

Dominion Churchman.

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA.

Vol. 9.]

TORONTO, CANADA, THURSDAY, JUNE 7, 1888.

[No. 28

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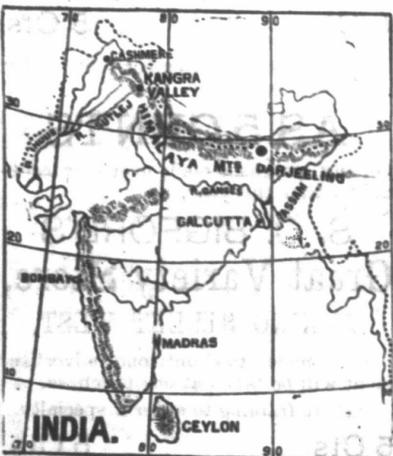
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Dominion Churchman.

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FRANKLIN B. HILL, Advertising Manager.

LESSONS for SUNDAYS and HOLY-DAYS.

June 10. THIRD SUNDAY AFTER TRINITY.
Morning—1 Samuel ii to 27. John xix. to 25.
Evening—1 Samuel iii. or iv. to 19. James ii.

THURSDAY, JUNE 7, 1883.

CAUTION!

We hereby give notice that the Rev. W. H. Wadleigh is the only gentleman travelling authorized to collect subscriptions for the "Dominion Churchman."

To SUBSCRIBERS.—The very disagreeable necessity was imposed upon us last week of not supplying all our subscribers with copies, but when they know the cause they will fully excuse this defect in our arrangements.

On Tuesday evening when the whole issue was printed and a large number ready for delivery, a fire broke out in the printing office where they were being piled ready for dispatch, and burnt a number and damaged many more. The type could not be used to print additional copies, hence the non-delivery in some cases of last week's CHURCHMAN.

Messrs. Timms, Moor & Co, whose printing office and stock was so seriously damaged by this fire lose heavily, and our friends, we trust, will lighten the loss by a little practical sympathy.

EVANGELISTIC WORK.—In two "Pastoral Letters" on the work of evangelising the masses, Dr. MacLagan suggests that in populous places a Mission Service after the ordinary Evensong, or a service in a school-room or mission-room, should be tried. The latter, he says, would have the advantage, if the clergy were unable to undertake it, of being conducted by laymen, "which would not be allowable in a consecrated church." Three desiderata for such a service to make it attractive are, according to the Bishop of Lichfield, stirring hymn-tunes, plenty of light and warmth, and "plain words of exhortation or instruction." But to ensure success there must be also "great increase of pastoral visitation." These earnest and practical counsels are worthy of consideration beyond the limits of the Lichfield diocese. Although the Bishop expresses his "profound distrust" of the methods of the "Salvation Army," he yet gives it the credit of having arrested "the attention of thousands who had long been insensible to the claims of God." The offers of sacramental grace ought certainly to make Church Missions more potent, and their results more durable, than those of external bodies, who at most must confine themselves to the proclamation of the Gospel. And the rulers of the Church are becoming alive to this fact. An Evangelistic movement without the Sacraments is something like a series of lectures on the *materia medica* but without a dispensary. Recent appointments of mission preachers to dignified posts, of those who preach Christ and proclaim also the appointed means of pardon and grace, is perhaps a sign of a tidal wave of true religious revival which is beginning to sweep over this country, and not before it was needed.

A Two-Tongued Authority.—"The Roman Church has a peculiar talent for denying in principle what she admits in practice. She does not forbid the people to read the Bible, but she prevents them from doing it. She does not deny that it is the merit of Christ which makes man's work meritorious, but she inculcates that it is his own works

which save a man. She does not teach image worship, but she allows it. The Council of Trent (Sessio xxv. de invocatione Sanctorum) says that images of Christ, the Virgin, and the Saints ought to be retained in the churches and shown the honour and veneration due to them. . . . not because they are themselves the harbingers of any divine power to which man can pray, or in which he can confide. . . . but because they image forth to man such a divine power, and because the honour and veneration which he shows to them refer to the reality they represent. But history shows both how utterly unable the mass of the people are to make such a distinction, and how little the Roman Catholic Church cares about having it made. Indeed the very same arguments which she once rejected when the Pagans presented them in favour of their idol-worship she now urges in favour of her own image worship."

THE VERDICT OF HISTORY.—Sir Wm. Palmer, who was said by Newman to be "the only scholar amongst us," has recently given this historic verdict upon the work of Dr. Newman. "The only great work," he says "that Newman accomplished was the revival of the Church of England. His work in the Church of Rome has been arduous, but its fruits have been but inconsiderable. It has been brilliant, striking, celebrated; but it has not produced any considerable result. For the last forty years it has made no impression upon the clergy or people of England. Converts are curiosities, distinguished more by rarity than value. THE CHURCH INCREASES BY HUNDREDS OF THOUSANDS, WHILE A FEW HUNDREDS OF PAPAL PROSELYTES ARE WON WITH DIFFICULTY, AND BY THE USE OF CONTRIVANCES OF ALL SORTS."

How sad to see such a reversal of a work which had it been consistently carried out, would have merited and received a nation's gratitude! How sad that an incapacity for submission to a temporary censure should have closed such a career, and given another Tertullian and another Lamenais to the world."

NEWMAN'S WORK A MISERABLE FAILURE.—The distinguished writer as quoted above whom Newman ranked higher than Pusey or Keble as a scholar and theologian thus sums up the life work of his old friend. "And what was unhappily to be the end of him who had in his time done so much towards reviving the Church of his baptism? It was, alas! to be in another Communion. As it were to warn men not to place their trust in human agencies, but to look above them to the revealed will and the protecting hand of God, this great leader of a religious party, while enabled to persuade himself of his own absolute consistency from beginning to end, rejected his earlier principles and purposes, and transferred to the Church of Rome those intellectual energies which had been so long applied to the regeneration of the Church of England. His utmost perseverance was employed for nearly forty years in the effort to undo the work which he had accomplished, the revival of the Church of his baptism—to pervert its system into support of that which was contrary to it—to sustain the cause, extend the influence, and augment the number of those who aimed at its spiritual destruction—such was the lamentable end of one who had laboured for the Church, imprudently indeed, but zealously, and whose faith gave way before a too intense feeling that he had been treated with ingratitude, and a natural incapacity for recognizing the possibility of mistake or want of judgment of his own part. His high and valuable services were thus lost to the Church, and transferred to a hostile Communion; and boundless was the exultation of Rome upon receiving so distinguished a proselyte. It was thought that the last hour of the Church of England had come. But these bright anticipations were not realised. The faith of Churchmen was made of more stubborn materials; it bore the strain, and held fast. Save a handful of personal friends and devotees, no one followed the example. Newman was unable to undo his own work: it held fast

even against himself. Though for forty years he lavished all the wealth of his eloquence, fancy, speculation, and dialectic powers upon the attempt, the result has been insignificant. The Church of Rome has dwindled from a third to a seventh of the population; and the Church of England has flourished to an unprecedented degree, and is daily progressing." The clergy whose parishes have been disturbed by party agitators would do well to give the widest publicity to this statement, it might well be read from their pulpits, at any rate it should be made known by the church.

ANOTHER VALUABLE VERDICT.—The following emphatic testimony to the growing strength of our Church is from the London Times, April 11th, 1853; "No one can doubt that the Church of England is at the present moment more powerful for good and more popular in the best sense of the term than it has been for many a generation."

A verdict like that cannot be gainsaid or explained away—it comes from an unwilling testifier; the Times would not say as much as that, did it not know that a great deal more might truly be said in favour of the Church. There has been and there still is an obstinate determination on the part of some to represent the Catholic revival in England as unpopular and as alienating the people from the Church. The clever Principal of Queen's College committed himself to a positive affirmation directly contrary to the testimony of the London Times on this point. But the Times is at the seat and centre of exact and full knowledge, while Dr. Grant was only converting his desires into facts—a process having no value whatever. Sir Wm. Palmer's verdict on Newman coupled with the Times on the growing popularity of the Church form an indisputable proof that as the church becomes more truly Catholic and Apostolic, the more she wins the hearts of the people.

A BEAUTIFUL COLLECT.—At the opening of the Royal College of Music, the Archbishop of Canterbury offered the following beautiful collect, which we believe is his Grace's own composition:—"O God, Who art the only Author of order and beauty, Bless, we beseech Thee, this College to the perfecting of science and skill in Thy pure gift of music; and grant that the good intent of its founders may be so answered in the diligence and virtue of its students, that both the restful delight of man and the glory of the Divine worship may be enhanced ever more and more; through Jesus Christ our Lord. Amen."

It has been again and again remarked how far below the standard of the Prayer-book collects are all the occasional or special prayers composed by modern Bishops. Dr. Benson has risen to a higher level, he has touched well nigh the elevation of the grand simplicity of the old collects. The phrase "restful delight of man and the glory of the divine worship," concentrates in a lovely sentence all that it is possible to say in praise of music, both as to its powers, charms and functions.

MULTUM IN PARVO.—Thus in one line the Archbishop says what many eloquent speakers and writers have occupied hours and pages in expressing less truly, less forcibly. But Dr. Benson happily couples "perfecting of science and skill" with "restful delight," for without the perfecting of science and skill, music is neither restful nor delightful, nor does it conduce to the glory of the divine worship, for indeed bad music or good music badly sung renders worship impossible to those to whom music is a restful delight. Choirs sing badly because they are too careless to take pains to sing well, they are careless because they do not realize that they are singing to the praise and glory of the God whose pure gift music is and singing in His hearing. A little reverential feeling would teach Choirs and Organists that everything they do should be done as perfectly as care, study, work and earnest attention can effect and that simple music well done is music, while difficult music badly done is only noise and folly.

HAMILTON CHURCH CONGRESS.

The "Dominion Churchman" for next week will contain a full OFFICIAL REPORT of the proceedings of the CHURCH CONGRESS now being held at Hamilton.

Extra copies 5 cents each may be had at the office of publication, 30 Adelaide St. East, Toronto.

TRINITY COLLEGE CHAPEL.

WITH reference to the remarks, in a former number, respecting Trinity College Chapel, we have received information on various points of some importance, which we are glad to communicate to our readers. And, in the first place, with regard to the sum mentioned as the cost of the chapel, we are informed that this amount does not cover merely the expense of the shell, but the cost of everything connected with the building, with the exception of the organ. The estimates were prepared with the greatest possible care, and the administration have no authority to spend more than twenty-four thousand dollars, an amount which they have no intention of exceeding, and which it will not be necessary to exceed.

It will be seen, therefore, that the case we alluded to is not likely to bear any resemblance to that of the College Chapel, as the increase was not in excess of the amount specified by the contractor, but simply—that which very commonly happens—an advance upon the amount originally contemplated, when the plans were prepared. This is a quite novel occurrence, whereas there is no reason for exceeding the contract, unless extras be added, and this there is no great difficulty in avoiding.

Some considerable portion of the expenditure we are assured, is to take the form of a memorial erected to a deceased relative at the expense of gentlemen to whose munificence the College and diocese are and ever will be deeply indebted. This circumstance throws a new light upon the total amount proposed to be expended. It would seem hardly proper to lay out upon costly interior decoration money contributed by the public at large for the purposes of the College. It is quite another matter when money is subscribed for this express purpose by those who may wish either to give expression to their affectionate remembrance of the departed or to advance the progress of ecclesiastical art in the country. If the suggestion which has been made by some, that a temporary building should be provided, had been adopted, the very considerable sum presented for the purpose just mentioned would not have been available; besides which, the public are slow to approve of the expenditure of money on temporary buildings which must soon give way to others, leaving nothing to show for the cost of their erection.

We are glad to learn that the foundation of a Chair of Science, upon the necessity of which we have repeatedly insisted, and of a suitable hall for scientific purposes, is the very next thing contemplated by the University of Trinity College. From the responses already made to the appeal for a supplementary endowment of \$200,000 to the college, a liberal response has already been made; and it is hoped that the whole amount may be obtained without any considerable delay.

If any of our readers who may not already have given their contributions to this useful and necessary work should feel, as we do, the need for increased teaching power, especially in the scientific

department, they will hasten forward this needed addition, by subscribing to the supplementary endowment fund.

INDUSTRIAL SCHOOL.

WE are glad to see a movement for the establishment of an Industrial School in Toronto, the need of which is only too apparent from the number of young children growing up in criminal habits, and familiarity with vice. The public school system is a total failure, so far as moral and religious influence goes, as the parents have shifted the duty of moral and religious training upon the schools, and the schools are organized to teach a being without either a moral or religious nature or capacities or needs.

On examining the list of Board of incorporators we notice the same partisan characteristics which are so miserably prominent in other public bodies in Toronto. Philanthropy in fact is made a party side show, and a party advertisement, and a party monopoly. While such is the case the granting of public monies to such party movements is a fraud upon those who do not jump with certain well-known party agitators whose names appear on every committee governing the local institutions of Toronto. Church rates were raised against vehemently as a robbery of nonconformists, but nonconformists seem to have no scruples in taxing Churchmen for the support of essentially sectarian institutions, the philanthropy being a cloak to cover their really party character.

An Industrial School is a work essentially of a State character, it is indeed a form of Reformatory. To organize such an institution and to control it should be the work of the State, the Legislature. We protest against such an institution being "run" by a clique of religious busybodies, who have made almost every philanthropic organization in Toronto a monopoly by systematically ignoring and plotting to exclude all but their own set. Having by dint of persistent party management acquired control of public institutions, they ought in common honesty to keep their hands out of those taxpayers' pockets to whom they do not allow a share in the governing power, or any representation whatever in the control and management. We hope the Industrial School will prosper, but those who run it should pay for it, or open its management to the public.

THE BISHOP OF HULL.

THE *Globe's* special correspondent says: "The appointment of the Bishop of HURON as Suffragan to the Bishop of RYAN has caused much dissatisfaction in the latter Diocese. The universal feeling is that Bishop BICKERSTETH should either retire or obtain the services as Suffragan of some one who is acquainted with and is known in the diocese. A good deal of outspoken criticism is heard upon the subject." This is quite evident from all the English Church, and Yorkshire papers also which we receive. The Archdeacons have spoken somewhat plainly about the Bishop refusing to retire when he is incapacitated; letters are appearing from clergymen in the diocese who have been advised to retire by the Bishop because of age, while he holds on himself. Yorkshiremen are the most outspoken of mortals, the sense of personal independence is the grand characteristic of the men of York, and has been since the making of England. They are people to be feared by

those who are plotting any meanness or any attempt to curb their spirit. They are a people, however, beyond all others loyal, enthusiastic, self-sacrificing in support of what is noble and true in the cause of humanity and the Church of their fathers. The Bishop of HULL will readily bring his flock around him in love and dutifulness if he shews them that he has the Yorkshire spirit and rises out of the controlling reach of party cliques and agitators, and seeks to realize in his work that he is a bishop, not of a sect, but of the ancient Catholic Church of England, the Bishop of the most intelligent diocese in the old land, of a flock too intelligent indeed to tolerate partizanship or bigotry or small-mindedness in their spiritual ruler.

One point the Bishop may have to thank us for pressing on his notice. The art of part singing was first known in Yorkshire; it seems intuitive there in a crude form, they will not stand any nonsensical objections to musical services, like we are compelled to do in Canada, in subjection to persons whom God has deprived of musical ears. The Bishop of HULL must not attempt any Canadian restrictions on music or he will be in a hornet's nest soon. The parish church, Leeds, and Dr. Hook's wonderful work, success and popularity will be a model and guide and stimulus which he should diligently study and follow.

Bishop BICKERSTETH'S rule has not been for some time a success; of late years the Church in the Ripon diocese has been losing ground, his retention of office when unable to do its work, is severely, is universally condemned. The Bishop of HULL, therefore, will need to put forth all his energies to make up lost ground and keep up current duties. Our West Riding friends must not be hasty in judging their new Bishop, the party papers are not fair, much less charitable in their allusions to him. It is hurtful to any man's powers to be received by prejudice and ill-will, it is most unjust when the new comer is so entire a stranger. As to his being a Canadian, remember this, Yorkshiremen, that out of your county Bishops have gone into every diocese of the English Church at home and abroad, and none complained of their being Yorkshiremen. Show, then, a nobler spirit than you have been incited to cherish, and receive your Bishop in confidence, love and hope.

A NOBLE CHARACTER.

THAT the world is better than the pessimists proclaim, those know who test it for goodness and not for evil. That the world is infinitely richer than we know is again and again shown by the lives of men coming to public light whose beauty has been shrined in a private sphere. The *Guardian* has this sketch of a noble character: "One of the highest and most responsible dignities in the Church of England is vacant for the second time within the brief space of seven months by the death of GEORGE HENRY CONNOR, Dean of Windsor. Before it was possible for him to justify the expectations of his Sovereign or of the friends who knew him best, and who recognized in him almost every quality which could adorn his great position, he has been taken to his rest; translated from the presence-chamber of the earthly monarch into that of the King of Kings. The outlines of his life of uninterrupted labour and usefulness have been given to the world, which knows that the Queen chose for that post in the Church which in-

volves the most confidential nearness to herself a man who had nothing but personal merit to recommend him for it, who had won his way to her regard by the most legitimate of means, by the charm of a singularly sympathetic and guileless nature, and by the devotion and success with which for thirty years he had fulfilled under her eye the duties of a parish priest.

"His work was not done on a conspicuous arena nor had he ever more than a provincial fame; and thus his elevation took not a few by surprise. But within the circle of his activity it may safely be said that no man was ever more warmly loved or more truly worthy of love. Had he cared to become itinerant and to bid for wider reputation, he would have been welcome in many a pulpit and on many a platform, and his eloquence and general attractiveness would soon have made his name a household word in the Church. But his large and onerous charge as vicar of Newport gave him ample scope for his energies and satisfied his ambition. He found his happiness in the duties of his parish, in the service of the beautiful church built for it through his exertions, in the schools he fostered with such anxious care, and in the superintendence of many useful parochial agencies set on foot by himself, and with the aid of willing fellow-workers. His bright open countenance, his melodious, cheery voice, his cordial greeting, his instant, unaffected occupation with the interests of each and all who claimed his attention, won hearts wherever he visited or ministered, and drew even the most casual acquaintance to him. There was something irresistibly winning in his presence. But the true secret of his influence lay deeper than the courteous bearing and the genial temper of which all men could take knowledge. Closer intimacy revealed a character of which these outward charms were a true indication, a character rich in virtues and graces, and penetrated in every part by Christian principle. In every relation of family life he was almost ideally perfect. Who that has seen him with his motherless children can forget how, thanks to the mingled strength and sweetness of his fatherly care, they grew up unconscious of their loss, having found in him all that parental love can give. And who that has enjoyed his friendship can describe that unflinching accessibility, that exquisite tenderness and delicacy of sympathy, on which they could fearlessly draw in every time of need, or that chivalrous devotion and constancy which shrank from no sacrifice and no venture? No man could take a keener delight in all beauty and goodness; no man was ever more nobly endowed with "the scorn of scorn, the hate of hate." Himself the very soul of honour, he was implacable in his indignation against cowardice, meanness, and double dealing."

It says much for the sagacity, and more for the high spiritual insight and purity of the Queen that she placed such a saintly priest in the position of private adviser and pastor. The following hymn composed by himself, was sung at the funeral of Dean CONNOR.

"When sorrow shades this heart of mine
And darkness broods upon my soul,
When Satan tempts me to repine,
O! Jesus, comfort give."

When blighted hopes have scared my life,
And tones that taught me to rejoice
Have left me in this world of strife,
Then, Jesus, comfort give."

When grief for sin o'erflows my mind,
And tears fill up my cup of woe,
And all around hath proved unkind,
Then, Jesus, comfort give."

To know my life is hid with Thee,
To feel unfading joys are mine,
Thy voice to hear, Thy face to see,
This comfort, Jesus, give."

O! may my days set bright in death,
Revealing glory as they fade,
O gild with peace my dying breath,
This comfort, Jesus, give." Amen.

OBITUARY.

At her residence in St. Catharines, on May 23rd, 1888, MARGARET MARY, widow of the late REV. SAMUEL SIMPSON WOOD, for nearly forty year Rector of St. James', Three Rivers, Province of Quebec, entered into her rest, in the 71st year of her age.

This much beloved lady was a native of Quebec, the eldest daughter of Mr. James Hallowell, formerly of the Hudson Bay Company, and afterwards of that city, and granddaughter of Mr. Daniel Sutherland, who was for many years Deputy Postmaster General of British North America, while the Department was under the control of the Imperial Government. A devoted wife and mother, a warm hearted friend, an attached Churchwoman, an earnest Christian, she has departed this life mourned by many whose respect and love she won and retained by her unassuming piety and devotion to duty, her affectionate disposition, her Christian resignation and fortitude under many trials.

Although of delicate frame, as long as health and strength permitted, she was a helpmeet to her husband in the work of the Church. She was instrumental in the opening or re-establishing the Sunday-school of St. James', Three Rivers, and notwithstanding the cares of a large family, she continued for many years an active worker in it, as well as in charge of the music of the church. The sweetness of her voice and her ability as a musician were long devoted to that portion of divine service, and still linger in the memories of not a few who in by-gone days have worshipped in Three Rivers Church. Failing health rendered a life of retirement and complete rest necessary during the fifteen years of her widowhood. During this period her cheerful submission to the divine dispensations shone forth yet more brightly. In her patience had its perfect work.

On Monday, 21st May, she received her last communion at the hands of the Rev. Henry Holland, Rector of St. George's, St. Catharines, whose pastoral ministrations she much loved and valued. On the two following days he visited and prayed with her. On Wednesday afternoon, shortly after he had offered the commendatory prayer, she gently passed away, surrounded by her seven surviving children. Her loved remains are laid to rest in St. Catharines cemetery.

On earth her children rise up and call her blessed, and from heaven returns the consoling response, "Blessed are the pure in heart, for they shall see God."

MR. BRIGHT AND THE CHURCH.

MR. BRIGHT has again made an appearance as an ecclesiastical instructor. His speech last week at Mr. Spurgeon's Tabernacle is as full of misconceptions, false reading of history, and hereditary episcopophobia as was that famous speech on "Nonconformity" which he made three years ago at Dr. Allon's Chapel. He showed on that earlier occasion that he had not the slightest knowledge what "Nonconformity" meant in its historical significance: he confused it throughout with Dissent

or "Separatism," which not only meant a totally different thing, but which was detested and opposed by the historical Nonconformists. As we have before stated in these columns, a "Nonconformist," throughout the period betwixt the close of the Reformation and the dawn of the eighteenth century, really meant an anti-Liberationist. A "Nonconformist" meant one who most vigorously defended and upheld the principle of an Established Church, but who wanted to alter its form: he aimed at a thorough doctrinal, disciplinary, and ritual "reformation," as he called it, of the National Church, so as to bring the Church of England into conformity with the Calvinistic or Reformed Churches of Scotland and the Continent—the French Protestants, the non-Lutheran Germans, the Swiss of Geneva, and Zurich, and the Dutch. The Separatists, on the contrary, opposed the very conception of a National Church, and "gathered Churches"—to use their own phrase—out of the parochial Churches and in opposition to the parochial Churches—just as much where and when the parochial Churches were Presbyterially constituted as where and when they were Episcopally constituted. Hence the Independents, Baptists, Quakers, Plymouth Brothers, and all modern Liberationists, when they call themselves "Nonconformists," steal a title to which they have neither any ecclesiastical, historical, nor etymological right. A Nonconformist contended that the "form" only of the Church of England needed alteration; and hence he regarded all Separatists—Independents, Baptists, and Quakers—as schismatics. These latter, as Separatists or Dissenters, contended that the National Church was not merely wrong or faulty in "form," but false and anti-Christian in matter, substance, essence. In Scotland "Nonconformity" has been "established" by law, and all the parish churches of Scotland are now in the hands of Nonconformist ministers, and Nonconformist worship is conducted every Sunday in every one of them.

Mr. Bright is peculiarly weak and inexact when he ventures upon definition, in consequence of his singular ignorance of the religious history of the English people. We doubt if he has any wide acquaintance with the history even of his own sect—the Quakers. He dwells upon a statement of William Penn—a Quaker of the second generation of that sect—to the effect that 4,000 Quakers were in prison, and that 400 had been done to death "two centuries ago." This is an exceedingly vague sort of chronology. Mr. Bright wished his audience to believe, and probably himself believes, that the persecution of the Quakers began with the restoration of the National Monarchy and the National Episcopate in 1660. As a matter of fact the restoration of Charles II. was actually hailed by the Quakers of that age as a deliverance from their long persecution by the Nonconformists and Separatists. The subsequent persecution of the Quakers was due to the remarkable similarity of their wild language and their prophetic denunciation with the denunciatory phraseology of the Fifth Monarchy men. As a matter of fact, William Penn the Quaker was far more intimate with the last Stuart King, and more favoured by the Court, than were any of the Anglican Bishops. More than this, the seven Bishops who were imprisoned in the Tower because they would not order their clergy to read the King's Declaration, nor give their assent to the King's illegal and arbitrary claim to a dispensing power, effected more for the political liberties of Englishmen than William Penn and all the Quakers, than all the Nonconformists, and all the Dissenters ever effected. If Quakers attained freedom from perse-

cution under the reign of William III. and the Georges, Mr. Bright might have the grace to acknowledge that they owed it to the bold and courageous stand which was made—not by the Dissenters but by the Primate and the six other Bishops—to the tyrannical autocracy of James, Penn's patron and friend. Bishop Ken said to the King, "Sire, I hope you will give that liberty to us which you allow to all mankind." Bishop White said, "Sire, the reading of this Declaration is against our consciences." The King answered, "I will have my Declaration published." Bishops Ken and Trelawney then said, "We will honour your Majesty, but we must obey God." James retorted, "I will be obeyed." "God's will be done," said the Bishops. Mr. Bright in the intensity of his *episcopophobia*, seems to think it impossible that a Bishop, at all events a Bishop of an Established Church, can ever exhibit the courage of his convictions, or dare to obey God rather than man. The Establishment and the liberty of a National Church are not two inconsistent and incompatible things, as Mr. Bright and the Liberationists think or affect to think. They are quite compatible, quite consistent; but whenever any motion is before Parliament which aims at some effective liberation of the Church without aiming at its disestablishment or disendowment, how is it that the Liberationists are either dumb, or that they only speak to declare themselves against the least concession of Church rights and Church liberties?—*The English Churchman*.

THE PROVINCIAL CHURCH UNIVERSITY.

The Rev. Reginald H. Starr wishes us to say that his address in future will be 20 GLEN ROAD, TORONTO. He reports the results of the canvass for the Supplemental Endowment Fund as most gratifying. Intelligent churchmen need only to understand the true position and aims of our University to rally to its support.

REVIEWS.

The *American Church Review* for May is perhaps hardly up to its average level, although it is not without readable and interesting articles. Bishop Clarkson opens with a thoroughly useful and practical paper on "Canon of the Missionary Episcopate," which deserves the thoughtful consideration of others besides *American Churchman*. Mrs. Bedell Benjamin writes on "Ancient Astronomy a Theophany," and her essay shows not only learning but ingenuity, although we fear it will be of somewhat limited interest. Dr. Goodwin's "Notes and Strictures on the New Revision of the New Testament," we have already ventured to criticise, and we can express no different opinion on the present instalment. That he may here and there have pointed out a rendering that could be improved we are not prepared to deny; but as regards his general criticism of the revision we are constrained to disagree with the whole tendency of his remarks. The immense value of the revised version of the New Testament has not yet been adequately appreciated. It may be possible to submit it to a final revision before it is issued with authority; but as it is, it must be regarded as the greatest boon ever bestowed upon students of Holy Scripture, especially those who do not read Greek. An article by Dr. Fleming James on the "Increase and Training of Candidates for Holy Orders," is worth reading, especially in its earlier portion. The part on the training of candidates needs expansion. An article on "Prayers for the Departed" takes for its starting point the recent letters on that subject by the Bishop of Peterborough, and insists upon the lawfulness of such prayers as never having been condemned or prohibited by the English Church. The article on Mozley's "Reminiscences of the Oxford Movement" is good and discriminating. The writer regrets that Mr. Mozley had not kept notes to which he could refer, and so amend those lapses of memory which are not unfrequent in his book. Apparently he forgets that Mr. Mozley mentions that he had plenty of written materials to which he might have referred, but his advanced age, together with his very defective eye-sight, forbade him undertaking the great labour that would have been involved in referring to those

documents. It may be hoped that these papers may yet fall into the hands of some one who may make a more judicious use of them than has been made of the "remains" of Bishop Wilberforce.

A HAND BOOK FOR STRANGERS.—A very simple but admirable scheme for the convenience of strangers attending church has been devised by the Rev. Jeffrey Hill, of Seaforth, in the Diocese of Huron. On a large two-leafed card of strong manilla paper, is printed the whole of the Evening Service—with the exception, of course, of the Lessons and Psalms—in good type, with plain directions as to posture. These cards are numbered to correspond with the pews where they are to be left for the use of all "visiting brethren." This seems to solve a difficulty, at least in Canada, where we use the somewhat antiquated and cumbersome arranged English Prayer Book. It is strange often how small difficulties repel people from attending our churches. The dread of making themselves ridiculous and appearing awkward and ill at ease, keeps hundreds of people away who might eventually be drawn into the Church. Now a device such as this seems to obviate this drawback to a great extent, and would probably lead many "outsiders" who were in the habit of "dropping in" to hear some popular Anglican preacher, to take part in the Service, and thus become interested and finally attached. Every town or city church should possess a bundle of these cards, which might be distributed by the sexton or wardens or sidesmen to persons unprovided with Prayer Books. Mr. Hill, I fancy, would gladly send a sample card to any one. We cannot afford to disregard the simplest plan for advancing the interests of the Church, and I give this publicity in hopes that it may prove beneficial to some parishes and clergymen.

OUR LIFE IN SARAWAK, published by the S. P. C. K. Depository, Messrs. Rowse & Hutchison, Toronto. This is one of the most interesting books ever written about foreign lands and strange people. As a picture of the difficulties of foreign mission life among savage races, it has no equal in vividness and power, indeed it reads more like a romance artistically written to fascinate the imagination, than the diary of a lady quietly jotting down the daily incidents of a missionary's life. Although written for adults, we commend it as a present for boys; they will revel in the descriptions of sea fights with pirates, and other exciting narratives, showing the dangers of the work carried on in Borneo by our missionaries.

CONFIRMATION VOWS.

A CORRESPONDENCE on this topic in the *Literary Churchman* will, we trust, be found profitable:—

May I suggest, that the "ratifying and confirming" of the Confirmation office is a condition (it may be a proper, but by no means an essential, condition) upon which Confirmation is granted, but certainly not, itself, the Confirmation. It is like the sponsorship at Baptism. The promises are exacted; but they are not the Baptism. They are part of the Service, indeed; but not of the Sacrament. No such public expression of them is needed for the validity of the latter.

Let me add, however, that when I say not essential, I mean merely as to time and place. That the candidate, in his heart, should ratify and confirm his baptismal promises is, no doubt, required for the beneficial validity of the Confirmation now sought at the hands of the Bishop. And it may be an excellent measure of discipline to call upon him for this public declaration of his faith. But, as the late Mr. Newland said long ago, that Confirmation has been made in every single act of religion performed by the candidate since his earlier years; and the reply now demanded by the Bishop is merely the proof and public acknowledgment of the candidate's worthiness to be admitted to a further privilege and means of grace. I must say that in our English Confirmation Service, there is a most unfortunate confusion, arising out of (what I have seen termed) the "most ill-timed and infelicitous *paronomasia*," whereby the word "confirm" is used with the apparent design of making the title of the Office cover two distinct things. If intentionally done, it involves a serious departure, if not from Catholic doctrine, from, at any rate, Catholic language.

THE REV. LACY H. RUMSEY.

Surely Mr. Irwin, in his letter to you on this subject, is confusing the "Confirmation Service of the Church of England" with "Confirmation in its essential meaning, as an ordinance" in which the gifts of the Holy Spirit are imparted through the laying-on of hands.

The Church of England, ever anxious to impress on her members their moral responsibilities, has prefixed to the Confirmation a form of renewal of their Baptismal Vows for the Candidates: but this is not

essential to Confirmation. Indeed, were it so, we should be driven to the extraordinary conclusion that there is, and has been, no Confirmation for any one but for members of the English Church since the Reformation: for I believe we are unique in joining this renewal of vows to the Confirmation Office.

I suppose that few single expressions have done more mischief in obscuring true doctrine than has that unfortunate word "ratifying and confirming the same." At least I suppose to that word may be largely attributed the popular error that Confirmation is so-called because children "confirm their promises," as well as "are confirmed by the Holy Ghost." There are two expressions in Mr. Irwin's concluding sentence to which I must also demur. 1. "Catechumen" is commonly understood to be a person under the instruction for Baptism, and therefore not a Christian; and not a candidate for Confirmation. 2. The expression "Confirmation Vow" gives the idea of some vow peculiar to Confirmation. The baptismal Vow we all know about, and that in the English Church it is solemnly renewed previous to Confirmation: but no fresh obligation is incurred thereby; only the existing responsibility is freshly impressed on the candidate's mind.

THE REV. C. E. HAMMOND.

One of your correspondents seem to think that Confirmation is well defined as "the renewing of our Baptismal vows." What would he say were I to define Baptism as "the making of our Baptismal vows?" The one expression would be no whit more inaccurate than the other. He ought not to need to be assured that Archbishop Norris meant nothing more by the phrase—if it be his—than that in the Order of Confirmation those who are then to be confirmed are called on to renew with their own mouths publicly those vows which in the course of the ministrations of Public Baptism, these same persons who were then to be baptised had been called upon to make by the mouth of their god-parents.

As no one, so far as I have heard, has ever thought of laying his own hands upon himself in Confirmation, "Laying on of Hands" could not be the synonym for "Confirmation" which the Prayer Book represents it to be, unless Confirmation be the act of some person other than the one to be confirmed. Whom can this person be but the Bishop to whom the baptized is to be brought to be confirmed by him?

THE REV. H. M. FLETCHER.

If the "Preface" in the Confirmation Service had remained what it was at first, viz., a rubric or rubrics (first Prayer Book of Edward), we should probably never have heard such an imperfect definition of Confirmation as the one which is being discussed in your columns.

But because the Preface speaks exclusively of the renewing of Baptismal vows, an idea has got about that this renewing is the important if not the sole object of the Holy Rite.

A little reflection on the origin and history of this Preface will correct this impression.

It was introduced to state what was in future required of candidates, and to defend the alterations from previous usage.

These are defended on the ground of edification alone, because that is the only safe ground on which they could be defended. The writer had no occasion to bring in the question of the Grace given in Confirmation, as it had no bearing upon the alterations which it was his business to explain. (He would not deny that an ignorant child of seven might equally receive Grace with a well instructed one of fourteen, but he skillfully sticks to his unassailable ground that the latter would certainly receive greater edification. Trusting that this explanation is correct and may be useful. I remain yours faithfully,

THE REV. R. PATTERSON.

Home & Foreign Church News.

From our own Correspondents.

DOMINION.

QUEBEC.

DANVILLE, TROUTBROOK, LORNE.—The Bishop accompanied by Mr. Williams proceeded from Quebec City on the 12th of May to consecrate three churches in the Rev. H. I. Petry's mission. The church at Troutbrook, (St. Paul's) was consecrated on the 16th. The Bishop delivered an admirable extempore address, listened to with wrapt attention by a large congregation. Next day the journey was to Lorne by rail. The Rev. Charles Hamilton, of St. Matthew's Church, Quebec City, was the preacher. It was an earnest and interesting sermon. The church was named "The Church of the Epiphany." On the

17th, a day which will long be remembered in Danville. St. Augustine's Church was consecrated. The choir, upwards of twenty-six voices, came from the University of Lennoxville to render a full choral service. Dr. Lobley preached a splendid sermon. The church was profusely decorated with choice flowers, the font was filled with beautiful geraniums. A magnificent floral cross adorned the altar. The chancel had been newly carpeted, the nave completely matted and suitable linden window blinds attached to all the windows, producing a soft chaste light throughout the building. Professor Read intoned the first part of Evensong, the Rev. G. H. Parker, of Compton, from the third collect to the conclusion. The antiphonal chanting of the Psalms was very fine. The Incumbent's son, (who is just about graduating at Bishop's College), presided at the organ. Mr. A. E. Lee, the local agent for organs, kindly lent a very fine instrument for the occasion, and it is needless to say, it received full justice. In the evening, the choir gave a grand concert in the town hall to a large and appreciative audience, Mr. Harry Petry, at the piano playing the accompaniments. The following clergy were present at the consecration of St. Augustine's Church, Revs. Rural Dean Reid, Dr. Lobley, Professor Read, C. Hamilton, M. M. Fothergill, J. S. Sykes and the Incumbent. Revs. A. J. Balfour, and J. Harper arrived, but too late for the service.

SHERBROOKE.—The reception given the Rev. Buxton B. Smith the new rector of St. Peter's Church, and his estimable wife, in the church hall on Friday evening last, must have been a pleasing evidence to them of the hearty good will and friendly feelings of their parishioners towards them. The entertainment, both as regards the quality and quantity of the refreshments, as well as the musical programme, was excellent. Not the least pleasing feature of the reception was the heartiness with which our revered and beloved pastor the Rev. Mr. Reid, (now superannuated) entered into the evening's enjoyment. May both the old and new spiritual advisors of St. Peter's Church long be spared to us in the full enjoyment of their health, and may the incumbent so ingraft himself into the hearts of his parishioners as to become as universally loved and respected as his predecessor.

DANVILLE.—Tuesday, Wednesday and Thursday, the 22nd, 23rd and 24th of May, are days long to be remembered by the Churchmen of Danville, as a bright season in the Church's history here. On the two former days the Lord Bishop consecrated the new churches at Lorne and Lingwick, and on Thursday the Church of St. Augustine, in Danville village. That the service of consecration at the latter place might be more hearty and joyful, the choir of the College Chapel, Lennoxville, (numbering some thirty men and boys) came down for the service in the afternoon. The church was crowded with an interested and devout congregation, and the singing during the service most hearty and good. Tasteful floral decorations added to the beauty of the really handsome church, and brought out well the rich dark wood work of the panelling. The day's festival was brought to a close by the giving of a concert in the evening by the students of Bishop's College, and boys of the Grammar School. That the efforts of these kind friends were appreciated, the fact that over \$50 was made at the concert, abundantly shows. St. Augustine's Church though now used for many years, was not before consecrated, because it lacked completion.

MONTREAL

St. GEORGE'S CHURCH.—A meeting of the ladies of St. George's was held recently to listen to the reports of the various societies formed to carry out woman's work in the parish. The meeting was largely attended. Seven societies reported a year's work, namely, "The Dorcas," "The Young Ladies' Missionary Society," "The District Visiting Society," "The Mother's Meeting," "The Ladies' Church Debt Committee," "The Band of Hope," "The Industrial School." The Rev. Canon Carmichael and Rev. J. G. Baylis read the reports, speaking on each as read. The following is a statement of the incomes of the societies and balances in hand or bank at close of year:

	Income.	Balance.
Dorcas	\$266.12	\$12.71
District Visitors	1,012.79	89.56
Mothers' Meeting and Provident Fund	371.53	99.28
Band of Hope	22.40	13.10
Church Debt	467.45	
Young Ladies' Missionary Society	217.59	61.88
	\$2,357.88	\$226.47

The Rev. Canon Carmichael, in closing the meeting,

stated that he always felt in a difficulty in meetings of this description, as his heart prompted him to thank workers, but his conscience told him that after all said or effected such workers had but done their duty towards God and His Church, and duty done, he felt assured, brought its own reward. All he could say was that he thanked God for leading so many women of the congregation to see their duty and rise up and face it and do it. Their work, no doubt, brought its own share of comfort to themselves, but it had done far more. It had brought comfort and happiness into many a sad or suffering home; it had set example, and aided in cultivating habits of thrift and carefulness amongst many. It had helped the poor to help themselves, and taught the young the worth of individual effort. He especially noticed the brave, persevering way in which the ladies of the Debt Committee, under Mrs. Reford, worked on, spite of the fact that the works commenced by them had been swallowed up by the greater effort made by the men of the congregation, and he trusted that they would keep up heart and work on and do their best in the smaller field left to them. A committee was then appointed to publish the reports for distribution, and the meeting closed with the benediction.

ONTARIO.

DESERONTO.—The churchwardens of St. Mark's desire to publicly thank through your valuable columns the following reverend gentlemen, who so kindly came to the rescue of their church and continued the services in the rubrical and proper church ritual: Rev. Messrs. Spencer, Sibbald, Halliwell, Foster, Stanton. Twenty-two dollars was cleared from Rev. Mr. Halliwell's lecture, and deposited to credit of building fund. The church was founded in Deseronto by the Rev. G. A. Anderson, over forty-five years ago. We have a good Sunday-school—average attendance, 75 each Sunday—and a fine library bought from Messrs. Rowse and Hutchison. Mr. Rixen, an English gentleman, is our organist and librarian.

OTTAWA.—The Twenty-minutes-a-day Working Society for missions, commenced in June, 1882, has grown to twenty-seven members and contributors. Two boxes have been sent to the Bishop of Algoma—one in November, containing 46 articles, 16 books and \$6 in money. The May box contained 104 articles, value \$67.98, 23 books and \$6 in money. The next box will be made up in November. Any one desiring further particulars will address Mrs. Ross, 188 Stewart Street, Ottawa.

TORONTO.

SYNOD OFFICE.—Collections, &c., received during the fortnight ending May 30th, 1888.

ALGOMA.—Day of Intercession Collection.—St. Philip's, Unionville, \$1.02; Holy Trinity, Toronto, \$13.35; St. John's, Port Hope, \$9.18; Christ Church, York Township, \$117.65; Orillia, \$15.20; Tullamore, \$1.60; Castlemore, \$2.07; Newcastle, \$22.56; Grafton, \$4; York Mills, \$3.08; St. Philip's, Weston, \$2.50; St. Mark's, Parkdale, \$2; St. Anne's, Toronto, \$4; Mariners—St. Mary's, \$1.66; St. Alban's, \$1.15; St. Paul's, \$1.00; Mulmur—St. Luke's, \$2.00; Trinity, \$1.00; St. David's, \$1.00; Hastings, \$1.00; Alnwick, \$1.50; Gore's Landing, \$1.56; Harwood, 44 cents; St. Paul's, Uxbridge, \$13.50; Alliston, \$3; West Essa, \$1.52; Bowmanville, \$12.55; St. Stephen's, Toronto, \$18.76; Cobourg, \$25; Stayner, \$3.06; Creemore, \$1.60; Banda, \$1.24; St. George's, Haliburton, \$2.30; Whitby, \$2.50; Thorubill and Richmond Hill, \$4.08; St. George's, Toronto, \$20; St. Peter's, Verulam, \$1.00; Perrytown, 78 cents; Credit, St. Peter's, \$7.05; Dixie, \$2.26; Port Credit, \$1.74.

DIVINITY STUDENTS' FUND.—April Collection.—St. John's, Norway, \$1.90; Holy Trinity, Toronto, \$18.05; Lindsay, \$7.75; St. Luke's, Toronto, \$34.65; Lakefield, \$5.26; St. Mark's, Otonabee, \$1; Douro, 87 cts.; St. Thomas, Shanty Bay, \$3; Stayner, \$3; Creemore, \$2.10; Mono Mills—St. John's, 54 cts.; St. Paul's, \$1.81; St. John's, \$1.03.

PAROCHIAL MISSIONARY ASSOCIATION.—Mission Fund.—St. Luke's, Toronto, \$24.30; St. John's, York Mills, \$9.25; Aurora and Oakridges, \$15.25; St. John's, Port Hope, \$17.75; Wyebridge and Waverley, \$9.08; St. Thomas, Cavan, \$6.80; Thornhill, \$4.95; Albion and Caledon, \$4; Church of the Ascension, Toronto, \$23.30; do. for Algoma, 15 cts.

MISSION FUND.—Parochial Collections.—Brampton, additional, \$1; Mono Mills—St. John's, 17.35; St. John, \$15.80; St. Paul's, \$30.95; St. Matthias, Toronto, \$9.60. January Collection—Mono Mills, \$1.81; St. John's, \$1.40; St. John's, Mono, 38 cts.; St. Paul's, Mono, \$1. Missionary Meetings.—Mono Mills, \$3.

WIDOWS' AND ORPHANS' FUND.—October Collection.—St. Matthias, Toronto, \$8.50; St. Luke's, Toronto, \$73.55. 3rd Annual Payment—Rev. Canon Osler, \$8.50.

BOOK AND TRACT FUND.—Whitfield towards Library Books, \$10.

Collections paid on April 17th, 1888, and omitted from Scarborough—

MISSION FUND.—Parochial Collections.—Scarborough—Christ Church, \$102.20; St. Paul's, \$35.50; St. Jude's, \$42.60. Missionary Meetings.—Scarborough—Christ Church, \$4.80; St. Paul's, \$4.43; St. Jude's, \$6.75. January Collection—Scarborough—Christ Church, \$4.80; St. Paul's, \$1.75; St. Jude's, \$1.55.

WIDOWS' AND ORPHANS' FUND.—October Collection—Scarborough—Christ Church, \$9.64; St. Paul's, \$9; St. Jude's, \$2.

The adjourned meeting of St. Philip's branch of the Church of England Temperance Society for Toronto was held on the 25th ult. in the school-house Spadina Avenue, the rector, Rev. J. F. Sweeny, presiding. On opening the meeting the president called the attention of those present to the nature of the pledges formulated upon the pledge and that together with the constitution had been placed in their hands. The Rector then called upon the meeting to signify by standing up who were desirous of signing the first, or total abstinence pledge, when the majority arose, and also responded to the formula prescribed for the enrolment of members. The provisional committee having made their report, the election of a standing committee was proceeded with, four ladies and one gentleman being elected in a separate order. While the members present were signing the society roll, the secretary of central committee, Mr. Mercer was introduced by the president and made a speech explanatory of the business of the central committee in relation to the branches. Mr. Mercer also took the opportunity of demonstrating the need of temperance societies under our present social conditions, and wound up by impressing upon the gentlemen the evils of treating and upon the ladies the faults of a mistaken hospitality. The president next rapidly reviewed the chief points of the constitution of the C. E. T. S. citing scripture proofs in support of the various means to be used both to special and general ends. With regard to the "duties" of members the rev gentleman begged them to underline that which related to the restoration of those who may fall away, and in all their work to follow the Master's plan and go "two by two" as He sent the disciples. On the motion of Mr. J. T. Jones the meeting was again adjourned until the 1st of June.

St. BARTHOLOMEW'S.—Presentation.—On the 29th ult. at St. Bartholomew's school house, Mr. R. W. Plant, the retiring superintendent of the Sunday-school was presented on the behalf of the scholars with a number of valuable books prior to his departure from the city on mission work in Algoma. Rev. G. I. Taylor, rector, read the address, which was couched in flattering terms, expressing at the same time the hope that the parting would not be for long. Mr. Plant who was completely taken by surprise at the unexpected event, replied briefly thanking the scholars and teachers for their kindly regard, and stating that under any circumstances he would always look back to the time spent at St. Bartholomew's as one of the brightest periods in his life. Mr. Plant leaves on Friday 1st June and carries with him the best wishes of his friends for success in the more comprehensive sphere of labour assigned him.

St. STEPHEN'S C. E. T. S. Branch.—An interesting and well attended meeting of this branch was recently held in the school room.

CHANGE OF ORGANISTS.—Mr. Arthur Fisher, organist of the Church of the Redeemer is about entering upon an engagement at St. Luke's Church.

COMING EVENTS.—Rumor is already flying regarding the successor to Bishop Sullivan whose election to Huron is by many considered almost a foregone conclusion. The name of the universally respected and energetic Rector of St. George's, Toronto, the Rev. J. D. Cayley, M.A., is freely spoken of in this connection. There can be no doubt that if he would accept the position, Mr. Cayley would be elected by the unanimous vote of the Provincial Synod. Mr. Cayley is a Canadian by birth, and although the place of a man's birth is little to his honour or discredit, still we should like to see a Canadian clergyman put over a Canadian diocese, especially as in this case, when on the truer grounds of fitness and merit his claims are beyond question.

MEETING OF SYNOD.—The Bishop of Toronto desires us to formally announce that the Synod is summoned to meet on the 12th June.

EPISCOPAL RECEPTION.—We have much pleasure in announcing that the Bishop will hold a reception at St. James' school house on the evening of the 12th June.

UNIVERSITY OF TRINITY COLLEGE.—An adjourned meeting of the Corporation was held on the 23rd ult. Present—The Bishop of Toronto (in the chair), the Provost, the Dean, Professors Boys, Schneider, and Clark, Chief Justice Hagarty, Rev. Dr. Davies, J. D. Cayley and John Langtry; Christopher Robinson, Q.C., Messrs. Wm. Ince, J. A. Worrell, and C. C. Ferguson. On the recommendation of the Committee on the Curriculum it was decided to establish five Boards of Study composed of the professors in the several faculties and a certain number of elected members, whose duty it shall be to advise the Curriculum Committee as to changes in the course of study, and revise the papers to be set in the various university examinations. A new by-law was adopted, providing that candidates for matriculation in medicine shall be allowed to substitute National Philosophy in place of Greek, the text book recommended being Balfour-Stewart's Lesson in Elementary Physics, and to take one Latin author instead of those at present prescribed, provided it is of equivalent amount, and to omit the Latin prose. Also the candidates for the primary examination in medicine shall be allowed to pass the Botany of that examination at the end of the first year. The Vice-Chancellor and Mr. Worrell were appointed a Committee to meet the authorities of the other Canadian universities, with the view of deciding on some uniform scale of fees for matriculation, examinations, and degrees.

NIAGARA.

STONY CREEK AND BARTONVILLE.—The church members of these places have been very expressive in their regret at the resignation of the Rev. C. E. Whitcombe, and we may add of his zealous fellow-helper, Mrs. Whitcombe, on Friday, May 25th, addresses were presented together with handsome tokens of affection and esteem. From parishioners of Stony Creek was given a massive ice-pitcher, and from Bartonville a gold-mounted walking-stick. Mrs. Whitcombe was made the recipient of a gold ring chastely set. The following extracts are taken from the two addresses: First, from the Church of the Redeemer, Stony Creek, "It is with feelings of deep regret that we members of four congregations here, learn of your decision to leave this field of labour in which you have been engaged for the last eight years. Your labour amongst us has been one of love, and while we sorrow at your removal, we know that our loss will be a gain to those to whom you are going. Mrs. Whitcombe has especially endeared herself to us, and we deplore her loss as that of an earnest Christian worker. We pray that you may both be long spared, and that God will prosper all your undertakings in the future as He has in the past." Secondly, from Bartonville,—"We the members of St. Mary's wish to convey to you our deep regret at your departure, and our gratitude for the work which you have done for the Church in connection with this congregation. This work cannot be given in detail, and it may be years before we fully realize its extent, but it may be summed up thus—that under God you have established the Church in this place, forming a congregation, and erecting a church where neither was thought of before you came." These addresses were signed by all the churchwardens, and presented at special meetings:—W. H. Wodehouse, Walter Grieve, William Syer, Richard Parmenter.

The Rev. C. E. Whitcombe has removed to Toronto, and is now assistant minister at St. Luke's, of which the Rev. John Langtry is rector.

The following extract is from the report of the Bishop of Niagara, as chairman of the Board of Missions in his diocese:—"The Church appears to be much strengthened in the Mission of Stony Creek and Bartonville, in which two small substantial stone churches have been erected through the exertions of the able and zealous missionary thereof, Rev. C. E. Whitcombe."

ANCASTER.—The bazaar held on the 24th ult. was a lively attraction to a large attendance and realized an amount of over \$300 towards the Sunday-school Building Fund of St. John's Church.

NANTICOKE.—This mission is in the county of Haldimand and lies along the north shore of Lake Erie. The missionary reports to the Board of Missions in this diocese that \$2,000 have been raised at Nanticoke for a new church. He also reports excellent attendance there and at Cheapside both on Sundays and week-days. Two of the outstations, visited only on week-days, are very urgent for the establishment of Sunday-schools.

BINBROOK AND SALT FLEET.—The Bishop of Niagara reports as chairman of the Board of Missions:—"In the mission of Saltfleet on the mountain and Binbrook there is much to encourage us. In spite of constant removals to the North-west, the church people have entered into contracts for the erection of a substantial new church at Woodburn in place of the

old one, which has served the settlement for forty years. At St. George's in the east, township of Barton, the good people have erected two new driving sheds, and the people are talking of erecting a new church at Tapleystown to take the place of the little brick church that has stood so long. At all these churches the attendance is good.

WELLAND AND LINCOLN.—Reports from the travelling missionary show that "The services of the Church are beginning to be appreciated in the region of country traversed by him, and that, if the Mission Board shall be sustained by the people of the diocese in its efforts to wipe away from the Church the disgrace which is justly attached to it for having so long neglected this old settled part of the country, that disgrace will be removed for the future."

STEVENSVILLE AND RIDGEWAY.—Mr. George A. Harvey has been appointed catechist and lay reader here by the Bishop. Mr. Harvey is studying for holy orders under the direction of the Rev. E. T. Fessenden, B.A., Chippewa.

THE SALVATION ARMY AT HAMILTON.—The attraction produced in the streets here is nothing more than that of any strolling curiosity. We have discovered nothing edifying or heart-affecting, but much that is offensive, low and wicked. The tongue of the speaker may be glib, and the song with tambourines may be heard at a distance, but it is all as sounding and brass a tinkling cymbal. We deem the profanity which is so manifest as something most awful, and as a nuisance to the public. Jeers and slang terms, *pro ad con* may be called "sharp shooting," but the contest is fine fun for the whole crowd, and the result to those who enjoy such pastime is downward and degrading. For the past eight months a man named Gaskill has made his home miserable through his inattention for the Salvation Army. His wife is a most respectable woman, well thought of by all her neighbours, and is a member of the Simcoe street Methodist Church. Since Gaskill has been connected with the Army he has neglected his family, being constantly away from home at night, and sometimes all night. These proceedings were more than Mrs. Gaskill could bear, and she endeavoured to induce the Hallelujah lasses to drop their hold upon her husband and permit him to return to his neglected family.

HAMILTON.—Church Congress.—To-day, June 7th, the first congress of the kind in this province will be held, let us hope that it will prove eminently successful and lead to others in Toronto, London, and Kingston, in due course. Among the names of eminent brethren from the Church in the United States who will be present at the Congress to-day, are the Bishop of Western New York, and the Rev. Dr. Courtney, of Boston. The Rev. Dr. G. D. Wildes, General Secretary of the Church Congress in the United States, accompanied by the Rev. J. W. Kramer, M.D., Secretary of Executive Committee, will be in attendance upon the Congress. Dr. Wildes has been invited to address the Synod of Niagara on "Missions," and also to read a paper, or speak at the first session of the Congress. Dr. Kramer will probably speak in connection with some one of the topics on the programme.

CHRIST CHURCH CATHEDRAL.—A special offering with a view to reducing the debt of the church was made last Sunday when, in round numbers, \$2,700 was laid upon the Lord's Table. This was chiefly owing to the liberality of Bishop Fuller and his family. His Lordship contributed \$1,000, and Mrs. Fuller and Valency E. Fuller, \$500 between them. It is hoped that an annual offering for this purpose will be made in the future.

HURON.

THE ELECTION OF BISHOPS.—As the time approaches for electing a successor to Bishop Hellmuth the usual signs of agitation appear in the daily papers, which are glad of exciting letters to freshen their columns. The letters in the *Mail from Presbyter, Churchman, Layman*, for and against the candidates, are mere straws showing currents and party zeal. The charge that certain Toronto agitators are pulling the wires in this election is quite true, although discredited because it is so discreditable. These men cannot endure the sight of any men enjoying liberty or exercising power outside their own set. We trust our Huron friends will keep meddlers in their place, and calmly and prayerfully conduct this election as men responsible to God and not to party leaders. The Bishop they will elect will be seriously hampered by an outburst of personal feeling or sectarian spirit either for or against him. A Bishop should be looked up to as one moved by higher impulses, guided by nobler motives, enlightened by a holier light, than those inspiring and leading partisans. A Bishop is a

ruler in the Catholic Church, he is not a true man if that dignity shows not out in all his acts; grace and charity and wisdom will be given for his work if he lives for Christian labours only for the honour and glory of Christ's Church. The name of Dr. Courtney, a very able clergyman of the American Church has been added to the list of candidates. We again urge the Huron clergy and laity to resist being tempted into the use of uncharitable personal criticisms of those clergy who are nominated for their Bishop, or of their friends.

WOODSTOCK.—Old St. Paul's, East.—Sunday 20th ult. was the anniversary of the restoration of that venerable and sacred building in which the Rev. Wm. Bettridge had officiated for nearly half a century. It was to many more than the mere addition to the Anglican communion of Woodstock of a second shrine at which to worship. It was the celebration of a success that marks the agency of the Divine Master, and our people of all creeds but performed a proper duty in lending a cheerful countenance to what to many portrayed in a feeble manner the restoration of the ark of the covenant to the ancient Israelites. The church was beautified for the occasion by floral effects and was particularly attractive. The service in the morning was attended by a congregation of upwards of three hundred speaking well for the efforts of the rector, Mr. Hastings, all the more when it is considered that this number stated barely represents the usual attendance. The service was conducted by the Rector of Brantford, and the simplicity of the pulpit arrangement was seen to excellent effect as Mr. McKenzie opened his discourse which was a most pleasing and earnest enunciation of pearls of scriptural thought tending to show the church's purpose in giving pre-eminence to Trinity Sunday. The service at evensong was marked by an unusual effort by Mr. McKenzie. Not a vacant seat could be seen. Nave and transepts were packed; and as the service proceeded the trained eye of the preacher must have detected an unusual devotional spirit as the vast concourse in rapt attention followed the service to its close. The Rev. J. P. Curran, of Huntingford, read the prayers. The music by the choir assisted by Mr. Geo. McLeod and Mr. Henderson, could hardly be surpassed, while the assistance rendered by Miss Lewis and Mr. Coventry was very noticeable. As we intimated at the opening the most agreeable feature in one sense was the hearty accord of people strange in a way to Episcopal Church worship, and their willingness to aid the congregation of St. Paul's on the occasion of their anniversary services was but in keeping with the experience of the year that has just closed. Mr. Hastings and his people, on the threshold of another ecclesiastical year, may with assurance rely on that promise of which the past has supplied an excellent foretaste. The Rector of Brantford it is to be hoped will accord our people another occasion of manifesting their regard for his pulpit efforts and for himself personally.

BRUSSELS.—A well merited donation, Miss Jessie Kelly, was waited upon by the members of St. John's Church one evening of this week and presented with a purse containing \$35 with an address expressive of gratitude for her willingness and efficiency in acting as organist in the church. Rev. Francis Ryan, rector of St. John's, made the presentation.

CHATHAM.—Presentation to a member of the choir at the close of the church service on the 9th inst in Christ Church. Mr. Kestwick, who has been a member of the choir for the past six years has been presented with an address from the members of the choir and a handsome volume by the Rev. N. H. Martin on behalf of the members of the choir on his departure for the North-west.

SEAFORTH.—The Rev. J. Edmunds, who has been incumbent *pro tem* in Mitchell, has been appointed to the parish of St. Thomas, Seaforth, in the room of Rev. Jeffrey Hill who has resigned.

WIARTON.—This mission comprising Trinity, Warton, St. Johns, Sarawak Sidney Bay, Indian Reserve, has been sometime vacant. It is a most important field for the Church's vineyard. Warton is the terminus of the Port Dover and Georgian Bay Railroad. It has at present 1,100 inhabitants and the population is increasing. The Church of England has a greater number of adherents than any other of the seven denominations in the village, and is the only one without a minister. There is throughout the diocese much missionary work yet to be done. In Lions Head on the bay, twenty miles from Warton, there is a very promising field for an active missionary, Mr. Hutchinson a zealous Churchman represents the Church as lay-reader. He has a good congregation on Sundays. All the families in the vicinity, (four excepted) are of the Church. Last Sunday morning he rode to Warton, twenty miles of a rough road, to hold morning service there, and then back to officiate

at his own place Lions Head. It is not neglect on the part of those in authority, it is the want of the sinews of war—men and money. There is a field of labour for the full number of seventeen to be ordained at the time of the meeting of Synod.

ALGOMA.

PRINCE ARTHUR'S LANDING.—Rev. J. K. McMorine acknowledges with many thanks the receipt of \$4 from C. E. W., and \$1 from Rev. F. T. S. Groves, Toronto, in aid of the Church Restoration Fund.

BRITISH.

DEATH OF THE BISHOP OF ARGYLL.—This able Bishop passed to his rest on the 20th ult. Before dying he penned a touching direction as to his place of burial, first asking to be laid in the midst of his diocese, or if that was too costly, then he begged to be laid near his wife who was interred at Ilam in the diocese of Lichfield.

AS OTHERS SEE US.—The Church Review says: "The Canadian Church has a membership in the whole of British North America, which is somewhat larger than the total area of the United States, of 574,818 souls. The former census, ten years ago, gave it a membership of 490,000, in round numbers. Thus there has been a gain in a decade of 85,000. The clergy of all grades muster 850 strong; the Bishops fifteen. There are four universities and three divinity schools, and about as many more colleges for boys and girls. Probably two-thirds of the wealth and refinement of the community in Canada is to be found in the Church of England. Outside the Province of Quebec she leads in numbers in almost every city and town in the Dominion.

DUBLIN PAROCHIAL HALL.—The new Dublin Parochial Hall is a very handsome edifice. It is built almost entirely of granite, and is rectangular in shape, measuring fifty-two feet in length by twenty-five in breadth, with a convenient class-room in the rear. It is well lighted by a row of handsome windows at each side, and the roof, which is lofty, gives an airy and commodious appearance to the interior. It is situated close to the church, and will be used for holding the Sunday-school, concerts, &c. The opening ceremony commenced with a short choral service in the church, specially prepared for the occasion, and was largely attended.

Correspondence.

All Letters will appear with the names of the writers in full and we do not hold ourselves responsible for their opinions.

QUERY.

A correspondent asks the name of the writer of the articles against the Revised Version, which appeared in the Quarterly Review, Oct. 1881, and Jan. and April, 1882.

We reply: Dean Burgon (of Chichester) beyond all question; not only from common report, but from irresistible internal evidence.

APPEAL.

Sir,—I crave permission to appeal once more, through your columns, on behalf of a very poor mission, that of Galway; not for money, but for Sunday-school library books of good Church tone. It occurred to me that many of your readers might have second hand books of a kind suitable for the purpose we require, who would gladly present them to any poor mission they knew was in great need of such things. We are at present straining every nerve to build a church and cannot afford to spend any money on other objects. There was a union Sunday-school here when I came in 1882. We have now a school of our own.

Yours faithfully, EDWARD SOWARD, Missionary, Galway.

Kinmount P.O.

ALGOMA.

Sir,—Will you kindly afford me room to acknowledge the receipt of a box containing, amongst many other things, a quantity of under clothing for distribution, a set of glass vessels for sacrament, 4 vols. of Horne's works, vol. of sermons by Ven. Archdeacon Manning, 2 vols. of "The Church Catechism" by Isaac Williams, vol. of Church Teaching for Week-days, a great number of "Monthly Packet," and

other serials; a case containing a Silver Pocket-Communion set, the property of a deceased clergyman, collected and sent by Mrs. Eady, Devon, England; also a cheque for £10 sterling from Mrs. Wray, Yorkshire, England; P.O. order £1 per the Bishop of Algoma, through the new Foreign Agency for Missions, from Mrs. Pocock, Norwich, England; and £5 from my old, kind friend, "H," of Hamilton. I cannot sufficiently express my gratitude for so much able assistance in my work, and must leave the matter in the hands of Him for whose sake our Christian friends have exerted themselves.

WILLIAM CROMPTON, Travelling Clergyman, Dio. of Algoma. Aspdin P.O., May 16th, 1883.

SYNOD SERVICES.

SIR,—Pray allow me, through your columns, to ask such of the clergy of the Diocese of Toronto as can help in the musical rendering of the Synod service, to be good enough to let me know by Post-card. First, that I may have the opportunity of sending them the Canticles and Psalms with the chants which will be used. Secondly, that I may know how many seats should be reserved for the clerical portion of the choir at the service. The clergy should bring their surglices, &c., and be at St. James' school-house in good time to robe.

As the conditions under which the Synod service will be held are now for the first time favourable, perhaps I may be excused for adding how desirable it is that the clergy should do their best to help in making it worthy of the occasion, particularly as it is so difficult to secure the attendance of laymen and boys at a morning service. The final rehearsal (at which all should attend) will be at the Cathedral on Monday, the 11th, at 8 p.m. Let me beg the city clergy to remind such members of their choirs as can attend the service of the importance of this last rehearsal.

Yours, &c., J. D. CAYLEY.

May 31st.

GAMING.

SIR,—Will you please print the following lines on this subject, from George Herbert's Church Porch, which, like all this composition, are full of religious wisdom?

"Play not for gain, but sport. Who plays for more Than he can lose with pleasure, stakes his heart: Perhaps his wife's too, and whom she hath bore: Servants and churches also play their part. Only a herald who that way doth pass, Finds his cracked name at length in the Church-glass.

If yet thou love game at so dear a rate, Learn this, that hath old gamesters dearly cost: Dost lose? rise up: dost win? rise in that state. Who strive to sit out losing hands, are lost. Game is a civil gunpowder, in peace Blowing up nouses with their whole increase."

I should be thankful for some light on the last two lines of the first of these stanzas. There is an edition of the Church Porch by Dr. Lowe, which I do not now possess, but which, I believe, would afford help. Perhaps some of your readers could refer to it, and oblige

Yours, &c., J. CARRY.

Port Perry, May 27th, 1883.

ST. MATTHIAS' CHURCH, TORONTO.

Sir,—My attention has been so repeatedly directed to certain references recently to my parish, in your paper, and those references have occasioned so much surprise and curious comment, that I cannot longer refrain from taking public notice of them. If your severe animadversions upon the present management of the parish be correct, it is quite time to have the alleged faults corrected. I have not yet, however, discovered the grounds upon which your assertions are based. All statistics, so far, go to show that the present course of management meets with the approval of parishioners in general. The large increase in the number of baptisms, exceeding that of any other city parish, so far as actual parishioners are concerned, seems unanswerable. If the same ratio be found to exist in regard to Confirmations, Communion, and ordinary attendance at public worship, your statements would be utterly refuted. I have called for these statistics, and shall act accordingly; if they are too long in being produced, I shall make a personal investigation. Meantime I must assume that your statements so far as I know, are not correct, but the reverse.

I may say that I had absolutely no personal object in making the existing arrangement. I receive no personal benefit: rather the contrary! The relief experienced by me from the necessity of collecting for the sustentation of the parish and liquidation of its debt—the common lot of every mission priest—is more than counterbalanced by other considerations affecting me, both personally and officially. My main object in the present arrangement was to take advantage of an opportunity for giving my parish increased spiritual attention; but if, according to your view, the parish receives no actual benefit, my object is defeated, and it will be necessary to reconsider the position. I hoped that (1) the former members of our congregation (almost exclusively parishioners) should be retained, (2) new members added from the parish itself, (3) its position and prospects generally improved; and I still trust that my hopes are being verified. Only on those conditions were the new comers, outsiders to the parish, welcome, however numerous, powerful and agreeable.

Yours, RICHARD HARRISON, Rector St. Matthias', Toronto.

May 30th, 1883.

[If the worthy Rector of St. Matthias' will point out the places in our columns, wherein adverse comments of the present management of his parish occur, we shall be glad to reply to his letter, we have no idea what the statements are to which he alludes.—Ed. D. C.]

Family Reading.

"THE WORLD KNOWETH US NOT."

John iii. 1.

Ah, no! the world can never tell; it does not, cannot know, The mingled tides of good and ill that through our spirits flow; The flood of joy which comes sometimes our sorrows to beguile, The ebb of grief which only leaves the shadow of a smile.

It only hears the light step spring with vigour glad and free, The echoes of a laugh which seems brimful of melody; It only sees the sparkling eye give glances soft and gay, The lips entwined in smiles that like a sunbeam round them play.

It never dreams a brow so smooth has ought to do with fears; That eyes, whose beaming looks deceive, shine brighter through their tears; It never seeks to know the source from whence joy seems to spring, And reck not that too many hearts are "saddest while they sing."

'Mid other flowers of beauty stands a fair and fragile rose, Its leaves an almost perfect form of loveliness disclose, But in its cup a deadly worm is slowly creeping on, Yet still it blooms and blushes till its very life is gone.

And thus it is with human hearts—they mingle with the throng, Their voices join in merry glee the laughter and the song; And yet could mortals see beneath this surface bright and fair, They oft would find a canker worm was closely hidden there.

The world ne'er knows let it still in ignorance remain, Its careless words would only give a mourning spirit pain; Smile on poor heart! and keep thy griefs within thy gentle breast, For on the world's cold troubled sea it could not find a rest.

MARGARET HOUSMAN.

HAVE YOU SEEN IT?—Among the latest importations in silver spoon-work is the FONTAINBLEAU, which from its tasteful finish and elegant design, may justly be termed a masterpiece of silversmith's art. Case combinations from one to ninety-nine pieces—decidedly the finest collection of sterling silverware in the province at WOLTZ BROS. & CO., importers of the celebrated ASSOCIATION OUVRIERE Watch, 29 King Street East, Toronto.

Children's Department.

FOR HIS SAKE.

Yes, there could be no doubt about it! It was just the very prettiest blue kerchief that ever was made to deck a little maiden's head, or at least Elsa Richter thought so, as she passed the shop window, and walked slowly down the main street of the little town, casting over her shoulder longing eyes at the tempting article.

"And mine is such a shabby old thing," she sighed, and taking up one end that was tied under her chin, and looking at its frayed and faded edges. "But mother can't afford to get me another this summer, so it is no good thinking about it." And Elsa resolutely set her face homeward, and tried to forget that lovely blue ground, with its border of delicate rosebuds.

"What ails my child? What troubles thee!" said good Frau Richter as the girl entered the cottage.

"Nothing but silliness, mother dear," replied Elsa smiling. "I am only like the little boy of whom thou hast told me, that cried for the moon."

"And thy moon is —?"
"Nought but a pretty blue kerchief, mother, that hangs in the draper's window in the town. But there! I know very well I cannot have it, and I won't wish for it any more."

Frau Richter looked thoughtful for a minute; presently she said:

"It does seem hard, my dear little girl, when thou hast so few pleasures and no pretty things as other children have, that I cannot purchase for thee this kerchief; but Elsa, I think I can tell thee how thou mayest perhaps get it for thyself."

"Really, mother?" cried Elsa.

"Yes, I had a visit to-day from the good doctor's lady, and she came, she said, to ask if I could put her in the way of procuring a quantity of wild strawberries, to make a particular kind of conserve, as this was just the time for procuring the fruit."

"And thou saidst, mother dear?"

"And I said, *kindchen*, that my little girl could, I thought, supply what was required, as she knew all the places where the fruit was to be found; and then the lady was well pleased, and promised a fair price for all that should be brought her. So that after all, Elsa, thou mayst be able to earn the money and buy the kerchief."

It was natural enough that Elsa should be pleased. And the next morning, very early, she started off with a large basket slung at her back to a place several miles away, where upon sunny southern slopes and woody knolls grew a profusion of the beautiful red fruit.

She had taken some bread and salt herring with her, and a bottle of milk and water, so there was no

need to return home for dinner. And she searched and picked all day, only allowing herself about half an hour's rest at twelve o'clock. By the time the sun set she had filled her basket, and was so tired that she was glad to make the best of her way home.

No one will blame the child for thinking of the pretty blue kerchief as she trotted wearily down towards the town, in the neighborhood of which her mother's cottage stood. She reckoned that she had picked about seven pounds of strawberries, and these, if paid for at the usual rate, would just give her money enough for the purchase.

She was only a few minutes' walk from home, when she met little Annie Meyers sallying forth all alone, with a basket on her arm.

"Whither goest thou, little one?" asked Elsa. "How is thy mother? I heard she was not so well yesterday."

"My mother is very poorly," replied Annette, with a look of care and sorrow strange in so young a face; "and this evening, after eating nothing all day, she began to long for wild strawberries, and so, since father was at home to take care of her, I took my basket, and came out to see if I could find a few in Rollan's field. It is too late to go to the wood for them."

"Yes, indeed," rejoined Elsa; "but you won't find any in the field. They were picked long ago."

"Then I know not what to do!" said the child, half crying. "Poor mother wants them so, and it seems hard to go back without."

Elsa did not answer at once, because a great struggle was going on in her mind. She had only just fruit enough in her basket to pay, when sold, for that pretty kerchief, and if she gave Annette some of the berries, she must make up her mind to go without the coveted treasure.

But Elsa was not a selfish child. Her mother's teachings had not been in vain, nor the lessons that God Himself had taught her in the holy book that she loved so well, and by the working of His Spirit in her young heart. And now she thought, "If I give up what I wanted, and do it for Christ's sake, He will see that I love Him, and am trying to be His disciple."

At that moment the draper's window seemed almost to pass before her eyes, and the blue kerchief with its rosebud border to gleam out with all the added glow which imagination could give. But she put the temptation steadily from her, and patting poor little Annette's troubled face gently, she said, "Fret not thyself, dear; I have some fine ripe strawberries here, and thy mother shall have all she can eat. Give me thy basket," and, much to the little girl's delight, Elsa filled the small basket from her large one, and the two children walked towards home together.

The money that Elsa received for the fruit she had gathered was not enough to pay for the pretty

kerchief, so she did not get it after all. But somehow she grew to be quite fond of her old faded head-gear, and proud of it too; for when she looked at the washed-out pattern and frayed corners, she felt her heart warm towards the Saviour, for the love of whom she had "done what she could," and she said to herself, "It isn't a great deal to do for Jesus, who did so much for me; but I think He sees that I love Him, and that I wear this old kerchief for His sake."

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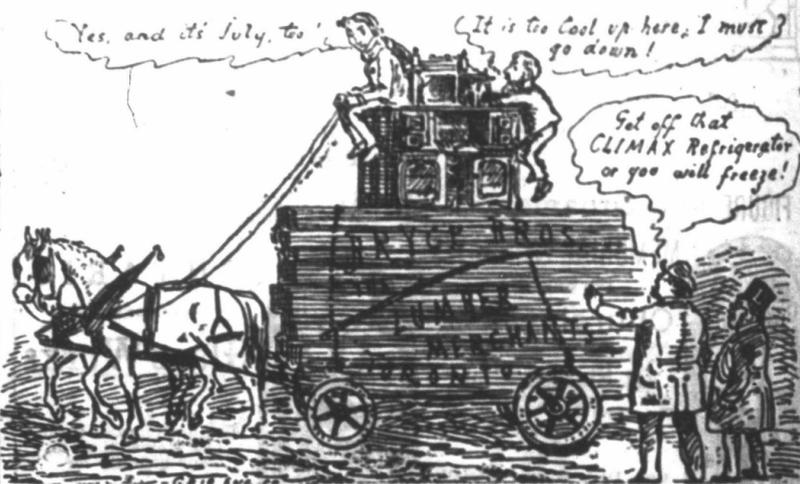
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THE I.

SOME dwelling are in G return to feeling h ber this world w door of y writings us, the make n however our wor Christ h the hea "T

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THE LEADING OF THE SPIRIT.

SOME of you may wish for this indwelling of the Holy Spirit when you are in God's house, and find when you return to your homes that the devout feeling has passed away.

"Thy way, not mine, O Lord, However dark it be."

But if you harden your hearts and turn a deaf ear to the voice of your Saviour, you run the terrible risk of being cut off in your sins, unrepentant and unforgiven.

Our Saviour has promised to guide us through this sinful world if we will accept His loving guidance. Without His presence we must be like sheep going astray.

"Lead kindly light amid the encircling gloom Lead Thou me on."

SEWING ACHES.

Jessie sat down by her mother to sew. She was making a pillow-case for her own little pillow.

"All this?" she asked in a discontented tone, holding the seam out.

"That is not too much for a little girl who has a work-basket of her own," said her mother. "Yes," thought Jessie, "mother has given me a work-basket, and I ought to be willing to sew;" and with that she took a few stitches quite diligently.

"I have a dreadful pain in my side," said Jessie, in a few minutes. "My thumb is very sore," she said a few moments after.

"Should I not first send for a doctor?" said her mother. "The doctor for me, mother?" cried the little girl, as surprised as she could be.

"Certainly. A little girl so full of pains and aches must be sick; and the sooner we have the doctor the better."

"Oh, mother," said Jessie, laughing, "they were sewing aches. I am well now."

I have heard of other little girls besides Jessie who had sewing-aches and pains whenever their parents had work for them to do.

This is a disease called "selfishness," and we hope none of our little readers are afflicted with it.

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Winton, Forsythe Co., N.C., March 15, 1880. GENTS—I desire to express to you my thanks for your wonderful Hop Bitters. I was troubled with Dyspepsia for five years previous to commencing the use of your Hop Bitters some six months ago.

Rochester, N.Y., March 11, 1880. Hop Bitters Co.—Please accept our grateful acknowledgment for the Hop Bitters you were so kind to donate, and which were such a benefit to us.

OLD LADIES OF THE HOME OF THE FRIENDLESS. Delevan, Wis., Sept. 24, 1880. GENTS—I have taken not quite one bottle of the Hop Bitters. I was a feeble old man of 78 when I got it.

Monroe, Mich., Sept. 25, 1875. SIRS—I have been taking Hop Bitters for inflammation of the kidneys and bladder; it has done for me what four doctors failed to do—cured me.

Bradford, Pa., May 8, 1881. "It has cured me of several diseases, such as nervousness, sickness at the stomach, monthly troubles, &c. I have not seen a sick day since I took Hop Bitters."

MRS. FANNIE GREEN. Evansville, Wis., June 24, 1882. Gentlemen—No medicine has one-half the sale here and given such universal satisfaction as your Hop Bitters have.

Bay City, Mich., Feb. 3, 1880. Hop Bitters Company—I think it my duty to send you a recommendation for the benefit of any person wishing to know whether Hop Bitters are good or not.

Dr. A. PLATT, Treater of Chronic Diseases. Superior, Wis., Jan., 1880. I heard in my neighbourhood that your Hop Bitters was doing such a great deal of good among the sick and afflicted with most every kind of disease.

What it Did for an Old Lady. Coshocton Station N.Y., Dec. 28, 1878. GENTS—A number of people had been using your Bitters here, and with marked effect.

Honest Old Tim. Gorham, N.H., July 14, 1879. GENTS—Whoever you are, I don't know; but I thank the Lord, and feel grateful to you to know that in this world of adulterated medicines there is one compound that proves and does all it advertises to do.

Headache is one of those distressing complaints that depends upon nervous irritation, bad circulation, or a disordered state of the stomach, liver, bowels, etc.

Anna Maria Krider, Wife of Tobias K.

Chambersburg, July 25, 1875. This is to let the people know that I Anna Maria Krider, wife of Tobias Krider, am now past seventy-four years of age.

My wife was troubled for years with blotches, moths patches, freckles and pimples on her face, which nearly annoyed the life out of her.

A Rich Lady's Experience.

I travelled all over Europe and other foreign countries at a cost of thousands of dollars in search of health and found it not.

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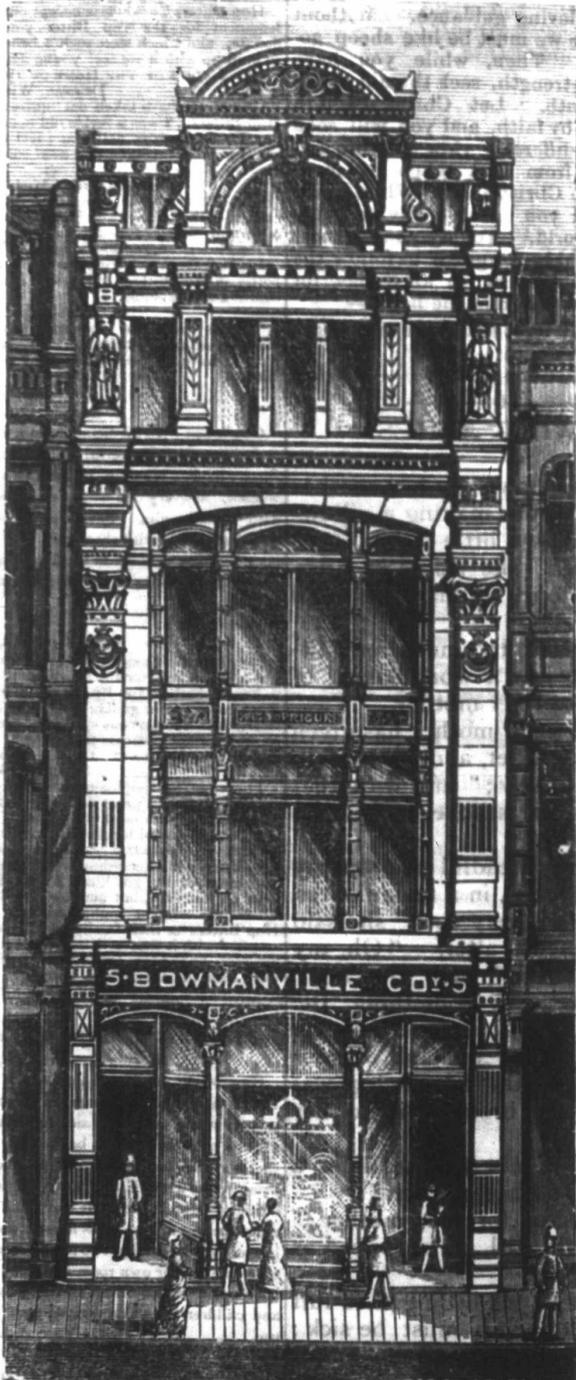


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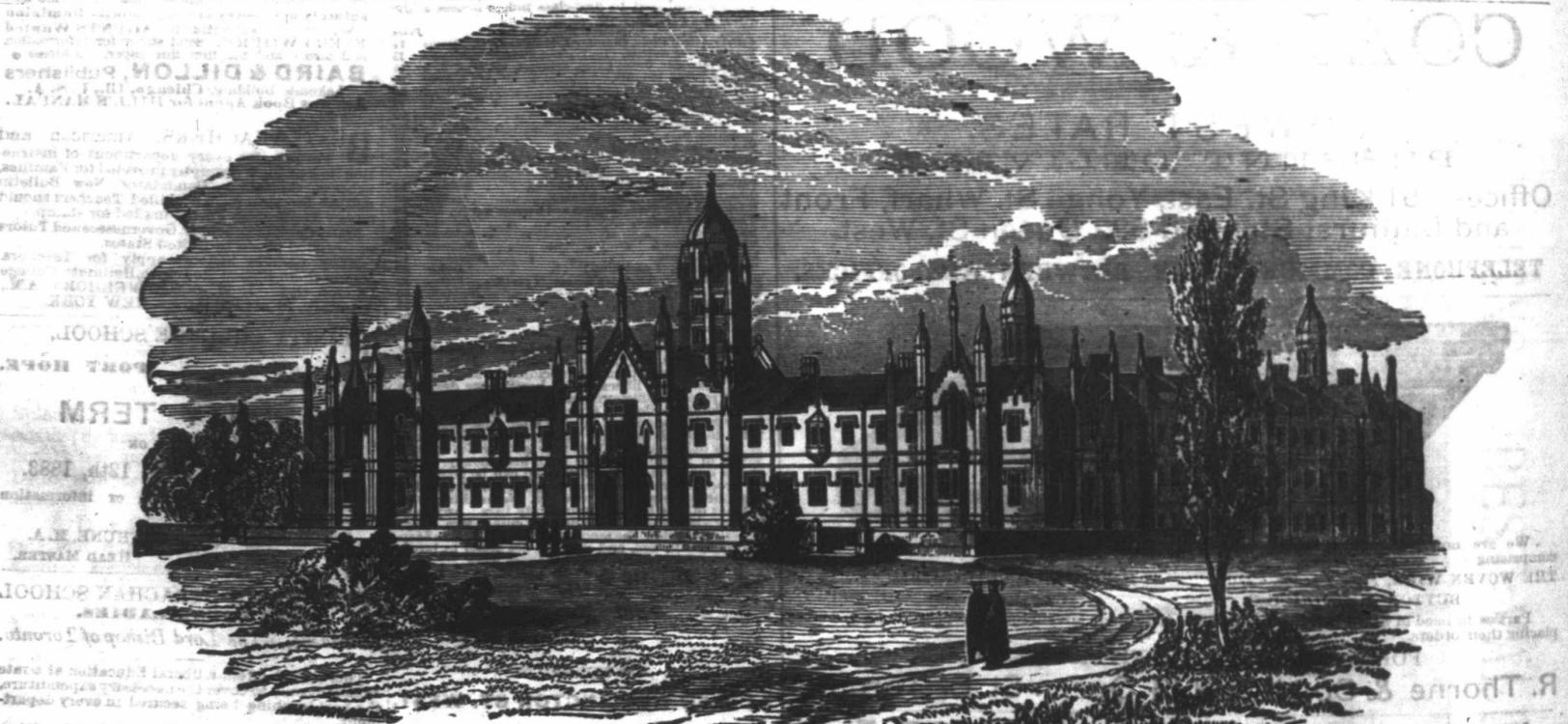
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