

Dominion Churchman

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA

Vol. 11, 1

TORONTO CANADA, THURSDAY, NOV. 5, 1888.

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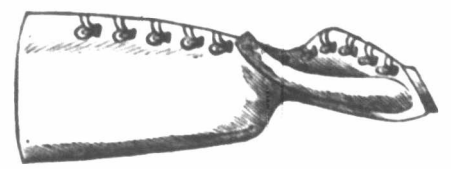
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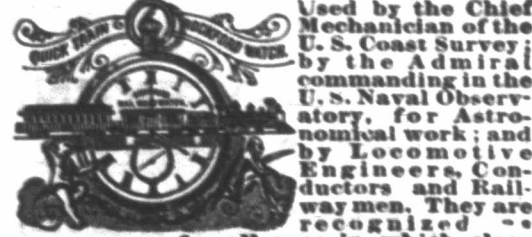
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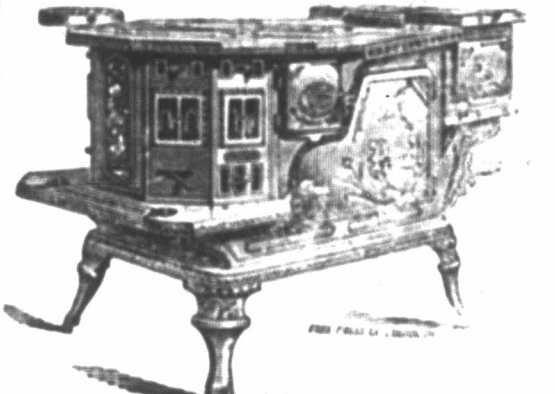
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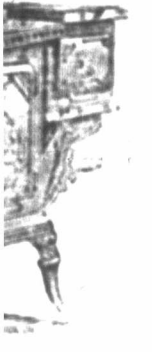
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FRANKLIN B. HILL, Advertising Manager.

LESSONS for SUNDAYS and HOLY-DAYS.

Nov. 5th 3rd SUNDAY AFTER TRINITY.
Morning—Hosea xiv. Heb. 1.
Evening—Joel ii. 21, or iii. 9. Luke xxiv. 13.

THURSDAY, NOV. 5, 1886.

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

THE MOST DIFFICULT PART TO PLAY—There is no part so difficult to play as that requiring a presentation of two contrasted characters. The actor who assumes the role of an old man, needs special gifts of voice and frame, these gifts prevent his success as a representative of a young man. Morally the difficulty is very serious indeed. Whoever leads a double life, needs to give intense application to both aspects of character, he must be ever on the watch, ever full of nervous dread of self exposure. A newspaper editor who has this double role to perform, is an object of pity. Pity for his anxieties, his labours, his strain, but above all he calls for pity, because of the low tone of manliness and morals exhibited in such a double course. We recently pointed out that our contemporary spoke of the Sacraments as merely mechanical "ceremonies," having no more virtue in them than raising the hat or bowing the head to a lady in the street. That was one side of his teaching—that was written not for Churchmen, but to attract dissenting subscribers. Note the rapidity of the change of front and style. In a more recent issue, the Sacraments are in a round-about way discussed, and the sentence occurs, "The Sacraments are means of grace." Thus within one month, this paper first lifts up its voice in wailing over those who regard the Sacraments as anything beyond barren, mechanical ceremonies, then, secondly, it turns right round, and says "The Sacraments are means of grace." We are reminded in this of Artemus Ward's election speech, "Them's my sentiments—but if they don't suit they can be changed." We quite understand that when a canvasser is out he must show his wares to attract customers. But who with a spark of manliness in him, would edit or support a paper which pretending to appeal to evangelical Churchmen, thus scandalises journalism, by a policy double-faced, to please dissenters as well as Churchmen.

Surely of Churchmen we may say, "In vain is this net set in the sight of any bird."

WHAT A VOICE OF WARNING!—Such is the exciting heading to a paragraph in the party organ. The paragraph warns us against those who do not hold "Justification by faith alone." It tells us, that unless we hold this doctrine, "Ichabod, the glory is departed, will be written upon all our institutions, upon all our wealth, and upon all our worldly possessions." That is a bad lookout no doubt, it looks possible though that even "Justification by faith alone" will not prevent St. James' Church, Toronto, at one time the headquarters of this notion, losing its worldly possessions and wealth! The Supreme Court ought to be informed that this doctrine was held there, possibly that might affect the verdict. Seriously we wish to point out that the Church most distinguished for its insistence upon "Justification by faith alone," has already "Ichabod" written upon its walls. The glory of Luther's Church has departed. We should like the party organ to tell us how it has come to pass that the institution which for so long has been the chief declarer of "Justification by faith alone," is now the least properous, the least active, the most utterly paralysed Church in existence? The Christians who have never heard any other teaching than "Justification by faith alone," are the least evangelical community in all Christendom, they are sceptical in opinion, indifferent to ordinances, they hear this doctrine on a Sunday morning, and spend the rest of God's Holy Day in a beer garden!

EUCCHARISTIC WINE.—The following letters appeared in the Scottish Guardian:—

SIR,—I am sorry to observe that you have allowed the question of using unfermented "wine" at the Holy Eucharist to be discussed in your columns.

I am a total abstainer, and at the head of a temperance organization. Yet so persuaded am I, that the proposed innovation would be to make of none effect Christ's Holy Institution, that I would feel bound to withdraw altogether from a movement which could countenance so grave a departure from the universal practice of Christendom for ages, or rather from the very first. That a few well-meaning but prejudiced persons may have expressed themselves to the contrary, only makes the general consent of the Church more evident. When unbaked flour and water has proved to be bread, then we may begin to believe that unfermented grape juice is wine.

TOTAL ABSTAINER.

SIR,—Having lived seven years in Palestine, and had opportunities of seeing the process of winemaking in that country, perhaps a description of the same may not be unacceptable. The grapes, being gathered, are thrown into a square receptacle about three feet high, and something less in breadth. A man, with bare legs a little above the knees, getting into the bin, jumps and treads out the juice. The juice conveyed from the bottom of the bin, in colour like light muddy water, is placed in large earthenware jars, the only covering being that of the lees, or grape-shells. These jars, when filled, are then placed in a cool, dark cellar, when in an hour or two spontaneous fermentation begins, giving forth a seething, hissing sound. This gradually ceases, and the lees or grape-shells sink to the bottom of the jars, and the wine is then fit for use. Nothing whatever is mixed with the same, but it is left the pure "fruit of the vine," and this is the pure, unadulterated wine of the country. Need it be added the wine is intoxicating if too freely indulged.

EDWARD JAMES JONAS.

—No one is so blind to his own faults as a man who has the habit of detecting the faults of others.—Faber.

THE PRAYER BOOK, A GUIDE AND HELP TO SPIRITUAL LIFE.—From a paper by the Dean of Aberdeen we call the following notes on the Prayer Book:—

"The Church is the Body of Christ, God the Father has given in God the Son, Jesus Christ, the Incarnate Word, a final Revelation of Himself for man's salvation. But God has given not only this final Revelation of Himself, but also a Divine Society, which is meant to embody it, and to be a continuous living witness to its Truth. There is the once for all given Truth, and there is the indefectible Institution responsible for teaching it; for guarding it against error, for formulating it, for witnessing to it; and last of all, for applying it sacramentally to the heirs of Salvation. The Holy Scriptures contain the deposit of Divine Truth; but they cannot administer and apply the Sacraments and other means of grace of which they speak. The Church, therefore, has from the beginning constructed and used for this purpose—formularies known by the name of Liturgies. In our Branch of the Church, the prescribed formularies are, "The Book of Common Prayer and Administration of the Sacraments and other Rites and Ceremonies of the Church." This book was not put together in a few years, or by a few men. It has come down to us with the approval of many centuries. It contains within it the compositions of many saints, such as Ambrose and Augustine, Chrysostom, Athanasius, and Gregory. And they who truly feel the calm and subdued elevation of its prayers, and its Psalms and hymns, and spiritual songs, participate in the spirit of primitive devotion. The great majority of the formularies are taken from the Latin and Greek Rituals which have been in use for at least fourteen or fifteen hundred years in the service of the Church."

THE PRAYER BOOK AS A HANDBOOK OF DEVOTION.

—"The Church's Offices may be termed the mould in which the heirs of immortality are formed, nurtured, and prepared for their heavenly inheritance. The Common Prayer is the hand-book of the Church for the daily devotion of her members; and also for preserving the Body of Christ a living Organism—the Holy Ghost perpetuating therein the Grace and Truth which came by Jesus Christ. The Holy Ghost acts on the Divine Society, the Church Militant, as He acted on the writers of the Books of which the Holy Scriptures are made up. And so we have two separate modes of the same activity. If the Bible is the Record of a God-given Revelation, the Church is the owner, the keeper, and the witness-bearer to its true interpretation, and the Dispenser of the Gifts which it proclaims. Jesus Christ, the Incarnate Word, offered the propitiatory Sacrifice. He was crucified, dead, and buried; and before He ascended, He constituted the Apostolic Ministry, and empowered and commanded that Ministry to baptize all nations, that so His people might be crucified with Him, and buried with Him; and being risen with Him, might 'seek those things which are above, where He sitteth on the Right Hand of God.' The Apostolic Ministry has done, and is doing, its proper work. And so, in this respect, the Book of Common Prayer is a guide and a help to the spiritual life. Through its ordered Baptismal Office we are made individually 'members of Christ, children of God, and inheritors of the Kingdom of Heaven.' The body of the Baptised becomes the the life giving Spirit's temple, thereto consecrated. And inasmuch as the weakness of our mortal nature remains even in those who are regenerate; and gifts and graces are needed for the strengthening of the new regenerated life; those gifts and graces are bestowed in Confirmation. And those two offices in the Prayer Book serve as a perpetual reminder of the solemn promise and profession 'to follow the example of our Saviour Christ, and to be made like unto Him; and also as a witness to the Truth of the 'One Baptism for the remission of sins.'"

CONSISTENCY WITH CHARITY.

IT has always been a puzzle to us why sensible and sober-minded men seem perfectly able to join charity with consistency when acting as politicians, and equally unable to combine these two qualities, when they take action in matters involving ecclesiastical right and wrong.

A rational Conservative,—and what we are about to say will apply equally, *vice versa*, to a reasonable Liberal—does not regard his political opponents as bad citizens, enemies of their country, and so forth; he is willing to acknowledge them as sincere, patriotic men, as earnest as himself in seeking and desiring the country's good; but he does not regard these admissions as any reason why he should condone their political principles, theoretically or practically. The rational Conservative will be pleased to meet agreeable Liberals socially, and will be delighted to co-operate with benevolent Liberals in charitable schemes; but for all this he will keep a sharp look out, lest by public or private act, he should seem to say, that political differences are a trifle; and that wise men ought to ignore them. He will carefully scrutinize any charitable scheme in which he is asked to take part, to see that such co-operation involves no treachery or infidelity to Conservative opinions, lest unawares, by aiding what seems to be a mere work of benevolence, he may be betrayed into helping what really will tend to the diffusion of Liberal principles. To call a conservative, (or Liberal), who should act in this way, bigoted or uncharitable, would be looked upon by all reasonable men as silly and unjust. He would be acting simply as a trustworthy member of a political party.

But when we turn to ecclesiastical matters, we find what seems, to us, to be a very odd state of things. Of course, no rational Episcopalian regards religious-minded and earnest Presbyterians as bad Christians, or enemies of religion; he fully acknowledges them to be sincere and pious Christians, as anxious as himself for the glory of God and the good of man; but yet it is frequently hard, or impossible, to make the otherwise rational Episcopalian see that these admissions do not call upon him to condone Presbyterian principles, either theoretically or practically. Too often, if an Episcopalian is not narrow-minded or bigoted, he seems to think that therefore he ought to show the utmost carelessness about consistent and loyal support of his own principles. He will not only be ready, as a civilized human being, to meet presbyterians socially, and to join with them in (theologically) neutral schemes; but with the greatest freedom he will delight to appear in situations and combinations which, when taken part in by an Episcopalian, mean that Episcopacy (and consequently *all that it involves*) is a mere bagatelle—a trifle about which Christians ought to be ashamed to dispute; and he will even push his license of action to the extent of giving countenance to schemes, which, if looked at with discerning eye, will be seen to be, directly

or indirectly, agencies for the dissemination of distinctively anti-Episcopalian principles.

We hear of Episcopalian clergymen preaching in presbyterian pulpits; fancy a Conservative M. P. taking part in the proceedings of an assembly of Liberals! We hear of Episcopalian laymen subscribing to schemes for the erection of Presbyterian Churches; fancy a Liberal politician helping to build a hall for the Primrose League! We hear of Episcopalian laymen, both lay and clerical, giving aid to *apparently* neutral schemes, the governing power of which is entirely in Presbyterian hands; fancy a Conservative aiding a Society for the Erection of Dwellings for the Working Classes, the committee of which consisted of avowed Liberals!

And to allude for a moment to a certain queer set of hybrid religionists,—fancy, one who is a Conservative in England, avoiding Conservatives, and exclusively helping Liberals in Scotland, because, in this country, the majority of voters happens to be on the Liberal side!

Politicians who would act as those Episcopalian act, whose example we have been citing, would be regarded by their party with hearty mistrust, not unmingled with contempt, as adherents, whose quasi-support was a hindrance, and a disadvantage, or, at best, a very doubtful advantage.

We wish that we could regard an exuberance of irregular charity as the sole cause of the Episcopalian inconsistencies on which we have been commenting, but alas! we have found some of our inconsistent Episcopalian as bitter as they are inconsistent, when one has ventured to suggest that possibly a more consistent course of conduct might be the wiser; charity in such seems to be unable to work, unless it has a Presbyterian to operate upon.

We are afraid that the real reason why the same men are able to display consistency with charity as Conservatives and Liberals, and only irregular charity as Episcopalian is, that their politics are dearer to them than their religion; they know why they are Conservative or Liberal, they have no particular idea as to *why* they are Episcopalian; they care too much for politics to take *any* side, just as it happens, they care so little for religion that they think one form of it of as little importance as another; they will spend hours on the reading necessary to inform themselves rightly on some nice point of politics, they cannot put themselves to the pains of reading as much as a newspaper article, *carefully* and intelligently, if it is on even an important religious question.

And, by a grim process of re-action and counter-action, irregular charity has a determined tendency to propagate, in the long run, irregular uncharitableness. Only Consistency can be the mother of genuine and healthy charity.—*Scottish Guardian*.

—We are apt to forget how easy and common it is for God to turn the wisdom of men into folly; to frustrate the tokens of the liars, and make the prophets mad. How men blow great bubbles and God bursts them with the slightest touch.

SOME PROTESTANT FALLACIES.

BY RICHARD FERGUSON.

IV.

TO the mind of the candid, thoughtful, unprejudiced churchman, how baseless and childish is the sentiment of aversion to the Cross. Inconsistency is often displayed in this connection. How many stern cruciphobists there are who glory in the outward and visible signs of Masonry, Oddfellowship, Forestry, their loyalty to some particular country or form of government, and even their attachments to some particular religious doctrine. How many Protestants there are who glory in the square and compass, the three links, the Royal Arms of England, the Union Jack, the Stars and Stripes, the sacred monogram I. H. S., the emblem of the triangle and the circle, and who yet feel inclined every time they see a Cross in Church to tear it down and trample it under foot, simply because it is dimly associated in their minds with the crucifix, which is such a prominent feature in all Roman Catholic Churches. This and nothing more. "O, it's so like the Catholics," is the universal answer one receives from such individuals, as if forsooth the whole duty of man consisted in getting as far away from, and acting as differently to, and blindly neglecting upon its face value every doctrine and usage of Romanism. Upon exactly the same principle we should neglect the doctrine of the Trinity or the Crucifixion, and abstain from kneeling or standing at Public Worship. Into what innumerable evils, absurdities, and inconsistencies has this blind Protestant instinct of hostility to everything distinctively Roman, led many excellent, well-meaning people. Out of how many admirable and edifying usages have nine-tenths of Protestants shut themselves by cherishing these absurd anti-Roman prejudices? For how long did Presbyterians and other Protestant denominations religiously eschew organs, church ornamentation, and even comfort and the dignity and beauty of public worship, and make a virtue of meanness, baldness, squalor and sordidness solely, and wholly from this anti-Roman instinct? And to come nearer home, how many good old-fashioned Protestant churchmen there are even now, in this year of grace and enlightenment, who from the same motives conscientiously strive to make the House and worship of Almighty God a spectacle of studied ugliness and slovenliness, and who actually make a boast of their curious morbid tastes, and glory in what viewed in any other connection would be regarded as a species of mental deformity. I imagine a man who, because his enemy lived in a handsome, well-appointed house, took a pride in making his own dwelling as ugly, uncomfortable, and inconvenient as possible.

The sign of the Cross should be the most prominent feature within and without every Christian Church, just as every Custom House is crowned with the Royal Arms, every Masonic Hall with the square and compass, every Oddfellows Hall with the three links. So should the Cross, the symbol of our salvation, the em-

blem of our redemption, the mute but eloquent and comprehensive token of God's love, Christ's finished work and man's eternal hope, so should the Cross—the time honored witness to a crucified and ascended Lord, crown all places where prayer is wont to be made and praise offered up in the name and to the glory of Him who, enduring the cross and despising the shame, has sat down upon the right hand of the Majesty on high.

SCOTTISH PRESBYTERIANS.

THE existence of three distinct and to some extent antagonistic bodies, each of which calls itself a "Presbyterian Church," all comprised within the narrow limits of so small a country as Scotland, is being freely commented upon by members of these societies, and by all condemned as unwise and scandalous. From an article in the current British Quarterly Review, written by a Presbyterian minister, we learn what is highly interesting as to the condition of Scottish Presbyterianism. The tone of the article is hopeful for the prospects of union in some form, the three bodies amalgamating or a gradual drift of the most cultured towards the old, the only true Kirk of Scotland, the Catholic Church.

The Established Church of Scotland this writer says, "is larger in its views than the other bodies, more tolerant and extremely reluctant to enter upon a heresy hunt. Its services are more liturgical and ornate, (in some cases approaching even the ritualistic) than those of sister Churches. Organs and prayers are in general use. *A general approach is made towards the worship of the Church of England,* lessons being read by laymen and the collect of the day used. Scarcely a remnant of the old Scotch Calvinism is heard from the young-clergy. Ears polite are not wounded by the old English word for Gehenna, and small indeed is the share ascribed to Diabolus in men's affairs. With all this the Established Church is admitted, even by its opponents, to be very active and prosperous.

After this description we may pause to wonder why, if the very best, most scholarly, most far-seeing Scotch Presbyterians are approaching us so closely, why the leaders of a certain school here, are so anxious to remodel the Church upon Presbyterian lines? Surely common sense would suggest that we should stand upon the old ways of Catholicity, seeing that those who left them in days of yore are now returning to the faith and ritual of their forefathers.

The Free Church is said to be "characterized by a totally different spirit, it has not abandoned the harsher features of Calvinism. Still may be heard from its ministers a furious proclamation of Calvin's "horrible decretum," the eternally divine reprobation and perdition of myriads of the human race.

This red hot doctrine is, however, seldom heard in the south among the cultivated ministers of the Free Church. "Among the honorable traits which have marked the career of the Free Church, nothing has been nobler than the

strenuous and sustained effort to secure her students for the ministry a professional training of the highest possible excellence." This is described as producing the effect of new wine in old bottles. "The two elements, the old and the new theology, do not, happily, amalgamate, they come sometimes into violent, even ludicrous collision."

Here we may find ground to note the second hopeful feature in Scotland, for the inevitable, the admitted tendency of deeper and wider theological culture is to create a repugnancy to sectarianism, and a breadth of view and sympathies, which lead the way to Catholic re-union. Here, too, we see the folly of those Churchmen we have alluded to, who are practically making overtures to Presbyterians, on the basis of renunciation of Episcopacy and other features of Catholicity. In their college, a professional training is given to students for the ministry, which is as far as possible from "the highest possible excellence," a mere varnish of party theology, or "views" being substituted for sound learning. But the end is served of such an apology for a theological training, which is, not to make men *able ministers of the Church*, but agents of a party, framed like an ecclesiastical bat,—half Church of England, half undenominational. Thus, while true culture is drawing Scottish Presbyterians towards the Church, shallowness, mere surface attainments, are inducing both tutors and students, in a Canadian college to disparage the Church and honor Presbyterianism!

The third body is called the "United Presbyterian Church," which is said to "aim at popular effects." The preachers search out illustrations, they have pat anecdotes on hand, their speeches are racy and humorous. These are weak points in the U. P. Body, for what can be a weaker point in a Christian preacher, than laying himself out to be popular by telling tales, most of which he knows to be untrue, tales which merely "tickle the ears of the groundlings!" But the writer claims, that in spite of this defect, "the ministers of this body may claim comparison with those of any other church, as liberal minded, earnest, and effective proclaimers of gospel truth."

Why are these bodies divided? We ask those who are so blinded by party zealotry as to see no evil, no wrong, no weakness in schism, to ponder the following weighty words from this able Presbyterian divine. "Shall it go for nothing that Christ prayed with the divinest earnestness, that His people might be visibly one, (St. John xvii. 21,) that St. Paul begged, implored, and exhorted Christians to avoid division, (1st Cor. i. 10; Eph. iv. 3; 1st Thess. v. 13) that in short, *the whole New Testament is a protest against separations among Christians*; see with what black offences, divisions are classed in Gal. v. 20? *The Word of God warns against separation among Christians as implying sin of the deepest dye!*

While, then, the strongest brains and largest hearts of the Scottish Presbyterians are being turned by their culture and nobler Christian sympathies towards re-union with each other, they are being borne along a current which

will, in God's good time, land them into Catholic re-union.

TO CORRESPONDENTS.

WE have again to ask our friends kindly to consider a few points in regard to their communications. The rule requiring all M. S. to be written on one side of the paper is imperative. The trouble and cost of reading and placing in type, matter written on both sides of the paper, is enough to justify the rejection of all such communications. We must point out also the just claim of our subscribers, to have the columns of our paper occupied only by letters and articles which are not the loose or scattered thoughts of a writer, but *his best thoughts put in the best form of which he is capable.* We address an audience ten times larger than a good congregation, far larger than any congregation ever assembled in Canada. Surely writers should be too proud of the opportunity of speaking before such a vast assembly to come before it without preparation. Especially do we beg for *condensation* to be practised, the last place in which a man is heard for his much speaking is in a newspaper. Redundance of adjectives is especially objectionable, as exaggeration in any shape is disagreeable reading. We have usually several weeks supply of material ahead. Correspondents who demand instant insertion of their letters, &c., would do well to consider this. We have also, every week, much more M. S. copy sent in than can be inserted. At this moment, were we to print all the matter on hand, we should have to exclude all news, all current comment, and even then we should have enough to fill the paper up to Christmas. We do not reject any letter because of its "views" being contrary to those which we regard as those of the Church. Let that be distinctly understood. Our belief is that it is better for such views to find expression in this paper, so that they may be fairly discussed. But we insist upon our rule that personal allusions must be as gentle as charity dictates, and whenever made must be signed by the writer's name. On false principles, heretical teaching and so forth, our friends may expend all the force they can express in argument or wrath—but they cannot use our columns to abuse their brethren.

CATHOLIC VERSUS ROMAN.

REV. JOHN LANGTRY, M. A., REPLIES TO ARCHBISHOP LYNCH.

On Sunday evening, October 18th, Rev. John Langtry, M. A., rector of St. Luke's Church, Toronto, delivered the second of a series of sermons in reply to a lecture delivered recently by Archbishop Lynch, on "The difference between the Catholic and the Protestant religions." The rev. gentleman selected as his text the 12th and 13th verses of the 48th Psalm:

Walk about Zion, and go round about her; tell the towers thereof.
Mark ye well her bulwarks, consider her palaces; that ye may tell it to the generation following.

The Reverend gentleman said: In endeavoring last Sunday evening to follow out the duty here enjoined, of examining with unceasing care the structure, strength, and glory of the Church of God, we learned from the plain statements of God's own Word and the earliest uninspired records concerning her, that the Catholic Church, when the name Catholic was first given to her, was a vast, visible, organized democracy; or, if you prefer it, a constitutional monarchy, with its King in the mother city, Heaven, with universal suffrage, and universal representation in those parliamentary councils by which her faith was formulated, her doctrines defined, and her discipline regulated. That she knew of no supreme visible head, no man who was chief ruler and universal teacher, to whom she could go for instruction in doctrine and correction in morals and in disciplines. That she proceeded in those councils to deliberate and legislate and define without the call or permission or the presence of the

Bishop of Rome, or any other particular bishop. That the Bishop and Church of Rome, like all other bishops and churches of Christendom, accepted both the doctrinal and disciplinary decrees made, not by the Pope without the council, but by the council without the Pope. For instance, at the Second (Ecumenical) Council in 381, which decreed the most important definition of faith since the Nicene, by first formulating the doctrine of the Holy Ghost, the Church of Rome was not represented at all; and the decrees were communicated to her just as they were to other churches, and were accepted without opposition or demur. And so it went on for centuries. The Catholic Church knew of no other way of defining doctrines and settling disputes but by the testimony of the Church through the agency of her councils. For the first thousand years of Church history not one question of doctrine was finally decided by the Pope. The Roman bishops took no part whatever in the discussions and deliberations which the numerous Gnostic sects, the Montanists and Chiliasts, produced in the early Church. Nor can a single doctrinal decree issued by one of them be found during the first four centuries, nor a trace of the existence of any. Even the fierce controversy about Christ, kindled by Paul of Samosata, which occupied the whole Eastern Church for a long time, and necessitated the assembling of several councils, diocesan and provincial, was carried on and terminated without the Pope taking any part in it whatever. So, again, in the chain of controversies connected with the names of Theodotus, Artemon, Noetus, Sabellus, Beryllus, and Lucian of Antioch, which troubled the whole Church and extended over 150 years, there is no shred of proof that the Roman bishops acted beyond the limits of their own local Church, or accomplished any doctrinal result. There were three great controversies during this early period in which the Church of Rome did take part, viz: about Easter, about heretical baptism, and about the penitential discipline. But in all these the will and judgment of the Popes were rejected, and the other Churches maintained their own views and usages without its leading to any permanent division. Several African and Asiatic synods decided against the validity of schismatical baptism. Pope Stephen took the opposite view, and tried to compel these Churches into agreement with himself by excluding them from his own communion; but it only drew down on him the sharp censures of St. Cyprian, of Carthage, and St. Firmilian, of Cæsarea, for his insolence in presuming to dictate doctrines to other Bishops and Churches; and the great St. Augustine justified and upheld them in their action. In the great Arian controversy, which engaged and disturbed the Church above all others, and was discussed in more than fifty synods, the Roman See for a long time took no part. Popes Julius and Liberius (357-366) were the first to take part in this great struggle; but it was only to involve themselves in heresy, which the Church and Popes of Rome acknowledged and denounced. During the fourth century, councils alone decided all dogmatic questions, and nobody else was thought of as having a right to do so. So well was this known, that Pope Siricius (384-398) declined to pronounce upon the false doctrine of a bishop, Borosus, when requested to do so, on the ground that he had no right to do so, and must await the sentence of the bishops of his Province. And so, when Pope Vigilius first approved, and then, to please the emperor, condemned what is known as the three chapters, and then in fear of the Western bishops, again approved them, the Fifth General Council excommunicated him; and he finally submitted to the judgment of the council, declaring that he had been a tool in the hands of Satan. Upon this, whole national churches, those of Africa, North Italy, and Illyria, held councils and excommunicated the Pope, whom they denounced for having sacrificed the faith. Again, Pope Honorius was unanimously condemned by the Sixth General Council as a heretic, for having publicly sided with the Monothelite heresy, and officially taught it in dogmatic pontifical letters in reply to a formal application from the Eastern Patriarchs to him as Pope to declare his opinion. The legates of his own successor, Pope Agatho, took the lead at that council, in anathematizing him; and a successor of his, Leo II., wrote to assure the Spanish bishops that Honorius and his accomplices in heresy were certainly damned. The seventh and eighth so-called General Councils repeated the sentence, while every Pope for several centuries had to renew the sentence at his coronation, and declare his infallible predecessor a heretic. So, again, the Western Church alone, on its own authority, in its councils deposed Popes John XII., Benedict IX., Gregory VI., Gregory XII., and John XXII., the last in express terms as simoniac, sorcerer and heretic. And these depositions by councils have been all along acknowledged as perfectly valid, and the Popes set up instead of the deposed ones as lawful tenants of the Roman chair, instead of being regarded as they would now have to be regarded, as blasphemous rebels against the vicar of God on earth, and the new Popes as schismatical intruders. It needs no argument of

mine to prove to the simplest mind that these facts establish beyond dispute: 1st. That the councils, and not the Popes, were up to this date known and recognized as the supreme legislative and governing bodies of the Church. 2nd. That the claim of Papal supremacy, if put forth, was utterly rejected and disregarded by the whole body of the Church; and, 3rd. That they flatly contradict and sweep out of existence the very possibility of Papal infallibility. For if Vigilius, Honorius and John XXII. fell into deadly heresy, where is the infallibility? The same inference follows from the Council of Verulam (St. Albans), A. D. 793, which was called without the consent of the Pope, and which denounced the image worship, to which the Pope had lately committed himself, as a thing which the Church of God utterly abhors. And so the great Council of Frankfort, which assembled at the call of the Emperor Charlemagne in A. D. 794, and which was attended by large numbers of bishops from France, England, Germany and Italy, including the Pope's legates, and which in spite of their opposition, condemned as "execrable in the Church of God, all worship, adoration, and service of images," and this though they knew that the Pope had publicly committed himself to worship and was urging upon them its enforcement upon Christians. And Pope Adrian did not venture to do more than offer a verbal opposition. Once more, the bishops assembled at the great Synod of Paris in 824 did not hesitate when discussing this subject to denounce "the absurdities of Pope Adrian, who, they said, had commanded an heretical worship of images." So, again, when Charlemagne urged Pope Leo III. to accept the Filioque clause in the Nicene creed, which the Synod of Aix authorized, Leo replied that the doctrine was true, but that the decision of such questions belonged not to him but to an œcumenical council. From what has been said we get the following picture of the organization of the primitive Catholic Church: Questions of primary importance, or those affecting the whole Church, are settled by the Church Universal, through her representatives in œcumenical council assembled. All other questions are settled on the spot either by the bishop of the diocese or by the bishop and his synod, or by the provincial or national synod; for the Church is organized into dioceses, provinces, patriarchates, and, as the empire broke up, and formed itself into the modern nations, into national Churches; each of these manages its own affairs with perfect freedom and independence, and maintains its own traditional usages and discipline, subject only to the government of the whole Church. Laws and articles of faith of universal obligation are issued only by the whole Church concurred into an œcumenical council. So thoroughly was this constitution enwrought into the texture of the Church's life, that for centuries after the Papal claims were put forth and formulated, and even widely accepted, the Church still proceeded to legislate through her councils and synods, often without the Pope's concurrence or permission being sought for, and often in direct opposition to his will and pronounced judgment. Even during those lost dark days of Papal rule which preceded the Reformation movement, when, as Dr. Dollinger tells us, for two hundred and fifty years the whole of Europe was crying out for a reformation of the intolerable corruption of doctrine, discipline, and morals that was strangling the spiritual life of Europe, it was not to the Popes of Rome that anybody turned for help. The cry of Europe was for a free general council of the whole Church. To such a council Luther and his followers, to whom the notion of a permanent separation from the ancient Church had not occurred, made their appeal. To such a council the English Church offered to submit her dispute with Rome, binding herself to accept the result, because she was satisfied that the truth would be brought to light; and that appeal remains unrevoked to this day. Such was the constitution of the Catholic Church in the beginning; and in spite of prolonged struggles, for centuries after, the name of Catholic was given to her. How does the Church of Rome of the present day differ from the primitive constitution and order of the Catholic Church? This difference is briefly expressed in Canons iii. and iv. of the Vatican Council, which binds all Roman Catholics now. Canon iii. affirms, "If any one shall say that the Roman Pontiff has only the office of supervision and direction, but that he has not plenary and supreme power of jurisdiction over the whole Church, not only in things which pertain to faith and morals, but also in those which pertain to the discipline and government of the Church spread throughout the world, or that he has only greater parts and not the whole plenitude of this supreme power, or that this power is not ordinary and direct, or over all and singular churches, or over all and singular pastors and the faithful, let him be anathema." A clause of Canon iv. says:—"We teach and define as a divinely revealed dogma that the Roman Pontiff when he speaks *ex cathedra*, that is, when he is discharging the office of pastor and teacher of all Christians, he defines by his supreme apostolic authority, through that divine assistance promised in

the Blessed Peter, a doctrine to be held by the whole Church concerning faith or morals, he possesses that infallibility which the Divine Redeemer willed that His Church should be entrusted with for defining doctrines concerning faith and morals, so that these definitions of the Roman Pontiff thus delivered are of themselves, and not because of the consent of the Church, irreformable. If anyone presumes to contradict this, our definition, let him be anathema." The points are plain. The parliamentary councils are nowhere. The Pope has plenary and absolute power of jurisdiction. He, and not the council, defines the doctrines that are to be held by the whole Church, not only in matters of faith and morals, but in matters of government. And that these doctrines are irreformable, not because they express the consent and concurrence of the whole Church, but because they are delivered by the Pope. The contradiction of the primitive Catholic teaching on the subject of the definition, defence and promulgation of the faith—confirmed, as I have shown that teaching is, by more than one Pope—is direct and absolute. The overthrow of the Catholic organization and government of the Church is complete. The organized democracy, the constitutional monarchy has been subverted, and an absolute autocracy, ruled with irresponsible and plenary power by one man, has been substituted for it. To him all alike, layman and cleric, king and beggar, are equally and absolutely subject. The ancient office of the Church, to witness to and define and defend the truth, has been swept away. The Pope is the universal pastor and teacher of all Christians. He alone defines and declares the faith. He is the supreme head and governor of the whole Church. No one has any rights before him, and all authority in the Church and in the world is an emanation from him, a mere deputized power that may at any moment be recalled. The Church, according to Cardinal Cajetan, is the slave of the Pope; neither in its whole or its parts (national Churches) can it desire, strive for, approve, or disapprove anything not in absolute accordance with the papal will and pleasure. He, as Bellarmine, has not feared to express it, is vice God; and the *Cretia*, the papal organ, asserts that all the treasures of divine revelation, of truth, righteousness, and the gifts of God are in the Pope's hand. He carries on Christ's work on earth, and is in relation to us what Christ would be if He were still visibly present to rule His Church. The Pope it calls, "the summum oraculum—which can give at once an infallible solution of every doubt, speculative and practical." A Roman Catholic writer of the liberal school, speaking in reference to this, says, when once the old notion of adhering to the organization and teaching of the ancient Church is broken through, the horror of new doctrines got rid of, and the well-known canon of truth formulated by St. Vincent—*quod semper, quod ubique, quod ab omnibus*—is altogether set aside, then every Pope, however ignorant of theology, will be free to make what use he likes of his power of dogmatic creativeness, and to erect his own thoughts into the common belief binding on the whole Church. We say advisedly, however ignorant of theology, for the Jesuit theologians have already foreseen this contingency as being not an unusual one with popes, and one of them, Professor Ebermann of Mayence, has observed, "A thoroughly ignorant pope may very well be infallible, for God has before now pointed out the right way by the mouth of a speaking ass." And then, he adds, "Whoever after the adoption of infallibility as a dogma, dares to question the plenary authority of any new article of faith coined in the Vatican mint, will incur, according to the Jesuit interpretation, excommunication in this world, and everlasting damnation in the next. Councils will, in the future, be superfluous. The bishops will no doubt be assembled in Rome now and then to swell the pomp of a papal canonization, or some other grand ceremony; but they will have nothing more to do with dogmas. If they wished to confirm a papal decision, itself the result of direct divine inspiration, this would be bringing lanterns to aid the light of the noonday sun." And yet, to prove the dogma of papal infallibility from church history, nothing less is required than a complete falsification of it. The declaration of popes which contradict the present doctrines of the Church of Rome, or contradict each other (as the same pope sometimes contradicts himself), have now to be twisted into agreement, so as to show that their mutually destructive enunciations are at bottom sound doctrine, and not really contradictory of one another. But they will not find much difficulty here. The creatures of the Papacy, and especially the Jesuits, never had any particular difficulty in manufacturing church history. They have performed most incredible feats in that line. They have forged and falsified and invented until no ordinary Roman Catholic, priest or layman, has any true notion of the facts of the past. The whole fabric of papal supremacy and infallibility is built upon a foundation of the most barefaced forgeries and lies. But no forgeries or inventions will help them to explain to the common sense of mankind this strange pheno-

menon. That a dogma which requires us to believe, on the pain of damnation, that Christ, from the beginning of the Gospel made the Pope of the day the one vehicle of His inspirations, the pillar and exclusive organ of Divine truth, without whom the Church is like a body without a soul, deprived of the power of vision, and unable to determine any point of faith; that this dogma, which is now the primary article of the faith, the keystone to the whole Roman system of doctrine and practice, was not certainly ascertained to be true until the year of grace 1869; say that it was so far from being believed to be true that Keenan's controversial catechism, endorsed by the whole Irish episcopate, formally approved by the four Roman Catholic bishops in Scotland in 1853, and since authorized by Archbishop Hughes, of New York, says, in answer to the question, "Must not Catholics believe the Pope himself to be infallible?" "This is a Protestant invention. It is no article of the Catholic faith. No decision of his can bind on pain of heresy, unless it be received and enforced by the teaching body, that is by the bishops of the Church." For thirteen centuries an incomprehensible silence on this now fundamental article reigned throughout the whole Church and her literature; none of the ancient confessions of faith, no catechism, none of the patristic writings composed for the instruction of the people, contain a syllable about the Pope, still less any hint that all certainty of faith and doctrine depends on him. I have said enough to show you that the Roman Church differs widely from the Catholic Church in her organization, government and mode of diffusing and propagating the truth; and that in the fundamental article of her belief she is in flat contradiction to the voice of the whole Catholic Church, and of her own teaching till quite recently. I had hoped to have time to trace in this lecture the origin and progress of this divergence of the Roman from the Catholic Church, but I must leave it for another lecture. I have used strong language about the foundation upon which this departure rests. I promised to justify that language abundantly. May God defend the right and maintain His own truth amid all the strife and errors of human frailty and passion. May He ever purify and defend His Church, and bring us all by His own mighty power to a knowledge of and agreement in the truth.

Home & Foreign Church News.

From our own Correspondents.

DOMINION.

ONTARIO.

CARRYING PLACE.—*St. John's Church.*—This ancient wooden structure has been levelled with the ground, much to the regret of the aged inhabitants of the neighbourhood, in whose eyes it seemed to be a necessary element of the landscape. It was an uncouth structure, and therefore has been made to yield to the spirit of progress, under whose inspiration, a Gothic successor is rapidly rising from the old foundation. That correctness of architectural detail, beauty of form and harmony of parts have been insured, needs no further proof than the fact that the architect, whose plans are closely followed, is Thomas Fretter, Esq., author of the central department of the government buildings, Ottawa, and generally known as an ecclesiastical English architect of eminence. On Thursday, 22d inst, at noon, the corner stone of the new building was laid by Reuben Young, Esq., a— or rather the—patriarchal member of the congregation, to whose generous liberality, joined to that of Mrs. Cochran, of Belleville, they acknowledge themselves as mainly indebted for a church, which, when completed, will bear comparison with that in any other rural parish of the diocese. The materials of the old building are being worked into the new, a veritable reformation, when veneered with red and white brick, and the new tower, embracing the entrance in the south-west corner, and specially erected to carry the bell, large and sweet-toned, is completed, the effect will be extremely pleasing to the eye. The interior roof is open and ceiled with 1 inch tongued, grooved, and beaded strips laid diagonally, which, together with the massive timbers, cross ties, &c., will be stained and varnished. A large and commodious chancel affords ample room for extraordinary services. The nave will easily accommodate 250 persons. The building committee were fortunate in their contractor for the wood work, Mr. T. H. Matthew, of Brighton, whose experience in church building in his native country, England, specially qualified him for this undertaking. Mr. John Burr, also of Brighton, has undertaken the masonry, &c. The congregation expect to occupy their new church in some three or four

weeks from the present. The ladies of the congregation, ever alive and wise in their generation, and never sparing of effort, utilized so far the opportunity presented by the large gathering to witness the laying of the corner stone, as to realize a sum ultimately, it is expected, not far from one hundred dollars. They have undertaken the work of providing all interior furnishings. Many and grateful thanks are due to several kind friends among the leading Methodist families of the neighbourhood for the warm interest manifested in large contributions of provisions. Their presence at the tables which seated some 300 persons, and participation in the hospitalities which they amply contributed to promote, afforded much pleasure to all the Church members, a favorable augury, let us hope, of a near and more real union in faith, worship, and discipline, than now unhappily prevails.

AMHERST ISLAND.—This insular parish makes little noise in the world, but its condition is none the less satisfactory on that account. Under the Rev. Wm. Roberts (whose successful examination in music at Trinity College has just been noticed in the papers) Church matters are progressing favorably, amid harmony and good-will. At the head of the island stands a neat little brick church recently built, whose internal fittings and furnishings are in remarkably good taste, according to designs furnished by D. Fowler, Esq., the venerable Canadian Academicist, whose water-colour drawings attracted the admiration of the Princess Louise. The chancel has been beautified by a memorial window to Major Rothwell, inserted by his widow. The latest gift to this church is a fontlet of marble presented by Miss Rachel Howard, an earnest parishioner. About the centre of the island is the old church, the first place of worship erected. It is a very old fashioned, weather beaten structure of wood, and shows its age within and without. The rector states that it will probably be repaired, though many would prefer to rebuild a better church in the village. Miss Patterson has for eight years been the faithful and efficient organist of this church. The Rev. K. S. Forneri who has been collecting in the parish for his U. E. L. Memorial church, gives the people the credit of being friendly and liberal. We understand he realized the sum of \$100 by his canvass.

LOMBARDY.—On Saturday, the 10th ult., Miss Cosier was baptized by immersion in the "Rideau." Rev. A. J. Fidler, B.A., and A. C. Nesbitt, B.D., administered the holy rite. On Sunday, the 11th, the above named young lady was duly received into the Church at Lombardy by the incumbent.

KEMPTVILLE.—Considerable has of late been written for the press with regard to the position of the Church in our country parts. Mixed with a small amount of truth, there has been a very large proportion of rubbish. The parish of Kemptville is an instance of what can be accomplished by the adoption of the principle, that the church's work can be best performed by an unflinching and uncompromising presentation of her Catholic and apostolic character. The work now being faithfully and silently carried on in many of our country parishes, will in a few years tell its own story. It is beginning already, every confirmation witnessing to it. The missionary from Mattawa, that huge mission on the Upper Ottawa, was here a Sunday or two ago, addressing the congregation morning and evening, and visiting the parish ioners at their houses on the two following days. A missionary meeting was held early in the week, and though the weather was most unfavourable, there was a very fair congregation. Earnest and practical addresses were delivered by the rector, Rev. C. P. Emery, the Rev. W. A. Read, of Oxford Mills, and the Rev. Forster Bliss, of Mattawa. The latter spoke upon our domestic missionary work, and Mr. Read upon foreign missions, Mr. Leslie, churchwarden and lay delegate, also made a very practical address. By such meetings a vast amount of valuable information on the Church's work, might be presented to the people. The Sunday School of this parish is in an admirable condition, public catechising being extensively adopted. Some of the youngsters are embryo theologians. Bishop Doane's admirable manual of Christian doctrine, has just been introduced as the chief text book, about 150 copies being already in circulation. Mr. Bliss in his two days visit this year, received more contributions to his mission work on the Upper Ottawa, than on a previous occasion he received during a week's visit. The writer has been absent from the parish for some months, and witnesses no inconsiderable growth in church life and work.

PRESCOTT.—At the annual harvest thanksgiving service, the offertory, as is customary in this parish, was devoted to the church debt. It largely exceeded those of previous years, amounting to nearly \$300.

The esteemed rector is one of the most active parish priests in the diocese, faithful in his parochial visiting and the constant sympathizer at the bedside of the sick and suffering.

TORONTO.

Cottage Home for the aged.—Sincere thanks are given to the friends who have so kindly contributed clothing, groceries, vegetables, meat and money to the "Home," No. 7 Grove Avenue. There are four old people in it at present, and everything is most acceptable, especially as winter is approaching.

The Rev. C. E. Whitcombe begs to acknowledge following donations to Rev. W. Quinney, missionary at Onion Lake, N. W. T. Ancaster, \$8.50; Jas. Young, Toronto, \$4; Mrs. Fitzgerald, Toronto, \$7; Rev. H. B. Osler, \$5; Miss Chew, Weston, \$1; Mrs. T. Fitzgerald, Lakefield, \$4; also books from Rev. Mr. Crompton, of Algoma district.

CARDIFF AND MONMOUTH MISSION.—Some of your readers may be pleased to know that we have now obtained prayer books and hymn books, a communion service, and last week the Bishop of Toronto, opened the first church in the township of Cardiff. On my arrival in June, 1884, I found the settlers had been trying with the help of my late predecessor to build an English church since 1878, and failed. Soon after my predecessor's death, the settlers at Cheddar commenced to build a union church, which, with God's help, I got turned over to me to finish for a Church of England, on condition that I paid to those who were dissatisfied with the new arrangement, what was just, for work done or money given. I am glad to say that the members of the Presbyterian and Methodist churches, gave all they had done, with the exception of one, who kindly promised me \$10. The Bishop at the opening of the church, gave an excellent and instructive address on confirmation, which was appreciated by the candidates and their friends. The church has cost over \$300. We still require \$115 to pay all debts. I therefore appeal to the sympathy of your readers on behalf of the poor settlers in this back bush mission, and trust that God will dispose the hearts of some to come over and help us to free the first church in this mission from debt. Subscriptions sent to the Rev. J. A. Thompson, Cheddar, Ontario, will be thankfully acknowledged.

PERRYTOWN MISSION.—Thanks are due to the Rev. Canon Brent, M.A., and Rev. Rural Dean Allan, B.A., for the eloquent and instructive sermons preached by them at the anniversary services of St. Saviour's church in Orono, Sunday, October the 4th, and to the Rural Dean and the Rev. W. C. Bradshaw, rector of Ashburnham, for their admirable addresses on the night following, October 5th. And much credit is due to the ladies of the congregation for their sumptuous repast the same night. The net profits of the entertainment and services amounted to over \$91.

WEST SIMCOE.—Rural Deanery.—The first missionary meetings for the present season in this deanery were held during the week, October 19-23, the Rev. T. W. Patterson being the appointed deputation. At Bradford and Ivy the deputation was unassisted save by the incumbent of the parish; but at St. Paul's, West Gwillimbury, Rev. E. W. Murphy; at St. Peter's, Churchill, Revs. B. Bryan and A. C. Watt; and at St. Paul's, Innisfil, Revs. A. C. Watt and C. E. Sills took part in the meetings. The attendance in all the places except St. Paul's, Innisfil, was much smaller than usual, owing to the fall fair which was being held at Bradford, and to the unfavourable season of the year. Although the autumn is the pleasantest time for the deputation to move about, the farmers are exceedingly busy at this season, thrashing and fall ploughing occupying their chief attention. In midwinter, on the other hand, time hangs heavily on their hands, and a missionary meeting on a pleasant moonlight night, is a grateful break in the monotony of the season, and is consequently well attended. Let the meetings be held in future in the winter.

LAKEFIELD.—St. John's Church.—On Sunday, Oct. 25th, special services were held in this church, of thanksgiving for the blessing of harvest, and to commemorate the completion of the sacred building by the erection of a handsome belfry-tower, to the memory of the late Colonel Strickland, (built by his sons). In the morning the service was conducted by Rev. John Farncomb, incumbent, the Rev. T. B. Angell, of Peterboro, preaching an excellent sermon. Rev. W. C. Bradshaw officiated in the evening, and addressed

a large congregation upon the duty of contributing of our substance to the service of God. The walls of the church have lately been tinted with a warm shade of terra cotta, and chocolate dado. In the chancel the dado, which is much higher than that in the nave, is embellished with gilt fleur-de-lis, the work of Mrs. Farncomb, and showing much patient and careful execution. A handsome crimson scroll is painted over the chancel arch, with the text "Worship the Lord in the beauty of holiness" in gilt letters. Over the porch doors are the texts "Lord, I have loved the habitation of Thy house," and "I have hallowed this house to put my name there forever" (1 Kings ix 3), in gold and silver letters on crimson scrolls. "The Lord is in His holy temple," and "How amiable are Thy dwellings," etc., are the texts over the main entrance. Nearly all the work, with the exception of the tinting, was done gratuitously. The festival decorations for harvest, consisting chiefly of flowers and fruit, were very tasteful. The collections during the day, including that at the early communion, amounted to nearly \$28.

Church of the Holy Trinity.—Festival Service.—The anniversary of the consecration of this church was held on the 29th inst. Owing to a storm the attendance was not so large as usual. The choir was aided by a number of excellent voices, the music having been especially prepared, and was conducted by the organist Mr. Blackburn. Seldom has been heard in Canada so excellent a rendering of a choral service. Handel's magnificent chorus "The heavens are telling," was sung as an anthem with great precision and effect, reflecting much credit upon the choir, their helping friends, and the organist. The sermon was preached by Professor Clark, Trinity College, who with his customary eloquence, enforced the duty of each Christian being in his life and in his work a witness to and for Christ, and the whole Church as a unit being in its unity the chief witness for Him who founded it, to fulfil this office. The offertory was devoted to the building fund of the School house, which is now in a promising condition for an early start. It was very interesting and pleasant to hear the clear voice of the venerable Dr. Scadding taking part in the service. May he be long spared for others.

CARLTON AND WEST TORONTO JUNCTION.—The half yearly tea of the St. Mark's Band of Hope, Carlton, was given in the school house on the 27th October, when thirty-six members, together with officers and friends, sat down to a splendid repast, which was heartily enjoyed by all. Afterwards a service of song and concert was held under the immediate patronage of the Bishop of Toronto, Rev. C. E. Thompson presiding. Too much praise cannot be given to the officers and friends of this Band of Hope, for the successful manner in which they carried out the proceedings of the evening. They were highly complimented by the Bishop in the few remarks he made after the service of song.

St. Luke's Church.—Harvest Festival.—On the 30th October, the annual harvest festival of this parish was held, when the service, full choral, was well rendered by the choir, assisted by that of St. Matthias. The interior of this church, which is more churchly than any in the city, looked like a temple for worship, with its bright reminders of God's goodness in providing not only for man's material needs, but for his enjoyment, in giving beauty to flowers and attraction to fruit. An admirable discourse was delivered by the Rev. T. Patterson, Christ Church, Deer Park.

NIAGARA.

HAMILTON.—On Sunday, Oct. 25, the Bishop of Algoma, Canon Du Moulin, of Toronto, and Canon Jones, of Huron, were visitors in this city. They were preachers to large congregations, at Christ Church, St. Thomas' and Church of the Ascension.

St. Mark's.—The rector, Rev. R. G. Sutherland, has been absent for a few weeks. On Sunday, Oct. 25, the Rev. C. J. James, supplied his duties at the morning service, and the Rev. W. Massey, in the evening.

All Saints' Church.—The Rev. Geo. A. Harvey, deacon, has been appointed *locum tenens*, until a rector shall be duly chosen to succeed the Rev. L. Des Brisay. The Rev. Dr. Mockridge is spoken of as the new rector.

GUELPH.—Special Ordination.—The Bishop of Niagara ordained the Rev. C. Graham Adams, deacon,

of Georgetown, to the priesthood, on Oct. 28. *Fest of St. Simon and St. Jude.*

GENERAL THANK-GIVING DAY.—The Governor General has changed the appointment of this annual observance from Saturday, Nov. 7, to Thursday, Nov. 12.

RURAL DEANERY OF SOUTH WENTWORTH AND HALDIMAND.—The next meeting of the chapter is appointed to be held at St. Mark' Church, Hamilton, on Tuesday evening and Wednesday, Nov. 24 and 25. The Bishop will be the preacher at the opening service, and will also attend during the business proceedings of the chapter.

HURON.

CLERGY TRUST TEST FUND.—I beg to acknowledge as requested the following subscriptions to the fund:—A. B., \$10.00; Clericus, \$10.00; W., \$1.00, and R. D., \$5.00. T. D. STANLEY, Secy.

St. Mary's, Oct. 23rd, 1886.

AILSA CRAIG.—The marriage of the incumbent of this parish, the Rev. H. A. Thomas, with Miss Cranston, daughter of Capt. Cranston, of Beeton, was made the occasion of presenting to them a number of valuable gifts from the late parishioners of Mr. Thomas, at Wallaceburg, and those amongst whom he is now settled. On the return of the newly married couple they were met by a large company, whose wishes were expressed by Mrs. Murray, wife of the Rev. E. Murray, a superannuated clergyman. A surprise dinner had been prepared, after which Mr. Thomas made a grateful reply to the addresses of welcome and acknowledgment of the many handsome gifts he had received.

MEAFORD.—Christ Church.—The annual harvest thanksgiving was held at this church, on Sunday, October the 4th, when the services were bright and hearty and well attended, especially in the evening, when the church was literally packed. The Rev. Wm. Craig, B.D., Rural Dean of Huron, was the preacher for the day, and delivered three able and appropriate sermons. The whole of the musical portions of the services were very well rendered by the efficient choir, under the leadership of the organist, Miss Foster. The offertory for the day amounted to \$65.00.

DELAWARE.—Rev. S. R. Asbury, sometime incumbent of Trinity Church, Durham, Deanery of Grey, has been appointed incumbent of Christ Church, Delaware.

HUNTINGFORD.—Rev. W. Davis, rector of Woodhouse, Deanery of Norfolk, preached at the Harvest Home Festival in Christ Church, Huntingford, at matins on Sunday, the 19th after Trinity, and at evensong at Trinity Church, S. Zorra, both in the Deanery of Oxford. The church at Huntingford was beautifully decorated, and the congregation very large. Rev. G. W. Racey officiated for Mr. Davis at Woodhouse and Victoria.

SARNIA.—A concert was given in the Town Hall in Sarnia, on Thursday evening, Oct. 8th, under the auspices of the Ladies' Aid Society of St. George's Church, which was very successful. The audience was very large, and they were highly pleased with the entertainment of the evening. They said it was the most enjoyable musical entertainment given in Sarnia for many years. Miss Forsythe and Mr. Slocum, of Detroit, added greatly to the pleasure of the evening. Miss Forsythe especially was enthusiastically received on every occasion of her appearance. Messrs. J. H. Jones and J. Copland, of Sarnia, sang admirably. Quartets by Misses Thomas and Huggard, Messrs. Copland and Douglas were warmly applauded. Messrs. Peacock and Hartmann, on the cornet and flute, were great favourites. Mrs. Blundel and Miss McCrae presided at the piano. Among the visitors to St. George's were W. H. Meredith, Esq., and Mayor Beecher, of the Forest City.

WINDSOR.—Ven. Archdeacon Sandys, rector of Christ Church, Chatham, has been appointed temporary rector of All Saints' Church, by his lordship the Bishop of the diocese.

LONDON.—Christ Church.—In the absence from the city, of the rector of Christ Church, Rev. Principa

Towell, of Huron College, officiated at morning service, and at evensong, Rev. G. A. Harvey, of Christ Church Cathedral, Hamilton, assisted by Rev. E. N. English, of Hellmuth Ladies College, on the 20th Sunday after Trinity.

DELAWARE.—On Sunday, Oct. 18, the lord Bishop of Huron and Rev. Canon Newman, of St. George's Church, London West, conducted the re-opening services of Christ Church, Delaware, the Bishop preaching at matins, and Canon Newman at evensong to very large congregations, the church being crowded, every available space, even the aisles and porch being occupied. The services were very impressive.

THORNDALE.—Rev. J. Holmes, late of Christ Church, Delaware, has been appointed incumbent of St. George's Church, Thorndale, vacant by the resignation of Rev. C. Ball. The mission services held in St. George's and Grace Churches, have been the means of largely increasing the congregations, and adding to the numbers of the communicants. The diocesan evangelist, Rev. B. P. De Lom, was presented by the churchwardens and delegates on behalf of the congregation, with a purse of \$100 and with a very kind address. Mr. De Lom is now holding services in Wroxeter and Fordwich, Deanery of Huron.

The Chapter House Guild have organized for the coming year. The treasurer's report shows a large balance in bank to their credit. The following officers were chosen for the ensuing year:—Mrs. Parry, president; Mrs. Danks, vice-president; Mrs. St. John Hyttenraugh, 2nd vice-president; Miss G. Imlach, secretary; Miss Imlach, assistant secretary; Mrs. T. Wells, treasurer.

WINGHAM.—On Thursday, Oct. 15th, the members of St. Paul's Church held their first Harvest Home, and we are glad to say it was a great success. The church was beautifully decorated, and the ladies deserve credit for their labour of love. The service was conducted by the Rev. R. McCosh, rector, assisted by the Rev. Wm. Cluff, of Brussels. In the evening an excellent supper was served in the town hall by the ladies. The proceeds after deducting expenses amounted to over sixty dollars.

On Sunday, Oct. 25th, Bishop Baldwin preached in St. Paul's Church both morning and evening, and addressed the Sunday school scholars and teachers in the afternoon. The church was packed with people at both services, and scores were not able to gain admittance. The sermons were simple, earnest and eloquent, and many devoutly thanked God for the kind and helpful words which fell from the lips of the earnest and zealous Bishop.

Correspondence.

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

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

A DEFENCE OF RAMPANT DISORDER.

SIR,—My attention has been directed to the following statement in your issue of Sept. 24th:—

"Disorder Rampant."—The mission room services conducted by Mr. W. H. Howland and other laymen, assisted by the clergy of Wycliffe College, we have all along seen grave objections to. We had information direct and trusty, proving that there was a deliberate work therein going on intended to damage the parish agency of one clergyman, and to generally discredit the Church in that district. We now find in confirmation of our fears and suspicions, that a ceremony performed by laymen, is gone through in this room in imitation of and as a substitute for the Holy Communion. It is, therefore, demonstrated that the aim of the movement is to create a new sect, to alienate the poor of the district from the parish clergy and church. Yet those who do this nominally churchmen, are the guiding spirits of a church college for training clergy and occupy positions in the Synod, etc., etc. Your "direct and trusty information" must have been derived from a singularly inaccurate source.

1. The work of the "Mission Union" is purely evangelistic. The object is to gather in the ignorant and neglected, those who attend no church, and are not reached by the ordinary ministrations and methods of church work.

2. There has been no desire or attempt to form a congregation. Those who are gathered in are encouraged, as soon as possible to enter some church

connection, to become members of any church or denomination to which their early associations or their present connections incline them.

3. There is no administration of any sacrament or ordinance in connection with the mission. The only circumstance, which could possibly have given rise to the misrepresentations contained in the paragraph I have quoted, was this. Last New Year's Day there was, I am informed, a united service and communion held by the mission workers in the mission chapel. This communion service was conducted by the Rev. Mr. Salmon, a well-known minister of one of the Congregational Churches in Toronto. But no professor or student of Wycliffe College was present at this service, or was at the time even aware of its occurrence.

4. Wycliffe College has no connection whatever with the Mission Union. One of the professors and one student have occasionally addressed the poor people in the mission chapel, as have others of the city clergy. In so doing, they have availed themselves of their Christian liberty and privilege to preach the Gospel wherever opportunity is given, and the perishing and wretched come to hear it, and they have thereby damaged no parish agency and violated no canon. But these gentlemen are themselves ready and able to vindicate their course, should their anonymous slanderers have the courage to challenge it.

Yours, etc.,
JAS. P. SHERATON,
Principal of Wycliffe College.

Oct. 23rd, 1885.

The above letter is a good specimen of Jesuitical sophistry. Mr. Sheraton denies what we did not affirm, he affirms what we did not deny, he attacks what we never defended, and he defends what we never attacked. The Don Quixote of controversy, he is valiant in tilting against foes which exist only in his imagination, but shows his back to those with whom he cannot wage a manly conflict. Let us examine this letter and expose the damaging admissions which even Mr. Sheraton's sophistry could not suppress. We affirm: 1st, That in a mission room controlled by the guiding spirits of Wycliffe College, by men who occupy positions in our Synod, Holy Communion, so called, has been performed by laymen. The Rev. Mr. Sheraton tries to confuse this issue by a general defence of mission work. But he admits the truth of our charge by saying, that a Communion service was held in this room, a room run "by the Treasurer of Wycliffe, assisted by the most active supporter of Wycliffe, and by the Bursar, a professor and a student of Wycliffe, that this parody of Holy Communion was conducted by a layman.—Mr. Salmon—and that it was attended by the mission workers, among whom are members of the Church of England! Mr. Sheraton surely does not teach his students what he teaches in his letter, that Mr. Salmon an Independent, is authorised to administer Holy Communion? We know that Church people were asked to attend that parody of our Communion service, and that some did attend. Others, communicants, have been invited, and others induced to neglect their parish Church, or the Church they preferred, in order to attend this Mission Hall where Holy Communion has been celebrated or parodied by a layman. Mr. Sheraton says, "Wycliffe College has no connection with the Mission Union." The denial is a mere handful of dust thrown in our reader's eyes. We never named any Mission Union! But let us see whether it is true that Wycliffe College has no connection with this mischief making place? The room is "run" by the Treasurer of Wycliffe, its most ardent supporter is the ex-President and chief promoter of Wycliffe, it has received the active support of clergy who support Wycliffe, it has been actively aided by the Dean and a Professor of Wycliffe, it has been helped by a prominent student of Wycliffe, and as the above letter proves—it has a warm friend, supporter and apologist in the Principal of Wycliffe College!

This is a curious way of having "no connection." Mr. Sheraton says, "the mission damages no parish agency." That lets considerable light into the policy and teaching of Wycliffe, for it demonstrates this—that according to that policy and teaching no damage is done to a parish by the young being weaned away from the parochial clergy, no damage done by communicants being seduced into abandoning Communion at their parish Church, no damage done by them attending Communion, so-called, conducted by a layman, no

damage done by young people being led to abandon the Bible classes of the parochial clergy, no damage done by our people being taught to abandon the Baptism of their children, no damage done by the clergy being disparaged and conspired against, no damage done by the spectacle of the Eucharist being parodied by a layman! The Principal of Wycliffe College regards this rampant disorder with satisfaction, probably, because it annoys and injures certain clergymen whom the Wycliffe Mission Hall party tried to bribe, then having failed, tried to stifle, and failing again tried to starve out. But he will find few honest Christian men, Churchmen or not, who regard the open disregard of Church order by Churchmen which characterizes the Howland-Blake-Wycliffe Mission room, where a Wycliffe professor and student assist, with any feelings but regret and condemnation. That such open defiance of parish interests is not against Canon law is a disgrace to our Church. But, it is not so scandalous as its defence by the Principal of a Church College. Party interests alas! make disorder and disloyalty paying offences. Mr. Sheraton with characteristic charity calls us, "anonymous slanderers."

The coolness of this is enough to give frost bites to its readers. The very office held by Mr. Sheraton was brought into existence out of the triumph of anonymous slanders. Who was it that rode on the whirlwind and directed the storm of anonymous slanders which desolated the Church in Toronto soon after Mr. Sheraton settled there? Whose pen was it that wrote the anonymous slanders of our clergymen, Mr. Sheraton's superior in scholarship, in fidelity to the Church, in patient endurance, in piety and zeal, above all in one notable case his superior beyond all comparison as a learned theologian? Mr. Sheraton knows, for he controlled the paper which was founded to carry on party warfare by anonymous slanders of the clergy. Well may our Church languish when rampant disorder finds an apologist in the Principal of a Church College.

THE CLERGY TRUST.

SIR,—In replying to Dr. Beaumont's letter, I shall have to invade your space, but I hope it will be profitably used. His letter may be fairly divided thus, the legal and moral aspect of the administration of the Commutation fund. The view he takes of the legal proceedings in relation to it is radically wrong; he must have been misinformed respecting it. He states, "I do not see how the court could come to any other decision than that which has been given." What is the decision? It is this, that after passing through all the Canadian courts, they are divided respecting the legal construction of the Trust, so far as the administration of the surplus is concerned; that which turned the decision in favor of the Synod, was the throwing into the scale equally poised, the feather of a "doubt." To say that no other conclusion could be legally reached, would be the same as saying that the doubting Thomas, made it "so clear" that the Saviour had not risen, he could not see how the disciples could decide otherwise. Can Dr. Beaumont reasonably expect that his judgment in a matter of civil law will meet with respect, when the judiciary of the land declares, we are divided as to the proper construction to be placed upon this Trust? I hope, however, that what "the law could not do, in that it was weak through the flesh," the law of God, as exegetically declared according to the wisdom and judgment of the Saviour in His sermon on the Mount, will determine without any "doubt."

My reverend brother says, I looked forward to victory. I do! it is the victory of the law of Christ which says, "whatsoever ye would that men should do unto you, do you even so to them," and which is paraphrased by the doctor thus, in reference to the action of the Synod regarding the surplus, "I am free to confess that it has operated very disastrously on many of our senior brethren, who, after long years of a selfless service in the diocese, are poorer to-day, than they were 20 years ago. The surplus of the Commutation fund, was a sort of annuity, that guaranteed them at least some measure of comfort."

The rector asserts that I put myself in the position of a commuted clergyman. I did nothing of the kind. The bill I filed reads thus, "Who sues as well as on his own behalf, as on behalf of all other of the clergymen of the diocese of Huron, who are not on the Commutation fund of the said diocese, nor on the superannuation fund thereof." His explanation respecting the creating of the Commutation fund conveys an

incorrect idea, as it was not created for them and to secure a provision for life, but it was created by them for the maintenance and support of their successors in office, and they reserved in the Trust, what the doctor calls an inalienable right, an annuity for themselves. He says this life provision of theirs, arising from out of the Commutation fund, was guaranteed by the civil powers, which reveals a deplorable misapprehension of the nature the Trust. When of the Government purchased their annuity from them, (which it had given them as a recognised claim they had on the clergy reserve) and paid them a block sum for it, it gave no guarantee for a life provision. The commuted clergy reserved this for themselves, when they gave the money to create the fund, and which is set forth in the Trust. He also says, the administration of the Trust was left to the Church Society of each diocese. If this means that the civil power left it to them, it is wrong. The clergy who created the Trust set forth the manner of its administration, the civil power had nothing to do with it.

We are told the fund was "only created for the benefit of those whose interest and welfare had been invaded by the Secularisation Act." Why, it was these very persons themselves who created it. It was not created by a power outside or foreign to them.

I now come to what Dr. Beaumont must acknowledge to be a forlorn hope. He writes: "the rights of the old commuted clergy were absolutely inalienable or invulnerable." How is it then, that as a Trustee of this fund, he is at this present time a defendant in the suit against the Rev. E. R. Stimson, one of the old commuted clergy, to keep from him his annuity? In his letter he says, "his right is absolutely inalienable," and yet in the civil court he says he has no right to it. Does not the doctor know he is a trustee of this Clergy Trust, by virtue of being a member of the Synod, and that at the present time, in the case of Stimson vs. the Synod of Huron, he is contending that Mr. Stimson has no claim to his annuity? What are we to understand by this? Where did the doctor get such a representation of the Commutation fund Trust? I have heard of such a representation coming from the Synod office of the diocese of Huron. Beware Dr. Beaumont of what you hear there. You and all others would do well, when you go there, to imagine you see a sign with following words hanging outside:—"Beware of misrepresentation and the withholding of official documents."

The Parsonage, St. Mary's,
October 23rd, 1885.

J. T. WRIGHT.

(To be continued).

GOD—A BEGGAR.

SIR,—These words sound profane. They are profane. And yet the profanity lies not in the words but in the exercise of that custom which has become now so general throughout this Christian land, of raising money for accomplishing religious purposes through the medium of begging. Begging addresses, begging sermons, begging from house to house for stray coins, such is the order of the day. And these mendicants who debase themselves and debase their noble religion, and dishonor their God, however unintentionally, by engaging in these acts, are treated as beggars by those to whom they make their appeals. No uncommon thing is it for them to be turned away from the doorstep, as though they were veritable paupers. Around banks and places of business, they are almost regarded as pests. Even the clergyman preaching from the pulpit, when he begins to speak of charity and waxes warm in his oration, with the view of increasing the offertory at the close of the service, is looked upon in a cynical, sneering way by many in his audience. And this plan of raising money by begging is not successful. God's blessing has not rested on it. The system, too, is distasteful to those who have to engage in it, and it has to be supplemented by fairs and bazaars, and socials, and every other imaginable means, before money sufficient can be raised to build the church or the school-house, or to purchase the organ or to accomplish whatever the object is that may be in hand. No, the plan is not successful, because it is not scriptural; it is not successful because it is not honoring to God. "Honor the Lord with thy substance, and with the first fruits of all thine increase." Here is the remedy. And the practical way of bringing the desirable change into effect, is by simply refusing, on religious grounds, to have anything more to do with begging. Let a few of the clergy band together and bind themselves to have nothing more to do with begging for God's work. Let them have faith and believe that the Lord of the Harvest, who calls for laborers to reap his fields, will both pay them wages and build them houses, both to preach and to live in. It is the want of faith on the part of the clergy, that causes the want of faith among the laity. Let the clergy be content with food and raiment for themselves and their families, and cease adding land to land and field to field, let them work in faith as God's labourers, and very soon, I believe, the



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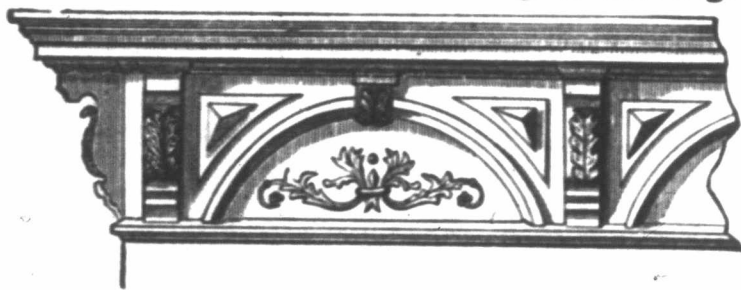
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Notes on the Bible Lessons

FOR SUNDAY SCHOOL TEACHERS, ON THE INSTITUTE LEAFLETS.

Published under authority of the Sunday School Committee of the Toronto Diocese.

Compiled from W. S. Smith's work on Genesis and other writers.

NOVEMBER 15th, 1885.

Vol. IV. 24th Sunday after Trinity. No. 51

BIBLE LESSON.

'Shiloh.'—Gen. xlix. 8, 12.

The aged Jacob having blessed the two sons of Joseph, and adopted them as his own, now called all his children about him and blessed them, announcing prophetically the destiny of each. But it is with Judah and his blessing we have now to do. He was to be the greatest among his brethren; all should praise him, as David the descendant of Judah speaks of Christ, who was also Judah's seed. (Psalm lxxii. 15); he should conquer his enemies, which we see fulfilled in David and in Christ, (Ps. cx. 1; 1 Cor. xv. 25); even his brethren should bow to him, as in David, (2 Sam. v. 1-5); and in Christ, (Ps. lxxii. 2; Phil. ii. 10). He was compared to a lion, see (Rev. v. 5). His descendants should be royal, and should be lawgivers in Israel, (Ps. lx. 7). But, above all, this ruling and dominant power thus given to Judah was to prepare the way for that great thing in whom we have just seen the blessings pronounced upon Judah fulfilling, Jesus Christ, who is here designated *Shiloh*, or the "Peaceable One."

(1) *The Coming One Predicted.* God had promised Abraham, Isaac and Jacob, that in their seed all nations of the earth should be blessed. Under the guidance of the Holy Spirit this "seed" appeared to them in the form of king, who should rule in peace and righteousness. The same truth presented itself to the mind of Balaam, (Num. xxiv. 17), while later on in the history of the Israelites we find that God chose David, of the tribe of Judah, to be a king, and gave him a promise that He would "establish the throne of his kingdom forever," see (2 Sam. vii. 12, 26). The hope of this king, as it ever after existed in the minds of the children of Israel, may be traced throughout the writings of the Prophets, see (Isaiah ix. 6, 7; xi. 1; Ezek. xxiv. 24; Zech. ix. 9; Mic. v. 2); while in the time of our Lord we find the Jews still entertaining this hope, and some of them recognizing Jesus Himself as this Messiah and King, see (St. Matt. xx. 31; xxii. 41-45; St. Luke i. 32, 33, 68, 70; St. John xii. 13).

(2) *The character of the King and his Kingdom.* "Shiloh" and "Solomon" are kindred words, both meaning "Peaceable." Solomon as a man of peace, was permitted to build the temple, (1 Chron. xxii. 8, 10), and he was a type of Christ, the builder of the spiritual temple, (Zech. vi. 12, 13). Isaiah calls Christ "The Prince of Peace" (ix. 6), "On earth peace," was proclaimed by the angels of heaven on the birth of Jesus, (St. Luke ii. 14). The Prophets prophesied that He should bring peace, (Isa. xi. 6; Ezek. xxxiv. 25; Zech. ix. 10). He Himself promises peace, (St. Matt. xi. 25), and peace is granted to those who believe in Him, (Rom. v. 1; Ephes. ii. 14-17). Peace and rest therefore characterize this King and his Kingdom.

(3) *The Completeness of His Rule.* And Jacob said of Shiloh, "Unto Him shall the gathering of the people be." His rule should be world-wide. All nations should be united together under His sway. The heathen should bow down to Him, (Ps. ii. 8; xxii. 27), the nations should submit to Him, (Isa. lv. 4, 5; xi. 20); all the kingdoms of the earth should make way for Him and His Kingdom, (Dan. ii. 44; vii. 14; Rev. xi. 15). Therefore

said Jesus to His disciples, "All power is given unto Me in heaven and in earth. Go ye, therefore, and teach all nations." May we all acknowledge Jesus as our "Shiloh" and "Prince of Peace"—our Lord and King—and so

"Jesus shall reign where'er the sun
Doth his successive journey's run;
His Kingdom stretch from shore to shore,
Till moons shall wax and wane no more."

Family Reading.

LOOK AT YOUR CHILD.

As the doll is the teacher of the child, so may the child be the teacher of the man. Come into this school, ye fathers, and you'll never want to play the truant from it. If you have come home from work, and have an idle hour that you don't know what to do with, and feel inclined to go to the public house and have a drink and a smoke to while away the time, just take a peep into that cot where lies a little two-year-old asleep, before you go away. Look at the little sleeper steadily; not for a moment, but for five quiet minutes at a time. Stoop down and kiss its forehead gently. Let the breath fan on your face. Observe the hand upon the coverlet, so soft, so white, so tender. The closed lids like shells, the lashes like a fringe of tender seaweed clinging to the shell. The mouth with parted lips, and the first little teeth, like pearls between the coral. Look at it well; and with a man's, a father's heart, awake. Remember it is a life; a history—a life and history which owes itself to you, and claims your care, your guidance, and your love.

Now, turn from that cot, and sit down for a moment in your chair, and keep the vision in your mind. The helplessness, the trust, the ignorance of the rugged world amidst whose storms it sleeps. Asleep upon a pillow, while the waves of the world's sorrows beat up big and briny round the life-bark. Think of it all; of that child's feebleness, of the possibilities of its opening life for good or ill, for pain or happiness, for weal or woe.

And think of its claim on you. And then go to the public house, and drink and drug your senses if you can. If you do go, that child's cry, plaintive and sad, shall haunt you, and the vision of its little helpless hands outstretched shall come, and they shall seem to clench and gather in to Samson fists to strike the tankard from your fingers. As you bend over the sleeper, let not a father's face be the symbol or the harbinger of a blackening cloud over the little life, making its morning like a midnight, and its East like hell. If you saw a naked sword hanging above that cradle-head, you would push it away with horror. If you heard the crackling of rafters, and the splitting of beams, as fire thrust its forked tongue into that chamber, you would rush madly, on the wings of nature, to the rescue. If you saw coiled up under that baby's pillow the coiled slime of a fanged snake, you would crush the venomous reptile with the grip of desperation. If a wolf blinked from the darkness at that sleeping prey, you would chase the invader to the death. And yet I tell you that storm, and sword, and fire, and snake, and wolf, all laired around that sleeping child at once, were not fraught with a damnation half so dire in its possibilities upon the opening life as the presence of a drunken father.

"Oh, my heart grows weak as a woman's,
And the fountain of feelings will flow,
When I think of the paths steep and stony,
Where the feet of the dear ones must go;
Of the mountains of sin hanging o'er them,
Of the tempests of fate blowing wild;
Oh, there's nothing on earth half so holy
As the innocent heart of a child."

ADVICE TO WORSHIPPERS

1. When you awake on Sunday morning, do not begin the day by debating the question of Church attendance. If you are the head of the house, assemble its inmates for family prayer. Let it be taken for granted that every member of the house-

hold is going to church, unless sickness or some manifest duty prevent. Children should not be allowed to discuss the matter. Their parents are to decide for them. Do not put off getting ready for church to the last moment. It is a bad and needless habit. Do not, however, make the necessity of being late an excuse for not going at all. Better be late, if necessary, than be absent altogether. There are often good reasons for being late. Do not dress for church as if going to a party:—"Be clothed with 'humility.'" Do not forget your Prayer Book, or pocket book, either. Remember that your offering is a gift to God. See to it that it be something, in some sense, worthy such a privilege. See that your children give something also. "Upon the first day of the week, let every one of you lay by in store, as God hath prospered him."

2. If late wait until at some change in the service, when you can go to your accustomed place without disturbing the devotions of the people.

3. On taking your place in church, kneel and engage in silent prayer, for the blessing of Almighty God upon the service, upon yourself, upon your fellow-worshippers, and upon all men.

4. Late or early, do not make the Lord's house a place for vain conversation. Do not stare at people or look about you in an idle way. Do not turn around to see who is entering the Lord's house. Remember the purpose of church attendance—namely—the worship of Almighty God. Join in it heartily. Make prompt and audible responses in the service. Do not be afraid of being heard. Kneel in prayer; stand in praise, rise at the reading of the Gospel and at the presentation of the offerings to God, if that be the custom of the congregation. Good manners, even, require the appearance of devotion, though you be lacking in its spirit.

5. At the end of the service remain for a moment on your knees in silent prayer. Do not rise from your seat until the priest leaves the chancel. Do not be in a hurry to reach for your hat, or begin putting on your gloves. As you go out give your fellow-worshippers some pleasant recognition, but do not begin to chatter or to criticize the sermon or the music.

If a believing or penitent Christian, (which God grant) why should you turn from the Holy Communion, even though you did not know there was to be a celebration? Communicants should receive in the palm of the open and ungloved hand. Do not leave the church before the close of the service unless it be absolutely necessary. To do so indicates irreverence and disregard of God's benediction, declared to you by His appointed ambassador.

LITTLE THINGS.

It is strict and conscientious attention to what the world calls little things that makes a successful life. Little deeds of charity, little words of kindness and sympathy, little acts of love and self-denial, a careful and constant watch against little sins, a grateful use of the little blessings of every day life, little opportunities wisely improved, little talents diligently cultivated, patient continuance in well doing, these things, however trivial they may appear to us, are well pleasing unto the Lord. Whatsoever thy hand findeth to do, do it with thy might, is one of the Bible precepts, and we should ever hold ourselves in readiness to do much or little as the Lord hath prospered us, for the cause of Christ, and the good of our fellow men, remembering that we are not to withhold our offerings because they are small, for "If there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not."

Our Saviour did not look disdainfully upon the widow's mite that she cast into the treasury, because it was so little, but commended her in giving all that she had, because her heart was in the gift. The rich cast in much, but Christ assured them that the poor widow cast in more than they all. Let us imitate her example, and be content to do little things, if our means will not allow us to do great ones, remembering that the Lord loveth a cheerful giver."

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OUR CHURCHES.

Our Churches, in their idea and purpose, tell of man's connection with higher things, and that he belongs not entirely to this present sphere. In a great city, especially, they speak of a faith which binds us to the unseen world. In the building of these temples, what idea is most essential? That they are places in which men assemble to hear sermons is, of course, partly true. This idea, however, is inadequate, for we might say the same of some of our public buildings. Again, they are places in which we come to worship, to say prayers, and receive the Sacraments. But this idea is not adequate. We can say our prayers for that matter, and receive the Sacrament, under certain circumstances, at home. There is another reason which may seem far less than these, and yet it touches on all. A church has its value whether used or not. As a monument, it is something set apart. We build such monuments for men, why not also for Almighty God? As such they stand in cities, their splendour and grandeur being a justification of what they are all the time teaching. In the centre of the world's life, where all the tides meet, in the centre of London streets, for example, stands that gilded cross which shows how the building below it speaks. We go not only to hear the preacher, we go to see St. Paul's. It makes its impression upon our hearts and thoughts. Into the blue heaven rises this shining cross constantly spreading forth its arms to bless, and all for the sake of Christ and man. Its sublime proportions are justified for this alone.

The central idea, then, is that our churches are God's Houses. They are not our own, but for God to abide in, as He did in the Jewish Temple. In them the Incarnate God has His presence, whither we go to meet Him. Their special parts are taken out of the material world, and set apart for higher uses.

These houses of God are also houses of men. We cannot shut men out here, because we cannot shut them out from the Divine. We too often regard the Incarnation as a theological dogma, a tying together of the Divine and the human. These interests are inseparable, and we cannot draw between them any dividing line. The house of God is ours because it is His. Such temples are constructed because Christ made all things holy by dwelling under a human roof, eating of earthly food and drinking of earthly water, and by His dying and rising again, making everything God's possession.

The church is the place above all others to come to meet God in prayer, confession, praise, and in receiving of the Sacrament of His Body and Blood. By the use of such means the church becomes more and more consecrated as the place in which we become filled with the highest hopes. No wonder that we become attached to the old church when calling to mind the faces of those dear ones, now in Paradise, who have taken of the Sacrament of Christ's love with us, and where the air is filled with remembrances of the dead and glorified ones. It is the most sacred place on earth—a place of consecration.

God's house, therefore, ought to be free to every weary foot that will enter. It should be open from sunrise till sunset, and may God hasten the time when all shall be admitted at all hours. They should have free access, because the church is not ours, but God's. It is for every child of man for whom Christ died; a centre of light and help and of Divine pity and compassion; a centre of power for all that lies around it.

DRIVING WITH OIL.

I wanted to drive an iron bar through a piece of timber. I bored a hole of the right size, but the bar was rusty, and the hole was rough. I made slow progress, and was beginning to split the wood. Then I thought of the oil can. I oiled the bar; I poured oil into the hole; a few blows of the hammer sent the iron into its place. The oil had not diminished the size of the bar, or enlarged that of the hole. It had only relieved the friction. It had smoothed both surfaces. A few drops of oil were more effective than many blows of the hammer.

How slow some good people are to learn this simple lesson! They take hold of an important enterprise with great zeal. They are intensely earnest, and even morbidly conscientious. Every body ought to see it just as they do, and whoever does not is hammered at without mercy. Such uncharitable zeal provokes opposition. It excites all the friction of the natural heart. Men will not appreciate the truth presented when they are repelled by the spirit in which it is presented. Let the reformer be careful to have plenty of oil. Let him speak the truth in love. —Dr. Babb.

THIRTEEN WAYS OF BEING HAPPY.

Happy is the man whom God correcteth; for he maketh sore and bindeth up.
Happy is he that hath the God of Jacob for his help.
Happy is the man that findeth wisdom, and the man that getteth understanding.
Happy is the man that feareth always.
Happy is he that condemneth not himself in that thing which he alloweth.
Happy is he that hath mercy on the poor.
Whoso trusteth in the Lord, happy is he.
He that keepeth the law, happy is he.
If ye suffer for righteousness' sake, happy are ye.
If ye be reproached for the name of Christ, happy are ye.
Behold we count them happy which endure.
If ye know these things, happy are ye if ye do them.

GOD KNOWS.

An officer in the British Army was bringing invalids home from India. The ship was not seaworthy, and for many weeks men had to work the pumps for ten minutes in every two hours, day and night. This greatly distressed and disturbed the poor invalids.

"Oh, sir," they would beg, "if you would only stop the pumping we could get a little sleep."
This, however, could not be done, and several of the sick actually sank and died for want of rest.

The voyage was a slow one. Over and over again the commanding officer, who was a humane and God-fearing man, prayed that if it were God's will a fair wind might speed them more quickly on their way, but it never came. Very slowly the ship with its weary burden made its way into port. Then it was thoroughly examined and reported on as to the state of the leak. An old sea-captain said to the commanding officer:

"You have had a wonderful escape. The sheet of copper over the hole was only held by two nails; if that had been washed off you must have gone to the bottom."

And that stiff breeze which the officer had asked for would most certainly have done the damage!

"How little do we know what is for our good," was his comment. But *God knows*, and this ought to be our confidence and comfort when we pray for blessings and they seem to be denied us. Perhaps we are praying for a seeming good which might prove our destruction.

A SKEPTIC TESTED.

If men generally who profess disbelief in Christianity would put the word of God to a fair test, as was done in the following case, they would only be doing the fair and reasonable thing:

Some time since, a minister living in a community where skepticism and infidelity had led many astray, gave a series of discourses on the evidence of Christianity. Of course, more or less of his opposers were present, and on the last night of the series, a prominent infidel came in. At the close of a very impressive meeting the speaker said, in a spirit of tenderness:

"There may be, and doubtless are, some here to-night who do not believe as I do, and who do not accept the truth of the Bible. If there are any such, if there is one willing to come forward and test this question of such vital interest to every soul, I invite him to the platform."

On the instant, the infidel referred to came forward and said:

"I do not believe your doctrines, I cannot accept them."

"But," said the clergyman, "you have denounced for years that which you have never tested. Are you willing that I, who have tried Christianity and feel its truths, shall be your teacher, and will you submit to my directions? You say that you are honest in your belief, and in an honest spirit you will meet me."

"I do thus meet you, and I will allow you to be my teacher."

"Then," said the godly man, "kneel by my side and repeat the simple words, 'God be merciful to me a sinner!'"

"But," was the reply, "I do not believe in your teachings."

"Well, you say you are honest, and are willing to test this question; if so, you will heed my directions."

The audience, in hushed expectation, heard the infidel as he suddenly knelt, utter the words desired, with sarcastic defiance.

"Again repeat those words," said his teacher in tones of utmost gentleness; and again, still defiant, yet more subdued, the infidel repeated, "God be merciful to me, a sinner!"

Once more came the request to repeat the sentence, and before the audience, held by the power of the Holy Ghost, that petition went up in a tone of almost tenderness, certainly far different from the bravado with which it was first repeated.

A fourth time came the request, "Repeat it again;" and, with his strong frame quivering with emotion, the poor man poured out his soul's need in the prayer of the publican.

At the fifth repetition, the man then and there, before the large assembly, offered up from his inmost soul the prayer which, when thus offered, meets with a forgiving Father's pardon.

We give the simple facts as told to us, and only ask the question of all unbelievers: "Why will you denounce a faith which you have never put to the test?"

—A good rule for Bible study is this: *We should apply what we read to ourselves.* The Bible was given, not to satisfy curiosity, or amuse our leisure, but to make us wise unto salvation. It is the divinely inspired manual of godly living. Therefore we should read it with an eye to putting it into practice. Take a homely illustration: Even a recipe-book must be read with an eye to doing things. Imagine a lady spending a little time every day reading over such a book as an amusement, or to gratify curiosity. How absurd! When she reads a recipe, she is thinking about the dinner, and how to make a desired dish. This is a homely case of practical reading; perhaps all the better it will give us a hint about reading Scripture practically. We read it to learn how to live to-day, how to live to-morrow—not twenty years ahead.

—The New Testament revisers, taking into consideration the fact that "the revision of the headings of chapter and pages would have involved much of indirect, and indeed frequently direct, interpretation," decided to omit these headings altogether. "General" Booth is not so modest as the revisers. Under the title of "The Salvation Soldiers' Guide" he has just published a collection of Biblical readings for the morning and evening of every day in the year. His revision of the running heading is characteristic and at times startling. The deacons become "seven salvation officers;" "the seventy," are Jesus Christ's "castles;" the Blessed Virgin is described as "the salvation singer" on account of the Magnificat. After this we are hardly surprised to hear of a "salvation tour," and a "march through Asia." Lydia is described as "the first soldier in Europe," and so on. A well-deserved back hander is dealt at the riotous opponents of hardly less riotous religionists by one superscription which neatly hits off the "certain lewd fellows of the baser sort" at Thessalonica as "A Skeleton Army" and by another which makes Demetrius the silver-smith responsible for "a salvation army riot."

THE FOUR ELEMENTS.

"I should like to be a gardener," said Philip, when he was fourteen years old, and it was time for him to learn a trade; "it is pleasant to be always living among the green herbs and fragrant flowers." But after a while he came home again, and complained that he was obliged to stoop down to the ground, and creep about at his work. It made his back and knees ache; and so he had given up gardening.

Philip now wished to be a hunter. "In the green, shady wood," said he, "one lives a noble life." But he soon came back, and complained that he could not endure the keen air early in the morning, which blew sometimes wet and misty, and sometimes so terribly cold as to pinch his nose.

It next occurred to him to be a fisherman. "To glide along the bright clear stream in a light skiff and without even tiring a foot—to draw nets full of fish out of the water—this is a jolly life!" said he. But this pleasure also soon disgusted him. "This is wet work," he said; "the water is not at all to my taste."

At last he wished to be a cook. "To the cook," he said, "the gardener, the hunter, and fisherman must hand over all that they obtain by their industry; and, besides, he never wants for some nice dainties."

But once more he returned home with complaints. "It were all very well," said he, "if there were only no fire. But when I have to stand at the blazing fire, I feel just as if I should melt away with the heat."

But his father now no longer permitted that Philip should choose another trade for the fifth time, but rather spoke to him in serious earnest. "If you wish to live contentedly, you must learn to bear the grievances of life with a manly spirit; the man must go out of the world who would escape all the inconveniences that the four elements have in store for us in one way or another. Only, frequently remember the good which certainly never fails to accompany your present circumstances: so would your hardships, by degrees, seem like mere trifles."

Phillip followed his father's counsel; and when others complained afterwards, he comforted himself as he said, "I have learnt by experience what this means:—

"Enjoy what God allows with thankful heart,
From things forbidden cheerfully abstain;
For every state of being will impart
Its own peculiar blessing and its pain."

URIC ACID.—When the Liver and Kidneys fail in their action, this acid in excess is thrown into the blood, causing Rheumatism and other painful conditions of blood poisoning. You may cure this condition by a prompt resort to the purifying, regulating remedy Burdock Blood Bitters.

THE CHARITABLE POOR WOMAN

A poor widow named Cunigunda, every day before she sat down at her spinning-wheel, in her lonely room, used to repeat, her morning prayer with great devotion, and then read one of the beautiful verses which were in her Prayer-book.

One day she read a verse which stirred her up to works of charity, and pleased her very much. "But, oh!" said she, "how can I do good to others? I have nothing in the world to maintain myself with except my spinning wheel, and with that I can scarcely earn my daily bread. Winter is already at the door, and I have not even sufficient firing: my fingers are already so stiff, from the coldness of my room, that I can scarcely spin. Besides this, my rent is not yet paid; and I shall be obliged myself to beg for assistance of some charitably-disposed persons."

Meanwhile she still reflected what she might haply be able to do. It then occurred to her that a friend of her youth, who lived at the other end of the town, and who was poor and old, lay sick. "Come, I will visit her to-day," said she; "I can take my spinning there, and perhaps I shall be able to say to her a comfortable word or two."

She took a couple of apples—the only ones she had, which she had received as a present a little while before—out of her box, to carry them to her friend, and started off with her spinning-wheel.

The sick person felt great pleasure when she saw her old friend. "Only think, now, Cunigunda," said she, "I have just inherited several hundred florins. Could you not manage to come to me, and be my nurse? You would then save firing and rent; and your spinning, and my little inheritance, would well suffice to maintain us both."

Cunigunda accepted the proposal joyfully. She soon changed her quarters; and could now, for the first time after a long while, sleep soundly and free from care. She very often recalled to mind the verse which had so much pleased her:—

"With some small deed of love
Let every day be blest;
Then every day will happy prove,
And sweet thine hours of rest."

"AND I DON'T KNOW HIM!"

These tearful words lately broke upon the stillness of a death chamber, thrilling with awe the ears of bystanders, as, in the accents of despair, they burst from the lips of a dying woman: *I am going to God, and I Don't know Him!*

PLEURISY AND LUNG FEVER.—Inflammation of the Lungs, or the pleura covering them, is the result of sudden colds. Hagerd's Pectoral Balsam relieves the sore chest, loosens and cures the cough and difficult breathing, and allays all irritation arising from colds.

BLOCKS OF MILK.

Irkutsk is a city of central Siberia. A correspondent of the Boston Commercial Bulletin, in writing about the place says:—

"The markets of Irkutsk are an interesting sight in the winter time, for everything on sale is frozen solid. Fish are piled up in stacks like so much cord-wood, and meat likewise. All kinds of fowl are similarly frozen and piled up.

"Some animals brought into the market whole are propped up on their legs, and have the appearance of being actually alive; and as you go through the markets, you seem to be surrounded by living pigs, sheep, oxen, and fowls, standing up and watching you as though you were a visitor to the bar yard.

"But stranger yet, even the liquids are frozen solid, and sold in blocks. Milk is frozen into a block in this way, with a string or a stick frozen into or projecting from it. This is for the convenience of the purchaser, who can take his milk by the string or stick, and carry it home swung across the shoulder.

"So in a sense which is unknown in other countries, a man can buy his drink 'with a stick in it.'"

BEWARE OF THE ROCKS

A gentleman was once, when a boy, sailing down the East river, near New York, which was then a very dangerous channel. He watched the old steersman with great interest, and observed that whenever he came to a stick of pointed wood floating on the water he changed the course of the boat.

"Why do you turn out for these bits of wood?" asked the boy.

The old man looked up from under his saggy brows, too much taken up with his work to talk, and simply growled out:—

"Rocks."
"Well, I would not turn out for those bits of wood," said the thoughtless boy. "I would go right on."

The old man did not reply, but simply looked at the little boy, as if he thought:—

"Poor boy! how little do you know about the rocks!"

So, boys and girls, shun the rocks as you would the way of death.—There are plenty of warnings to show you where the rocks are hidden, and whenever you meet one turn aside for there is danger.

THE FOUR CARDINAL POINTS of regulating the system are the stomach, the liver, the bowels and the blood. With a healthy action of these organs sickness cannot occur. Burdock Blood Bitters acts promptly upon these organs, restoring them to a healthy action.

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CONTRACT FOR SUPPLY OF MAIL BAGS.

Sealed Tenders, addressed to the Postmaster General, (for Printing and Supply Branch), and marked "Tender for Mail Bags" will be received at Ottawa until 12 o'clock, noon, on Monday, the 2nd November, 1885, for the supply of the Post Office Department of Canada with such Cotton Duck, Jute, and Leather Mail Bags as may from time to time be required for the Postal Service of the Dominion.

Samples of the bags to be furnished may be seen at the Post Offices at Halifax, N.S., St. John, N.B., Charlottetown, P. E. I., Quebec, Montreal, Ottawa, Toronto, London, Winnipeg, Man., Victoria, B. C., or at the Post Office Department at Ottawa.

The Bags supplied, both as regards material and manufacture, to be fully equal to the samples, and to be delivered from time to time in such quantities as may be required at Ottawa.

The contract, if satisfactorily executed, shall continue in force for the term of four years, provided always the workmanship and material be satisfactory to the Postmaster General.

Each tender to state the price asked per bag, in the form and manner prescribed by the form of tender, and to be accompanied by the written guarantee of two responsible parties, undertaking that in the event of the tender being accepted, the contract shall be duly executed by the party tendering for the price demanded, undertaking also to become bound with the contractor in the sum of two thousand dollars for the due performance of the contract.

Printed forms of tender and guarantee may be obtained at the Post Offices above named, or at the Post Office Department, Ottawa.

The lowest or any tender will not necessarily be accepted.

WILLIAM WHITE, Secretary.

Post Office Department, Canada, Ottawa, 1st October, 1885.

N. B.—The time for the reception of Tenders for the supply of Mail Bags has been extended by the Postmaster General for one month (until noon on Wednesday, the 2nd December, 1885), certain changes having been made in the form of tender, as shown in the amended form of proposal, to be had from the Postmasters of the following places:—Halifax, N. S., St. John, N. B., Charlottetown, P. E. I., Quebec, Montreal, Ottawa, Toronto, London, Hamilton, Winnipeg, Man., Victoria, B. C., or at the Post Office Department at Ottawa.

WILLIAM WHITE, Secretary.

Post Office Department, Canada, Ottawa, 24th October, 1885.

"I'VE NO PLACE."

"I've no place to pray," said a little girl, in a pitiful voice, one day, as her teacher was talking to her about prayer. She lived in a lodging house, in three little rooms, with her father and mother, and six brothers and sisters. There was little chance for her to get away alone.

But her teacher told her she could sometimes slip away into one of the little dark bedrooms and shut the door. There she could be alone with God, and the rest of the family wouldn't miss her for a few minutes. Minnie promised to try it.

Almost everybody can find a lone corner for prayer if they want to. I once heard of a man who worked in a large machine shop, who, after eating his lunch at noon, used to go inside an old boiler to pray. One of his companions found it out, and asked if he might come too. Then others came, and after a while they had quite a little prayer meeting in the old boiler, and souls were saved there.

I knew a man who lived in a small house, and always went out in the barn to pray. I also knew a young girl who could not get a chance for secret prayer till all the day's work of a large family was done, and then she had to go down into the cellar to be alone. But what sweet seasons of prayer she had down there in the dark!

We read in Acts x. 9, that Peter, when in Joppa, "went up upon the housetop to pray about the sixth hour."

God is everywhere. If we cannot be alone, we can pray to Him in our hearts. He can hear even a thought prayer.

BUILDING TO OVERTHROW.

Little Jamie was on the floor building palaces of blocks. Very carefully he arranged them in their places, balancing them that they might not fall. Yet before any one had time to admire the finished work, he overthrew it all with one blow of his tiny hand. In an instant the ruin was wrought, and Jamie's shout of joy was more triumphant over the swift destruction than over the slow and patient building.

Jamie's father was building, too, slowly and surely building for himself a home that should be a place of refuge and of rest. No danger that he would attempt to overthrow his work! Jamie told the reason: "Mine is only play-building, you know, but papa's is real, earnest building, and he must not make it fall."

Fellow teachers, we are building, and ours is real earnest work. It is the work of leaving noble impressions, and setting God's seal upon living souls. We are laboring not for days alone, not for years alone, but for eternity. And yet too often we build carelessly, and

overthrow our work hastily, as though it were play-work of our own, instead of real work for the Master Architect.

Remember that your life is a constant sermon. God has given you very precious, blessed work to do for Him; win the young hearts wisely and well. Young souls are in your keeping. Live as you would teach them to live. While building these temples for your God, be very patient, very watchful, that by no deed of wrong you overthrow your work.—

"THE BEST SHE CAN."

"This," said a proud father, addressing a gentleman visitor, and directing his glance towards his ten year old son just entering the room, "is the boy whose pictures you admire so much. The little fellow really has a wonderful talent for drawing."

"And what has this little lady a talent for?" asked the gentleman, turning kindly towards a modest looking little girl, who had entered the room in the rear of her brother, and now stood quietly by her mother's side.

The father hesitated, as his eye rested upon his least gifted child; but her mother, drawing her fondly towards her, replied, "This little girl has a talent for doing the best that she can."

Dear children, are there any of you who possess this talent for doing the best that you can—not in great things only, but in small ones too? The most slenderly endowed among us may do this much; the most gifted cannot do more. Our blessed Lord is not a hard master, "reaping where He has not sown, and gathering where He has not sowed," but He does require that the service which we render shall be in proportion to the capacity with which He has endowed us; the servant in the parable who received five talents gained beside them five talents more. Higher praise was never given to man or angel than that which our Saviour bestowed upon the woman who anointed his head with ointment,—“She hath done what she could.”—

RULES FOR FRETTERS.

A little girl who was a fretter had been visiting me. She fretted when it rained, and fretted when the sun shone. She fretted when little girls came to see her, and she fretted when they did not. It is dreadful to be a fretter. A fretter is troublesome to herself, and troublesome to her friends. We all have our trials, but fretting does not help us to bear or get rid of them.

I have lately come across a short rule for fretters, which they shall have:—Never fret about what you cannot help, because it will not do you any good. Never fret about what you can help; because, if you can help it, do so. Say this when

you get up in the morning, say it at noon, say it at night; and not only say, but do; and that will be, fret not at all—a fine doing.

The only correct way of getting along, is not to wish ourselves because we are not, but contentedly bear our lot and be satisfied with what God has given us.

Births, Deaths, Marriages

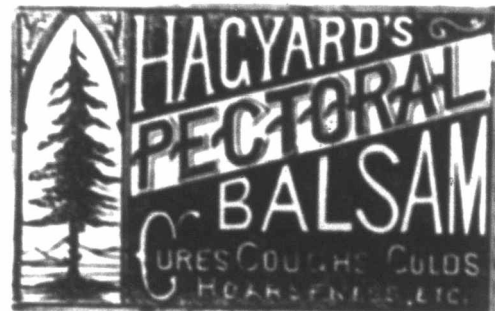
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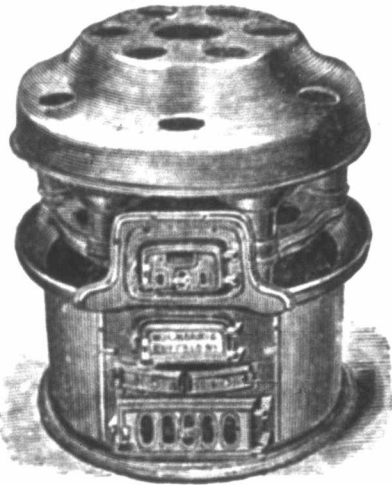
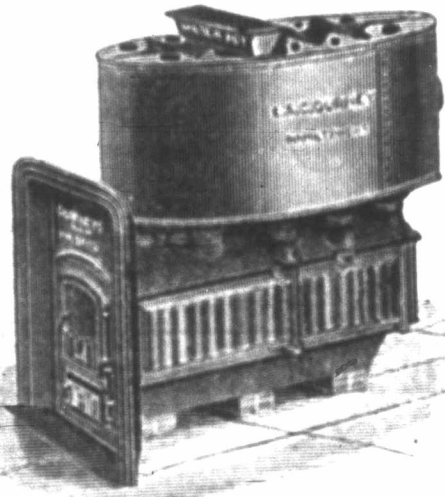
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