

# Dominion Churchman.

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA.

Vol. 11.]

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[No. 44.]

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THURSDAY, OCT. 29, 1888.

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

**LECTURES BY REV. JOHN LANGTRY, M.A.**—We have much pleasure in being able to publish the lectures given by the Rev. John Langtry, rector of St. Luke's, Toronto, who has entered the lists as the champion of the Catholic Church, against the Roman Catholic Archbishop, whose misrepresentation of our position, historic and doctrinal, Mr. Langtry is exposing with great ability. We note that one non-denominational paper which never loses an opportunity to sneer at the Church in true Romanist style, ridicules the contest between Mr. Langtry and Dr. Lynch, as incapable of doing any good. It is singular but instructive to watch the so-called non-denominational organs, how on all possible occasions they side with the Papacy against the Church of England!

**CHURCH PRINCIPLES—CATHOLIC VERSUS ROMAN.**—We owe thanks to the Toronto Mail, for supplying a happy phrase which condenses the whole controversy between us and the Papal Church into three words. The case is as the Mail puts it, "Catholic vs. Roman." It is interesting and instructive to observe the points of view taken by writers in the old land on this topic, and give in the following paragraphs, extracts from an address by the Rev. W. H. Leeds, of the Llandaff diocese, whose pithy illustrations will be found useful.

"The difference between the Catholic standpoint in religious controversy and the Protestant standpoint was this: that the Catholic dealt with positive truth, the Protestant dealt chiefly with negations. The Catholic asserted: the Protestant denied. The Catholic told the world what he believed, and why he believed: the Protestant told them what he did not believe, and why he did not believe. The Catholic tried to show that he was right: the Protestant tried to show that everybody but himself was wrong. He (the lecturer) appealed to those

present—when they listened to a lecture delivered by a man calling himself a staunch Protestant, was not the greater part of his time taken up, not in teaching what was right, but in showing that his opponents were believing what was absolutely wrong? Whatever the Protestant believed, whether he was a Churchman or Dissenter, he (the speaker) believed, only he believed more. The Protestant was right in his belief as far as it was positive; he was wrong in his negations and refusals to believe."

**THE PRAYER BOOK A WITNESS TO CONTINUITY.**—There was one thing which it was very necessary to remember before examining the teaching of the Book of Common Prayer, and it was this: the Church of England, or rather, the Church in England, the Catholic Church, was not created some 300 years ago by Act of Parliament and forced upon the nation. There had been no breach of continuity whatever in the history of the Church in England from the time it was first established up to the present day. This they could learn from the Prayer Book. Some people had an idea that, up to the time of the Reformation, there was a Catholic Church in England; that at the Reformation that was swept away; and that Parliament then created a brand-new Church called by a new name—the "Protestant Church." The Church knew nothing of such a word, and in no single document of the Church would the expression "Protestant" be found. The Church of England put into our hands the Apostles' Creed, wherein occurred the words: "I believe in the Holy Catholic Church." In many of her documents the Church declared that in no way did she separate herself from the Church of all other countries. There was an expression in the Preface to the Book of Common Prayer which was very valuable, since it showed that the Church did not only consider herself to be the old Catholic Church of the country, but to be a portion of the Holy Catholic Church throughout all the world. The expression occurred where the writers were referring to "sundry alterations proposed unto us," and ran thus: "We have rejected all such as were either of dangerous consequence (as secretly striking at some established doctrine or laudable practice of the Church of England, or indeed of the whole Catholic Church of Christ) or else of no consequence at all, but utterly frivolous and vain," by which was implied that she herself was a portion of the Holy Catholic Church of Christ. This was a simple historical fact.

**THE PARISH CHURCHES CONFIRM THE PROOF OF CONTINUITY.**—"Take the old Parish Churches throughout the country; they existed long before the Reformation. Could anyone point out to any time when, or any document, or any proceedings whereby any of the Churches then existing were taken away from the Pre-Reformation Church, and handed over to some other Church? There had been no breach of continuity in the history of our Parish Churches. Take again the Episcopal Sees, such as Llandaff, London, and Canterbury. Could any series of the documents or proceedings whereby the Cathedrals and emoluments belonging thereto were taken away from the Pre-Reformation Church, and handed to some new Church, be produced? There was no breach of continuity whatever in the history of the dioceses. Men sometimes talked about our Reformed Church of England. A thing reformed must be the same thing as that which existed before the reformation took place. Take a man who had spent a dissipated life, but afterwards became reformed. He must be the same man, or else he could not be spoken of as reformed. A Romanist on one occasion said to a Churchman: 'Where was your Church before the Reformation?' The Churchman replied: 'Where was your face before it was washed?' If a man washed his face, it must be the same face after as before the washing. If a Church was reformed, it

must be the same Church as before the Reformation."

**A HOMELY BUT STRIKING ILLUSTRATION.**—The Rev. author of the above used, what seems to us a novel although very homely argument against the title "Reformed Church."

"He did not like the name 'Reformed Church.' It seemed to be an insult to be constantly speaking of the Church as reformed. Suppose when he (the lecturer) was at Oxford he was a very bad young man, and eventually he became reformed, he would not like to be spoken of as the reformed Rector or the reformed Mr. Leeds. He should consider such a designation an insult, and was not sure whether he would not have a case to take into court in a prosecution for libel. Such an expression applied to the Church of England showed, at any rate, that the Church must be the same that existed before the Reformation took place. If a person went to the Law Courts and heard an ecclesiastical case argued, he would find that the lawyers, and judges, and Ecclesiastical Courts, recognised no breach of continuity whatever in the Church. Those who referred to the old Canon Law would find it just as much to the point and as binding as the Canons passed since the Reformation. This was a very important point, for from this it followed that any doctrines that were authoritatively taught and believed before the Reformation were the right and the heritage of the Church now, unless it could be clearly shown that they were authoritatively rejected by some authoritative document at the time of the Reformation."

Thus we have Prayer Books, Parish Churches, Diocesan history and the Law Courts, all witnessing harmoniously and conclusively to the truth, that the Church of England to-day is the same ecclesiastical body as the Church of England, for all the centuries since Christ formed His Church in Britain to be His presence, His witness, His visible Body.

**PROHIBITIONIST MANNERS.**—It is one of the saddest effects of intoxication to lower the manners of its victims. Under the baneful influence of excess they became rude, insolent, overbearing and wild in assertion. It is singular to note as another proof of extremes meeting how prohibitionist writers and speakers show these signs of mental degradation, they are rude, insolent, overbearing and wild in assertion. Without the shadow of provocation, the champions of this cause in a local paper speak of their opponents as savages fighting in ambush, as newspaper scribblers and so forth. Several most temperate letters have appeared proving that the assertion is very wild indeed that a certain body was ever in favour of prohibition. The testimony for this statement is simply one man's word—against it these are the facts: First, that a public debate took place some years ago, on the of Prohibition side was a teetotal lecturer, on the side opposite a leading minister of the body said to be prohibitionist and he was supported by the whole strength of that body in his district. Second, that the use of stimulants has ever been universal with the members of that so-called prohibitionist body, even in its schools and colleges. Third, that the many of the president of this prohibitionist body were constantly in the habit of drinking wine. Fourth, that active support of this prohibitionist body was given and is given by rich brewers. Yet, it is still asserted that this body was ever prohibitionist, that whoever brings out any facts to disprove the statement, is a savage fighting in ambush, is a newspaper scribbler and so forth! Prohibition is clearly as weak in temper as it is in fact and logic.

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## CHURCH THOUGHTS BY A LAYMAN.

## THE PROHIBITIONS MOST NEEDED.

**E**ARL SHAFTSBURY as a social reformer was far ahead of his age. After the example he set as a landlord, after his forty years work among the outcast poor, after a deluge of press articles advocating social reforms for bettering the surroundings of the poor, there is to day, no healthy, active public sentiment or conviction in existence as the effect of the Earl's example, or as the fruit of the persistent advocacy of the press. Look at Montreal and its small-pox scourge! Look at any of our cities, towns or villages, and their sanitary conditions will be found revolting. In a speech in 1848 the late Earl declared that "*the condition of the dwellings of the people lay at the root of two-thirds of the disorders that afflicted the country.*" He held that "good drainage, good ventilation, good healthy houses, ample supply of good water, would have a very great influence on the moral habits of the people," as well as their physical health. He practised as he spoke. On his estate he built new cottages for the laborers. Each had a parlor, kitchen, and three separate bed rooms, each too, stood in its own garden of one quarter of an acre, for which he charged only one dollar per month. The Earl's example and teaching are to-day a generation in advance of the class who control municipal affairs—that is the average ratepayer and those selected for civil office.

There is an easier way to secure applause than the demand for such reforms as good drainage, plentiful water, decent houses in open spaces. Such common sense reforms afford no opportunities for screeching oratory by vendors of clap trap sensational figures, which would be ludicrous if they were not so false as to be a scandal to the user as they are a weakness to his cause. Some men seem to be as morbidly affected by the use of large figures as others are by alcohol. They lose all sense of the due proportion of truth, and become in their phrenzy indifferent to the obligations of honor. It is a topic worthy the investigation of some ethical philosopher to ascertain why large figures are so demoralizing. In the interests of morality a certain type of men whose identity as such is easy to discover, men for instance who use figures of speech as arguments, and regard boldness of assertion as the very crown of logic, these men ought to be prohibited using figures beyond say a thousand. When they get into the region of millions their brains whirl, their self control is lost, they are undone. As they reel to and fro with arithmetical intoxication they are a sad spectacle to gods and men!

That drink is the chief cause of crime, any fool may scream. But it needs wisdom, sound judgment, earnest moral courage, tender love of humanity to engage in the arduous work of such social reforms as would uproot the tree of which the drink curse is only one of the branches.

Let a test be made by one who takes the

shallow view that drink is itself a cause, uncaused. Let some agitator of prohibition live a few weeks in the narrow home of some labourer, residing in a back street, where human beings are herded like cattle, where water is scarce, where darkness and dirt prevail, where noises are incessant from children and neighbours, where the air outside is close, dead, tainted, and inside is foul and sickening. If the investigator did not come out of such an experience converted to our view, it would only be because such a home was congenial to his depraved tastes!

We need a law prohibiting any dwelling being so placed as to be without a certain amount of free air, or rooms of a less space, or houses being occupied unless passed on by an expert as healthy. We raise this cry of Prohibition—it is indeed a cry worthy of every Christian voice. In one of the passionate lyrics of Eliott, the Corn Law Rhymer, he exclaims,

"Outbid the house of Gin!"

Yes! indeed, let the homes of the people be attractive as the saloon. Let our cottages be made sweet and wholesome with free light and free air, with abundant water, with every convenience of cleanliness, comfort, restful quietude and decent privacy. Let the lot of every toiler, every wife, be brightened with social joys and amusements which supply stimulus, refreshment and tone to the jaded body and spirits. Then would the Saloon be outbid, then would it die a natural death, and not breed from its corpse worse evils than itself, as it does when death comes to it by blows from a policeman's baton! But to effect this, there would have to be Christianity infused into land-lordism. A man's money would have to be converted as well as his heart. There would have to be less talk and more practice. The rich Christian would have to bear the burdens of his poor brethren, and not please himself by building homes for them in order solely to grind wealth out of their poverty!

Earl Shaftsbury was right. Drunkenness with other vices would be checked if men and women had comfortable, healthy surroundings. The morbid drink crave which brings on drunken habits is created by depression of health, by the faintness and languor caused by a vicious atmosphere, by the misery of dirty, repulsive, irremediably repellent surroundings. No Scott Act will give a man or woman living in a foul atmosphere in a crowded street, the glow of health and cheerfulness, or the natural appetites they would have in pure air, a pleasant neighborhood, combined with the sense of freedom in an open space, full of light. But let any social reformer demand legislation to enforce these necessities of health and morality, and he would have overwhelming opposition—for a time. Those would be his bitterest foes who now applaud him to the echo when he is urging that men be compelled by the police not to drink a beverage which they would not crave for were sanitary reforms carried out. One needs not to be a mind reader to discover why some, why more persons than would be believed by those not in the secret, are so earnest in their support of surface legis-

lation. They know that a demand for the extirpation of the *root evil* of drinking and other scandals would lower the value of their properties. They would no longer get rack rents, but only a fair interest on investments, for the worse the house the higher percentage it pays on value, and the more degraded the occupant the less he asks from a landlord! We have had sermons and agitation in favor of prohibition of drink. Let us now have sermons and agitation against the chief causes of the evils of drink, viz., foul air, wretched dwellings, crowded streets, damp cellars, narrow yards and all the villianous abominations which make the surroundings of the poor so distressing, so miserable, so scandalous to modern civilization, and so disgraceful to us as a Christian people! The preacher who is booming his Church on the plea of its having ever been what he and it have lately found out to be popular, may thunder and scream against drink with impunity. He hits no person whose return blow he fears. It is a controversy which a rank coward could shine in better even than the bravest, for a brave man shuns the appearance of falsehood and exaggeration. But let such an agitator in a popular Church denounce landlords for building cottages so crowded, so deficient in health comforts, decencies or necessities as to be engenderers of sickness, vice, vicious appetites, the producing causes also of sullen tempers, quarrels, suicides and death. By a course so brave, so truly christian, he would quickly find himself in need of heroic courage to withstand the storm of anger his courageous Christ-like words would raise around his devoted head. There is, to us, no sight more destructive of respect to our fellow man than the spectacle of the citizen who is living in a large house, with every comfort for himself, his wife and children, with ample room space, large lawn, with daily social excitements in visiting, and entertaining and attending entertainments, passing judgment upon the wretched occupant of a cottage where poverty reigns, and dirt and repulsiveness give the home an aspect of being the dwelling of a forlorn social outcast. Yet, go to any prohibition meeting, and this sight is there, and the guilty landlord is there too, perhaps, often indeed is in the chair, groaning over an evil which his rapacity aggravates and perpetuates. Such a sight needs prohibition! But it would injure the cause seriously, for the prohibitionist agitator needs neither consistency nor courage. His platform is the very paradise of cowards, for insult, contumely, injury in reputation by slander, and, if possible, in business by a wholesale conspiracy to starve out, await any man bold enough to challenge the arguments or facts of a prohibition speaker. No exaggeration palls, nor falseness shock the victim of this excitement. He asks not for exactness of facts nor relevancy in argument. He simply wants his stimulus strong and hot, if spiced with cruel personalities—all the better. But the truly brave Christian worker, like Earl Shaftsbury, is not a popularity hunter. *He searches not for effects but causes.* He goes in and out of the wretched homes of the victims of drink, and there learns the truth, that

the root causes of the drink curse are:—greed, avarice, inhumanity, callous ignorance of those in high places of position and wealth, upon whom rests the awful responsibility of poisoning their tenants by foul habitations, and demoralizing, dehumanizing them by miserable, repellant, filthy surroundings.

There is a grand field for a social Reformation in this regard throughout every Canadian city, town and village. Until that reform is achieved, all the Scott Act or any legislation can do will simply,

" Film and skin the ulcerous sore,  
" While rank corruption mining all within,  
" Infects unseen—"

The drink curse comes from too deep a well of corruption to be cured by the policeman, who is now regarded as the great substitute for the gospel. The lower depths of society need lifting to a higher plane. The whole stratum must be upheaved. The classes at the base of population are worse off in comforts than in the dark ages, five centuries ago. Political, educational, repressive, policeman's baton legislation will never succeed in accomplishing this revolution. Social convulsions will soon come unless the burthen of life is eased for the poor. In the Church as a lever, with the Cross as a fulcrum, lies plenteous redemptive power, for they are the power of God.

**DOES THE SOUL SLEEP BETWEEN DEATH AND THE RESURRECTION OF THE BODY?**

BY W. J. M.

LAST week we showed by the Prayer Book that the doctrine of the Church is that after death the souls of God's people pass into a state of conscious felicity. The same doctrine is very largely acknowledged in the Church Hymnals. Many parishes use a Hymn book issued by that venerable society of the Church—the Society for Promoting Christian Knowledge. It is, therefore, not only a book sanctioned by the Church, but it is one of two hymn books the most extensively used. Of the 592 hymns, many of course refer to the condition of the soul between death and the resurrection. I might quote verses from upwards of thirty of them, which either imply or express the Church's doctrine that the soul of a true Christian at death still retains its consciousness and departs hence to be with Christ. Let me here quote a few specimens:

HYMN 245.

For well we know where'er they be  
Our dead are living unto Thee.  
Not spilt like water on the ground,  
Not wrapt in dreariless sleep profound;  
Not wandering in unknown despair  
Beyond Thy voice, Thine arm, Thy care;  
Not left to lie like fallen tree  
Not dead, but living unto Thee.

HYMN 201.

A noble army, men and boys,  
The matron and the maid,  
Around the Saviour's throne rejoice,  
In robes of light arrayed.  
They climbed the steep ascent of heaven  
Through peril, toil, and pain.  
O God, to us may grace be given  
To follow in their train.

HYMN 367.

There in celestial strains  
The ransomed captives sing;  
There love in every bosom reigns,  
For God Himself is king,  
Alleluia!  
We are travelling home to Heaven.

HYMN 515.

One family we dwell in Him,  
One church, above, beneath,  
Though now divided by the stream,  
The narrow stream of death.  
Lord Jesu, be our constant Guide;  
Then, when the word is given,  
Bid death's cold flood its waves divide  
And bring us safe to heaven.

HYMN 393.

Apostles, Martyrs, Prophets there  
Around my Saviour stand;  
And all I love in Christ below  
Will join the glorious band.

J. R., of Brockville, quotes with an air of triumph the words from the Book of Revelation, and which we repeat in our Burial Service: "Blessed are the dead which die in the Lord, even so saith the Spirit; for they rest from their labours." He evidently intends to put great stress on the words "they rest from their labours," for he has them printed in small capital letters. His intention, no doubt, is to impress his readers' mind with an argument—the argument being this, that they rest from their labours because they are asleep. But the Church does not believe in the sleep of the soul, and must regard such an argument as a perversion of the meaning of Scripture. Here, in Hymn 520, we have the Church's interpretation of the words, "they rest from their labours"

There is no night in heaven;  
In that blest world above  
Work never can bring weariness,  
For work itself is love.

Lord Jesu, be our Guide;  
Oh, lead us safely on,  
Till night and grief and sin and death  
Are past and heaven is won.

Having stated this—the Church's doctrine concerning the soul's condition between death and the resurrection—it is not necessary to follow J. R. in his attempts to set it aside. I cannot, however, but express my belief that it must baffle all human comprehension to conceive how he can identify this doctrine with that of the Romish Purgatory. I shall not say, what might with justice be said, of such an attempted identification. But let J. R., and others who may entertain his notions, be assured that no matter what they may write and say, plain, common-sense Church people will still continue to believe that the glorious company of the apostles, including St. Paul, are not slumbering in their graves, but being absent from their bodies, they are present with the Lord: that the goodly fellowship of the prophets, including Moses and Elias, who appeared alive at our Saviour's transfiguration, and the angel prophet, who appeared to St. John in Patmos, are not now in the sleep of death, but are in heaven, uniting with Cherubim and Seraphim in worshipping and serving the Lord God of Sabaoth; that when St. Stephen, the first martyr, saw the heavens opened and Jesus standing at the right hand of God, and prayed saying, Lord Jesus, receive my spirit. Jesus did receive his spirit into heaven, and has thus

received the myriads of martyr-spirits, who now constitute the white-robed army that worship and serve with the holy angels before the throne of God and the Lamb.

But what of the millions of penitent and believing souls, some of them near and dear to us, but now separated from us by death, and who were neither apostles, prophets, nor martyrs? They hoped that when they died they should be with Christ. Have they been mistaken? Are they slumbering unconsciously still in the darkness and corruption of the grave? So says J. R., but what says the Bible and the Church? Our Saviour when about to die on the Cross, said to the penitent and believing thief on the neighbouring cross, "This day thou shalt be with me in Paradise." Paradise is a place for conscious enjoyment and pleasure. When the dead thief's poor, broken and mangled body was laid that day in the grave, was he in Paradise? Was his grave Paradise? Was our Saviour's sepulchre Paradise? The Church says, because the Bible says our Saviour descended into hell which the American Church well explains by saying, "He went into a place of departed spirits. Therefore, between his death and resurrection he was not slumbering in the sepulchre. He has now ascended into heaven. But where is the soul of the penitent thief? Is he still sleeping in the grave? Has the Lord's promise to him failed? Did he not also, on the very day of his death, go with Christ into that world of departed spirits called Paradise? Even to doubt it, would be to doubt the truth of our Saviour's words of promise; and to believe it is to believe that the soul immediately after death is conscious either of happiness or misery. And so with all souls who depart this life. And so has the Church believed from the beginning, and shall continue to believe to the end, committing to the grave the bodies of her faithful members, in sure and certain hope of the resurrection to eternal life, through our Lord Jesus Christ; but at the same time believing that the spirits of them that depart hence in the Lord, do live with God, and that all the souls of the faithful after they are delivered from the burden of the flesh, are in joy and felicity.

**CATHOLIC VERSUS ROMAN.**

On Sunday, the 11th inst, the Rev. John Langtry, M.A., delivered the following discourse at St. Luke's, Toronto, in reply to the R.C. Archbishop's sermon "On the differences between the Protestant sects and the Catholic (Roman) Church."

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

Concluded.

The term Church is used more than a hundred times in the New Testament, and it is never once used as the name of an invisible brotherhood, but always as the name of that visible organized body to which Christ Himself applied it. On the very day after His baptism He began to call His Church out and gather it around Him. Shortly afterwards He proceeded to organize it into a visible society by the appointment of the twelve apostles, whom He sent forth to proclaim, as He Himself had done, "The kingdom of heaven is at hand." He appointed other seventy to aid them in their work. He promised to

be with them always, even unto the end of the world. He declared, "As My Father hath sent Me, even so send I you." He assured them that they should be imbued with power from on high to fit them for their work. He invested them with authority to bind and to loose. He appointed a definite outward form, Christian baptism, for admitting new members into His kingdom; prescribed laws for their government when admitted, and laid down principles for the guidance of their life. This Church thus called out and organized began its supernatural life of the one spirit in the one body, against which the gates of hell shall not prevail, in the upper chamber in Jerusalem on the day of Pentecost. The Lord had prepared it a body in the hundred and twenty who were gathered together at Jerusalem waiting the fulfilment of Christ's promise of the Comforter; and as the Holy Ghost breathed into Adam's body the breath of life, and he became a living soul, so the same Holy Ghost came upon the infant Church, filling it with supernatural life, and sending it forth on its great mission to evangelize the world. And everywhere they that gladly received the Word were baptized by the one Spirit into the one body. This body is divine in its constitution for Christ organized it. It is divine in its life, for the Holy Spirit dwells in it as its creator, incorporating it into Christ. It is declared to be the body of Christ. Christ Himself is the Head of the Church, which is His body. His Church is declared to be the bride of Christ; it is the Lamb's wife; figures which declare that she is joined to Him in the closest and most indissoluble union. And the voice of inspiration tells us that as there is only one Spirit, one Lord, one Faith, one Baptism, one God and Father of all, so there is only one body to which these high privileges and promises belong. You can see, then, from your New Testament that the shallow boast of Roman Catholics that their Church was the first Church, the mother and mistress, therefore, of all Churches, is simply not true. The first church was the Church of Jerusalem, and all its members were Jews. From Jerusalem it extended to other places. First, Philip preached the truth in Samaria, and established a Church there by admitting his converts into the one body by baptism. Then the Gentile proselyte, the treasurer of Queen Candace, was admitted into this society in the same way. Then the Gentile Cornelius and his household. The Church has spread until it embraces Jews, Samaritans, proselytes, and Gentiles. And still Jerusalem is the centre of interest, the Mother Church of the world. After this the Sacred History tells us that the Church was next established at Antioch, the great and luxurious capital of Syria; then in Cyprus. Then Barnabas and Saul, who had been separated for this special mission, passed over into Asia Minor and preached in Pisidia, Antioch, Iconium, Lystra, and Derbe, ordaining elders everywhere to take charge of the new Churches. Then in a second journey Paul and Silas passed westward through Galatia, founding new Churches, until, guided by a vision, they passed over into Macedonia, the first apostolic heralds of the Gospel in Europe. Gathering congregations and planting Churches in Macedonia and Greece, at Philippi, Thessalonica, Berea, Athens, and Corinth, they finally returned to Asia. Then after two years' residence at Ephesus and two years' imprisonment at Caesarea, St. Paul went as a prisoner to Rome, more than twenty years after the Church in Jerusalem was founded. And it appears, from Rom. xv., 21 and 22, that neither had he himself been there before nor had any apostle preceded him. He found there was a considerable community of Christians, who had probably been brought to the knowledge of the truth by the strangers at Jerusalem who were converted on the day of Pentecost. And so we see, in ever widening circles, either by the ministry of the Apostles themselves or of those whom they ordained, in every city the church was founded and congregations multiplied in one land after another, till the whole known world was permeated with this new leaven, filled with the spreading branches of this rapidly-developing mustard tree. Thus, while these things were transpiring, or at a very early date, missionaries from Ephesus founded flourishing churches in Gaul at Marseilles and Lyons. And we read that when the first persecution fell upon them with devastating fury, vast numbers of Christians fled and hid themselves in the forests of the west. Large numbers, passing over the sea to the islands of Britain, sought refuge among their Celtic kinsmen in England and Scotland. And whether they were the first heralds of the Gospel there or not, they were at least, in all probability, the instruments by which the Gospel was made known in those parts of Britain that were inaccessible to Roman arms, where Tertullian, living in the next century, tell us there were vast numbers of Christians in his day. During the apostolic days this body thus extended was everywhere designated by the one substantive word, the Church. It is called the Church more than seventy times in Acts and the Epistles. After a time it was thought advisable to add the adjective Catholic—meaning universal, or for all—for the purpose of dis-

tinguishing the Church which was intended to extend into all lands and to embrace all people from the Jewish Church, which was meant for one race and confined to one small corner of the earth. Before long this word Catholic took on, as is not uncommon in the history of language, a second meaning, and was used to distinguish those who held the whole truth from the heretics who chose, as their name implies, parts of the truth as their creed. Another adjective, Apostolic, was added to the description of the Church, as in the Nicene Creed, to distinguish the Church which continued in union and communion with the Church which the apostles founded, and presided over from those bodies which separated themselves and took the name of their founder or favorite doctrine. This Church also received local designations from the cities or countries in which it was established, as the Church of Jerusalem, of Samaria, of Egypt, of Rome, of Gaul, of England. Then in ordinary conversations the other distinguishing adjectives were dropped, and it was spoken of merely as the Church of Rome, of France, or of England, or more generally merely as the Church; everybody knowing that the body meant was the Catholic Apostolic Church of Gaul, Rome, or England. But everywhere it was the same body, organized in the same way, ruled by the same officers and general laws, animated by the one Spirit, preaching the one Gospel, professing the one Faith: the Church in one land owning and owing no subjection to the Church in another, but all co-operating in the one great effort to win the world to Christ. If difficulties arose or new doctrines were preached, they were either composed by the Bishop or reported to a council like that in Jerusalem described in Acts. These councils were either diocesan, provincial, or general. To the provincial councils the bishops and clergy of the province were summoned; or, if the difficulties were of sufficient importance, those of the whole Christian world were summoned, that by their testimony the truth might be settled and difficulties removed. Archbishop Lynch says, "there must be a visible head and chief director, some man on earth to be the head ruler of His Church on earth." All I can say is that centuries passed away before anybody discovered that necessity—or even thought of it. The Catholic Christians of those days had no such easy method as Archbishop Lynch describes. They had no supreme ruler and director to whom they could appeal to teach them new doctrines or to define old ones. They had to summon the bishops and clergy from all parts of the world, to undertake long and perilous journeys to come together to establish the truth and quiet heresies; and when they had assembled together in council, what was their mode of proceeding? Did they, as Romanists assert, only assemble at the call of the Pope, or by his permission? Did they only deliberate under his presidency? Did they patiently await and meekly accept his announcement of new doctrines or definition of old ones? Not a bit of it. The Bishop of Rome, unless all testimony deceives, no more called, or was asked for his sanction to summon one of those six great general councils, which promulgated the creeds and formulated the doctrines of the Church, than the Bishop of London called or sanctioned them. He was not present at any one of them. His expressed wish—nay, his entreaty—as to where two of them were to be held, was utterly disregarded and overridden. His Church was hardly represented at all. His judgment was not asked for or referred to; and yet he accepted, like the other bishops of the Christian world, not his decisions without the council, but the councils' decisions without him. How, then, did these councils proceed in determining the truth? They did not proceed to settle the points in dispute by asking this bishop or that presbyter what his opinion about it was; but, setting the Scriptures upon a throne in their midst, as containing the truth of God, they collected the testimony of the Church, asking first one Bishop or presbyter and then another as to the interpretation that had been handed down to them from the beginning with reference to the matter in dispute. Thus was the one faith once delivered defined and confirmed, while the interpretation of apostles and inspired men were still living and remembered in the Church. Such, my brethren, in brief outline, was the Catholic Church when the name Catholic was first given to her. Such her condition as she emerges through the dust and turmoil of her earliest encounter with an unbelieving world into the clear light of historic times. A spiritual kingdom owing obedience to her invisible Head and Lord, and yet herself visible—a vast organized democracy—her bishops in every diocese invested with the same authority and standing upon a footing of perfect spiritual equality; her doctrines defined and defended, and her discipline settled by a church parliament representing the diocese, the province, or when need arose, the whole world.

I shall show on Sunday evening next how the Roman Church has departed from the Apostolic ideal, and by her doctrines of supremacy and infallibility has overturned the constitution of the Catholic

Church. May God restrain us from all passion, guide us into a clearer knowledge of His truth, and a heartier obedience to His will.

## Home & Foreign Church News.

From our own Correspondents.

### DOMINION.

#### MONTREAL.

*St. George's Church.*—A large meeting of ladies connected with or willing to be connected with, women's work in the parish, was recently held in the upper school-room. There were present of the clergy the Very Reverend Dean Carmichael and the Rev. F. Hood. The meeting was opened with singing and prayer, after which the Dean revised the list of the following societies, adding the names of volunteer workers in connection with them:

The District Visiting Society, The Dorcas Society, The Mother's Meeting, The Provident Society, The Band of Hope, The Ladies' Fund (Church debt), The Young Ladies' Missionary Society, The Industrial School.

The total amount of money raised by or for these different charitable organizations amounted last year to \$2,187.

The various reports of last winter's work, are of a most encouraging nature. Fifty families were looked after by the District Visiting Society. The Dorcas Society did good work. Twenty-five mother's meetings had been held, with a fair attendance, and the provident fund was slightly larger than the previous year. The Band of Hope had added sixty-four members during year, making a total membership of 1,171 on the roll book. The attendance at the meeting of the band had increased considerably, and a great deal of interest taken in them. The Young Ladies' Missionary association reported an increasing interest manifested by the congregation in its welfare. There were twenty meetings of the Industrial school held during the season, the average attendance being twenty-six.

#### ONTARIO.

The Bishop of the diocese has been holding confirmation services at Bath, Adolphustown, Deseronto, Madoc, Queensboro and Tweed.

*NAPANEE.*—On Sunday, Oct. 4, the volunteers paraded to St. M. Magdalene's Church, and heard a most appropriate sermon from the Archdeacon of Kingston.

*TYENDENAGO.*—The Indians have come to terms with the Rev. E. H. M. Baker, and thus saved themselves further prosecution for their outrage upon him. They have agreed to pay him \$200, his salary to Oct. 1st, \$200 more as damages, all his law expenses, amounting to \$75 and to make a public apology for assaulting and maligning him.

*ADOLPHUSTOWN.*—The U. E. L. Memorial Church is being enclosed. The design is universally admired. Jos. W. Power, of Kingston, is the architect, \$2,000 are needed to complete it.

*MURRAY.*—The Rev. J. M. Morris is preparing for the ceremony of laying the corner stone of a handsome new church at Carrying Place. The interesting ceremony was performed on the 22nd inst., by the Venerable Archdeacon of Kingston.

*ADOLPHUSTOWN.*—The U. E. L. Memorial Church.—A report of the building committee of the U. E. L. Memorial Church, Adolphustown, has just come to hand. The projectors of the praiseworthy undertaking have every reason to be gratified with the result of their efforts thus far, for the builders are now engaged in roofing the church. Thus it will be finished externally before winter and safely protected until the building season returns. Financially the report is also encouraging, the total amount subscribed to date being \$4,594, which, if the whole could be realized this fall, would be sufficient to clear off present liabilities. The places which have contributed, and the several amounts subscribed, are given as follows:—

BY SUBSCRIPTIONS.

From Adolphustown (including \$967 raised by the ladies).....	\$2,367 00
Kingston.....	627 00
Belleville.....	433 00
Toronto.....	331 00
Fredericksburgh.....	288 00
Napanee.....	251 00
Ottawa.....	66 00
Bath.....	51 00
Soc. Prom. Christ. Knowl., England.....	120 00
<b>Total.....</b>	<b>\$4,594 00</b>

The report proceeds to state the requirements of the building committee, viz.:—\$2,000 to complete what will be a small but beautiful edifice in memory of the brave and loyal founders of the Province, in which the names of the chief loyalist of Canada, inscribed on mural tiles, will be handed down to lasting remembrance and honour." The report concludes with an urgent appeal to all who revere the memory of these devoted pioneers, to manifest substantially their interest in the Memorial Church. We have much pleasure in seconding this appeal, for surely, to consider nothing else, the Pioneers of the Province, the men who did the rough work of hewing it out of the wilderness, setting up its institutions and sowing the seed of its prosperity, deserve a memorial at the hands of those who have entered into their labours—their descendants mainly. We shall be glad to receive subscriptions at the office for the completion of the Memorial Church.

**RENFREW.**—The Rev. D. V. Gwilym, the recently appointed incumbent of St. Paul's Church, Renfrew, has received a cordial welcome by the members of the congregation. They seem to be doing all in their power to make him comfortable in his new home.

**CARLETON PLACE.**—St. James' Church and the burial ground belonging thereto were consecrated Oct. 14th, by the Lord Bishop of the diocese. Matins were said at nine o'clock. At ten Te Deum was sung and immediately after the incumbent churchwardens and choir men proceeded to the main entrance of the church, when they received the Bishop and visiting clergy, the usual formalities were gone through with. The procession having reformed passed up the centre aisle singing, Psalm xxiv. The instrument of donations was presented by Mr. John M. Ceartin, one of the oldest members of the congregation. The sermon was preached by the Ven. Archdeacon Lauder, the oldest living of the former rectors. After the celebration, the Bishop, clergy and as many of the congregation as could brave the heavy rain, drove out to the burial ground, when the sermon for the consecration of cemeteries was held. The afternoon was spent in social intercourse, the ladies having provided a sumptuous lunch for the clergy and choir and the officers of the church. In the evening a thanksgiving sermon (choral evensong) was sung by the Rev. Rural Dean Bogert, Rev. G. J. Low, of Brockville, being the preacher. The choir of St. John's Church, Smith's Falls, gave material help in the rendering of both services. The clergy present (besides those already mentioned), were the Rev. Rural Dean Nesbitt, Rev. G. Jemmett, Rev. H. Pollard, Rev. S. Tighe, Rev. Reginald H. Starr, (Diocese Toronto), Rev. E. F. Echlin, Rev. S. M. Houston, Rev. W. D. Mercer, Rev. E. P. Crawford, (Bishop's Chaplain), Rev. C. E. S. Radcliffe and Rev. W. Read. The church was very handsomely decorated for the occasion, the parishioners having spent a whole week on this work, a very beautiful festival altar cloth was presented anonymously by some good lover of the church. It must have been a costly gift, the material being white melton cloth richly, but chastely embroidered in coloured silks. A new reredos of oak was placed in position, the oak being the gift of Mr. J. W. Hendry, and the work done by volunteers under the direction of Mr. Chas. Abbott, from designs drawn by the incumbent. One feature of the evening was the lighting of the church by electricity, adding very much to the brilliancy of the service. The church is one of the largest in this part of Canada, having a seating capacity of 500. It is very massive and substantial, cruciform in design and architecturally of the early pointed order though some glaring errors of detail are painfully apparent to mar the general effect.

TORONTO.

**BRAMPTON.**—On Sunday, the 18th September, the church people of this parish assembled together three times during the day for worship in their newly bought and added to House of God. The old Church was most inconveniently situated, being altogether at one end of this flourishing town. When the Episcopal Methodists had united outwardly with the other sec-

tions of the Methodist family, it was then thought that by purchasing the now vacant building, it might by addition and suitable alteration, be made from its position and having an excellent school room attached to it a most useful and beautiful church. This has proved to be the case, and Brampton's rector, rural dean Johnsons should indeed be pleased with the result. The design and colouring of the chancel is all that can be desired. The beautiful east window in the old church has been brought into the new and has rather gained in appearance from the extra height given to it in the east wall of the new church. On Sunday the 18th, the new church was crowded. The surpliced choir of St. Matthias, Toronto, entered, singing a processional hymn. The special preacher was the Rev. C. E. Whitcombe. His sermon was a thoughtful, practical dealing with men in their relation to God, and was from 2 Kings vii. 2. In the afternoon the church was again crowded, when the liturgy was sung. The Rev. E. A. Irving, of Guelph, was the preacher, his text was 1 Cor. iii. 2. Mr. Irving's sermon pointed out the care with which we should build on Christ, it is not enough to merely say, "I build on Christ," but the question is now, take heed how ye build. The divisions of Christians was the result of not properly taking this heed. In the evening the building was densely crowded, upwards of 200 having to go away. The singing at this service also was grand. The preacher was the Rev. R. S. Radcliffe, of Mount Forest, who asked the people in his sermon, why is this beautiful house built? Why are we here to day? Why are the services so joyous? The answer is because we believe in God, and because we should worship Him with our whole being. The selfish fault-finder who gave nothing, was dealt with, and worship's highest and most true aspect was shown to be give rather than merely get. The other preachers during the week were as follows, besides the Rev. E. A. Irving on Monday, were the Rev. C. H. Shortt, A. J. Belt, Canon Dumoulin, and W. F. Swallow. So much did the choir please all who heard them that it is seriously being considered by the Brampton congregation, as to whether they could have one of their own. The preceding Saturday the choir assisted by some of the town people, gave a very good concert in their new school house. The offertories during the opening services amounted to about \$250. The rector is to be congratulated upon the successful conclusion to his labours. We trust that the opening of this new and beautiful church will mark an era of renewed church life in this parish.

**St. Alban's Cathedral.**—A meeting of the chapter was held on Thursday, 15th inst, the Bishop presiding, to receive the report of the committee appointed to commence the work. A lengthy report was presented, from which it appeared that the walls of the choir and chancel, composing a building about 90 feet long by 40 feet wide, had been built to a height of 9 feet, at which point the committee had stopped the work, not being authorized by the chapter to proceed further. It was stated that the residents in the neighbourhood had urged upon the committee to complete some part of the building sufficiently for use for services pending the construction of the rest, and a plan for doing so was discussed, and a discretionary power given to the committee to proceed with the work. The plan proposed and approved by the chapter, is to build the basement or "crypt" of sufficient height to make it suitable for services, and to finish the interior in a plain style, covering it with a roof so designed and constructed as to be easily raised as the building of the walls progresses. If not prevented by the lateness of the season, the committee hope to have the roof on and the crypt finished ready for use before the end of the present year.

**DEER PARK.—Christ Church.**—The annual harvest festival service was held on Friday evening, October 16th, a very large congregation being assembled on the occasion. The service was choral and was sung by Rev. J. Pearson, the choir of the church leading the responses. The singing of the choir was excellent throughout. A most interesting and instructive sermon was preached by the Rev. Professor Clarke, of Trinity College. The church was very beautifully decorated with grown fruit and flowers, and never looked prettier than on this occasion.

**St. Alban's Cathedral.**—The work on this edifice has raised the foundation walls some four feet above the ground, leaving a deep crypt of about ten feet. There is a prospect of the building being made available temporarily for divine worship, as the neighbours are anxious to secure a Church service near at hand. The cathedral is being gradually approached by houses of the highest class, building is most active on the streets to the south and east. That the adjoining streets to the south and east. That this will be a populous district in the near future is assured. There are two lines of street cars ending

within a few minutes walk of the Cathedral, and the roads in every direction will go direct into large centres of population. Happily, as we think, there is a large body of workmen living near at hand, for a merely fashionable congregation is an abomination and scarce. We trust the Cathedral Chapter will make most earnest efforts to enlist these residents in the work.

**The See House.**—The Bishop's house is getting well ahead. It is within a street's width of the Cathedral, and looks likely to be a commodious, pleasant, and healthy dwelling. The name of the Avenue it is on should be changed to St. Alban's, to give the district a Churchly tone in its very nomenclature.

**St. Phillip's Church.—A Stranger's Praise.**—The following appeared as "from a correspondent" in the *Montreal Herald*. The praise of Mr. Sweeny is well deserved. Sunday evening I attended St. Phillip's Church, Spadina avenue, and heard the Rev. William Sweeny, late of St. Luke's, Montreal. He has a large congregation, and is doing a good work here. He found a weak cause and a poor church edifice; but, by the blessing of God and much hard work, he and his people have erected a good, substantial, and commodious building of red and white brick, with a square tower, on the front of which are these words in large letters, so that he who runs may read, "Whosoever will, let him come." In conformity with this invitation outside the church, the pew-seats within the church are all free and "not allotted," so that in one church at any rate in Toronto, "the rich and poor meet together." Let this plan be adopted in all churches, and then we should have fewer empty seats to complain of.

**Presentation at St. James'.**—The congregation of the Church of St. James', Toronto, have presented the Rev. W. E. Greene a purse of \$1,000 on his leaving to take charge of Weston. The Bible class conducted by Mr. Greene also presented him with a handsome clock and other gifts. We were glad to see this recognition of earnest, faithful service. Mr. Greene will be much missed by the poor of that parish, with whom he had made himself beloved by diligent ministrations of love. At Weston he will have a difficult task in bringing the unruly agitators into a frame of mind to benefit by his exhortations. "It is hard," the proverb says, "to teach an old dog new tricks," and men who have lived for years actively engaged in stirring up strife, are very loath to settle in the ways of peace. But they, too, will have a difficult task in trying to quarrel with so gentle a pastor as Mr. Greene.

**Church of the Ascension.—Mr. Haslam.**—A series of revival services have been held in this church by the English Evangelist, who is spoken of with coarse levity, as "the converted clergyman." We trust no one having Orders in the English Church speaks of himself in this language. Mr. Haslam, we trust, meets with success in his mission. His ways are not our ways, but so long as he keeps true to his vows in teaching it is not wise to bridle too closely in other matters.

**St. Anne's Vestry Meeting.**—The adjourned vestry of St. Anne's resulted in two hours and a half irregular and not relevant talk, the only business done being, passing a motion to adjourn. A secular paper says the mystery of where the wind comes from is settled. It originates in this troubled parish.

**SOCIAL MEETING.—Church of the Redeemer.**—The congregation of the Church of the Redeemer held a social meeting on the 20th inst., at which the music was provided by several ladies present. The Young People's Association was also re-organized with the rector as president, Messrs. Burch and Symons, vice-presidents, Mr. W. Fitzgerald, secretary, and Mr. Whiten, treasurer.

**HARVEST FESTIVAL.—St. Bartholomew's.**—A number of our churches are ante-dating Thanksgiving Day in holding Harvest Festivals. The one at St. Bartholomew's took place on the 22nd Oct., at which the sermon was preached by Rev. J. H. McCollum, of St. Thomas' Church.

**PRACTICE VERSUS PRECEPT.**—One hears much that is highly commendable from its practical wisdom and Christian tone, as to the evils of over-supplying localities with "Churches." But the process goes on in spite of this amiable talk. At York, for instance, where one of our clergy has been stationed for many years, where divine service has been performed regu-

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**Items.**

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larly and visiting faithfully done, the Presbyterians and Methodists have each erected a building for their services in spite of the fact that if every man, woman and child in reach were to attend any one place there would be a very small congregation. But competition must be carried on!

**HOLY TRINITY Y. P. A.**—The opening meeting of the Young People's Association of Holy Trinity Church was held at the Canadian Institute. There was a large attendance. The chair was occupied by Rev. Geo. Nattrass. Mr. Alan Macdougall, C.E., president of the association, delivered his annual address, also an interesting lecture on the subject of "Our Air-Food." A musical and literary programme, in which the following ladies and gentlemen took part, was present:—Miss O'Reilly, Miss Marling, Miss Wyatt, Messrs. Brown, W. Foster, C. Rudge and H. Rudge.

**MIMICO.—Christ's Church.—Confirmation Services.**—Christ's Church, Mimico, was taxed to its utmost capacity on the 18th inst., the occasion being the confirmation of eleven young people by the Bishop of Toronto, who addressed a few words to the young advising them as to their future course, bringing his remarks to a close with a grand appeal to those present to fully realize the position they occupy after confirmation. The church at Mimico is in a very prosperous condition, owing principally to the untiring efforts of the able pastor, Rev. Mr. Tremayne, and to the two efficient trustees and churchwardens, Mr. James Bedingfield and Mr. S. Eastwood.

**UNIVERSITY OF TRINITY COLLEGE.**—The following is a list of the successful candidates at the October Examination.

**Faculty of Divinity.**—Final Examination for B. D.—Rev. W. E. Cooper.

First Examination for B. D.—Rev. R. G. Sutherland, Rev. G. B. Sage.

**Faculty of Arts.**—Theological Honours at B. A.—Class I, H. Symonds.

Classical Honours at B. A.—Class II, E. C. Cayley. Supplemental Final Examination—Class II, C. B. Beck; allowed the examination, J. A. Ritchie.

Supplemental Primary Examination.—H. Leake; allowed the examination, J. K. Godden, H. H. Johnston.

Supplemental Matriculation Examination.—W. J. L. McKay, Rev. J. Kerr; allowed the examination, E. F. Ambry.

Supplementary examination of the divinity class.—Allowed the examination, Rev. C. Scadding.

**Faculty of Music.**—Second examination for Bachelor of Music.—Class II, Miss E. S. Mellish, Miss H. E. Gregory, Class III, Rev. W. Roberts.

First Examination for Bachelor of Music.—Class I, C. S. Carter, E. A. Bishop, J. C. Jeffers. Class II, W. F. Foot, Mrs. M. E. Biglow. Class III, Miss L. F. Symons, Miss L. Birdsall.

**TRINITY COLLEGE LITERARY SOCIETY.**—At the first regular meeting of the Trinity College Literary Society, the following officers were elected for the ensuing year:—President, Mr. Spenser D. Hague, B.A.; treasurer, Mr. W. A. H. Lewis; secretary, Mr. T. G. A. Wright; librarian, Mr. G. N. Beaumont; curator, Mr. R. A. Matheson; non-official members of council, Messrs. Broughall, jr., and Davis.

**Sisterhood of St. John the Divine.**—A very successful "At Home," in aid of the new infirmary, took place last week at Mrs. James Henderson's, Wellesley Place. The contributions amounted to \$325, a generous response, which the Sisters thankfully appreciate, as it supplies at once, some desired accessories, that will increase materially, the usefulness of the infirmary, and the comfort of the inmates under their care.

### NIAGARA.

**St. Catherines.**—On Thursday last, St. Barnabas' Church began its harvest festival by a celebration of the holy communion at 8 a.m., and in the evening held a special service, which was attended by a crowded congregation. The city clergy were present and assisted, entering with the choristers at the western door, going up the nave into the chancel, passing on their way through miniature sheaves of wheat which fringed the choir stalls, and under the gigantic bunch of grapes, weighing some sixty pounds, that on this festival always hangs from the central arch of the rood screen. The decorations throughout were tasteful and artistic in arrangement, the altar beautiful in festal garb and a blaze of flowers. Narrow wreathings of wheat, berries, grapes, &c., adorned every available

space in the chancel. Baskets of choice fruits, &c. &c. Voluntary offerings of every description were to be seen heaped round the base of the font, intermixed with flowers and evergreen. The font itself never looked more lovely. In the nave was a small cross sent by the express wish of a little boy in Montreal, who has a very warm spot in his heart for St. Barnabas' Church. The incumbent, Rev. A. W. Macnab, sang the service, which was of the heartiest character, reverent and devout, full responses from choir and people, a cornet and stringed instruments adding much to the strength and efficiency of the music. The sermon preached by Rev. E. M. Bland was excellent, and admirably adapted to the occasion. It is noticeable that this church with its congregation composed almost entirely of mechanics and labouring people, always holds its harvest festival on a week day instead of combining the special occasion with Sunday worship, as is the custom with so many churches.

### HURON.

**WOODS ROCK.—St. Paul's Church.**—On Friday last the ladies of the congregation provided a most bountiful repast which was enjoyed by a host of sympathisers and friends. The Rev. Mr. Gemley, rector of Simcoe, was present on the occasion—indeed such an occasion without Mr. Gemley, would be hardly up to the taste of our people. The reverend gentleman was especially effective in his address. The Rev. Mr. Saunders, of Ingersoll, Mr. Wood, just from England, and the Rev. E. B. Hamilton, of Eastwood, were present and contributed much to the enjoyable event of the evening, which was a profitable one to the old church. On the following Sunday Mr. Gemley preached a most powerful sermon from the text "there is nothing," and in the evening he addressed an immense congregation, taking for his subject, 1st and 2nd verses of 1st Hebrews. The music on both morning and evening was something surpassing church efforts in Woodstock, and reflected much credit on Mr. Coventry and his most efficient staff.

**WINDSOR.**—The Church of All Saints' have appointed three members, as delegates to wait on the Lord Bishop of the diocese, relative to the appointment of a clergyman to supply the parish vacant by the resignation of the late rector, the Rev. W. R. Ramsay.

**Chapter House.**—The annual festival of harvest home, was held on Thursday evening, November 1, in the Convocation Hall of the Western University. The hall was beautifully decorated by the ladies of the church, who are certainly second to none others in their labours of love for the old Church. There was a large attendance to participate in the pleasures of the evening. The Revs. Canon Innes, E. Davis, G. G. Ballard, and R. Ballard, gave addresses. The speakers were introduced by Mr. W. J. Imisch, the superintendent of the Sunday School. On the whole the Harvest home was an exceedingly pleasant entertainment, and we must congratulate the Chapter House Guild by whom the festival was designed and carried out for the happy issue of this as well as their many other good works.

### ALGOMA.

**BRACEBRIDGE.**—Will you kindly make the following corrections in your account of the subscribers to the Bracebridge parsonage. Mr. G. W. Wicksteed gave \$100, the people of Bracebridge subscribed \$1,000. The bazaar was a success as it deserved to be, under the able direction of the ladies of the guild, netting the fund \$220. We have now on hand about \$700 cash, and \$800 subscribed. Total \$1,500 towards the building which we trust may be begun this year. By making the above corrections and this statement, you will oblige,

JAMES BAYDELL,  
Incumbent.

The harvest thanksgiving services in the mission of Rosseau, were held on September 22 and 23, commencing at Ullswater at 10 a.m., matins, holy communion, and sermon which was to have been preached by the Rev. R. W. Plante, of Port Sydney, but owing to circumstances over which he had no control, he was prevented, and was preached by the incumbent in his absence. The church was beautifully decorated, and showed great taste on the part of all who were engaged in the work. The congregation was very good. At Rosseau the home station, the services were matins at 11 a.m., holy communion and sermon by the Rev. E. S. Knight, of Port Carling, who preached again at evensong at 7:30. The church was most tastefully decorated for the occasion.

The Rev. Alfred W. H. Chowne, begs to acknowledge the receipt of several papers, viz: "The Guardian," "Church Times," "Banner of Faith," from friends to his mission, names unknown, also the "Dawn of Day," from Miss Rowe, Orillia, and also the "Canada Missionary," from some kind person to him unknown, and the "Guardian," from Mr. Joseph Unsworth.

### Correspondence.

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

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

### HURON AFFAIRS.

Sir.—To be, or not to be, is at present *in statu quo*, and concerning which the diocese is at fever heat. But what is it which so agitates the diocese, and keeps up its state of perturbation? It is a simple matter in itself, but its solution extends far in its effects. It arises from out of an upheaval of public opinion which convulses the diocese to its very centre, and which has converted a garden into a wilderness. Huron retains her name, but the glory of her work has gone. Peace and prosperity have been supplanted by strife, and the clarion note of war sounds long and deep. To be, or not to be, is within the narrow limits of a decision directed by the authority of one who holds the reins of the office, and upon which momentous consequences depend. It is either a return to that peace concerning which the Head of the Church declared, "my peace I give you," or a continuance of strife, the end of which it is difficult to forecast. It is for the goodly Bishop of Huron to say which it shall be, for he only can speak with authority. He must decide either in favor of the law or the Gospel. Shall it be an appeal to the diocese through the Synod, or to the highest court in Caesar's realm? One or the other, and what is done, must be done quickly. Huron litigation must terminate one way or the other, and the dire consequence of a false step centre in the "action" of one, either by bearing the heavy burden, or by placing it upon diocesan shoulders. Will the good Bishop call the Synod together, or will he not? "No action" compel the diocese to continue the din of strife, control the issue without the consent of its head. Evil counsel, and irresponsible counsellors, can not ease responsible authority of its weighty burdens. It is fixed by a higher law than that of man. It would be well should the higher law prevail. In truth, at the present crisis, "no action" is a delusion and a snare. The successful advisers of Rehoboam rent the kingdom, but the king was responsible for war, strife, and the loss of Judah's inheritance. Why did the king give ear to unwise counsel?

But I am forgetful of my promise to your readers, for upon our meeting again, I was to speak of that eminent seat of learning, the Western University. Great as it is, it is for the moment overshadowed by the clouds of war, when they clear away, its glory will be more dazzling, the brilliant effects of erudition being more attractive in times of peace. The halls of learning do, or should reveal something of the intellectual greatness and moral dignity of Salem's king. But where shall I begin? I will take the lowest place, and ascend by degrees to the greater glory, if such there be. The first step in the ladder is, of course, its financial status. This is remarkable, and will create astonishment, if not admiration. As I am writing of things, I withhold the honor due laborious workers. Space only permits a few items taken from the official statement, and properly authenticated. The savants will endorse the veracity of the figures.

Collections in England \$68,126 57, collections in Canada and U. S. \$7,617 97, payment of promissory notes \$5,285 50, subscriptions of stock realised \$8,616, making in the aggregate \$88,646 04 for the purchase of the property. Wise and shrewd men say its upset value might reach twenty to thirty thousand dollars. The lien upon it was \$21,900, but is reduced by payments to the Star Life Assurance Company, of \$7,800, so that the small charge against it is only \$14,600.

The small account for necessary expenses of collecting will be expected, as showing the assiduity of the labourers, and certainly "the labourers are worthy of their hire." Their perils by land and by water were great. To give the items in this epistle would be to presume upon your reader's attention, and a reasonable allowance of space; they will be none the less acceptable in my next. Honor to whom honor is due, should regulate all church affairs, and the Western University was a child of the Church in Huron, for it was begun, carried on, and completed by the alumni of Huron College. This must be true for it was the burden of more than one Episcopal charge of the Huron Synod, and the good work received commenda-



tion, applause and thanks from that august body in conclave assembled. I shall myself rejoice, and your readers will rejoice also, when having passed the financial step, I ascend to intellectual and moral results. These alone give stability and permanence to a seat of true learning. Again I say. AU REVOIR.

INCONSISTENCY.

SIR.—In reading your city contemporary to day, I am extremely struck with the inconsistency of the school of thought represented by it. It says, "The five points of Ritualism are eastward position, altar lights, vestments, water bread and mixed chalice. Paul does not mention them, nor yet Peter, nor John. If tomorrow they all vanish from the earth, the Gospel of Jesus Christ would be as complete, as effectual, and as gracious as ever it was." To read this one would imagine your contemporary, had a most profound contempt for all outward show. But a few pages on, referring to Christ Church, Leamington, it says, "In this church, the Protestant, blackgown with bands, is consistently with the Protestant Church, and the spiritual doctrines of grace in use." Evidently your contemporary considers the black gown an outward sign of Protestantism, and of the scriptural doctrines of grace. If the Low Churchman has a sign of his belief, in the shape of a vestment, why should not the High Churchman have one? Why is the black the peculiar colour of the Protestant Church? A friend asks, "Why should not a white silk vestment be worn at the altar, if a black silk one can be worn in the pulpit."

Yours,  
CHARLES GRANT.

HURON.

SIR.—Your excellent and pacific editorial of last week lament the Church of this diocese, has already borne fruit. The laity were much impressed with its earnest Christian tone; some of them have been at work issuing a form of petition addressed to the Bishop showing why a special Synod should be called and sending it throughout the diocese for signatures. The feeling is strong in its favor, and those who wish for peace speak highly of it. It helps the Bishop in his difficult position, who is said to be in favor of peace. There are a few whose selfish interests are served by strife, and who like "Iago," professing devotion to his Lordship, know he will be more or less dependent upon them by a state of discord and variance being continued. May God frustrate their knavish tricks. Everyone who loves the Church and her Head, and influenced by good will to the Bishop, will assist heartily as unto the Lord, in bringing to a close contentions, which never should have been commenced, and never would but for the misapprehension of their true character, caused by debasing and intriguing measures. The hour is coming when the diocese will say, in review of this terrible calamity—"An enemy did this."

OBSERVER.

THE SYNOD GREETINGS.

SIR.—1. The series of sharp animadversions on my defence of the word "fraternal" in re Synod Greetings, the last being Mr. W. J. McCleary's, has pressed upon me the reflection—Never be too sure. I thought I was in the company of good Catholics and learned theologians, when I walked humbly in the steps of Augustine, and Hooker, and Liddon; but Messrs. Cole, Seward and McCleary, choose to think differently. I am far from censuring them for their opinion about lay-baptism. They have "the last of our great patristic scholars." Waterland on their side; but it is a matter of fact that Western Christendom, ever since the time of Cyprian, has been on the other side, and from the moment I became fully aware of that fact, I felt that as a Catholic Churchman, I should submit my individual logic, which was on the side of my censurers, to the settled judgment and practice of the Church, and I did so. In one word, the validity of lay-baptism is now the law of the Church of England, by which our practice must be governed, though our opinions are free.

2. I am sure that all your correspondents are substantially agreed as to the Synod Greetings. We have Catholic claims which we should never allow to be put in the back ground, and we have a providential position which we should never compromise. This has been recognized not only by the Ultramontane De Maistre, but by the Hibbert Lecturer, who says, "The Church of England has held, and still holds, a middle and a mediating place in Christendom." On this very ground [we are at once under obligation to testify against the position of unCatholic bodies, and to express the sincerest sympathy towards them as Christians and brethren. And for this sympathy how very large a basis is there! Take almost any Trinitarian Protestant Sect, what a large mass of Catholic truth do you find there. Even the besetting

heresy of Protestantism, the Nestorian heresy, has never had such a naked and desperate development as in "the worship of the Sacred Heart," the favorite Cult of the present Roman Church, in the face of her ancient hierarchy, rites and continuous descent. If Protestant Sectarianism is a principle fatal to the Church's organized life, the historic Roman Church has largely injured that life by papalism and her amazing corruptions in belief and worship.

3. The only real question is, how may we best express the sympathy which is undoubtedly due, without any of our Catholic claims and position? Good churchmen may naturally enough differ here, because practical decisions are often much harder than theoretical ones; as the sects themselves painfully find when they attempt to work out their theory of imaginary unity. One thing is very clear, against Mr. McCleary, (no pun intended), that we were not understood to be making any surrender. I remember the kind and discreet words of Principal Grant, spoken with a tender pathos which, I confess touched me very deeply: "This means much, but I am aware it does not mean everything." I won't spoil the words by any comment, but they express exactly my own feeling. The words of Mr. Justice Rose too were very much to be commended. And surely, sir, it is not for us, English Churchmen, who occupy such an isolated position in Christendom, the sense of which once drove so many weak men to Rome, proudly to keep at arm's length any of the baptized who would approach us under the sense of awakened brotherly feeling.

Rather should we thankfully hail so hopeful an action and pray for its perfection in unity, meanwhile declaring with all humility our obligation to maintain those treasures of Catholic faith, order and unity which God has providentially continued in the English Church, for no deserts of ours, but for the benefit of Christendom and the world. If our "mediating" position is to be of any use in the purposes of God, we must use it.

4. I am not guilty of half the "absurdities" that Mr. McCleary fathers on me. Acquitting him of any idea of malicious disparagement, I cannot imagine how he could make such charges. I won't discuss them. But I must hold that as there is but "one baptism," the brotherhood it originates is indissoluble in this world. Even excommunication does not abolish it, as Mr. McCleary seems to hold, but interrupts the manifestation of it; as the fact of absolution and restored communion shows. And so Keble:

"No distance breaks the tie of blood;  
"Brothers are brothers evermore."

Without approving Mr. McCleary's vehement language, I allow that he has some ground for saying, "To say that the other great sacrament of the Church is the very bond of brotherhood would be much nearer the truth." But "distingus;" bond is an equivocal word. It means that which creates an obligation and also that which actually does bind. In the first sense, Baptism is the great bond of brotherhood, because it creates it; in the second sense the other sacrament is the great bond of brotherhood, because it maintains, continues and expresses it. So in our earthly life, a common paternity is the indissoluble bond of brotherhood; but a common life under the same roof and around the same table is the security and expression of it. Mr. McC. is so jealous for the unity of the Church, that he holds me "incorrect" in saying that schism "breaks it up." I should have said it seems, "the abandonment of the true brotherhood." Well, when three brothers out of six forsake the father's house in anger, they don't, according to this, break up the family, they only abandon it! So when a schisma, "rent," is made in a garment, it is the piece torn away that suffers, and not the garment! Not so thought St. Chrysostom, who says that it is the revolt of one to schism. "I grieve, and weep, and wail, and am cut to the very heart, as though deprived of one of my own members." Alas, in vain do we thus defend the unity of the Church. The Church's unity as well as her sanctity is actually violated, and there remains for us but an ideal not yet realized. I am not surprised at Mr. McCleary's alarm. The same feeling led later ages, as Dr. Swainson has shewn, to drop out of St. James' Liturgy *pauison ta schismata ton ekklesion*, "put an end to the schisms of the churches." Mr. McCleary vainly "fears" that I believe that everything that certain wise men "have on every occasion spoken or written is of necessity wise." I don't, and much less do I believe in the wisdom of unwise men. But as I am very sure that some of your readers will not think J. H. Newman in his Anglican days unworthy of notice, I beg to refer them for the present subject to his "Sermons on Subjects for the day," No. xxiv, where they will perhaps be surprised as well as edified; also I refer the Newman's worthy antagonist, W. A. Butler, Sermons, 1st series, No. xxiv. The digesting of these two sermons might not make your readers stronger churchmen, but it would be very likely to make some of them more sympathetic.

Yours,  
JOHN CARRY.

Port Perry, 16 Oct., 1885.

THE STATE OF THE SOUL AFTER DEATH.

SIR.—Your correspondent J. R., "Brockville," in his article "Protestant Purgatory," in DOMINION CHURCHMAN, October 1, has not, if I am any judge, made out a very clear case. Indeed, what he says on the subject is far from being the Church's utterance, and this is what we are to be anxious about. Purgatory, as represented by her, and which is undoubtedly the true explanation, is as Dr. Staunton says, "a supposed place of temporary punishment, where the souls of the departed are purged by fire, previous to their admittance to heaven; the pains of which are held to be expiatory, and are proportioned in degree and duration to the demerits of the sufferer." We know that the Church is very explicit in her denunciation of this very erroneous and corrupt doctrine of the Church of Rome. In article 22, the Romish doctrine concerning Purgatory, is declared to be a fond thing vainly invented, and grounded upon no warranty of Scripture, but rather repugnant to the Word of God. As to what your correspondent says about Protestants, (he evidently means ultra-Protestants) adopting the Romish theory, I cannot understand. Most true is it that the body and spirit must be re-united at the resurrection, as our Lord exemplified, and plainly taught, but I deny that there is nothing in His teaching and that of His Apostles, to prove that there is no intermediate state whatever.

That there is an intermediate state into which the soul passes at death, it would seem, there can be no doubt of. No one would be guilty of the absurdity of affirming that the soul of the departed goes directly to heaven, the final abode of the righteous. Else what is to be done with the doctrines of the Resurrection. As J. R. aptly and truly says, "if the spirit alone can enjoy all the happiness of the blest, what need to resurrect the body at all? In my flesh shall I see God." Yet after this, he goes on to assert that Protestants, (he does not define which of the numerous bodies) accept the Romish doctrine of purgatory. As to the other doctrine of the "invocation of Saints," condemned alike by the Church, I think that it is far more generally received and acted upon by ignorant unreflecting Protestants, so called.

The intervening time between death and the resurrection, we know little about. Almost nothing is said in Revelations concerning it. It may be passed (as J. R. says), in a sort of slumber. That it is a period of rest; rest from the labours and toils of this life is plainly revealed, see Rev. xiv. 13, and quoted by your correspondent. This is pretty much all that we know about it. I contend, therefore, that in accepting the doctrine of an intermediate state, one is far from endorsing the Romish teaching on Purgatory. It is simply accepting the only reasonable and Scriptural theory that can be found for this somewhat obscure question. The human mind will, if possible, have some solution of the mysteries which surround it. And the fact that the Romish doctrine of purgatory does not answer the demand, makes nothing against the more Scriptural doctrine of simply an intermediate state.

You will understand, that there is not the slightest wish or desire to do your correspondent any injustice, I am ready to acknowledge that his meaning might have been mistaken, yet it cannot be denied, he writes very ambiguously. If, as is possible, he holds to the doctrine of the Church, versus those who have adopted opinions different to her teaching, there is no danger and no occasion for animadversion, but, on the contrary, if the purpose was to overthrow the faith of some and drive them to the adoption of theories and doctrines subversive of what has always been held by the Church, the voice of warning should be heard.

Here and there in his communication, it is true, the assertion of truth is made, but so obscurely, it is difficult to comprehend what the writer is aiming at.

Nothing, indeed, is truer than that which is stated in one place, viz: that our Church teaches Catholic truth as revealed in the Word of God, and none other. Also that purgatory is an Italian exotic. Grafted upon the pure root of Christ's holy church in Britain, and for a while (with other things), choking her spiritual life. Well does he close with the admonition, "Let Churchmen take warning from the errors of others who have no ancient and reliable guide, let them fully realize that the Church is Christ's lamp to their feet that they stumble not, &c." So would we be ever admonishing our brethren to take heed how they hasten to any false doctrine, however specious and attractive, but constantly adhere to the faith once delivered to saints.

SENEX.

There is a good deal of religion in this world that is like a life preserver—only put on at the moment of immediate danger, and then half the time put on hind side before.

—God does not want our praises; but the disposition to praise Him is essential to our happiness, and therefore required.



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### Notes on the Bible Lessons

FOR SUNDAY SCHOOL TEACHERS, ON THE INSTITUTE LEAFLETS.

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

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

NOVEMBER 8th, 1885.

VOL. IV. 23rd Sunday after Trinity. No. 50

#### BIBLE LESSON.

"An Old Man's Blessing."—Genesis xlviii. 8, 22.

The last words of one who's life is drawing to a close, and especially one who is aged and devout, are generally listened to with great reverence and respect. Joseph on learning that his father was at the point of death, hastened to him, accompanied by his two sons Manasseh and Ephraim, that together they might say farewell to Jacob, and receive the old man's final blessing. And Jacob blessed not only Joseph, but his two sons also, adopting them as his own children, thus placing them on a par with Reuben and Simon, verse 5. Thus Joseph had a double portion in Israel, and in the enumeration of the twelve tribes we always hear of Ephraim and Manasseh—two tribes representing Joseph.

(1.) *Distinction of Blessing.* Now it was natural that of Joseph's two sons, Manasseh being the elder, should receive the greater blessing. Accordingly, Joseph placed him at Jacob's right hand, and Ephraim at the left. But Jacob, guiding his hands "wittingly," that is, knowingly, or designedly, and doubtless under direction from God, crossed them one over the other, and laid his right hand on the head of Ephraim, and his left hand on the head of Manasseh. Here we see two things first, that the "laying on of hands" was not a mere outward form, but was a channel through which a blessing was actually conveyed. And then blessing our Lord laid His hands upon the children in them, Matt. xix. 13, 15; Mark xiii. 15; and the Apostles laid their hands upon the baptized, Acts viii. 17, 18; xix. 6. Which rite has ever since been continued in the Church under the name of "confirmation" or "laying on of hands." In this way, too, men were appointed to some holy office, especially to the ministry in the Christian Church, Num. xvii. 18, 20, 23; Acts vi. 6; xiii. 8; 1 Tim. iv. 14; 2 Tim. i. 6. And second, that "God divideth to every man severally as He will," 1 Cor. xii. 12. Thus he preferred Abraham to his elder brother; Isaac to Ishmael; Jacob to Esau; Moses to Aaron; David to his brethren. So must we always bow to the will of God, and be not envious but contented.

(2.) *A Continuity of Blessing.* Thus Jacob made his grandchildren as his own children. The names of Abraham, Isaac, and Jacob, were to be named upon them. They were to be reckoned, that is, as Abrahams seed, and as inheritors of the promises and of the obligations connected with them, Gen. xvii. See a somewhat parallel idea with reference to the Divine name in Jer. xiv. 9; Dan. ix. 15; James ii. 7; Rev. iii. 12. And so were the knowledge of God, of His promised blessings, and of the Israelites duty to Him to be handed on from generation to generation, Deut. vi. 6, 7; xxxi. 12, 13; Ps. lxxxviii. 5, 7. Should not we Christians in like manner be most careful to give our children a religious education, instead of devoting them up wholly to secular studies.

(3.) *A Futurity of Blessing.* In his blessing Jacob grew prophetic. He foretold the return of the Israelites to Canaan, verses 19, 22. Years afterwards his words were fulfilled. And when the land was divided among the several tribes, Ephraim and Manasseh each had a portion, Ephraim taking the precedence, Num. i. 32, 35; ii. 18, 20; Deut. xxxiii. 17. The Hebrew word for "portions" verse 22, is Shechem. Perhaps that place is meant. There Abraham and Jacob had each purchased land and built altars, Gen. xii. 6; xxxiii. 18, 19. There the patriarchs were buried; and there "Joseph's tomb" is shown to this day, Acts vii. 16. Shechem fell to the lot of Ephraim.

*A Unity of Blessing.* Though all are not blessed

exactly alike, yet all receive their blessings from the same God, from whom cometh every good gift, Jas. i. 17. Jacob bestowed upon Joseph and his two sons, the blessing of the God before whom Abraham and Isaac walked, the God who had fed Jacob all his life long, the God (for such, doubtless, is the meaning of "the Angel") who had redeemed him from all evil, verses 15, 16. In this threefold connection of God, we see perhaps, a reference to that Trinity of Persons in whose name we are baptized and blessed. May the blessing of the Holy Trinity rest upon us, and may we hand down God's truth to the generations that are yet to come.

### Family Reading.

#### THE CHURCH OF OUR SIRES.

*The pillar and ground of the truth.*—1 Tim. iii. 15. Oh! the church of our sires is the refuge for me, And an ark for my soul on life's billowy sea; Like a fragrance that floateth on summer's last breeze, She reminds me of days that were better than these.

Though the tones of a stranger as pleasant may be, Yet the priests of the Church are the pastors for me; May their souls be as white as the surplice they wear, And their hearts as devout as their voices in prayer.

Oh! the books of the Church! they are treasures to me; And the prayers with the Bible so sweetly agree, That though pulpits should err, e'en as preachers may do, Still the desk changes not and the altar is true.

So the creed of the Church is the doctrine for me, Her sacraments valid as frequent and free; And the God whom she worships on earth as above, Is the God of my faith—of my hope—of my love.

The above is from a volume of "Verses Devotional and Miscellaneous," by Rev. J. A. Richey, formerly an Upper Canada College boy, now rector of Seaforth, Nova Scotia. They are throughout of a very Churchly character.

#### DIED RICH.

The wife of a hotel-keeper in Marysville, Cal., gives the following sketch: "There came down from the mountains, one day, the most comical looking old couple I ever beheld. They were English, and had lived in California two years, both working in the mines.

"The woman had on a thin, faded calico gown, which had come with her from England ten years before, a calico jacket over her shoulders, and on her head was an apology for a sun-bonnet. Her husband wore a mackintosh, which reached to his heels, and on his head an old hat—and O what a hat!

"Altogether they were the most forlorn-looking couple one would wish to see. They carried penury in their very countenances.

"I pitied the old woman, so I gave her a gentleman's dressing-gown which had been left at the hotel. It was rather soiled, to be sure; but it was better than anything that she had. They had started home to England by the way of New York.

"When the bar-keeper requested the man to sign his name, he made a cross; and she was as ignorant as he. At night she asked me if I would give her a room with good fastening to the doors and windows, as they had a good deal of gold-dust with them. I inquired to know where it was, as they brought no baggage with them, except a little bag, which she carried on her arm. She said it was in belts around their waists. I told her if it were much, she had better deliver it up to the proprietor of the house for safe-keeping. She said, 'O no, I wouldn't lose sight of it for anything! I have five thousand dollars in my belt, and my husband has the same.'

"I advised her to send it by express to New York, as they might be robbed on the way. She said they could not afford to pay the percentage for its transportation, when they could carry it and save the money. So they started to take passage or New York by the way of Nicaragua.

"The next news I heard of them was that they both drowned at Virgin Bay while going from the shore in a boat to get on board the steamer. The weight of their gold sunk them at once, while the rest of the capsized boat's passengers floated and were picked up by other boats.

"Thus these two old people, having lived in poverty all their days, died rich, weighted down by the treasure they had earned."

"Whosoever will save his life, shall lose it."—Selected.

#### TWO WAYS OF LOOKING AT THINGS.

Two boys went to hunt grapes. One was happy because they found grapes. The other was unhappy because the grapes had seeds in them.

Two men, being convalescent, were asked how they were. One said: "I am better to-day." The other said: "I was worse yesterday."

When it rains one man says: "This will make mud." Another: "This will lay the dust."

Two children looking through colored glasses, one said: "The world is blue." And the other said: "It is bright."

Two boys eating their dinner, one said: "I would rather have something other than this." The other said: "This is better than nothing."

A servant thinks a man's house is principally kitchen. A guest, that it is principally parlor.

"I am sorry that I live," says one man. "I am sorry that I must die," says another. "I am glad," says one, "that it is no worse." "I am sorry," says another, "that it is no better."

One man spoils a good repast by thinking of a better repast of another. Another one enjoys a poor repast by contrasting it with none at all.

One man is thankful for his blessings. Another is morose for his misfortunes.

One man thinks he is entitled to a better world, and is dissatisfied because he hasn't got it. Another thinks he is not justly entitled to any, and is satisfied with this.

One man makes up his account from his wants. Another from his assets.—*New Haven Register.*

#### HOW TO BE A PRACTICAL CHRISTIAN.

##### XIV.—ON YOUR PART IN PUBLIC WORSHIP.

The most reverent thing you can do in Church is to try your best to take your proper part in the service.

Listen to the exhortation. When you kneel to say the confession, try to think, as you say it, of what you have done which you ought not to have done, and what you have neglected to do. Then listen to the absolution, asking God to forgive you. Think of what blessings you want when you say the Lord's Prayer. Use the Amen after all the prayers. Find the Psalms in your Prayer-Book, and join in singing or saying the Venite and the Psalms. If you have a Bible, find the lessons and follow the minister as he reads them. If not, sit still and listen. Sing the Canticles lustily and with a good courage. Say the Creed, and think of what you are saying. Kneel down at the prayers, listen to them, and try to follow them as the minister says them. Always use the Amen. Find out the hymns and sing them. Don't look about you. Don't fidget. Don't talk to any one near you. Listen to the sermon, and try to understand as much of it as you can. Practice what you are taught.

##### XV.—ON BEING USEFUL.

Every one can do something for others. Begin at home. Lighten the burdens, relieve the cares, add to the joys of those who live with you. Bring your companions to the Church. If you know of any sick persons, visit them. If you know of any who are poor, relieve their wants. Give something to support your minister, and to send the gospel to the heathen. Do not live selfishly. Follow Christ.

The above may be had in tract form of Whitaker, N. Y., or of Rowsell & Hutchison, Toronto, price 5 cents.

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## THE COBBLER OF HAMBURGH, OR THE EARNEST JEW.

On a fine summer's evening, as crowds of artisans were passing along the streets of Hamburg, to drink coffee and to hear the music at Eib Ernholung, or Altona, a shoemaker was busy cobbling his shoe beneath an awning near his door. Above his head was a starling, which sang and chattered, and seemed to keep up a busy talk with its kind possessor,—now turning his head and looking down upon his bald pate with a most curious eye, as a master would watch and examine an apprentice at his work; and then, as if quite satisfied, would ruffle his feathers, fly up to his perch, and pour forth every note, and bit of song, and witty saying which he had learned, to the great delight of old Hans the cobbler. "Ach! du lieber Vogel!" Hans would say, half aloud—"thou art a happy bird and well provided for; and why should not I be a happy Christian with such mercoies?"—and he would begin to sing one of his fine old German psalm tunes.

While thus engaged on the said evening, hardly looking from the large shoe before him, and heedless of the crowded street, a young man who was passing by stopped and addressed him, saying, "Well, friend—beg pardon—but you seem a merry fellow!"—The person who thus spoke had the look and dress of a student. His features were dark and sombre, with the full black eye, the high nose and rather sallow skin which marked the descendant of Abraham. Hans looked up to him and replied with a cheerful voice, "Merry—to be sure I am right merry, my brother; and why should I not be so?"—"All are not so!" replied the student, with a sigh and a shrug of the shoulders. "Why should you not? you asked," continued the student. "I would reply, that your own poverty might afford sufficient cause for sadness in you. But you have no living thing, I suppose, to take care of, but the bird up there, who seems, by the way, to be as jolly as yourself."—"And why should he not be merry? my little speckled breast!" said Hans, chirruping to his starling. "But he is not all my family, young man; for I have a wife and seven children to provide for with these hands; but you see I can sing at my work."

The student was silent; and he began to think of all the sorrow he had experienced in the midst of books and literature; and in spite of having youth and health on his side, with fair prospects of success in the world; yet, he knew not why or how, a sadness like the pall of the dead often rested on his spirit; and questionings from the endless future and beyond the grave came to him in his solitary hours, to which he could give no answer; and he had no peace from thoughts of God, when he had any thoughts of him at all; and he knew not Jesus Christ. *He was a Jew*; and felt that for his soul all old things had passed away—but nothing had as yet become new! And so, while in one of these gloomy moods, and when on his way to seek some repose from the music, and enjoyment from the company in the public gardens, he was arrested by the busy and happy cobbler, and by a sudden impulse was induced to address him, in order to discover from what source one so poor, and yet so contented, drew his happiness.

Again resuming the conversation, he said, "I confess, friend, I am surprised to see a poor artisan like you so cheerful."—"Poor!" exclaimed Hans; "how knowest thou, friend, how my account stands with the bank?—Poor! I am richer than thou knowest."—"It may be—it may be," said the student with a smile; "I must have heard of, though I have forgot, thy name in the exchange, or heard of the sailing of thy ships, or when in the bank."—"Enough," said Hans, "thou hast confessed thy ignorance of me!"—and then stopping his work, laying his hands on the student's arm, and, looking at him with an expression of countenance from which all fun was banished, he said calmly and solemnly, "Stranger, I am not poor. Don't pity me—envy me; for be it known to you that I am a King's Son!"

The student started—made a low bow—and departed. "Poor fellow—poor fellow!" he muttered to himself. "And art thou happy only because thou art mad?—and art thou able to rejoice only because all realities are to these dreams, and all

dreams realities? I have sought strength and comfort at thy mouth in vain?"

A week passed and again the student traversed the same street; and there, in the old place, was Hans, busy as ever in his cage. The student, as he passed him, took off his cap and said, "Good evening to your royal highness!"—"Halt, friend!" cried Hans, with a cheerful, but firm voice, "and come here to me for a few minutes. I am glad I have seen you again. You left me abruptly t'other evening. I suppose you thought me mad. But I am not so; but in sober earnest. I tell you again, I am a King's son; and when you interrupted me I was singing a song about my kingdom. Would you like to hear it?"—"Surely, if it pleases your royal highness," replied the Jew, with a benevolent smile, and anxious to gratify his strange acquaintance, whose insanity he never doubted.

Hans, having provided a seat for the young Jew, began to sing a hymn on "Thy Kingdom Come;" and when it was finished, perceiving that it was listened to with apparently deep interest, he asked if he understood its meaning. The Jew shook his head. Upon which Hans proceeded to explain all he knew—and it was much—about the kingdom of Jesus Christ and the glory of its King. Beginning with the promise uttered in Eden of one who should be a conqueror and bruise the serpent's head, he pointed out the growth of prophecy, from age to age, regarding the kingdom of the Redeemer—showing how "all things must be fulfilled which are written in the law of Moses and the prophets, and the Psalms, concerning Christ;" how it behoved the Messiah to suffer these things, and to enter into his glory; how all power was now given to Him, how He was now establishing on earth a universal kingdom, "never to be moved," which embraced Jew and Gentile in one citizenship, and how every subject in His kingdom was a son and heir, yes, a 'joint heir' with Christ the King, and would reign with Him forever and ever!

As old Hans expatiated on these promises, his work was laid aside, his eye beamed with love and hope; and deep feeling gave eloquence and grace to his language. The Jew sat as a child at his feet, gazing up to him with his full black eye, and so absorbed by all he heard for the first time in his life, of the promise made of old unto his fathers, that he was roused from his waking dream only by Hans taking him by the hand, and saying, "Now thou seeest how I am a King's son, and why I am happy. For I know and love this Jesus, and all things are mine, whether life or death, things present or things to come; and, young man," he asked with emphasis, "believest thou the prophets? I know that thou believest!—For, unless I mistake thy countenance greatly, thy fathers did; and thou, my son, believing in them, must also believe in Him whom they have foretold, and whom God hath sent to perform the mercy promised to thy fathers, and to remember his holy covenant, the oath which he swore to thy father Abraham."

The Jew was silent. Unutterable thoughts passed through his mind. "Where," he asked meekly, "can I learn more of this? for I see that thou believest and hast peace!"—"From this book," said Hans, handing him a Bible. "Go home and read there about the kingdom, and return to me when thou hast studied the pages I shall point out to thee—and while thou art doing battle with the enemies of thy soul—for Satan will stir up a host to destroy thee—I shall, like Moses, pray for thee on the mount, and ask one to pray for thee, whom as yet thou knowest not, but who knoweth thee, and who is greater than Moses!" The young Jew grasped Hans by the hand, and taking off his cap, made a respectful bow and departed. "May the Lord ingraft him into his own olive tree!" said Hans, looking upward and resuming his work, when the form of the Jew was lost to him as he turned into a neighbouring street.

My story is ended. The substance of it was told me by a distinguished Christian Jew, as we walked together in the streets of Hamburg. What became of Hans I could not learn. But the young Jew is now Mr. N—, for many years an eminent and successful missionary to his brethren in Silesia.

Reader, let us divide one lesson before we part; it is this: let each one do his part in the position in which God has placed him, in extending the

faith of the kingdom or Church of Christ. None can tell how God may bless our individual efforts, or how we may directly or indirectly be the means of bringing good to many souls.

## "FOR THE MEANS OF GRACE."

Saviour, for the means of grace,  
Lift we now thy praise on high;  
For the happy, holy place,  
Where Thy presence still is nigh;  
Where we come our wants confessing,  
Where we find Thy tenderest blessing.

For the bright and blessed day,  
When we pause and look around,  
Casting all earth's dreams away,  
Standing on an holy ground:  
For this day the Church upraises,  
Never-ceasing thanks and praises.

For the power to come to Thee,  
In the midst of daily toil,  
Lest the things we hear and see,  
Stein our hearts, Thy Temple soil;  
We would bless Thee and adore Thee,  
While in faith we stand before Thee.

For the highest, holiest Feast,  
For Thine ever-blessed gift,  
For Thyself, the victim-Priest,  
Ceaseless praises we would lift;  
Offerings Eucharistic bringing,  
Holy hymns and anthems singing.

Cold our thanks and praises all,  
For these tokens of Thy love,  
Only at Thy feet we fall,  
Lifting heart and soul above;  
Offering all we have to Thee,  
Thine and Thine alone to be.

Grant, dear Lord, that we may know  
How to use the means of grace  
Thou in mercy dost bestow,  
So at last to see Thy Face;  
And in rapture thank the Giver,  
Singing by the crystal River!

## DUTY OF RESPONDING.

As we have frequently said, we are utterly at a loss to understand how our parochial clergy can allow their flocks to go on, year after year, offering no more worship to God in his sanctuary than would be given by an assembly of dumb Christians. It is perfectly marvellous to us that men and women, calling themselves Christians, should steadily refuse to offer to God the homage of their voices—of that faculty of speech in which they are pre-eminently distinguished from brutes.

Augustus Hare, in one of his very original and practical sermons, gives what he assumes to be the prayer of "the unforgiving man," upon the words, "Forgive us our trespasses as we forgive them that trespass against us." It is, as may be supposed, a most fearful and horrible prayer, inasmuch as the unforgiving man is represented as declaring before God, and on his knees, that he will not forgive those who trespass against him. A prayer scarcely less striking and painful might be imagined to proceed from those who, every Sunday of their lives, virtually declare and proclaim, before God and in His House, that they will not offer to Him audible prayers and praises; that He shall not open their lips; that their mouth shall not show forth His praise; that the voices of the minister and the parish clerk are as much as God's mercy and goodness demand at their hand; that, although endowed with the incalculable blessing of speech, they will give no more, and no other worship, than is given by the dumb, to whom that wonderful faculty has been denied. Can we expect that God will, in any sense hear the prayers of those who wilfully persist in such practices?

We have heard an anecdote of an American clergyman, who was officiating at a strange church, where the congregation were silent in the responses. When he came to the Apostles' Creed, he repeated the first clause over three times, and then making a pause, he looked around the church and exclaimed, "What! Is there no one but me in this vast assembly, who believes in God the Father Almighty? He then repeated the clause again, and soon found that he was not left alone this time.

EMILY'S DREAM.

It was a cold winter's night, and little Emily, who had been busy helping her mother at work all day, now took her candle and went to her room. She knelt down and said her usual prayers, and then putting out her candle, looked out on the scene around her. The stars were shining brightly, and the snow lay thick upon the ground; a light in the window of the village inn threw a bright, warm light across the path.

She was a thoughtful child, and stood gazing some time, till at last her eyes were dimmed with tears. She was thinking of a night many hundred years ago, when in the cold of winter, as she naturally thought, the Saviour of the world had been born in the stable of an inn in Bethlehem. His cradle, a manger filled with straw—a cold hard bed indeed for a Royal Child.

She looked at the warm soft couch prepared for her, and said to herself as she lay down, "If I had lived, then, I would have prepared for my Saviour at least as warm, and soft, and clean a resting-place as this," and, filled with these thoughts, she turned her head upon the pillow, and was soon asleep.

Presently, a light brighter than the sun at noonday—she dreamed—shone into her room, and as the child gazed, half in fear, a form most beautiful, with a face of heavenly sweetness, stood before her; and then a voice, so soft, and gentle, she had never heard the like before, broke upon the stillness, and Emily held her breath with awe and reverence, as she listened to its tones.

"My child, was it thy wish that a worthier shelter should have been prepared for Me when I was here on earth? Know this; that I am seeking now another home, and that home is thy heart. Let thine be as thou saidst, My cradle should have been—warm, and soft, and clean—warm with fervent love for God; soft with sorrow for sin, and sympathy with others, and gentle deeds of love for them; and clean by holiness and purity from all sin and selfishness; so will I come and dwell in thy heart, leading thee by the hand, and guiding thee with Mine eye, till I bring thee to see God in his beauty in the land that is very far off."

As the voice ceased the child awoke; and looking around her saw only the stars peeping in at the window of her room.

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CURES RHEUMATISM

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Are pleasant to take. Contain their own purgative. Is a safe, sure, and effectual destroyer of worms in Children or Adults.

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DENISON & ROGERS, PETERBORO.

**Man Wanted** SALARY \$75 to \$100 for out business in his locality. Responsible house. References exchanged. GAY & BROS. 19 Barclay St., N. Y.

**Burdock BLOOD BITTERS.**

WILL CURE OR RELIEVE.

**BILIOUSNESS, DYSPEPSIA, INDIGESTION, JAUNDICE, ERYSIPELAS, SALT RHEUM, HEARTBURN, HEADACHE,** **DIZZINESS, DROPSY, FLUTTERING OF THE HEART, ACIDITY OF THE STOMACH, DRYNESS OF THE SKIN,** And every species of diseases arising from disordered LIVER, KIDNEYS, STOMACH, BOWELS OR BLOOD.  
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We are offering some Big Drives in Men's, Youths' and Boys' Clothing and Gent's Furnishings.

**MEN'S FINE ALL-WOOL TWEED SUITS** at "Six Dollars," \$7.50, and "Nine Dollars," worth from ten to fifteen dollars.

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**BOYS' SUITS** at from seventy-five cents to ten dollars per suit. Boys' Overcoats at from one-fifty to eight dollars.

Clergymen, Doctors, Lawyers, Bankers, Merchants, Clerks and Mechanics should one and all attend our **BIG SALE** now going on.

**PETLEY & PETLEY**  
KING STREET EAST,  
Opposite the Market, Toronto.

### WASP STINGS AND OTHER STINGS.

"Ow! Ow! O-o-w! Boo-o!" shrieked George Henry as he burst into the sitting room.

"What is that bellowing about?" asked Uncle Charles, who did a great deal of writing at the time and to whom George Henry was a sad interruption.

"What is the matter, my dear?" asked Mrs. Ray, very quietly. She was accustomed to these excitements.

"Why, a horrid wasp has been and stung me, boo-oo! I wish every wasp in the world was dead. Won't you kill it, mother? Oo-o-o!"

"I think it will do you more good, just now, to put some mud on the lump, instead of killing the wasp," replied his mother.

Then she got some earth and moistened it with water; and put it on the place that was stung; and presently George Henry felt better.

"And how did the wasp come to sting you?" asked Mrs. Ray.

"Why, you see, mother, I picked up a nice ripe plum from the ground under the tree, and was just going to eat it, when a horrid wasp crawled from the other end and stung me on the lip. What business had he on the plum, I should like to know?"

"Then it seems that you took the plum away from a wasp, who had it first," said his mother.

"He was a hateful thing," sobbed George Henry.

"I wonder what he thought of you," continued his mother, with a smile; "you deprived him of a nice dinner."

"But, mother, I wish you would tell me what such ugly things as wasps are put into the world for; what good do they do?"

"I sometimes think," replied Mrs. Ray, "that they are meant to teach us a lesson."

"A lesson!" exclaimed George Henry in surprise; "things that sting teach us a lesson?"

"There are different kinds of stings, my son. Do you remember that, yesterday, when little Susie ran up to you, and caught hold of you in delight at having found you, you gave her a push and said, 'Do go away, you little bother!' Was that a kind way for a great boy of eight to treat his little sister of four?"

The "great boy of eight" looked very much ashamed, and felt quite like a giant.

"Well, she was a bother," said he, "for she bounced right on my ship, when I'd just got it ready to float, and broke the sail."

"But she couldn't have bothered you as much as you bothered the wasp. And poor little Susie was very badly stung; for she ran to me with a grieved face, and burying it in my lap, sobbed as though her little heart would break."

"I'm sorry," said George Henry, after a little while, "I don't want to be like a hateful wasp and sting people."

"We must all try," said mamma, kissing her boy, "not to carry stings in our tongues; and if we can learn such a lesson as this from stinging venomous creatures, we shall be able to understand that they were not made in vain."

### AN EARNEST LISTENER.

A careless and idle son left his home and sailed to a foreign land. His sorrowful parents could only pray for him, and send him good advice when they wrote to him. The ship which bore their boy reached a distant port, and was waiting to take in a fresh cargo, when the sailors went on shore, and brought back with them a little native boy, who could play some curious kind of music.

He amused them for a long time; but at last he said, "You must now take me ashore."

The sailors told him that he must not go yet.

"Oh, indeed I cannot stay any longer," replied the little brown boy; "and I will tell you why. A kind Christian missionary has come near the village where I live. From him I have learned all I know about Jesus Christ. This is about the hour when he meets us under a tree to tell us more; I want to go and hear him."

The sailors were quite overcome by the boy's entreaties, and at once rowed him ashore.

The thoughtless son was struck with the words of the little heathen boy. He felt condemned by them. "Here am I," he said to himself, "the son of a religious father, knowing far more about Jesus than that poor boy, and yet caring far less for Him! That little fellow is now earnestly listening to the Word of Life, while I am living quite careless about it!"

He retired that night to his hammock. There his father's instructions came back to his thoughts, and reminded him how he might serve Christ with true fidelity and with as deep an interest as that of the dark little pagan musician. This event in the course of God's providence, was the beginning of his sincere endeavor to live a life worthy of his Christian calling.

—Of the many responsible firms whose business advertisements appear regularly in our columns, is the famous bell foundry of Henry McShane & Co., of Baltimore, Md., U.S. Their work is recognized as ranking with the Best in the World in every particular. Among their orders at present are five chimes going to as many different places—from New Brunswick, Canada, to Nebraska, U. S., and aggregating 46 bells, and weighing 62,000 pounds. Besides these they have orders for Peals and Single Bells to the number of 76, and aggregating very nearly 80,000 pounds. Since January 1st, 1885, to July 1st, 1885, they have received orders for 492

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These papers may be had from the Rev. Arch. C. Waghorn, New Harbour, Newfoundland from Mrs. House S.P.C.K. Depot, St. John's Newfoundland. Profits for Parsonage Fund.

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We want a club of Subscribers to THE CINCINNATI WEEKLY TIMES in your place, and ask you to get us one on terms that will astonish you. A "Webster's Unabridged" or a "Webster's National Pictorial" Dictionary without money and with comparatively little labor. Write us for our Dictionary offer. THE WEEKLY TIMES, 200 Walnut Street, Cincinnati.



### Births, Deaths, Marriages.

Under five lines 25 cents.

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MACLEOD.—At Drynoch, Oak Ridge, on the 13th October, Norman Thorquill Macleod, aged 63 years, eldest son of the late Captain Martin Macleod, 25th Regiment, K.O.B. and formerly of the Isle of Skye, Scotland. Funeral on Friday 16th, at 4 p.m.

The best Ankle Boot and Collar Pads are made of zinc and leather. Try them.

church bells, which fairly indicates 1,000 bells for 1885. One of the reasons of the success attending the above firm is the extensive advertising of their business in the best class of newspapers. Business men should note.

### A GENTLEMAN.

Let no boy think he is to be made a gentleman by the clothes he wears, the horse he rides, the stick he carries, the dog that trots after him, the house he lives in, or the money he spends. Not one of all these things do it; and yet every boy may be a gentleman.

He may wear an old hat, cheap clothes, live in a poor house, and spend but little money. But how? By being true, manly, and honorable; by keeping himself neat and respectable; by being civil and courteous; by respecting himself and others; and finally, and above all, by fearing GOD.

**CONSTIPATION.**—This evil habit neglected, brings a multitude of miseries, and is the source of much illness. Burdock Blood Bitters cures Constipation by toning and regulating the Bowels to a natural action.

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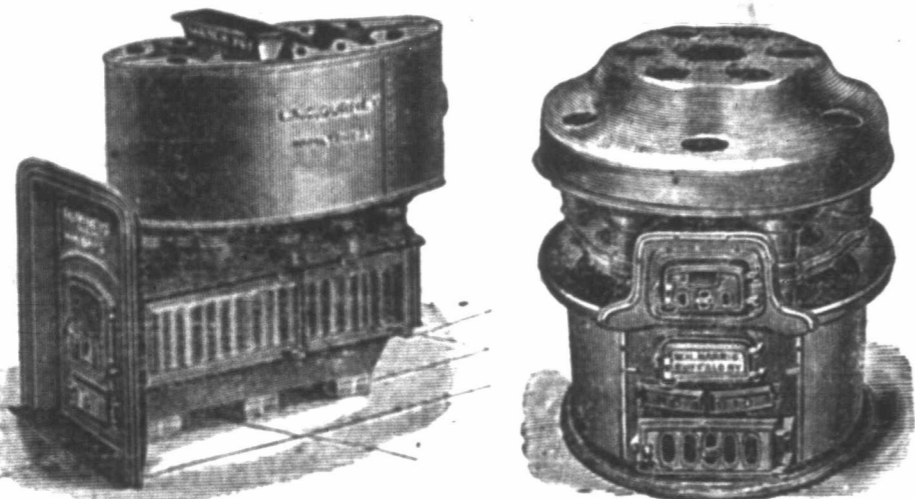
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There is nothing in the market to equal The New Williams for Elegance of Appearance, Beauty and Symmetry of Design and General Utility.

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Factories at Plattsburgh, New York, and Montreal, Que.

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