people. He can have no motive for doing so in the great majority of cases. We hope to consider some applications of the system in another article.

If you are a thorough Christian you will be an attractive one. Be joyful—that is, full of joy. Carry joy in your heart and let its light shine in your countenance.

## THE LESSONS OF THE JUBILEE.

It is generally agreed that the celebration of the Jubilee of the Diocese of Toronto was successful beyond the expectations of most of those who were concerned in preparing for it. Some persons were actually afraid that it would not be possible to keep up the interest of the celebration for a whole week! It would hardly be possible to give a more convincing evidence of the low state of feeling with regard to church matters in many quarters than to mention that such an apprehension was actually entertained. So far was it from being justified that, in spite of very unfavourable weather, the congregations were very large every evening, and increased night after night instead of diminishing. In fact, every arrangement connected with the celebration was carried out with great success.

The question now remains: What is to come of it? How is the Church to be the better for the eloquent sermons and speeches delivered during the week? How is the effect of the prayers, and teachings, and conferences to be seen in the quickened life of the dioceses of Ontario and of the Diocese of Toronto in particular? This was the aim of the Bishop of Toronto when he projected the celebration; and it may be said that, unless some increased earnestness and devotion shall be manifested as the result, the mere collecting of a certain sum of money for the new cathedral or for any other purpose will hardly seem an adequate outcome for so much thought and effort?

It is not too late to consider what may yet be done. It is a time when it becomes the church people of this great province to examine the state of their parishes and congregations, and to ascertain as far as we can, what our relative positions, as a church, in this country, and how we may account either for its prospering or for its declining.

It is said that whilst the progress of the diocese of Toronto is fully satisfactory, it is not quite sufficiently so, and that the case is worse with some of the other dioceses. It is said, moreover, that the progress of the diocese of Toronto is chiefly in the great city which is its capital, whilst many of the country parishes and missions are languishing. It is not quite easy to say offhand how far this may be the case. But it is most desirable that the true state of the matter should be ascertained.

There are a great many elements in this inquiry, some of which may not be quite easy to get at. But a good deal of information may be obtained as to matters of fact; and influences of a fairly trustworthy character may be drawn from the facts. For example, we may probably ascertain with a close approach to accuracy the ratio between the increase of the population and the increase of the members of our church. It is said that neither Episcopalians nor Presbyterians keep pace with the increase of population, and that the Methodists rather outstrip the population in their relative increase. These are statements which may be verified or disputed. Then, again, we may ascertain approximately the increased or decreased attendance of churches, the increased accommodation provided in churches, the number of communicants, especially at the great seasons of Christmas, Easter, and Pentecost, the sums of money contributed to the work of the Church at home and abroad.

When we have obtained these important statistics, we shall then be in a position to consider how we may explain and account for the state of things which we have discovered. How is it that the Church has prospered in one place and not in

another? Have the other denominations stripped the Church in any particular localities, and, if so, for what reason? What have been the chief hindrances to the progress of the Church and in what manner may they be removed? What things have we done that we ought not to have done? What things have we left undone which we ought to have done? We must try to get answers, to all or some of these questions, and then we shall have learnt some, at least, of the lessons of the Jubilee.

## REVIEWS.

## TENNYSON'S NEW POEMS.\*

Rumors have been circulating for some time that the Poet Laureate was about to issue a volume of poems which would justify the expectations of his most ardent admirers, and we are confident that the readers of the volume now before us will not be disappointed in its contents. It contains no fewer than twenty-nine pieces composed in various diverse styles, and there are few indeed which fall below the level of the clan to which they belong. We have the Greek legend, which has always been a favourite with the poet from the days of Onone downwards, we have the Northern farmer uttering his monologue with unabated shrewdness and force, we have again tragedies of sin and woe, and many other phases of thought and sentiment, recalling some of the best work of the distinguished author.

The ode "On the Jubilee of Queen Victoria," if not equal to some of the poet's earlier patriotic poems, is yet not unworthy of the great occasion on which it was produced. The lines with which it concludes embody the aspirations of all who love the native land, and who, in spite of all dangers and difficulties, have faith in her future:

"Are there thunders moaning in the distance?  
Are there spectres moving in the darkness?  
Trust the Hand of Light will lead her people,  
Till the thunders pass, the spectres vanish,  
And the Light is Victor, and the darkness  
Dawns into the Jubilee of the Ages."

The poem which gives its name to the volume first saw light in a magazine, and is one of the most striking poems in the volume. It is a rendering of one of the forms of the well-known story of Demeter and Persaphone, better known to some, perhaps, as Ceres and Proserpine. The longing of the mother to recover her lost daughter from the gloomy abode of Aedonus (Pluto) and her vengeance upon the earth are wonderfully set forth. Demeter says:

"Then I, Earth Goddess, cursed the Gods of Heaven,  
I would not mingle with their feasts; to me  
Their nectar smack'd of hemlock on the lips,  
Their rich ambrosia tasted aconite  
My quick tears killed the flower, my ravings hush'd  
The bird, and lost in bitter grief I fail'd  
To send my life thro' olive yard and vine  
And golden grain, my gift to helpless man.  
Rain-rotten died the wheat, the barley-spears  
Were hollow-husk'd, the leaf fell, and the sun,  
Pale at my grief, drew down before his time  
Sickenings, and Ætna kept her winter snow."

The poem "Old Roa," is an admirable successor of the Northern farmer, and tells how the old dog, "faithful and true," saved the farmer's young child. This is the farmer's opinion of the animal:

"Fur 'e's moor good sense na the Parliament man 'at  
stans fur us 'ere,  
An' I'd voat fur 'im, my oan sen, if 'e could but stan fur  
the Shere.  
'Faithful an' True'—them words be i' Scripture—an'  
'Faithful an' True'  
Ull be fun' upo' four short legs ten times fur one upo'  
two."

We must return to this precious volume again; but we are sure that our readers will give us special thanks for quoting here the first poem in the collection, addressed to the Marquis of Dufferin, who had shown "unspeakable kindness" to Lord Tennyson's dying son in India:

\* Demeter and Other Poems. By Alfred Lord Tennyson. Macmillan, London, 1889. Price 6d.

To the Marquis of Dufferin and Ava:

I  
At times our Britain cannot rest,  
At times her steps are swift and rash;  
She moving, at her girdle clash  
The golden keys of East and West.

II  
Nor swift or rash when late she lent  
The sceptres of her West, her East,  
To one, that ruling has increased  
Her greatness and her self-content.

III  
Your rule has made the people love  
Their ruler. Your viceregal days  
Have added fulness to the phrase  
Of 'gauntlet in the velvet glove.'

IV  
But since your name will grow with time,  
Not all, as honouring your fair fame  
Of Statesman, have I made the name  
A golden portal to my rhyme:

V  
But more, that you and yours may know  
From me and mine, how dear a debt  
We owed you, and are owing yet  
To you and yours, and still would owe.

VI  
For he—your India was his Fate,  
And drew him over sea to you—  
He fain had ranged her thro' and thro'  
To serve her myriads and the State,—

VII  
A soul that, watch'd from earliest youth,  
And on thro' many a brightening year,  
He never swerved for craft or fear,  
By one side-path from simple truth;

VIII  
Who might have chased and clasped renown  
And caught her chaplet here—and there  
In haunts of jungle-poison'd air  
The wave of life went wavering down;

IX  
But ere he left your fatal shore  
And lay on that funereal boat,  
Dying, unspeakable he wrote  
'Their kindness,' and he wrote no more;

X  
And sacred is the latest word;  
Add now The was, the might-have-been,  
And those lone rites I have not seen,  
And one drear sound I have not heard.

XI  
Are dreams that scarce will let me be,  
Not there to bid my boy farewell,  
When that within the coffin fell,  
Fell and flash'd into the Red Sea.

XII  
Beneath a hard Arabian moon  
And alien stars. To question, why  
The sons before the fathers die,  
Not mine! and may I meet him soon;

XIII  
But while my life's late eve endures,  
Nor settles into hueless gray,  
My memories of his briefer day  
Will mix with love for you and yours.

Harper for January begins its new volume with a number of admirable articles and engravings. Among the best is the first of a series of papers on Jamaica, Past and Present. *Littell's Living Age* brings its sixty-eighth volume to an end with the December number. The selections from English magazines are all readable and interesting. The *Arena*, in its second number (for January), maintains the position of its first issue. It has a number of able and vigorous articles, chiefly of a highly unorthodox character, many of which must receive attention from those who wish to prevent the spread of the opinions which they advocate.

The Protestant Episcopal Almanac and Parochial List for 1890. Thomas Whiteker, New York. 1890. Price 25 cents.

This is a very complete and handy ecclesiastical almanac, containing all kinds of information for Church people in the United States, and something also specially interesting to Canadians. Among other matters of interest will be found the

alterations in the Prayer Book, made by authority of the Convention of 1889. When are we to have the promised Hand-book for our own Canadian Church? The only "Clergy List" that we know of is that which is contained in the Canadian Almanac, and that is by no means complete or trustworthy.

#### CHRISTIAN THEISM.\*

Since the days of Derham and Paley Natural Theology has had large and varied experiences. Sometimes it has been politely requested to remove itself from the religious field, as attempting to a work which was unnecessary or impossible. Writers of eminence have declared that all proof of the existence of God are necessarily ineffectual, and that the recognition of God in Christ by the religious instincts of men was the all-sufficient demonstration of His being, His character, His work. We have no wish to cast doubt on the value of the experimental knowledge and evidence of a Divine Being. In the last resort, it is that evidence which abides with us; and very many persons have no need of any other. But the same thing may be said of ethical truth, of the spiritual power of Holy Scripture, and of many other subjects; and yet very few Christians will doubt the value of a scientific treatment of them. When Dr. Purinton entitles his work "Christian Theism," it might be supposed that he took the conception of God which is made known to us by Christ, and showed that it was reasonable and satisfactory. But this is not quite his method. He does, indeed, begin by presenting to us Christian Theism as a fact, and by pointing out its claims as positive, absolute, and universal; but the method of his book is philosophical, and it is rather a treatise on Natural Theology than an exposition of Christian Theism.

In regard to his method of proof, the author remarks: "The question of the being of God is unlike all others. Its proofs ought to be unlike all other proofs. No man need ever expect to demonstrate God, for it cannot be done. . . . Let there be no misunderstanding of this statement. . . . It must not be inferred that no proof of God's existence are to be required. Such a demand is reasonable, and will be promptly met. Theism has many lines of cumulative argument, which it shall be the chief purpose of the following pages to present. What we insist upon at the outset is, that no single direct argument in syllogistic form shall be either demanded or admitted. The very nature of the truth to be established forbids it."

The peculiarity of Dr. Purinton's work is the use which he makes of the cumulative mode of proof. He is not contented with one or two ways of arriving at his conclusions; and here he is in the right path. Paley, in spite of all the scoffs and sneers which have been directed at his book, produced an argument from design which can never be set aside; and it was with much pleasure that, some time ago, we drew attention to the recognition of this fact by Dr. James Martineau in his "Study of Religion." Just as Paley and Martineau have paid extensive attention to what may be called the volitional argument, writers of the school of Green, and the neo-Hegelians generally have seen an evidence for God in the intelligence displayed in nature, and have recognized in the Supreme Being a mind rather than a will. Dr. Purinton refuses to confine himself to any one of these lines of proof, and shows that they each, starting from a different position, converge to one point.

Thus his first chapter treats of Intelligence in Nature, the second of Volition in Nature or the argument from design, the third of the Personality of God; after which he treats of the Divine goodness, unity, infinity, and concludes with chapters on anti-theistic errors, evolution, and Christian theism, and immortality. These later chapters are generally excellent; and a Christian writer must needs agree with the author's criticism of the out-and-out evolutionism; but he might have shown that the doctrine of evolution, in its more moderate form, has probably (and this is all that

\* CHRISTIAN THEISM: Its Claims and Sanctions. By D. B. Purinton, LL.D. Putnam, New York; Williamson, Toronto. 1889.

its strongest advocates can maintain) a large measure of truth, and is in no way inconsistent with the Christian revelation.

It will be apparent that, with so large a number of topics, we must not expect here the elaborate treatment of each part which we find in such a work as Dr. Martineau's; yet each subject is handled with force and precision, and if the thoughts came to us as nuggets rather than sheets of gold, they are well worth beating out. Here and there we have noted a phrase to which we take exception; but it is more to language than to thought. For example, in speaking of the uncompromising claims of the Gospel, he says, "Christianity strikes hands with no one. It pools no issues, compounds no results!" In one place he says of the Bible generally, "A terrible curse is pronounced upon him who adds thereto or takes therefrom." As a matter of fact, this is spoken only of the Revelation of St. John. On page 59 the author is somewhat rigorous in his application of the theological argument. He says it proves only volition. But how can there be volition, in the proper sense, without intelligence? But these are small matters, and in the main issues we are entirely with the author.

MUSICA ECCLESIASTICA: The Imitation of Christ. By Thomas Kempis, with a Preface by Canon H. P. Lyddon, D.D. A. D. F. Randolph & Co., New York; Presbyterian News Co., Toronto. 1889. Price \$1.00.

It is a proof of the eternal vitality and power of the Imitation of Christ that imperfect texts and defective translations have been unable to destroy its popularity. When we take up such a book as Stanhope's translation, for long the best known if not the only translation of the Imitation in use in England, and the one employed by George Eliot in preparing "The Mill on the Floss," we cannot help being struck by the wide difference in tone and expression between the original and the English version. Many excellent translations have been published during the present century, notably the one known as the Oxford translation, and the recent rendering published by Messrs. Kegan, Paul & Co.

A new impulse was given to the study of the text and form of the Imitation by the discovery of a manuscript written by the hand of Thomas himself, in which the work was produced in rhythmical lines of unequal length, very often ending with a kind of rhyme. The text was very carefully edited in this form by Dr. Charles Hirsche of Hamburg, and published at Berlin in 1874. From that time Dr. Hirsche's book has been taken as the standard text.

The peculiarity of the present translation is the presentation of the lines in the same form as in the Latin text; and so far he has done well. As Dr. Lyddon remarks: "To all previous editions Hirsche's is related as a Hebrew or English edition of the Psalter, which exhibits the parallelisms, is to an edition which prints the Psalms as though they were prose. The difference is not only or chiefly one of literary form; the mind is led by the poetical arrangement to dwell with a new intelligence and intensity upon clauses and words, and to discern with new eyes their deeper meanings, their relation to each other, and to the whole of which they are parts."

In many respects we can cordially recommend this version of the Imitation. It is a distinct advantage to have the text arranged as the author or editor (for this is a matter not here to be discussed) left it. The translation, too, is good, and represents the original with sufficient accuracy. But we are bound to add that we think it might with advantage have been made more literal. That our readers may judge on this point for themselves, we will subjoin a few lines from Dr. Hirsche's Latin text with this new rendering appended, to which we will add the translation from the revised Oxford version recently published by S. P. C. K. Here is Book I., chap. 3.:

De doctrina veritatis.  
Felix quem veritas per se docet,  
Non per figuras et voces transeuntes:  
Sed sicuti se habet.  
Nostra opinio et noster seusus sope nos fallit:  
Et modicum videt.

The new translation:

Truth's Teaching.  
Happy the man taught by the truth itself;  
Not by the shapes and sounds that pass across his life.  
But by the very truth.  
Our thoughts and senses often lead us wrong;  
They see one side alone.

This is very good, and gives the meaning very well; and it is satisfactory to see the form of the original thus produced. But the S. P. C. K. translation seems nearer to the original:

Of being Taught by the Truth.  
Happy is he whom Truth by itself doth teach; not by figures and words that pass away; but as it is in itself. Our own opinion and our own sense do often deceive us, and discern little.

We have compared many passages with similar results. We give this one that our readers may form their own judgment.

#### Home Reunion Society.

An occasional paper has been published by the Home Reunion Society containing the resolutions agreed upon at the meeting which it promoted, known as "the Langham street Conference," between English Churchmen and Nonconformists, so named from the fact that the gathering was held at the residence of the Rev. George Greenwood, M.A., one of the honorary secretaries. Twelve meetings were held, and in an appendix it is stated that it was agreed that no argument should be brought forward in the conferences which had no root in Holy Scripture. The Nonconformist members wish it to be stated that both the Apostles' Creed and the Nicene Creed have in some instances been recited in Congregational chapels, and are recited in the majority of the chapels of the Countess of Huntingdon's Connection. The resolutions agreed upon were as follows:

#### The Christian Faith.

We agree—

1. In recognizing the Bible as of Divine authority, and as the sole ultimate test of doctrine in matters of faith, as is expressed in the Sixth Article of the Church of England.
2. In accepting the general teaching of the Apostles' Creed and the Nicene Creed, including of necessity the doctrines of the Holy Trinity, the Incarnation, and the Atonement.
3. In recognizing a substantial connection between the resurrection body and the present "body of humiliation."
4. That saving faith in Christ is that self-surrender to Him which leads a man to believe what he teaches, and to do what He bids, so far as he has opportunities of knowledge.

#### The Christian Morality.

We agree—

1. In the conviction that it is the duty of the Christian society to consider in the light of the principles, motives, and promises of the faith, the problems of domestic, social, and national morality, with a view to concerted action.
2. That progressive sanctification is essential to the Christian life, so that without it neither professed faith, nor conversion, nor Sacraments, nor worship, can avail for the salvation of the soul.

#### Christian Discipline.

We agree—

1. That the divisions among Christians render the due administration of discipline in the case of those who openly deny the fundamental truths of Christianity or offend against Christian morality, extremely difficult; and that greater caution should be used in admitting to the privileges of membership those who leave, or are expelled from, the Christian community to which they have belonged.
2. That while it is most desirable that this caution should be exercised in all cases of members of one Christian society seeking admission into another, by careful enquiry being made, and adequate testimony being required, as to their Christian character, this is especially important in regard to those who desire to exercise the ministerial office.

#### Christian Worship.

We agree—

1. That Congregationalists can accept and use the treasures of devotion—hymns, collects, liturgies, etc.—accumulated by the Church during the Christian ages; and many Nonconformists think that in certain circumstances it is desirable to do so.
2. That Churchmen can accept the use of extempore prayer in public worship; and many Churchmen think that in certain circumstances it is desirable to do so.

3. That rigid uniformity in public worship is undesirable; and that to enforce it by civil penalties is a mistake.

*The Christian Sacraments.*

We agree—

That, although it is desirable that every one should seek to know the true doctrine of the Sacraments, yet their efficacy does not depend upon that knowledge, but lies on the one hand in the due administration of the sacraments "in all those things that of necessity are requisite to the same," and on the other in the use of them with a true desire to fulfil the ordinance of Christ.

*The Christian Church and Ministry.*

I. We agree—

1. That the Catholic Church is a society founded by Christ, the members of which are united to Him, and to each other, by spiritual ties, which are over and above those that attach to them simply as men.

2. That these ties depend upon a special union with the person of the one Mediator, and a special indwelling of the one Spirit.

The Nonconformist members of the conference are unable to admit—

1. That the reception of the visible Sacraments is essential in ordinary cases to the establishment of these ties.

2. That through the reception of the visible Sacraments these ties may subsist, though not forever, in those who are not believing and living as Christian people should.

II. We agree—

1. That Christ has established a perpetual ministry in the Catholic Church.

2. That no one can rightly exercise this ministry unless he be ordained to it by Christ Himself.

3. That there is a Divinely appointed distinction of office in this ministry.

The Nonconformist members of the conference are unable to admit—

1. That there is a Divinely appointed threefold distinction of orders in this ministry.

2. That external ordination by the laying on of Episcopal hands is necessary for its rightful exercise.

**Home & Foreign Church News**

FROM OUR OWN CORRESPONDENTS.

**MONTREAL.**

MONTREAL.—Several immigrant families in the parish of Grace Church and elsewhere have received seasonable help this Christmastide from kind hearts and hands in the shape of warm clothing and Christmas dinners, &c.

ST. HENRY MISSION.—*St. George's Y. M. C. A.*—There was a short evening service in the Mission Room on Christmas Day, and afterwards, the young people enjoyed seeing a Christmas tree, many of them for the first time. The Dean is much pleased with the enthusiasm shown by the workers. Mr. Haycock, of the Y.M.C.A., has actually gone to reside in the neighbourhood.

The Christmas Carol Service drew a large congregation to St. George's. The Bishop, the Dean, and Rev. Mr. Tucker, were present. Messrs. Sumner, Fairclough, and the choristers, who rendered the service most effectively are kindly intending to sing the carols for the benefit of other parishes.

The Cathedral Band of Hope Christmas Festival was a very successful affair, and it was a refreshing occasion in every sense.

A long newspaper list of special services for Christmas Day, testifies to the fact that the time honoured festival is still well celebrated. In his sermon on "the Great Birthday," Mr. Spurgeon professes to see no argument for observing the 25th December, by reference to the Bible Calendar, (Teacher's Edition S.P.C.K.), we find an eight day festival occurring on the twenty-fifth day of the ninth month after the Passover month, which festival as a matter of fact sometimes synchronises with Christmastide, viz., (1) Feast of the Dedication of the Temple, I Macc. iv. 52-59. (2) Feast of Lights, the anniversary of the erection of David's altar on the threshing floor of Araimah. (3) Then there is the argument from the change in counting time between *Annimundi* and *Anno Domini*. (4) The argument too from fulfilled prophecy in connection with the temple, viz., that the glory of the second temple should be greater than the first, cf., John x. 22-23; John ii. 18-22.

**ONTARIO.**

KINGSTON.—Mrs. Lewis, wife of the Bishop of Ontario, leaves for France next month.

Rev. J. C. Young, B.A., Lansdowne, has been offered by the Bishop of Saskatchewan an appointment as missionary at Edmonton, N.W.T., and will accept it.

Rev. Mr. Harding has declined the appointment to All Saints' Church. The congregation have asked for Ven. Archdeacon Daykin, who has been so successful at Pembroke. He will probably be the new incumbent.

MERRICKVILLE AND BURITT'S RAPIDS.—Christmas passed off joyfully. The two Churches were tastefully decorated, and the music well rendered. The congregations were large, and the communicants many. The offertory amounted to \$63.00, and the communicants to 184. From the statistical returns in the Journal of Synod it will be seen that the parish of Merrickville and Buritt's Rapids has a larger number of communicants than any parish in the diocese with the exception of Christ and St. John Churches, Ottawa. On the 27th inst., Trinity Church Sunday School had their annual festival in the Town Hall, when the choir and Sunday School children rendered a service of song, "Light of the World," under the management of Mrs. Houston. On the Sunday after Christmas the choir and Sunday School children sang a bright service of song in Christ Church, Buritt's Rapids, entitled "Glimpses of Bethlehem," under the training of Miss Mary E. DePencier, Organist, in a most acceptable manner. Altogether the services in this parish were bright and hearty.

VANKLEEK HILL.—A few evenings ago the parsonage of this place was the scene of a very happy gathering. Representatives of almost every family in the parish, and a number of outsiders, assembled to bear testimony to the high esteem in which their pastor was held. Nearly all comers brought well-filled baskets, and a sumptuous supper was spread, which with speeches, songs and varied music, gave the opportunity of a most enjoyable evening. Towards the close our pastor, the Reverend J. Halliwell, was called forward, when Mr. John Potter, on behalf of the churchwardens and people delivered a warm and complimentary address expressive of our admiration of his ability in the pulpit and on the platform; and of our esteem for his character as an earnest and devoted Christian minister. Mr. Potter closed his remarks by presenting as a donation from the people, an envelope containing \$100 in cash. Added to this, a large amount of provisions for both house and stable were presented, making the offering altogether worth about \$130. Mr. Halliwell, in fitting and eloquent terms thanked Mr. Potter and all present for their generous offering. On Christmas Day we had a hearty service and a much increased number of communicants, the offertory being much in excess of former years. It is worthy of remark that at Mr. Halliwell's suggestion, on Thanksgiving Day, our little congregation gave an offering of \$10 to the Hospital fund.

**TORONTO.**

St. George's.—We are informed that our report of the number of communicants on Christmas Day, though really correct, was somewhat misleading. It is true that there were more than 150, but the real number was 311.

The Rev. Canon Dumoulin preached a special sermon last Sunday evening in this Church to young men. He selected his text from Chronicles v. 17. The congregation was not large, but the young men identified with the church were apparently largely represented. The preacher warned them against the agnosticism of the age and other prevailing vices, concluding with an exhortation generally against anything that would destroy the influence for good of the rising generation. He appealed to them to keep themselves pure. That, he thought, was the only way of carrying out life as the Creator designed. There was no use in sacrificing a part of life for the general whole. Christianity enjoined the principles inculcated in the text. There was nothing in infidelity to give a motive to young men to provide for themselves a future. The career of all young men must be founded on those teachings given in the nursery. The teachings of the nursery were sacred, because they were the outcome of the fundamental principles of Christianity itself. Special music was furnished by the choir.

EAST TORONTO.—There were two celebrations of Holy Communion on Christmas Day, with nine and ten participants. The three services of the day were very well attended, and there is much need for the new Church which we hope to see commenced in the

spring. The Hall was beautifully decorated by the young ladies under the charge of Mrs. Gammack, and had a wonderfully Church like appearance. The walls and windows were draped with evergreen wreaths and devices, the most effective of which was a large piece of trellis work enclosing the text "Peace on earth." The services were rendered by the mission priest in charge, the Rev. Dr. Gammack.

NORWOOD, WESTWOOD, AND BELMONT.—On the second Sunday in Advent, the new Church of St. John the Evangelist, at Havelock, in the township of Belmont, was opened for divine worship. Morning prayer was said at 11 a.m., and evensong at 7 p.m. The Rev. Canon Allen, M.A., of Cavan, preached at both services. His sermons were eloquent and appropriate. The congregations and singing were good. The offertories amounted to \$61.00. The building is early English in style. It is of Trenton lime stone quarried in the vicinity. All above the eaves, including the gables, is of wood. The roof is of full pitch. The windows are triplets having pointed arches. In the belfrey, which stands above the eastern end of the nave near its junction with the chancel, hangs a bell of excellent tone and volume, weighing 419 lbs., manufactured by the Clinton H. Meneely Bell Co., of Troy, N.Y. There is a crypt the full size of the nave, completed and furnished for Sunday School purposes. A stairway to the nave enables it to be used as a vestry. The choir stalls are placed chancel-wise at the eastern end of the nave and raised one step above it. The chancel is two steps above the choir, and the altar is raised still another step. The ceiling is of plaster with the principal trusses of the roof and the main braces showing through. The length of the Church is 63 feet, and the breadth 29½ feet. It will seat without crowding, 200 persons. The plans, which were somewhat modified in details, were prepared by Mr. Gambier Bousfield, of Toronto. The estimated value of the building and land is \$2,500, on which there will be a debt, which, if all subscriptions be paid, will not exceed \$400. It is necessary to state here that the amount actually expended on the building did not nearly reach its estimated value, but this is due to the fact that the land was given, and also to many generous contributions in labor and materials. On the following evening a tea-meeting was held in the crypt and a sacred concert in the nave. The tables were most tastefully arranged and laden with a varied assortment of the most favorite meats and delicacies. The programme of the concert, which was carefully selected, was admirably rendered. The Rev. Canon Allen and Mr. McClure addressed the audience. The Rev. T. Walker, of Campbellford, was present. The proceeds of the evenings entertainment amounted to \$100.00. This together with the offertories of the previous day will be devoted to the building fund.

**NIAGARA.**

The ninety-seventh meeting of the Ruri-decanal Chapter of Lincoln and Welland, was held in Thorold on Friday, December 27th. The Holy Communion was celebrated at 8 a.m. by the Rural Dean. The morning session was occupied in critical study of the first chapter of the "Acts of the Apostles," and in the discussion of matters connected with the diocese. The afternoon was spent in a very interesting and profitable consideration of the Church's teaching and the testimony of Holy Scripture in regard to the doctrine of "The Intermediate State," the abode and condition of disembodied souls between death and the resurrection. Eighteen of the clergy were present. At 8 o'clock evensong was said in the Church by the rector, Rev. P. L. Spencer, and a paper read by Rev. W. J. Armitage on the subject of "Christian Science."

FONTHILL.—Died on the 2nd of this month at his residence in Fonthill, Mr. John Lavigny in the 75th year of his age. Mr. Lavigny was a native of Montreal, and had only lived in Fonthill for about fifteen years, but during that period had won the profound respect of everyone, and the highest esteem of those who knew him well. He was a devout member of the Church of England, and for several years acted as clergyman's warden in Holy Trinity Church, Fonthill. He would have been re-appointed the year of his death had not business required him to remain the greater part of his time in Montreal, and he felt that he could not attend to the duties of the office. He partook of the Holy Communion a short time before his death, and at 12 o'clock on Monday the 2nd, he fell asleep in the full assurance of a living faith. Our Church in deep sympathy with his bereaved family mourn his loss.

GUELPH.—The various guilds and associations of St. George's Church have done much work of interest during the past month. Foremost in the list is the Rainbow Fair, held on the 4th and 5th ult. in the City Hall, which originated with the Young People's

Association. Mrs. E. Harvey, Mr. J. B. Powell, Mrs. Lett, and a host of energetic assistants worked together with great zeal, and the result was an addition to the chime fund of some \$500. In the words of a local paper: "The Young People's Association is a live Institution, and from time to time the general public are made aware of this by the entertainments given under its auspices. On the 19th ult. it gave 'An Evening of Music' in the City Hall. The hall was well filled with such a fashionable audience as is only once in a while witnessed here. The reason for this is apparent when it is mentioned that Miss Nora Clench was advertised as one of the performers. Miss Clench was rapturously applauded. She stands in the very foremost rank as a violinist. Another taking feature was the readings by Mr. S. H. Clark, professor of elocution in the Toronto Conservatory of Music. It was Mr. Clark's first appearance before a Guelph audience, and it is to be hoped that it will not be his last. In "The Two Bells," and the stories which they told, his rich melodious voice appeared effectively. 'The Chariot Race,' from Wallace's Ben Hur was delivered with true dramatic power and fervour." The profits of this concert went to the chime fund.

The Sewing Class lately sent a package case of articles of clothing, together with books and toys given by S. S. Class 20, to the Rev. Mr. Young, of Magnetawan. There were also three other packages sent by members of the congregation to different places in Muskoka.

The Infant Class have given their offerings, \$2.71, through Mrs. Taylor and Miss Chrisholm, for the support of one of their number in the Orphan's Home, Toronto. For the same object \$1 has been given by Mrs. A. Hogge.

A beautiful set of embroidered book markers was presented to Church on Christmas morning by a lady.

Mrs. Gardner Harvey, Organist of St. George's, desires to acknowledge with many thanks the kindness of some of her friends in St. George's congregation, who last month gave her a very unexpected, but acceptable present, in the shape of a handsome sum of money.

*The Bible Association.*—This organisation, now consisting of 94 members, held a concert under the management of W. Howard on the 12th of December, which was very successful. The music and singing were by members of the Association, and was exceedingly creditable to their taste and training. Dr. Lett kindly presided, and there was a large attendance in the school room of members of the congregation and others. One of the features of the entertainment was a lecture by the Archdeacon on the history and associations of Westminster Abbey.

*New Year's Eve.*—There was service on New Year's Eve, commencing at 11.30, followed by a celebration of Holy Communion at 12.30. There was a good attendance, and about 60 remained for the Holy Communion. The Archdeacon gave two addresses, the first on the lessons of the past year, and the second on the duties incumbent on all through the year, on whose verge all were standing. We are like travellers, he said, who, standing on a summit of a hill, can see the path by which we have journeyed, while the road we have to follow is hidden from our eyes, and to some there will assuredly be many changes and revolutions—to all crosses, cares and disappointments. The hymns in the former part of the service were: "Days and moments swiftly flying," and "A few more years shall roll." As the hour of 12 struck, the hymn "Harp awake tell out the story," was sung. Part of the service for the festival of the Circumcision was used in the celebration.

*Mission School Entertainment.*—There was a very pleasant Sunday School entertainment held on the night of the 2nd in the school house, Waterloo Avenue, under the supervision of Mrs. Thomas W. Saunders and a number of assistant teachers. This branch of St. George's Sunday School is in a very vigorous condition, numbering about 100 scholars, with 10 teachers. The infant class, in number about 40, is in charge of Miss Saunders. A more pleasing-looking set of children it would be difficult to find in the Province. Brief addresses were given by the Archdeacon, Mr. T. W. Saunders, and Mr. E. Morris. Each gentlemen highly complimented Mrs. Saunders and the teachers on the efficient state of the school, and the children on their excellent behaviour. Several carols and hymns were sung vigorously, and Father Santa Claus in very wintry garb entered complaining of the Guelph mud and distributed a great profusion of gifts from two Christmas trees, which adorned the room, to the intense delight of the young folk and their parents who were present. The happy party broke up about 9.30, the doxology being

sung, and the benediction pronounced by the Archdeacon.

*HAMILTON.*—*Christ Church Cathedral.*—The clergy and congregation are to be congratulated upon the handsome and costly memorial lectern presented to the cathedral by Mrs. Orr in memory of her late husband, Mr. John A. Orr, who was during his lifetime a warm friend of the cathedral, a constant attendant on its services, and a most generous contributor to its funds. The lectern, which is of polished brass of beautiful design and exquisite workmanship, stands five feet nine inches high, the shaft being surmounted by the figure of an angel with expanded wings and bearing on his shoulders the book rest for the Holy Bible. The following is the inscription: "To the glory of God and in loving memory of John A. Orr, entered into rest August 17, 1887." "Christ Church Cathedral, Xmas, 1889." This beautiful work was executed by the Gorham Manufacturing Company, of New York, and was procured through their forwarding agent, Mr. J. G. Geddes.

*THOROLD.*—Christmas was celebrated more joyfully here than in former years. The decorations were pronounced superior to those of any previous similar festival. Windows, doors, and arches all received a share of attention, texts being both numerous and tasteful. Arches of evergreens spanned at intervals the centre aisle. The singing was remarkably good, the choir being present in full force. A large congregation attended the principal service, and the offertory collections for the day amounted to as large a sum as ever was given on any previous Christmas. The congregation are about to spend \$300 in permanent improvements.

#### ALGOMA.

*ST. JOSEPH'S ISLAND.*—The Sunday-school children and members of the congregation of the Church of Holy Trinity, Jocelyn, enjoyed a pleasant evening's entertainment on Friday, Dec. 27th. They assembled in the house lately occupied by Mr. Kent, and in a few hours had tea ready in one room, and seats and a stage improvised in another. There was also a large Christmas tree, resplendent with candles, candies, and many presents, which were almost wholly the gift of St. Paul's Guild, Fort Erie. And here the missionary, Rev. Charles Piercy, desires on his own behalf, as well as on behalf of the Jocelyn churchfolk, to express gratitude to the ladies of Fort Erie and to their little "Busy Bee" friends. Tea over, a short entertainment, comprising Xmas carols, songs, dialogues, etc., wiled away a couple of hours. Then all gathered around the Christmas tree, which somehow seemed to bear something for nearly every person present. About 10.45 p.m., the singing of the National Anthem brought the happy event to a close. Such gatherings, by relieving the dull monotony of the Algoma settlers and widening the sympathy felt for them by Church people of Ontario, conduce to the glory of the Head of the Church.

#### BRITISH AND FOREIGN.

A. New York millionaire, the late Mr. Crerar, has left 446,000*l.* for the foundation of a public library at Chicago, upon condition that French novels and works reflecting upon the Christian faith shall be forever excluded.

Bishop Potter is to deliver the Phi Beta Kappa oration at Harvard University at the next commencement.

Already 16,000*l.* has been subscribed towards the fund required for the restoration of St. Saviour's, Southwark, the proposed Cathedral for London south of the Thames.

Mrs. Elliott F. Shephard, of New York, has given a Home, costing \$200,000, to the young working women of that city.

In less than four years the King's Daughters have sent out from the central supply 119,819 badges of membership. This year 67,894 new members were added.

Sir Edward Guinness, of London, has given \$1,250,000 to be used in the erection of dwellings for the poor of London and Dublin, the rents to be used in further development of the scheme.

It is announced from Constantinople that the Sultan has sanctioned the erection at Bethlehem of a chapel for Protestant pilgrims. It is stated that this decision is most gratifying to the German Empress, who has had the scheme particularly at heart.

The Pusey House, Oxford, has lately been harbouring several distinguished Socialists, one of

whom might have been seen dining in Christ Church Hall with Canon Scott Holland. It seems that a number of undergraduates have formed a "Christian Socialist Union," and Canon Holland, with Mr. Ben Tillett, had gone to Oxford for the purpose of inaugurating it. Only a very mild form of Socialism, one must imagine, could find source or centre in an institution like the Pusey House, but its principal, Mr. Gore, is credited by the younger members of the University not so much with having views as with having a complete programme of Socialistic aspirations.—London Correspondent of the *Manchester Guardian*.

CANON ARGLES, who has already made several large contributions to the Peterborough Cathedral Restoration Fund, has undertaken to defray the expense of scraping the internal stonework of the nave, which is estimated to cost 1,110*l.* The subscription is given in order that the work of restoration may not further be delayed, and because the committee are out of funds. The Bishop has given a second donation of 100*l.*, and the feebees of Peterborough 50*l.* The family of the late Canon Pratt have given 110*l.* for a stall to his memory.

It is stated that as an outcome of an address issued by the Bishop of Lichfield to the clergy of his diocese, in which he requested those who were not bound by family ties to go out and labour for the Church in the colonies, the Rev. A. Pitman, vicar, and the Revs. M. C. Dickenson and A. J. Knight, curate of Christ Church, Tunstall, have sent in their resignations to Dr. Maclagan. They intend to proceed to Canada to labour in one of the large towns there, and will probably leave England about March next. Their stay in the Dominion is expected to extend over a period of about three or five years. The vicar has been at Christ Church about two years, Mr. Dickenson three years, and Mr. Knight a little over one year.

Meetings of the Executive and Finance Sub-Committees of the Birmingham Bishopric Scheme were held lately, the Bishop of Worcester presiding, and a report was agreed to for presentation to the Provisional Committee as to the probable cost of the scheme, the boundary, and the title. The original proposal of confining the Bishopric to the county of Warwickshire has been abandoned. It is now suggested to take in small portions of Staffordshire and Worcestershire, and to shut out portions of Warwickshire nearest Worcestershire on the south-west. The wishes of the people of Coventry have been met by the proposal to make the title the Bishopric of Birmingham and Coventry, but the Cathedral and Bishop's palace will be in Birmingham. The cost of founding and maintaining the Bishopric is estimated at 90,000*l.*, and it is believed that there will be no difficulty in settling the site of the Bishop's residence when the time arrives. The whole scheme will be laid before the public after the meeting of the Provisional Committee early next month.

The number of conversions of ministers of different denominations to the Church in the United States from Advent 1888 to Advent 1889, is 37, as follows: Methodist, 11; Reformed Episcopal, 3; Baptist, 3; Congregationalist, 5; Adventist, 1; Unitarian, 1; Presbyterian, 3; Reformed, 6; Roman Catholic, 4. Of these two returned to the Church of their first love. Very few this year have gone from us. When they do go, it is blazed abroad upon every banner. One of our losses this year was a man of most eminent intellectual attainments but in practical usefulness always a failure to the Church.—*Church Year*.

The Proctors on each side in the case of "Reed and others v. the Bishop of Lincoln," have settled the pleadings, and therefore there will be no necessity for a hearing before Sir J. P. Deane, Q.C., the Vicar-General, in order to obtain his ruling on any disputed points. The cause is now ready for hearing before the Archbishop of Canterbury and his assessors.

The income of the Society for the Propagation of the Gospel for 1888, exceeded that of 1887, by more than \$140,000.

*THE LATE ARCHDEACON JONES.*—By the death of the Ven. John Jones, late Archdeacon of Liverpool, the Church has lost one of its oldest clergymen, the deceased having reached the age of 98 years. Mr. Jones graduated at St. John's College, Cambridge, in 1815, and in the same year was ordained deacon and priest, and appointed to the then new church of St. Andrew's, Liverpool, by the late Sir John Gladstone, father of the ex-Premier. After holding the incumbency for 35 years Mr. Jones was appointed to the living of Christ Church, Waterloo, near Liverpool, and this position he held at the time of his death. When Archdeacon Brooks died in 1855 Mr. Jones was chosen Archdeacon of Liverpool, a post

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BRITISH MISSIONARY SOCIETY.—Canon Scott Robertson has just completed his annual summary of British contributions for foreign missionary work, which amounted to £1,334,491 for the financial year, 1888-89. This is an increase of £105,732 upon the totals of such voluntary contributions in the previous year, 1887-88. Of this total, contributed in the British Isles, Canon Scott Robertson calculates that £646,009 came from members of the Church of England. The channels of the contributions were as follows: Church of England societies, £541,773; joint societies of Churchmen and Nonconformists, £208,472; English and Welsh Nonconformist societies, £392,272; Scotch and Irish Presbyterian societies, £183,219; Roman Catholic societies, £8,755.

THE RESTORATION OF ST. SAVIOUR'S, SOUTHWARK.—The Bishop of Rochester has issued the following appeal for the restoration of St. Saviour's, Southwark, which will be of interest to all Churchmen.

*St. Saviour's Collegiate Church Restoration Fund, 1889.* Chairman of Committee, Bishop of Rochester; Hon. Treasurers, Mr. Robert Barclay, Mr. F. H. Wigan; Hon. Secretaries, Archdeacon of Southwark, Rector of St. Saviour's, Mr. J. F. Field—to any of whom contributions (payable over five years) may be sent.

1. A traveller by the South Eastern Railway, from London Bridge to Cannon Street, will observe on his right as he approaches the river a large church of neglected, yet imposing appearance, hemmed in by lofty warehouses and surrounded by the litter and merchandise of a great market. The building is cruciform. The Lady Chapel and choir are Early English of the purest style. The transepts are Perpendicular and in imperfect repair. The nave, built fifty years ago, to quote the sarcasm of Mr. Walter Besant, is 'a thing of ugliness and meanness.'

2. In the variety of its associations and the splendour of its history, St. Saviour's, Southwark, is surpassed only by Westminster Abbey. When Church and Priory and great Episcopal houses stood together here in a picturesque completeness—when umbrageous gardens on the river banks sheltered the London citizens from a sun not yet obliterated by smoke; when close by the Bear Garden for coarser spirits, the Globe Theatre for the refined and educated, provided constant recreation and change; when splendid cavalcades passed on their way to Whitehall, and pilgrims were constantly starting for Becket's shrine from the Tabard Inn, nestling under its shadow, this church was both beautiful and famous. Here a Scotch King had been married, and a Bishop of Rochester consecrated. Within its walls lie Lancelot Andrewes, and Gower, and Edward Shakespeare, and Beaumont, and Fletcher. Rogers, and Hooper, and Saunders were tried here for heresy. Fox, bishop of Winchester, adorned it with a reredos, which has but one worthy rival, at All Souls' College, Oxford. Sacheverell was once chaplain here; and here John Harvard, founder of the great University in Massachusetts which bears his name was baptized.

3. As to its original foundation. A church of some kind no doubt existed on the site long before the Conquest; but the earliest fabric of which we know was begun A.D. 1107, and was completed three centuries later as the Priory Church of St. Mary Ouvry. In the thirty-first year of Henry VIII., when the Priory was dissolved, the church was purchased by the parishioners. In 1838, the nave, which had fallen into ruin, was removed, and the present degrading appendage, permanently and entirely separated from the choir, was erected. The choir itself was admirably restored by Mr. Gwilt, as was also the Lady Chapel. 'The removal of the present nave and aisle,' writes Sir A. W. Blomfield, A.R.A., to whom the duty of restoring the church has been entrusted, 'is the first necessary step; the building to replace it must form, with the choir and transepts, one harmonious whole; and the character and solidity of the work must in all respects be commensurate with that of the ancient work.'

4. This complete restoration is now taken resolutely in hand. At a meeting of inhabitants and owners of property in Southwark, held on November 12th last, it was unanimously resolved that the Church should be immediately and completely restored. With this view a committee was nominated, with full powers for accomplishing it, and the Bishop of the diocese, who was appointed chairman, was invited to prepare and issue a general appeal for help.

5. The cost of an effective restoration has been set at a sum between 35,000*l.* and 40,000*l.*; but anything like an exact estimate at the present moment must be hazardous and premature. There is both wealth and munificence in Southwark; and it is a significant as well as an encouraging circumstance that on the very threshold of the enterprise the sum of 16,500*l.* has already been promised. It is, nevertheless, no reflection on local resources and sympathy to observe

that 40,000*l.* is a large sum to raise from one neighbourhood. Southwark is now in the county of London, and this collegiate church is in a real sense an ornament of the entire metropolis. While our effort is likely to attract support from many who might otherwise feel no responsibility for Southwark needs, in the end, I am satisfied, it will permanently and widely stimulate general attention to a quarter of London hitherto overshadowed and forgotten. Our enterprise will also, I think, instead of starving our spiritual resources, ultimately feed them. For we mean by it a homage to Almighty God, whom we desire hereafter to worship in a temple more worthy of Him, and a long-delayed debt of honour to the bountiful forefathers who bequeathed it to us; and a dutiful solicitude for the safety of what still remains of the ancient fabric, now in dampness and decay.

6. We have counted the cost of our duty, and we are not scared by it, though we must not expect to fulfil it by one spurt of enthusiasm, nor to gather the funds by to-morrow. What, however, cheers us most after the assurance of God's blessing on our undertaking, is the conviction that many outside will readily share a task which will not only stir and deepen Church life, and wipe away a reproach which has long and secretly troubled some of us, but will also restore a noble fabric which shall at once be a fitting and dignified home for many of our diocesan activities, and be ready, when it is wanted, for the cathedral of a new diocese south of the Thames.

A. W. ROFFEN.

### THE CHURCH IN THE UNITED STATES.

(Letter from our New York Correspondent.)

NEW YORK, Dec. 31st.—Never before in the history of the City Mission Society has such a glowing account been rendered of the work done by its agents. Hitherto the spirit of parochialism has hampered its conductors, and every congregation thought it had done its duty if it had kept things going within its own limits, and perhaps made an offering besides to the Domestic and Foreign Missionary Society, and possibly to the Diocesan Mission fund. But the poor, the wretched, the perishing, reside within a stone's throw of the door of their very church, they recked not of, or imagined that there was no need for further expense if they built and maintained a mission chapel. Gradually it flashed upon them, as the more fashionable churches were moved up town, that a vast amount of territory was thus surrendered either to the devil or the sectarians, the Church losing in each case, and that the hospitals, the prisons, the almshouses, and the other public and quasi-public institutions contained souls for whom they were responsible as Churchmen. The City Mission Society began to be looked upon with more attention, and with the consecration of the present bishop of the diocese the movement received a fresh impetus. Within the last two years the work has become more and more systematized, and under the direction of Archdeacon Mackay Smith has become imbued with a most wonderfully aggressive spirit, a power for good, and possessed of magnificent capabilities for uniting men of all classes, all shades of opinion, and all sorts of tastes and pursuits in the prosecution of his object. Now the best social and business elements of society are bound together by the tie of zeal and earnest endeavor for the rescue of the perishing, the instruction of the ignorant, and the helping of the sick, the needy, and the prisoner. The missionaries, all priests of approved experience, go into all the darkest spots in the city and search out every corner for the objects of their ministrations. The immigrant is met with one of its priests even before he has landed, his religious faith ascertained, and a letter sent ahead of him to the nearest priest in the locality to which he is bound, and every means taken to put and keep the newcomer in the right way. In the summer the children and mothers from the tenement houses are sent by the society into the country, where it has houses well aired and by the seaside, that they may enjoy a few days or weeks of fresh air and rest. The society employs 17 missionaries, all priests but one, and has a corps of nine organists, whose services are necessary in conducting the various meetings held in chapels, school houses and mission rooms. These services during the past year have amounted to 3,494 and were attended by 269,856 persons. The Holy Communion was administered to 5,137 recipients, and 691 were confirmed. A large number of women have been trained in household duties, of whom nearly half had been able to obtain situations at wages varying from \$8 to \$16 a month. To add to the efficiency of the work, as well as to train the priests of the future, it is proposed to attach a number of deacons to the City Mission, who shall serve for two years in that capacity before ordination to the priesthood.

#### THE PAROCHIAL MISSION SOCIETY

has held its annual meeting, at which the Rev. Dr. Satterlee, rector of Calvary chapel, was elected

chairman. The report read was highly interesting. The general missionary had held twenty-one missions in ten dioceses, with favorable results. The outcome of one was the building of a church in the Catskill mountains, which was now nearly paid for though the neighborhood was poor to a degree. The missionary had held by way of experiment, nine missions in churches which were either all poor or had a mixed population. The result had been that where the parishes had been before only worshippers, they had been transformed into evangelizing agencies, following out the lines along which the Parochial Mission Society works. The missionary mentioned many answers to prayers, and further stated that, though many outsiders were not always reached by the missions, yet that some additions to the Church followed as a natural consequence everywhere. The object of every mission was not so much to reach those outside the fold of the Church, as to rouse up the sinner and the careless, to reclaim the lapsed, and then to stir up to further zeal and renewed exertion the communicants in good standing. As a rule, the rectors themselves were greatly benefitted, and the missionary himself, perhaps, most of all.

#### THE SUNDAY SCHOOL INSTITUTE

is asserting itself vigorously in the Eastern dioceses, and doing all it can to have branches established in every diocese and parish. Some such system is needed, as Sunday schools are not the church's strongest point. The great trouble is that so many parishes have become wedded to the International system of lessons. But these are apparently so arranged as to ignore the Church's year altogether, and to have the line of instruction, say, at Christmas meeting of the Passion of Christ, and at Easter of His Incarnation. In addition the doctrine taught is, to say the least of it, by no means churchly, and such as will not tend to build up the young in the faith of the Church. The Sunday School Institute aims at superseding these lessons and supplying a set of leaflets based on the Church catechism and on the Collects, Epistles and Gospels of the Church year. There are many who would wish to see less colorless and more pronounced teaching in the course as laid down. But taken all round, they are eminently safe and will well serve to introduce more definite and dogmatic instruction at a future period.

#### THE CHURCH IN COLORADO

shows not only a vast and rapid increase, but likewise demonstrates how its system is just the one best suited for the rough and ready mining population of that State. During the last fifteen years, writes the bishop of the diocese, the communicants have increased from 600 to about 3,000, and the Sunday scholars in the same proportion. It was several years before the diocese had any candidates for Holy Orders; it has now eight. In 1874 there were but six clergy at work, where now there are thirty. There were only two rectories in that year; in 1889 there were twenty. The churches have increased from nine to forty, and the twelve mission stations to over fifty. For the first two years the average number confirmed was each year fifty. Last year it was 300. The baptisms have increased from 150 to 400; the contributions from \$6,000 to \$60,000, and the Church property from \$100,000 to \$1,000,000, of which not one-twentieth part came from the East. So far as the provision for Christian education goes the diocese is strong. It has a school for girls, which is situated on a block of five acres in the best residence part of Denver, and is now worth \$60,000, the building with its furniture being worth \$175,000. It is of stone, with all modern improvements and conveniences, and has in attendance about 300 scholars, of whom 77 are boarders. There is a large school for boys about four miles from the central part of the city, in a fine suburb. Its compass is 60 acres in extent, and is worth \$30,000. The school building is of brick and stone, and can accommodate comfortably 50 students, it is now more than full. When complete it will have cost, including everything, about \$90,000. The diocese is the largest in area except California, and has within it many large cities and towns adjacent to the Rocky Mountains. Here is the great mining belt, extending from the North Park to San Juan, in which, as indeed in all the dioceses, the work is chiefly missionary in character. In course of time, when the resources of the State are developed, a large population will doubtless be attracted to the State, which is amply able to sustain ten times the number of people at present within its limits. Already there is a talk of an independent diocese being erected in Colorado in 1895.

#### CHURCH CADET COMPANIES

are being largely organized throughout the country, some in connection with the Church Temperance Society, some independent companies in connection with the St. Andrew's Brotherhood, the Iron Cross, or merely with some parish church. But all are pledged to temperance, most to total abstinence—this the Church Temperance Society demands from all its Knights of Temperance. They are all under

military discipline and uniformed. The immediate intention of the organizations is to create in the boys of the Church a deeper sense of their membership, the practice of purity in thought, word and deed, the Lord's Prayer said daily for the spread of Christ's kingdom among boys, and an earnest effort to add to the Sunday school every month. The Christian warfare is kept constantly before their eyes, and the drill itself is adapted to this idea. These cadet companies have already done much good wherever they have been established.

## A WOMAN PREACHER

has just been "ordained" by the Congregationalists of Brookton, N.Y. This is a new departure for a body which has always sworn by the Bible and the Bible only. It appears that Mrs Eastman, the new female preacher, related her experiences at a meeting of the body, and at the same time read a theological paper which she assembled "Church" thought "might be preached with touching effect." It was, therefore, there and then determined to "ordain" her, the "ordination" being "in harmony with the mind of the spirit," so they decided, as they likewise did, that the candidate's "call was of God," and "who were they that they should withstand it?" But St. Paul, that Apostle on whom the Congregationalists so much rely, is very strong in forbidding women to speak or teach in Church, and demands that all who think themselves prophets or spiritual, and would acknowledge that what he wrote to his converts were the "Commandments of the Lord." If so, where does the right to ordain a woman a preacher come in? The farther, however, men get away from the unity of the faith, the more glaring and the more ridiculous their blunders, and the more dogged their persistence in error.

## CHURCH NOTES.

Quite a number of persons married in Canada cross over to Detroit, Mich., to obtain divorces. Detroit has besides quite a large Canadian population, and these swell the figures of those who, though Canadians, patronize Uncle Sam's divorce mill.

St. Bartholomew's free mission near the Grand Central R. R. depot, on 42nd street, has about 200 saloons within bugle call, and 150 feet of liquor selling places adjoining the mission room on the left. For reasons best known to the priests of St. Bartholomew, Friday night has been chosen as the best night on which to give a free supper of coffee and sandwiches to the frequenters of the mission services.

In a circular just issued by the Church Association for the Advancement of the Interests of Labor, of which Bishop Huntington of Central New York is president, the clergy were asked to exhort their flocks not to shop during the holidays after 6 o'clock p.m. This was very strongly urged upon his flock by the Rev. W. S. Rainsford from the pulpit of St. George's Church.

Bishop Paret, of Maryland, has forbidden extempore prayer and all unauthorized offices of intercession and the like by his clergy in their Churches. If anything outside of the Prayer Book is to be used on special occasions, as bishop of the diocese he will himself draw up the form.

Chief Justice Fuller of the U. S. Supreme Court, was for many years a lay reader in St. Mark's Church, Chicago. He was a delegate from that diocese to the last General Convention. The Governor of Florida is a lay reader in St. John's Church, Tallahassee, and on Sunday afternoon serves at a chapel for colored folk.

## Correspondence.

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

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

## The New Testament in Connection With the Church and Ministry.

SIR,—Since writing the short articles on "The Church" for the CANADIAN CHURCHMAN, I have procured a book, for which I had been waiting for some time, *i.e.*, "Gore on the Ministry." Had I possessed this book at the time of writing, I should not have been under the necessity of merely quoting "Baur" on the subject. The great attack upon the old (even the evangelical) idea of the ministry has taken the form of asserting that the clergy were mere financial officers, in the first age of the Church. To make the argument unanswerable it was, of course, necessary to discredit or deny the authenticity of the Acts of the Apostles and the Pastoral Epistles, placing them as forgeries of the 2nd century. This the German critics have honestly done, acknowledging that

their retention was incompatible with the truth of their theory. It seemed to me when writing, that Hatch could hardly believe them authentic maintaining as he does the same theory, even in a much more exaggerated form than the Germans.

In Gore's book my attention has been called to Hatch's article on Paul in the Encyclopædia Britannica,—which I had never read, and a sentence in his article in Dictionary of Christian Antiquities, the consequence of which I had overlooked. In Dictionary of Christian Antiquities, Vol. II., p. 1481, American Edition, he (Hatch) speaks of the Epistle of Polycarp as "almost contemporary" with the Pastoral Epistles, thus, of course, indirectly asserting that they were forgeries, for otherwise they could not be "almost contemporary" in any sense, for St. Paul was dead long years before Polycarp wrote. In the Encyclopædia Britannica, Vol. XVIII., he speaks of the Pastoral Epistles as "probably even less defensible" (*i.e.*, as authentic), "than that to the Ephesians." From his remark at the head of the column on the Acts, one would infer the same thing of that book.

The reasons why these men have such doubts about the Ephesians is simply because it contains an idea of "The Church," *i.e.*, Catholicity, which according to their theory was not originated for years and years after St. Paul's death.

These theories regarding these books, *i.e.*, The Pastoral Epistles, the Acts, and Ephesians, are quite different from the denial of the direct Pauline authorship of the Hebrews. The heading of the Hebrews is no part of the *text*, the *text* of the New Testament, does not claim that book for St. Paul, so the denial of the Pauline authorship does not carry with it the charge that this book of the New Testament Canon is a deliberate forgery. It may, for instance, have been written by Apollas, and yet be no forgery,—and therefore a genuine inspired book of the New Testament,—but the denial of the Pauline authorship of the Pastoral Epistles, and St. Luke's authorship of the Acts, reducing them to productions of the (latter part of the) 2nd century amounts to a charge that the Church has placed in the canon of the New Testament books which are deliberate forgeries. If we acknowledge this, how are we to answer Professor Huxley, when he says:—"When one thinks that such delicate questions as those involved" (in the settlement of the New Testament canon) "fell into the hands of men like Papias . . . of Ireneus . . . of Tertullian . . . the marvel is that the selection which constitutes our New Testament is as free as it is from obviously objectionable matter. The apocryphal Gospels certainly deserve to be apocryphal; but one may suspect that a little more critical discrimination would have enlarged the Apocrypha not inconsiderably." Of course, Huxley's contention is that the duty modern criticism is to entirely eliminate everything supernatural from the New Testament canon. Some of the later articles in the "Globe" advocating "practical" as distinguished from dogmatic Christianity seem to point in the same direction. But when we talk of "practical" Christianity as reforming the depraved, the disheartened, and the beaten in the race of life,—independently of the supernatural or dogmatic Christianity, we talk *humbug*, why, what Christian,—truly such—but that knows, that the very *lever*, the true  *motive power* for reformation, lies in that very *supernatural* aspect of our Holy Faith? without this we may as well go to our work of improving the world without Christianity at all, as to take it *minus* its chief  *motive power*, *i.e.*, its supernatural dogmatic sanctions. One would fancy that a man was writing with a malicious object of depriving the Reformed Church of her only lever for true work, *viz.*, the supernatural character of her Faith. After this process was complete the Roman Church would alone be possessed of the *lever*, and  *motive power* and would certainly have it *all their own way*. WM. BEVAN.

P.S. Germany with her EMPTY churches seems to possess a strange attraction for many of our advanced (?) theologians. The truth is she has nearly killed the goose (faith) which lays the golden eggs (true piety). Why are so many among us so madly possessed with the same desire? Why not let her simmer alone in her despotism, religious negativism, and destructive criticism, why on earth should we simmer too? Germany, however, is a living, telling proof for those liberal politicians among us, that the *spirit of religious negation* does not always go hand in hand with *true political liberty*. W. B.

## SUNDAY SCHOOL LESSON.

2nd Sunday after Epiphany. Jan 19th, 1890.

Accepting the Covenant,

We are now come to the end of the Covenant made between God and the baptized Christian. We have considered the blessings which God gives in Holy Baptism on the one hand and the duties he requires on the other. But the Covenant was made, not by

any act of the child himself, but by others who promised in his name. It now remains for the child to give his consent to these promises. He has already received the blessings. He is a "member of Christ," etc. Is he now prepared to fulfil *his* part of the Covenant? He is asked whether he considers himself "bound to believe and to do as they have promised?" And he answers "Yes, verily, and by God's help so I will." Not "I will think about it." If a blacksmith *thought about it* before he struck the red-hot iron it would grow cold. He does not say, "I hope so." A man at the bottom of a steep hill who wanted to get to the top, would not say, "I hope I shall climb it." He would say, "I will." And the child says about these promises that he has made up his mind. But he knows the difficulties, and therefore adds, "By God's help."

He also thanks God, who has called him to this "state of salvation" (*viz.*, of being a "member of Christ," etc.) Turn to the first prayer in the Baptismal Service. There we find the "state of salvation" compared to an ark. The Church into which he has been admitted is an ark, a place of safety like that which carried Noah and his family. If he remains in this ark—a faithful member of the Church—he will "pass the waves of this troublesome world," &c.

But this requires perseverance. S. Luke ix. 62; S. Matt. xxiv. 13; Heb. iii. 14.) He must be a true soldier in the Church militant before he is crowned in the Church triumphant. He needs God to help him or he will fall away. He therefore prays for God's grace that he may "continue in the same unto his life's end."

## Family Reading.

## Devotional Notes on the Sermon on the Mount.

## 2—THE SPEAKER AND THE HEARERS.

"And seeing the multitudes, He went up into the mountain; and when He had sat down, His disciples came unto Him, and He opened His mouth and taught them." (S. Matt. v. 1, 2. R. V.)

Where this mountain was we do not know with certainty. It may have been, as tradition asserts, the Horns of Hattin. It was near Capernaum; but here again we are in doubt. We only know that Capernaum lay on the western or north-western shore of the Sea of Galilee. But this we do know; and therefore we are acquainted with the general surroundings of the locality in which this great sermon was delivered. This "Sinai of the New Testament," as it has been called, stood in the midst of one of the fairest scenes in nature. Tholuck reminds us that travellers have been accustomed to compare it with the loveliest scenery in their own native lands. Some of those comparisons will hardly hold; but Clarke was not wrong when he compared it to the romantic vales of Surrey and Kent. Even Josephus breaks into enthusiasm as he speaks of its wonderful beauty and fertility. "There flourishes the walnut tree, which requires cool air; there is the palm tree also, which thrives best in a milder atmosphere; fig trees, also, and olives grow near them, which require an air yet more temperate. One may call this place the triumph of nature, where it forces those plants that are naturally enemies to one another to agree together." Such was the scene amidst which the Lord Jesus spoke to the multitude this great discourse on the Righteousness of the Kingdom.

The "multitudes" can easily be accounted for, as "Capernaum was at that time the great emporium for the caravans on their way from Egypt to Damascus, and was therefore a place of much resort. Hattin lay on the great highway from Mount Taber; and there may yet be seen, in some cisterns hewn out of the rock, a monument of the great traffic of former times."

The "disciples" seem not to include all the multitudes nor to be merely the narrow circle of the Twelve; but those persons in the multitude who had more or less sympathy with the teaching of Jesus, and a desire, at least, to become more intimately acquainted with its contents. These "disciples" were not all apostles, nor did they belong to the Seventy; nor could they be called members of the Church of Christ, for such an expression has no proper meaning before the Day of Pentecost. But, although their position was very different from our own, their relation to Christ

by others who promise for the child to us. He has already member of Christ," fill his part of the he considers him as they have promise, verily, and by all think about it," before he struck the He does not say, m of a steep hill ld not say, "I hope I will." And the at he has made up sulties, and there-

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was not dissimilar to that of many Christians in all ages. We know many truths of which they were ignorant—many important truths which could not be learnt from the Sermon on the Mount. Yet have we still need to return to this most precious document, that we may learn to believe more firmly that the "Kingdom of God is righteousness," and that we may understand more perfectly what is the righteousness of the Kingdom. Jesus is seated in the midst of us now and ever, waiting to pour from His heart and from His lips the words of truth and love, when He shall hear from our hearts and lips the humble, earnest prayer: "Speak, Lord, for thy servant heareth."

"He opened His mouth and taught them." Christians have loved to linger over these simple words; and indeed they are full of meaning. "Wherefore," asks S. Chrysostom, "is the clause added, 'He opened His mouth'?" To show that in His very silence He gave instruction." But perhaps a simpler explanation is better. The Evangelist had described all the preparations for the discourse, the going up into the mountain, the sitting down of the Great Teacher, the gathering round of the disciples, and then he mentions the solemn opening of the lips of the Speaker. Luther with his usual practical instinct finds here instruction for preachers which he thus enunciates: "Stand forward boldly; open the mouth and begin; have soon done." The preacher, he says, is to learn a lesson of freedom and courage.

In all this there may be something of fancifulness. Yet undoubtedly the use of the phrase points to something solemn and imposing in the manner and circumstances of this address. Here is One coming in the name of the Lord, claiming the throne of His Father David, and announcing that the Kingdom is at hand. All men are in expectation; and He opens his mouth and speaks. He speaks words which shall never be forgotten. He utters thoughts which shall be germs of truth, and love and power throughout all the ages of man, which shall have their fullest interpretation in the eternal world. Then and always He could say: "Heaven and earth shall pass away; but My words shall never pass away."

#### A Wet Blanket.

There seems to be very few parishes that do not possess a Wet Blanket. Not that such an article is necessary to the being or the well being of the parish, or to complete its ecclesiastical furniture. A Wet Blanket is not mentioned in the ornaments rubric of the English Prayer-book, nor has any extreme Ritualist on this side of the water ever hinted that it is authorized by the canons of 1604. Nevertheless, nearly every parish can produce the article on short notice. In fact, there are some parishes where the Wet Blanket is produced without any notice at all; it spreads all over the parish like a funeal pall over the casket, and envelopes the choicest hopes in its stifling folds. In this case we keenly suspect that the Wet Blanket is kept at the rectory, and is already ready for use, until it is Providentially removed to another parish, or subsides gracefully after the parochial life is completely extinguished. More often, however, the Wet Blanket does not belong to the rectory, but at some house in the parish, with some person who always uses it diligently, and is most frequently ready to cast it upon such sparks and flames of zeal as he perceives rising in the direction of the rectory, and threatening a fire of energy and earnestness in the parish. Sometimes a parish is so well furnished as to possess a pair or more of these Wet Blankets, and then it is safe from any conflagration. If you wish to know the "seamy side" of parochial affairs, just go and lift the corner of the Wet Blanket, and peep under it. If you wish to know the rector's (or his wife's) failings, go ask the Wet Blanket about them. If you desire to know what designs for the spiritual and temporal welfare of the parish will never bring forth any good results go and consult the parish Wet Blanket. If you have a desire to thwart the building of a new church or the paying off the church debt, or any other good work, get the parish Wet Blanket to head the subscription list and to go around the parish and prepare the way for you. But if you ever want to accomplish anything, you must contrive by some means to secure a number of strong

supporters before the Wet Blanket gets an idea of your project, or else you and your project will be extinguished, and "be clean put out." Yet, be sure there is no limit to the efficiency of a parish Wet Blanket, when it is thoroughly seasoned, soaked, and ready for business. We defy any rector of ordinary capacities to do anything for the good of the parish under two or three practiced Wet Blankets. Such a parish becomes like a smouldering smudge, with a bad smell. The clergy learn to shun it. They have the instinct of self-preservation, like other beasts of burden, and they don't wish to be chilled and smothered by the parish Wet Blanket. Is there any cure for this evil? Can the parish Wet Blanket be disposed of in any way? Yes; we have heard of some rectors who have wrung them out; of others who have dried them up; of others who have converted the Wet Blanket into something more useful by dogged, persistent, energetic work and unconquerable good nature. And yet, even now it remains an insoluble problem for many of us, how to get along with, or dispose of, our Wet Blanket.—*The Parish Record.*

#### For Church Goers.

In an up-town church in New York, the writer found the following "Hints for Church Attendants" on printed slips scattered among the pews:—

- "1. Prepare for divine service in your closet, not at your toilet."
- "2. Be early at church, and occupy the moments before service with meditation and prayer."
- "3. Consider the sermon, no matter who may be the preacher, as a message to you from God, not as an effort of man."
- "4. Pray before, during, and after the service for the minister and your fellow-worshippers."
- "5. In God's house all should be 'kindly affectioned one to another with brotherly love, in honour preferring one another.' Welcome strangers into your pews; but let all be done reverently, and for the glory of God."
- "6. Give according to your means. If you spend money for dress and luxuries, do not stint your offerings for God's house. Always begin to economize with self first, and with God last."
- "7. Carry your religion into your daily life."

#### Thoughts for the New Year.

Renewed feelings of ambition are synonymous with the opening of a new year. More resolutions are made than at any other time, and as often are they alas! broken. But with some the resolutions made with the dawn of a new year have been carried through to its close. Numerous lives of honor and achievement can be traced to some determination of purpose made upon an occasion such as the first day of a year affords for a fresh start in the journey of life. We all desire success; the problem of life is its winning. Every person carries in his or her own hand the key that unlocks either the door of success or failure. The true key of success is labor, and it requires a strong, resolute will to turn it. It is hard, earnest work, step by step, that ensures success, and never was this truth more potent than at the present time. Positions of trust and eminence are no longer secured at a single leap. Men and women have ceased to succeed in a hurry. Occasionally there will be an exception, but the instances are rare. Success, a writer has said, is the child of confidence and perseverance, and never was the meaning of a word more clearly defined. The secret of many successful careers is the thorough performance of whatever has been undertaken. An excellent maxim is that which counsels us never to put our hands to anything into which we cannot throw our whole energies harnessed with the very best of our endeavors. Perseverance is essential to success, since it is often achieved only through a long succession of failures. In spite of our best efforts, failures are in store for the majority of the race. It remains, then, for us all to do the best we can under all circumstances, bearing in mind that races are not always won by the swiftest feet, nor triumphs in battle secured by the strongest arms. It is not so much the possession of swiftness or strength, as it is the right application of them by which success is ensured.

In starting out upon the journey of life, it is well;

First, to obtain every kernel of knowledge within your reach.

Study people for the knowledge they can impart to you.

Read books for what they can teach you.

Next, see what your temperament best suits you for.

Mark your tendencies, and apply them.

Once certain, apply yourself to your chosen work.

Then, work hard, earnest and incessant.

Don't consider anything beneath you.

Be patient, honest and pleasant in manner.

Treat all persons alike, high or low.

Have a smile for all: a pleasant word for everybody.

Success may not come at first, but it will not be far off, and when it does come it will be the sweeter for its delay.—*Ladies Home Journal.*

#### Opportunity.

It is related that a famous sculptor once showed a visitor the treasures of his studio. In it were many mythical gods. One particularly attracted the visitor's attention. The face was concealed by being covered with hair, and there were wings to each foot.

"What is his name?" said the spectator.

"Opportunity," was the reply.

"Why is his face hidden?"

"Because men seldom know him when he comes to them."

"Why has he wings upon his feet?"

"Because he is soon gone, and once gone he cannot be overtaken."

#### Death.

Dean Stanley speaks of death in these beautiful words: "There the soul finds itself on the mountain ridge overlooking the unknown future; our company before us is gone; the kinsfolk and friends of many years are passed over the dark river, and we are left alone with God. We know not in this shadow of the night who it is that touches us—we feel only that the everlasting arms are closing us in the twilight of the morning, and we are bid to depart in peace, for, by strength not our own, we have prevailed, and the path is made clear before us."

#### Filling The Ice House.

Lay boards from the ice up the bank, to the top of an old packing-box placed there. The box should be two feet higher than the bed of the wagon or sled in which the ice is to be hauled. The boards will soon become icy, and the ice can easily be pulled or pushed along them to the box, and from it to the wagon or sled. The colder the weather the better for cutting ice. It is always easier to slide ice than to lift and wheel it. The prime point of putting the ice in the house is to fit the cakes closely together. The less air confined among the cakes, the better the ice will keep. Make the crevices small, and fill them with powdered ice.

—A writer in *The Congregationalist* says: "Four hours in the morning given, not to reverie or to newspaper reading, but to steady, earnest work, will make a minister independent for the rest of the day, and be amply sufficient for meeting all the demands of pulpit preparation; then the prosecution of pastoral work in the afternoons will furnish a needful alternative and some little exercise." If every pastor would devote even two or three hours daily to solid study in preparation for his Sunday work, there would be new freshness and life in our pulpits.

We cannot improve ourselves, we cannot assist others, we cannot do our duty in the world, except by exertion, except by unpopularity, except with annoyance, except with care and difficulty. We must each of us bear our cross with Him. When we bear it, each day makes it easier to bear.

## Hints to Housekeepers.

**TRANSPARENT CANDIES.**—Make candy as for stick candy, stir as little as possible, and pour out to cool in broad, shallow, well buttered trays. When nearly cold mark in squares. When perfectly cold turn out of the pan, and the squares may then be broken apart. Pineapple, orange, white rose or any colorless flavoring may be used for these candies.

**VANILLA CREAM CANDY.**—Put a pound and a half of white sugar, with three gills of water in a porcelain lined candy kettle. Boil rapidly, until when dropped in water it forms a soft ball, add a teaspoonful of extract of vanilla, grease a tin pan, pour in the candy, and set on ice to cool as rapidly as possible, pull until very white. Draw out in flat sticks, lay on a dry tin or flat dish for a few hours, when it will become creamy, and put away in close covered pans or boxes.

**LEMON STICK CANDY.**—Boil one and a half pounds of granulated sugar with three gills of water, add half a teaspoonful of cream of tartar dissolved in a little warm water. Keep covered and boil over a brisk fire until the syrup threads and cracks. Flavor with lemon, and color with grated lemon peel. Pour out to cool in a well buttered dish, as soon as cool enough to handle, take up and pull. Cut in sticks, roll until round, and set aside to harden. Pretty fancy sticks may be made by separating the candy and coloring each portion differently, pulling and twisting together.

**A BEEF OMELET.**—Three pounds of beef chopped fine, piece of suet of size of an egg, 3 eggs, yolks and white beaten separately, tea cup sweet milk, six crackers [soda or milk crackers] rolled fine, tablespoonful salt, pepper, sage, onion or celery seed, to taste. I prefer the celery seed, and shake in less than half a teaspoonful. If onion or sage is used, be very sparing of it, as you want the omelet to have just a suggestion of the flavor of either of these. Mix all ingredients well, adding whites of eggs last. Butter a deep pan and pour in the omelet evenly. Invert a pan over it and bake an hour or hour and a half. This is nice, hot and with vegetables and a nice pudding, makes a most acceptable dinner. When cold, slice thin with a very sharp knife, arrange on a platter with quarters of lemon. If these are not at hand, put the vinegar & fruit on the table or pickles and ask the good man to try your new relish. If you can serve lettuce also, so much the better. And I will give you receipt for salad dressing which I have used myself and can recommend as good.

**BLACK CAKE.**—Wash and dry one pound of currants. Stone and chop three pounds of raisins. Slice and cut into bits, two pounds of citron, blanch and cut two pounds of almonds. Beat separately the yolks and whites of sixteen eggs. Cream together one pound of fresh butter and one pound of soft sugar.

Sift and warm one pound of flour and mix into it two tablespoonfuls of finely pounded and sifted mixed spices, cloves, allspice, cinnamon and mace.

Add the egg yolk to the sugar and butter and then add alternately the flour and egg white. Mix the almonds and fruit together and add just before you pour the cake in the pan. Bake slowly and be sure that it is perfectly done before removing from the oven.

**A DELICIOUS PUDDING.**—The ingredients for this are one pound of flour, one pound of butter, one dozen eggs, and one pint of sweet cream. Sift and dry the flour, cream the butter.

Beat the eggs separately, very light and add them to the butter alternately with the flour as for pound cake. Flavor with lemon or nutmeg and last of all add one pint of rich sweet cream.

Have a linen pudding bag scalded and well floured and pour in the pudding. Tie it up, allowing room for swelling, and plunge it into boiling water. Use a pudding mould if you have one. Boil for three hours and then serve hot to be eaten with the following sauce:

One pound of fresh butter and three quarters of

a pound of fine white sugar creamed together until light and flavored with whatever you have flavored the pudding. This pudding may be varied by adding one pound of stoned and chopped raisins. It is delicious either way.

**COCONUT TAFFY.**—Boil one pound of white sugar and two gills of water together, while boiling stir in two ounces of butter. Boil until it will pull between the fingers, add three ounces of grated coconut, pour out to cool, mark in squares.

**CHLORIDE OF LIME** is an infallible preventive for rats, as they flee from its odor as from a pestilence. It should be thrown down their holes, and spread about wherever they are likely to come, and should be renewed once a fortnight.

**PEANUT CANDY.** Boil one pound of sugar with a cup of water, add a pinch of cream of tartar. Let the syrup boil until it hardens. Butter the side and bottom of a broad, shallow tin pan, and spread chopped peanuts evenly around it. Carefully spread the boiling syrup over the nuts, and set aside. When stiff, cut in bars with a sharp knife. Let stand a day or two and it will become soft and delicious.

**ICE CREAM** is now served in fanciful individual shapes, or in paper cases simulating flowers. Little dishes of bonbons, candied fruit, or ginger are attractive features of the modern table.

**CHOCOLATE CREAM CANDY.**—Boil one and a half pounds of white sugar with two small cups of water, and a salt spoonful of cream of tartar dissolved in a little warm water. Let boil until thick. Flavor with vanilla. Remove from the fire, and let cool slightly before pouring out. With a wooden spoon, stir and beat until it begins to look milky. Then stir in six ounces of grated chocolate, mix well. Pour in shallow, wide tins, covered with well greased white paper. When it is cold, lift out the paper and cut in small squares or sticks.

To extinguish kerosene flames, if no cloth is at hand, throw flour on the flames. Flour rapidly absorbs the fluid and deadens the flame. Cases of spontaneous combustion have occurred with oily rags without turpentine, and in cool weather: one should burn up oily cloths or put them out of doors for safety.

## An Appeal to Mothers.

America's greatest need to-day is what France was in Napoleon's time—mothers. Mothers to form, and mould, and guide, and teach with unremitting vigilance, and while all this is being done, to watch as carefully lest thorns appear with the beautiful blossoms; lest evil thoughts, false principles, imperfect views creep in as insidiously as the serpent approaches.

O ye mothers of our land, if everything else is neglected, if all other duties are slighted, I beseech you, in the name of all that is high and holy, do not neglect the character of your child. Consider what life means to us, what is before the young; and consider also what lack of mental and spiritual culture implies. I think that nothing in the way of culture and aspiration in after years can compensate for the loss of this during the formative period. Teach the boys and girls what life means; that this existence from the cradle to the grave is but the segment of a circle that shall encompass the eternities—their characters here, and their destinies hereafter have an infinite co-relation; that their achievement must be commensurate with their principles and purposes. Teach that if they sow "wild oats," they must expect to reap the same, and nothing else; golden fruitage never comes from seeds of thistles.

God may sometimes work miracles in character transformation, but he oftener works by means of fixed laws and through human agencies. And mothers are his special agents.

When we see a boy just verging into young manhood with powers untrained, principles latent, faculties slumbering, his entire growth false, we do not reasonably expect that he will ever distinguish himself by brilliancy of intellect or deed,

or marked nobility of character. Such a sequence would be a miracle; but while I do not deny that such have been and may be, I repeat that we have no right to expect it.

For the right formation of character there must be some centre of attraction around which the soul may describe its infinite circle, and this central power should be God.

Religion is a life, not a garment to be put on or off. It must be interwoven with the fibres of the soul, and must be developed as the muscles of the body are developed by exercise. It must flow out to bless our own, and the child-heart should be taught the beauty of such a life. This should be the atmosphere through which all else should be viewed; all else should be subservient to its high demands.

O mothers, if you would but teach your children thus, what a world of misery might be saved, what a flood of crime stayed.

## At the Gate.

"For behold the kingdom of God is within you."

Thy kingdom here?  
Lord, can it be?  
Searching and seeking everywhere  
For many a year,  
"Thy kingdom come" has been my prayer,  
Was that dear kingdom all the while so near?

Blinded and dull  
With selfish sin,  
Have I been sitting at the gate  
Called Beautiful,  
Where Thy fair angel stands and waits,  
With hand upon the lock to let me in?

Was I the wall  
Which barred the way,  
Darkened the glory of Thy grace,  
Hiding the ray  
Which, shining out as from Thy very face,  
Had shown to other men the perfect day?

Was I the bar  
Which shut me out  
From the full joyance which they taste  
Whose spirits are  
Within Thy Paradise embraced—  
Thy blessed Paradise, which seems so far?

Let me not  
Another hour,  
Idly waiting what is mine to win,  
Blinded in wit,  
Lord Jesus rend these walls of self and sin,  
Beat down the gate, that I may enter in.

—The English Pulpit.

## Some Inconsistencies.

1st. When persons go to church arrayed in fine and costly apparel and expensive jewellery, and put only a few cents on the offertory plate as their offering to the Lord. 2nd. When they spend large sums in pleasure and personal gratification, and give nothing, or next to nothing, for Christian missions and parochial expenses. 3rd. When they say, as they do in the service of the Holy Communion, "And here we offer and present unto Thee, O Lord, ourselves, our souls and bodies, to be a reasonable, holy and living sacrifice unto Thee," etc., and then never put forth a hand in real earnest service in the Sunday school or in any other department of the Church's work.—*The Church News.*

## The Old Man.

Bow low the head, do reverence to the old man, once like you. The vicissitudes of life have silvered his hair and changed the round, merry face to the worn visage before you. Once the heart beat with aspiration, crushed by disappointment, as yours, perhaps, is destined to be. Once that form stalked promptly through the gay scenes of pleasure, the beau ideal of grace; now the hand of time that withers the flowers of yesterday has bent that figure and destroyed that noble carriage. Once, at your age, he possessed the thousand thoughts that pass through your brain, now wishing to accomplish deeds equal to a nook in fame; anon imagining life a dream that the sooner he awoke from the better. But he has lived the dream very near through; the time to awaken is very near at hand; his eye never kindles at old deeds of daring, and the hand takes a firmer grasp of the staff. Bow low the head, boy, as you would in your old age be revered.

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Such a sequence do not deny that repeat that we have character there must around which the cle, and this cen- nt to be put on or the fibres of the s the muscles of ise. It must flow hild-heart should life. This should ch all else should subservient to its ach your children ht be saved, what is within you." ere n my prayer, while so near? d waits, me in? e, y very face, rfect day? ey taste ms so far? elf and sin, enter in. English Pulpit. s. arrayed in fine jewellery, and y plate as their ey spend large atification, and Christian mis- d. When they Holy Commu- ent unto Thee, bodies, to be a e unto Thee," nd in real ear- or in any other s.—The Church o the old man, fe have silvered rry face to the heart beat with ent, as yours, at form stalked f pleasure, the l of time that has bent that rriage. Once, sand thoughts ow wishing to n fame; anon mer he awoke he dream very s very near at eds of daring, of the staff. d in your old

### Children's Department.

#### Boy Character.

It is the greatest delusion in the world for a boy to get the idea that his life is of no consequence, and that the character of it will not be noticed. A manly, truthful boy will shine like a star in any community. A boy may possess as much of noble character as a man. He may so speak and live the truth that there shall be no discount on his word. And there are such noble, Christian boys, and wider and deeper than they are apt to think is their influence. They are the king boys among their fellows, having an immense influence for good, and loved and respected because of the simple fact of living the truth.—*Child's Paper.*

A BUSINESS REPORT.—Mr. James McCarty, of Rounds & McCarty's Collecting Bureau, Drumbo, Ont., states:—"Have used several bottles of Burdock Blood Bitters for kidney disorder and find it a wonderful remedy. Previously I had been taking pills, thinking I had liver complaint, but now I am quite well and will always praise B.B.B."

#### Make Haste.

Some years ago, when travelling through Palestine, we were nearly benighted. We left Hebron in the morning, and had come leisurely along, passing through Bethlehem, and visiting the gardens of Solomon on the way. The sun began to get lower, we caught our first glance of Jerusalem, and on reaching the plain of Rephaim we had to increase our speed. Directly the sun set, and we saw a man come out from the Jaffa gate and stand upon a small hillock, shouting with all his might, as if forewarning of danger, and gesticulating wildly, as if to call our attention to what he was announcing.

"What is the man saying?" we asked our guide.  
"He is shouting 'Yellah, Yellah!'"  
"What does that mean?"  
"Come along! come along!"  
We now found we were about to be shut out, and this messenger had come to warn us that the gate was about to be closed. We made haste, as we did not relish the thought of being kept all night outside the walls. We were just in time; no more. We entered and the gate closed behind



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CUTICURA, the great Skin Cure, and CUTICURA SOAP, an exquisite Skin Beautifier, prepared from it, externally, and CUTICURA RESOLVENT, the new Blood Purifier, internally, are a positive cure for every form of skin and blood disease, from pimples to scrofula.  
Sold everywhere. Price, CUTICURA, 75c.; SOAP, 35c.; RESOLVENT, \$1.50. Prepared by the POTTER DRUG AND CHEMICAL Co., Boston, Mass.  
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us. "The door was shut." Matt. xxv. 10.

The lesson we learned was, "Make haste!"—a lesson which some of us never forgot. So near being shut out of the heavenly Jerusalem! What if we were to be not almost but altogether shut out of the heavenly city.

No time to Jose! Too much lost already! A few days after a similar incident occurred which furnished another lesson. We had been wandering all afternoon on the Mount of Olives, not heeding the time. But at last we saw the sun going down. We hastened to the nearest gate, on the east side of the city. It was closed. There was no admittance. We hastened around the walls to the other gate, which we knew to be open a little longer. When we reached it we found ourselves excluded. We were told, however, that possibly the gatekeeper might relent and let us in. Alas! The key had gone to the governor.

What were we to do? It was suggested that a piece of silver might soften the guard's heart and bring the keys back again. So we thrust a suitable coin in a key-hole and waited. In a few minutes the gate opened, we passed in. The bribe had prevailed. But our admission was against law.

The lesson for us was, "Be in time." The gate stands open. The way is plain. Lose not a moment. Upon one lost moment eternity hinges. "It is no trifle to lose eternity." Eternal joy, eternal sorrow—such is the alternative.

BEHRING SEA contains the great seal of the American Republic, and Burdock Blood Bitters contains the virtues of roots, barks and herbs from our fields and forests, making it a wonderful remedy for constipation, dyspepsia, biliousness, bad blood, scrofula, and all skin diseases.

TORMENTS OF TOOTHACHE.—I can recommend Hagyard's Yellow Oil as a sure cure for toothache. I suffered for several days, then I heated my cheek and rubbed the Yellow Oil on it and was immediately relieved. Mrs. David G. Arnott, Russel, Man.

**DR. LOW'S WORM SYRUP**  
DESTROYS AND REMOVES WORMS OF ALL KINDS IN CHILDREN OR ADULTS SWEET AS SYRUP AND CANNOT HARM THE MOST DELICATE CHILD

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WILL CURE OR RELIEVE  
BILIOUSNESS, DYSPEPSIA, INDIGESTION, JAUNDICE, ERYSIPELAS, SALT RHEUM, HEARTBURN, HEADACHE.  
DIZZINESS, DROPSY, FLUTTERING OF THE HEART, ACIDITY OF THE STOMACH, DRYNESS OF THE SKIN.

And every species of disease arising from disordered LIVER, KIDNEYS, STOMACH, BOWELS OR BLOOD.  
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One Dollar and a half for one Dollar. It Doesn't Pay Us, but It Draws the Crowd.



### CLOUDS AND FASCINATORS.

Hardly the WEATHER for such SEASONABLE GOODS, but we have got the STOCK, and it must be sold prior to STOCK-TAKING.

- 20 dozen Clouds, in Black, White and Cream, at 22c., Knotted Fringe.
- 12 dozen Clouds, in all colors, White and Cream, at 45c., Knotted Fringe.
- 10 dozen Clouds in all colors, White and Cream, at 65c., Ball Ends.
- 8 dozen Clouds, Extra Large, at 85c., Ball Ends.

#### Shawls and Squares.

- 15 dozen Fine Wool Squares, in White, Cream and Apricot, 50c.
- 12 dozen Fine Wool Squares, in White, Cream and Apricot, 65c.
- 10 dozen Fine Wool Shawls, in White, Cream and Apricot, 85c.

#### Jerseys and Dressing Jackets.

100 Sample Jerseys, to Clear Out, from 50c. to \$1.

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EVER SOLD FOR \$8.75.



We have secured them, but there is only forty gross or 5760 Watches in this lot and we can't get any more after these are gone, at anywhere near the price we are selling them at. So if you want a reliable time-keeper, you should order at once. We warrant these Watches to be American Movement, Expansion Balance, adjusted to four positions, and to be perfect timekeepers. The cases are filled gold, beautifully engraved and warranted Five Years by the manufacturer. This Watch is a bargain of a lifetime, and you can sell them as fast as you can show them for \$7.00 to \$15.00 each. Stem Winders and Setters.

With each watch we send our Catalogue of Watches and Jewelry, and only ask as a favor that you show it with the Watch you purchase to your friends and acquaintances. We will send this Watch C. O. D. by Express upon approval if you send us \$1.00 as a guarantee of good faith. If the Watch does not suit you need not take it. It is satisfactory send us balance by Express. If full amount, \$8.75, is sent with the order, we will include one of our special heavy Gold Plate Chains, which retails the world over for \$1.00, and prepay all charges. We refer to any newspaper publisher, Bank or Express Co. in New York City. Remit money by Express, Post Office or Express Money Order, at our risk. Call on or address: **MORGAN & CO., 61 Murray St., New York.**

### Coughs, Colds, Croup.

Allen's Lung Balsam was introduced to the public after its merits for the positive cure of such diseases had been fully tested. It excites expectoration and causes the Lungs to throw off the phlegm or mucus; changes the secretions and purifies the blood; heals the irritated parts; gives strength to the digestive organs; brings the liver to its proper action, and imparts strength to the whole system. Such is the immediate and satisfactory effect that it is warranted to break up the most distressing cough in a few hours' time, if not of too long standing. It contains no opium in any form and is warranted to be perfectly harmless to the most delicate child. There is no real necessity for so many deaths by consumption when Allen's Lung Balsam will prevent it if only taken in time. For Consumption, and all diseases that lead to it, such as Coughs, neglected Colds, Bronchitis, Asthma and all diseases of the Lungs, ALLEN'S LUNG BALSAM is the Great Modern Remedy. For Croup and Whooping Cough it is almost a specific. It is an old standard remedy, and sold universally at 50 cents and \$1.00 per bottle. The 25-cent bottles are put out to answer the constant call for a Good and Low-Priced COUGH CURE. If you have not tried the Balsam, call for a 25-cent bottle to test it.

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And in order to induce hundreds of new customers to use them, we are offering this mammoth collection of the very choicest Vegetable Seeds, including many novel- The Collection contains full-sized packages of the Improved ties, free by mail for \$1.00. Half Long Blood Beet; SIMMERS' Nonpareil Lettuce (the best in cultivation); Golden-Hearted Dwarf Celery; New Cory Corn (the sweetest variety grown); Olive Gem Radish (the finest new Radish); and standard varieties of Cabbage, Carrot, Cauliflower, Cucumber, Melon, Spinach, Tomato, Turnip and Herbs; also a pound of the Simmers' Dwarf Wax Beans, and a pound of the New Pea, "Pride of the Market," which is the finest and most prolific garden variety in cultivation. The entire collection amounting, at Catalogue rates and postage, to \$1.00, will be sent free by mail to any address in Canada, for \$1.00. Our Annual Descriptive Catalogue, Order at once; and induce your friends to send with \$4.00. The most complete in Canada, is now ready. Free to all applicants. Send for it at once.

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## Old Maids.

"As for unmarried women," says the Bishop of Rochester, "what a dreary wilderness this world would be without them. In thousands of homes the maiden sister or aunt is the very angel of the family, the children's idol, the secret wonder and delight even of those who too unscrupulously use her; by sick beds and deathbeds, a divine consolator; the depository of tender secrets of blushing hearts; the unwearied friend of the old, and the poor, and the lowly. Old maids, indeed! With certain obvious exceptions, they are the very salt of the earth; the calm and clear light of the household that is blessed as to own them; their distinction to be wanted by everybody; their reward to be useful to everybody; their home the snuggest, warmest place in the hearts that can love."

## One At A Time.

I compare the troubles which we have to undergo in the course of the year to a great bundle of fagots, far too large for us to lift. But God does not require us to carry the whole at once. He mercifully unties the bundle, and gives first one stick which we are to carry to-day, and then another which we are to carry to-morrow, and so on. This we might easily manage if we would only take the burden appointed for us each day; but we choose to increase our troubles by carrying yesterday's stick over again to-day, and adding to-morrow's burden to our load before we are required to bear it. —John Newton.

## Why Not an Infidel.

I once met a thoughtful scholar who told me had read every book he could which assailed the religion of Jesus Christ, and he said he should have become an infidel but for three things: "First, I am a man. I am going somewhere. To-night I am a day nearer the grave than I was last night. I have read all such books can tell me. They shed not one solitary ray of hope or light upon the darkness. They shall not take away the guide and leave me stone blind. Second, I had a mother. I saw her go down into the dark valley where I am going, and she leaned on an unseen arm as calmly as a child goes to sleep on its mother's breast. I knew that was not a dream. Third, I have three motherless daughters. They have no protection but myself. I would rather kill them than leave them in this sinful world if you blot out from it all the teachings of the gospel." —Bishop Whipple.

## Good For Fits.

For a fit of passion, walk out in the open air; you may speak your mind to the winds without hurting any one or proclaiming yourself a simpleton.

For a fit of idleness, count the ticking of a clock; do this for one hour, and you will be glad to pull off your coat the next and work like a beaver.

For a fit of extravagance and folly, go to the workhouse, or speak to the inmates of a goal, and you will be convinced.

For a fit of ambition, go to the church-yard and read the grave-stones; they will tell you the end of ambition. The grave will soon be your bed-chamber, and the earth your pillow; corruption your father, and the worm your mother and sister.

For a fit of despondency, look on the good things God has given you in this world, and to those he has promised to his followers in the next. He who goes in the garden to look for cobwebs and spiders will no doubt find them, while he who looks for a flower may return into his house with one blooming in his bosom.

For all fits of doubt, perplexity and fear, whether they respect the body or the mind, whether they are a load to the shoulders, the head or the heart, the following cure may be relied on, for I had it from the Great Physician:

## The Fall of the Christians: An Historical Romance of Japan in the 17th Century.

By Prof. W. C. Kitchin, Ph. D.

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



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Herbert Ward, the companion of Stanley in his explorations in Africa, is one of the few men connected with Stanley's African explorations who has ever returned alive from the "Dark Continent." Mr. Ward's articles running through eight numbers of the "Ledger" are of the most intensely interesting description, and cover five years of his adventures in Africa, and they will be illustrated by sketches made by Mr. Ward, and by the reproduction of photographs taken by him in Africa. These pictures will throw much light upon the manners and customs of the hitherto unknown cannibal tribes of Africa.

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

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

### Nihilism in Russia, By Leo Hartmann, Nihilist.

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