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Dominion Churchman.

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA

Vol. 14.]

TORONTO, CANADA, THURSDAY DEC. 6, 1888.

[No. 49.]

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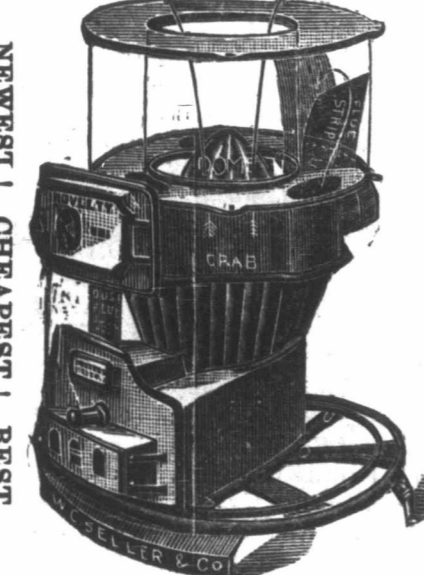
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LESSONS FOR SUNDAYS AND HOLY DAYS.

Dec. 9th.—SECOND SUNDAY IN ADVENT.
Morning.—Isaiah v. 1 John II. 15.
Evening.—I-siah xl. to li; or xxiv. John xvii.

THURSDAY, DEC. 6, 1888.

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

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

TO CORRESPONDENTS.

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

ADVENT THOUGHTS.—Meditate of Christ's coming to judgment. Surely thou wilt not easily sleep while this trumpet, that shall call all mankind to judgment, shall sound in thy ear. The reason why men sleep so soundly in security is, because they either do not believe this, or, at least, do not think it seriously, so as to expect it. The servant that looks for his master will be loth to be found in bed when he comes; no, he sits up to open the door for him when he knocks. Christ hath told us He will come, but not when, that we might never put off our clothes, or put out the candle; "Watch, therefore, for ye know not what hour the Lord doth come."

THE SECOND COMING OF CHRIST.—The second coming of Christ is constantly represented in the New Testament as near, and the view is natural and true. Never does the meeting with a beloved friend come so close to us as when we have just parted from him. Love makes the tears of farewells sparkle into welcomes; and if we could only retain the same impression of Christ's loss, His return would be as nigh, it is moreover in the New Testament, the great event which towers above every other. The heaven that gives back Christ gives back all we have loved and lost, solves all

doubts, and end all sorrows. His coming looks in upon the whole life of His Church, as a lofty mountain peak looks in upon every little valley and sequestered home around its base, and belongs to them all alike. Every generation lies under the shadow of it, for whatever is transcendently great is constantly near, and in moments of high conviction it absorbs petty interests and annihilates intervals.

ASCETIC MISSIONARIES.—One who writes as an Indian Churchman, but not a missionary, combats the growing feeling in certain quarters that mission work should be done by ascetics, celibate clergy. He states that the Hindoos pay no respect to men who follow an ascetic life, as they have amongst them fanatics of this class whose self mortification outdoes anything possible to a Christian missionary. He declares that this class of clergy are confounded by the natives with the lowest caste, with "fakirs" and vagrants, and loafers. He gave too a case in which such a teacher was hooted out of a village as an impostor, and another in which an ascetic missionary died a violent death, as the natives accused him of being a miser, and of only living as he did in order to save his salary! This writer affirms that even English mechanics in India do no menial work, but have native servants. Hence in such a land asceticism is not only not respected, but is actually despised as a sign of either vagrancy or meanness.

"To be or not to be" an ascetic is a pure matter of expediency. No merit can attach to the ascetic life as such. It is a means, not an end. Consequently we are quite justified in asking the somewhat vulgar question, "Does it pay?" From this low ground I have viewed the subject without for one moment denying that far higher ground might be taken. For instance, it might be urged with a certain degree of force that non-Christian systems attribute special merit to ascetic devotion as a means of earning salvation. But we want to overthrow this notion and show its utter falsehood. Even on the supposition that Europeans could compete favourably with Oriental devotees, which we cannot admit, how could they give prominence, while so doing, to the true doctrine, viz., that asceticism is only "for the present distress."

While this is all true it appears that the C.M.S. is trying an experiment which is intended to meet the peculiar conditions of Indian life, and the Church Army has several agents at work who are labouring on a mere subsistence allowance. Doubtless their uniform will protect these devoted men from being insulted as mere "fakirs" or vagrants.

CANON TAYLOR ON MISSIONS.—Canon Taylor at the Church Congress made a slashing attack on the missionary work of the Church. He charged that the societies were spending too freely on salaries at home and that their agents were not equal to the tasks of mission work amongst heathens. That there is much truth in the first charge is demonstrated by the very fact that there are several organizations for doing the same work, involving great waste in management. The Church is bleeding terribly through the wounds made by partyism. The Rock comments as follows on these criticisms.

Canon Taylor does not appear to know that all the leading men of the Church Missionary Society attach great importance to the work of training natives for the purpose of evangelising India. It was out of the question to think that white men could ever accomplish that work. We have sent out some few hundred men with the distinct object of cultivating a missionary spirit among the natives, in the hope of eventually raising up some native reformers of real ability to take the lead in a native crusade. The work at first must be slow, but having regard to the small scale on which it has been carried on, we consider that the more than half a million natives who have embraced Christianity in India form no mean tribute of success. Probably

It the next Indian census, 1891, it will be found that there are little short of a million Protestant Christians. But this is nothing compared with what we look for when one or two eminent men of God from among the natives take up the work with earnestness, and adapt Christianity to Eastern ideas, throwing off all our Western notions. The natives will then, it may be hoped, flock in by thousands. One native convert, a Brahmin, has already baptised over five hundred of his countrymen.

A SENIOR WRANGLER TAKEN TO TASK.—In his attack on the mission societies, Canon Taylor seeks to prove that the rate of progress made is very far below the ratio of births, so that heathenism is, by this argument, increasing hopelessly. The Rock thus replies to the figures argument.

"Canon Isaac Taylor's mathematical brain has been a snare to him, for it has led him to calculate too much on averages. Immortal souls cannot be weighed in the balance with gold and silver. Even were our missions complete failures, it would still be our duty to obey our Master and to proclaim the Gospel to every creature, though each soul cost ten times as much as it now does. It seems almost presumption on our part to remind a Cambridge Wrangler that there is such a thing as geometrical progression, in which numbers go on multiplying very rapidly. It may be costly work to obtain the first million native converts in any country, but if among that number there are a few thoroughly imbued with the missionary spirit, and able to impart to others their enthusiasm, and if each believer goes forth to gather in others, who in their turn will be the means of bringing in many more, it will not be so long before the whole nation is evangelised."

CHRISTIAN UNITY NOT POSSIBLE WITH THE SECTS.—The Bishop of Toronto in the sermon quoted from in our two last issues, says "With the most scrupulous and reverent care, by due and formal consecrations, the Reformers maintained the unbroken continuity of the church and the Ancient Episcopal succession. They maintained also the ancient creeds and worship of the church, and the due administration of the sacraments of Christ, while boldly discarding Romish errors. But many excellent and well intentioned people pursued a very different course. They despised and abandoned the historic Episcopate and the creeds and worship of the church. What we regard as divinely appointed bonds of Christian unity were hastily cast aside. We now, after three centuries' experience, know the result. Puritan Protestantism, earnest and noble as it was in many respects, has been divided and sub-divided indefinitely, and while all deplore its disintegration, no remedy has been found. I am most thankful that the Lambeth conference has uttered no word of uncharitable condemnation or anathema against any one of the 170 existing Protestant sects. We are not their judges. To their own Master they stand or fall. But we think that they have utterly failed to maintain unity; we think that they have demonstrated that God's methods are wiser than men's: that a really strong and united and orthodox Protestantism, apart from the divinely appointed church and ministry and ordinances of the gospel, is an absolute impossibility."

OBEDIENCE A SAFEGUARD.—It is wrong to become wholly absorbed, even in Christian work, if we do not have a fixed principle of obedience to God as the ruling impulse of our lives. Any thing less than this will fail to insure the divine protection and guidance. Without this we will be ever liable to choose our own way, not the Lord's. And we all know how fatal this will be—how the end will then certainly be ruin. Just here the divine grace of obedience is a most blessed gift. Amid the surging elements of life with which we must all contend, our frail barks will safely override the storm and enter the open harbor, provided the spirit of obedience controls the helm.

FREE SEATS AND PEWS.

THE controversy touching the systems of free seated and pew rented churches is not likely to be settled, for there is no acknowledged general principle to which both contestants can appeal. There cannot be any wrong in a number of Christians erecting a church, paying the stipend of a clergyman, meeting all the other charges for divine service, and raising the funds for these outlays by a charge upon the attendants according to the area they severally occupy in such a building. They may be thought somewhat selfish and exclusive in their worship, but such a charge is not always justifiable. Others may erect a church for mission uses, may invite all to enter without any fee, but it is obvious that the expenses of such a place must be met in some systematic manner. Whether the costs of a church then are levied on the basis of the occupancy of a certain area, or are contributed according to some undefined standard, the usual result is that a few liberal persons pay for others who attend divine service without contributing according to any rule, or claim, or their means. That any Church of a mission character must be free is obvious, those who need missions are usually unable to pay the expenses of their own evangelization. There are few so-called free churches that are supported by the offertory, perhaps none. The system of envelopes is introduced in such churches to provide the wardens with an income that can be relied upon, these envelopes are practically a pew rent. Of course, there is no allotment in such churches of one or more particular benches or seats to such contributors, but that is the only real distinction that exists between a Church supported by pew rents and a free Church. It is not, then, the pew rent as a rent that is objectionable to free church advocates, but giving a right of occupancy to certain persons of certain seats. There is evil in this doubtless, the idea of the private proprietorship of a portion of the Temple of God is, in itself, offensive. The name "House of God," is hardly a correct one to apply to a building which is rented in small sections without the Divine proprietor's sanction. There is not a little foolish indignation now and again displayed by persons who take strong ground against pew rents. One would imagine that there was a Scriptural command to build churches, engage clergy, organist, choir, sextons, &c., and to throw them open free to all comers. That in our cities there are thousands who fancy the churches provide "free" services is well-known, for every Sunday night places of worship are crowded by persons who contribute nothing, or only the smallest coin. This is the danger and the weak spot in the free church movement, it is taken advantage of by so many who have just conscience enough to attend worship, but not enough principle to move them to pay for the privilege. Such people have one favorite text, "without money and without price." This passage they believe means that a comfortable seat in a warmed and lighted building is their's whenever they choose

to use it, that a costly service is their's also to enjoy, and that the Gospel is to be preached to them in an attractive style by a highly educated preacher, all free as the air! There needs a bold distinction drawing in churches, one class to be made up of Christians who so love divine service that they are glad to pay its cost, the other class to consist of non-Christians who go to church for fashion's sake, or to dissipate the tedious hours of Sunday. Were this done the pew rent and free seat question would be easily settled by placing the worshippers one side of a church and the mere lounge-attendants on the other. This would mingle social classes thoroughly, for the rich and the poor would be found on both sides of the congregation. There would be no need for pews on either side, as real worshippers care nothing for such marks of proprietorship in God's Temple, and the rest would be too fluctuating to be conveniently so penned up. But while this distinction, although not visible, is an absolute fact, and while such a division would at once reveal that the source of a Church's income is the liberality of worshippers, and not the niggard gifts of Sunday loungers, still, we fear, the suggestion is impracticable. But if Christians and Christians only were allowed to rent pews there would be no outcry about free seats because of the exclusiveness, meanness, selfishness, and ill-manners of pew-holders, for every Christian would rejoice to see the services of the Church crowded by thankful praise-givers, and would gladly share his appropriated area and seats with those less able to secure such privileges. The pew of a Christian is a free seat to his poorer brethren and to strangers.

THE IGNORANCE OR FALSEHOOD OF A NOTORIOUS BOOK.

IN the novel Robert Elsmere, which sets forth an account of the abandonment of his faith by the very poor creature who gives the book its title, the authoress in a score of passages demonstrates her crass ignorance of the questions she flippantly discusses. She gives one the impression of a very smart woman who has heard a good deal of the sceptical talk of clever men on questions which she has only partly understood, never thoroughly studied, and whose phrases after some years she has reproduced in utter ignorance of the questions at issue, and the history of these controversies, of which she has given her readers a shallow and stale version of only one side.

One instance of her utter ignorance, or worse, is exposed by the Dean of Windsor, in the *Contemporary Review* for November. In Robert Elsmere we read, "Westcott, who means so much to the English religious world, first isolates Christianity from all other religious phenomena of the world and then argues upon its details."

Now, this is exactly what Dr. Westcott does not do. In his work "Gospel of the Resurrection," he says, Christianity cannot be regarded alone and isolated from its antecedents.

It is part of a whole which reaches back for two thousand years, it must be placed in intimate connection with the divine discipline of the world in former ages if we are to understand it."

Pray, what must be said of an authoress who tells a glaring untruth like the above? She either knew or did not know of the falsity of her remarks on Dr. Westcott, and either position is a disgraceful one. We have not imagination vigorous enough to fancy any tolerably educated clergyman, abandoning his faith and orders for such re-hashed stuff as the authoress of Robert Elsmere writes. Such an illiterate person is very rarely equal to the task of securing ordination at all. She depicts her sap-brained hero as giving up his Orders and commencing a new religion, which turns out to be nothing but theism touched by modern ideas. The authoress asks us to go into raptures over this new religion as though it were a revelation from Heaven. Our reply is, "stuff and nonsense," the thing is stale to rottenness, we heard that so-called "Gospel" preached fifty years ago, and all the so-called sceptical arguments found in Robert Elsmere were answered, yes, literally demolished, many, many years ago. To those who read, read not an occasional book of a party kind, but read the literature of the day, reviews, Church papers especially, the task of toiling through a book like Robert Elsmere is a severe strain on their patience. Their familiarity with the Strauss and Renan controversies years gone by enables them to see in this novel a very weak presentation of the exploded objections and theories of those writers. To them there is, indeed, a resurrection of the dead in Robert Elsmere, such as that which startled Macbeth, they see the victim of Christian apologists risen with all the gashes of logical swords on the spectre, and wonder why being once slain it should revisit the glimpses of the moon. We have no fears about such literature, it is very hard reading, there is not a gleam of genius in the book, not a touch of humour, not a trace of dramatic power. Its scepticism will delight some fools, but against any intelligent faith it will be as rain pelting walls of granite! It will be said of many comments on this notorious book, that they are not replies to it. That is quite true. Against arguments, arguments can be used in reply, but from cover to cover we have read without getting on the track of any form of real argument in Robert Elsmere. There is a good deal of pompous sceptical assertion, very flippant in its shallowness. The book is ephemeral, in a few months it will be as dead as those authors of whose infidel objections this book is largely a re-hash. Mr. Gladstone, whose judgment on such a question no one will doubt, declares that, "in Robert Elsmere there is not a sign that the authoress has made herself acquainted with the Christian apologists, old or recent, or has weighed the evidences of Christian history."

Such ignorance amounts to dishonor.

—Economy is of itself a great revenue.—
Cicero.

NEEDS EXPLANATION.

THE enterprising and versatile proprietor of *Saturday Night* published on the 24th November a report of some remarks made to him by one of the clergy of Toronto, who was good enough to say that "he took no Church papers because they are so intensely partisan." Now here is a knotty puzzle. If this press censor does not read any Church paper, how does he know that they are all intensely partisan? Surely his Oxford training (for he several times spoke of his Oxford life) in logic, fails him here, for even if he knows one, two, or three such papers to be worthy his strictures, does that fact prove that they are all so worthy? And if he has not a knowledge of *all* the Church Papers why should he give them all a general characteristic. There are about 14 Church papers published, some of these it is true are intensely partisan, others are not so. He who speaks of the *DOMINION CHURCHMAN* as intensely partisan—*romances*, to put it very mildly, "Jack the Bean-stalk," is as truthful as such a verdict upon this paper. Our aim for a length of time has been to be intensely anti-partisan, we have fought against intense partisanship without ceasing, and our critic himself is enjoying far more than he seems willing to realize the results of our labors.

A clergyman who does not take a Church paper because it does not reach up to his exalted tastes, should in charity try to give the Church press a lift—if he is able. Surely he does not imagine the press will cease to be a mighty power because he does not take a Church paper? The attitude of supercilious indifference or hauteur towards the press is not one that seems to us worthy of an educated man, *it looks very like intellectual apathy and somnolence*. We confess to some surprise at any clergyman in the position of the one in question attacking the Church press, for he has not been noticed at all unkindly, and he seems to have no difficulty in giving aid and countenance to men whose policy, and to one institution whose sole reason for existence is "intense partisanship." We note that this censor of the Church press stated that "he had read part of Robert Elsmere." That weak minded hero is a type of the men who never read a Church paper. Had Robert Elsmere been sufficiently active minded to have read Church papers, he would not have fallen a victim to such twaddle as upset his faith. He would have been brought into contact with the intellectual life and energies of the age, and so have been saved from the mental stagnation and atrophy that invariably overtakes those who never read a Church paper. Better a thousand fold, "intense partisan" life, than such a living intellectual death as those suffer who stand apart from the life-giving stream of the press!

CHURCH MUSIC, CHURCH CHANTING, CHURCH SINGING.

NONE too soon, a true key-note has been struck at last, and it is a note which, it is devoutly to be wished, may be taken up

and used everywhere. Too long, and too much, has the musical portion of the service of the Church been left to the choir to perform. Here and there a few have objected to this undesirable method of Divine worship, but little attention has been paid to them. Not that any great amount of blame is due to the choirs. The Church has very much to thank them for doing. Rather the mischief has arisen amongst the people and the priests.

These have too readily been satisfied with hearing a good service, with a result that the congregations have sung less and less, and have become auditors not worshippers. There is no more worship in listening to music in church than hearing it at a concert. The act of listening to a sermon is often greatly blessed, for great results are surely promised to faithful preaching, and it is stated by some excellent men that they derive great benefits from listening to an anthem; and this is not denied, although no such blessing has been promised to this function as has been promised to preaching. But listening most devoutly to a sermon, and listening most reverently to an anthem, is not an act of worship even although each may prove a means of doing good. Without further reference to either of these, there is no doubt of the need that exists of rendering the service of praise very much more popular than it now is by making it such that the people can unite in using it. Towards the promotion of this some suggestions may be offered, and, beyond doubt, there may be great variety in the suggestions made. But, both for hymn-singing and for chanting, it is tolerably certain that the following changes are required:—

In hymn-singing the habit of singing (suppose) the first or the last hymn in unison would afford variety, and would meet the wishes of many people who can sing in this method better than in any other. Some may feel horrified at the next suggestion, which, however, is made under the conviction that it is right. It is that a proportion of tunes which fashion, rather than taste and good feeling, has discarded, should be heard once more within the walls of the Church.

The time was when tunes which are no longer used were sung with admirable results. All the people sang because they could at once 'take up' the tunes in a way that if now possible is not now adopted. Dissent owes much of the success which once accompanied it (though Dissent is now yielding, probably to the perception of sounder principles) to the tunes which were provided in a few well-arranged tune-books. They met a want. They 'took' with the multitude, and the multitude crowded to the Meeting Houses and sang lustily, while the Church stood upon her dignity.

A tune need not be vulgar in order to its being easy and popular, although many popular tunes are vulgar. But there are not a few old and discarded tunes which, if brought back, would be sung with a vigor and a heartiness that is rarely realised now. There are old fashioned tunes which would no more bear the test of criticism than many of the tunes of the

present period, but which would bring tears of joy to many who would join in them, both on account of the association of ideas and also because of their fitly expressing the sentiments and feelings of the congregations as they sang certain hymns. As an illustration of this let the following anecdote be told, which the writer witnessed. In a large church where there was a double service daily, and much work of restoration was proceeding, it was absolutely needful to carry on the work even when Divine service was going on in another part of the edifice. It was the custom to sing a hymn at these daily services, and, being Advent, the well-known hymn (which will probably not endure criticism) 'Lo He comes' was sung (as it ever ought to be) to the tune (which will probably not endure criticism either) 'Helmsley.' One of the workmen, about forty to fifty years of age, sprang up from his work, paused, listened, rubbed his eyes, and said, 'Why that's the hymn and tune we used to sing when I was a boy.' It is believed that this man became a much more diligent frequenter of the church than before. Well, let these two suggestions not be despised: the first, that singing in unison be adopted once in each service; and, the second, that just a few of the old tunes be used as well as the new tunes. Call them vulgar, ranting, improper—some of them secure far more devout, devotional, and congregational singing than is usual in the hymn-singing now. They have been supplanted, but the change has not been beneficial.

As to chanting, who that studies the principle can fail of longing for its adoption almost everywhere? It is quite true that the good reading of the Psalms is very edifying, but it is sure that the Psalms were intended for singing and that the mode of singing them was by chanting. But if all the people are to chant as they ought to do, and as the Church ought to induce them to do, it is declared, as an opinion worthy of deep consideration, that the chanting must be of such a character that most people can take a part in it. It may be that some simple way of chanting could be found. Perhaps the chants could be improved and rendered such that all could readily join in their use. Then, too, the mode of Hebrew poetry might govern the character of the chant.

The *Te Deum* might well be sung with a tune or chant in which the second portion of the verse should be treated as (what it is) a reiteration of the first portion. Why may not the Gregorian be used sometimes? Why, on the other hand, need it always be adhered to? Then, would it not often help greatly to induce those who know something of music to 'practise' with others, undertaking also to sing and chant to the best of their ability in their respective sittings or places in church? A few musical people in various parts of the church could do far more to help congregational singing and chanting than though they arranged themselves as one large choir in the chancel.

In one sense the whole congregation ought to be the choir. It is most satisfactory and

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an authoress ke the above? w of the falsity tt, and either We have not to fancy any n, abandoning hashed stuff as e writes. Such ly equal to the ll. She depicts up his Orders n, which turns n touched by asks us to go gion as though ren. Our reply ing is stale to lled "Gospel" all the so-called Robert Elsmere molished, many, who read, read arty kind, but reviews, Church toiling through s a severe strain ilarity with the sies years gone ovel a very weak objections and them there is, dead in Robert tartled Macbeth, istian apologists ogical swords on being once slain f the moon. We nature, it is very eam of genius in our, not a trace ism will delight telligent faith it : of granite! It ts on this notori- plies to it. That ents, arguments n cover to cover on the track of Robert Elsmere. ompous sceptical hallowness. The onths it will be of whose infidel a re-hash. Mr. n such a question that, "in Robert t the authoress has th the Christian has weighed the " dishonor.

great revenue.

encouraging to see a determination that the services of the House of God are not to be 'performed,' or performed by 'deputy,' but that all are to be encouraged to sing and pray with heart and understanding also. Blessed will he be who shall assist in the promotion of so great a work.—*In Church Bells.*

Home & Foreign Church News.

From our own Correspondents.

DOMINION.

MONTREAL.

MONTREAL.—The Diocesan College Missionary Society held a public meeting in the chapel on the evening of the 23rd inst. The Lord Bishop presided, and on the platform, besides the Principal, was Dr. Johnson of McGill. In the course of his address, the Bishop contrasted the accessible state of the Foreign Mission Field to-day, with the jealous exclusion exercised towards the Missionary by government authorities in India and North America, even within his personal recollections. Nowadays, barriers to the evangelising of the heathen have well nigh disappeared and almost every country in the world is thrown open to the Gospel. In speaking of the personnel of modern missionaries, his Lordship ventured to hint, that there was some danger of pampering and petting,—whereas he could speak of the privations which the pioneers in the Home Field had to endure, of plain and scanty fare in carrying on Church work among the early settlers. A few wise words of counsel were specially addressed to the students, as to the prominence and power of prayer in the pastoral life for strengthening and refreshing the soul:—be much in prayer, was his watchword;—and on the subject of preaching, the Bishop advised preaching positive truth, rather than an argumentative or controversial style;—his Lordship also deprecated the common custom of clergymen asking what comforts, advantages, or society might be expected in a prospective parish.

Mr. Percy Judge, the Secretary of the Society, read an interesting paper on "the Unoccupied Foreign Field," and he said, that of a total area of 53,000,000 square miles there were still 23,000,000 square miles unoccupied.

The above paper is to be printed shortly in the *Inter Collegiate Missionary Paper*.

Mr. Elliott gave some account of the past work of the Society, and stated that at present it was seeking to develop Church work in the immediate neighbourhood of Montreal.

Rev. Dr. Norton said that in the press of a very busy week he cheerfully came to address the students of the Diocesan College. The Doctor, in common with the Bishop, uttered a word of warning to the men as to any unfriendly influence which they might have to contend against even in the college itself—the work which they had to prosecute was spiritual work and it required spiritual agents. The speaker severely denounced the practice of introducing sensational subject matter into the pulpit, instead of the pure Word of God. New York and Chicago were named, as furnishing instances of what he meant—where addresses came from the pulpit, on the last novel, because a plain verse of Scripture might be dull and uninteresting to a sensation loving people—pampered during the week with pleasures, yet seeking something on Sunday to soothe the conscience.

The Doctor was not so strait-laced as some are, on the bazaar question, though he admitted the glaring abuses to which all such efforts have been subjected.

He spoke strongly on the duty of systematic giving, especially when systematic getting is so well developed. Dr. Norton said that the Bishop was the most earnest and laborious Missionary Bishop he knew.

On Monday evening, a meeting was held at the Synod Office, in connection with the City Mission—for the purpose of drafting a Constitution for the "Lay Helpers Association," a Society which has the approval of the Bishop, and which, it is to be hoped, will prove useful to the Church.

ONTARIO.

OTTAWA.—A unique act of sacrilege was perpetrated early Tuesday morning, when some vandals displaced the corner-stone of the St. Margaret's Anglican Church, at Janeville, on the Montreal Road, for the purpose of possessing themselves of the coins deposi-

ted in it. These were only worth a few dollars. The crock which had contained them was found broken and laying in a field behind the church, and the papers which it had also contained were scattered around. Rev. E. A. Hanington, of New Edinburgh, under whose care St. Margaret's Church is, has offered a reward of \$100 for information which will lead to the conviction of the vandals. The stone was laid by Lady Macdonald on the 13th of October last.

PERTH.—The magnificent spire of St. James' Church was finished last week.

PAKENHAM.—A bell weighing 563 lbs. has been received for St. Mark's Church, and placed temporarily in position.

DESERONTO.—The chancel of St. Mark's Church is finished, and work on the tower is being rapidly pushed towards completion.

KINGSTON.—The Rev. Mr. McMorine is recovering rapidly from the injuries he received a few days ago.

This city was moved to the depths on Sunday, 11th inst., through the tidings getting abroad of the drowning, on the previous evening, of Lionel and Victor Burns, sons of the Rev. R. T. Burns, as they were returning from a hunting expedition on Saturday evening. The calamity was alluded to in all the churches at the morning service, and young men were requested to offer their services on Monday morning to search for their remains. They were valuable and most promising young men, and sympathy for their afflicted parents is universal. Their bodies have not yet been recovered.

MORRISBURG.—The usual services of Thanksgiving Day were of increased interest in this parish from the fact that the new Sunday School house was formally opened on that day. The building, which is of brick, has been erected this year, at a cost of \$2,500. Its dimensions are sixty by thirty. It is heated by hot air, furnished with chairs, decorated with handsome curtains and supplied with one of Heintzman's best pianos. The opening service was held in St. James' Church, the music being given altogether by the Sunday School choir, which under the able training of their organist, Miss Berry, has reached a high state of efficiency. The female part of the choir occupied the front pews in the nave. The boys and men accompanied by the clergy, of whom there were present the Revs. Canon Pettit, Canon White, J. A. Shaw, D. Jenkins, and the rector, formed a procession at the school-house, and marched to the church. As they entered the tower door the processional hymn, "Through the night of doubt," was begun and sung as they moved up the aisle to their places in the choir stalls. Then followed one of the brightest, heartiest services ever held in the church; Psalms 85 and 8 were chanted, hymns 239 and 379 were sung. Canon Pettit preached an excellent sermon, and the recessional hymn, 28, was sung as the choir reformed and marched back to the school. Here was held a most successful and enjoyable social. The building was literally packed with a good-humoured crowd who thoroughly enjoyed the music and all that was set before them.

TORONTO.

The Sec. Treas. of C. W. M. A. desires to inform the Church people of Canada generally, and others who may take an interest in the subject, that she is constantly receiving applications for gifts of surpluses for the poor parishes both in Algoma and Toronto dioceses. The funds of the Society will not, at present, allow any more of these very necessary articles to be furnished gratis, and she, therefore, earnestly solicits contributions for this purpose. Address Mrs. O'Reilly, 87 Bleeker St., Toronto.

All Saints.—An informal meeting was held in the vestry of this church last week to discuss the desirability of forming a branch of the Guild of St. Andrew in connection with the church. Mr. W. H. C. Kerr, M.A., was in the chair. Rev. E. H. Atcheson, the curate, explained the objects of the Guild. This would greatly assist in Church work by bringing into closer fellowship with their church many young men who could not now be reached. Rev. A. H. Baldwin, the rector, thought the scheme was one that should be encouraged, as it would be of great assistance to him, and he believed of benefit to the church. A committee was appointed to arrange for the formation of a branch of this Guild in the parish.

The Saint Augustine.—The dedication of a new

church at Toronto to St. Augustine has caused some little confusion as to whom this church is really dedicated. One would suppose from the Bishop's highly interesting discourse at the opening, that he supposed the one to be St. Augustine, of Canterbury, while Prof. Clark's discourse showed that he took the name to refer to St. Augustine, Bishop of Hippo. We believe the great theologian was intended to be honoured by the founders of this Church, not the Archbishop. St. Augustine, of Hippo, died in 430, leaving works that have been one of the mightiest literary influences that ever moulded religious thought and life.

At St. Ann's Sunday School house on the 22nd ultimo the Rev. J. S. Cole delivered a lecture on "Canada." Commencing with the "treasonable idea" of annexation, exposing its absurdity, since Canada is in the unique position of all nations of all times for working out for herself the best state of society and the most perfect constitution possible, he continued with the questions of Interecclesiastical Confederation and Interecclesiastical Law. In his next lecture Mr. Cole intends to lay down the bases of his New Science which he characterises as "overshadowing all." The lecture has been spoken of in the highest terms by competent authorities.

Church of St. Augustine.—The Three Advents.—In St. Augustine's Church, on the 2nd December, Prof. Clark preached a sermon on the three advents of Christ. He took for his text Hebrews x. chap. 7th verse:—"Then said I, lo I come to do Thy will, O God." The subject divided itself into three advents of Christ, viz.:—The past, or that of humility; the present, or that of grace; the future, or that of glory. The first advent of Christ in this world was voluntarily undertaken by Him, in order to realize the Divine purpose in creation. He came to undo the evil of the fall, to be the second Adam; to do what Adam had failed to do, and to undo what he had done. God made man after His own image, and so far He, in the person of Jesus, had realized His ideal; the results attained having been brought about by the willing sacrifice of Christ on the cross. There were two misconceptions abroad regarding the sacrifice—one of these was that Christ came into this world in order to induce God to love the race, the second was that He came very much against His will to carry out the Divine purpose. Both of these beliefs were utterly false and dishonouring to God. If there was one truth embedded in the Scriptures more than another, it was the willing surrender on the part of Jesus Christ to fulfil the will of the Father. And the surrender then made formed the foundation and condition of acceptance of God for all time to come.

Church of the Ascension.—The Rev. Dr. Norton, of Montreal, preached at the anniversary services of this church on Advent Sunday.

The ladies of the Church Woman's Mission Aid having received applications for clothing for Indian boys, at a school lately opened in Manitoba, desire to ask for contributions for this purpose of gentlemen's and boy's cast-off clothing, which may be sent at any time to Roger's store, on corner of Yonge and Elm streets, for the C.W.M.A.

TORONTO.—Sunday Observance in Toronto.—Although we cannot agree with some portions of the subjoined, we think it always wise and useful to hear what those have to say on such a topic as Sunday observance whose knowledge is somewhat of a negative order. The writer of the following is a reporter on the Toronto World, one of the best specimens of a bright, well arranged and thoroughly Canadian paper we possess.

Where are what are popularly known as "the masses" on Sundays? The majority of them are not at Church. Thousands remain at home resting and reading, and a larger number are found when the weather is favorable out in the fresh air. Their non-attendance at church is not because they are really irreligious or antagonistic to Christianity, but there is a more or less widespread objection to the strongly pronounced creeds and dogmas of rival sects. The World's ecclesiastical young man in making a series of inquiries on the subject found that many of the leaders of the working classes deplored the want of touch between the ministers and the masses, and the absence from the ordinary sermon of sympathetic references and appreciation of life's daily struggle. Too many preachers give stones for bread, thistles for figs, and those who do not, satisfy themselves with time-worn platitudes of "Be content with such things as ye have." "But," say the non-attendants, "the battle of life grows fiercer, social problems cannot be thus shelved, there is fresh light on science and every other sphere of knowledge, but the pulpit

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tub remains the same, the parsonic organ plays the same old tune."

Much of this is indisputable and cogent, but it should be added that there are honorable exceptions to the above sweeping strictures. The churches of to-day are far different from those of a generation, yea a decade ago. The "dim religious light," a phrase which sounds so poetical, is being superseded by brilliant illumination, the exclusive pew system is giving way to free and open seats, and broad-mindedness and true Christian charity are taking the place of the bigot's narrow zeal. There is less of Calvinism and more of humanity in most sermons, but a great deal requires to be reformed, not only in church utterances but in church life, in order to win the hearty championship of Canada's working men.

Where are those of the masses who attend church principally found? Listening to men who approve good music, bright and lively services, who are not afraid to call a spade by its Saxon designation, who speak from heart to heart, consider the needs of the mind as well as the soul, believe that it's man's inhumanity to man makes countless thousands mourn, and not the foreordained decrees of a beneficent God, men who are at war with the social demons of avarice, malice, pride and all uncharitableness.

NIAGARA.

MOUNT FOREST.—Induction and Farewell Service at St. Paul's.—The impressive service of induction was held Tuesday evening in St. Paul's Church, the Rev. Elwin Radcliffe, B.C.L., of Arthur, being duly given jurisdiction as priest in charge. The venerable Archdeacon Dixon, of Guelph, assisted by five clergymen, took part in the service—the Archdeacon also preaching. The sermon was an earnest and eloquent exposition of the pastor's duties. The following morning the Rural Dean of Wellington, assisted by the Rev. C. E. S. Radcliffe and the Rev. R. T. W. Webb celebrated Holy Communion, Mr. Webb also addressing the goodly number present in impressive and beautiful words. Wednesday, 14th inst., the Rev. Dr. Body, of Trinity University, and others, spoke. Following Sunday evening the retiring rector, Rev. R. S. Radcliffe, preached his farewell sermon to a congregation as large as the church could accommodate. Had the church been larger the congregation would have been larger, for many had to turn away on account of not being able to find room inside, all of which is undisputable proof of Mr. Radcliffe's popularity, not only among his own people, but the citizens of Mount Forest generally. When we say we wish the reverend gentleman long life and prosperity in his calling, in his new field of labour, we only echo the sentiments of the public at large.

GRAND VALLEY MISSION.—On Thursday, Nov. 22nd, the congregation of the Church of Emanuel, Farmington, one of the outstations of this mission, presented Mr. H. B. Moore, the lay reader, with a beautiful beaver fur cap and a pair of fur driving mits.

ST. CATHARINES.—Our Cottage Home.—In connection with St. George's Church of St. Catharines, and under the supervision of Rev. E. M. Bland, is now thoroughly organized. A large and well-chosen committee of ladies has been appointed, the president of which, Mrs. Miller, is fully capable of carrying out, and suggesting places for the future comfort and welfare of its inmates. A Home such as this for the aged poor must claim the sympathy of all Christian people. Although our members are as yet small, in consequence of not having sufficient accommodation, we trust, in another year, to carry out our scheme on a larger scale, and by that means will not confine ourselves to members of our own Church. Charity to the poor should be widely extended to all denominations. Those we have at present admitted most fully appreciate the efforts made by the matron of the institution, a most efficient woman carefully selected for the purpose, in providing for their comfort. It is most gratifying to learn this, and to feel they are capable of drawing the contrast between their old lives of squalid misery, and their present of warmth and cleanliness. It has long been the wish of our rector to establish a Home such as this, and as his wish has been carried out in the hearty co-operation of those connected with him, we trust it may be a success, and that now, as well as in the future, his effort will be blessed, and that more than earthly aid will be contributed towards so earnest and heartfelt an undertaking. There are other Homes in St. Catharines, but none that can so directly appeal to our best feelings; all poor enlist our sympathy, but how much more the aged, those who are beyond helping themselves, and who have arrived at that time of life when the sad thoughts suggests itself, "None careth for me."

HURON.

DURHAM.—Special children's services were held in Trinity Church last Sunday morning and evening, and were very well attended. A specially drilled choir of boys and girls occupied the choir seats in the chancel and led the Church's praise, under the leadership of Miss Anderson. In the morning the incumbent, the Rev. A. D. Dewdney, preached a sermon to children from 1 Sam. iii. i., and in the evening a sermon to parents from 1 Sam. iii. 11-14, urging the necessity of training children as the proper sequence of Baptism. The services were bright, hearty, and enthusiastic, and "Children's Sunday" will be looked forward to with interest by both parents and children.

FOREIGN.

The see of Tasmania, vacant by the appointment of Bishop Sanford as suffragan of the Bishop of Durham, is worth £1,250 a year, with a beautiful residence, where the Derwent sweeps out past the quaint town of Hobart into Storm Bay.

Dr. Sanford, the newly-appointed bishop-coadjutor to the Diocese of Durham, is to receive the living of Boldon when it becomes vacant. The value of Boldon is £1,000.

AFRICA.—The blockade of slave traders on the East coast has begun.

Bishop Smythies has arrived at Zanzibar, and is believed (says the Times correspondent) to be consulting with Colonel Ewan Smith regarding the immediate and entire withdrawal of the Magila Mission, the headquarters of the Universities' Mission to Central Africa.

Mr. Gladstone, says the London World, brought in a most satisfactory Bishops' Retirement Bill, and at the present moment some of the episcopate should take advantage of it. The bishops of St. Asaph and St. Albans are both over eighty, and practically past work. The Bishop of Winchester is very near that age, and wants a suffragan. The Bishop of Rochester is going abroad till Easter, the Bishop of Durham is seriously invalided, the Bishop of Southwell is not allowed to do any evening work, and the Bishop of Truro is far from well.

In his introductory address at the diocesan conference just held, the Bishop of Liverpool advocated very liberal views as to the use of churches. He said that if he could have his way he would allow selected laymen the use of the churches on week days, and, indeed, on Sundays would only keep them from the font and the Lord's Table. His lordship refused to allow the subject of free and open churches to be discussed at the conference.

Both Churchmen and Nonconformists will hold services simultaneously during the ten days of the mission to be held at Torquay this month. The Bishop of Exeter will open the Church Mission. Mr. Hay Aitken, so well known here, is one of the missionaries.

The Church of England Women's Missionary Association has sent out four ladies to Jerusalem to form a branch of Mrs. Meredith's work there for education and sick nursing among women and children in the East. Two more will follow directly.

GERMANY.—It appears that the object of the African Association of German Catholics, is to assist in suppressing slavery and the slave trade in Africa, and in civilizing the negroes by converting them to Christianity. The association will limit its enterprise mainly to German East Africa, where it is proposed to extend the missions already established, to build orphanages and schools, and to improve as far as may be both the social and moral life of the natives.

FRANCE.—The French papers continue to express great irritation at the idea that the French Government could possibly have conceded to England and Germany the right of stopping and searching the slave dhows on the Zanzibar coast sailing under the French flag.

The Rev. James Allen French, Canon of Elphin and Rector of Drumcliffe, Co. Sligo, has just been appointed by the Bishop of the Diocese, to the important Rectory of Strokestown, Co. Roscommon. Mr. French

is a brother to the "C. F. F." referred to by Mrs. Bompas in her article in the September "Canadian Church Magazine." He was formerly one of the assistant Librarians of T.C.D.

None of the bishops present at the late Lambeth Conference attracted more attention or were received with greater cordiality than the venerable Dr. Crowther, the Negro Bishop of the Niger Territory, whose portrait we present to-day. His history is one of the most remarkable in the annals of Christian missions. To realize this strange history let the reader imagine that he had stood, about fifty-nine years ago, on the western shore of Africa, not far from the port of Lagos, and watched the revolting, but then common, practice of barracooning and shipping a cargo of slaves; let him imagine what would have been his surprise and incredulity, under such circumstances, if a bystander had pointed to one miserable boy among the slaves and said, "Do you see that wretched child there? He will one day be a Bishop of the Church of England!" Yet if such a statement had been made it would have proved a true prophecy. That poor, forlorn slave-boy is now the Right Rev. Samuel A. Crowther, D.D., Anglican Bishop of the Niger Territory, a man whose praise is in all the Churches, and who is held in the highest honour by all who know him. A more romantic piece of biography is not on record. His life opens in the little town of Ochugu, in the Yoruba country of Western Africa. He was then known as "Adjai." When he was about eleven years old a slave raid, led by the Eyo Mohammedans, desolated the town. Many of the men were killed, Adjai's father in the number. The women and children, and the men who had been made prisoners, were arranged in gangs, tied together by the neck, and marched away. In the division that followed Adjai and one sister fell to the lot of one chief, and his mother and a second sister to another chief. After a short time the chief bartered Adjai for a horse, and he was afterward sold again and again. Sometimes he was bought with money, but more frequently was thrown in in a bargain for tobacco or rum. His last sale was to a Portuguese slave dealer, who put him and a large number of others on board ship at Lagos. The vessel was captured before she had been twenty-four hours at sea by an English ship of war. The prize was taken to Sierra Leone, and the captives set at liberty. Adjai was then little more than twelve years old. The date of the ship's arrival was June 17, 1822, so that the venerable bishop is now not less than seventy-eight years old. The boy was placed under the care of Christian missionaries at Bathurst, where he speedily became a great favorite. He was intelligent and quick, and took delight in learning. His application soon placed him at the head of the two hundred boys then under the care of the missionaries. In 1825, three years after his arrival, he made profession of faith in Christ and was baptized, taking the names of the vicar of Christ Church, Newgate Street, London, Samuel Crowther, or, as he describes himself, Samuel Adjai Crowther. So encouraging was his progress in learning that he was sent to an institution at Fourah Bay, founded for the training of evangelists. In 1829 he married Asans, a native girl, who had been taught in the same school with him. In 1842 he was accepted by the Church Missionary Society for missionary work, and was brought to London, where he had a year's training at the Society's College at Islington, and was then ordained by the Bishop of London. In December, 1843, he returned to his native country of Yoruba Land, and commenced his missionary work amongst his own people. He had not been there long before he found his mother, whom he had not seen or heard of for twenty-one years. She had been ransomed from slavery in her old age and had returned to her native country. She informed him where his sisters were, and he succeeded in ransoming them both. His mission was a great success. His headquarters was at Abeokuta, a town of about 100,000 inhabitants, where he laboured diligently, making periodical mission journeys up the Niger, planting stations and establishing native teachers. In 1857 he and his wife visited England to report concerning his work. The Queen invited him to Windsor Castle, and Her Majesty expressed deep interest in him and in his labors. On June 29, 1864, he was consecrated first Bishop of Niger Territory in Canterbury Cathedral, and the degree of D.D. was conferred upon him. In May, 1880, the Council of the Royal Geographical Society awarded a gold watch to Bishop Crowther "in recognition of the services he has rendered to geography," more particularly for his very able accounts of the Niger expedition of 1854, which he accompanied, as he did also the first Niger expedition. He has translated the Bible into Yoruba, has compiled a dictionary of the language, and has undertaken various other literary works for the benefit of his African brethren. The mission over which he presides extends over three hundred miles, and is worked by eleven ordained native clergymen and lay agents.—The Churchman.

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.

FAMILY WORSHIP.

SIR,—Family worship has been on the decline in the cities as well as in the country. In only a few houses is family worship observed daily, in others it is observed only on Sundays. But in the great majority of houses no worship is kept. The Bible is hardly ever read. No blessing is asked upon meals, no thanks expressed. The heathen blindly bowed to wood and stone, but in this land of gospel light many parents do not so much as observe the very form of bowing before the Lord. In some homes the difficulty is to get the members together at a suitable hour. In the morning all is hurry and confusion, and in the evening the engagements are so many and the hours of retiring so different, that no convenient time can be found for the service. So on one plea or another the parent excuses himself from the duty, and the family goes without the morning and evening blessing. All Christian people are agreed that it is of the utmost importance that family worship should be conducted regularly in the home. It was the practice of General Gordon during his first sojourn in the Soudan to lay a pocket handkerchief at his tent door half an hour each day. This was respected by all as the signal that he was at his devotions. The best time for evening worship, where there are children, is immediately after tea. There ought if possible to be praise as well as reading, and prayer, and the children should be encouraged to take part in the reading, as it gives them a greater interest, and if they begin to take an interest in the worship in the home, they would also take an interest in it in the Church. Need we be surprised if our children drift away from the services of the Church, when family devotion is neglected in the home. There will be more life in the heart, in the Church, in the home, in all Christian effort, when there is more prayer in the home. It is a matter deeply to be deplored that in many families there is no such thing as family worship. There may be religious members in the family, but that in itself will not constitute family religion, and indeed it is difficult to see how there can be family religion where there is no family worship. No teaching is so powerful as example. It was when the disciples heard Jesus pray that they said, "Lord teach us to pray." When children hear their parents pray, they are beginning to bear upon them the most powerful influence to lead them to pray. The Rev. John Ryland, the predecessor of the celebrated Robert Hall, at Cambridge, being on a journey was overtaken by a violent storm, and compelled to take shelter in the first inn he came to. When the hour of rest approached, his host informed him that his chamber was prepared whenever he chose to retire, "But," said he, "You have not had your family together." "I don't know what you mean," said the landlord. "To read and to pray with them" replied the guest. The landlord confessed that he never thought of doing such a thing. "Then, sir," said Mr. Ryland, "I must beg you to order my horse immediately, I had rather brave the storm than venture to sleep in a house where there is no prayer: Who can tell what may befall us before morning." The landlord called the family together, when Mr. Ryland conducted family worship, which resulted in much good to the family and neighborhood, Rowland Hill when travelling, was once placed in precisely similar circumstances. It is said that "a family without prayer, is like a home without a roof, exposed to all the injury of weather and to every storm that blows." In Greenland when a stranger knocks at the door, he asks, "Is God in this house?" and if they answer "Yes" he enters. The direct influence of family prayer is to bring down the benediction of God upon the children of the house. We live in the days of multiplicity of engagements, and many parents are excusing themselves on the plea that they have not time for family prayer. The father has to rush off to business, he has time, it is true, to read his morning paper, but no time to gather his family around him and by the hand of faith put them under the sheltering wing of God. In the evening he is tired and wearied, and thus family worship is neglected. He suffers his business to consume his time, so as to deprive him of opportunities for prayer, reading the Bible, and real communion with God, his services of mammon eat up his service of God. A Frenchman, it is said, visited his chapel in Paris to say his family devotions, but he found no priest in attendance, and the building undergoing repairs. He walked up to the altar, laid his card on it with a low bow and withdrew, well satisfied with the homage he had paid to the Lord. It is to be feared that too many of the

morning prayers of the family are little more than laying a card upon the altar, a complimentary presentation of respects. But nothing less than such a communion with God as touches the heart and draws forth earnest desires, can be any safeguard to us in the busy scenes of the day. In some families, the father is nominally a Churchman, the mother may be Presbyterian, Methodist or Baptist, but the children are godless, knows no religion. With how many the consideration of supposed want of time has been allowed so to weigh that in their homes there has come to be no family altar. No one who believes that God answers prayer will think of omitting either secret or family devotion for want of time, even when business is unusually urgent. The plea of want of time none should urge it, but those who regard prayer as an empty mockery. There must be real communion with God and not a mere formal prayer.

November 10th.

PHILIP TOCQUE.

ROBERT ELSMERE.

SIR,—I am aware that very many people are discussing this remarkable book and some are taking the role of critic. I will neither discuss it nor criticize it. I want to refer to one point, and one only. I am afraid Mrs. Ward does not know the "Rev. F. O. Morris to whom the Queen lately donated £100 per year out of the Privy purse. Had she known the "Humanity Series" of school-books she would hardly have made Elsmere's "boys" to pass their spare hours in taking the lives of birds, beasts and reptiles that they might become rustic Natural Philosophers. Boys are cruel and wanton enough already as it is, and "science" has had a good deal to answer for at the hands of unscientific persons. How any one can cry out against "Vivisection" and then go and make every plough-boy in the land go up to his elbows in the blood of the lower animals, so as to have a "parish" museum is more than I can understand. Would to God we had a few more of the "F. O. Morris" stamp and of the "Burdette Coutts" type in this wicked world of ours. Are the "Rugby" teachers going to create a Holy Crusade against the lower animals. I have found "Indian" children to delight in tearing the poor butterfly to pieces, but I really think we ought often to remember that God has a "garden" although it be very badly kept by us.

Yours.

C. A. FRENCH.

MOVEABLE WOODEN CHURCHES.

SIR,—There are many missions, just starting, or in scattered places, where it is impossible to erect anything but a wooden church, and only too frequently these are built without any regard to dignity of worship, either because of an idea that cheapness and churchliness are incompatible with each other, or from inability to procure good plans.

Struck with the description of some "moveable wooden churches" designed for mission use in England, I wrote to the architect asking if he would be willing to prepare a special Canadian edition of his pamphlet, with working plans and drawings, for a church which should be at once well ventilated, easily heated, churchlike and cheap; also suggesting that the almost universal but very unsightly stovepipe should, if possible, be abolished. I have received in reply a most kind letter, in which Mr. Hopkins says, "when I feel certain that our labor and thought will not be thrown away I shall feel it a privilege to undertake the work." The means he suggests for discovering whether such a pamphlet would be welcomed is as follows: "A sufficient number of subscribers should be obtained to pay for the elaboration and publication of a special and revised edition, which should contain the necessary working drawings and specifications to enable an intelligent workman to carry out my designs. It should also embrace certain modifications which would be requisite to meet the varied requirements and circumstances of each case." The English pamphlet referred to was published for 6d. (12c.), and bearing in mind the greater cost of publishing in this country, and the addition of the drawings, &c., I feel certain such a book could be sold retail for \$1 if not less, but can fix no price until matters are further advanced.

May I ask those who desire to raise the character of all buildings set apart for Church worship, and who would be willing to subscribe to such a book, provided it be published at not exceeding one dollar, to furnish me with their names.

I cannot assume any financial responsibility, such as collecting cash, &c.; nor do I intend to guarantee Mr. Hopkins subscribers, I only ask that promises of subscription may be sent me, and when matters are in trim I shall hand them over to himself or his publishers to make their own arrangements for distributing the copies and receiving payment.

Mr. Hopkins is consulting architect to the Church Extension Society, and Fellow of the Royal Institute

of British Architects; and this, I think, will be sufficient guarantee that his plans will be good and practicable.

His English plans have been warmly received by (amongst others) the Bishops of Ely, Durham, Gloucester and Bristol.

A clergyman of this diocese who has seen the English pamphlet and Mr. Hopkins's letter to me, writes as follows:—"The wide circulation of such a pamphlet, as is proposed by Mr. Hopkins, with full plans and specifications, would help forward the matter, for many, no doubt, are often at a loss to know where to look for the information and guidance they stand so much in need of."

It is, perhaps, better to add that I have no pecuniary interest in the success or failure of this scheme.

Trusting that Mr. Hopkins may receive the necessary support, I am, yours faithfully,

(REV.) ROBT. W. RAYSON.

FANCY FAIR RELIGION.

SIR,—Through your columns I desire to recommend to my brother Churchmen a book called "Fancy Fair Religion, or the World converting itself," by the Rev. J. Priestly Foster, M.A., Vicar of Oxenhall, Gloucestershire (p.p. 184, Swan, Souvenschien & Co., Paternoster Square, 1888, Willard Tract Depository, Toronto, 85 cents.) The author deals faithfully with his subject. In his preface he says, "Inasmuch, therefore, as I believe the *cultus* of what is here called Fancy Fair Religion to be as degrading to the Religion of the Redeemer as it is contemptible in the heir of immortality, I have not hesitated to write somewhat strongly." At page 26 he says, "A certain object designed to promote God's glory is in need of support. An appeal is made to a community of nominally Christian people to support it for the love of God; the appeal is unsuccessful: an appeal is made to the same community to support it for the love of pleasure; the appeal is successful. Therefore, this community of nominally Christian people are lovers of pleasure more than lovers of God." The author relates the following incident as having occurred at a Bazaar, (I do not profess to give his exact words.) A young man was being served by a fascinating waitress with a cup of tea. He understood the price to be sixpence. She raised the cup to her lips and sipped the contents. He was too polite to do more than stare at what appeared to him rather greedy behaviour! but said nothing, and tendered the sixpence. She remarked that the cup of tea was sixpence before she sipped it, but now it was half a guinea. With an "Oh! ah! hum! thank you! yes!" he paid the ten shillings and six pence and said, "And now will you kindly bring me a clean cup." It is stated that a fancy fair having in the autumn of 1887 been inaugurated on behalf of Foreign Missions in a Cathedral city and the balance of the proceeds over expenses having been intended for the Society for the Propagation of the Gospel in Foreign Parts, the Standing Committee of that venerable body two days before the fair closed passed the following resolution, *viz.* "The Standing Committee regret to have heard to-day, for the first time, of the Fancy Fair which is being held at —, and trust that in the future their friends will not have recourse to such questionable means of raising money for the Society. While fully recognizing the well-intentioned but mistaken zeal of those who have organized this effort, the Standing Committee feel that they cannot under the circumstances receive for the Propagation of the Gospel of our Lord and Saviour Jesus Christ any funds thus raised." I wish that the book may be widely read. Yours truly,

CHURCHMAN.

THE LAMBETH CONFERENCE.

SIR,—Only some apparently of the English Bishops directed or requested their clergy to read the Letter and Resolutions of the Lambeth Conference in their churches. It seems a great pity that all the members of the Conference did not, in some way, secure its reading; for surely Church people everywhere should know what was concluded at such an assembly. Perhaps you will not think it uninteresting to your readers the following collection of Episcopal judgments on the subject: 1. The Bishop of Liverpool alone, as far as I can find, has censured the Conference; and this not for what it has done, but for what it has left undone—(1) "I deeply regret that the Encyclical gives such faint and feeble recognition to the non-Episcopal Churches of the present day. . . . I think that their claims to brotherly notice have been somewhat overlooked, or, at any rate, rather coldly handled in the Encyclical." (2) "The most serious objection which I feel to the Encyclical is the conspicuous absence of any reference in its pages to the unhappy divisions which endanger the Church of England in the present day. I have never heard or seen any satisfactory explanation of this silence."

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CHURCHMAN.

to this subject: "A great objection has been urged
that we made no protest against prosecution for ritual
or doctrine. Well, it may be so that we did not. You
must remember we were not a body of English
Bishops met together, but were a body of Bishops from
the whole Anglican Communion throughout the
world, and these are really local questions concerning
ourselves and England alone." The Bishop goes on
to say that had the subject been taken up, he is of
opinion that the Bishops would have said with practi-
cal unanimity "that it was much to be deprecated
that hostility should be excited by excesses concern-
ing which the rubrics are doubtful, and which the
courts had pronounced as unrubrical; and, on the
other hand, the most certain way to increase ritual
excess, and to cause disruption amongst Christians, is
to prosecute those who, if unwisely, have still con-
scientiously, provoked persecution."

3. The Bishop of Southwell, observing that it was
but a conference, and had no legislative power, asks,
"Is it then useless? The Bishops who attended do
not think so. The representatives of churches over
the world learn to understand and be *en courrant* with
Church thought everywhere, and so are guarded
against drifting into separate lines of demarcation
which might destroy communion. This and the
personal knowledge of one another, which is of such
consequence for any material transactions, has certainly
seemed a most adequate result in the judgment of the
American and Colonial Bishops." The whole com-
ment is admirable. He observes: "It is wonderful
to me how many questions were dealt with, and with
how much accord."

4. The Bishop of Exeter, the Evangelical Dr.
Bickersteth, said in reference to Home Reunion, "I
am most thankful that the historic Episcopate, with
all it involves, was retained among the conditions of
intercommunion. It is part of the Church's heritage.
We are only trustees of the sacred deposit intrusted
to our keeping. We could not surrender it without
breach of trust." He then re-affirms what he had
before said at a meeting of the Evangelical Alliance in
Plymouth: "It is, I think, self-evident that we can-
not unite indistinctly Church worship and Church
work. It has been essayed in some mission fields
abroad to labour on what are called undenominational
lines, but with very indifferent success." "I cannot
understand the position of those Churchmen who
long for reunion with their Nonconformist brethren,
but look with cold indifference on those orthodox
Episcopal Churches to whom we are bound so closely
by a thousand ties of historical kinship and holy
memories, reaching from our own age to that of the
Apostles. I unfeignedly rejoice that both in the report
and in the Encyclical Letter a broad distinction is
drawn between those orthodox Churches and the
fallen Church of Rome." This is all spoken like a
loyal Churchman, and I earnestly wish your Toronto
"Evangelical" contemporary could learn to speak
similarly; for most assuredly Prof. Sheaton's Paper
on the Conference is neither conceived nor expressed
in Bishop Bickersteth's vein, and most sincerely do
I lament it. Thinking that enough has been furnished
for useful reflection, I remain, yours,
Port Perry,
Nov. 22nd, 1888.

JOHN CARRY.

SKETCH OF LESSON.

2ND SUNDAY IN ADVENT. DECEMBER 9TH, 1888.

Prophecies of the coming Saviour.

Passage to be read.—Isaiah liii.

Last Sunday we entered upon the season of Advent,
and our thoughts were directed more particularly to
the fact that just before the Advent of Him who was
"the Word," there was a very general expectation of
the coming of some great one.

To-day we are to trace out briefly some of the pro-
mises of the coming of that Saviour which were given
to mankind from the time of our first parents all down
through the ages. And where shall we look for them?
Repeat Collect for to-day.

The Old Testament was God's message to man,
educating him, as it were, up to the idea of a King and
Saviour who, sinless Himself, was to conquer Satan,
and to take away the sin of the world.

I. *The Promise in Eden.*—How did Adam and Eve
feel after their sin? Their actions showed how miser-
able they were; but God, in his infinite love and pity,
told them of a Saviour (Gen. iii. 15), who should fight
against their cruel enemy, and who should not be
conquered as they had been. It must be some one
who would be stronger than they (1 John iii. 8;
Rev. xii. 9, 11.)

II. *The Promise to the Patriarchs.*—For a long time it
seemed as if man had utterly forgotten God. Each
generation grew worse and worse. (See how describ-
ed in Gen. vi. 12; Ps. xiv. 2, 3.) Even the Deluge
only stopped it for a while. But God had not forgotten
His promise. He chose Abraham, separated him
from his family, gave him a promise of a blessing (Gen.

xii. 3) But would not Abraham think it impossible
that any of his children, who would be sinful like
himself, could be a blessing to the whole world?
Yes! it might be hard to believe; yet we are told "he
believed God," (Gen. xv. 6; S. John viii. 56.)

Who is a blessing to all who come to Him? (See
Acts iii. 25, 26; Eph. i. 3.)

How was Jesus one of Abraham's family? (See
Gal. iii. 29; Heb. ii. 16.)

III. *The Later Prophecies.*—By and by God told
more about the coming Saviour. We have only time
to look at one or two of His messages to-day. Two
great things predicted.

(a) *The glory of the coming Saviour.* What had
Moses seen to the Israelites in the wilderness? A
leader and a prophet! So what sort of a person did
God promise them? (See Dent. xviii. 18; Acts iii. 22.)
Then when Israel had a king (David) how did God
describe the coming one? As a king. (See Ps. ii. 6;
xlv. 11, &c., &c.) Who is this king? (See Rev. i. 5;
xix. 16; S. Matt. xxi. 5; Heb. i. 8.)

(b) *The Humiliation of the coming Saviour.* With-
out referring to many other passages, the teacher can
point out the wonderful exactness with which it is
described in the chapter read by the scholars to-day,
and yet written 700 years before Christ's coming.
Let us think how, by all these Old Testament saints,
the promises were, at best, but dimly understood;
and how to us He is not the coming Saviour, but the
Saviour Who has come. Are we belonging to Him, as
the Conqueror of Satan, to succor us; as the Seed of
Abraham, to make us blessed; as the King, to rule in
our hearts; as the risen Saviour, Who has gone to
prepare a place for us?

LOOK FOR THE BRIGHT SIDE.

Times of despondency come to us all, but let us
look for our mercies. Last summer a lady was
sailing up one of the fiords of Norway. The sea
sparkled in the sunlight, the green mountains came
down to the sea, and the Land of the Midnight
Sun was in the full glory of its midsummer rad-
iance.

"It is a beautiful country," said the lady turn-
ing to the captain, who stood by her side; "it is
beautiful now, but what do you do in the winter?
The long, dark winter days must be very gloomy."

"Gloomy?" answered the cheerful sailor, "oh,
no, the winters are fine. Why, in the winter we
have the Aurora Borealis."

Said the lady, "I stood rebuked. Ever since,
when I have found myself anticipating trouble, I
think of the Norwegian captain, and drop my
gloomy forebodings and look for something bright."
—*Golden Rule.*

CONSUMPTION CURED.—An old physician, retired
from practice, having had placed in his hands by an
East India missionary the formula of a simple vege-
table remedy for the speedy and permanent cure of
Consumption, Bronchitis, Catarrh, Asthma and all
throat and Lung Affections, also a positive and radi-
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A WORTHY EXEMPLAR.

Lokman, surnamed the Wise, lived in very early
times, probably in the days of King David and
Solomon, and his name is still famous in the East
as the inventor of many fables, and various stories
are told of his wisdom. It was said that he was a
native of Ethiopia, and either a tailor, a carpenter,
or a shepherd; and afterwards he was a slave in
various countries, and was at last among the Israel-
ites. One day, as he was seated in the midst of a
company who were all listening to him with great
respect and attention, a Jew of high rank, looking
earnestly at him, asked him whether he was not
the same man whom he had seen keeping the sheep
of one of his neighbours. Lokman said he was.
"And how," said the other, "did you, a poor
slave, come to be so famous as a wise man." "By
exactly observing these rules," replied Lokman:
"Always speak the truth without disguise, strictly

keep your promises, and do not meddle with what
does not concern you." Another time, he said
that he had learned his wisdom from the blind,
who will believe nothing but what they hold in
their hands; meaning that he always examined
things, and took great pains to find out the truth.
Being once sent with some other slaves, to fetch
fruit, his companions ate a great deal of it, and
then said it was he who had eaten it; on which
he drank warm water to make himself sick, and
thus proved that he had no fruit in his stomach;
and the other slaves, being obliged to do the same,
were found out. Another story of him is, that his
master having given him a kind of melon, called
the colquintida, which is one of the bitterest things
in the world, Lokman immediately ate it all up
without making faces, or showing the least dislike.
His master, quite surprised, said, "How was it
possible for you to swallow so nauseous a fruit?"
Lokman replied, "I have received so many sweats
from you, that it is not wonderful that I should
have swallowed the only bitter fruit you ever gave
me." His master was so much struck by this
generous and grateful answer, that he immediately
rewarded him by giving him his liberty. At this
day, "to teach Lokman" is a common saying in
the East, to express a thing impossible. It is said,
too, that he was as good as he was wise; and, in-
deed, it is the chief part of wisdom to be good. He
was particularly remarkable for his love to God,
and his reverence of His holy name. He is re-
ported to have lived to a good old age; and many
centuries after, a tomb in the little town of Ramlah,
not far from Jerusalem, was pointed out as Lok-
man's.—*Aikin.*

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found it more agreeable to the stomach, and have
better results from its use, than any other preparation
of the kind I have ever tried. Put up in 50c. and \$1
size.

SELF-DENIAL.

The principle, "If meat make my brother to
offend," etc., is no less important now than in the
apostolic age. But let us never forget that all
genuine self-denial for the sake of others must
have its root in righteousness—in the supreme law
of love. When this is the case, the Christian will
be able to determine readily what is demanded of
him, and what is not, for his brother's sake.
Genuine self-denial is not bondage—rather it is
blessed freedom.

A LADY'S CHANCE OF MARRYING.

Every woman has a chance of "catching a hus-
band," but it is conceded that young ladies between
twenty and twenty five years of age are more likely
to draw the matrimonial prize. However it is not
an unusual thing to hear of the marriage of a lady
who has passed the three quarter century mark.
Yet, how can a woman, weak, dispirited, enervated
and tormented by diseases common to her sex, hope
to become a happy wife and mother. Of course she
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boon, being unequalled as an appetizing cordial and
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MY HAPPIEST HOUR.

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the happiest hour of his life:

It was when I lost my arm at the battle of the
Seven Pines, on the Peninsula. We made a charge
about the middle of the afternoon. The firing was
very heavy, and I fell, severely wounded. I was
shot through the groin, and received a flesh wound
beside this in my arm.

On coming to myself the firing was receding,

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y to read the Letter
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such an assembly.
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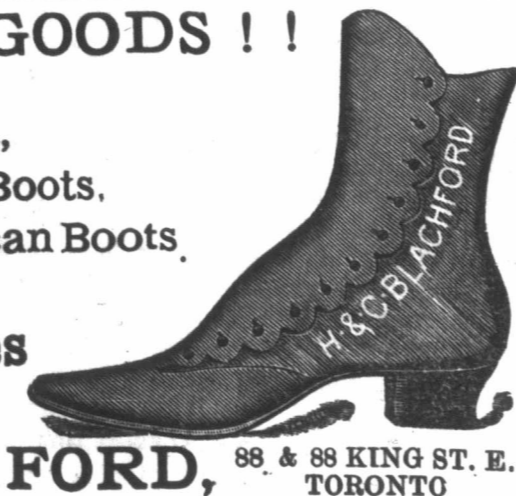
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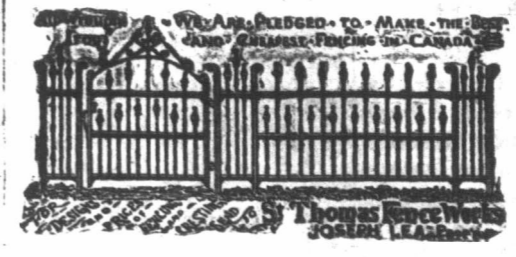
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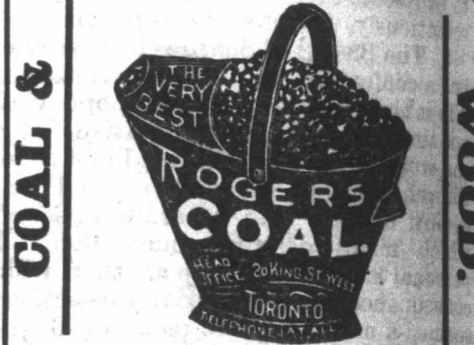


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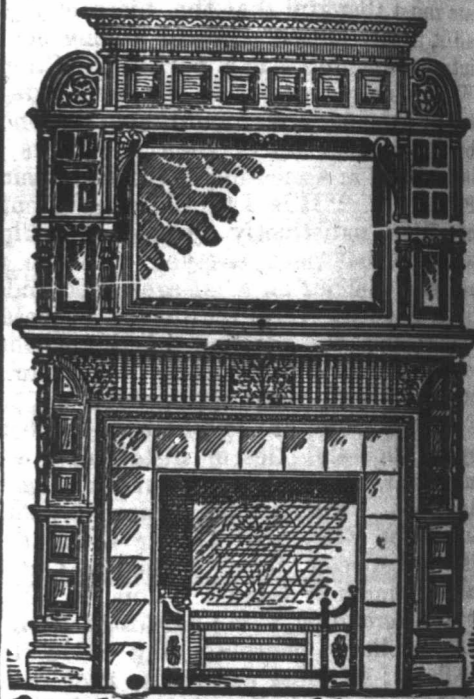
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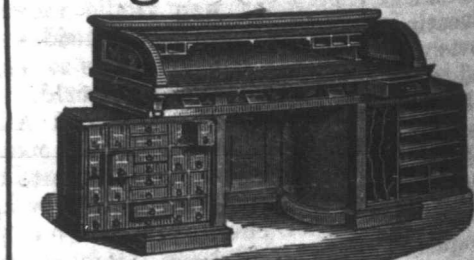
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and there was none near me but the dead, and the wounded as helpless as myself. I began to be very thirsty and the pain of my wounds, especially that through the body, was intense.

About twenty yards from me I could hear the cool, rippling sound of a little brook running among some thick bushes. As I tried to drag myself toward it, for the lower part of my body was helpless, I found my arm was broken.

Slowly and with great pain I reached it, only to find the water running in a channel some two feet below the level of the field, and utterly out of my reach. It had been a hot day, and I was parched with thirst and fever. Water was there in my sight, almost in my reach, and I was dying for want of it. I dragged myself farther, reached over, lost my balance and fell into the stream. By God's good providence I was able to save myself a little, so that my face did not go under. I fainted with the pain, and lay unconscious I know not how long.

When I came to myself I found my broken arm under me, the lower part of my body in the stream, which was about twenty inches deep, and my head resting on the bank. The cool water had stopped the flow of blood.

Above me, on the field, were the sound and voices of the stretcher bearers, collecting the wounded and burying the dead. I tried to shout so that they should hear me, but was too weak. I was down in the brook, and the dense, thick bushes completely hid me from any one above.

Hearing the voices receding, I tried to lift myself and call with all my might and, in the effort, fainted again.

When I came to, all were gone, and the field was still. I was left alone to die. "He was among the missing" would be all my friends would know of me.

I thought of my young wife and my little one in my New England home. It was hard, very hard, to think of my dying so—so lonely, so very lonely.

There was only one place I could go for comfort. I went there, and this sweet passage came into my mind. The dear Lord seemed to say, "Let not your heart be troubled; neither let it be afraid." I was able to give myself, my wife, my child, to his care. The peace of God came down into my soul, and filled it with joy unutterable.

I looked up into the deep blue sky, which I could see here and there through the leaves, and saw overhead the white, fleecy clouds sailing past, and the sun stooping towards the west. I thought, before the sun sets, I shall be beyond the clouds, beyond the sky, at home. I shall have one of those many mansions. I shall see Jesus and my Father, God.

My peace ran like a river. I tried to sing. There, alone in those Virginia woods, buried to the neck in water, and left, as I thought, to die, I spent the happiest hour of my life; and, as I sank once more into unconsciousness, hoped to awake with God.

I was found just alive and cared for by the Confederates as they came on the ground. God gave me great favor with them, and they were kind to me.

DO NOT THINK FOR A MOMENT

that catarrh will in time wear out. The theory is false. Men try to believe it because it would be pleasant if true, but it is not, as all know. Do not let an acute attack of cold in the head remain unsubsided. It is liable to develop into catarrh. You can rid yourself of the cold and avoid all chance of catarrh by using Dr. Sage's Catarrh Remedy. If already affected rid yourself of this troublesome disease speedily by the same means. At all druggists.

WHAT IS REFINEMENT?

One hears much talk of this desirable quality nowadays, but the idea of it is often very vague. What is refinement?

We are not speaking of those who think that it consists of a studied quietness of dress and manner. Some very refined people dress shockingly, and they even have quite loud voices, and yet their good breeding is patent to all the world.

We once met a whole family of delicate ladies at a fashionable summer resort on the banks of the Hudson, whose idea of refinement was languor and ill-health. They thought it was just too vulgar to be healthy and strong; quite too mannish indeed in a lady!

Among some people, size is thought to have a good deal to do with refinement. It is unrefined to be large, gross to be fat, coarse to have weight, and monstrous to have prominent features. A large neck, large cheeks or lips are especially opposed to all refinement.

Now, little people are certainly very cunning, very curious, but we can not all be fairies—nor do we wish it. Only fancy a whole world of these little creatures! Why, even trade would languish. Smaller quantities of everything would be needed, from cloth and flannel all the way down to oysters and buckwheat cakes. No, large people are necessary to keep the world moving.

We once knew of a fashionable lady who liked her clergyman because he preached such refined sermons. When a distinguished literary man died recently, we were told that he was not a refined person. Well, perhaps he was not, but he was so distinguished in other ways that really we had not thought of his refinement. We would just as soon have asked whether St. Paul was a refined man, or whether Isaiah went to ancient Babylon to acquire "good form," as some persons go to London now for that purpose.

There are some people who are always trying to be refined. Like Rosamond in "Middlemarch," they have so trained themselves that, by the help of nice clothes, a sweet voice and placid demeanor, they appear outwardly to be refined.

There are, we believe, many people in very humble stations in life who are truly refined in their feelings who are yet quite unpolished outwardly. Their hearts are right; they have the consideration for others which is the very basis of refinement.

There are also others in good society whose natural sweetness of disposition constantly shows itself in kind and gentle words and deeds towards all. No effort is needed on their part to be courteous and amiable, for they feel so, and naturally their outward manners are but the reflex of that which is within. Such persons are charming; they like everybody and everybody likes them. We all know a few such, and are thankful.

The chief desideratum seems to be a good heart. If we truly love our neighbors we cannot fail to be kind and sweet to them. And if we are indifferent, all the care we take of our manners, all our studied refinement, all our stylish conversation will be as dust and ashes.

There are those who find it difficult to care for their neighbors. They wish them well, but do not want to be bothered with them. They always try to be civil, but it is uphill work, and they are glad when the trial is over. Their "refinement" may make them smile and bow and say "Yes" and "No" at the proper intervals. But have they nothing more? Is there no interest felt except at their departure?

Nothing is valuable unless genuine. Who cares for paste diamonds and imitation cut glass? Outward polish is of slight worth without the true refinement of the heart.—Home Journal.

A PLUCKY BISHOP.

In the year 1688, while Ken was living quietly at Winchester, the incident occurred which decided his future destiny. Charles II. decided to build a magnificent palace at Winchester, and he visited the city with the Duke of York and a crowd of courtiers. House-room was not easily provided for so many, and as Ken was now a royal chaplain, his prebendal house was fixed upon as a suitable lodging for Nell Gwynn. Ken refused to admit her. "A woman of ill-repute," he said, "ought not to be endured in the house of a clergyman—least of all in that of the king's chaplain." "Will you not, then, comply with the king's demands?" he was asked. "Not for his kingdom," was the bold reply; and he rendered the attempt impossible by putting

his house in the builder's hands, and having the roof stripped off. Nell Gwynn was lodged in the house of the more compliant dean, and everyone thought that Ken's hopes of preferment were finally ruined. But Charles II., though a bad man, was no hypocrite. He knew Ken of old. "I must go and hear little Ken tell me of my faults," he said, when he went to listen to one of his sermons at Whitehall. Charles could respect in others the integrity and purity of which he was himself destitute. In this same year Ken accepted the chaplaincy of the fleet, and accompanied Lord Dartmouth to Tangier in the hope of improving the morals of the soldiers and sailors in that sin of iniquity. At this period we have a few glimpses of him through the unsympathetic eyes of Samuel Pepys. But a change was at hand. In 1684 Bishop Morley died. Mews, Bishop of Bath and Wells, was promoted to the See of Winchester; and when courtiers were applying to Charles for their friends for the vacant bishopric, Charles replied, "Odd's fish! I must have Bath and Wells for the little black fellow who would not give poor Nelly a lodging." He was consecrated on January 25, 1685. Evelyn shows us the brilliant scene of wickedness which was enacted in the long gallery of Whitehall on that Sunday evening, and on the Sunday evening following. It was a scene of inexpressible luxury and profaneness, which has been described in the vivid pages of Macaulay and depicted by the glowing pencil of E. M. Ward. "I was witness," says Evelyn, "of the king, sitting and toying with his concubines, Portsmouth, Cleveland, and Mazarin, &c.; a French boy singing love songs in that glorious gallery, whilst about twenty of the great courtiers and other dissolute persons were at Bassett, round a large table, a bank of at least £2,000 in gold before them; upon which two gentlemen who were with me made reflexions with astonishment. Six days after all was dust. For on February 2nd, Charles had an apoplectic stroke. Ken was summoned with other bishops, and for three days and nights he stayed by the king's bedside. "Ken spoke," says Bishop Burnet, who, in general, views him with but little admiration, "with great elevation both of thought and expression, like a man inspired." But the king was, and had long been, a Roman Catholic, and though, on Ken's remonstrance, he dismissed the Duchess of Portsmouth from his dying chamber, he listened with cold obstinacy even to Ken and Sancroft. They barely thought themselves justified in pronouncing the absolution over his imperfect penitence; but he made excuses when they urged him to receive the Lord's Supper. Finally, the room was emptied of its crowd of courtiers, the priest, Robert Huddleston, was smuggled in by a back stair, and Charles received the last rites of the Church of Rome.

THE LIFE CURRENT.

Deprive the vegetable world of moisture and it pales, withers and dies; the whole earth becomes parched, and desolation pervades the landscape. Deprive the human system of pure blood and health is impossible, disease inevitable. The skin becomes charged with repulsive humors, the lungs loaded with foreign secretions, fevers ensue, and, unless speedily arrested death follows. Renew to healthy action the liver, the great blood-purifying gland, with Dr. Pierce's Golden Medical Discovery, and health flows through every avenue, restoring every organ to vigor. All druggists.

AN INCIDENT OF CHURCH-GOING.

A CHURCH DOOR SWINGS OPEN TO MISERY, AND BRINGS RELIEF.

BY FRANCES E. H. RAYMOND.

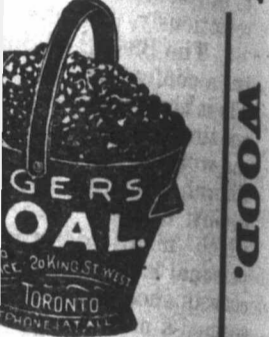
During last winter our small family was domiciled for a few months in the neighborhood of Stuyvesant Square, and the pleasant, homelike locality became very familiar to us in our walks and saunterings. Especially did we enjoy that great centre of usefulness, old St. George's Church, and the simple invitation, "Enter and pray," so plainly printed that none need fail to read, became to us, as it were, a living voice. On one of the bleakest days of that severe season, Little Comrade and I set out for our bit of "before dinner"

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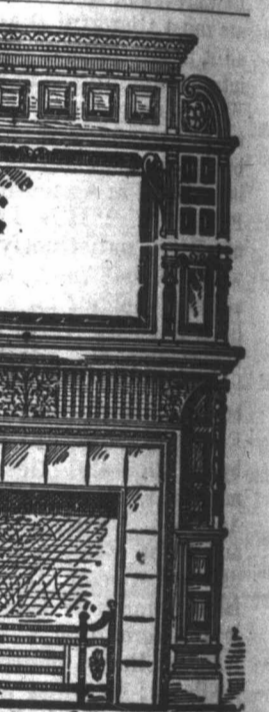
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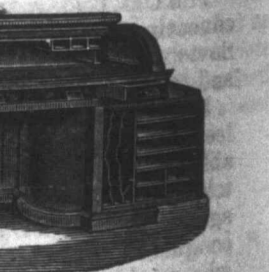
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fresh air; but as we left our own doorway the wind struck us like a knife, and my small companion remarked that we should not go far afield that time. Indeed, we could not, for warmly clad as we both were, one brisk circuit of a block was sufficient to chill us through.

It had been our frequent custom to go into the church, and to sit or kneel for a while, in the almost absolute silence of this house of God; this time, however, my fingers and toes were already stinging, so that I was passing by the gates, but the child turned to enter—apparently the most trivial of incidents, yet on it hung a woman's life. From the music that strayed out to us, I judged some rehearsal to be going on, and the more willingly followed my little guide. The organist and a young man were in the loft; besides them, in the great building, one other solitary figure, a woman, kneeling in one of the back pews.

The warmth of the interior seemed delightful; the dim light of the closing day, the solemn hush of this place of His Feet, broken only by the sweet strains of music, had for me the deepest rest and charm. I was roused from meditation by a small hand stealing in mine: "Come, mamma." We left the pew and walked toward the door, noticing this woman was yet there, still on her knees, as she had been when we came in. I did not think to interrupt her silent devotion, but as we paced slowly down the aisle, my eyes turned toward her, and, despite my feelings of indelicacy, would not turn away. As we came abreast her pew, I stopped, arrested by some influence outside myself, and observed, for the first time, that this petitioner was poor and very slight. She rose as I paused, and revealed a sad, pinched face. Her garments were black; rusty, cheap, and old, but still tidily worn. Her faded, sorrowful eyes looked straight into mine with earnest questioning. I felt she was taking my measure, though the glance was not disrespectful. Thank God! she felt me a sister woman, and did not fear to address me. "Madam," she said, "I am in sore distress. I—" The faint color crept up into her wan cheek, and guessing why, I spared her the necessity of begging. She was trembling so that she could scarcely stand, but sat down at my request, and told me her story, with a directness which convinced me of its truth.

A respectable country-woman, she had come to the city to pleasure her children, who found the old home too quiet. Alas! the new one had proved aught but the Elysium they dreamed it. Factory work had killed her daughter; the fall of an elevator had sent her boy to the hospital, there to lie for weeks, maybe months. The earnings of all three had been barely sufficient to maintain them decently; that of these frail old fingers was a mere nothing. She had gone without food, had sold all her dead darling's clothes, pawned everything in their room, and now she had lost that shelter itself—been "turned out" on that awful bitter day. Ignorant of city life she knew not where to seek for help, but had wandered about looking for something, anything, to do. Naturally, no one would give her work, who seemed almost too feeble to walk. At last she had come to the church door; had read the urgent invitation; had remembered, with a slight uplifting of the down-cast soul that the King rules in His crowded streets, as well as in His country lanes.

The first thing that she realized was the warm comfort of the place (she had nearly perished in her insufficient clothing), and the physical relief for a moment banished all other sense. She sat down in a cushioned pew and went to sleep; and sleeping, dreamed—or did an angel minister unto her? For this was the word: "Fear thou not, for I am with thee; be not dismayed; for I am thy God; yea, I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of My righteousness." She had drifted back from her restful slumber on the sweet tones of the organ, and had felt if she had knelt down then and there, the Lord would come to meet her. Then we came in, it so was—the only visitors on that long afternoon; were we to be His messengers?

Well, I had a letter from my old lady to-day—back among her loved green hills and honest neighbors—and it reads thus: "Tom writes to

me that he never goes near a church which keeps open all the time without thinking of the day when a warm church kept me from freezing, and he often steps in and gives a bit of thanks about it. He used to be a great hand to swear at professors, but he ain't no more. 'Mother,' said he, when he was to see me last, 'you'd 'a died in the streets that night, you was so fur gone and confused, if it hadn't been fur that blessed notion o' yours.' But I told him it wasn't a notion, 'twas a leading, if ever there was one; and I hope every church will keep its door unlocked forevermore. Summer heat and winter cold sees great aches and misery all the year round. I know—I've lived in it. And when you are a writing some time, won't you just tell the true experience and guiding we had that day, an' the blessing that came through them open doors. It's all right that His house should always be in order, expecting of Him home. And if it gets printed, I hope lots of ministers'll read it and be glad to know one case where it done so much good."

So I have fulfilled her grateful desire, and told you this one true incident; its own sweet argument in favor of and commendation for, the liberality now so common in our churches.—*The Christian at Work.*

AN OLD ARGUMENT WELL ILLUSTRATED.

In that beautiful part of Germany which borders on the Rhine there is a noble castle which lifts its old gray towers above the ancient forest, where dwelt a nobleman who had a good and devout son, his comfort and his pride.

Once, when the son was away from home, a Frenchman called, and, in course of conversation, spoke in such unbecoming terms of the great Father in heaven as to chill the old man's blood.

"Are you not afraid of offending God," said the baron, "by speaking in this way?"

The foreigner answered with cool indifference, that he knew nothing about God, for he had never seen him.

No notice was taken of this observation at the time; but the next morning the baron pointed out to the visitor a beautiful picture which hung on the wall, and said, "My son drew that!"

"He must be a clever youth," returned the Frenchman, blandly.

Later in the day, as the two gentlemen were walking in the garden, the baron showed his guest many rare plants and flowers, and, on being asked who had the management of the garden, the father said, with proud satisfaction, "My son, and he knows every plant, almost, from the cedar of Lebanon to the hyssop on the wall."

"Indeed!" observed the other. "I shall soon have a very exalted opinion of him."

The baron then took his visitor to the village and showed him a neat building which his son had fitted up for a school, where the children of the poor were daily instructed free of expense.

"What a happy man you must be," said the Frenchman, "to have such a son!"

"How do you know I have a son?" asked the baron, with a grave face.

"Why, because I have seen his works; and I am sure he must be both clever and good, or he would not have done all you have shown me."

"But you have never seen him!" returned the baron.

"No, but I already know him very well, because I can form a just estimate of him from his works."

"I am not surprised," said the baron, in a quiet tone; "and now oblige me by coming to this window and tell me what you see from thence."

"Why, I see the sun travelling through the skies and shedding its glories over one of the greatest countries in the world; and I behold a mighty river at my feet, and a vast range of woods, and pastures, and orchards, and vineyards, and cattle, and sheep feeding in rich fields."

"Do you see anything to be admired in all this?" asked the baron.

"Can you fancy I am blind?" retorted the Frenchman.

"Well, then, if you are able to judge of my

son's good character by seeing his various good works, how does it happen you can form no estimate of God's goodness by witnessing such proofs of his handiwork?"—*Weekly Adv.*

ANDREW, WHOM THE LORD HID.

The Rev. Arthur Elwin, of Hang-Chow, China, gives the following interesting narrative in the *Church Missionary Gleaner*: "Do you remember Andrew Chow, of the Chuchee district in the Mid-China mission? From time to time his name has appeared in reports of the work sent home by missionaries at Hang-Chow.

"Some years ago, when persecution was raging, Andrew was one who suffered much for the Lord's sake. It was in the year 1877 that the Chuchee magistrate found it necessary to visit the Great Valley, where Andrew lived, that he might see the damage done to the property of the Christians by the heathen. The heathen heard the magistrate was coming, and went out in a body to prevent his visiting their village; they waited for him at a place about three miles off, and when he came told him there was no occasion for him to visit their village, they knew all about the damage that had been done. The magistrate listened at what they had to say, and then asked, 'Is there any one here who belongs to this foreign religion?' Young Andrew immediately stepped forward and confessed that he was a Christian. Then he knelt in the road before the magistrate, and in answer to questions confessed his faith in the Lord Jesus Christ.

"When his examination was over he was allowed to depart. He went home thoroughly tired out, and threw himself on a bed in a room close to the door, drew the coverlet over his head, and went fast asleep. The heathen having persuaded the magistrate to return then turned their attention to Andrew. They followed him to his house, determined to punish him severely for daring to speak as he had before the magistrate. What would have happened to poor Andrew had they found him it is impossible to say, but they could not. They searched the house all through, but the bed in the room near the door, doubtless because it was in such a public position, they never thought of examining. The heathen left the house, declaring Andrew was not there. Young Andrew, quite unconscious of his danger, had slept soundly all the time, and awoke to find that all the heathen were gone.

"When, some years afterwards, conversing with Andrew by the very bed on which he had slept, I asked him how it was the heathen had not found him, with a smiling face the answer was given: 'The Lord hid me.' Preserved by the Lord and therefore safe. The heathen might do their utmost to seek, but how could they find one whom the Lord had hidden? In the Church book at the Great Valley there are three entries on three successive Sundays. On the first, Andrew's name is among those who received the Holy Communion at the hands of Bishop Moule. On the second, his name is down as having led the Christians at their service. The third Sunday there is a note that on that day Andrew went home to Heaven; so the event is entered in the book. Now, far, far up on the lovely Chuchee hills he rests, and quietly waits the resurrection morn. A few weeks ago, standing by Young Andrew's grave, I thought that if this only was the result of the work, it was worth all that it had cost—yes, a soul saved, another one added to the company of the redeemed. Happy Andrew! Hidden once for a time by the Lord on earth, and now hidden for ever in the Saviour's presence!"

—One Sunday the rector had been absent, and on his return naturally asked his clerk how he liked his substitute on the previous Sunday. "Well, sir," was the unequivocal reply, "saving your honor, not very well; he was a little too pline for me. I likes a preacher as jumbles the r'ason, and confonds the joodgment, and of all the born preachers I've heard, there's none comes up to your reverence for that!"

Children's Department.

CAST A LINE FOR YOURSELF.

A young man was listfully watching some anglers on a bridge. He was poor and dejected. At last approaching a basket filled with wholesome looking fish he sighed;

"If now I had these I would be happy. I could sell them at a fair price, and buy me food and lodgings."

"I will give you just as many, and just as good fish," said the owner who had chanced to overhear his words, "if you do me a trifling favor."

"And what is that?" asked the other.

"Only to tend this line till I come back, I wish to go on a short errand."

The proposal was gladly accepted. The old man was gone so long that the young man began to be impatient. Meanwhile the hungry fish snapped greedily at the hook, and the young man lost all his depression in the excitement of pulling them in; and when the owner of the line returned, he had caught a large number. Counting out from them as many as were in the basket, on presenting them to the young man, the old fisherman said:

"I fulfil my promise from the fish you have caught to teach you whenever you see others earning what you need, to waste no time in fruitless wishing, but cast a line for yourself."

REVERENCE.

There is no virtue, no grace, in postures and attitudes. This truth we do not question. But if we refuse to express reverence we shall soon cease to feel reverence. This also is a truth. It is not enough to be interested, in a general sense, in the services of the sanctuary. "God is greatly to be feared [reverenced] in the assembly of the saints and in the congregation." True reverence, real worship, will express itself somehow as long as we are compounded of body and spirit. Starve expression, and how long will the feeling endure? We are persuaded that it has declined in many if not in most of our congregations. It is greatly to be wished that it might be revived. But in order for it to become a fixed habit of our souls, we need to adopt suitable methods of expression. We should feel more like praying if we adopted some attitude of prayer. By



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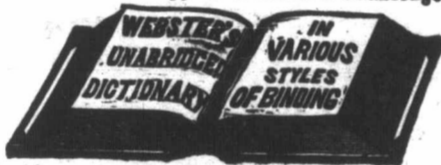
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kneeling, bowing the head, covering the eyes—by some bodily action or attitude expressive of reverent adoration—we shall be far more likely to cultivate the true spirit of devotion.

HOLIDAY NUMBERS.—The Youth's Companion will publish this year four holiday numbers, at Thanksgiving, Christmas, New Year, and Easter. The Weekly Illustrated Supplements have become a feature of the paper and will be continued. No other paper gives so much for so low a price. Really a \$2.50 paper for only \$1.75 a year. Every family should have it.

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MY VISIT TO A FAMILY OF TOY-MAKERS.

I have long known that a great many of the pretty and ingenious toys that are used by the boys and girls of America and England are made in Germany; and when I visited that country, I determined that if possible I would pay a visit to those toy-makers, and learn a little of their lives and art.

After a great deal of trouble I at length found a whole family who gained their living by making toys. There they were, father and mother; Gretchen, a pretty young girl of about fifteen; and Franz, two years older. But wait! there was still another whom I must not forget—little Karl, the curly headed pet of the family; and he was as busy as any of them, whittling up waste sticks, and handing pieces of wood, tools, and other articles to the others as they needed them.

Surely this must be quite a toy factory, I thought, for there was a nice pile of straight-grained wood of different kinds, and paints, varnishes, and brushes; putty, glue, and sand-paper; hatchets, saws, planes, gimlets, screws, and screw-drivers; knives of all sizes, and quite a variety of carving-tools.

After holding a little conversation with them, and admiring the artistic work they had turned out, I told them that I didn't wish to take up any of their time, and that I would be pleased to watch them at their work a little while. The father busied himself in cutting and sawing the large pieces into proper shape and size, while the mother cut them down still smaller and shaped out the figures of the toys to be made; after this Gretchen carved the pieces down to the exact size wanted and shaped the figures of the little jumping-jacks, horses, etc.—in fact she was, in her way, quite a skilful carver. Presently I noticed Franz and his work, and found that he sand-papered the toys until they were perfectly smooth, while some of them he polished; then he glued them and put them together, and painted, varnished, and, in short, put all the finishing touches upon them. With what an air of satisfaction he viewed them as he placed them away to dry. A skilled artist could not feel prouder over his masterpiece than was Franz with the finished toys, which showed that he took a great deal of interest in the work he was doing; and you will find, all over the world, that those who take the most interest in their work, always succeed the best.

I watched them for a length of time, and then, thanking them for the pleasure of watching them at their work, I took my leave, highly pleased with my visit to the German toy-makers.

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THE NEXT THING.

Jacob Abbott tells a story, boys, about Alphonso, who, when he went to help bring wood, reached down to the bottom of the pile and selected the largest stick he could find. Consequently his work being four times as difficult for him as there was any necessity for, he soon gave out and was useless for the rest of the work.

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That is a great mistake, boys, that of always looking out for "big opportunities." The small opportunities and their proper grasping is what makes men of use to themselves and others. The one grand thing in the world is to be of use, the very best use you can with the opportunities and the talents God gives you. Do you know, have you any idea what an art there is in being able to grasp the opportunity of doing "the next thing," and not waiting for something that requires heroic action on your part? It is by doing the little things that we become strengthened to accomplish large things. You have all heard, no doubt, of the man who began carrying his weak little calf to pasture each day, till one day he was surprised to find that he was carrying a cow; while the animal grew, his strength grew to meet the burden.

No one expects a boy to do cube root before he can do addition, but if he sticks close to the principle of accomplishing "the next thing" to hand, he surely will arrive at cube root some day. "Festina lente," says the Italians, and a good saying it is—"Make haste slowly."

Boys, when you do anything put energy into it by all means, but let it be steady energy, not this fitful false sentiment that burns like a raging fire for a little while, and then dies down almost as suddenly as it springs up, leaving only the discontent of unfinished work. The desire to "do big things," the distaste for little things, has done much to wreck the lives of our boys and men.

Boys, the proper thing to do always is the next thing—remember that.

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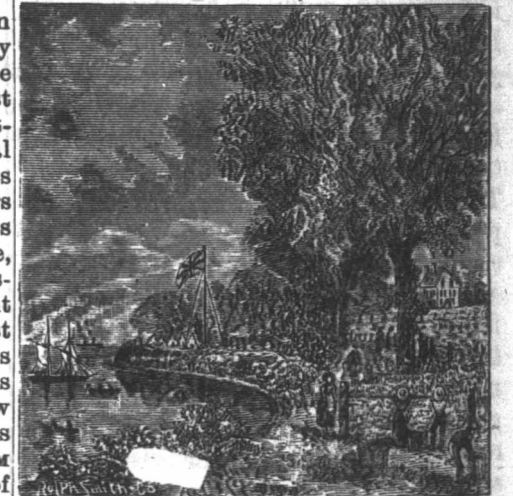
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