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Dominion Churchman.

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA.

Vol. 9.]

TORONTO, CANADA, THURSDAY, NOVEMBER 29, 1888.

[No. 48.

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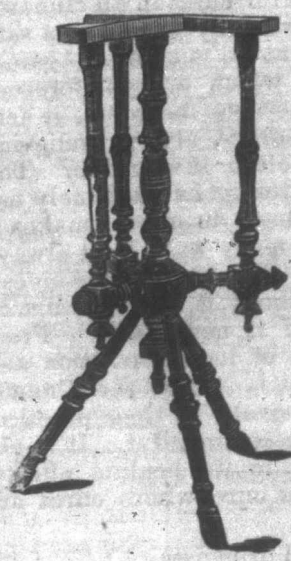
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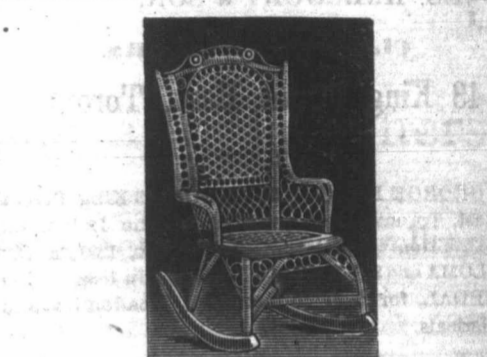
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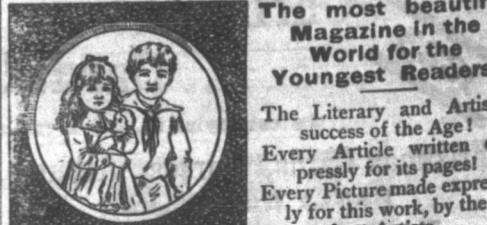
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LESSONS for SUNDAYS and HOLY-DAYS.

Dec. 2.—FIRST SUNDAY IN ADVENT.

Morning—Isaiah l. 1 Peter iv. 7.

Evening—Isaiah ii. or iv. 2. John xii. 20.

THURSDAY, NOV. 29, 1888.

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

To ALL WHOM IT MAY CONCERN.—The doctrinal system of the religious body named after Luther embodies teaching much nearer to that of Rome than the most elevated views tolerated in the Church of England, or views held by the most extreme Sacramentalists. The Lutherans also indulge in practices which certain persons denounce as Popish in tendency. Take, for example, the Lutheran doctrine in regard to the Eucharistic elements. It requires a metaphysical order of mind to comprehend the difference between the Lutheran theory and the Roman. Then, look at their decorations of churches; for the late celebration the Lutherans went to far greater lengths in honouring a man's memory than Ritualists do in honour of our Lord or any Church festival. Luther directed the ceremonial of the Mass to be retained, vestments, lights, incense and all, and the only change he wished was the singing of one or two German hymns. Yet there are persons in the Church and out of it who week in and week out denounce Churchmen who hold very moderate views indeed as to the Sacrament compared with the Lutherans, as being no better than Papists, and who will not hold fellowship with their fellow-Churchmen because of these moderate views. Is it quite consistent for these good people to gush over their Lutheran neighbours as though they were utterly free from all taint or suspicion of Sacramentalism? The Luther celebration will, we hope, cause men to read and reflect upon this ludicrous inconsistency. Reading and reflecting and the convictions they will bring, will, we trust, widen their minds, clarify their understandings, enlarge their sympathies, and bring them to know that Christ was with His Church all along the ages before Luther, and that in England, in Scotland, in Ireland, the torch of evangelical Catholic truth has shone to this hour without an era of eclipse since the day it was lighted by Apostolic hands.

NEIGHBOURLY COMPLIMENTS.—The organ of the Methodists thus allude to the organ of the Baptists. Had we published this what terrible bigots we should have been thought! "Our good neighbour, the Canadian Baptist, thinks the Baptists should do more than they are doing to establish missions in the North West. It says: 'Whatever may be our admiration for other evangelical denominations, we believe they cannot fulfil the requirements of the great commission in that country, and so long as such is our belief the duty

is laid upon us imperatively to prosecute a Manitoba and North-West mission.' Now, if the Baptist is right, and other Churches 'cannot fulfil the requirements of the great commission,' things look dark for the unfortunate people of Manitoba; for that country is not well adapted for Baptist operations. There are extensive prairies, where for miles and miles there is not enough water to immerse a man. True, the 'sloughs' are available, but they are not inviting. They are like Irish bogholes—of doubtful depth. A more serious trouble will be found to arise from the long and severe winters which freeze up all the rivers. Even on the banks of the Assinaboine a Baptist missionary, until he builds a baptistry and gets his heating apparatus in order, would have to leave his converts unbaptized; unless he cuts a hole in the ice, as immersionists sometimes do. Does it not raise a strong presumption against the divine authority of the Baptist mode, that it wants the feature of adaptation to all climates and circumstances, which should characterize a universal religion?"

THE QUESTIONER QUESTIONED.—Judging from the above the Editor of the Christian Guardian has been studying Layman's papers on "Impossible Churches," for he uses his arguments and illustrations and winds up by putting one of Layman's awkward questions. But "our good neighbour," it is better to be polite before being severe, we must tell you that if "adaptation to all climates and circumstances" be a necessary sign of a universal religion, we fear Methodism fails most woefully in this essential. Can the wildest stretch of imagination picture us all turned into Methodists? That is, all Catholic followers of Christ into sectarian followers of a man! "Angels and ministers of grace," defend us from this fate. Methodism is a form of religion based partly upon the Catholic Faith, but it is not the "Faith once delivered to the Saints." It is one of the phases of faith, a good phase in its way, but very narrow, very partial, peculiarly unsuited to the more highly educated, and therefore the Wesleyan is one of the "Impossible Churches." In a word, Methodism is wholly incapable of being "a universal religion," for it is only adapted to a certain class of persons, and to members of that restricted class only while they are in an early stage of education, and during the initial period of mental development. Methodism is no religion for humanity like the religion of Jesus Christ as taught by the Catholic Church.

THE CHANCELLOR OF TRINITY ON UNIVERSITY COLLEGE QUESTION.—We reluctantly omitted a portion of the excellent address given by Senator Allan as Chancellor of Trinity College, on Convocation day. The following is a weighty protest against the wrong of further subsidizing by public money a college which does not enjoy universal public confidence: "As Canadians we have reason to feel a just pride in the Toronto University, and in the high standing and ability of the men who preside over its destinies, and for myself personally, I am glad to be able to claim in the President of University College one of my oldest and most valued friends. It is not, therefore, from any feeling of hostility that I deprecate the suggestion which has been made for further aid to University College from the public chest, but because I think the claim to be thus wholly supported by the State is without precedent in other countries, and is manifestly unjust here. If persevered in, it would mean simply that other institutions of higher learning, established at great cost and much personal sacrifice on the part of their founders and friends, which have all attained a high degree of efficiency and unitedly represent a far larger constituency than Toronto University, and which meet a want in the system of higher education strongly felt by a large part of the community, are to be placed at a disadvantage, and their friends and supporters taxed to give further state aid to an already richly endowed college, which has only to raise its fees

to something more than a mere nominal amount, or appeal to the generosity of its friends, to obtain all the funds that it requires. I cannot but think however, that the very reasonable protests which this suggestion of further State aid to one favoured college has called forth must have their effect, and that the proposal will not be persevered in."

THE CHANCELLOR OF TRINITY ON PARTY COLLEGES.—The following paragraph from the speech of the Chancellor of Trinity has in it more than appears by a cursory reading. It is simply an unanswerable protest against the system of educating young men for the ministry in "a denominational cloister," a title which applies with singular exactness to the party College in Toronto, as those will at once see who know the tone and inner life of that "cloister." The portrait given by this most happy phrase is finished to life like reality by this feature being so photographically tone, "Students are taught therein to regard with distrust and suspicion all those who differ from them in opinion." It is no reply to point out that these students are constantly fraternizing with Baptists and others, because they are trained in the same principles as those who are in opposition to the Church, therefore association with them implies no display of charity. But their fellow Churchmen who are loyal to the Church are looked upon with distrust and suspicion because whoever holds in their fulness and richness the doctrines of the Church of England must differ, and differ very widely indeed, from the Principal and those who form the teaching staff of "the denominational cloister" alluded to.

"A PORTRAIT OF A PARTY COLLEGE IN A PHRASE.—The erroneous impression which prevailed in many quarters, for want of proper information, that Trinity was only a theological institution, has been entirely removed, and the public are beginning to be aware that young men can here receive such an education as will enable them to enter upon the battle of life on equal vantage ground with those from any other universities. Further, too, it is becoming better known that in Trinity there is no distinction of class or creed as regards University honours. I except, of course, theological degrees; but that these distinctions are open to all who chose to compete for them, and that while we shall, God helping us, always strive to maintain the religious character of the education imparted here, at the same time there are no "jealously guarded cloisters of an exclusive denominational institution," in which men are taught to regard with distrust and suspicion all those who may differ from them in opinion, but there is inculcated upon our students that spirit of Christian large-heartedness, which is the best guarantee of good citizenship, and which shall best fit them for the faithful discharge when they leave the University, of their duties to their common country."

OUTCAST LONDON.—A very characteristic thing has just been done by the Congregational Union in England. They have published a description of the condition of the poor in London, whose case is doubtless a most fearful blot on our civilization. In doing this they speak as though they had discovered the facts, and were the first to call attention to them. It is too bad to make so dishonest a snatch at popularity, for most dishonest this appeal is, for it ignores the labours of benevolent men and women, who for many years have been working in the Church's name amongst these outcasts. If our readers will even turn to *Dore's London*, published many years ago, they will find pictures of these outcasts which the Congregational Union claims to have first drawn attention to. Our clergy and laymen, and sisters, both of very "high" views and decidedly Evangelical, have done noble work for years in these awful slums, and yet a body like this Union rushes before the public of England and seeks the fame due to those who break in upon a new field for Christian enterprise.

Let us speak not in a spirit of defiance, but in a spirit of love, let us eschew all needless expressions which may give offence; above all let us remember that the grand object which we have in view is the discovery of the wisest methods of work, the strengthening of peace the firmer cohesion of the members of the Body. By this course our very differences will serve to bring out more clearly the unity of our faith, and our diversities of thought will be at once a safeguard and protest against any narrowing of the limits which define the membership of our branch of the Catholic Church.—
BISHOP MACLAGAN.

A PROBLEM.

LOOKING over our land, from a religious stand-point, and to obtain a view of the religious world, we find the moral and religious field in the hand, and more or less under the control and cultivation of various religious teachers; from him who regards the centre of religious gravitation as pointing to the city of the seven hills, with its infallible Pope and its mariolatry, down to him who believes in neither sacraments or ministers, but only in himself, or a Book. The varieties are found by the score. Amid them we see teachers called "Ministers of the Church of England." We observe that those who gather around them, while they are, as we cannot fail to see, the more staid, wealthy, learned, and respectable, (because wealthy or learned) of the several sections, yet they are outnumbered, judging from attendance at their stated times of religious assemblings, by those who attend Romanistic, Methodistic, Evangelistic, &c., &c., teachers. And we ask, as thoughtful travellers have again and again asked, yet vainly: "Why is it so?" To answer this I have reasoned thus: Why, or with what object do our missionaries go forth among other sects and bodies, and where especially these other bodies seem to enlist the sympathies and draw out the support of the greater number? The Low Churchman will answer, "to preach Christ." The High Churchmen (Gresley, *e. g.*, and others) says, "To win souls to Christ." But is not this just what others have as their object, and which they seem to achieve with more rapid success and greater enthusiasm? Are the ministers of the Church of England to be sent into country districts (for to the country parts these remarks more particularly apply) and to be sustained there in greater part, and for half centuries at a time, by funds from elsewhere, and living in distress and debt even then, and all to do what? To do in a seemingly cribbed and confined way, what others are doing better, if more members, ministers, and money are tests, and these are the tests most people apply. Is it possible that in preaching Christ, or in bringing people to Christ, that (and if we are to take the teachings of certain, in certain so-called Evangelical or Low Church Colleges, it is so) we have nothing more to offer than other denominations, than, let us say, a Liturgy, believed by some to be more edifying, and of a human organization somewhat more perfect, and certainly more antiquated and stilted, a more general culture perhaps, and a certain traditional social elevation? If this is all that can be specially urged in her behalf, is it any wonder that the Church of England is not increasing at the rate others, at least in Canada, are doing? And may we not fairly ask, why should missionaries be supported at such cost, where the work is being better done by others? For let us preach Christ to the utmost in the general and emotional way, that a certain school is supposed to do. It will be found that there is a dampening atmosphere in the way we do things, even in the lowest of the Low churches, that repels the convert, or cools his fervor, and sends him where he feels more at home,

that is in some one of the other bodies where no surplice is even seen, or stated form used, or distinction, beyond what order may demand, made between the teacher and the taught. On the other hand one cannot be blind to the fact that there are places (thank the Lord they are decreasing) where the claims of the Church to a hearing have been put on a higher, and at the same time more apostolical grounds, but put forward in a cold, dry, emotionless manner, that while it has produced stiff Churchmanship with a few, it has not warmed the affections or stirred up the spiritual life in the many. Baptism, Apostolic succession, Historic fame have been dwelt upon unto weariness. In such cases the Church has not thrived. Nor again has it done so where Ritual has been attended to for the sake of an æsthetic taste, or to impress and draw merely. These have been the bone work and the clothing, but not the life. But wherever the Church is preached of as being the ordained medium by which Christ vouchsafes His presence to men, the medium by which He carries on His Redemptive and Reconciling work, and that its character and composition, so to speak, is like Himself, sacramental, the visible and the invisible, the material and the spiritual being found united in its organization and ordinances, there will the necessity of unity be perceived by those who are thus taught, the necessity of a regular and apostolic succession, of a devout, elevated, and faculty-comprehending ritual be the natural outcomes. There will be Church life and work, for there will the Christians find exercise for their faith, that in being baptized they have put on Christ, coming to communion is in and by faith touching the hem of his garment, and that living according to Church teaching is a developing of the character of Christ by reason of contact with Christ in His Sacramental Church and Ordinances. And in conclusion, those who, being preachers or priests, have imbibed this new view until their hearts are filled with it, will not be wanting in fervor and life in the pulpit or the parish, and the people will perceive something therein that meets the needs of humanity, devoid of the caricatures of Rome and its superstitions, on the one hand, and above the negations and the egotisms of the sects on the other.

W. R. B.

A CROSS GRAINED OBJECTOR TO THE CROSS.

[COMMUNICATED.]

WE have received a copy of a tract entitled, "The voice of the Church of Ireland," signed "Protestant." This effusion is only worth notice, because the writer represents an idle class whose sole business appears to be to create discord in congregations unfortunate enough to include them.

It appears that some slight alterations have been recently made in the chancel of St Peter's Church, Toronto. The apex of the reredos is adorned with a brass pinnacle in the shape of a Maltese cross surrounded by a circle, and upon the upper surface of the holy table a similar cross is engraved. Because of this innocent adornment "Protestant" is flooding the diocese with tracts! He considers that the use of the cross as an ornament is a breach of the Second Commandment, and either wishes his readers to infer that he cannot himself see a cross, or even be in the presence of a cross he cannot see, without worshipping it, or else that the other members of the congregation are so super-

stitious that they are unable to do so. If the former is the case one can understand this protest, and pity the deplorable condition of the writer of the tract, but if the other is the point he wishes to insinuate, we can only regard it as a deliberate and wanton insult to the intelligence of the rest of the congregation. If the mere making of the likeness of anything in heaven or earth is wrong, then it would be wrong to give a child a picture book or a toy house, or even to have one's photograph taken. The tract is remarkable for its shallow display of learning, which only serves to make the utter density of the writer's understanding more conspicuous.

When for eighteen centuries the cross has been the visible symbol of the religion of Jesus Christ, it seems very like Mrs. Partington attempting to mop up the Atlantic Ocean for an obscure writer to attempt at this late era to prove that the whole Christian world has been wrong, and that the cross, which they have all agreed to make the emblem of the Christian religion, is really nothing but an old heathen emblem, and instead of being the sign of Jesus Christ is really the sign of Tamning. But it appears that Samsi-Vul IV., king of Assyria, wore a pectoral cross B. C. 885, therefore it is inferred that it must be a sin to wear one now! But Samsi-Vul is also shown to have worn clothes, therefore we fear a parity of reason may lead this obtuse individual to consider it sinful to wear clothes now, and we may next expect to hear St. Peter's congregation has been startled by the apparition of a gentleman clad in a pair of spectacles, as a protest against Samsi-Vul IV's practice of wearing clothes.

As another specimen of the acuteness of this writer we may mention that he takes exception to the authenticity of the records of the proceedings of a council of the Church, on the ground that the originals have been lost, and all that remains is "a copy of a copy, and what would such evidence be worth in a court of law?" he triumphantly asks. Well, all that we have of the New Testament is a copy of a copy of a copy several times removed, and yet the New Testament is considered to be very good evidence for all practical religious purposes.

This tract writer objects to the Christian symbol because he is not quite satisfied that the Cross upon which our Lord was crucified had, as a matter of fact, a transverse beam, but is inclined to think it was simply a post and nothing more! Such an objection is about on a par with the objection of another equally profound gentleman who objected to keeping Christmas day or any saint's day, because he could not be sure that the event commemorated actually took place upon the particular day in the year set apart for its commemoration, and because the day appointed for the commemoration had received the sanction of a Pope of Rome! The argument of the tract, if such it can be called, is this, that because the Church of Ireland, which has a perfect right to manage its own affairs, has passed a canon prohibiting the use of crosses on, or about, the communion table, therefore such an ornament should be forbidden by the Church of Canada, which is just as able, and has just as perfect a right, to manage its own affairs as the Church of Ireland. The Synod of the Church of Ireland, knowing the proneness of the Irish people to worship crosses, may have very prudently passed the canon in question as a protection to them from falling into idolatry, but Canadians at present are not in the least likely to fall into any such sin, and what may be good and necessary for Irishmen may be neither the one nor the other for Canadians, and any attempt to pass any such canon would be regarded as a flagrant imputation, both on their religion and their common sense. Considering we are a part of the foremost Christian nation of the world, a nation which has emblazoned upon its national flag no less than three crosses, that in Ontario our Provincial arms are also emblazoned with the cross, which crosses, if they mean anything at all, mean that we are a Christian Province, and that the religion of the crucified One is our glory and our boast, considering all this, we think a person who can live and enjoy his principles as a citizen of such a nation and such a province, and

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yet object to the symbol of the cross on the grounds set forth in this tract, is ill deserving of citizenship. His puerile objections are not only an offence to his fellow Christians, but an insult to the nation whose protection he enjoys.

H.
PROFESSOR CLARK'S LECTURES ON REASON AND FAITH.

IV.—CHRISTIANITY AND CIVILIZATION.

THE preacher said that while there was a general agreement as to the advantages of modern civilization, there was great diversity of opinion as to its origin and the manner of its development. According to one school it had a merely natural origin, and was the result of the regular development of the race. According to another it had a supernatural origin, springing out of the revelation of God in CHRIST JESUS; while an intermediate school held that although religion had once promoted civilization, it was no longer needed. When he had shown, as he proposed to do, that the origin of the highest and noblest ideas in human civilization was in the Gospel of JESUS CHRIST, they would then be able to judge how far it was now independent of that from which it had its beginning.

First, he would consider human civilization as it was before CHRIST. Broadly the whole was vitiated by the principle of selfishness. And this principle was but partially corrected by the association given in communities, for the privileges of humanity were not extended beyond those who were citizens. All outside the favoured country were barbarians, who were supposed to have no rights. And it was the same with the weaker classes within the State. This he illustrated by the case of (1) women, who were not indeed slaves in Greece or Rome, but little better. A daughter passed from her father to her husband as an article of property, and a wife might be left by her husband to another man (2) Workingmen. These were regarded by the ancient philosophers as incapable of virtue, and were neglected in old age, and left, it might be, to perish from want. (3) Slaves. These were mere property, and might be sold or maimed or killed; and although many masters might be humane, the servile class were liable to these sufferings.

All this was changed not by philosophers or law-givers, or by the gradual development of civilization, but by the Gospel of JESUS CHRIST, which proclaimed a kingdom of God into which all might enter, the common brotherhood of humanity and the supremacy of love—and which not only proclaimed these new principles, but brought with it a new power for their realization. This he illustrated by reference to the change effected in the condition (1) of women, (2) of the working classes, (3) of the poor, (4) of the slave. Women were now admitted to the same privileges as men, and the effect was soon witnessed, when a heathen was forced to exclaim, "What wives these Christians have!" The very fact that the Author of the Gospel was a carpenter, His first followers fishermen, and His greatest apostle a tentmaker, necessitated an entire change of view with regard to workmen and such. The poor were not only introduced into Church communion, but were cared for by those who were endowed with sufficient means. Julian the Apostate lamented that the worshippers of the old gods left their poor to be provided for by the Christians. With regard to slavery, it was true that Christianity had not for-

mally abolished it—a course perhaps impossible and certainly dangerous—it had done better: it had taught the principles which undermined the institution. He referred further to the counsels given to masters in the Epistle to the Ephesians, and St. Paul's letter to Philemon respecting his runaway slave Onesimus. There were many who would concede a great deal of this, who would, however, suggest that Christianity had done its work and was no more needed. These ideas were now the common property of humanity, and could not again be lost. This was a dangerous experiment. Wherever the love of CHRIST was forgotten, selfishness revived, and the working classes would be very much misguided if they were induced to believe that the brotherhood of humanity could be retained, when GOD the FATHER, and the great ELDER BROTHER who revealed Him, were forgotten. All that endangered the Gospel endangered the brotherhood of man, and therefore, if we love our fellow-men, we should do what we could to preserve the memory and the Word and the grace of CHRIST.

THE PRIMITIVE EPISCOPATE.

1. The question of the existence of an Episcopate from the very foundation of the Christian Church has been much complicated by the modesty of the Bishops of the first ages. Instead of calling themselves Apostles, they called themselves "Successors of the Apostles," fearing that by the assumption of the former name they might seem to arrogate to themselves an equality with the disciples of the Lord, and the twelve (lesser) foundations of the Church (Rev. xxi. 14). Casting about for a name, they assumed to themselves one which accurately described their office, but which had hitherto been applied to the second order of ministers in the Church. The function of oversight was common to them and to the Presbyters, the only difference being that their duty was to oversee the whole Church; while the Presbyter's duty was confined to the oversight of particular congregations. The fact that the names of Bishop and Presbyter were both applied in Scripture to the second order is clear from a comparison of Acts xx. 17, with xx. 28; and Titus i. 5, with i. 7, though the reference is somewhat obscured in our version by the translation "overseers" in Acts xx. 28. Hence has arisen all the confusion in modern, and even in ancient times. We find St. Jerome, when wishing to depreciate the Episcopal order, arguing vehemently for the original equality of Bishop and Presbyter. And the fallacy has been repeated to an indefinite extent now that non-Episcopal bodies exist, and are anxious to find a defence for their position in primitive Church history. It is untrue that the office of oversight of the whole Church was ever common to the second and third order of the Church. The office of oversight, it is true, was common to those two orders then, and is common to them now. What was never common to them was the sphere of its exercise.

2. The fact, that whatever their names may have been, the orders existed in the Apostolic Church cannot be disputed. The existence of presbyters and deacons must be admitted. The third order consisted then of the Apostles themselves, who indisputably exercised jurisdiction over clergy as well as laity. (See Acts xx. 17-35; 1 Peter v. 1, 2; also Phil. i. 1; where what we should now call the Bishop addresses the Church at Philippi, under the clergy). The question is, whether this state of things existed continuously, or whether it ceased with the death of the Apostles, and was revived almost immediately afterwards. There can be no question that a very short interval elapsed between St. John's death and the institution of an Episcopate. St. John is supposed to have died in A. D. 97. Ignatius was martyred in 107 or 117, it is not quite certain which. Every reconstruction of his letters—even that mutilated one which has recently been discovered in the Syriac, which only contains three out of the seven letters he is known to have written—testifies most clearly to the existence at the date of his martyrdom, of the three orders in the Christian Church, known by the same names as those by which they are now known. The question is, whether ten or even twenty years would be

sufficient for "development," in so definite and unmistakable a form, of the Episcopate as we find it existing at the time of the death of Ignatius. And it would have displayed little of that remarkable practical wisdom possessed in so eminent a degree by the Apostles, if they had left to chance the form that ecclesiastical institutions would take in so important a particular, and would have been inconsistent with the fact that the Apostles had received directions from Christ Himself concerning the foundation of the Church (Acts i. 8). Moreover, we are not left without indications of the fact that the Apostles did institute Episcopacy. Eusebius, one of the most painstaking and accurate of historians, whose credit has been most unfairly assailed on grounds of pure theological prejudice, without the slightest support from facts, states explicitly that certain persons were appointed by the Apostles to the Episcopate in various churches; and we must remember that Eusebius had access to many sources of information now lost to us. Irenaeus, who was personally acquainted with Polycarp, states that Polycarp was placed over the Church at Smyrna by the Apostles. And not only this, but we have Scriptural evidence, which, to say the least, points strongly in this direction. Some have supposed that Timothy and Titus were only temporary deputies of the Apostles. It may be so, but there is no proof that it was so. And in the face of the evidence which I have already mentioned for the Apostolic origin of the Episcopate, it is certainly remarkable that just precisely those powers of ordination and general oversight are ascribed by St. Paul to Timothy and Titus which have been exercised by the Bishops of the Christian Church from A. D. 107 (or 117) until this very day.

3. One thing may have added to the confusion. We are all apt to import into our views of the past the ideas of the present. Our notion of a Bishop is of an officer exercising his office over a defined portion of territory. This is no necessary part of the office of a Bishop, any more than of that of a priest. It is simply a regulation of mere convenience. It can hardly be supposed possible that the Primitive Church could have elaborated an extensive scheme of territorial jurisdiction when she had to struggle for her very existence. There can be little doubt that the government of the Church was at first Collegiate. The whole Episcopate governed the whole Church. Each particular Bishop resided in a particular city, and exercised special jurisdiction in that city. But the limits of his jurisdiction outside the bounds of that city were not clearly defined until later. This accounts for St. Clement's letter to Corinth, even before the death of St. John. This is the meaning of St. Cyprian's famous declaration (I quote from memory), "Episcopatus unus est, Cujus a singulis in solidum pars tenetur." And this is the reason why, when any particular diocese has fallen into disorder, it is the prerogative of the rest of the Episcopate to step in and remedy those disorders.
 J. J. LILIAS.
 —Church Bells

Home & Foreign Church News.

From our own Correspondents.

DOMINION.

MONTREAL.

MONTREAL.—The Cathedral.—The consecration of Dean Baldwin as Bishop of Huron, is appointed to take place here on St. Andrew's Day. A successor to the Dean has not yet been appointed. It is not improbable that the new rector will be some person from England.

HULL.—Rev. Frank Smith has been elected rector of the parish in the room of the greatly lamented Canon Johnston, recently deceased. Mr. Smith has entered upon his duties.

BENEFACTIONS.—An anonymous benefactor has given to the endowment of Dunham parish \$1,000, a little sum to Stanbridge parish, and a little sum to the Dunham Ladies College, also \$350 to the endowment of the Mission of Glen Sutton.

S. S. LEAFLET.—A very excellent Sunday School Leaflet, (endorsed by the Living Church), is issued by Messrs. C. H. Roper & Co., 27 Rose St., New York. It is sold at 9c. per copy per annum, and gives great satisfaction, not so much on account of its cheapness as because of the simple excellence of its teaching.

DIOCESAN THEOLOGICAL COLLEGE.—A meeting of the governors was held on 13th inst. at which Messrs. Summer and Drummond were elected to the council of the college. The Archdeacon of Bedford, on 14th inst. addressed the students and dwelt amongst other

things on the importance of a knowledge of the French language to all who seek to do missionary work for the church in this province. It is pleasing to know that the college is in a most prosperous condition every way. There are over twenty students in residence.

EXECUTIVE COMMITTEE.—This committee of the Diocese of Montreal met in the Synod Hall on 13th inst. Present: His Lordship the Bishop (in the chair), the Very Rev. Dean Baldwin, the Ven. Archdeacons Lindsay and Evans, Rev. Canons Norman, Carmichael, Empson, Ellegood, Robinson, and Anderson, Revs. Messrs. Mussen, Mills, Rollit, R. Lindsay and Stone, Messrs. L. H. Davidson, James Hutton, Thos. White, M. P., S. Bethune, Q. C., Garth, Johnson, Drake, R. Shalter and Thomas Simpson. After the opening exercises the Treasurer submitted the financial statements which were received and adopted. The principal items were:—Balance at the credit of the Widows and Orphans' Fund, \$226.80; Superannuation Fund, \$476.71; Episcopal Endowment Fund; \$183.28. The Mission Fund was overdrawn to the extent of \$3,686.21, being considerably in excess of the amount overdrawn at the same time last year (\$2,925.27); but this was explained by the fact that a number of items had been paid this year, which last year had been paid later. The Clergy Fund is all invested, and the Sustentation and Episcopal Endowment Funds are nearly so. The Secretary announced grants to the Church, one being from a "Friend of the Church" of \$2,350, as a donation to the Sustentation Fund, the interest on \$1,000 to be paid to the rector of Dunnam, that on \$1,000 to the incumbent of Stanbridge East, and that on \$350 to the mission of Glen Sutton. An anonymous grant of \$1,000 was also announced, the interest to be paid to a chaplain to lecture in Dunham College. Mr. Davidson moved that the thanks of the Committee be conveyed to the donors. *The Bishop-elect of Huron.*—Mr. Thomas White moved, and the Ven. Archdeacon Lindsay seconded, "That the members of the Executive Committee of the Diocesan Synod of Montreal desire to convey to their colleague, the Very Reverend Dean Baldwin, their heartfelt congratulations on his election to the important position of Bishop of the Diocese of Huron, and while regretting the loss which this diocese sustains in his removal, they assure him that he will carry with him in his new sphere of Christian labor and usefulness their earnest prayers for his success, and for the continued happiness of himself and Mrs. Baldwin. The resolution was carried unanimously, and the Secretary was ordered to communicate a copy of the resolution to the Dean. Mr. Davidson made an application for grant to the Committee on Books and Tracts. Rev. Rural Dean Mussen seconded the motion, and \$50 was granted. The meeting then adjourned.

ST. STEPHEN'S, MONTREAL.—The twelfth annual meeting of the Young People's Association of this very flourishing parish was held in the Lecture Hall of the new church on 12th inst. There was a very large attendance. Bishop Bond occupied the chair, and there were present on the platform Ven. Archdeacon Evans, pastor of the Church, Very Rev. Dean Baldwin, Rev. Canon Carmichael, Mr. W. W. L. Chipman, Rev. John Rollit, of Grenville, and Rev. John Jacobs, native Indian missionary of the Diocese of Huron. After prayer by the Rev. John Jacobs, the Recording-Secretary, Mr. George Carson, submitted his annual report, which showed the Association to be in a prosperous condition financially, the receipts of the year amounting to \$110 and the expenditure \$75.25, leaving a balance of \$34.75. A touching reference was made to the death of a valued member, Mr. James Smith. On motion, the report was unanimously adopted. His Lordship the Bishop warmly supported the claim of the Association for the sympathy and encouragement of the congregation. The object of the Association was to carry on a great work in the congregation; but in doing this they must remember that unity is strength. Satan would attempt to create division, separation and discord. God was constantly seeking to promote union, and they must keep united and watch and pray against any effort to make division. Mr. W. W. L. Chipman conveyed to the meeting the greetings of St. George's Church Association, and referred to the objects of the Association, one of which was to make young men better business men, better tradesmen and better heads of families. Rev. Mr. Rollit, congratulated them on the beautiful church they were fitting up, and hoped this would lead them to think of the Temple above in which they all hoped to worship and adore. They should engage in that most blessed of all works, the work of bringing in others. Ven. Archdeacon Evans invited all to the weekly meeting, which was held every Wednesday, preceded by a service commencing at 7.45 p. m. Dean Baldwin said that there were three peculiar features in Christian life, security, faith and activity. He gave a *resumé* of the life of Martin Luther as an exemplification of these features.

Rev. Canon Carmichael made an eloquent speech, urging the congregation earnestly to support their pastor in his work, for when the pastor asked their help it was their bounded duty to give it. After the Doxology and Benediction, the meeting adjourned.

TORONTO.

DURHAM AND VICTORIA.—A meeting of the Deanery, was held at the Rectory, Millbrook, on Wednesday, 14th inst., when the following clergy were present: Rural Dean Allen; Drs. O'Meara, and Smithett; S. J. Baker; W. J. Jones; H. K. Burges; A. B. Chafee; J. W. Foster and the Mission Secretary, W. F. Campbell. The portion of Scripture appointed as subject for consideration, Phil. iii. 10. to 31, was taken up and discussed with much profit to all. Subject for discussion, "The best means for strengthening spiritual life in our parishes," elicited remarks of a practical nature, mission services being especially commended, and more frequent celebrations of Holy Communion. On motion of Dr. O'Meara, seconded by S. J. Baker, the thanks of the Deanery were tendered to the retiring Secretary for his services as Secretary of the Deanery for the time past.—Carried. It was moved by Dr. Smithett, seconded by S. J. Baker, that H. F. Burges be Secretary.—Carried. Moved by Dr. Smithett, seconded by S. J. Baker, that the next meeting of this deanery be held in Lindsay on Wednesday, 20th February, 1884. Scripture subject Phil. iv. At 7.30 p. m. a missionary meeting was held in St. Thomas' Church, when earnest addresses were delivered by Dr. O'Meara, W. S. Jones and the missionary secretary.

PRESENTATION TO REV. J. W. FOSTER.—The parishioners of Millbrook met at the Rectory a few days ago and presented the following address to the Rev. J. W. Foster who has been appointed to the mission of Selby, near Napanee. The address was accompanied by a purse of \$130: REV. AND DEAR SIR,—We have heard with much regret of your removal from amongst us to a new sphere of labour, and we desire to convey to you before your departure, the assurance of our continued respect and esteem. During your residence in this parish you have endeared yourself to very many of the people among whom you have laboured, while you have now the warm regret of the entire community. We congratulate you most heartily on your appointment to a more responsible position and pray that our Heavenly Father may bless your labours in your new parish to the saving of many souls and the promotion of His glory. Accept the accompanying purse as a token of our good wishes, and believe we shall ever rejoice to hear of your continued prosperity and happiness. Signed on behalf of the parish, W. W. Needler, C. H. Winslow.

CHURCH SUNDAY SCHOOL ASSOCIATION.—At the meeting of the General Committee of the Toronto Church Sunday School Association, the following programme of subjects for discussion was proposed by the Executive Sub-Committee and adopted. Each subject will be introduced by a short paper, to be followed by a general discussion, limited to one hour:—Tuesday, November 20th, 1883, at St. James' school-house—A training class for boys, by J. C. Morgan, M.A.; subject, "The Walk to Emmaus," St. Luke xxiv, 13-33. Saturday, December 8th, 1883, at 4 p. m., at St. James' school-house—An infant class lesson, by Mr. George Harcourt. Thursday, December 20th, 1883, at Grace Church school-house—A paper on Sunday-school Management, by Rev. J. P. Lewis. Tuesday, January 22nd, 1884, at St. Stephen's school-house—A paper on Sunday-school Rewards, Prizes, and Treats, by the Lord Bishop. Thursday, February 21st, 1884, at All Saints' school-house—Teacher and subject to be selected by the committee. Tuesday, March 25th, 1884, at St. George's school-house—"Shall we have Separate Services for Children?" by Rev. J. D. Cayley, M.A. Thursday, April 24th, 1884, at St. Philip's school-house—A paper by Rev. J. F. Sweeney, M.A., "Our Senior Scholars: How shall we retain them?" Tuesday, May 20th, 1884, at St. James' school-house—Devotional meeting. Sunday, June 15th, 1884—Semi-Centennial of the incorporation of Toronto; a mass meeting of Sunday-school scholars at St. James' cathedral and school-house; addresses and music.

ALL SAINTS'.—At a meeting held in the school-room adjoining All Saints' church, the following were elected officers of the branch association for the parish in connection with the C. E. T. S.:—President, Rev. A. H. Baldwin; Vice-President, Mr. W. Maude; Treasurer, Mrs. Cumming; Secretary, Mr. J. R. Reynolds; Committee, Mrs. Draper, Miss Agar, Miss Bell, Mr. G. Collins, Mr. W. Cumming; Delegates to the diocesan meeting on Thursday evening, Messrs. G. Collins, W. Cumming. Meetings will be held

fortnightly on Wednesday evenings in All Saints' school-room.

ST. LUKE'S.—This church was crowded to the doors on the 19th inst, it being the occasion of the annual harvest festival. The church was tastefully decorated with flowers, fruit, and sheaves of wheat. The following clergymen took part in the service:—The Revs. Professor Clark, and Messrs. Davies, Langtry and Whitcomb. The Rev. Professor Clark intoned the first part of the service, the Rev. Mr. Whitcomb the latter, and the Rev. Messrs. Langtry and Davies read the lessons. The choir was assisted by the St. Cecilia Choral Society and their orchestra, which, under the leadership of the organist, Mr. Fisher, assisted in the several chants and hymns. The orchestra was too large for the size of the church, and the tuning of the different instruments and talking of the men caused much annoyance to the congregation. The Rev. Professor Clark preached the sermon, taking for his text Psalm xcii. 1: "It is a good thing to give thanks unto the Lord." The collection will go towards the proposed new organ.

ST. MATTHEW'S.—Riverside.—The harvest festival held in this small church on Thursday, May 15th, is deserving of recognition, indicating as it does the kind feeling between pastor and people. The attendance more numerous, the offertory larger than on any former occasion. The church was tastefully decorated, and the united efforts of the congregation to adorn on this special thanksgiving service the sacred edifice with appropriate offerings of fruit, flowers, and grain as expressive of thankfulness to Divine Providence, is highly commendable. The sermon preached by the Ven. Archdeacon Boddy, from St. John, ch. 6, verse 35. "I am the bread of Life," corresponded with the text over the Communion table, which, with those on the hangings of pulpit and lectern, were beautifully designed and contributed by a lady friend of the Incumbent. The sentences, "The Lord will provide," and "Be ye thankful," in straw letters, with deep fringes of oats were very effective. The markers were worked especially for the occasion by Misses Kussel and Reading, members of the congregation. We congratulate Mr. Howard in this, his new sphere of labor, with the confident hope that his future career built on a sure foundation will be a successful one.

BEAVERTON.—An entertainment, consisting of a concert interspersed with dramatic readings, was given in the Alexandra Hall, in this village, on the night of Tuesday, the 20th Nov. Although the night was most unfavorable, being wet and disagreeable, still a large audience assembled, and went away thoroughly satisfied with the evening's entertainment. The readings were of a high order of merit and such as are rarely heard in small places. In the concert the ladies considerably outshone the gentlemen, both in quality and style of their vocal performances. Two of the solos with their choruses were composed specially for the occasion, and were warmly received. The gross receipts were somewhere in the region of \$35, which it is proposed to apply to the reduction of the church debt, so as to have the building consecrated at an early date. On the previous Tuesday evening the Incumbent was surprised by an unexpected and *en masse* visit from his Point Mara parishioners, who presented themselves with gifts, and remained several hours, spending an agreeable evening with the rev. gentleman and his wife.

DIOCESAN C. E. T. S.—A meeting of those favourable to the founding of a Diocesan Temperance Society was held at the Synod office, Toronto, on the 22nd inst. The Bishop presided. Some thirty churches were represented. The first Sunday in Lent was set apart for united services throughout the diocese in the interests of temperance. We cannot but express extreme regret that the office of vice-president is one to be had only for a money consideration. Such a position is made no honour, but otherwise by being put up as a purchasable article. Surely this will be remedied, it is a mistake. The following executive committee was chosen:—Rev. Rural Dean Stewart, Mr. G. B. Kirkpatrick, Revs. A. J. Broughall, Dr. Roy, Rural Dean Smithett, J. F. Sweeney, C. B. Darling, S. W. Jones, and W. C. Bradshaw; Mr. Holland, Dr. Snelling, Capt. Blain, Mr. B. J. Hickey, Rev. Canon Dumoulin, Mr. H. W. M. Murray, Rev. H. G. Baldwin, Mr. W. H. Howland, Mr. J. T. Jones, Rev. C. L. Ingles, Mr. Walter Darling, Mr. Frank Evans, Rev. John Davidson, Mr. A. Hewson, Mr. Willoughby Cummings, Mr. James Routledge, and Rev. Rural Dean Allen. Secretary-Treasurer, Mr. George Mercer. A badge was adopted to be always worn by members, and matters chiefly routine were passed on. The Society has a great work before it, and a great future if wisely managed. But it must not rely upon money patrons, for the zeal and devotion of the humblest Churchman has infinitely more value than the name and the money of any man.

Those who long for offices of honour universally have a sinister motive. Those who deserve such offices never buy them.

TORONTO SYNOD COMMITTEE.—The standing committees of the Toronto Diocesan Synod held their regular quarterly meetings at the Synod office last week. The Bishop presided at the meeting of the Executive, and there were present, Ven. Archdeacon Boddy, Revs. John Langtry, Septimus Jones, Rural Dean Allen, Dr. O'Meara, A. S. Fidler, Rural Dean Beck, Rural Dean Foster, Dr. Carry, and John Pearson; Hon. Chief Justice Spragg, Messrs. C. J. Campbell, A. H. Campbell, Wm. Ince, John Carter, N. W. Hoyles, and M. Crombie. The applications of the Sunday School Association and the Central Temperance Association of Toronto for permission to place their literature in the Synod rooms was granted.

WEST MONO MISSION.—The new church erected on lot 15, 4th line, was opened for divine service on the 24th Sunday after Trinity. Services being held at morning, noon, and evening, at all three the church proved far too small for the congregations. The special preachers were Rev. Alex'r Henderson, B. A., of Orangeville; Rev. R. A. Rooney, of West Mulmur, and Rev. A. C. Watt, of East Mono. The prayers being taken by the Incumbent, the Rev. G. B. Morley, and the lessons by P. T. Mignot, lay assistant. There are now five churches in this mission, having regular Sunday services. A few years ago only one existed, and services very irregular.

LAMBTON.—Rural Deanal Meeting.—A meeting of the Rural Deanery of the County of Lambton was held in St. George's Church, Sarnia, on the 14th inst. The attendance was larger than usual. Present, Rev. A. Jamieson, R. D., Rev. Dr. Armstrong, secretary, Rev. T. P. Davis, M. A., J. Bearfoot, Wm. Hinde, W. Henderson, J. M. Gunne, H. A. Thomas, and the Rev. Mr. Beckwith, rector of Grace Church, Port Huron, by invitation. The chapter opened by morning prayer, holy communion, and sermon by Rev. Mr. Beckwith. The special business of meeting was to arrange for holding the annual missionary meetings in the deanery, and as the diocese is to be worked without a missionary agent, the clergy present seemed to take an unusually lively interest in the work, and professed themselves ready to take any part assigned to them. By resolution the deanery was divided into two parts for missionary meeting purposes, the meetings to be held in January or February. The secretary was instructed to write and ask the Revs. Canon Innis, M. A., and Alfred Brown, B. A., to hold the meetings in the south part, and the Revs. Evans Davis M. A., and J. B. Richardson, M. A., in the northern part, also the Revs. M. Henderson and P. E. Hayland were appointed to accompany the first named deputation, and the Rev. Wm. Hinde the latter. By the arrangement it is hoped good work will be done, and the people stirred up to increased interest in Home Mission work. In the evening a mission service was held in St. George's Church. There was a large attendance, and two good addresses were delivered by Revs. Messrs. Thomas and Henderson. The offertory, which was large, was for mission work in the diocese. It was resolved that in future the Chapter is to meet three times a year, to open by morning prayer, Holy Communion and sermon. A portion of the Prayer Book and a chapter from the Bible to be discussed for one hour, to be followed by the business of the deanery proper, and to close by a mission service at night. The next meeting of the Chapter is to be held in Mooretown in May next.

UNION REVIVAL SERVICES.—A daily succession of revival services are being held in Toronto, to last for some weeks, in which several of our clergy are taking part. What state their own work is left in while they are running about to and fro from one parish to another, is a question which answers itself. What can be the mental condition, and what the feelings of a clergyman of the Church of England when he is spending his energies in forwarding the designs of the sects, who are astute enough to use him for their own ends, we cannot say. But we do know what the sects think and feel. They consider that such clergy are at heart with them, and only in name and in office Churchmen. This spasmodic sensationalism has a reaction, and the Church of God reaps out of it only disturbance and disquietude, for its life is not nurtured by gusts of excitement. If our clergy could hear what Baptists and others are saying of them and the Church they would attend to those duties which they were commissioned to fulfil by the Church, and leave popularity hunting to those who love this vulgar form of self-flattery.

The C. W. M. A. acknowledge with thanks the receipt of "articles for a Xmas tree, from a friend in Vaughan." Also \$1.00 by post, from "A friend to the cause." E. O'REILLY, Sec. Treas., C. W. M. A.

NIAGARA.

HAMILTON.—Receipts at Synod office up to the 31st of October 1888.

MISSION FUND.—Offerory Collections.—Guelph \$71; South Cayuga, \$2. Parochial Collections, Merriton, Homer and Grantham, \$79.75; Elora, \$10. On Guarantee Account, Bartonville, \$25; Stoney Creek, \$32; Port Colborne, \$100; West Flamboro', \$170; Luther, \$25; Lowville, \$55.50; Nassagaweya, \$37.50; Carlisle, \$15; Barton East, \$50; Nanticoke, \$57.50; Cheap-side, \$32.50.

WIDOWS' AND ORPHANS' FUND.—Offerory Collections.—Drummondville, \$9.44; Stamford, \$6.43.

ALGOMA AND NORTH WEST MISSION FUND.—Intercessory Collections.—Ancaster, \$12.03; Grimsby, \$10.25; Barton, \$19.28; Glanford, \$6.50; Dundas, \$4.98; Drayton, \$1; Georgetown, \$8; Jarvis, \$11; Milton, \$10; Stewartrtown, \$5; Omagh, \$1.91; Palermo, \$1.79; Niagara Falls, \$6.80; Queenston, \$3.20; Moorefield, \$2.50; Rothsay, \$5.29; Harriston, \$9.56; Norval, \$6.33; Arthur and Parker, \$5.90; Lowville, Nassagaweya and Carlisle, \$5.15; Port Colborne, \$10.30; Marshville, \$1.75; Caledonia, \$12.54; York, \$13.31; Mount Forest, \$6.01.

We are pleased to note that the general health of the Bishop of this Diocese seems much improved, and that his Lordship has been able to visit several parishes during the present month, to administer confirmation, and to deliver special addresses to the candidates. The following dates and names of parishes visited show that his Lordship has been active, when we might suppose that total rest was necessary: Nov. 5, Monday, Palmerston. 13 candidates, very large congregation. Rev. J. Fletcher, rector. Nov. 6, Tuesday, Norval, large number of candidates, good congregation. Georgetown, same day, similar report. Rev. R. S. Locke, rector. Nov. 8, Thursday, Marshville. Disappointment, owing to a mistake as to R.R. connection. A very large congregation had assembled. Another notice became necessary. Nov. 9, Friday, Jarvis, 3.30 p. m., a fair number of candidates, including several from neighboring denominations, congregation excellent. Rev. G. Johnstone, rector. Nov. 12, Monday, Marshville, very large congregation, and good number of candidates. Rev. R. Gardiner, rector.

THE Bishop of Niagara has been most kindly invited to contribute to the pages of the *Methodist Monthly Magazine*, by the Editor, Rev. Dr. Wilkins, Toronto, and to treat more particularly on the subject of Catholicity and Unity. The Bishop's first letter on the subject a few weeks ago in the *Mail*, has already elicited much attention and commendation from many leading minds in this part of the Dominion. The signs of the times are very hopeful. A conference of earnest, pious, eminent minds would we think be greatly conducive to a thoughtful consideration of the present deplorable aspect of Christendom, and to seek its Restoration to what it once was in the first three centuries.

GUELPH.—Obituary.—J. H. Collins, son of Rev. W. H. Collins, vicar of York, England, and a student at the Agricultural college, Guelph, died very suddenly at that institution Thursday, Nov. 15. He was on his way to dinner when taken ill, and in less than 20 minutes breathed his last. Hemorrhage of the lungs was the cause of his death. Deceased was 21 years of age, and had only been out from England a few weeks.

HAMILTON.—Christ Church Cathedral.—On Sunday evening, Nov. 18, the Rev. Dr. Mockridge preached an able sermon, from the text, St. John, iii. 6, "For God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." The preacher particularly directed the attention of the congregation to four statements made in the published reports of two lectures recently delivered by one Charles Watts, a free-thinker, in the Musical Hall, Hamilton, and remarked that he felt it was his duty to counteract any false and pernicious doctrines as enunciated in those lectures which might find their way into Christian homes of the city. First statement: "What is the soul? and if there is such a thing, those who believe in it should be able to tell; but with all the learning and boasting of the Church, no one knows anything about it." In reply to this the preacher said: "He must be a very poor specimen of a Christian who thinks his soul is carried in a cell. He might as well look for his will in a similar place. One's soul is one's life. We believe in Christianity, because we believe in Him who founded it. We do not profess to reduce everything to a demonstration. Who deserves credit for believing in a thing that can be proved? We believe that Christ is too truthful and holy to deceive. We believe in life everlasting, which is the expression used in our creeds and is better

than "the immortality of the soul." Second statement: "Punishment, according to the ideas of liberalism, should be merciful, but according to the doctrine of the New Testament, it is harsh, brutal and revolting." Some people say God is too kind to punish people in hell, but they should consider that a man is punished by the effects of the sins he commits. "Whatsoever a man sows that shall he also reap." Why do not people say that God is too holy and kind to admit punishment here? There has to be a complete renovation of the minds of sinners before they feel that the life they are living is in reality a state of punishment. God wants us to show them this and realize the difference between actual happiness and punishment. The God of the New Testament is a God of salvation, kindness and love. Third statement: "In regard to heaven, the Hindoos believe it will be a hunting ground, the Mohatimedans that it will be a place where there are beautiful women, either of which would be preferable to a heaven full of such persons as Abraham, Isaac and Jacob, or the murderer David." In this sentence we see the hard, unforgiving nature of the natural man. If David did wrong, there was to be no heaven for him! All his heartrending cries for mercy go for nothing! This comes well from a man who says that the God of the Christians is harsh, brutal and revolting. It is the old, old story; man is more unforgiving than God. This Lecturer would turn from David to his Mohammedan Heaven, stocked with beautiful women, rather than associate with a penitent! Poor David might well say let me not fall into the hands of men, but rather into the hands of the Lord. Fourth statement: "The worship of many gods followed, but gradually gave way before the advance of learning, until there is now only one God, and He is rapidly being dethroned, and soon the only God will be humanity." In the beginning God created the world. There were not many gods. The tendency of past ages has been to set up new deities; but the one true God is so immeasurably superior to all other gods, that they have dissolved as dewdrops before the sun. The despised Jews have kept to the worship of the one God, and have always contended that the knowledge of their God would yet cover land and sea. The idea that there is no God to govern all the mighty forces of the Universe is monstrous. "The Lord hath said in his heart there is no God," and even the late Charles Darwin acknowledges that the existence of a Creator and Ruler of the Universe was held by the brightest and best intellects in the world. I want to ask why men who lecture on morality wish to pull down the Christian faith? What system can set up a higher standard than Christianity? We have only to live according to God's wise laws, and we will put to silence all ridiculers of the Christian faith.

HURON.

BLENHIM.—The Incumbent of Blenheim writes to us as follows: "My attention has been called to a notice in your last number, under the head of Blenheim, in which the correspondent states, with an expression of surprise, that a report has reached him to the effect that the clergyman here had led his people to a Presbyterian place of worship. While amenable to my Bishop alone for the way in which I discharge my duties as a clergyman, I beg to state in explanation for the benefit of your readers: 1. That during last summer the different ministers of the gospel here, owing to peculiar circumstances in the religious condition of this community, felt called upon and mutually agreed to deliver each a sermon on the "Christian Sabbath" as a divine institution. 2. That, on the occasion when it came to my turn to preach specially upon the subject, the venerable minister of the Presbyterian Church, who has resided here for thirty years, attended divine service in Trinity Church, along with several of his people and other strangers. 3. That, immediately after the close of my service a proposal was made by prominent members of our own church, including the Delegate to Synod, the clergyman's warden, and other influential members, to the effect that it would be only becoming to dispense with one of our services the following Sunday, and allow our people the opportunity of hearing Rev. Mr. Waddell's sermon on the "Sanctification of the Sabbath." The proposal did not come from myself, nor should I have felt justified in making it, and I now regret that under the impulse of the moment, and without time for reflection, I at once yielded to the proposal, although my people had the opportunity of hearing an excellent sermon, which was calculated to do good in a community where agnosticism largely prevails. I am not aware that any member of my congregation objected to the proposition, or that our people think less of their own church while entertaining the highest respect for Mr. Waddell personally. I humbly think that our church will lose nothing by shewing a charitable and catholic spirit towards those who agree with us on all the essentials of religion, while not yet prepared to acknowledge the superior

advantages of Episcopacy and of a Liturgical form of worship. If ever the subject of "Christian Union," which is now engaging so much of public attention, is to take practical shape, and thus lead to a realization on earth of our Lord's prayer that His people "may all be one," it will not be brought about (I speak from experience) by standing aloof and refusing to co-operate with our Christian brethren against a common foe, but by holding out the hand of brotherly love and of Christian sympathy in every word and work.

MITCHELL.—Thanksgiving Day was "kept holy" in Trinity Church, wherein some met to unite in thanksgiving. There was an appropriate sermon from the Rector, Rev. B. P. De Lom. The service breathed throughout the spirit of joyful gratitude. The offertory for missions was pretty good for the congregation—\$19. The Sunday-school is prosperous, and numbers 190, including the teachers. The expenses of the school are defrayed by "mite cards," given to the pupils; the receipts from them last month amounted to \$22. The Rector has the valuable assistance of a lay reader, Mr. Johnson, who is studying for the ministry. In addition to Trinity Church there is service at five mission stations—Dublin, Staffa, Fullarton, Moncton, and one on a township line. In all church missions there can be much good done by lay readers. May we hope that this additional element of unused power may be more generally called into action.

INGERSOLL.—The thanksgiving festival held in St. James' Church on Thursday, was very successful. Supper was held in the basement and served by the ladies. After supper a choral service was held in the church. We congratulate the Rector, Rev. E. M. Bland, and the congregation on the success of the thanksgiving service.

BRUSSELS.—Rev. F. Ryan held a special service and preached in St. George's Church, Walton, on Sunday, Nov. 4th, in commemoration of the Gunpowder Plot. The members of Loyal Orange Lodge 252, attended in a body, and the church was crowded with a large and appreciative audience.

CLINTON.—Various and widely differing were the modes of observing the Thanksgiving Day. Even in the Anglican Churches of the diocese there was wanting one uniform rule of observance. In some places there was a union service, in which priest and people united without any ritual. In other places the Anglican Church minister held regular authorized service. In Clinton there was special thanksgiving service in St. Paul's Church. There was an excellent sermon based on the text, "And there they preached the Gospel," Acts 11, 7. The service was hearty and joyful. The offertory in aid of the Algoma mission was much larger than usual.

BLYTH.—Rev. R. McCosh, of St. Paul's, Wingham, preached in Trinity Church at Matins and Evensong on Sunday, the twenty-sixth after Trinity. We are glad to learn that there is now a calm in the theological atmosphere of St. Paul's. The unpleasant feeling here, as in other parishes, was brought about by outside influences.

THAMESFORD.—Rev. Mr. Seaborn, jun., has been appointed Incumbent of St. John's Church, vacant by the translation of Mr. Seaborn, sen., to London East. Rev. E. Bland, of Ingersoll, officiated in St. John's at evensong on last Sunday.

OBITUARY.—Rev. Wm. Murphy, for some years a resident of London, died on Monday, the 19th inst., the third of the clergy of Huron that have been called away within a few months. He was for some time afflicted with consumption, and unable to officiate in his sacred calling. He died at the early age of 49 years. He was highly respected by his fellow clergymen and the citizens generally. His mortal remains sleep in the old churchyard of St. John's, London township, the oldest churchyard, we believe, in the Huron diocese.

CHATHAM.—The influence of the religious journal, though seemingly not much observed, is not without its good effect. Many evils, though perhaps commenced and continued in mere thoughtlessness, are frequently reformed on being pointed out by the faithful mention of the press. Of this the following item from the Chatham Tribune is one instance:—*To the Editor of the Tribune:*—DEAR SIR,—I clip the following from the DOMINION CHURCHMAN, which I think all Churchmen will do well to read. I could not help thinking how ridiculous it looked to see at Christ Church last Sunday a part of the congregation standing during the "anthem" which was rendered, while the other part sat down:—"Interesting and truly delightful as the service, was [at St. Paul's Toronto]

there was in one respect a great defect—an apparent want of reverence in the congregation. During the taking up and presenting of the offertory the congregation sat as if at an opera, while the choir sang a most solemn selection from Mozart. They who would manifest their loyalty to an earthly sovereign by standing during the singing of the National Anthem, might certainly manifest as much reverence during the worship of the King of Kings."

ONE WHO ATTENDS CHRIST CHURCH.

ALGOMA.

HILTON, ST. JOSEPH ISLAND.—The Rev. H. Beer desires to acknowledge that he is again indebted to the C. W. M. A., for favors received. While on a short visit to Toronto he received a box of Christmas Tree articles from the President of the Society, Mrs. Cayley. The children's hearts will be gladdened by this present.

ACKNOWLEDGEMENT.—Robert Hamilton, churchwarden, St. Mark's Church, Emsdale, desires to acknowledge the gift of six beautiful harp lamps from the Rev. Mr. Crompton. Also a very nice organ, the gift of the Rev. Mr. and Mrs. Kilner, resident clergyman of St. Mark's, Emsdale, and the congregation are highly pleased with both these gifts.

SASKATCHEWAN.

CLERICAL SETTLER.—Rev. Mr. Softley, M.A., of the diocese of Huron has located a homestead in the York Farmers Colony, Assiniboia, and will preach at York City every Sunday, even before the completion of the new church at that place.

At the meeting of the Synod of the Diocese of Saskatchewan, held in St. Mary's church, Prince Albert, on October 11th, it was moved by the Rev. James Settee, Rural Dean of Nepowewin, seconded by Rev. Archdeacon Mackay, and unanimously resolved: "That the members of this Synod desire respectfully to express their appreciation of the devoted spirit displayed by Mrs. McLean in accompanying the Bishop on the long journey to visit the western part of his diocese, from which his Lordship has lately returned, and rejoice in the belief that Mrs. McLean's own personal acquaintance with the work at the different missions will be of great service to the cause, by enabling her, when she accompanies the Bishop on his approaching visit to England, to give information regarding missionary work, among the ladies of England."

OPENING OF THE NEW COLLEGE LECTURE HALL.—The new College Lecture Hall, which has been built by the Bishop on a lot on the Mission property purchased from T. O. Davis, during the past summer, was recently opened for divine worship by the Lord Bishop, assisted by Canon Flett. A very good suggestion has been made to have classes for practical surveying, engineering and mathematics etc., during the winter, open to all residents.

THE BISHOPS' CHAPEL.—At the vestry meeting the Rev. Canon Flett appointed W. V. MacLise, Esq., clergyman's Warden, and H. C. Elliott, Esq., was elected people's Warden. It was decided to take steps towards buying a suitable organ. (We beg to recommend Mr. Warren of Toronto, whose work is not equalled by any other builder in Canada.)

Correspondence.

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

MISSIONARIES IN FAR-AWAY PLACES.

SIR,—Will you kindly grant me space in the CHURCHMAN to tell the Canadian friends of the Rev. T. H. Canham and Mr. Henry Cele, of the Church Missionary Society, that I have lately heard from these gentlemen. The former, after a journey of 4,000 miles from Portage La Prairie, has reached the Peel Mission on the Mackenzie River; and in addition to his work amongst the Esquimaux, has succeeded the renowned Archdeacon McDonald as missionary to the Loncheuse Indians. In the midst of the wilderness God has been very good to him, and at the time of writing, October, 1882, and February, 1883, he was in good health and excellent spirits. Mr. Cole is still hard at work not far distant from Mpwapwa, Central Africa. About two years ago he was married to Miss Pillington, of Reading, England, and a little Iro-Anglo-African has appeared on the scene. Should

any of your readers desire further information about these two brave fellows I should be happy to furnish it. I would also mention that we are all called upon to mourn the loss of the Rev. J. S. Bradshaw, of Lagos, who entered into rest after only a few months service in West Africa. We may well say of this young soldier of the Cross what was said of Abel by the writer of the Epistle to the Hebrews, "He being dead yet speaketh."

I am, Sir, yours,

C. A. FRENCH.

Huntsville, Muskoka.

LAY READERS.

SIR,—In your paper of Nov. 8th are some remarks on "Canonical irregularities." I herewith enclose the rules and regulations for lay-readers in the diocese of Montreal, set forth by the Bishop. Any clergyman aware of these being infringed should loyally inform the Bishop, and so prevent those irregularities being continued. I might add that our missionary meetings this fall have been exceptionally excellent, so far as members of the deputation are concerned, and gave throughout the district the greatest satisfaction. As a rule the appointed members of the deputation go prepared for their important work, and I do not think your correspondent's criticism can be fairly applied to them. Deputation work with us is a very self-denying work, and deserves the highest commendation. Our Rural-dean takes the greatest pains in the preparation for these meetings, and it is to be deeply regretted when from any cause they apparently fail. Missionary meetings have been wonderfully blessed in extending the work of Christ, and should awaken the most prayerful consideration in the heart of every member of the Church, so that they may be blessed by God in causing our people to take their part in evangelizing the world.

DAVID LINDSAY,
Archdeacon of Bedford.

LAY READERS.

1. Lay Readers shall be subject to the direction of a resident or neighbouring Clergyman.
2. When a Clergyman is present functions of a Lay Reader shall cease, and he may not take any part in the service except by invitation from the Clergyman and under his directions.
3. Lay Readers are not permitted to use any part of the Communion office.
4. They may not use any of the occasional offices except the Burial office.
5. When the Baptism of children is urgently requested the Lay Reader shall notify the nearest Clergyman.
6. Lay Readers may not pronounce the absolution nor use the major benediction.
7. Their signature in the Burial Register shall be "Lay Reader."
8. They shall use only such sermons as are approved by the Bishop or the Principal.
9. They may not make exchanges nor invite assistance in the performance of public worship without the consent or approval of the Clergyman under whom they are placed.
10. They shall urge the duty of Family Prayer on the heads of households, or offer to conduct it themselves as it may seem to them most advisable.

P.S.—Unless otherwise instructed Lay Readers shall be subject to the direction of the Rural Dean or Archdeacon of the district.

ALGOMA.

SIR,—In your issue of Nov. 11th I notice a letter from Rev. A. S. O. Sweet, in which he appears to doubt the action of our Bishop with regard to special appeals. I ask for room that I may give your readers the statement I read to my congregation as a reason why I could not help them as I had hitherto. I copy the *ipsissima verba* of the Bishop from a letter written to me by his Lordship, under date May 16th last, at Toronto; they are these:—"By the way, this reminds me that down here there has been not a little grumbling about us Algomites, on the score of the multiplicity of our appeals, of which (special) there are three or four out just now. It was complained of at one of the committees the other day, and certainly it is scarcely fair. So I have decided to let things be for the present, and neither myself ask, nor sanction any asking on the part of the clergy for any special object either diocesan or local. People are saying, 'Give us a rest,' and it will not do to weary them with our importunity. So please, should you come down at any time this summer, don't say anything about our wants or indeed our work, as the very statement is popularly interpreted as a request

for more money. I intend sending similar instructions to all the clergy."

I scarcely think words can be plainer; and as I had not the least doubt of our Bishop's ground-work for his action, I obeyed, and have not attempted an appeal in Canada since, though old friends continue to send me money. I have sufficient money in the bank to complete the churches I have in hand, and surplices, Altar linen, vessels and frontals to furnish them; and am able to give to each at least one dozen Prayer Books for the use of strangers; what more I shall require will depend upon our Diocesan when he returns.

The Bishop, knowing that I could do so without charge of having a personal object to serve, either for wife or family, specially asked me to bend all my energies to our proposed Widows' and Orphans' fund. This I have gladly done, his Lordship writing to support me; and a letter, received by our last mail, tells me that response in England to my first appeal amounts to about £40 sterling, which will either be paid to the Bishop in England, or forwarded to the treasurer in due course. I thought it was the rule in all business transactions for subordinates to furnish statements regularly to the superior officer of the incoming and outgoing of the cash sent or paid to them. I did this to our late, and do it to our present worthy Bishop personally, every quarter.

I would ask you also to allow me to tell my friend A. E. H., Toronto, that the \$5 he has sent per Mr. Sweet, I have directed that gentleman to give my old friends at Hoodstown, whose church I planted, and for which I promised means to purchase the first lumber.

I am, &c.,
WILLIAM CROMPTON,
Travelling Clergyman, Diocese of Algoma.
Aspdin P. O., Nov. 19th, 1888.

Family Reading.

LLEWELLYN AND HIS FAITHFUL HOUND GELLERT.

Whose emotions have not been stirred by the story of Llewellyn the Great going out hunting, and missing his favorite dog; of his return, to be greeted by the creature with more than usual pleasure in his eye, but with jaws besmeared with blood; of the anxiety with which Llewellyn rushed into the house, to find the cradle where had lain his beautiful boy upset, and the ground around it soaked with blood; of his thereupon killing the dog, and then seeing the child lying unharmed beneath the cradle, and sleeping by the side of a dead wolf, from whose ravenous maw the faithful Gellert had delivered it? Most of us, in our visits to North Wales, have stood by Gellert's grave at Beddgelert, little suspecting that the affecting story occurs in the folk-lore of nearly every Aryan people, and of several non-Aryan races, as the Egyptians and Chinese.

Probably it comes to us as many other tales have come, through collections like the well-known "Gesta Romanorum," compiled by mediæval monks for popular entertainment. In the version given in that book, the knight who corresponds to Llewellyn, after slaying his dog, discovers that it had saved his child from a serpent, and thereupon breaks his sword and departs on a pilgrimage to the Holy Land. But the monks were no inventors of such tales; they recorded those that came to them through the pilgrims, students, traders, and warriors who travelled from West to East and from East to West in the Middle Ages, and it is in the native home of fable and imagery, the storied Orient, that we must seek for the earliest forms of the Gellert legend. In the Panchatantra; the oldest and most celebrated Sanskrit fable book, the story takes this form:—An infirm child is left by its mother while she goes to fetch water, and she charges the father, who is a Brauman, to watch over it. But he leaves the house to collect alms, and soon after this a snake crawls towards the child. In the house was an ichneumon, a creature often cherished as a house pet, who sprung at the snake

and throttled it. When the mother came back, the ichneumon went gladly to meet her, his jaws and face smeared with the snake's blood. The horrified mother, thinking it had killed her child, threw her water-jar at it, and killed it; then seeing the child safe beside the mangled body of the snake, she beat her breast and face with grief, and scolded her husband for leaving the house.

We find the same story, with the slight differences that the animal is an otter, in a later Sanskrit collection, the Hitopadesa, but we can track it to that fertile source of classic and mediæval fable, the Buddhist Jatakas, or Birth Stories, a very ancient collection of fables, which professing to have been told by Buddha, narrates his exploits in the 550 births through which he passed before attaining Buddhahood. In the Vinaya Pitaka of the Chinese Buddhist collection, which according to Mr. Beal, dates from the fifth century A. D., and is translated from original scriptures supposed to have existed near the time of Asoka's council in the third century B. C., we have the earliest extant form of the tale. That in the Panchatantra is obviously borrowed from it, the differences being in unimportant detail, as, for example, the nakula, or mongoose, is killed by the Brahma on his return home, the wife having neglected to take the child with her as bidden by him. He is filled with sorrow, and then a Deva continues the strain:—

Let there be due thought and consideration,
Give not way to hasty impulse,
By forgetting the claims of true friendship
You may heedlessly injure a kind heart (person)
As the Brahma killed the nakula.

The several versions of the story which could be cited from German, Russian, Persian, and other Aryan folklore, would merely present certain variations due to local colouring and to the inventiveness of the narrators or transcribers; and, omitting these at the demand of space, it will suffice to give the Egyptian variant or corresponding form, in which the tragical has given place to the amusing, save, perhaps, in the opinion of the Wali. This luckless person "once smashed a pot full of herbs which a cook had prepared. The exasperated cook thrashed the well-intentioned but unfortunate Wali within an inch of his life, and when he returned, exhausted with his efforts at belabouring the man, he discovered among the herbs a poisonous snake."

In pointing to the venerable Buddhist Birth Stories as the extant sources of Aryan fables, it should be added that these were with Buddha and his disciples the favorite vehicle of carrying to the hearts of men those lessons of gentleness and tenderness towards all living things which are a distinctive feature of that non-persecution religion, and thus of diffusing a spirit which would have us.

Never to blend our pleasure or our pride
With sorrow of the meanest thing that lives.

CHRIST THE IDEAL MAN.

The ideal of goodness presented to us by our Lord is perfectly harmonious. We see in Him nothing of the narrowness or the one-sidedness which is traceable more or less in all merely great men. As a rule, we men can only appropriate one part of goodness at the cost of the rest. How often, for instance, are the best people that we meet with, charitable, but indifferent to the claims of truth; or truth-loving, but careless about the requirements of charity. In our Lord there is no one predominant virtue which throws others into the shade. Every excellence is adjusted, balanced, illustrated by other excellences. It is impossible to main-

tain, with any approach to a show of reason, that some one particular temperament shapes his acts and words; that he is cynical or choleric, or melancholy or phlegmatic. He is each of these: he is none of them. He combines the masculine with the feminine type of character. He combines the active interests of life with the repose of contemplation. It is impossible to say that He surrendered Himself to any one especial duty to the prejudice of the rest. He obeys the law, but He proclaims man's freedom in obeying it. He rivals the sternest ascetics in not having where to lay His head; yet He converses brightly with all the world; eats with publicans and sinners, attends a wedding banquet, sheds tears at a funeral. He is consumed, as He says, with zeal for God's honor; yet He is always calm. He rebukes the ill-considered fervor which would call down fire from heaven upon those who did not receive Him. He is ever contemplating, as none else could contemplate, the nothingness of all created things, the coming of that day which cometh as a thief in the night; and yet he sympathizes with all that is tender and beautiful in nature and in life. He points to the birds; He lingers over the colors of the lilies; He culls from the homeliest incidents and features of country life the materials for those incomparable parables which like flowers on the altar, by reason of their very simplicity are so suggestive of divine and eternal truths. He is tender without false sentiment, benevolent without a trace of weakness, resolute without passion, without obstinacy. His condescension never degenerates into mere familiarity. His incomparable dignity never touches—it were blasphemy to think it—the confines of pride. His lofty freedom from the world's tyranny and prejudices never becomes contempt for man or any form of misanthropy. His implacable hostility to sin is always allied to the warmest love for sinners. Against evil in all its forms He brings not peace, but a sword. While on those who will, He bestows a peace which the world cannot give. In His own words, He is as wise as the serpent, He is as harmless as the dove. He is in His character, as by the terms of His mediatorial office, at once the Lamb led forth to sacrifice, and withal the Lion of the tribe of Judah.—*Sermons to the People, Liddon.*

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SHALL WE KNOW EACH OTHER THERE?

The minister of a fashionable church once preached a beautiful sermon on this subject. He drew the picture of a very beautiful heaven. We would walk in the sun-lit groves, by the music of waterfalls, and gaze out upon Amaranthine fields. And then, too, "we shall know each other there," said the minister, and then added, "there'll be no strangers in the New Jerusalem; we'll all be friends."

"Beautiful!" said Deacon Sham, as he trotted down the aisle.

"A lovely sermon!" said Miss Simpkins, as she put her bony hand into the minister's. She was stopped by a poor mechanic, who came up and addressed the preacher; "Mr. —, I am glad we shall recognize each other up there."

"Yes," said the minister, "it is one of the greatest consolations of our religion."

"Well, I'm right glad we shall know each other. It will be a great change, though; for I have attended your church for over four years, and none of the members of this society have recognized me yet. But—we shall know each other there."

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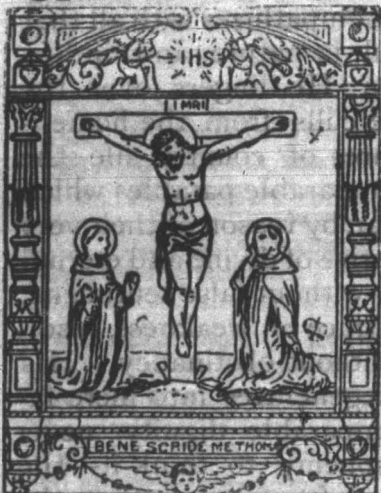
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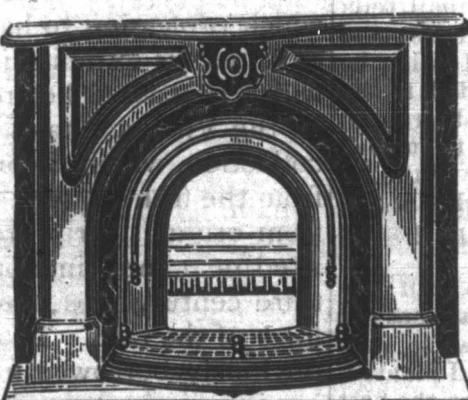
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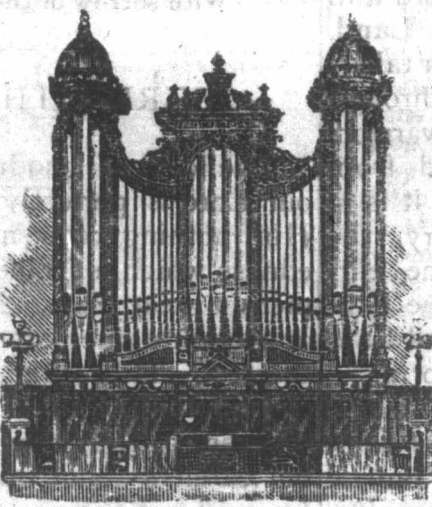
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Children's Department.

"SPEAK, LORD."

When little Samuel woke, And heard his Master's voice, At every word He spoke, How much did he rejoice!

If God would speak to me, And say He was my friend, How happy I should be!

And does He never speak? Oh, yes; for in His Word He bids me come and seek The God that Samuel heard:

Like Samuel let me say, Whene'er I read Thy word, "Speak, Lord, I would obey The voice that I have heard,"

LITTLE FANNY'S CROSS.

Fanny is a little girl about nine years old. She is a sweet-tempered child, and we all love her very much. She is not always in good health, and, indeed, she hardly ever feels perfectly well for many days together.

One day Fanny said to her mother, "It seems to me, mother, as if something was always the matter with me. I am not healthy and strong, like Jennie and Maria. If I feel ever so bright in the morning, before dinner-time I can hardly hold up my head."

"Yes, I know it is so, my daughter," answered her mother; "that is your cross, my dear child. Do you not know that we all have a 'cross' to bear? Some persons have one kind of a cross appointed for them to bear, and some have another. You have received from God a great many blessings, my dear. You have received from Him a pleasant home, a kind brother and sister, a mother who loves you dearly, and everything here for your comfort. You have enough food and enough raiment. You do not suffer from either summer's heat or winter's cold. Now, as you know, a great many little girls have no home, and some have no parents, nor brothers, nor sisters. None of those things is the cross which you have to bear. Your cross is what you told me of, your being sick so much. I want my little daughter to 'take up' her cross and to bear it patiently because her Lord, Jesus Christ, has laid it upon her. He also wants you to bear it, and He wants you to look to Him for help and strength. He wishes you to be like Him; for you know that He was the 'man of sorrows,' and that He bore His cross, the 'tree' on which He died, up the

hill Calvary. Think what shame and what woe He submitted to for our sakes, and try to bear your cross, as He bore that cross, with all meekness and patience; for truly, my dear daughter, it is your blessed Lord Himself who has laid your cross upon you."

Little Fanny then kissed her mother, and ran off to play. Nothing more was said about a "cross" at that time. A few days afterwards, and when Fanny had been away to enjoy a play at "games" with the neighbour's children, she had soon become fairly tired out. So, returning home, and coming into the parlor, she threw herself upon the sofa, and began to cry, saying: "Oh mother, I am in a great deal of pain. I do not feel well at all, not a bit." Then, pausing a moment, she wiped away her tears and said, "There, I will not cry; it is Christ's cross. I must bear what He has called me to bear. I will try to bear it patiently. I am going to try to be like Him, mother; like the man of sorrows going up the hill Calvary."

Little reader, you and I have each a cross to bear, daily and hourly; and if we would be like our blessed Master, we each must bear it patiently, and even cheerfully. I do not know precisely what that cross is which you have to bear, but I do know that, whatever it is, it is just what you need to bear: for were it not needful it would not have been placed upon you. Your cross may be what no person on earth can see that you have. Yet Jesus knows what your cross is, and knows how heavy it is for you. He "was in all points tempted like as we are."

Let us each, like little Fanny, try to bear patiently that cross which is given us to bear; so that each day we may become more and more like our divine Master.

C. E. R. P.

STARTLING WEAKNESS.

General and Nervous Debility, Impaired Memory, Lack of Self-confidence, Premature Loss of Manly Vigor and Powers, are common results of excessive indulgence or youthful indiscretions and pernicious solitary practices. Victims whose manhood has thus been wrecked by self-abuse, should address, with three letter stamps, for large illustrated treatise giving means of perfect cure, WORLD'S DISPENSARY MEDICAL ASSOCIATION, Buffalo, N. Y.

ABOUT BOYS.

Some one has said that every boy is, by nature, a little barbarian. Supposing it be true, the difference between the ill-bred and the well-bred boy is so noticeable that we must conclude that he is quite capable, at least, of becoming civilized.

Not long ago I accepted an invitation to visit an old schoolmate who had five boys, whose ages ranged from four to fourteen. They were bright wide-awake, and thoroughly boyish, but I was impressed at once with a well-bred air about them very agreeable.

Of course they plied me with questions from morning till night, and wearied me sometimes with their noise; for how could boys

exist and be quiet? But they were never rude or disrespectful, and the very youngest, if he chanced to jostle my chair in his play, or stepped upon my dress, would say, "Excuse me, aunty," as naturally as the older ones. If they rushed into the house to make some request of their mother, their hats came off as by instinct, and they were never caught saying "yes" or "no" or "what?" to those older than themselves. I watched them at meals, where good manners are very severely tested, even in grown people, and found that there, as elsewhere, a few things, were pleasantly but firmly insisted upon. Each one was taught to carry his food to his mouth with a fork or spoon, and not one left the table without asking to be excused, or thought of asking till his knife and fork were placed in order upon his plate and his napkin folded. Now I know, by sad experience, that it is not an easy matter to train the average boy to observe even such simple rules as these, but will it not pay in the end? When he reaches the age of young manhood will he not have cause for congratulation that he was not left to grow up awkward, uncultivated and ignorant of the rules of good breeding?

Two boys were walking home from school one day when they met a lady who bowed pleasantly to one of them.

"Who was that lady?" inquired the other boy.

"Oh! that was my mother," was the reply.

"Well! I think you're a funny boy to take off your hat to your mother," exclaimed the first speaker.

Funny or not, it indicated the difference in the training of the two lads.

No boy will take kindly to wearing a straight jacket, and it is better to insist upon a few things which are essential than to have a great many rules that are in danger of being constantly violated. Especially do we want to guard against making the boys feel uncomfortable at home. The family sitting-room, with its warm fire, cheery light, and ample table, around which they can gather with their books and games during the long winter evenings, should be to them the most attractive place in the world. Here will be found many an opportunity to teach them to be polite and kind to each other, and when they go out into the world they will not forget all the teaching, however little they may seem to heed it now.

One thing more, when a boy tries to do well, do not forget to commend him.

"DRAGGING PAINS."

Dr. B. V. FRANCE, Buffalo, N. Y.: Dear Sir—My wife had suffered with "female weakness" for nearly three years. At times she could hardly move and she had such dragging pains. We often saw your "Favorite Prescription" advertised, but supposed like most patent medicines it did not amount to anything, but at last concluded to try a bottle, which she did. It made her sick at first, but it began to show its effect in a marked improvement, and five bottles cured her. Yours, etc., A. J. HUYCK, Deposit, N. Y.

A HORSE THAT COUNTS,

A certain horse in Sayreville for twenty years has been a carthorse in a brick-yard, and the habit of going through a certain round of duties day after day for eight months in the year has enabled him to do things which seem to indicate possession of mental faculties similar to some of those possessed by the human race. It is an old saying among the farmers that crows cannot count more than three, but this horse has the ability to count sixty-five. His routine of labor is to cart sixty-five loads of clay from the pit to the spot where the clay is mixed or ground and then go for a load of coal dust; and now, without anything being said or done to indicate the fact to him, when he has deposited his sixty-fifth load, he turns away from the clay pit and goes to the dock for a load of the dust. This is not the only peculiarity, for when he goes to the pit, he backs the cart up to the right place, and will take only what he conceives to be his proper load. If more is put on, he backs and kicks and rattles the cart about until the load is reduced to have what he considers a proper quantity. Having such an intellectual capacity, it is not surprising to learn that he will not be driven. As soon as the reins are touched he becomes fractious and unmanageable, but a gentle explanation of what is required usually has the desired effect.

A FORTUNATE ESCAPE.—Mrs. Berkenshaw, 26 Pembroke St., Toronto, at one time was about to submit to a surgical operation for bad lameness of the knee joint, all other treatment having failed, when Hagyard's Yellow Oil was tried, and speedily cured her.

SANITARIUM, Riverside, Cal. The dry climate cures. Nose, Throat, Lungs, full idea, 36 p. route, cost free.

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PRAYER.

Never, children, prayer neglect,
Treat not God with disrespect;
Tell Him in your daily prayers,
All your varied wants and cares.

Morning, evening, every day,
Kneeling, to your Maker pray;
Nor forget to thank Him, too,
For what He has done for you.

Thank Him for your daily food,
Friends, and home, and every good.
Ask Him still to be your Friend
Until life's perils end. S. W. P.

A BLIND MAN'S DOG.

There lives at Buddle, by Belford, a gentleman who has a rather remarkable dog; the sagacity of which animal was strikingly exhibited the other day in a singular manner, and was the means of saving the gentleman from what would certainly have been a very serious, if not a fatal, fall. The gentleman in question has been blind from his youth, and is well known in this district, not only on account of his remarkable power of training animals, but also for his many wonderful blind performances. About ten days ago (says a correspondent of the *Newcastle Courant*) the gentleman went upon a journey of a few miles on foot, accompanied only by his dog, whose name is "Viol." He knew the road perfectly well, having gone the same way many times before, and therefore did not consider it necessary to strap the dog, but left it to run loose. Having proceeded about five miles on his journey, and whilst crossing some fields by a footpath, he was startled by his dog giving a loud and peculiar whine right in front of him. He was just about to ascend a stile, when the dog gave another whine of alarm. The gentleman could not think what was the matter. He heard by the dog's cry that it was not one of pain, nor was it one of joy; so he thought there was danger not far off somewhere. He proceeded over the stile as cautiously as he could, feeling every step as he went. Just as he got over the stile the dog gave another and louder whine of alarm, and sprang right against its master, placing its fore-feet upon either side of his breast, and holding him fast to the stile. He endeavoured to push it quietly off, but it would not let him go. He then put the strap round its neck, and it at once went off, leading him some distance round about, and out of the ordinary way of the footpath. He felt sure that this strange conduct of the dog was not without meaning, and afterwards found that the ordinary foot-path, which led near the banks of a stream, had been completely washed away by recent floods; and had he followed the usual track after getting over the stile he must inevitably have met with a serious accident. The sagacity of the animals as here displayed is the more remarkable when we are told that this was the first time the dog had

been with its master for eighteen months, he having been an invalid for that length of time, the dog staying from home with a friend.

THE SABBATH—A GIFT OF LOVE.

"Mother! I suppose one reason they call this day a holy day is because it's such a loving day," said a little boy as he stood by his father's side and looked up in his mother's face, as she was nursing the youngest child in her arms.

"Why, every day is a loving day," said the mother; "I love father, and father loves me, and we both love you and baby every day, as well as this Sabbath day."

"Ah, but you have not time to say so," replied the child quickly, "and father cannot take me to hear the minister and the singing on other days, and he cannot nurse me on his knee, and talk to me about good boys and men. Oh mother, it's a loving day."

"Yes, my child," said the father, "it is a loving day and a holy day. God gave it to us in love, that the tired man might rest from his work and fathers who see but little of their children on other days, might have happy hours of sweet companionship with them. Yes, my child, God is love and Jesus Christ is divine love in the likeness of man, and the Sabbath is a gift of love, and the Gospel is a message of love, and the Bible is a book of love, and fathers and mothers and children must live in love, for those who 'live in love, live in God.'"

The old grandfather, with feeble voice, remarked, "Value the Sabbath, children; it is one of God's best gifts to man."

The father then opened the old family Bible, and read one of David's psalms; the Evening Hymn was then sweetly sung, and after prayer had been offered, the happy family retired to rest, with grateful hearts, for THE SABBATH—a gift of love.

May each returning Sabbath prove
A foretaste of the joys above;
And may we all when life shall end
A bless'd eternal Sabbath spend.

Dr. Pierce's "Pellets," or sugar-coated granules—the original "little liver pills" (beware of imitations)—cure sick and bilious headache, cleanse the stomach and bowels and purify the blood. To get genuine, see Dr. Pierce's signature and portrait on Government stamp. 15 cents per vial, by druggists.

MUSIC EVERYWHERE.—That wonderful musical instrument, the ORGANETTA, is advertised in this issue by Massachusetts Organ Co., 57 Washington St., Boston, Mass. It is the ideal home instrument. You can dance to it; you can sing to it; a mere child can play it; it inculcates a love music in old and young, and develops and cultivates the ear. The music is perfectly accurate, and the wonderful ORGANETTA will play any tune. At the price, \$3.50, it is within the reach of all.

A LITTLE BEHIND HAND.—Some people are a little behind hand in all undertakings; delays are dangerous, and none more so than in neglecting what seems a trifling cold. Prudent people break up the ill effects by timely use of Hagar's Pectoral Balsam, thus preventing serious lung troubles,

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A MUSICAL INSTRUMENT
that will play any tune, and that any one, even a child, can operate.

The Organetta has gained such a world-wide reputation, that a lengthy description of it is not necessary. It will be sufficient to say that it is a PERFECT ORGAN that plays mechanically all the sacred airs, popular music, songs, dances, etc. etc. It consists of three strong bellows and set of reeds with EXPRESSION BOX and SWELL. A strip of perforated paper represents the tune, and it is only necessary to place the paper tune in the instrument, as shown in the picture, and turn the handle, which both operates the bellows and propels the paper tune. The perforations in the paper allow the right reeds to sound and a perfect tune is the result, perfect in time, execution, and effect, without the least knowledge of music being required of the performer; even a little child can operate it; as is shown in the picture, a little girl is playing a song and her playmates are singing the words. It is tuned in the key best suited for the human voice to sing by. It interests and entertains both old and young, assists in training the voice and affords HOURS OF SOCIAL AMUSEMENT. The Organetta is perfectly represented by the picture. It is made of solid black walnut, decorated in gilt, and is both handsome and ornamental. The price of similar instruments has hitherto been \$8, and the demand has constantly increased until now there are over 75,000 in use. We are encouraged to place the Organetta on the market at this greatly reduced price, believing that the sale will warrant the reduction. The Organetta though similar in construction is an improvement upon our well-known Organette, which sells for \$8 and \$10. It contains the same number of reeds and plays the same tunes. Our offer is this: On receipt of \$7 we will send the Organetta by express to any address, and include FREE \$2.50 worth of music, or on receipt of \$5 we will send it with over \$1.50 worth of music FREE, or for \$3.50 we will send it with small selection of music FREE. The price includes boxing and packing. These are agent's prices, and we will appoint the first purchaser from any town our agent, if he so desires. Address, The Massachusetts Organ Co., 57 Washington Street, Boston, Mass., U. S. A.

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for \$3.50.



AN ORCHESTRA IN EVERY HOME.

HARRY'S DISASTER.

Mamma was very busy sewing one afternoon, so she said Harry might go down into the kitchen to play with his little horse and waggon. Bridget was out, but the kitchen was in perfect order, and the fire had gone out, and the door was locked; so that, though Master Harry was always getting into some scrape from his mischievous propensities, his mamma could not see how he could get into any harm at this time.

As he was starting off with his load of playthings, his mamma said:

"Now, Harry, be sure you do not go to the closets, nor touch the dishes. You can play on the floor or on the tables as much as you like, only don't fall down and hurt yourself."

Harry thought now he would have a good time, playing all alone in the big kitchen, which was usually a forbidden place.

For a time he contented himself with pulling or dragging his horse and waggon around; then he tried climbing on the tables, and thought that was splendid fun. Then he spied a barrel in the corner of the room; it had a cloth over the top of it, and his curiosity got the better of him. He must see what was in that barrel; so he commenced climbing up that. Mamma was just wondering that he should be quiet so long, when she heard a frightful scream. What could it be? Had Harry fallen off the table, or on to the stove? That could not be, for he was a great climber, and seldom got hurt in that way. Perhaps he had seen a mouse; for although he was such a brave boy in some things, he actually was afraid of a mouse. But then, his mother was, too; and they say "boys take after their mothers" sometimes.

Well, mamma ran down-stairs as fast as ever she could. She was up in her room, so she had to go down two pairs of stairs, and all the while she was thinking all sorts of dreadful things that might have happened. Of course she expected to see him sprawling out at full length on the floor, perhaps covered with blood and bruises. When she reached the kitchen, she could scarcely see where Harry was, for the cloud of white dust which almost blinded her. She looked about as well as she could, and there, right off in the farthest corner, was Harry, in the flour barrel, jumping up and down, and beating his hands as fast as he could; and

the faster he jumped and danced, the more the flour flew about, until there was not much left of half a barrel.

You never saw such a fright as he was—flour in his hair, flour all over his face, and mixing with his tears, making paste in his mouth, which was wide open; flour in his ears and in his nose. He had danced around so that the flour had gone all over him and through his clothes. Of course he was more frightened than hurt; people generally are when they make a good big noise—especially little people, and girls more especially.

After he had been washed and dressed up again, he was not much the worse for his encounter; but I cannot say as much for the clothes and the flour-barrel—or, at least, for the flour that was left. I wonder what they did with it? I never heard, so I cannot tell. But I do not believe Harry's mother ever again let him go into the kitchen to play, and I doubt if she thinks there is any place in this wide world where he cannot get into mischief.

THE LAST STRAND OF ROPE.

In the year 1846, on St. Kilda one of the islands of Western Scotland, there lived a poor widow and her son. She trained him in the fear of the Lord, and well did he repay her care. He was her stay and support, though only sixteen years of age. They were very poor, and to help their scanty meals, Ronald, her son, used to collect sea-birds' eggs upon the neighbouring cliffs. This feat was accompanied with much danger, for the birds used often to attack him.

One day, having received his mother's blessing, Ronald set off to the cliffs, having supplied himself with a strong rope, by which to let himself down, and a knife to strike the birds, should he be attacked. How magnificent was that scene! The cliff rose several hundred feet above the sea, whose wild waves lashed madly against it, dashing the glittering spray far and near.

Ronald fastened one end of the rope firmly upon the top of the cliff, and the other round his waist, and was then lowered until he got

opposite one of the fissures in which the birds build, when he gave the signal to his companion not to let him down any further. He planted his foot on a slight projection of the rock, grasped with one hand his knife, and with the other tried to take the eggs. Just then a bird flew at him and attacked him. He made a blow with the knife; but, oh! horrible to narrate, in place of striking the bird, he struck the rope, and, having severed some of the strands, he hung suspended over that wild abyss of raging waves by only a few threads of hemp.

He uttered a piercing exclamation, which was heard by his companions above, who saw his danger, and gently tried to draw him up. Awful moment! As they drew in each coil, Ronald felt thread after thread giving way. "O Lord! save me!" was his first agonizing cry; and then, "O Lord! comfort my dear mother." As closed his eyes on the awful scene as he felt the rope gradually breaking. He hears the top; but, oh! the rope is breaking. Another and another pull: then a snap, and now there is but one strand supporting him. He hears the top: his friends reach over to grasp him; he is not within their reach. One more haul of the rope. It strains; it unravels under his weight. He looks below at the dark waste of boiling, fathomless water, and then above to the glorious heavens. He feels he is going. He hears the wild cry of his companions, the frantic shriek of his fond mother, as they hold her back from rushing to try to rescue her child from destruction. He knows no more; reason yields: he becomes insensible. But just as the rope was giving way, a friend stretches forward at the risk of being dragged over the cliff. A strong hand grasped him, and Ronald is saved.

Married.

PIPER-CATTON—At Christ Church Cathedral Hamilton, on All Saints day, Nov. 1st, 10.30 a. m., by the Rev. C. H. Mockridge, D.D., Rector. Rev. Fred C. Piper, Incumbent of Font Hill, to Charlotte E., only daughter of John Catton, Esq., of Paris Ontario.

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"IF YOU PLEASE."

When the Duke of Wellington was ill, the last thing he took was a little tea. On his servants handing it to him in a saucer, and asking him if he would have it, the Duke replied, "Yes, if you please." These were his last words. How much kindness and courtesy are expressed by them! He who had commanded the greatest armies in Europe, and had long used the throne of authority, did not despise or overlook the small courtesies of life. Ah, how many boys do! What a rude tone of command they often use to their little brothers and sisters and sometimes to their mothers! This is ill-bred and unchristian, and shows a coarse nature and a hard heart. In all your home talk remember "If you please." Among your playmates don't forget "If you please." To all who wait upon you and serve you, believe that "If you please" will make you better served than all the cross or ordering words in the whole dictionary. Don't forget three little words—"If you please."

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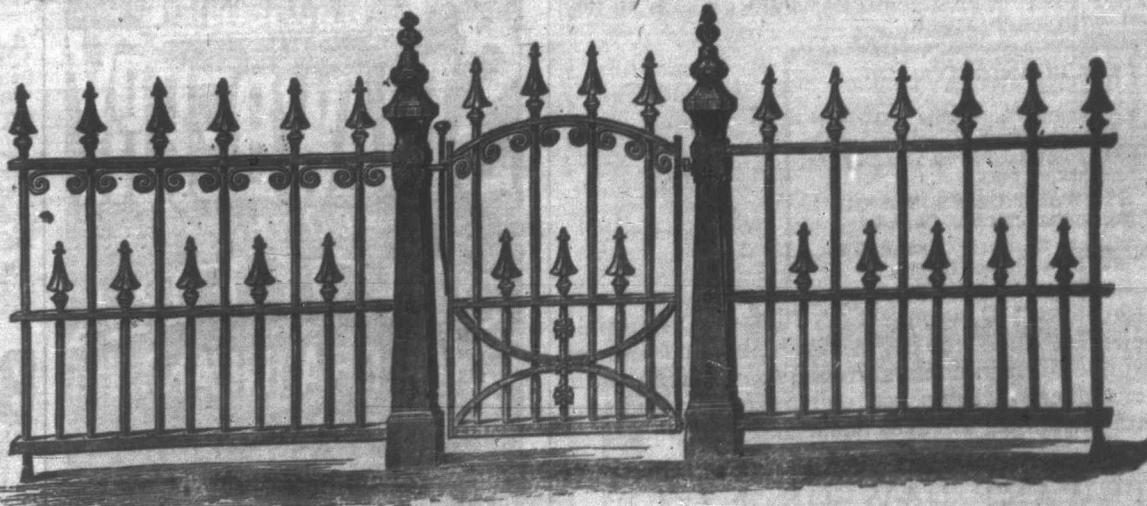
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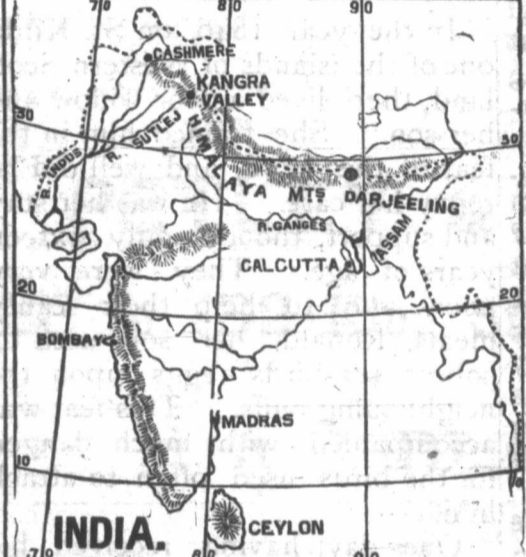
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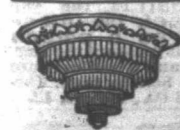



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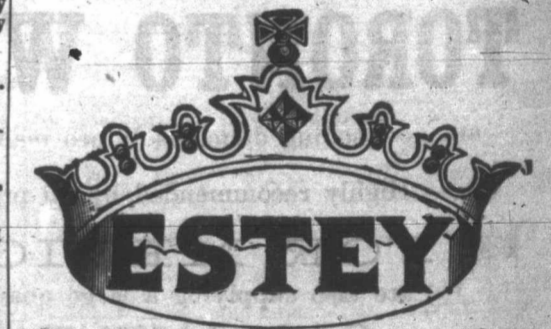
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