

Oct. 21, 1886.

# Dominion Churchman.

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA.

Vol. 12.]

TORONTO, CANADA, THURSDAY, OCTOBER 28, 1886.

[No. 48.]

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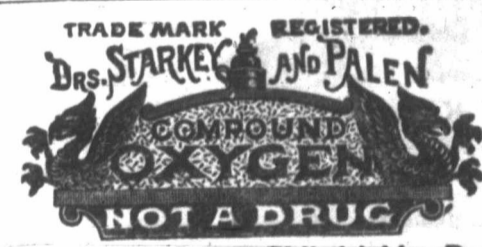
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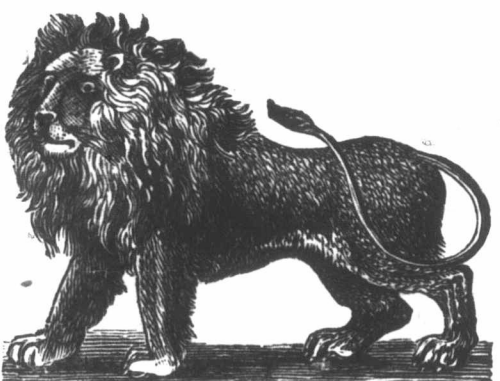
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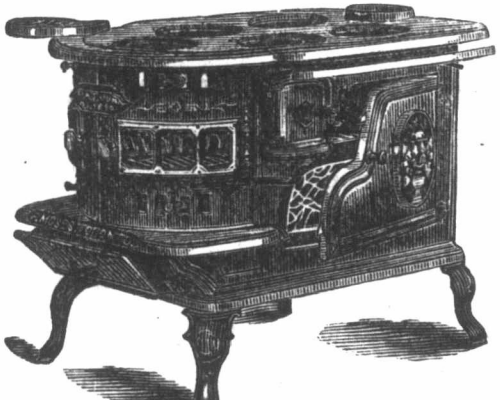


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[Oct. 28, 1886.

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## LESSONS for SUNDAYS and HOLY-DAYS.

OCTOBER 31st—19th SUNDAY AFTER TRINITY.  
Morning—Ezekiel xiv. 2 Timothy ii.  
Evening—Ezekiel xviii; or xxiv. Luke xxi. 5.

THURSDAY, OCTOBER 28, 1886.

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

**THE DEGRADATION OF LEARNING.**—If for nothing else it would be an ample justification of independent Universities that any grave defects introduced into any one of them should be criticised from without and corrected. Already, as has been by us mentioned, there are serious evils likely to arise from a state monopoly of education. The tendency is not to exalt, but to degrade the standard. Prof. Dupuis of Queen's, points out how the necessity of conciliating a number of rival denominations has caused a degradation of the standard of Toronto University, he says:

"Toronto's Church connections have induced her to accept five theological subjects in lieu of as many arts subjects for the degree of B. A. The theological colleges surrounding Toronto University demanded this concession, and she needed their aid so much that she degraded her degree to make the concession. Like a carpenter who covers up worm-eaten and rotten wood by putty and paint, some of her friends try to cover up the degradation and to persuade people that she has not lowered the degree. Because, say they, you can hold as searching an examining in, say, Church history, or apologetics, as on any other subjects. The simplicity of the man who offers such an argument is amusing. So also we might hold a searching examination on hygiene and surgery and criminal law and conveyancing and architecture, or upon systematic theology itself, or upon a dozen other subjects if necessary. Why then are not these subjects made substitutes? Simply because if the degree of B. A. means anything, it means a broad and liberal education: But in such an education, how can any reasonable man compare the merits of technical and professional subjects, classics and the theory of language, mathematics, mental and moral philosophy, and the general study of the laws of nature, each of which is as broad as the universe, and which know neither creed nor sect nor party? As matters now stand Toronto University offers to those who study theology greater

facilities for obtaining the degree of the Bachelor of Arts than she does to students in law or medicine. And she does so by the two questionable methods of (1) admitting theological subjects as a part of her arts course; and (2) of not even examining upon these, but accepting the examinations of the theological school. I hold that such a course is doubly unjust. It is (1) unjust to the other professions, for I cannot see that it is a fundamental necessity that a clergyman should have a degree in arts, any more than that a physician or a lawyer should have; (2) it is unjust to a university which refuses to lower the character of its arts degrees by taking in theological subjects, since it offers an unworthy incentive to students for the ministry to go to Toronto University. And I ask any man of unbiased judgment if he thinks that such a course is calculated to raise the status of a university degree in Ontario. I can scarcely believe that under existing circumstances a matriculation examination similar to the past one will be held in the future."

That already "putty and paint" are being used at Toronto University is manifest, and in a few years the B. A. degree of that institution will be no certificate of honour.

**A DEFENCE OF CHURCH SCHOOLS.**—The distinguished and eloquent scholar whom we have quoted above, deals thus trenchantly with the common objections to Church schools. His testimony to Trinity College, Port Hope, is especially noteworthy.

"I do not believe that it can be proved that my neighbour's rights do warrant him in interfering with the method by which I educate my child, so long as I do educate him. Nor do I think that it can be proved that of a necessity the country must, by an elaborate and expensive department, undertake in all its details the whole education of the community. It is quite sufficient that the country should see to it that every child should be so educated as to become a good and capable citizen. But you say that church schools never gave an education worth having. They fritter the time away in teaching catechisms and forms of prayer before and after meals. The late examinations supply some evidence on this. Trinity College School at Port Hope, is a Church school, established and maintained by the English Church in this country, having no connection with the State, and receiving no Government grant, and yet in the late examinations, out of the forty schools represented, the candidates from Trinity College school all did well, while most of them stood in the very front rank. In thus bearing testimony to the efficiency of that school, I have no ulterior motive, for naturally, not one of these candidates came to Queen's."

**TRINITY COLLEGE A BULWARK AGAINST STATE MONOPOLY.**—Nothing could be wiser than the protest made in the same address as already alluded to against the attempt to cast the whole mind of the country into the Government mould. That the Roman Catholic Church has modified the teaching of Toronto University is known, that in all State schools and colleges the history taught is such as is agreeable to the Papal authorities, however false, is also known. It is indeed a menace to civil liberty to hand over the entire higher education of the people to a Government College, which is so largely controlled by Romanists. Prof. Dupuis points out how Queen's and Trinity stand as bulwarks against a dangerous monopoly. "Again, some men say, Oh, I don't believe in Church schools or Church colleges! The Church should have nothing to do with secular education; it is altogether beyond the range of its duties. Let the State build up a great university and college and well surround it with our theological halls. The secular education required for our young men will be obtained in the State college, their theological education with us. And yet we hear these same

men saying to the State, "But you must be careful as to whom you appoint to teach history, for some parts of history might give offence, besides if it is improperly taught it may lead to Voltairism or Tom Paineism, or some other very objectionable 'ism.' And you must be careful to examine into the character and opinions of the man who teaches mental and moral philosophy, for otherwise his teaching may lead to skepticism or to rationalism, which is even worse. And you must watch over your professor of natural science lest he may say something that may tend to favour that opponent of all good—the theory of evolution." Now, these men are in reality endeavouring to bring the teaching of the Government university or college under the control of the Churches, and to a certain extent they have succeeded. Moreover, this control is less liberal than that exercised by the Roman Catholics or asked for by the English Churchmen. For the Roman Catholic Church regulates the education of only its own people, while these men seek to control in their own way the whole university education of the province, whether the university students belong to or believe in their creeds or not. And they would succeed absolutely were it not for the independent existence of Trinity and Queen's. This is only one instance out of many which might be adduced of the apparent tendency of our modern civilization. Men who are ostensibly good men, think that they have a right, because they think and vote with the majority, to compel the minority, who do not think as they do, to adopt their dogmas and opinions practically, even though not doing so conscientiously or intellectually. The history of nations is but an account in detail of one long struggle for individual liberty and for personal freedom from restrictions on thought and conscience; and we are like spendthrift sons who have come into the goodly heritage of our fathers; we are living illustrations of the proverb, "that which comes easy goes easy."

**SACRIFICE.**—Sometimes we are called upon to make sacrifices for the sake of others, where perhaps no sin would be involved were the sacrifice not to be made. Sometimes, it may be, that we have marked out for ourselves a line of conduct and a path in life which we think will be the most likely to lead to honour, renown and prosperity. We have already begun and have succeeded beyond our most ardent wishes, but a parent's wish, a friend's misfortune, or a thousand things may occur which may call us from our ordinary line of duty, and may summon us to a different sphere and a different line of action. We may have to attend upon an aged parent, and comfort his last days by our kindness and attention. We may have to be the stay of a sick mother, and cheer her widowed days, and try to restore to her the comforts she has lost. Such sacrifices are often made—how often we know not. Early hopes are blasted, and instead of following the path which to our sight was strewn with flowers, we have to ascend a rough and rugged steep where seemingly nothing is to be gained at last. We know not how often such sacrifices are made. We know not how often what sacrifices are made by the parent for the child, or by a dutiful child for his parent. We know not how often sister and brother, that they may cheer and comfort and protect each other, leave the bright hopes of former days, and pass a life unnoticed and unrewarded—giving up that path of glory to which they had aspired. Let us all be very careful, if such sacrifices are made for us, to appreciate them as best we are able; if such sacrifices are required of us to make, let us be very careful to make them without boastfulness or murmuring. We may be quite sure that every such sacrifice which we make is a sacrifice made upon the altar of God, precious and costly in His sight. It is a sacrifice which partakes of the nature of the sacrifice which Abraham made when he offered to God His only Son.



THE TYRANNY OF STATE  
COLLEGES.

AT the opening of Queens' University, Kingston, Professor Dupuis delivered one of the ablest addresses on higher education it has fallen to our lot to read. We publish below the section which deals trenchantly and logically with the State College and School system.

"Let us suppose, as in the case of some of my colleagues, that God has blessed a young father with a young son. According to the natural order of things, the child immediately becomes a source of solicitude to the parent. The father feeds him and clothes him, and, to the best of his ability, protects him from harm. He cares for his comforts and his amusements, for his physical training and his moral and religious instruction. He provides him with some means of earning an honest livelihood. He starts him on his career in life, and watches with anxiety his progress, even into the middle age. Is it not natural, then, that the father should like to have some say in the character of his son's mental training? But the moment he says, 'I would like to educate my son in such a manner, or try such a method,' the Government of the country steps in and says, 'No, we cannot allow you to educate your own son; we will educate him according to our system. You may care for your son in every other respect. You may make him an honest man or a thief—a beggar or an industrious citizen—a drunken, blaspheming nuisance, or a noble man of exemplary habits, as you choose, but we must attend to his mental education.' But you say:—'Your system of education does not suit me. I do not think that it would be best for my son to be educated after your manner, and as I am under the necessity of furnishing everything else to him during his minority, and am morally responsible for his welfare, I think I should have a right to do something in directing the character of his mental development.' But the powers reply:—'You have no right to think anything about the matter, we have a whole department to do the thinking upon that subject, and that is quite sufficient.' Again you say:—'But an authority on mental diseases, who knows whereof he speaks, has lately said that he believes that the alarming increase in insanity in our day is largely due to overcrowding the young brain with a multiplicity of subjects, and taking it beyond its power in the continual educational rush from childhood up to adult age; and as my child is dear to me, I do not wish to run the risk of evil to him that might follow from subjecting him to such a system.' Again the answer comes:—'Our system is rigid. If you do not like it send your boy to a private school. But we forewarn you that we will not recognize your school nor assist you in any way, but that on the other hand we will treat you as if you patronized our schools—i. e., we will make you pay for your son's education according to our system, whether he gets the education or not.' Well might the father exclaim, 'Then

if you will put the whole burden of my son's education on me except his mental training, and if you will persist in conducting that in a way of which I cannot approve and which I do not believe to be right, I would rather have the system of the ancient Spartans, in which my boy would be made a child of the State and be wholly cared for under the protection of the State.' Now, this is not an exaggerated illustration of our present school system. I know that some people are politically so thin-skinned that every question raised in regard to perfection of our educational system is taken by them as a reflection upon the political party in power. Such a course is not wise, for no one party, and not even the present generation, is wholly responsible for that system. It is a growth, but it is not a free growth, for it has been largely modified by extraneous influences. Hence we have no right to say that that system might not have taken some other form of development, under other circumstances, nor even that the present form is the best possible under existing circumstances. Besides, we should remember that no improvement can be made in any system unless some fault can first be seen in that system. But you say, is any fault to be found in the present educational system? I only know, judging from the proceedings of the late session of the Synod of the Church of England in Ontario, that a large body of our people do see some fault in the system, inasmuch as they proposed, or are proposing, to ask that their schools might be to some extent under the control of their Church. But, you say, how absurd! Talk about establishing Church schools? Why, it is contrary to the whole tenor of our constitution, and quite preposterous to think of committing the country to a principle so dangerous. If you were using such arguments in New York State they might be valid. *In Ontario they are without force.* The country has already committed itself to that principle. Every separate school in the land is a Church school, directed and supervised by the Church, and to a large extent employing teachers possessing what I may call lower clerical orders, and making no returns to the Government, except through an inspector belonging to the Church, and practically appointed by it. Oh, but you say, the cases are quiet different. But hold; I will take that back; the cases are different. Our Roman Catholic friends were able to follow up their demand by a vote that would sink a refusing Government, whereas I fear that our friends of the English Church would lack that persuasive power."

DIGNITY.

SOME have thought well of our comment on 'Reverence'—and some have not. Well, it is not a time for mealy-mouthed speaking, nor for dilettante Churchism, nor for effeminacy in religion. We have to lay hold of the manly, and those whose appeal is, through 'Catholic usage,' to, after all, 'common sense.' One sees a Church set up amid the utter poor of London or among the sailors in

a seaport, its first intention being to allure outsiders to the Church's teaching and influence,—and a complicated, æsthetic, difficult service is placed before them. It is intended, as a matter of fact, to teach, in (nearly) dumb show, Transubstantiation, or the veriest fine distinction from the doctrine. And what is the result of the irreverent, artificial performance? That those for whom the church was built are conspicuous by their absence. How should they be attracted—and you want to attract them—by an unintelligent, mumbled service: a thing of fantastic, bewildering figures—a service seemingly intended to be 'not understood of the people?' For what else should they in the new teaching be required to do, save to 'hear Mass'—to hear, without any necessity of understanding what they hear?

A sensuous, bewildering service—a performance, in which the last thing desired is, that the congregation should participate—mumbled prayers, intricate figures of ritual: the whole, to the spectators in the Nave, like to a child's play or to the movement of puppets on a barrel-organ. 'The hungry sheep stand by and are not fed,' rather, they absent themselves from this farce of worship. One writes to me: 'It is that kind of thing that does so much harm in the present day in driving away young manly fellows from church, and I am very sure they would get much more good from riding their bicycles on Sunday than they would by attending such services. These be strong words, still they betray the movement of the heart of the people. Simple, natural, earnest, beautiful should be the service which would appeal to the hungry soul of man—of those as yet outside of the Church. You should not repel by intricacy, by effeminacy, by unreality. Moreover, in addressing the people, those careless or ignorant as to their real, best interests, the attitude, the manner, the voice should be real, earnest, pathetic, pleading.

Is not dignity to be considered in the service, in the sermon? Not, however, to dwell on the attitude, let us consider the garb, in the extreme ritualistic church. The graceful, dignified surplice is set aside for, I suppose, the alb. The biretta is—who knows why?—placed on the head, after the elaborate undressing toilet within the chancel rails, the dalmatic being, by two attendant priests, carefully lifted; then, on the way to the Pulpit, the biretta is removed, and the sermon begins.

But the very garb of the preacher is provocative of irreverent mirth. He hitches up his sleeves, which are troublesomely cumbersome, and he himself presents the appearance of a long bundle of clothes prepared for the wash, tied with a handkerchief in the middle. Dignity is impossible in such a grotesque garb, and dignity is no small aid to impressive in the preaching. 'Manner,' says one who knows, 'manner is something in every one, and is everything in some.'

Dignity. This is a thing to be richly desired in our ministry for the people and in the conducting of the services. Everything ought to be complete and finished in the service of God



I do dislike to see ends, and ties, and strings, turned toward the Altar in the decorations of the House of God. For 'the gods are everywhere,' and accordingly I would have those who serve in the sanctuary to consider (it should not be beneath them to do so) their appearance *as seen from the point of view of the congregation.*

Now the effect upon the congregation of these bowings and attitudes *may be* simply ludicrous, and the ludicrous is *not* conducive to reverence and heartiness of worship. Every act of the leader of worship should be dignified. The writer is putting himself in the place of the lay-folk to whom the clergy, of course, have to turn the back, and he would have them remember that among the lay-folk there is often a sense of the ridiculous, also an irresistible impulse to association of ideas.

Then, is common-sense nothing? Are we, because of 'Catholic usage,' forsooth, to declare in our hymns on Christmas *Eve* that Christ is born? on Easter *Eve* that 'Christ the Lord is risen to-day?' And is it suitable or fit in the Creed, which is a simple declaration of our common faith, to, as it were, *act* our belief in the incarnation and humiliation of our Lord? Must we, at the '*Et incarnatus est*,' drop on our knees? At any rate, is it conceivably right that at this part of the Creed—the Nicene—the celebrant and the assistant clergy should, with one mind, quit the Altar altogether, and range themselves in the sedilia? Such 'performances' are puerile and unnecessary, nor are they truly Catholic. And the incense. By all means let there be, where it can be used without driving away the people, incense allowed, symbolical of prayer and praise, a sweet savour ascending to God. If there be vestments, and an ornate service, and incense, let the censer be swung *solemnly* and *silently*, and the symbolism be preserved. But the noisy clang of it, which seems to be the fashion, and the censuring of the altar, triply, and again and again, and the censuring of the Gospel book, and the censuring of the people—excess of ceremonial—is this conducive to reverence and heartiness of worship?

It might be said that the mind of the worshipper should be so full of devotion that these disturbing ideas should not find place in the thoughts. But, for this disturbing element, who is it that is responsible?—I. R. V. in *Church Bells.*

CHRISTIAN UNITY.

THE resolution of the Provincial Synod on the question of Christian unity was received by several representative religious bodies with much sympathy and gladness. When a copy was sent to the chairman of the Congregational Union, through the Rev. Dr. Stevenson, of Montreal, it elicited the following admirable response from that eloquent divine, addressed to the Rev. John Langtry, M.A.:

CONGREGATIONAL COLLEGE OF B. N. A. MONTREAL, Sept. 17, 1886.

REV. AND DEAR SIR,—Your note, inclosing the resolutions of the Synod of the Church of

England in Canada on the subject of Union with other Christian bodies, has just arrived.

I thank God from the bottom of my heart for the resolutions, and for the spirit of the Synod on Wednesday last. Your own trite, courteous and brotherly speech was of itself an inspiration towards courage and hope, as indeed were those of many others, both of clergy and laity. When men of your views and standing can say what you did, and say it as you did, the day is dawning when all the disciples of our blessed Lord shall be made perfect in one, and the world shall know that God has sent Him. I could scarcely articulate the words of the Lord's Prayer from fulness of joy and gratitude.

My father, my grandfather and I, have all been Nonconformist ministers. But if terms of honourable reunion could be devised—or rather if God in His mercy would guide us to them—all my heart and both my hands should go for unity with the grand historic Church of England, the dear and venerable mother of us all. Let me add that I do not expect immediate success. But if the movement now initiated should bear fruit in another generation it will have been well done.

I am, rev. and dear sir,

Very respectfully and truly yours.

J. F. Stevenson.

Mr. Langtry also addressed a letter on this subject to the ministers of the various religious bodies in Toronto, as follows:

In my addresses at Montreal I suggested the holding of an Inter-Ecclesiastical Congress to consider, not how far we disagree, but how far we do and can agree. And that we should address ourselves in the spirit of men who have the truth, and wish only to know the truth, to find some solution of the points on which we disagree, I stated that there were three things on which we would have to insist in any discussion looking towards union:—

First, that the creeds which have expressed the unanimous faith of Christendom since the Council of Nicea should be accepted without discussion.

Second, that an authorized formal liturgy for the celebration of the sacraments should be accepted. I do not mean the Anglican, but that or some other in existence or to be agreed upon.

Third, I said that some means would have to be devised for preserving the historical continuity of the Church. I do not mean the English Church, but the reconstructed Church. I said I was prepared, and thought the great mass of the Anglican churchmen were prepared to concede everything for the sake of being at one with the brethren who believe in and live in the Lord Jesus Christ.

From what I can gather, the two first points would be conceded almost without discussion. The third is the real difficulty. I said that if any man could devise a way by which our conscientious churchmen would not be done violence to, and by which those who are separated from us would not be humiliated, he would be the greatest benefactor of mankind in these latter days.

JOHN LANGTRY.

When this letter was read at a meeting of ministers there was a spirit manifested in sympathy with larger union, indicating that even organic union among the denominations on a liberal basis as to doctrine and polity, is within the range of probability in the near future.

At the Chicago Episcopal Convention the two Houses passed the following resolutions:—Resolved, "The House of Bishops concurring, that the General Convention of the Protestant Episcopal Church of America send cordial greetings to the Assembly of the Congregational Church now in session in this city, and express to them our devout hope that our deliberations may minister together to the glory of God and the advancement of our common Christianity; and we assure them that we earnestly pray for peace and unity according to God's will through Jesus Christ our Lord."

"The House of Bishops respectfully informs the House of Deputies that, having, from the first day of its session, had before it the momentous subject of Christian unity and the reunion of Christendom, it takes the opportunity presented by the action of the House of Deputies to assure that house of its profound sympathy with the spirit of their resolution. The house declares its hearty respect and affection for all who love the Lord Jesus Christ in sincerity, and at this time especially for their fellow-Christians assembled in this city as the National Council of Congregational Churches in the United States. This house also avows its solemn purpose, under the guidance of the Holy Spirit, to promote, with the concurrence of the House of Deputies, some practical plan for bringing before all our fellow-Christians in this land the duty to our common Lord and Saviour, of terminating the unhappy divisions which dishonour His Blessed name, and hinder the triumph upon earth of His glorious kingdom."

ALL SAINT'S DAY.

IS it, then, impossible that 'the memory of the Just should be blessed,' without superstition? May not 'the Righteous be in everlasting remembrance,' without impiety? Is there no legitimate and edifying commemoration of departed Saint's possible to their brethren and their posterity, who are yet fighting in mortal combat with their foes of earth and hell, and of their own hearts? Or, if the possibility and the lawfulness of such a commemoration be established, what are the limits of the reverence to be paid to their bright examples and their glorified persons? The reply to these questions is easy; but we shall answer them by deputy of two great names. The following passage from St. Augustine's *De Vera Religione* finds a counterpart in a paragraph of his *De Civitate Dei*. The extract may be regarded as at once a faithful protest against contemporary and budding error, and as the result of a rare prescience of future and full-blown abuses. 'Let not our religion,' he says, 'be the worship of dead men, because if they lived piously they are not so disposed as to seek such honours; but they wish Him to be worshipped by us, by whom being enlight-



ened they rejoice that we are deemed worthy of being partakers with them. They are to be honoured, then, on the ground of imitation, not to be adored on the ground of religion; and if they lived ill, wherever they be, they must not be worshipped. This also we may believe, that the most perfect angels themselves, and the most excellent servants of God, wish that we, with ourselves, should worship God, in the contemplation of whom they are blessed. . . . Therefore, we honour them with love, not with service. Nor do we build temples to them; for they are unwilling to be so honoured by us, because they know that, when we are good, we are as temples to the most high God. Well, therefore, is it written, that a man was forbidden by an angel to adore Him.'

We can rightly pay no tribute of honour to departed saints which does not penetrate beyond them; and all worship is idolatry which stays short of their Master and ours. That calm, clear light of the Church, Richard Hooker, has shown how it is because Christ is glorified in saints and angels that it is allowable to reverence them generally, or to commemorate them at appointed seasons:—'Forasmuch as we know that Christ hath not only been manifested great in Himself, but great in other His Saints also, the days of whose departure out of the world are to the Church of Christ as the birth and coronation days of Kings and Emperors, therefore especial choice being made of the very flower of all occasions in this kind, there are annual selected times to meditate of Christ glorified in them which had the honour to suffer for His sake, before they had age and ability to know Him; glorified in them which knowing Him, as Stephen, had the sight of that before death whereinto so acceptable death did lead; glorified in those Sages of the East that came from afar to adore Him, and were conducted by strange light; glorified in the second Elias of the world sent before Him to prepare His way; glorified in every of those Apostles whom it pleased Him to use as founders of His Kingdom here; glorified in the angels as in Michael; glorified in all those happy souls that are already possessed of heaven.'

\**Ecclesiastical Polity*: book v., ch. lxx. 8.

We offer a poetical illustration of that limitation of the respect to be paid to saints which we have just seen enunciated by St. Augustine. It is from the pen of George Herbert; and is remarkable for its touching expression of that *religious instinct* of adoration of the Virgin which, we venture to say, is incidental to the Christian in his cognate character of a gentleman, and which is to be checked and regulated only by the master voice of the *religious reason*. Herbert's poem is addressed 'To all Angels and Saints.'

Oh! glorious spirits, who after all your bands  
See the smooth face of God, without a frown,  
Or strict commands;  
Where every one is king, and hath his crown,  
If not upon his head, yet in his hands:

Not out of envy or maliciousness  
Do I forbear to crave your special aid,  
I would address

My vows to thee most gladly, blessed Maid,  
And Mother of my God, in my distress:

Thou art the holy mine, whence came the gold,  
The great restorative for all decay  
In young and old;  
Thou art the cabinet where the jewel lay:  
Chiefly to Thee would I my soul unfold.

But now, alas! I dare not; for our King,  
Whom we do all jointly adore and praise,  
Bids no such thing:  
And where His pleasure no injunction lays,  
(Tis your own case) ye never move a wing.

All worship is prerogative, and a flower  
Of His rich crown from which lies no appeal  
At the last hour:

Therefore we dare not from His garland steal,  
To make a posy for inferior power.

Although if others court you, if ye know  
What's done on earth, we will not fare the worse.  
Who do not so;  
Since we are ever ready to disburse,  
If any one our Master's hand can show.

Up to this point we have dealt almost exclusively with the word Saints as it is applied to persons whose claims to canonization, whether well or ill-founded otherwise, have received at the hands of the Church—from people, bishop, or pontiff—a formal ratification. But the significance of the word may very properly and profitably be widened. The commemoration of All Saints, as celebrated by the Reformed Churches, is a commemoration of all those who by the favour of God have passed from a condition of earthly trial into a state of heavenly assurance and beatitude. The *personnel* of our roll of saints, if we could have authentic knowledge of the names that illustrate it, would thus scarcely be found to coincide with the calendar of the Romish Church. It must differ from the latter either by excess or defect; indeed, by both—by excess, for obvious reasons; by defect, so long as it cannot be shown that canonization is an absolute voucher for salvation. Charitably hoping all things, we shrink from the arrogance of dictating to our Maker; and awfully and reverently leave the occurrence or the non-occurrence of names in the 'Book of Life' to be determined by His love and justice.—*From Church Seasons by Rev. A. H. Grant*

#### AN ADDRESS.

BY THE VEN. J. WILSON, M.A., ARCHDEACON OF PETERBOROUGH.

Delivered in St. Peter's Church, Cobourg, on Sunday, the 3rd of October, 1886, on the occasion of the dedication of the new chancel in memory of the late Right Rev. A. N. Bethune, D.D., Bishop of Toronto.

"The memory of the just is blessed."—Prov. x. 7.

You are aware, my Christian brethren, that we are assembled here this morning, on a very interesting and solemn occasion; to mingle with our customary worship of Almighty God, the dedication of the newly decorated chancel of this church, in loving memory of your late, and highly esteemed pastor and Bishop. And, as one of his oldest surviving friends, I have received a very kind and urgent invitation, from the rector of this parish, to be present, and to deliver a brief address, on the life and labours of the late Bishop Bethune.

I very deeply regret my own inability to do justice to the memory of one whom I dearly loved, and whose unvarying friendship often served to soothe and sweeten the trials and sorrows of life. From very ancient times, it has been the custom to erect memorials in honour of illustrious men, with a view to keep alive the memory of their labours and achievements.

The lofty columns, and the Pyramids, hoary with age, bear witness to this. From the ancient heathen, the custom of celebrating the dead, has been handed down to Christian times, as the numerous pious and affecting memorials of the early Christians, to be found in the Catacombs of Rome, abundantly testify. And as we come to more recent times, we find that in England and other countries, our abbeys and cathedrals as well as many of our parish churches, contain numerous splendid and costly memorials of the departed dead. Westminster Abbey and St. Paul's Cathedral in London, are familiar examples. And in this new and rapidly improving country, the practice is becoming very general, of erecting memorials in our churches, such as mural tablets, painted windows, and decorated chancels, to the memory of departed benefactors, relatives, or friends. This is very proper and becoming, and very much better than spending money upon expensive funerals, and the trappings of mournings; or in erecting costly monuments—often more heathen than Christian—in our churchyards and cemeteries, with money which oftentimes can be but ill spared by the surviving relatives and friends. Far better it is to beautify and adorn the sanctuary of God, in affectionate remembrance of the departed.

The members of this congregation have, therefore, been engaged in a good work in beautifying and greatly improving the chancel of this church, as an affectionate tribute to the memory of their late beloved pastor and bishop; and which is now to be dedicated to his successor, the present Bishop of Toronto. And I feel assured that it affords his lordship very sincere pleasure to be present here to-day, to dedicate this fitting memorial to his esteemed predecessor. And to the rector of this parish, and the members of the congregation of St. Peter's Church, who have been engaged in this pious work, it must be highly gratifying to see it completed, and brought to a happy conclusion. And this, I have no doubt, will be a day long to be remembered by the young people, who are about to ratify their baptismal vows and obligations; to teach them that they too, may become instruments, in God's hands, for extending the benefits of His Church to others, and of doing good in their day and generation.

The deceased prelate, whose memory we this day honour, was ordained to the ministry, in the year 1823, by the Right Rev. Jacob Mountain, D.D., the first Bishop of Quebec, and appointed to the mission of Grimsby, as his first charge. About the year 1827 he came, with his young bride, to this parish, of which he was appointed rector, when this town was but a small village. There being no church at that time between this and little York (now Toronto), his duties were very laborious, and so continued for many years. His labours were not confined to his own parish; but extended over the whole of the Newcastle district, comprising the four counties of Northumberland and Peterborough, Durham and Victoria, so that he may be truly said to be the father of the Church in these localities.

The diocese of Toronto was erected in the year 1839, and the Ven. John Strachan, D.D., then Archdeacon of York, was consecrated as its first Bishop. As there was then no college or institution in the diocese, where our young men could be properly trained and educated for the sacred ministry of the Church, the Bishop established a theological college or institute in this town, and appointed the Rev. A. N. Bethune, as theological professor. This institution was opened in the spring of 1842, and continued in successful operation until its close in 1851, when it was merged in Trinity College. During the eight or nine years of its existence, fifty gentlemen were prepared, and subsequently took holy orders. And it is an interesting fact, that amongst those who attended the Professors lectures, two subsequently became bishops. Two Presbyterian ministers also who had recently come over to our Church, resided here for some time, and attended lectures, one of whom is now an Archdeacon. I may also mention in this connection—and it gives me very great pleasure to do so—that the town of Cobourg alone, has given in addition, seven of her sons to the ministry, viz., Ede, Rutlan, Broughall, two Bethunes, Wilson, and Fenell—making the whole number, who had been more or less trained under his pastoral care, amount to fifty-nine. These all took orders in the Church, of whom some are now dead, and the survivors are widely scattered; some have been doing duty in England, some in the United States, some in the diocese of Ontario, some in Huron, some in Niagara, and some in our own diocese of Toronto, among the latter of whom may be mentioned, one of the Bishop's surviving sons, the Rev. Dr. Charles Bethune, the head master of Trinity College School, Port Hope.

The Professor's lectures were very carefully prepared, being characterized by great perspicuity and elegance, and were remarkable for the easy and graceful flow of language in which they were written, so that in this respect, they might be said to be model compositions. As such, they were easily understood and remembered by the students.

In addition to these labours, he wrote and published "Sermons on the liturgy," "Lectures on historical portions of the Old Testament," together with various other pamphlets, and sermons, on special occasions. And after the death of the Right Reverend Bishop Strachan, he published a "memoir" of his life and writings, which comprises a large portion of the history of Upper Canada, at that time.



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It may well be supposed that with the pastoral care of this large and important parish, and the duties arising from the theological institute, together with the editing of a "Church" paper—the best we have ever had—his labours were often very trying and anxious. Yet they were all duly and faithfully discharged, without ostentation or display, in a quiet, orderly, and strictly methodical manner, little calculated to win popular applause, or to attract public admiration. This love of order and strict punctuality was, I imagine, the secret of his success in life. He might, with truth, be said to "redeem the time." For besides the duties of his own parish, he found time to attend missionary meetings throughout the country, in such places as Port Hope, Cavan, Newcastle, Bowmanville, Peterborough, Seymour, Percy, Brighton, Colborne, and Grafton; and when all these places were visited, and meetings held, a general missionary meeting for the whole district, was annually held in this parish, attended by most of the neighbouring clergy.

About this time he was appointed Archdeacon of York, which added materially to his duties, as it involved some very extensive journeys, together with various commissions of inquiry, sometimes not of a very pleasant nature.

Thus his life was passed from day to day for nearly forty years, "spending and being spent" in his Master's service, in the quiet routine of parochial work, going in and out among his people, visiting the sick, comforting the sorrowful, and administering pastoral counsel and advice where it was needed. The happiest years of his life were spent here in the bosom of his family, and in the regular ministrations of the parish. But his Divine Master had still other and more responsible work for him to do, and he was now to be called to fill a higher position in the Church of God—a position of great responsibility—and surrounded by many peculiar trials and difficulties.

The aged and venerable Bishop of Toronto, now feeling the weight of years, and the heavy burden of duties, which he could not adequately discharge, desired a coadjutor, who should assist him in his duties, and eventually succeed him in his office. Accordingly, on the 19th of September, 1866, a special meeting of the Synod was held in St. James' Church, Toronto, for the election of a coadjutor bishop, and, after a protracted struggle of three days, the Venerable Archdeacon Bethune was declared duly elected. His Lordship the Bishop of Toronto, as chairman, in proclaiming the election of his friend and former pupil, said, "With great gladness of heart, I now declare, in all your hearing, that the Venerable Archdeacon Alexander Neil Bethune, has been elected coadjutor bishop of the diocese of Toronto, and I hope that his future life will be what his past has been—just and holy and upright, and in every respect worthy of the high station to which he has been called."

This was a noble tribute from one who knew him from his earliest youth, and who had largely assisted in developing those good and excellent qualities, which distinguished him through life. Upon his consecration as coadjutor, the new bishop took the title of Bishop of Niagara, and upon the death of Bishop Strachan, in 1867, succeeded him as Bishop of Toronto. For upwards of twelve years he continued to discharge the very arduous and trying duties of his new position, with the same assiduity and diligence which characterized him as a parish priest. But from various causes then existing in the diocese, his episcopate cannot be said to have been a happy one, and his gentle spirit was broken, and finally sank under the pressure of troubles which then afflicted the church, and which he felt himself unable to prevent. He entered into rest on the 3rd of February, 1879, in the seventy-ninth year of his age.

These troubles, thanks be to God, have now in great measure passed away; and let us hope that, with the blessing of God upon his labours, a long era of peace and prosperity may mark the episcopate of his successor, the present able and excellent Bishop of Toronto.

I have thus, my brethren, endeavoured briefly—but very feebly and imperfectly I fear—to bring before you a faint outline of the life and labours of your late pastor and bishop. And I trust that the tribute of affection, which you have so generously and lovingly paid to his memory, may serve to perpetuate in the hearts and minds of the people of this parish, and especially of the flock which he so long and faithfully served, the recollection of the many excellent qualities for which he was so distinguished.

—A recently published list of wedding presents in a rural paper runs: "From father and mother of the bride, one Jersey calf; from bride to groom, hair wreath made from hair of her entire family, and also six fine shirts; from brother Elias, one book of poems, one dream book, one "Politè Letter-Writer," and a dog; from Aunt Harriet, six hens and a rooster, also one jar tomato catsup; from Cousin Sarah, one poem made up by herself on bride and groom, 15 verses in all.

### Home & Foreign Church News.

From our own Correspondents.

#### DOMINION.

##### MONTREAL.

LACOLLE.—The lord Bishop confirmed eleven candidates at St. Saviour's Church on the evening of Friday, October 1st. It is only a little over a year since the rector, Rev. J. C. Garrett, presented a class of fifteen for the apostolic rite. The Bishop noted the improvements in the church, which had taken place since his last visit, with great pleasure, especially the handsome and very sweet toned pipe organ and beautiful communion set. The church is considered the finest and most complete in the diocese outside of the city of Montreal, and one of its best peculiarities is its freedom from debt or encumbrance. There is a trifling debt on the parsonage, which was re-roofed some little time ago; but it is believed that a lecture, coupled with refreshments, to be given on behalf of it, will wipe it out completely.

##### ONTARIO.

PRESCOTT.—On Tuesday evening, the 18th inst., a deputation consisting of representatives of the choir and congregation, assembled at the rectory to present Miss Jane Twomley, who, for many years, has been the organist of St. John's Church, with an address and a purse of \$87, as a tribute of their great regard for her. The address was read by the rector, the Rev. W. Lewin, and suitable replies were made on her behalf by the president of the choir, Mr. H. W. Bennett, and Mr. G. T. Labatt, both of whom expressed their fears that the choir would fall from its present high state of efficiency on the departure of their valued organist. The following is the address:

Prescott, October 18th, 1886.

To MISS JANE TWOMLEY.—We, the undersigned members of the choir and congregation of St. John's Church, desire to express to you our unfeigned regret at your resignation of the office of organist of our church. You have discharged the duties of that office for now nearly fourteen years, and have given great satisfaction to us all by your steadiness, diligence, faithfulness, and regularity in the performance of those duties. We wish you to accept the accompanying purse as an expression, inadequate indeed, we know, of our esteem and respect. We hope that in Toronto, you may have the opportunity afforded you of giving like satisfaction in your office as organist, which for so many years you have given us. And now, we pray that God may bless and prosper you and yours in your new home. Yours very faithfully,  
 Then follow the signatures of the rector of the parish, the president of the choir, and representatives of the congregation.

MORRISBURGH.—On Thursday, October 14th, a harvest service was held here in St. James' Church. Evening service to the end of the Psalms was said by the Rev. Canon White, of Iroquois, the lessons were read by Rev. R. W. E. Brown, of South Mountain, and special thanksgiving prayers were offered by the rector, Rev. C. L. Worrell. A very eloquent and suggestive sermon was preached by Rev. E. P. Crawford, of Brockville, from the text Psalm cxlv. 15 and 16. The preacher referred to the wonderful advances of the nineteenth century, and the luxuries which all classes of people to-day enjoyed. He spoke of the opening up of this continent as a grain producer for the Old World, whose teeming populations could not be fed by home productions. He urged how these and numberless other examples of provision for man's wants and pleasures all argued for the existence of a personal, loving, and intelligent God.

The musical part of the service was extremely attractive. The church, which was tastefully decorated, was crowded, and a large collection was taken up in aid of the building fund. It is proposed shortly to begin the erection of a parochial school house.

OXFORD MILLS.—Tuesday, October 2nd, was observed in this parish as a day of thanksgiving for the many mercies of the past year. To the disappointment of many, the day turned out to be very unpropitious, but though without all was wet and lowering, within the little fane all was bright and beautiful. The fruits of harvest were artistically arranged, and the altar cross shone out with mystic glow from its surroundings of brilliant flowers. At 11 a.m., in spite of drizzling rain, a fair congregation assembled for the celebration of the holy communion, which was rendered in a most devotional manner. The sermon, preached by the Rev. C. P. Emery, rector of Kemptonville, was of the most energetic and practical charac-

ter. Towards evening the weather rather improved, consequently the church was nicely filled for evening-song. The service was most hearty, and the sermon, delivered by the Rev. P. Owen Jones, rector of St. George's, Ottawa, drove home to the hearts of the people the many reasons for gratitude to a loving Father in Heaven. With the exception of the drawback caused by the weather, the day was a complete success. Too much praise cannot be given to the organist and choir for their rendering of the services. About forty received at the celebration, and the offertory was over \$20.

MERRICKVILLE.—On the 16th ult., a grand picnic was held on the agricultural grounds, Merrickville, in aid of the funds of the new rectory in course of construction. The day proved very unfavourable on account of rain, notwithstanding, the gross receipts of the day amounted to over \$300. The Hon. Thomas White, Minister of the Interior, was present, and delivered an eloquent address on the questions of the day. The ladies of the congregation had prepared a most bountiful and tempting repast for 1,000 people. The new rectory is much admired by all who see it, being altogether different from the square block building one so often sees.

PRESCOTT.—A very interesting meeting of the Woman's Auxiliary was held at the parsonage on the morning of October 7th, to receive Mrs. Greaves, a deputation from the Church of England Zenana missions. This lady, who has resided for ten years in India, and is thoroughly familiar with the language, manners, and usages of the East, drew a pathetic and vivid picture of the sad condition of the unhappy heathen women living, as many do, in actual as well as spiritual darkness, showing their shapeless idols, and robbing a young lady present in similar scarfs and jewels to those which form, alas! their only adornment, though great numbers, especially the child widows of India, are denied even the poor consolation of decking themselves in this Oriental splendour, but must live in hunger and misery, wearing only the coarsest clothing, and leading such lives as make those of our very beggars seem a favoured lot. Mrs. Greaves, in a few graphic sentences, depicted the work being done amongst these women, who can be approached only by their own sex. Much tact and judgment is required to avoid offence, their caste prejudices being so strong, but steady progress is made; their land is being delivered "from errors chain," and as this experienced worker reminded her fellow women, it is their high privilege as well as bounden duty, to give every possible aid.

##### TORONTO.

CARLTON WEST.—The Rev. C. E. and Mrs. Thomson, who have just returned from England, were welcomed home by the members of the congregation of St. Mark's Church, in the school house at Carlton, on Thursday evening. An address was presented to Mr. Thomson by the churchwardens on behalf of the congregation, congratulating him and Mrs. Thomson upon their safe return, and sympathizing with them in their late family affliction. The Rev. W. Tocque, also on behalf of the congregation, presented a purse to Mr. Thomson, who responded, briefly, thanking them for the evidence of their good will.

ORONO.—St. Saviour's Church.—The annual anniversary services in connection with the above named church, (Perrytown mission) were held Sunday and Monday, October 10th and 11th. On Sunday, earnest and instructive sermons were delivered by the Rev. Canon Brent at 10.30 a.m., and at 3 p.m., by the pastor, Rev. R. A. Rooney. Large congregations greeted both reverend gentlemen. In the evening the church was packed to overflowing, many being unable to gain admittance, to hear the eloquent discourse delivered by the Rev. Rural Dean Allan. The choir of St. Paul's Church, Perrytown, took charge of the afternoon service of song, and acquitted themselves very satisfactorily.

On Monday following, a splendid supper was served in the vestry of the church, at which between 500 and 600 sat down. Altogether the neat sum of a little over \$125 was realized. The regular attendance at this church, through the earnest and zealous work of its pastor, is steadily on the increase, good congregations being present at each service.

THE JESTING REVIVALISTS.—A number of letters have been published, and many more written, from clergy and laymen, indignantly protesting against the language used by the American sensationalists engaged by the Methodist Society. One minister writes that if, as Mr. Sam Jones suggests, a railway car be set aside for men who indulge in profanity, then the first person who ought to occupy such a car would be



Mr. Jones himself, as his sermons abound in shockingly profane coarseness of speech. Another, a very able Baptist minister, the Rev. J. Denovan, writes to ask, "What the converts of Mr. Sam Jones are converted to?" He then enquires:

"Will any sober and God-fearing person read that blasphemous tirade against the grace of divine election reported in your issue of the 19th inst., as uttered by our visitor, Sam, the day previous, and, in the face of what Christ and his apostles have said on the same subject, then assert that it 'is good' that men and women, boys and girls, should be 'converted' to such diabolical perversions of revealed truth, to such revolting insult cast by a loose, foul tongue in the face of Heaven?"

Another writer protests against the shameful language used to annoy persons unable to remain until the close of the meetings. A few boys who went away were called "trundle trash," their going out was said to be "the work of the devil." Several young ladies who went away were sneered at by Dr. Potts as "only servant girls who had to be in early." A conscientious domestic seeking to do her duty, is even more honourable than any man who could insult her. But we leave our readers to judge how much religion there is in men who display such offensive tempers?

One of the oldest and most respected Methodist local preachers informed us, that he could not attend Sam Jones' meetings, as the jokes, the flippancy, and the laughter, were so revolting to his feelings. "How," said he, "A person can talk of eternity, of salvation, of Christ, of the Holy Spirit, in a strain of jocularity, I am utterly unable to understand—it is very shocking—a really pious Christian is always reverent." We have similar testimony from other prominent Wesleyans and Presbyterians. A Wesleyan preacher of celebrity, informed us that he "Could not approve of Sam Jones handling sacred subjects so flippancy, as he feared it would, in the long run, do much more harm by encouraging unseemly levity and profane jesting, than any possible good."

### NIAGARA.

LINCOLN AND WELLAND.—The quarterly rural dean conference of the clergy of this deanery, was held at St. John's Church, and parsonage, Port Dalhousie, on October 18th and 19th. The Rev. Dr. Read, of Grimsby, acting rural dean, presided. The Rev. John Gribble, rector, secretary. The preacher was the Rev. George A. Ball, rector of Stamford. Text, Philippians, iv. 22.

THOROLD.—The Rev. W. Grahame, rector, has obtained the Rev. Edward N. Webber, lately of Philadelphia, U. S., as his curate. Mr. Webber is a Canadian, was educated for the ministry at the New York Theological Seminary, and has spent two years or more in the Church of the United States. He is well spoken of, and is a thoughtful writer.

The Rev. Thomas Bousfield has fulfilled his term at Thorold, and returned to Kingston, in the diocese of Ontario.

CAISTOR.—This will be the name of a new mission on our church list, adjoining the prosperous one of Binbrook and Saltfleet. It has been happily commenced under the same missionary, the Rev. Thomas Smith. The Bishop has been pleased to appoint the Rev. J. C. Munsen, deacon, late of Waterdown, to Caistor and parts east. It is a large area hitherto much neglected in the county of Lincoln.

The mission board of the diocese of Niagara, at its late very interesting meeting, expressed an earnest wish that the Mission Fund would soon enable the Bishop to send a clergyman to a large district between Flamboro West and Guelph, and another to similar ground between Flamboro and Galt.

STEVENSVILLE.—This and other villages in the county of Welland, would have a missionary sent to them, if the Mission Fund could sufficiently assist. Let us hope that assistance will soon be forthcoming.

STAMFORD.—Obituary.—The name of Peter Lampman is well known, as one of a large connection of the same name in the old Niagara district. At the advanced age of eighty-three years, he entered into rest on October 3rd, when absent from his home in Lundy's Lane, at his daughter's, near Woodstock, Ontario. As a loyal subject and devout Christian, he was highly regarded by all who knew him. "He was a good man, and full of the Holy Ghost, and of faith," Acts xi. 24. The interment of Mr. Lampman took place on the 6th inst., at Lundy's Lane cemetery, attended by a large number of friends and relatives, the Rev. George A. Bull, officiating.

The Lord Bishop of Niagara has lately administered the rite of confirmation at Niagara Falls South, Fort Erie, Welland, Port Colborne, and Merriton.

Harvest Services of Praise.—A correspondent has well suggested that such services should precede, if possible, the holding of the annual exhibitions, whether at the large centres of counties, or else in the smaller centres of townships in Ontario. When there are those occasions of grand displays of earth's richest products and man's wisest skill, it is at such times that the goodness of the Lord should indeed be glorified. This subject of honour and glory is one upon which all who profess and call themselves Christians, can unite unreservedly. We are referring to occasions of local character. In this there is no detraction from the yet greater occasion of the Dominion General Thanksgiving Day.

The same correspondent thinks that the term "Service of praise," might be better applied to occasions of a local character, while that of "General thanksgiving," would belong to the day appointed by the Government for observance throughout Canada.

GEORGETOWN.—The Rev. C. Graham Adams has resigned the incumbency of Georgetown, and is about to remove to the United States.

HAMILTON.—The Bishop left for the diocese of Ontario, on Saturday last, and will be absent from town until the 9th of November.

The Japanese colony from San Ban, have been for some weeks in the city. The interpreter, Mr. Takagashi, is a highly educated native, of polite manners and excellent address.

ROTHSAY.—A harvest home festival was held in St. James' Church, on 24th ult., service at 10.30, when Rev. G. B. Cooke, of Palmerston, preached, the Rev. A. Boney assisting in the services. The members and friends then adjourned to the hall where the dinner was served, and as usual there was a bounteous spread. Afternoon service at 3 o'clock, when the Rev. Dean Spencer preached. The choir from Moorefield, led by Miss S. J. Cross, organist of St. John's, rendered efficient service. The church was tastefully decorated.

On 30th ult., the annual harvest home festival was held in St. John's, Moorefield. Service at 10.30, when the Rev. J. C. Farthing, of Durham, preached, the incumbent, Rev. A. Boney, and Rev. A. J. Belt, Harriston, taking part in the services.

Dinner was served in the Old Hardware, and the good things were done ample justice to by quite a large number of people. Afternoon service at three, when Rev. A. J. Belt, of Harriston, preached. This pretty little church looked well in its holiday garb, no crowding of decorations, but only just enough.

PALERMO.—Entered into rest, on Sunday, the 17th day of October, Harvey Morris Switzer, of this place, merchant. Deceased was born in the county of Limerick, in 1818, and emigrated to Canada in 1832. He settled in the township of Albion. At the age of twenty-one entered into mercantile life as clerk to J. M. Chaffee at Tullamore, Gore of Toronto, with whom he remained eighteen months. He then entered the dry goods establishment of the late J. A. Smith, of Toronto. There he remained five years, and in 1844 moved to Palermo, county of Halton, where he carried on the mercantile business until his decease. He has been postmaster at Palermo since September 1846, and a magistrate and commissioner in the court of Queen's Bench since the separation of the county from Wentworth. He was a cadet of the military school at Toronto, and ever since the organization of the 20th battalion Halton Rifles, held a position on the staff as paymaster. He was a member of the Church of England, and always active in matters connected with the Church. In 1845 he took great interest in the erection of St. Luke's Church, Palermo, and many of the trees which now adorn the church grounds, were planted by his hands. For the past year he was actively engaged in promoting the building of the handsome parsonage which is now just completed, and to the very last his interest in the work was unabated. In politics he was a Conservative. Deceased was foremost in everything connected with the welfare of the village and township where he resided. His death leaves a blank which it will be hard to fill.

ARTHUR.—During the vacancy in this mission after the removal of the Rev. A. J. Belt, M.A., to Harriston, and before the Rev. C. E. S. Radcliffe, B.C.L., could take charge, the services were faithfully kept up, first by Mr. Shutt, a student of Trinity College, and afterwards by Mr. W. E. A. Lewis, lay reader of Grand Valley

Mr. Radcliffe, who has laboured with great zeal in Maberly Mission, diocese of Ontario, for the past three years, was offered the appointment by Bishop Hamilton, and arrived in Arthur for Sunday, October 10th, accompanied by Rev. P. T. Mignot, late curate of St. Paul's Church, Kingston, who is to act as curate at Arthur. It is really a matter of great congratulation to the Arthur people, that two such efficient men could be induced to take up the work in that large mission, made all the larger by the addition of Alma. The field is wide, and gives plenty of scope for all the energies of young and active men.

The harvest thanksgiving, and induction services, were held on Friday, 15th. The day was not pleasant, snow, sleet, and rain, falling at intervals to remind all that winter at all events, was not to fail them, but there was a fair congregation in the beautiful little church for holy communion at 10 a.m. The Rev. A. J. Belt was celebrant, assisted by Revs. R. S. Radcliffe and C. G. Snapp. The Rev. J. C. Farthing, B.A., of Durham, preached an admirable harvest thanksgiving sermon. The service ended, all adjourned to the town hall for dinner. No better plan could have been devised to enable Messrs. Radcliffe and Mignot to meet their new parishioners as soon as possible, and they were introduced to all present. The ladies well sustained the character of the Arthur harvest home dinners, by leaving nothing unprovided which would have increased the excellence of the repast. Mr. Radcliffe's induction into the charge took place in the evening. In the absence of the Ven. Archdeacon Dixon who was unable to be present, the Rev. Alexander Henderson, M.A., of Orangeville, acted on behalf of the Bishop and preached a very impressive and practical sermon from Heb. xiii. 17, showing very clearly the duty of priest to people, and people to priest. All the clergy mentioned above and a large congregation were present to take part in this deeply impressive service. The proceeds of the day amounted to about \$60.

Mr. Radcliffe expressed himself as greatly pleased both with his reception and also with the general condition of the parish. Certainly prospects look bright for him. The church is a beautiful little brick building capable of seating over \$200. It was built by the exertions of the late Rev. Thomas Rixon, who has left in the parish a lasting monument of his zealous and self denying labours. The interior of the building was much improved, and a bell and font added during the incumbency of the Rev. A. J. Belt. Last spring, in order to clear off a debt of \$950 on the parish, notes covering two years were signed, and subscriptions promised amounting to \$700, which are now in the hands of the church wardens, so that financially the parish is in good condition. But there is no church in West Luther, and a new building at Alma is an imperative necessity, so that the incoming clergy need not be idle. Besides all this, during the interregnum at Arthur, the ladies were very busy getting up two socials, the proceeds of one paid the half-yearly interest on the church debt, and the proceeds of the other, \$27, is being used to build a new fence in front of the parsonage.

HARRISTON.—The harvest thanksgiving service in connection with St. George's Church, Harriston, were held on Friday, September 24th. The morning service consisting of matins and holy communion, began at 10 o'clock, the Rev. A. Henderson, M.A., of Orangeville, said prayers, Rev. J. C. Farthing, B.A., of Durham, read the lessons, the incumbent, Rev. A. J. Belt, M.A., celebrated, and Rev. Rural Dean Craig, B.D., of Clinton, who formerly had charge of the parish for a short time, preached the sermon, which was a brilliant exposition of Acts xiv. 17. In the evening, the Rev. J. C. Farthing preached a really excellent sermon from Ps. cvii. 8. The lessons at this service were read by C. E. Belt, B.A., lay reader. No indirect method of obtaining money was tried, but only the free-will offerings of the people, placed in envelopes upon the offertory plates, and humbly presented to God. By this means over \$40 was realized towards cleaning and improving the interior of the church.

CLIFFORD.—The thanksgiving service here, was held on Thursday evening, 14th inst. Notwithstanding the severest wind and rain storm for many months, there was a very good congregation. The same plan was adopted as in Harriston, and resulted in an offertory of over \$20 placed on the Lord's Table. The church in this village has been painted during the present month, and the offertory goes towards this object. Both churches in this parish, (Harriston and Clifford) were very tastefully decorated. At Clifford the Rev. J. H. Moorehouse, of Gorrie, preached an earnest and effectual sermon on sowing in tears and reaping in joy. Mr. H. Vioborn, lay reader, read the lessons. The work in the three parts of this mission—for Diaw has been reopened for service every Sunday—is very encouraging. With the assistance of a lay reader, the incumbent finds it possible to provide for all the services with far greater ease than was formerly the case.



WATERDOWN.—The Rev. Mr. Francis having resigned the charge of the Waterdown church, the services there-in will (D.V.) be conducted for a few Sundays by Mr. C. Edwin Belt, B.A., as lay reader. This is by request of the Lord Bishop, until permanent arrangements can be made.

BURLINGTON.—The long cherished wish of members of this parish for a Sunday school building centrally situated, has at last been realized, by the purchase of the M. E. chapel, at a cost of \$1,000. This amount was paid in cash, of which only \$300 had to be borrowed. Thus, besides paying off a debt of \$500 on the parsonage, building an addition thereto costing \$300, improving the church at a cost of \$200, and purchasing a new organ, etc., they have now secured a substantial brick Sunday School, all being done within the space of seven and a half years.

HURON.

SIMCOE.—The sale and promenade concert last week under the auspices of the Ladies' Aid of Trinity Church, was most successful, and realized, we have been informed, over \$300. The ladies of the congregation had provided the luncheon table with an abundance of all that was good, and its floral decorations were in excellent taste. The other tables had a large display of useful and fancy articles. The ornamentation of the hall was tastily arranged. The music of the band added to the pleasure of the evening.

WATFORD AND BROOKE.—This is one of the new parishes created by the Bishop's Commissioner, and supposed to be self-supporting since Easter, 1886, when the Rev. G. W. Wye was appointed incumbent. The people kindly welcomed the new pastor by moving his goods from the station to the house rented for a parsonage, and bringing in supplies of feed for his horse. Since then the incumbent has organized the three stations, and by a thorough visitation has found no less than 140 families who belong to the Church. Two new Sunday schools have been organized, one in St. James', Brooke, and the other at Grace Church, 4th Line of Warwick. There is also a large Sunday school at Trinity Church, Watford. Service is held in each church every Sunday and a Bible class in Watford every Wednesday evening. On Sunday, Oct. 10th, the harvest thanksgiving services were held in the principal station, Trinity Church, Watford. All were delighted at the churchly transformation. The choir has been moved into the chancel. The prayer desk placed in its proper position. A lectern added to read the lessons from, and the pulpit moved into a suitable position. The ladies of the parish had tastefully and dextrously manipulated the fruits of the earth, into wreaths, festoons and arches, from designs furnished by the Rev. A. F. B. Burt, of Alvington, who kindly came, accompanied by Mrs. Burt, and personally assisted in the decorations, thus enabling the workers to successfully carry out the artistic skill of the designer. The chancel was a masterpiece of churchly taste, as numbers of lovely flowering plants had been lent for the occasion. On the altar was a beautiful crop of dahlias. Above and behind the same across the end of the chancel, one could imagine a reared of floral decorations mingled with the text "Christ the first fruits," in white letters on a scarlet background. At the morning service, the rector said the prayers, and Mr. Burt read the lessons and preached an able, sweet gospel sermon, that was earnestly listened to and highly appreciated, as Mr. Burt is an easy and fluent extemporary speaker. In the evening Rural Dean Hyland gave an introductory address, and Mr. Wye preached the sermon. The music by the choir was exceptionally good. The church was filled to its utmost capacity, (over 400), numbers not being able to get standing room had to go away. On Monday evening a musical service was held after thanksgiving prayers and Psalms, consisting of anthems, and also addresses by Revs. Burt, Hyland and P. B. De Lom. The rector laid a great stress on his conviction that God's people should give straight from the pocket, and he believed that a special blessing would attend this departure from the tea-meeting, etc., resorted to in the past. The collections from the services amounted to over thirty-five dollars, much to the astonishment of those who had never seen so much money, as they expressed it, given in that way before.

SASKATCHEWAN.

The Rev. Charles Quinney, wife and family, are on their way to England, Mr. Quinney having severed his connection with the missionary work at Fort Pitt. It will be remembered that during the late troubles in the North-West, this missionary and his family suffered many hardships and were with the McLeans, prisoners in Big Bear's camp for some time. Why he has resigned his post is not stated.

FOREIGN.

The vestry of Trinity Church, New York, has sent \$5,000 to Charleston to be divided between St. Phillip's and St Michael's, as the bishop may direct.

The Archbishop of Canterbury has addressed to Canon Hole, of Nottingham, a letter in terms of strong commendation of the Church of England Working Men's Society.

Kaffir missions and linguistic learning have sustained a great loss in the death, through a fall from his horse, of Archdeacon Button, of Clydesdale.

The Rev. T. C. Lewis, author of the "Story of the Cross," many hymns and litanies, has resigned the living of Sidcup, Kent, which he has held since 1882.

The parish church of Henley-on-Thames has received from Colonel Makins, M.P., a memorial window to the late Bishop of Ely. The bishop is represented as kneeling at a prie dieu, vested in a cope, and in the central panel there is a figure of St. James the Apostle, whose name he bore.

Canon Morse, vicar of St. Mary's, Nottingham, died on September 18th. Canon Morse had held the living since 1864, but, in consequence of failing health, had announced his intention to resign in October next. The Canon was sixty-seven years of age. The living, which is of the value of £900 per annum, is in the gift of the Bishop of Southwell.

On September 20th, the Bishop of Manchester consecrated a new church dedicated to St. Peter's, at Farnworth. On St. Matthew's Day his lordship consecrated another new church dedicated to St. Matthew's at Higher Audley, Blackburn. On September 23rd, Mrs. Moorehouse laid the foundation-stone of a new church at Longton, near Preston.

The Bishop of Llanvauff preached to seamen a harvest thanksgiving on board the mission ship at Cardiff. The mission has three chaplains and three readers in the Llandaff Diocese, furnished with a mission ship, a mission yacht, and three institutes, and is building a handsome church and institute for sea-going men at Newport. The Missions to Seamen took its rise in Penarth Roadstead, in the Llandaff Diocese, fifty-one years ago.

It has been resolved to either sell or let the Deanery of Armagh, provided a sufficient sum can be obtained for it. The deanery, to which about forty acres of land is attached, originally cost £8,600. It was thought, some time ago, that the deanery would be the palace of the present Primate, but his grace having decided to remain in the palace of the late Primate, there is no further necessity for it.

The Bishop of Barbados and the Windward Islands gives a pitiful account of the extensive damage caused by the cyclone which swept over the island of St. Vincent on August 16th. No less than twelve churches have been destroyed, besides schools and other buildings, not to mention small houses belonging to the labouring class, over a thousand of whom, their homes blown from over their heads, had to look for daily relief and shelter to the Government.

There has been, it is stated, a great awakening among the Boers (Dutch settlers) of Natal. They have been so busy with prayer-meetings that the worldly have complained that they have spoiled the annual races. The leader among the converts is a Mr. Nel, who says he can count over two hundred in his sparsely settled district who have experienced a change of heart. The work was a very quiet one, beginning without the agency of evangelistic meetings. The awakened showed great anxiety for the heathen Kaffirs, and many natives have been converted.

Preaching, the other day, on the occasion of a harvest festival, the Bishop of Manchester reminded us that the teaching of science was that all the several stages in the world's development were nothing more than the agglomerations of the smallest atoms of matter, kept together, controlled, and fixed in their order, obeying the law by the attractions and repulsions which we could see; and if God had nothing to do with the cause, He had nothing to do with the consequence. He either energized every force or He had no control over those cosmical energies which, with their conflicts, filled all the spaces around us. Either His providence was over the minutest circumstance of our lives, or there was no providence at all.

A great political economist told an important and far-reaching truth when he said that all that man could do was to move things from one place to another. And we did nothing more through all our lives. The rest was done by what some people called nature.

Correspondence.

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

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

THE DIOCESE OF HURON.

SIR:—In your issue of 14th inst., under the heading of Huron news, I was sorry to see an account of an "Union-Evangelical meeting" held in a skating rink at London. What kind of a Union do you think it was? Presbyterians, Methodists, Baptists and bawling revivalists! The names of the Reverends mentioned by your correspondent are not clergymen of the Church of England, and it seems a pity that a report of the kind should find a place in a good Church paper such as yours. I notice that the Bishop of Huron attended the "first of the series" but his presence at meetings is often misleading to outsiders. Yours, &c., London, Oct. 16th, 1886 R. W. CROMPTON.

DAY OF INTERCESSION FOR SUNDAY SCHOOLS.

SIR:—It is small encouragement to Sunday School superintendents and teachers when they find that the day appointed by so useful and representative an institution as the Church of England S. S. Institute in the hope of engaging the prayers and sympathy of Church people on behalf of Sunday Schools, has been entirely ignored by the clergy of the parish.

If Sunday Schools are worth anything to the Church, they are surely worth at least a passing notice in prayer or hymn or sermon on such a day as this. Who can tell what a lift might be given to the cause, if, at all events once a year, Sunday School work in some of its various aspects formed the subject of sermons and of prayer by the Church throughout the world?

In a matter of this kind one would think the intervention of neither Bishop nor Synod was needed, but, if the clergy of their own accord do not respond to the call of the Institute—sanctioned as it is by the two English Archbishops—a resolution or canon of Synod, or a direction from the Bishop for the annual observance of the day would seem to be desirable. Will any one make a proposal towards this object at the next meeting of Synod, so as to start the idea in this diocese? Yours,

A SUNDAY SCHOOL WORKER.

Toronto, Oct. 17th 1886.

LAY READERS WANTED.

SIR:—May I call attention of young men among others of your correspondents in Huron, to my advt. for two lay readers of catholic principles; they will be expected to take three days a week each in the country, and conduct services at schools or halls on Sunday. I will help them in their preparation for Holy orders. I want one man especially who may be able to manage boys in a Sunday School. I require references and not testimonials. Yours faithfully, Madoc. W. Y. DAYKIN.

We hold a mission in the district next January, so it will be advisable they should if possible be here by Christmas.

Notes on the Bible Lessons

FOR SUNDAY SCHOOL TEACHERS, ON THE INSTITUTE LEAFLETS.

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

Compiled from Rev. J. Watson's "Lessons on the Miracles and Parables of our Lord" and other writers.

NOVEMBER 7th, 1886.

VOL. V. 29th Sunday after Trinity. No. 50

BIBLE LESSON.

"The Unjust Judge."—St. Luke xviii. 1, 8.

The object with which our Lord spoke this parable is told in the first verse. It is designed to teach us constancy and perseverance in times of trial. It supposes that Christian people are praying people. It illustrates how a poor widow, by continual asking obtained her request from a wicked judge. How



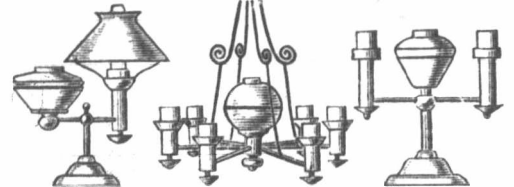


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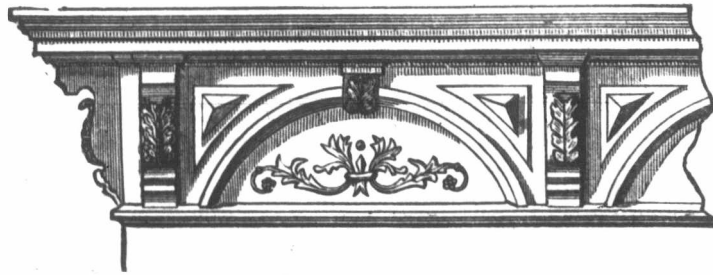
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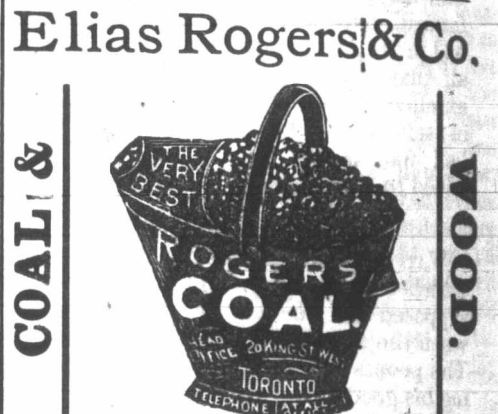
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thankful we should be that the character of our judges in Canada stands so high. It is not so in some countries. An instance of this in our lesson, see how God taught the Judges of Israel to be just Deut. i. 16, 17.

1. *The Widow's Prayer.* We have here a sad case, a poor woman, who had lost her natural protector by death, and who was being wronged by some one, who, taking advantage of her helpless state, was perhaps cheating her out of her little property, presents her case before the sworn guardian of the law, surely he will see that she gets redress. She only asks for justice, as this is what avenge means in this parable. But this judge has no fear of God before his eyes, nor does he even care to keep up appearances before his fellow men—verse 2. So he takes no notice of the woman nor of her complaint; many would have given up in despair, but not so this poor widow, she wanted something which he could give her, she would take no rebuff but kept coming again and again. This reminds us of a woman who once kept crying after Jesus when he delayed the answer to try her faith, see S. Matt. xv. 23. But was this the reason this judge refused her justice? No. He only gives way because of her perseverance, because she tired him out by her continual applications to him, she at last gets justice done to her. We must take notice that our Lord does not liken God to this unjust judge, but rather contrasts them, arguing from the less to the greater, as in St. Luke xi. 13. If this man is persuaded to do justice against his own wicked and selfish feelings, how much more will the God of love and goodness listen to the prayer of those whom he loves. She had no friend to speak for her, but we have an Advocate with the Father, compare Heb. vii. 25; 1 John ii. 1.

2. *Our Prayers.* Let us see in what way we may learn something about prayer from this. What is it? Asking for what we want. Do we not sometimes say our prayers as if we did not care whether we got our request granted or not? How did this poor woman ask? Earnestly, perseveringly. And are not our wants like hers? We, too, have an adversary, 1 Pet. v. 8. Jesus has taught us to pray like her. Deliver us from evil, or the evil one. What three adversaries does the third answer in the Catechism warn us against? These three enemies to be fought all our life. And let us notice we have not the same difficulty in getting a favorable answer as she had, see collect for twelfth Sunday after Trinity, Psalm l. 15; 1 Pet. v. 7; Zech. xiii. 9. Let us, therefore, learn to pray confidently, though the answer tarry, wait for it, see Hab. ii. 3; Rom. xii. 12; Ephes. vi. 18; Col. iv. 2; 1 Thes. v. 17; sometimes the answer delayed to try our faith, like the Syrophenician woman, or like Jacob wrestling, Gen. xxxii. 26. But what are we to understand about praying without ceasing? It meant to live in a prayerful spirit, with the heart always turned towards God, just as the magnetic needle always points to the pole, as Origen, an old writer says, the life of the Christian should be one great continuous prayer. Let us learn not to be discouraged if the answer to our prayer is delayed. Pray on till the help comes. He will help at the right moment. He loves to send a swift answer, Isaiah lxx. 24; Psalm xxxii. 5; Dan. ix. 20, 21; 2 Sam. xii. 13. Perhaps He may see it is well to keep us waiting as He did His disciples in the storm, even till the fourth watch of the night, S. Matt. xiv. 25; or S. John xi. 6; but He will help at the right moment. Let us learn never to lose heart. Let us pray, and not faint. May the Holy Spirit give us such a faith as this, so that if the Lord should come before death we may be found continuing instant in prayer.

### Family Reading.

#### CHURCHING.

A woman came to be churched. She saw one of the clergy come into the church. He knelt and prayed. After the service was over, the woman was leaving the Church. The priest thought there might be some mistake, so he spoke to her. She told him she had come to be churched, and thought the churching service was over. The priest then explained to her that he had said the Litany, and would church her before the next service.

People ought to study beforehand the different services in which they are to take a part. This would prevent many mistakes, and would make the services more useful. We want the people to join in the prayers. And we may be sure that God desires us to make ourselves ready before we approach Him.

#### GOD OR MAMMON.

A sweet low voice, a tender winning one:  
"The hour of choice hath come. Choose, darling, well.

Who saves her life must lose it. Not our own  
We walk this earth were good and evil dwell.

"Dear heart, the angels watch thee from above;  
Their eyes about thee ceaseless vigil keep.  
The fanning of their soft-plumed wings, dear love,  
Is round thee in thy waking and thy sleep.

"Why waste on fleeting joys thy youthful zest?  
Take up thy cross; its weight all meekly bear.  
The Word Divine hath pledged thee endless rest  
Beyond the narrow bounds of earthly care."

The fair face 'neath the lucent chain of pearls  
Frowns darkly; listless lie the jewelled hands;  
With curve disdainful, see, the red lip curls—  
Avaunt, those whispers from the shadowy lands!

She loves the satin sheen of rustling robes;  
She hates the gloom of dusky trailing serge;  
The pleading tone a hidden heart-ache probes,  
And in her ear is dreary as a dirge.

Shall God or Mammon win the eager strife?  
They cannot share the throne. Reluctant soul,  
Make haste to consecrate thy ardent life  
To God, who claims of right from thee the whole.

The sweet, bewitching melodies of earth,  
The roses and the jewels—ah! 'tis true  
The future may have hours of pain and dearth,  
But for the present who prefers the rue?

And yet the peace is hers who on her breast  
Wears calm the blessed symbol of the cross,  
And feverish are her dreams and marred her rest  
Who chooses Mammon and its fleeting dross.

—Drink St. Leon Water for dyspepsia or weak digestion after each meal.

#### HINTS TO HOUSEKEEPERS.

BROOMS that are dipped in boiling soap suds once a week will become very tough, last longer and sweep "as good as new," "new brooms" being proverbially good.

A USEFUL CUPBOARD may be made with an old packing-case, stained in oak, set on end, fitted with shelves, and a curtain, attached to a small rod, gathered in front.

FOR SCALDS and burns no remedy is better than white of egg. It excludes air from the wound as well as collodion, and is more cooling than sweet oil and cotton. It should be poured over the wound as soon as it is made.

A GOOD REMEDY for corns is this: Pare the excrescence carefully with a keen knife and then bathe in warm water for ten minutes; take a thin slice of lemon and apply to the afflicted part, bandaging tightly with a handkerchief. This should be done previous to retiring.

KEROSENE oil, spilled upon the carpet, will often entirely disappear if the room is kept free from dust. If the spot still remains, a thick coating of powdered French chalk put over the spot, and occasionally heated by laying a piece of brown paper upon it and passing a hot iron over it, will generally remove the oil.

It is asserted by an authority that it is a mistake to suppose that broiling is applicable to fish and meats only. It can be employed with fruits and vegetables, and when these are watery excellent results are obtained. The apple, pear, quince and bananas, the cucumber, tomato, green pepper or egg plant thus prepared make admirable dishes.

THIS dessert of tapioca is delicate and easily made. Take one-quarter of a pound of small grain tapioca, pick it over carefully and wash it. Add to it a quart of boiling milk and two saltspoonfuls of salt; boil slowly an hour and a half, stirring frequently. When done, allow it to cool a little. Thoroughly beat five eggs, adding to them three ounces of

sugar, an ounce of butter, and a little nutmeg. Gradually add the tapioca; let the whole come to a boiling point; pour into cups or a mould and serve hot or ice cold, as may be preferred.

CORNMEAL DODGERS.—One quart of Indian meal, one quart of boiling milk, two tablespoonfuls of sugar, half a yeast cake dissolved in warm water, one tablespoonful of lard and the same of butter; one even teaspoonful of salt. Scald the meal with the milk, stir in the sugar and the shortening, and when it is almost cold stir in the yeast. Let it rise all night. Beat up again one hour before breakfast, and set it for a second rising. Heat a dripping pan, grease well, and drop the stiff batter on it by the spoonful. Let these be an inch or two apart that they may not run into each other, and shut up and bake. They should be rough on top and higher in the middle than at the sides. If the batter runs, add a very little flour. It must be thick enough to stand in a heap. Eat very hot.

—For constipation take St. Leon Water before breakfast.

#### A QUEER PROVERB.

There is a queer old German proverb which tells us 'the best is often the enemy of the good.' What does it mean?  
I think I can show you.

Have you ever heard a boy say in school, 'I shan't bother over that lesson. I couldn't get to the top of the class if I tried'? He is possibly not a stupid fellow at all; he could take a fair place among his schoolmates, but because he can't have the 'best' place he won't try to take a 'good' one.

So wanting to be best actually prevents his being good.

'The best is the enemy of the good.' Another illustration. A man knows it is a good thing to be religious, he even admires a comrade who loves God and worships Him, who denies himself to benefit his wife and children, and to help the very poor,—he secretly desires to be like him.

But then he says, 'What's the use? I should get tired of going to church every Sunday; I couldn't turn teetotaler; I couldn't give up my pipe; and if I did I should forget myself at times, and fly into a passion with my wife when she contradicts me, or I should hit Jem when he don't do as I bid him. And then where should I be? Oh no, I'd better not try.'

So because he can't be best all in a minute, as good as a man who for years had led a Christian life, he won't even try to be good. The best is enemy of the good here. But ought it to be so? Are not the 'good' and the 'best' brothers of the same family? Ought not a man to feel I can always try to be good, and if I fail even, I am nearer the best than if I had not tried?

It is a great mistake to think that a man who tries to give up sin for a time, and then has a fall, is worse than if he had not tried at all.

I tell you he is better, aye, better though the devil may have got him at a weak moment, and persuaded him to commit the very sin he had vowed himself never to commit.

I know the world thinks differently, but never mind the world.

That man has only to rise up ashamed and repentant, and to say humbly, 'I will try again,' and he is in a better position than the scoffer who marks his fall and proclaims it in the market-place, declaring, 'Well, I never made any profession, thank God!'

Yes, he often puts in these last two words, though what he has to thank God for, just then, poor fellow, I hardly know.

So the end of this little sermon, dear friends, is 'Try to be good, and never mind being best,' and don't let scoffers persuade you that trying to be good is 'making a profession.'

They hold you up to scorn if you don't keep to that profession, but if you had no falls, and continued perfectly steadfast, the world would still find fault with you somehow, I am certain; for those



who won't try even to be 'good' are sure to dislike the man who does. He is a living reminder to them that there is a better and safer road than the one they are travelling on, and that makes them envious and snarling.

#### THE MARCH OF IMPROVEMENTS.

Among the number of improvements made this season in the dry-goods stores of the city none are more marked than those of "The Golden Lion," where it seems as though the whole inside of the building had been torn out. The extra space secured by the alterations is so immense that the two front stores are made nearly half as large again as they formerly were. The large centre stairway and parcel office have been removed and replaced by new fixtures, all under the immense dome, where a magnificent light is obtained for exhibiting the goods. Messrs. Walker have made this the silks and dress goods department, so that ladies making purchases of those goods will have no difficulty in selecting shades of color to suit them, and with a ceiling of glass fifty feet high there should be no lack of fresh air to keep the customers comfortable while making their purchases. A neat stairway has been placed at the east side of the dry-goods department, at the end of the dress department, leading to the show-rooms and carpet-room on the second floor, while the hydraulic elevator has been retained in its former position for the convenience of those who prefer not to walk upstairs. The whole cost of the improvements, it is understood, is under \$2,000, but the advantage to the public and the improved appearance of the stores is worth very much more than this amount. It is hardly necessary to say an extra large stock is required for these increased departments and has been placed there for present season, sufficient, one would think, to supply each lady in Ontario with a new dress. The Messrs. Walker have been quietly opening out their new goods in their wholesale receiving room on Colborne-street for the past six weeks, and have now completed their stock, which is said to be one of the largest they have ever imported.

#### INFALLIBILITY.

Below we give a list of several Popes who have erred in matters of faith, for the consideration of those who believe in the dogma of infallibility:

1. Pope Zephirinus, in the beginning of the third century, approved the doctrine of the Montanists, already infallibly condemned by his infallible predecessor.
2. Pope Marcellinus, towards the end of the third century, who gave such proof of his infallibility, as the Pontifical of Damascus and the Roman Breviary say, that he came to a complete apostasy so far as to sacrifice to the idols.
3. Pope Liberius, in the fourth century, according to the testimony of St. Athanasius, St. Hilarius, and St. Hieronimus, became Arian and signed the Arian creed. St. Hieronimus says the same of Pope Felix II.
4. Pope Vigilius, in the sixth century, who approved the heresy of Eutyches, which denied in Christ the two natures.
5. Pope Honorius I., in the seventh century, who justified the heresy of the Monothelites, and was condemned as a heretic by the sixth General Council.
6. Pope Nicolaus I., in the ninth century, who thought that there was no necessity to baptize in the Name of the Father, Son, and Holy Ghost.
7. Pope Stephen II., who condemned infallibility, and ferociously assailed his infallible predecessor, Pope Formosus, nullifying all his acts, and declaring that the validity of the Sacraments depends on the person who administers them, which is an heresy already condemned by the Church of Rome.
8. Pope Sergius, successor to Stephen, following infallibly the errors of his infallible predecessors, rehabilitated Formosus, declaring valid his ordinations, and null and void those of Pope Stephen.
9. Pope John XXII., who publicly thought that the souls of the saints would enter into Heaven but after the day of the general judgment; doc-

trine already condemned as heretic by the Church of Rome.

10. Pope John XXIII., who was condemned as heretic by the Council of Constance, and deposed from the Papacy. These are but a few of the many facts that could be produced against the absurd doctrine of Infallibility.—*M. Zara.*

#### YOU ARE A LITTLE TOO FAST, SIR.

The very worst thing that ever befel young Spratt was his being left a bit of money when his old grandfather Spratt died. It wasn't very much, it is true, but it was too much, nevertheless, for young Spratt's balance. It turned him quite topsy-turvy. I am not at all sure but that he would have turned out pretty well in life if it hadn't been for that unfortunate money.

It had three very bad effects upon him, which I will now proceed to relate.

In the first place, it made him lazy. "What's the good of working when I can go a-playing?" he was accustomed to say to himself and others. "Grind, grind, grind all the day long isn't the sort of life I shall ever fall in love with; and the long and short of the matter is, I shall turn gentleman, put my hands in my pockets, and do nothing."

In the second place it made him proud. He was independent, wasn't he? He was a young man of consequence therefore—somebody a bit above the ordinary run, somebody worth looking at. Dear me! how young Spratt did swell out. What airs he put on, and how he tried to look down on everybody! He was proud all over.

In the third place, it made him fast. Of course it did. Whoever heard of a young man who went in for a lazy life, and being "stuck up" to boot, who kept straight? Doing nothing very soon leads to doing something, only that something will be something bad. And so young Spratt soon found himself among fast company, in fast places, and engulfed in fast ways.

Now, when a young man is bent on going to the bad, he will not find it a hard matter to accomplish. There are plenty of people who will help him on, and help him down. The devil himself will be at his elbow to "lend a hand," and help him over the styles. A man never has so many helpers as when he is going fast downhill. And so young Spratt found.

And, moreover, when he once begins to go down he gathers speed as he goes. Every day, pretty nearly, finds him increasing his pace. Beginning slowly at first, he gets up more and more steam until the speed becomes quite bewildering.

Poor young Spratt! He went so "fast" that he shot past church doors, and never by any mortal chance could bring himself to stop and enter there. And as for reading his Bible, or kneeling down and praying as he used to do, he was much too fast a young man for that. In fact, religion was altogether too "slow" for fast young Spratt. Spinning along at such a giddy pace, he very soon parted with the last particle of anything in the shape of religion. He left it all behind him. Mother, father, and sisters hung on to young Spratt, to moderate, if possible, his pace. But it was no good. He shook them off one and all, and left them weeping behind him. A runaway horse was nothing to young Spratt, so "fast" was he.

Nevertheless, he stopped at last, and how he did it I am now going to tell you.

There was an honest old watchmaker, a friend of the family, who lived not very far from young Spratt's, and who had long been watching the young man's ways. While others watched and laughed, he watched and prayed, and hoped that the time would come to put the drag on young Spratt's speed. Well, the time came, as it always does to those who pray for it, and have patience to wait for it, and eyes to see when it does come.

One day the young man brought in his gold watch to be examined and mended. It wouldn't "go" somehow. There was something wrong with it.

The old man saw his opportunity and used it. Opening the watch, and narrowly inspecting it,

he said, "You're a little too fast, sir." There was more than the words, however, for the tone of voice said infinitely more. "You want to be cleaned, sir—thoroughly cleaned. In fact, sir, you need to be taken to pieces and thoroughly overhauled. How long have you been going so fast, sir?"

"I don't quite know," stammered young Spratt, who saw the meaning of the old man's words clearly enough, but did not wish to seem to see it.

"Yes, sir," continued the old watchmaker, "thoroughly cleaned, thoroughly overhauled, and properly regulated; we'll make a good job of you yet."

Young Spratt fled, leaving the watch in the old man's hands.

But while he fled, he also thought.

"What's the good of a watch that is too fast?" he said to himself. "And what's the good of a young fellow who goes too fast? No good to anybody. And I've been actually priding myself on being fast. Why, the watch might as well pride itself on being too fast."

"Cleaned, overhauled, regulated." Ah, yes, precisely so; not rubbed up without, but cleaned, overhauled, and regulated within. That's it. I'm wrong inside; no doubt about that.

"And who's to do it? The watchmaker is the only one who can clean a watch, and my Maker is the only One who can do this for me. Dear me! what a long time it is since I said my prayers or went to church. I must see to that, indeed I must."

A few days afterwards young Spratt called for his watch.

It was quite ready. But when the old watchmaker handed it to him, he said, "Your not too fast sir, now, I hope?"

Young Spratt was not quite so shy now, for he answered, "I've 'slowed down' pretty much, and I intend to 'slow down' more still. I've been too fast, God knows; but, please God, I'll keep better time."

"Thank God!" said the old man; "but be sure you go to the Lord Jesus Christ. He's the only One who understands the 'workings' of your heart, and can 'clean, overhaul, and regulate it.' Cleansed with His precious blood, renewed by His Spirit, you'll 'go' even better than this cleaned watch."—*Rev. Charles Courtenay.*

#### MODERN CHRISTIAN MISSIONS.

This is the title of an article in the July number of the *Quarterly Review*, which presents a remarkable collection of facts and statistics gathered from authentic sources, in England, Russia, France, Germany, and America. It will be read with deep interest by all who desire to know the truth about the progress of Christianity in the world. The writer begins by carrying us back one hundred years. He mentions the existence and the work of the Societies for Promoting Christian Knowledge and for the Propagation of the Gospel, but the few Missionaries they then maintained were Danes or Germans; not a single Englishman was at that time laboring in the foreign Mission-field.

The Protestant Churches of Europe could show but one spot where the Missionary flame burnt bright and clear, the small Moravian settlement of Hemhutt. In the Church of Rome the zeal which shone so brightly in the days of Xavier and his companions had well-nigh died out. Yet, unlikely as it seemed, the hour had come for the Divine Spirit to breathe on the stagnant Churches, and to raise out of them an army of Evangelists.

#### "AVOID IT."

The evils arising from jesting upon Scripture, are greater than appear at first. It leads, in general, to irreverence for Scripture. When we have heard a comic or vulgar tale connected with a text of Scripture, such is the power of association, that we never hear the text afterwards without thinking of the jeer. The effect of this is obvious. He who is much engaged in this kind of false wit, will come at length to have a large portion of Holy Scripture spotted over by his unholy fancy.—*Christian at Work.*



Childrens' Department

CHILDREN HARK! A BATTLE SONG.

BY M. S. BURNS.

Children hark! a battle song— Lift the answer clear; Join the ranks and press along— Stay not idly here. Little soldiers you shall be, Warring for the victory.

What a mighty host you are, With your faces bright! Satan's hordes await afar, Cow'ring at your sight. On them, little Christians, move, In the strength of Christ above.

Hope shall be the battle call, Truth your weapon strong. If amid the charge you fall, Fear no power of wrong; Christ the leader seeth you— He will guard if you are true.

Millions, now in rich array, Are forever blest. They were valiant in the fray, And, triumphant, rest. They are watching on on high; You shall meet them by and by.

Children, if you gain the day, You by love must win. Save your foes, but, while you may, Crush their shields of sin. Help them manfully to fight, 'Neath the standard of the right.

A CURE FOR DRUNKENNESS, opium, morphine, chloral, tobacco, and other kindred habits. The medicine may be given in tea or coffee without the knowledge of the person taking it, if so desired. Send 6c. in stamps, for book and testimonials from those who have been cured. Address M. V. Lubon, 47 Wellington St. East, Toronto, Ont. Cut this out for future reference. When writing mention this paper.

NO "IF."

There was a knock at the door of Aunt Fanny's pleasant kitchen one morning, and on the steps stood a little girl with a basket on her arm.

"Don't you want to buy something?" she asked as she came in. "Here are some nice home-knit stockings."

"Surely you did not knit these yourself, little girl?" said Aunt Fanny. "No, ma'am; but grandma did; she is lame, and so she sits still and knits the things, and I run about and sell them; that's the way we get along. She says we are partners, and so I wrote out a sign and put it over the fire-place: Grandma and Maggie."

Aunt Fanny laughed and bought the stockings; and as she counted out the money to pay for them, Maggie said: "This will buy the bread and butter for supper."

"What if you had not sold anything?" asked Aunt Fanny.

But Maggie shook her head. "You see we prayed, 'Give us this day our daily bread,' and God has promised to hear when folks pray; so I guess there wasn't any 'if' about it. When He says things, they're sure and certain."

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Births, Deaths, Marriages.

MARRIED

COLEMAN-PATTERSON—At St. John's Church Cookstown, on Wednesday, October 20th inst., by the Rev. A. J. Fidler of Whistly, assisted by the Rev. W. H. A. French, Incumbent of St. John's Church, Robt. J. Coleman, (Merchant) of Cookstown to Rachel E. Patterson, of same place.

\$1,000 REWARD for your labor, and more, can be earned in a short time if you at once write to Hallett and Co., Portland, Maine, for information about work which you can do and live at home, whatever your locality, at a profit of from \$5 to \$25 and upwards daily. Some have made over \$50 in a day. All is new. Hallett and Co. will start you. Capital not required. All ages. Both sexes. All particulars free. Those who are wise will write at once and learn for themselves. Snug little fortunes await every worker.

MRS. CHARLOTTE LISLE, of Chicago, well known to the western press, ascribes the cure of a dangerous cough, accompanied by bleeding at the lungs, to Hale's honey of Horehound and Tar. "My cough," she says, "threatened to suffocate me, \* \* \* but this remedy has removed it."

Gleason's Sulphur Soap heals and beautifies, 25c. German Corn Remover kills Corns, Bunions, 25c. Hill's Hair and Whisker Dye—Black & Brown, 50c. Pike's Toothache Drops cure in 1 Minute, 25c.

A COMPLETE BREAKDOWN.—"For ten years," says Jennie M. Harret, of Wallaceburg, Ont., "I did not see a well day—was all broken down with dyspepsia, liver complaint, catarrh and debility. Three doctors abandoned hope for me, when Burdock Blood Bitters came to my rescue. It is the best medicine I have ever taken. I say this for the benefit of all suffering as I did."

A SEVERE TRIAL.—Those who endure the torturing pangs of neuralgia, rheumatism, sciatica, lumbago, and similar painful complaints are severely tried, but there is a speedy relief in Hagyard's Yellow Oil as thousands who have used it joyfully testify. It banishes pain and lameness quickly.

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HIGH PRAISE.—Mrs. John Neelands, writing from the Methodist parsonage, Adelaide, Ont., says: "I have used Hagyard's Pectoral Balsam in our family for years. For heavy colds, sore throats and distressing coughs no other medicine so soon relieves."

"THE MIKADO."

In addition to our premiums, a list of which will be sent on application, we wish to call especial notice to our Cabinet Portraits of D'Oyley Carte's English Mikado Company, Fifth Avenue Theatre, New York. No light opera has ever been produced in the United States that has equalled in popularity "The Mikado." The original company to produce it in this country was D'Oyley Carte's English Company, selected there by Gilbert and Sullivan and sent to this country. We have issued, for distribution to our patrons who will send us wrappers as below a series of seven cabinet portraits of these artists, in character and costume, the finest photographic gelatine work ever produced. They comprise:

- Geraldine Ulmar, as "Yum-Yum." Misses Ulmar, Foster and St. Maur, as "Three Little Maids from School." Kate Foster, as "Pitti-Sing." George Thorne, as "Ko-Ko." Courtice Pounds, as "Nanki-Poo." Frederic, as "The Mikado." Fred Bilington, as "Pooh-Bah."

Our price for these portraits is twenty-five cents each, but to any one who uses our soap, and sending us 15 wrappers of Dobbins' Electric Soap, and full post-office address, we will send the whole series, post paid, and free of charge.

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And for all affections of the Stomach and Bowels, prompt relief and cure are afforded by the use of Ayer's Cathartic Pills. They easily correct slight derangements of these organs, and are of incalculable benefit in chronic cases.

I have been using Ayer's Pills, in my family, for over three years, and find in them an effective remedy for Constipation and Indigestion. We are never without these Pills in the house.—Moses Grenier, 72 Hall st., Lowell, Mass.

For years I have been subject to Constipation and Nervous Headaches, caused by Indigestion and derangement of the Liver. After taking various kinds of medicine, I have become convinced that Ayer's Pills are the best. They have never failed to relieve my bilious attacks in a short time, and I am sure my system retains its tone longer, after the use of these Pills, than has been the case with any other medicine I have tried.—H. S. Sledge, Weimar, Texas.

Ayer's Cathartic Pills are the safest and best medicine I ever used for Bowel Complaint. I have never known them fail to cure this disorder. They have been peculiarly effective, in my family, in all cases of Liver

### And Stomach Troubles.

Ayer's Pills are prompt and mild in their action; they gently stimulate the liver, and always leave the bowels in a natural condition.—Phillip Caldwell, Beverly, Mass.

After sixteen hours of intense suffering with Bilious Colic, I took Ayer's Cathartic Pills. In half an hour the pain in my stomach and bowels subsided, and I quickly recovered.—R. S. Heathfield, 63 Chestnut st., Providence, R. I.

For nearly five years I was a confirmed dyspeptic. During the last three months of this time, my life was a burden to me. I had no appetite, became pale and emaciated, and was unable to work. I tried various remedies, but found no relief until I began taking Ayer's Pills. A few boxes of this medicine greatly improved my appetite, restored my liver and stomach to a healthy condition, and my food now digests perfectly.—Ernest Lewis, 43 Main st., Lewiston, N. Y.

Ayer's Pills have cured a case of Chronic Dyspepsia, here, which resisted other remedies, and had become a very serious affliction. The cure is remarkable, and has created a sensation in this locality.—S. K. Jones, M. D., Brighton, Mich.

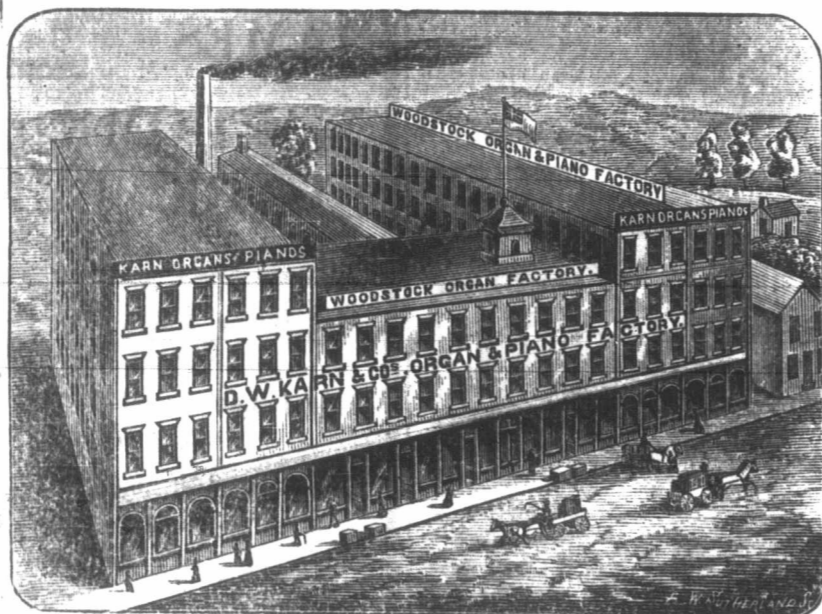
For a number of years I was greatly troubled with Dyspepsia. I became weak, nervous, had no appetite, and there were but few kinds of food my stomach would bear. After taking a number of remedies, without obtaining relief, I began to use Ayer's Cathartic Pills, and, at the same time, commenced dieting. This treatment effected a complete cure.—Jeremiah W. Styles, Fort Madison, Iowa.

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### THE CLOTHES-PIN GARDEN.

One, two, three, four, broken clothes pins in the midst of the dead flowers and leaves in Benny Blake's garden! "How came they there?" I asked.

But Benny looked very sober, and, digging the toe of his little boot into the carpet, he said in a low voice:

"I put them there, auntie."

"What for, dear?"

"Cause," said Benny. "But it is a very great secret with mamma and me," he added.

"A nice one, I hope, dear?"

"Not—a—very—nice one," replied Benny. "I've had lots and lots nicer." When he said this his voice was sober as well as his dear little face. Of course I did not try to find out the secret. I heard nothing more about the clothes-pins until this summer when we were at the sea-shore together.

One day Benny made a sand garden, with shells and stones for a wall. In it he put some wild flowers he had gathered that morning. When it was in full bloom he led mamma to it, saying, with a very happy smile on his face:

"These are ever so much nicer than old clothes-pins, aren't they—the flowers are?"

The tears came into mamma's eyes as she kissed the dear face. Her voice trembled when she answered:

"So much nicer, darling."

"The next day I was told the secret. Benny had one dreadful fault—sometimes he would tell a lie. So every time he told an untruth mamma had him put a broken clothes-pin next to her choicest blossom in his own garden. All summer he had to see them, and when the winter snows came there were one, two, three, four, little white mounds which he could see from the window. Monuments to four lies!

Now you can understand why he was so happy with the flowers in his little sand-garden, and why the tears of joy came into mamma's eyes.—M. Kingston, in *Our Little Ones*.

She was saved from days of agony and discomfort, not by great interpositions, but by the use of the only sure-pop corn cure—Putman's Painless Corn Extractor. Tender, painful corns are removed by its use in a few days, without the slightest discomfort. Many substitutes in the market make it necessary that only "Putman's" should be asked for and taken. Sure, safe, harmless.

### PAID FOR IT.

On board a steam-packet last summer was an old man, who seemed determined to attract the attention of the passengers. He had some stock jokes and a grotesque way of retailing them. In the course of his fluent talk he spoke of the clergy and their work; he gave his reasons for not thinking much of them, they were "paid for it."

Before we landed, the intention of all his nonsense was made known. Having got the people around him, he took out a lot of papers containing the songs which he had mixed up with his talk. He handed them round and was "paid for it."

Some people are eager to tell what religion costs, and how much money might be saved, if the clergy were not "paid for it."

They are very zealous; is it because they are "paid for it?"

### THE COCAINE HABIT.

THE WORST SLAVERY KNOWN—NEW REVELATIONS OF POWER.

Cincinnati Times-Star.

When cocaine was discovered the medical world exclaimed "thank heaven!"

But useful as it is, it is also dangerous especially when its use is perverted from the deadening of pain for surgical operations, to the stimulation and destruction of the human body. Its first effects are soothing and captivating, but the thralldom is the most horrible slavery known to humanity. J. L. Stephens, M. D., of Lebanon, O., was interviewed by our reporter yesterday at the Grand Hotel, and during the conversation the doctor said: "The cocaine habit is a thousand times worse than the morphine and opium habits, and you would be astonished," he said, "if you knew how frightfully the habit is increasing."

"What are its effects?" "It is the worst constitution wrecker ever known. It ruins the liver and kidneys in half a year, and when this work is done, the strongest constitution soon succumbs."

"Do you know of Dr. Underhill's case here in Cincinnati?"

"That leading physician who became a victim of the cocaine habit? Yes. His case was a very sad one, but the habit can be cured. I have rescued many a man from a worse condition."

"What, worse than Dr. Underhill's?"

"Indeed, sir, far so. Justin M. Hall, A. M., M. D., president of the State Board of Health of Iowa, and a famed practitioner, and Alexander Neil, M. D., professor of surgery in the Columbus Medical College, and president of the Academy of Medicine, a man widely known, Rev. W. P. Clancey of Indianapolis, Ind., from personal experience in opium eating, etc., can tell you of the kind of success our form of treatment wins, and so can H. O. Wilson, formerly of Cincinnati, who is now associated with me."

"Would you mind letting our readers into the secret of your methods?"

"Well, young man, you surely have a good bit of assurance to ask a man to give his business away to the public; but I won't wholly disappoint you. I have treated over 20,000 patients. In common with many eminent physicians, I, for years made a close study of the effects of the habits on the system and the organs which they most severely attack. Dr. Hall, Dr. Neil and Mr. Wilson, whom I have mentioned, and hundreds of others, equally as expert, made many similar experiments on their own behalf. We each found that these drugs worked most destructively in the kidneys and liver; in fact, finally destroyed them. It was then apparent that no cure could be effected until those organs could be restored to health. We recently exhausted the range of medical science, experimenting with all known remedies for these organs, and as the result of these close investigations we all substantially agreed, though following different lines of inquiry, that the most reliable, scientific preparation, was Warner's safe cure. This was the second point in the discovery. The third was our own private form of treatment, which, of course, we do not divulge to the public. Every case we



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 it is, it is also danger-  
 when its use is perva-  
 adening of pain for  
 ns, to the stimulation  
 of the human body.  
 re soothing and cap-  
 thralldom is the most  
 known to humanity.  
 M. D., of Lebanon,  
 wred by our reporter  
 ie Grand Hotel, and  
 iversation the doctor  
 cocaine habit is a thou-  
 se than the morphine  
 is, and you would be  
 said, "if you knew  
 he habit is increasing,"  
 s effects?"  
 st constitution wrecker  
 t ruins the liver and  
 year, and when this  
 he strongest consti-  
 mbs."  
 ow of Dr. Underhill's  
 oinnati?"  
 g physician who be-  
 f the cocaine habit?  
 was a very sad one,  
 an be cured. I have  
 a man from a worse  
 se than Dr. Under-  
 far so. Justin M.  
 . D., president of the  
 Health of Iowa, and a  
 oner, and Alexander  
 ofessor of surgery in  
 Medical College, and  
 Academy of Medicine,  
 known, Rev. W. P.  
 lianapolis, Ind., from  
 nce in opium eating,  
 u of the kind of success  
 atment wins, and so  
 n, formerly of Cincin-  
 w associated with me."  
 mind letting our read-  
 ret of your methods?"  
 g man, you surely have  
 ssurance to ask a man  
 eass away to the public;  
 olly disappoint you. I  
 er 20,000 patients. In  
 many eminent physi-  
 ars made a close study  
 f the habits on the sy-  
 gans which they most  
 . Dr. Hall, Dr. Neil-  
 lson, whom I have  
 d hundreds of others,  
 rt, made many similar  
 their own behalf. We  
 at these drugs worked  
 rely in the kidneys and  
 inally destroyed them.  
 pparent that no cure  
 ed until those organs  
 ed to health. We re-  
 ed the range of medical  
 menting with all known  
 ese organs, and as the  
 close investigations we  
 y agreed, though follow-  
 es of inquiry, that the  
 scientific preparation,  
 safe cure. This was  
 t in the discovery. The  
 own private form of  
 ch, of course, we do not  
 public. Every case we

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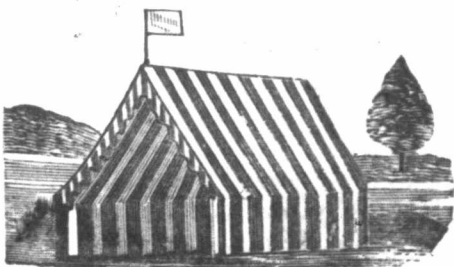
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