

[Nov. 22, 1888.

Dominion Churchman.

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA

Vol. 14.]

TORONTO, CANADA, THURSDAY NOV. 29, 1888.

[No. 48.

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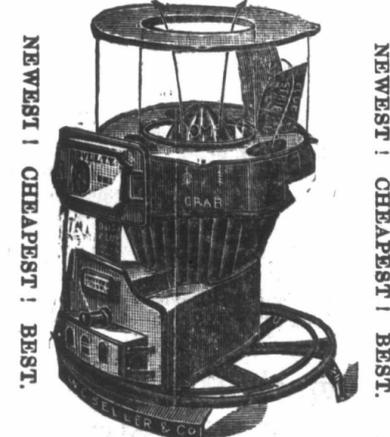
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LESSONS FOR SUNDAYS AND HOLY DAYS.

Dec. 2nd. FIRST SUNDAY IN ADVENT.
Morning.—Isaiah i. 1 Peter iv. 7.
Evening.—Isaiah ii.; or iv. 2. John xii. 20.

THURSDAY, NOV. 29, 1888.

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

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

TO CORRESPONDENTS.

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

A HEAVY BLOW FOR HOME RULE.—One of the heaviest blows yet given to the Home Rule movement has been delivered by the Nonconformist ministers of Ireland. There are in that country 990 pastors of dissenting congregations, of these 864 have signed a protest against Home Rule, 118 more have signified their entire approval of that protest, and the minority, 8, are known to be Home Rulers. Only 8 out of 990 are in favor of the scheme of Parnell, Gladstone & Co. What adds much to the weight and significance of this movement is, that all those who signed the protest are Liberals, that is, belong to Mr. Gladstone's party. These protesting ministers include Presbyterians, Methodists, Baptists and Congregationalists. They have good reason. The Home Rule movement from the first, years before Mr. Parnell was born, was a conspiracy concocted by the Papacy to acquire supreme power over Ireland, and that conspiracy is yet at work. The Land League meetings are, with very rare exceptions, organized and presided over by Roman Catholic priests, and the murderers of men who refuse to submit to the League receive full absolution, and are sent direct from the gallows to Heaven, to use a Roman Catholic priest's own words when speaking of one of these ruffians, "with a soul as white as an angels!" It is significant

that Archbishop Walsh is daily in attendance at the Parnell trial, to intimidate witnesses we believe—it can hardly be to feed the flock of Christ!

LAND LEAGUE TYRANNY.—An American author of high repute, who has travelled the world over, recently visited Ireland to judge how far the tales told of its condition were true. He has written a book in which he declares that Ireland has more freedom than any land under the sun. Of Coercion he says, "I have seen literally nothing," except the coercion of the Land League. Of this Society's doings he gives one specimen: At Portumna he was present when an evicted tenant applied for leave to re-enter on the farm. The American asked him if he was evicted because the rent was too high and he was too poor to pay? The man replied, "I had the money to pay the rent, I wanted to pay it—only I wouldn't be let." Enquiry brought out that his farm was worth over \$1,500 as a holding, and eviction had robbed him of this, and that this wrong was done to him by the terrorizing of the Land League! He asked, if on taking the farm again, he and his cattle could be protected against the agents of the Land League, who, in such cases, usually murdered the tenant and destroyed the cattle. He was promised protection. The American visitor came away from such scenes with a very decided conviction that the only Coercion under which Ireland is groaning is the infamous, the brutal, the cruel tyranny of the Land League—towards whose funds for murder promoting and murder rewarding, Canadians have contributed who are supposed to be Christians—a very charitable supposition. We speak after a careful perusal of the evidence in an English daily given in the Parnell vs. *Times* case, by which it is plainly proved that the establishment of the Land League in any district was the signal for an outbreak of murder and other crimes. One woman after another swore to seeing her husband killed by the League agents, the list is appalling; others swore to seeing men dancing around pools of blood where victims had been butchered; others, to the order and good feeling existing before the Land League branch was established; others, that they had called down the curse of God on priests for aiding and abetting in the murder of their husbands or relatives, the story is soaked in human blood, and blood guiltiness rests upon all who have, in any form, encouraged the Land League and its moving spirits—Parnell, O'Brien and Davitt.

A NEW SOURCE OF GRACE.—The editor of *Saturday Night* has been interviewing a number of ministers to extract from them statements of their views on theological questions. One of those whom he put under this process was good enough to make certain remarks on the attitude of the clergy of the Church towards the ministers of the sects, which, of course, he censured as mere bigotry, &c. He seemed to have never learnt even the elements of our history and principles, but concluded that any man who sets up as a preacher of the gospel has just as much authority as one who is called to that ministry by the Church. But while setting forth this levelling doctrine he made a claim for sectarian ministers which exalts them far above any position our clergy seek to occupy. The speaker said, that if our clergy would only come into brotherly contact, on equal terms with sectarian ministers that they, our clergy, would receive from this contact a flow of grace! See how ignorant we are. Here have we all been thinking "grace" to be a divine gift, whereas it is in the power of all ministers not ordained by authority of the Church of Christ to confer "grace" by contact, "tactually," to use a cant word. So we live and learn, but such is the strength of human obstinacy and prejudice that we fear our clergy will neglect to secure "grace" from sectarian ministers, and seek it, as before, from divine sources. The incident is instructive as showing how the most

outrageous sacerdotalism is completely outdone by ministers of the sects who claim to be direct dispensers of divine grace, so that contact with them has a sacramental efficacy in conveying a spiritual gift.

THE CHURCH AND RE-UNION.—The Bishop of Toronto continuing the sermon quoted above, touched on the questions of the relations between our Church and the Catholics in other lands not in communion with Rome. He passed on to speak of the re-union question, but forbore from those disloyal, and by no means intelligent utterances, which Principal Sheraton thought well to make public recently, showing a desire to degrade the Church down to the level of the sects and to narrow her theology by doctrinal statements that would utterly destroy the Catholicity of the Church. The Bishop of Toronto said:—

In the renewed life and light of to-day the Church is doing her best to repair that great error of the past, and it seems to me that God is preparing for the Church of England this distinguished glory that she should be the reconciler of the divisions of Christendom. Her peculiar position points her out as specially qualified for the task. The advantage of her extensive intercourse with all the nations of the earth, her endowment with an ancient and apostolic constitution which cannot be questioned, her maintenance of the primitive faith and practice in all their fulness, purity, and Scripturalness, to which she confidently appeals, and invites the study of all Christian bodies. With regard to home re-union, that is with the Christian bodies which surround us, particularly the Presbyterians and Methodists, the attitude which the Church at present holds is a cordial recognition of the Christian work they have done, with the manifest seal of God's blessing upon it, and a readiness to confer with any representatives on the terms of intercommunion, taking our stand upon four points we hold to be essential.

CHURCHMEN TOO APOLOGETIC.—Our Church people in this land do not take the pride which they should in their Church; they do not inform themselves as to her history and her record; in the face of the overwhelming numbers of non-conformists around them they are rather disposed to assume an apologetic attitude. This need not be so. The Church in this diocese, and especially in this city, has no cause to be ashamed of its record. This is the seventeenth new church which has been opened in the diocese during the nine and a half years of my episcopate, and the thirteenth in the present limits of the city.

THE EPISCOPAL OFFICE DERIVED FROM CHRIST.—As Christ derived his commission from the Father: and as the Apostles derived their commission from Christ, so the bishops derived their commission, through the Apostles, from Christ. The Council of Alexandria, A. D., 324, decided that "Colluthus being only a Presbyter, Ischyrius and others ordained by him were only laymen." The General Council of Constantinople, A. D., 381, decreed in its 4th canon, "that Maximus (a celebrated impostor) is not a bishop; and never was a bishop; and that those who were ordained by him are in no rank whatever of the clergy." I need not accumulate evidence. The doctrine of the Christian ministry which I have endeavored to explain is substantially the doctrine held by all branches of the Christian church for the first 1,500 years, and it is the doctrine still held by all the ancient historic churches. The Church of England, in her ordination services in the prayer book, sets forth the "necessity" of maintaining the ancient valid ministry, and she rightly declares that "It is evident unto all men diligently reading Holy Scripture and ancient authors, that from the Apostles' time there have been these three orders of ministers in Christ's church—bishops, priests, and deacons."

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THE METHODIST COLLEGE
TROUBLE.

THE Wesleyan body is engaged in a controversy that was thought to be have been settled by the action of the Conference last year. It seems that there are not a few daring spirits who refuse to submit to the majority represented by that year's Conference in respect to the proposed closing of Victoria University, Coburg, and the founding of a new College at Toronto. The quarrel, as an illustrious dramatic character says, "is a very pretty one as it stands." Amid a flood of words, more or less to the point, the main feature in the discussion is well nigh drowned out of sight. The Cobourg institution has University powers, it stands as its own ruler and master, its whole order, life and work, are absolutely under the managing control of the Wesleyan body. A religious society in such an institution enjoys an element of enormous strength, it controls the higher education of the Wesleyan people, it binds to a distinctly Wesleyan College an ever increasing number of graduates who, in the professions and higher ranks of business life, by loyalty and love to a Wesleyan Alma Mater, create an influence in favor of Methodism that is invaluable to the society. It is this attachment to Victoria that is giving such anxiety to those who wish to remove the College to Toronto for the purpose of entering into federal relations with the State University in that city. Those who object to Federation see that if Victoria came into such a scheme it would be like the union of the tiger and the young lady of nonsense rhyme, for Victoria would be so thoroughly overshadowed and controlled by the State University that it would be practically a mere school of divinity for Wesleyans, of which, practically, one already exists in that relation and condition. It does seem a strange proposal to found Victoria as an University within a stone's throw of a huge State University. We venture to say that the inevitable condition of such a conjunction would be the gradual dwindling down of the smaller one into a mere satellite of the larger, that, in fact, it would lead to the entire extinction of Victoria as an University. With this change would come such a depreciation of the educational status of Victoria as could not but result in grievous humiliation to the Methodist people, and a lowering of their influence over higher education. We who say this would, for material reasons, like to see an enlargement of the educational attractions of Toronto, and we know that some who strongly favor Victoria remaining at Cobourg have the same material preference. If the discussion could be freed from local feelings it would be more profitable and interesting. But "Jerusalem" now-a-days is where a man has property that is likely to be enhanced in value by his love for this sacred spot, so that this Methodist fight is, in the main, a struggle between Cobourg and Toronto, a few highly honorable exceptions being combatants who fight for the sake of the associations and honor of Alma Mater against self-interest and ambition. How far it will be in the interests of a religious body so earnest

as the Wesleyan to hand over a large portion of the culture of its students to men whom they will not appoint, whose views, which may be agnostic or otherwise, they cannot prevent being taught, is for that body to well consider. They would do well to reflect on the highly honorable record of their brethren at home who have established and maintained day schools to ensure the religious education of their children. We discussed this aspect of the question personally several times with the late Dr. Nelles, and his views we know to have been most decided against running the risk to which we refer. Still, we are ready to admit that this difficulty is not an insuperable objection to Federation, if Victoria is to be established and efficiently maintained as an University, with a complete faculty. But if that is done, what becomes of Federation, and if Federation means that the teaching of Victoria students shall be done by the State officers, the State University staff, what becomes of the University of Victoria? If Victoria is given powers to confer degrees as a Toronto institution, why should not all the other satellites of Toronto University have the same powers? They now covet them, have tried to get them, and, with the example of Victoria, they would soon be given them, with the result of causing such a muddle as would be a public scandal.

We would advise our neighbours to keep themselves cool, the agitators are stirring up such a heated controversy as may rupture the body so lately united, and, although the Church could not but be the gainer by such a quarrel, we prefer to grow by the conversion to the truth of those outside the visible pale rather than by their internal strifes.

THE BISHOP OF LIVERPOOL ON
THE LAMBETH CONFERENCE.

AFTER the late Conference had issued its letter Dr. Ryle, wrote to the Times protesting against it because he was not consulted. The Archbishop of Canterbury explained that Dr. Ryle was absent from the Conference, that the letter was very carefully discussed, paragraph by paragraph, and approved by every Bishop present, all except eight who were prevented by illness or pressing duties. It turns out that Dr. Ryle stood alone in objecting to the letter! The London Spectator in an article on this protest of Dr. Ryle's says, "The Bishop of Liverpool hates Popery; but what a Pope he would make! His protest against the Lambeth Encyclical breathes the very spirit of infallibility. The one glaring defect of the Encyclical against which Dr. Ryle protests is the omission of any distinct reference to the 'unhappy divisions about the Lord's Supper which threaten to break up the Established Church, unless speedily healed.' The divisions which he deprecates do seriously threaten to break up the Established Church of England. What remedy would he propose for the healing of our unhappy divisions? He leaves us in no doubt on that point. He desires 'some bold declaration that, with the utmost toleration, our Church will never read-

mit the Mass and auricular confession, or go behind the Reformation." In other words, Dr. Ryle would "make a solitude, and call it peace." The Church of England numbers about twenty thousand clergy. Of these, the school to which Dr. Ryle belongs cannot claim more than one-sixth; and what he modestly proposes is that the doctrine and worship of the Church of England should be pared down to the standard approved by himself and the Church association. He does not say this in so many words; but his language plainly implies it.

The question is,—first, as to the justice of his proposal; secondly, as to its bearing on the future of the Church of England. What does Dr. Ryle mean by "the Mass"? Has he got any definite idea in his head upon the subject? Does he think it means Transubstantiation? He protests against "going behind the Reformation." Good. But in the first Prayer-Book of the Reformation we read of the Lord's Supper, "commonly called the Mass." Will Dr. Ryle reply that the First Prayer-Book of Edward VI. was condemned and superseded by the Second Prayer-Book of Edward VI.? Let him read the Act which gave legal sanction to the Second Book, and he will find it emphatically declared that the First book was compiled under the superintendence of the Holy Ghost, whereas the Second Book is declared to be a reluctant concession to the clamour of ill-informed and impatient agitators. The First Prayer-Book of Edward VI. still stands as that of which Cranmer and his colleagues of the Reformation most approved. *It is Dr. Ryle, therefore, who seeks to "go behind the Reformation."* He draws his bow at a venture, but it is the leaders of the Reformation whom his arrow hits. But, to pass from words to things, what is it that Dr. Ryle wishes to see condemned under the word "Mass"? Does he mean the doctrine of the Real Presence, and anything that symbolises that doctrine? But that question has been settled by the Courts of Law. In "Ditcher v. Denison," and in "Sheppard v. Bennett," the Doctrine of the Real Presence has been ruled to be legal. It would seem, then, that Dr. Ryle would have had the Lambeth Conference go behind not only the Reformation, but the Courts of Law in addition, for the sake of narrowing the Church of England to the dimensions of the Church Association. If Dr. Ryle had more than a tyro's knowledge of the literature of the Reformation, he would not need to be told that such denunciations of the Mass to be met with there do not apply to the doctrine of the Presence in the sacrament at all, but to the corrupt accretions which gathered round that doctrine, such as Indulgences, Pardons, the sacrilegious sale of masses, and the like. Dr. Ryle may think that his own opinion ought to outweigh the judgment of the Reformers, but no fact of history is more certain than that the English Reformers with one voice asserted the fact of the Real Presence in the sacrament, while leaving the mode of the Presence undetermined. No body that we have heard of has ever proposed

to restore in the Church of England the Mass in the sense in which it was condemned by the English Reformers; and, therefore, the only intelligible meaning which Dr. Ryle's language can bear is that the Lambeth Conference ought to have committed the Anglican communion to the Zwinglian view of the sacrament. It would have been much better, and somewhat more frank, to have said in plain words,

ORATORY—SACRED AND SECULAR.

THE distinguished position of Mr. Bright, the great liberal orator, has several times brought upon him a fire of enquiries from persons who wished to learn the secret of his power. Mr. B. recently has said that he first thinks over his subject thoroughly, then jots down the leading points of his speech, and writes out in full the closing sentences. There is nothing uncommon in that method, it is indeed, we believe, the one most in use by public speakers. In commenting upon the various plans adopted by preachers the Church Review says:

"Oratory, like painting and music, and sculpture, and architecture, finds its highest expression in religion. An infidel could not compose a Mass, neither could a freethinker paint a Virgin and a Child. If either of them attempted to do so, there would be sure to be something incongruous that would spoil the effect. And it is exactly the same with oratory. There is no music like the human voice. A good instrumentalist is said to make his instrument "speak." Therefore religious men, knowing that this priceless gift comes from God, use it to sound His praises, to spread abroad His knowledge, or to plead His cause. But however inspired a man may be he must be trained also. An orator, it is true, must be born, not made; but there is just the difference between the value of a rough and a polished diamond between the man who, in the homely but expressive vernacular of the lower orders, possesses the "gift of the gab," and the man who perfects that gift up to the highest point of excellence. If he wishes to influence his fellow-men he must possess not only the "fine frenzy" of a Shakespeare, but also some of that practical shrewdness which made him successful in his managerial capacity. And if he wishes to talk good English he must be well versed in that same Shakespeare, in the matchless diction of the Bible, and in the no less matchless language of the Book of Common Prayer, not to mention all the other priceless classics of our glorious literature. As Dr. Liddon says, "a man who feels, not that he has to say something, but that he has something to say, has first of all to get his general thoughts into something like order, and then to consider how he will express himself on critical points." And Cardinal Manning fitly summarizes the whole when he says, "Know what you have to say, and forget yourself. Business first, and no second thoughts."

On the whole, we believe this discussion will do good, both in secular and sacred matters.

And there is a cognate matter which should also be brought to the front occasionally. We allude to the reading of the Lessons. A Lesson well read is a sermon in itself. It is astonishing how eagerly people listen to what they have so often heard before, especially if it be reverently recited. The man who reads thus is as much in sympathy with his audience as the orator who touches some familiar chord in their hearts, and awakens responsive music therein. But the reader, like the orator, must be in earnest, he must know what he has to say, and forget himself. Happily, we are mending in this respect, as in so many others, and the maxim that what is worth doing is worth doing well is being more and more practised both in the pulpit and at the lectern. It is not given to every one to be a great orator, but it is given to everyone to read simply, distinctly, and with due emphasis. We cannot all clothe our thoughts in inspired words that touch the hearts of thousands, but we can all read the sublime words that have moved the hearts of millions in such a way that they lose none of their force. And in saying this we are not advocating any theatrical display at the lectern. Misplaced emphasis is, if anything, worse than no emphasis at all. But the great antidote to undue self-consciousness is the forgetting one's self, and if Cardinal Manning's advice be followed in this respect, and readers as well as orators lose themselves in their subject, they will find ample reward in the attention of their hearers, and their ready acceptance of those great truths which, after all, it is the main purpose of all oratory to teach, and should be the main duty of all orators to propagate. In this respect, indeed, some of the most indifferent preachers in the Church are the truest orators, for their actions speak louder than their words, and their eloquence springs, as all true eloquence should spring, from the heart.

THE "SPECTATOR" ON DR. RYLE.

THE London *Spectator* after taking Dr. Ryle to task for his presumptuous protest against the otherwise unanimous deliverance of the Bishops at Lambeth, and exposing his ignorance of Church history and theology, administers the severe drubbing which follows:

"As regards the doctrine of auricular confession, Dr. Ryle is welcome, as far as we are concerned, to attack that doctrine as much as he likes. But let him clearly understand what he is about. To attack the doctrine of confession is to attack the Book of Common Prayer. In the Service for the Visitation of the Sick, the use of which is obligatory on the clergy of the Church of England, the priest is bidden to "move" the sick person to "a special confession" of sins—that is, to auricular confession—after which he is to use, if the sick man desire it, a form of absolution stronger in language than that which the Church of Rome puts into the mouths of her priests. And not only so, but the clergy of the English Church are directed in special cases to invite their parishioners to auricular confession and abso-

lution by way of preparation for the Holy Communion. Moreover, the Bishop of Liverpool professes to give this very power of absolution, in very awful and emphatic words, to every man whom he ordains to the priesthood. How does he reconcile these solemn official acts with his jaunty denunciation of the doctrine? Is he in earnest? If he is, let him cease the perpetration of what must be to him a shocking farce, and let him begin to agitate for a new Reformation. The doctrines of priesthood, of the Real Presence, of auricular confession in special cases, are embodied in the very structure of the Book of Common Prayer. Let Dr. Ryle make war upon them by all means; but let him qualify himself for the combat by doffing the uniform of a service which he disowns. His letters are dated from Scotland, and it has been publicly stated that when he crosses the Tweed he turns his back upon Episcopacy, and officiates and worships in the Presbyterian communion. So be it; but cannot he see that a prelate of such fluid principles is not precisely the person to assume the airs of an Elijah towards his Episcopal brethren? These appeals to the Reformation, and to loyalty to Church principles and legal obligations on the part of men who openly set at naught doctrines which they are officially bound to preach and practise, are at once nauseous and demoralizing. If the Bishop of Liverpool is really anxious to bear a hand in helping to heal "our unhappy divisions," let him begin by setting an example of loyalty to the principles and doctrines of the Prayer Book; or let him honestly declare that he can no longer use the Prayer Book till all the doctrines which he abhors are rooted out of it. But let him, at the same time, weigh well the consequences. He has done his best to stamp his own idea of theology and worship on the Church in Liverpool, and the result is not encouraging. A recent census has shown that in Liverpool the Church has but little hold on the population. The school of doctrine and worship to which Dr. Ryle belongs, has lost its hold on the educated classes, and has scarcely any influence over the masses."

Very recently a number of the students and young graduates of a divinity school were airing their views about the Reformers. They may study with profit what the *Spectator* says in the above articles on the Reformers, on the Prayer Book, and upon the total collapse of the party of which the Bishop of Liverpool is the sole Episcopal representative in the whole world!

Although it is one of the stock objections of dissent against the Church that she provides, in special cases, for auricular confession, it is a fact notorious to all who know what is passing outside the Church, that the ministers of Non-conformity habitually hear auricular confessions far more, indeed, than the average clergyman. The word "auricular" is alarming to some, but as it only means that the confession is said into the ear, we can smile at such a prejudice, and ask, pray where else could a confession be made? Into the eyes or into the mouth?

Home & Foreign Church News.

From our own Correspondents.

DOMINION.

QUEBEC.

St. Matthew's.—A very large congregation assembled in this church on Wednesday evening, the 14th inst., it being the occasion on which the splendid chime of eight bells, just placed in the tower were dedicated. The ceremony was conducted at the entrance to the belfry, the clergy and choristers having proceeded direct to the west door from the vestry. Besides the Rev. Lennox Williams, M.A., Oxon Rector, and the Rev. J. E. Hatch, Keble College, Oxford, junior curate, there were present the Ven. Archdeacon Roe, Bishop's commissary, the Rev. Canon Richardson, rector of St. Paul's, and the Rev. A. J. Balfour, rector of St. Peter's.

The first portion of the special service was intoned by the rector, Rev. L. Williams, M.A., the choir singing the responses and antiphon as well as Psalm 150. Archdeacon Roe, Bishop's commissary, then read the following prayers:

Almighty God, who, by the mouth of Thy servant Moses, didst command to make two silver trumpets for the convocation of solemn assemblies, be pleased to accept our offering of this the work of our hands, and grant that through this generation, and through those that are to come, these bells may continually call together Thy faithful people, to praise and worship Thy Holy Name, through Jesus Christ our Lord. Amen.

Grant, O Lord, that whosoever shall be called by the sound of these bells to Thine House of Prayer, may enter into Thy gates with thanksgiving, and into Thy courts with praise: and finally may have a portion in the new song, and among the harpers, harping with their harps in Thine house, not made with hands, eternal in the heavens, through Jesus Christ our Lord. Amen.

Grant, O Lord, that whosoever shall, by reason of sickness or any other necessity, be shut up, so that he cannot go into the house of the Lord, may in heart and mind thither ascend, and have his share in the communion of Thy saints, through Jesus Christ our Lord. Amen.

Grant, O Lord, that they, who with their outward ears shall hear the sound of these bells, may be aroused inwardly in their spirits, and draw nigh unto Thee the God of their salvation, through Jesus Christ our Lord. Amen.

Grant, O Lord, that all they, for whose passing away from this world the bell shall sound, may be received into the paradise of Thine elect, and find grace, light and everlasting rest, through Jesus Christ our Lord, to whom with Thee, and the Holy Ghost, be all honour and glory for ever and ever. Amen.

Grant, O Lord, that all they, who shall minister to Thy service by ringing these bells, may be fulfilled with all reverence and godly fear, and mindful of the sacredness of Thy House, may put away from them all idle thoughts and light behaviour in the discharge of their service, and so continue in holiness of life, that they may be counted worthy to stand with them who praise Thee evermore in the Heavenly Jerusalem. Amen.

After which the 122nd Psalm was sung, and the ringers sounded several peals. The following special hymn was then sung:

Now at length our bells are mounted
To their holy place on high,
Ever to fulfil their mission,
Midway 'twixt the earth and sky.

As the birds sing early matins
To the God of Nature's praise;
This its nobler daily music,
To the God of Grace shall raise.

And when evening shadows soften,
Chancel, cross, and tower, and aisle;
It shall blend its vesper summons
With the day's departing smile.

Christian men shall hear at distance,
In their toil or in their rest,
Joying that in one communion
Of one Church they, too, are blest.

They that on the sick bed languish,
Full of weariness and woe,
Shall remember that for them, too,
Holy Church is gathering so.

Year by year the steeple music
O'er the tended graves shall pour;
There the dust of saints is garnered
Till the Master comes once more—

Till the day of sheaves in gathering,
Till the harvest of the earth,
Till the saints rise in their order,
Glorious in their second birth.

Till Jerusalem, beholding
That His glory in the east,
Shall, at the Archangel trumpet,
Enter in to keep the feast.

After the dedication the usual evening service was sung, the musical portion being exceedingly well rendered under the able supervision of W. Cuff, Esq., organist and choirmaster. Rev. J. Edgar Hatch occupied the pulpit, and preached a very eloquent and impressive sermon suitable to the occasion. At the close of the service the bells pealed forth in splendid harmony, and taking into consideration the short time in which those performing on them had to practice and acquaint themselves with the difficult task, they acquitted themselves remarkably well.

Harvest Thanksgiving.—Thursday, the 15th inst., the day set apart by the Governor-General in-Council as a day of harvest thanksgiving, was observed in Quebec by a united service of all the English Churches in the Cathedral at 10.30, and at St. Matthew's in the evening. At the Cathedral there was a large congregation, and amongst the clergy taking part were the Ven. Archdeacon Roe, Very Rev. Dean Norman, Rev. Canon Richardson, Revs. L. Williams, H. J. Petry, A. J. Balfour, and J. Edgar Hatch.

The services were intoned by the Rev. Lennox Williams, M.A., rector of St. Matthew's, and the Rev. Canon Richardson, rector of St. Paul's, and Rev. J. E. Hatch, junior curate of St. Matthew's, read the lessons. The sermon was preached by the Rev. A. J. Balfour, M.A., rector of St. Peter's, and was naturally appropriate to the occasion. There was a celebration of the Holy Eucharist, the Very Rev. Dean Norman being the celebrant.

At St. Matthew's there was a celebration at 8 a.m., and at 8 p.m. the thanksgiving service was held. The church was handsomely decorated. The chancel was decorated with flowers and grain; the pillars of the gas chandeliers with fruit, grain, &c., and crosses, formed of small sheaves of wheat, occupied places on the window with evergreens, &c. The decorations, on the whole, were very chaste and pretty. The church was crowded to its utmost capacity. The musical portion of the service was rendered in good style by the choir, under the able direction of W. A. H. Cuff, Esq., the organist and choirmaster, who has, it may be added, made a remarkable improvement in the choir since he assumed charge of it about three months ago. The rector, Rev. L. Williams, M.A., read the first portion of the service, the lessons being read by the Rev. R. Hewton, M.A., of New Ireland, and Rev. J. E. Hatch. The second part of the prayers were read by the Rev. A. J. Balfour; the sermon was preached by the Very Rev. Dean Norman from the text, Hosea x. 12—"Sow to yourselves in righteousness, reap in mercy; break up your fallow ground." The excellent sermon was very attentively listened to, and the Dean concluded by a warm appeal for the Clergy Pension Fund of the Church Society, towards which the offerings of the congregation were devoted.

St. Paul's.—The annual harvest thanksgiving service was held in this church on Sunday morning, Nov. 18th, when a special sermon was preached.

St. Peter's.—Sometime ago it was published in the local paper that a movement was on foot to amalgamate St. Peter's and Trinity Churches, and since then a committee was appointed by the Trinity Church people to wait on the Lord Bishop. The whole thing was done without the consent or co-operation of the congregation of St. Peter's, and was simply a deeply laid plot by those Ultra-Evangelicals, of which Trinity congregation is principally composed, to try and capture the Endowment Fund, parsonage, &c., of the prosperous parish of St. Peter's. This would, no doubt, have been a capital help for Trinity as, besides having no Endowment Fund, they owe something like \$4,000 on their church building. The following is a copy of a letter from the senior churchwarden of St. Peter's to the *Guardian*, who puts the matter pretty plainly as regards the lack of sound Churchmanship, &c., of Trinity:

SIR,—Some time ago you published the fact that at a meeting of Trinity Church congregation, Quebec, a committee of four were appointed to wait on the Lord Bishop to hear his views on a proposed amalgamation of the congregations of St. Peter's and Trinity Churches. The correspondent who furnished this item has failed to favour us with the report of that

committee, or with an account of what transpired at the interview between the committee and the Bishop. The coolness of the proposition made to His Lordship may be judged of from the fact that it consisted of a suggestion to close St. Peter's Church. Of course the Bishop promptly informed them that this could not be done, and that it would require an Act of Parliament to divert the Endowments Fund of St. Peter's from the object for which it was contributed. It would not, perhaps, be worth the trouble of doing so, to notice the matter thus publicly at all, were it not that recent enquiries regarding the condition of St. Peter's show that the item referred to has done injury, by leading people to suppose that the congregation of that church were desirous of such amalgamation or, in some way, a party to it. As a matter of fact the Trinity Church people approached the Lord Bishop on the subject without either asking or receiving either the consent or the co-operation of St. Peter's Church congregation in the matter. Probably this was due to the fact that when the matter was privately mooted by a leading member of the Trinity Church congregation, he was distinctly given to understand that a necessary condition of any such alliance or amalgamation was the continued maintenance of St. Peter's Church, which, as you may be well aware Mr. Editor, is the centre of a self-supporting parish, and the only Protestant Church in the whole of St. Roch. Moreover, St. Peter's has no difficulties to contend with that call for so desperate a remedy as an amalgamation, involving loss of influence for good, independence and sound churchmanship.

E. T. D. CHAMBERS,
Churchwarden St. Peter's Church,
Quebec, Nov. 3rd, 1888.

MONTREAL.

COTEAU LANDING.—The English-speaking people of this village celebrated the public feast of thanksgiving on the 15th inst., also their harvest home festival on the same day, under the auspices of the Rev. T. A. Young. The St. Lawrence Church was tastefully decorated for the occasion by the members of the congregation, who supplied the fruits, vegetables, and flowers of the earth in bountiful profusion, each trying to make the thanksgiving one of hearty happiness. The service opened with the hymn 882, A. & M., "Come ye thankful people Come;" the sermon from the text, "The Lord is good to all, and His tender mercies are over all His Works," Ps. cxlv. 9, (preached by the good clergyman of the parish) was very impressive, showing our duty of thankfulness for God's many mercies and blessings so bountifully showered upon us. The pleasing effect of the surroundings and the look of contentment on the faces of the congregation, also several outsiders who dropped in during services, brought to mind the words of Isaiah, "They joy before Thee according to the joy in harvest, and as men rejoice when they divide the spoil."

MONTREAL.—Services were held in the Cathedral, St. George's, St. James', St. Jude's, and others among the English Churches, and the day has been observed also by the Presbyterians, and other religious bodies. Special interest attaches to the thanksgiving service at the Mackay Institute for the Deaf and Dumb—the Creed and the Lord's Prayer were joined in by all the pupils present, and the service and sermon were interpreted by the lady Principal, Miss McGann. There are, just now, between forty and fifty pupils; the buildings have been erected expressly for a Deaf and Dumb Institute; and besides the usual school instruction, there are industrial and technical departments, e.g., basket-making, carpentry, dress-making and drawing. At the close of the service a basket of apples was distributed by a kind friend among the young people, who all appeared very happy.

At the last session of the Ministers' meeting it was moved by Rural Dean Lindsay, seconded and resolved, that the petition of the mercantile public of Montreal praying the Government to close the post-office on Sundays in Montreal be strengthened by a similar petition from the religious public of Montreal, and that the matter be referred to the Committee for the better observance of the Lord's Day.

A reasonable item might also be mentioned, viz., that in addition to offerings of flowers and fruit for the adornment of the churches—offerings of Sunday School papers for remote parishes and clothing for the needy are refreshing sights to see on Thanksgiving Day. May the Lord abundantly reward the cheerful giver!

MONTREAL, Nov. 20th.—Grace Church.—The seventeenth anniversary of the consecration of this parish was celebrated last Sunday with special services of a

what transpired at the Bishop's... it consisted of a... Of course the... at this could not... an Act of Parlia... of St. Peter's... contributed. It... double of doing so... all, were it not... condition of St... o has done injury... the congregation of... amalgamation or... matter of fact the... the Lord Bishop... king or receiving... ion of St. Peter's... r. Probably this... tter was privately... Trinity Church... on to understand... such alliance or... maintenance of St... be well aware Mr... rting parish, and... whole of St. Roch... ulties to contend... edy as an amalga... or good, independ...

CHAMBERS, Peter's Church.

speaking people of... of thanksgiving... est home festival... of the Rev. T. A... oh was tastefully... members of the... ts, vegetables, and... fusion, each trying... hearty happiness... n 882, A. & M.,... the sermon from... and His tender... cxlv. 9, (preached...) was very impress... for God's many... showered upon... roundings and the... the congregation... in during services... saiah, "They joy... n harvest, and as... pool."

in the Cathedral... ude's, and others... the day has been... and other religious... o the thanksgiving... for the Deaf and... rayer were joined... the service and ser... ly Principal, Miss... between forty and... erected expressly... besides the usual... rial and technical... carpentry, dress... e of the service a... by a kind friend... eared very happy

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full choral nature. In his sermon Canon Belcher alluded to the founding of the edifice, observing that Sir Henry Tyler had been present at the opening services. He also alluded to the good work being done by Grace Church congregation.

At the evening service the sermon was preached by the Rev. N. P. Yates, B.A., from Romans xii. 1 and 2, "I beseech you, therefore, brethren," etc. The services were largely attended, and special festival services of song and an organ recital will be held on Thursday evening next.

Diocesan Sunday School Association.—Interesting papers were read at the regular monthly meeting of this Society at the Synod hall to a fairly good audience. At the request of Mrs. Henderson, Mr. D. W. Ross came first—Foreign Missionary Work was his theme, and from a comparative statement the Church of England in Canada is apparently behind in the number of men sent into the foreign field. Rural Dean Lindsay explained, however, that several native clergy, catechists and scholars are supported by various congregations in Canada, and that they were the very best agencies for carrying on the work. The millions of money spent on missions during the last fifty years appeared small contrasted with the billions squandered on luxuries. Mrs. Henderson said that large possessions had been lost to the empire by the ignorance of statesmen about geography, and that the Bible student suffered loss, too, from ignorance of sacred geography. Living among sermons was her apology for adopting a sermon style in presenting the subject: 1. What is sacred geography? 2. Why teach it in Sunday School? 3. How should it be taught?—(and, to dovetail one subject into the other), both Mrs. Henderson and Mr. Ross strongly recommended the use of the magic lantern, and a word was also said in favour of the black-board in the Sunday School, and of good maps of Palestine and the Mediterranean. Four good arguments were worked out for teaching sacred geography, viz.: 1. Because it is instructive, in demonstrates why "He must need go through Samaria." 2. Because it is interesting—Bethlehem, Nazareth, Machpelah, awaken touching memories which a knowledge of the localities helps to increase. 3. Because it gives valuable testimony to divine truths. 4. Because it is part of the inspired word of God. Among the books recommended were Thomson's Land and the Book, Stanley's Sinai and Palestine, and Farrar's Life of Christ. A most delightful evening was spent. The Lord Bishop opened and closed the meeting.

MONTREAL, NOV. 20.—This was a red letter day in the parish of St. Matthias; through the kind hospitality of the rector and his sister, a very numerous attendance "At Home" was enjoyed. A pleasant feature of the evening was the presentation of a beautiful bouquet and an illuminated address to Miss Raynes, who has, for some years, rendered the Church valuable aid as organist. There was a general hum of conversation through the evening, interspersed with vocal and instrumental music. The evening closed with two verses of the evening hymn and doxology, Scripture, Ephes. v. 15-21, and prayer. Would that every parish might develop as happy an influence from the parsonage!

ONTARIO.

CARLETON PLACE.—The Bishop of the diocese held a confirmation in this parish on Sunday, Nov. 11th, when ninety-five candidates were presented, including several adults, seven of whom had been baptized a short time before. The church was filled to its utmost capacity, all the seats and improvised benches being occupied, and the aisles themselves crowded with those who were content to stand during the long service. Many, besides, were unable to get even standing room, and were obliged to go away. Plain matins were said at 10 a.m., after which the female candidates retired to put on their veils. The confirmation service began at 11 o'clock, and was followed by a celebration of the Holy Communion. At evensong the Bishop delivered an address upon the Lambeth Conference, which was listened to by another very large congregation. The church was lighted by electricity for the first time, and the improvement was very marked. The offerings at the morning service were for the purpose of placing a painted window in the nave as a memorial of the confirmation. The ladies of the Guild of St. James' have recently presented a handsome pulpit and Bishop's chair to the church, and an order has been given by them for prayer desks, stalls, and sedilia, all carved in oak from drawings by the rector. A former member of the congregation is sending an oak lectern. A reredos of the same material, with illuminated panels, was erected a short time ago, and it is the intention to add a rood screen as soon as possible. A paragraph has been going the rounds of the papers for some time

back to the effect that the handsome communion plate belonging to this parish had been stolen. We are glad to learn, however, that it has been recovered.

BELLEVILLE.—Christ Church Young People's Association elected the following officers at their meeting last week: Hon. President, Rev. S. Daw; President, W. B. Grannum; First Vice-President, Miss Diamond; Second Vice-President, G. Manskell; Secretary, Miss Kyle; Treasurer, Mr. Kerr.

KING-TON.—Several committees of the diocese met last week. The Mission Board made grants to various needy missions, totalling in the last six months \$4,747 50. In 1888 the receipts have been \$12,595 08, and the expenditure \$10,912 92. The sustentation fund had a balance of \$5,886 67 on November 1. The yearly receipts of the foreign mission fund were \$1,894 49, and the disbursements \$1,285 39. In this connection an important resolution was read, namely, "That the committee press upon the Church the duty of making efforts to Christianise the Chinese within the Dominion; that it is deeply to be deplored that hundreds of Chinese make money in the Dominion and take back to their own land no Gospel; that before long some missionary work be undertaken by the Church in British Columbia in behalf of the Chinese population." The committee requests delegates from the diocese to communicate the resolution to the General Board of Domestic and Foreign Missions at the next meeting. The clerical secretary furnished the following statistics:—Number of churches in the diocese, 200; number of clergy, 114; on leave, 18; number of Sunday schools, 165; of teachers, 985; of pupils, 9,808; total average attendance at churches, 23,000. The division of the diocese is not at all favorably regarded, and the committee reported that no progress could be made with it. The majority of the clergymen are against division. The expenditure out of the clergy reserve fund last year was \$14,518 20. The increase of the year to date is \$5,488, leaving a surplus of \$914 80. The total capital is \$271,616 07. The clergy superannuation fund amounts to \$3,158 71.

TORONTO.

Church of England Temperance Society.—The annual meeting of the C.E.T.S. was held on November 18th. The Lord Bishop of Toronto, President, in the chair, when the Rev. J. D. Cayley and Mr. G. B. Kirkpatrick were unanimously elected Vice Presidents, and the following to be the Executive Committee for year ensuing, viz.—the Revs. Rural Dean Allen, W. C. Bradshaw, R. A. Bilkey, B. Bryan, Canon Dumoulin, R. W. E. Greene, R. Harrison, C. L. Ingles, C. C. Kemp, Canon O'Meara, I. K. Powell, Dr. Roy, Dr. Sweeney, and G. M. Wrong; and Messrs. R. C. Bickerstaff, W. L. Boyd, G. Cliff, W. Cummings, H. C. Dixon, C. S. Elliott, M. A., R. H. Holland, I. C. Morgan, A. L. McTear, G. W. I. Shaw, James Scott and O. H. Wethey. A resolution proposed by Mr. Hoyles and seconded by Rev. J. D. Cayley was adopted, by which the position of the society towards Prohibition (legislative) was defined to be that of strict neutrality; it being generally felt that the question is one for the State, rather than for a Church Society founded on Scriptural principles. It was also the opinion of the meeting that the dual basis of the Society should be carefully maintained, by which those who moderately use and those who totally abstain from alcoholic drinks, work together on a perfectly equal footing, for the promotion of temperance and the repression of intemperance. Hitherto, on account of the undue prominence which has been supposed to have been given to one section of the Society, some of the clergy have held aloof, but it is felt that after this definite statement as to its position, there will be no cause for any appearance of indifference to its important objects; and further that the organization of branches may now be looked for in many parishes where, so far, the work has been somewhat coldly regarded. From the financial statement presented to the meeting there appears to be a great need of increased effort to place the Society in a sound position. The Report, cash statement, and a summary of receipts and expenditure from the formation of the Society, will be printed and circulated.

St. Philip's.—A thanksgiving service of praise was held last week in this church, Spadina avenue, at which the choir rendered a programme and Rev. R. C. Caswell delivered an address.

Church of St. Augustine.—On the 25th Nov. the Bishop of Niagara preached at one of the opening services of the Church of St. Augustine, taking for his text: "O, worship the Lord in the beauty of holiness." The discourse contained the following passage: "The true aim of public worship was not one's own edification, but God's glory; of course that could

not be accomplished without receiving personal edification; but the latter was scarcely possible without first aiming at the former; and where it was a-wanting both then would be missed. Public worship should be, not to get something, but to give something, to offer spiritual sacrifice of the best and highest order, anything short of this must be a positive dishonour to God. The worship of the present day was as direct and positive as was that of the Jewish Church; it was even of a higher and nobler type, as spiritual is higher and nobler than the material. The highest form of worship was the Holy Eucharist, and by it God could be worshipped in the beauty of holiness." Dr. Hamilton preached at the Church of the Holy Trinity at night.

Rumoured Changes.—Rumour is busy with several changes said to be likely to take place in the clerical staff, Toronto. That some changes are sorely needed we need not say. The city is developing at a far more rapid rate than the Church authorities seem aware of.

NIAGARA.

NIAGARA.—The following address was presented to Rev. J. B. Mead, late of St. Mark's, and now assistant at St. Luke's, Toronto, before his departure. Mr. Mead had previously been the recipient of a substantial offering:

NIAGARA, OCT. 31, 1888.

To the Rev. J. B. Mead:

REVEREND AND DEAR SIR,—It is needless to say how very deeply we regret your severance from St. Mark's Church, Niagara, but we cannot allow you to depart without giving expression to the great respect and affection entertained for you.

You have pursued a quiet, but consistent course in your endeavour to inculcate the true principles of our beloved Church, and we trust that some of the seed dropped may bring forth fruit one hundred fold, and that we may hold fast the profession of our faith without wavering.

Your teaching, and the example set us in your daily walk and conversation, should, if followed, be productive of greater spirituality amongst us.

Your removal will cause a blank not easily filled. We pray that wherever your lot may be cast, or to whomsoever you may minister in holy things, your eyes and heart may be gladdened by bright and hearty services amid a united and appreciative congregation. May God shower His choicest blessings on yourself and Mrs. Mead.

Signed by J. Geale Dickson, churchwarden, and two hundred and three other parishioners of St. Mark's, Niagara.

Mr. Mead replied:

MY DEAR FRIENDS,—The kind words you have addressed to me upon an occasion attended in many respects with grief and disappointment, are full of encouragement and cheer, and will ever be treasured in my memory. Their expressions of regret and Christian sympathy I need not assure you are warmly reciprocated. They will ever remind me, too, of the universal kindness and courtesy I have experienced in St. Mark's parish, even from those who were not fully in accord with me. They will more strongly remind me of more marked and disinterested generosity in special cases. If I have in any slight degree been the instrument of leading any in the parish to a more clear and definite knowledge of their heritage in our dear Mother Church, if I have, in any way, been a help to tried hearts, or given an impulse to Christian devotion, it is with devout thankfulness to Him who knoweth the secrets of the heart and for whose glory the Church exists. With faith in His promise that His word shall not return unto Him void, I can only pray that in His own good time He will give His Church her right footing in Niagara, and sanctify and strengthen the hearts of those who are seeking her welfare. Praying that God's blessing may rest upon you and the whole parish, I remain, my dear friends, your faithful servant.

ARTHUR.—The Rev. P. T. Mignot has been appointed to this parish.

DRAYTON.—The Rev. A. Bouny, on behalf of the congregation of Christ Church, Drayton, begs to acknowledge with sincere thanks, the receipt of fifteen dollars from the "Ladies' Auxiliary" of the Church of Ascension, Hamilton, in aid of the funds for the extensive alterations and repairs of the Church building. This kindly gift, coming as it does without solicitation, has greatly cheered and encouraged the brave, loyal, "little flock," whose chief talent in the way of raising Church funds is to Pray and Pay. In this way they have nobly struggled with a heavy Church debt, the heritage of former years, without ever making an appeal outside the village.

HURON.

SELTON—*St. George's Church*.—A fine driving shed has been erected during the past week, which will accommodate 10 teams. It forms the tangible expression of the Harvest Thanksgiving of the people which was held in September. Sufficient money was then obtained to pay about one sixth of the cost. But although so little actual money was in hand the generous and practical help of some of the members enabled the building, valued at \$200, to be erected without a debt. Timber was cut from the woods of Mr. J. Shaw, who presented sufficient for the shed. It was sawn into posts and lumber by Mr. B. Adde-man. The building was framed by Mr. Johnston and Mr. Greenway, another friend gave the nails, and a "bee" was held to raise the building at which 25 or 30 neighbours assisted. This is a good example for small congregations to follow—there being only six families who are members of the church in Selton. The congregation will sustain a heavy loss in the removal of Mr. W. Linley during the coming year.

The Synod of Huron has been summoned to meet at the Chapter House, London, on Dec. 4, 1888. The Executive Committee will meet on Dec. 3rd at half-past two p.m.

Rev. E. W. Hughes, of Lion's Head, has been appointed incumbent of Christ Church, Listowel, in place of Rev. M. Turnbull, removed to Kincardine.

Rev. C. H. J. Channer, of Meaford, Ont., has been appointed rector of Christ Church, Petrolia, vacant by the resignation of Rev. P. B. DeLom.

Rev. Chas. Miles, of Belmont, Ont., has been appointed to the vacant parish of Wallaceburg.

FOREIGN.

Bishop Ryle stands alone in his "protest" or complaint that nothing was said at Lambeth against Romanism.

The Bishop of Rochester, speaking at Sion College, said all that the voluntary schools demanded was justice; those schools were the life of Christian thought and principles to the people of England.

It is announced that Dr. Sanford, Bishop of Tasmania, has accepted the post of coadjutor to the Bishop of Durham and will shortly leave for England.

The old Catholic Journal in Bohemia, the *Abwehr*, announces that in September a deputation of Czechs waited on the chief procurator of the Holy Synod at Petersburg. Their spokesman, Skrivan, stated that the whole Czech race was contemplating secession to the Russian Church. The chief procurator expressed the wish that all the other Slavonic races in Austro-Hungary would likewise see it their interest to unite with Eastern Christendom. All the deputation were received into communion.

A number of representative English Churchmen are sending an address and some presents to the Patriarch of Jerusalem, including a service of communion plate, the chalice being richly jewelled and bearing embossed figures of St. Augustine, St. Thomas of Canterbury, St. George, and Archbishop Laud.

The Archbishop of Canterbury has cited the Bishop of Lincoln, being his suffragan, to answer a charge of violating the law in matters of ritual. Dr. King is a very successful and popular bishop, and the action of the Primate must be deplored by every one, and by no one more than by Dr. Benson himself.

The new Suffragan Bishop of East London has had 700,000 people added on to the charge recently held by the late Bishop of Bedford, making probably a million and a half of people under his spiritual care. The new additions are divided into four rural deaneries, of which Islington has 76 clergy, with 4,000 people each to care for, and Shoreditch has 50 clergy with 3,000 people each. Islington is a well-to-do or at least a mixed deanery, but has fewer clergy to population than any portion of London north of the Thames, and as the churches are nearly all on the pew system, the pewed-out classes form a large majority of the whole.

The annual summary of British contributions to

the funds of foreign missionary societies, just completed by Canon Scott Robertson, shows that, for the year 1887, the sum of £1,228,759 was voluntary given by various religious bodies in the British Isles. Of this total the sum of £461,246 was given to Church of England societies; £187,080 to joint societies of Churchmen and Nonconformists, £367,115 to Nonconformist societies in England and Wales; £202,940 to Scotch and Irish Presbyterian societies; and £10,420 to Roman Catholic societies.

A popular meeting was held at Cologne to promote the suppression of slavery in Africa. There was a very large attendance, including the chief burgo-master, the archbishop, and the principal military authorities. The following resolution was adopted:

The suppression of slave-hunting is the common duty and mission of all Christian states. Since article six of the Congo Treaty pledges all the Powers to cooperate for the suppression of slavery, it is a special duty of the Congo State, England, and Germany, by a mutual understanding, to take up and carry through the unavoidable struggle. We rely upon the honor of the German flag and German interests being effectually safeguarded by the imperial government, and are convinced that if such action may count upon the unanimous support of the people, without regard to religious distinctions, the active co-operation of the Reichstag will not be wanting.

The Bishop of Durham at a recent meeting in behalf of the Society for the Propagation of the Gospel, made the following statement, and gave that society a large share of credit for these "glorious results": "There are now fourteen African bishops. Not one of these dioceses existed till her Gracious Majesty had been on the throne fully ten years. There are nineteen sees in British North America, and only two of them were in existence at the commencement of this reign. There are now thirteen Australian sees, and the first of them was created just about the time her Majesty ascended the throne. There are eight sees in New Zealand and the Pacific islands, and not one of them existed at the commencement of the reign. Let us ask ourselves what a see means? It means the completion of the framework of a settled Church government; it means the establishment of an Apostolical ministry, which we believe was especially ordained by God to be the means by which the ministrations of Christ should flow to men. It is the enrollment, as a corporate unity, of one other member of the great Anglican Communion."

The Chester Conference had the interest of being the last over which Bishop Stubbs would preside before translation to Oxford. He urged on all a careful study of the results of the Lambeth Conference, as a helpful guide to thought and action. As to Home Reunion, he was content to wait; premature attempts might hurt conscience and provoke fresh strife; a better knowledge of Scripture and Church history should pave the way. (The emphasis thus laid on history is highly characteristic of our great Constitutionalist.) A paper having been read upon Clerical Incomes which suggested a voluntary tax on clergy having incomes of £300 or over, Bishop Stubbs opposed this with unusual warmth. He said it was rather levelling down than levelling up; much nonsense had already been talked on the subject at Church congresses. For himself his clerical income had never met his clerical expenses; he had worked with his pen to maintain his wife and family, and it was simply owing to his success in writing that he had been recognized and raised to the episcopate. Why should all clergy be put on a dead level of £300, whatever their attainments or activity?

Sensible Advice.—Bishop Moorhouse, at the Manchester Church Congress, in summing up the discussion upon the question "To what extent results of historical and scientific criticism should be recognized in sermons and teaching," made the remark that the clergy would do well not to introduce difficult questions of criticism into their sermons, but to have lectures delivered from time to time in their parishes where those difficult matters might be discussed, and where those who felt interested in them might attend if they liked.

SKETCH OF LESSON.

ADVENT SUNDAY. DECEMBER 2ND, 1888.

"In the Beginning was the Word."

Passage to be read.—St. John viii. 51-59.

At the time when these words were written, the relations of our Lord with the Jews had reached a crisis. We learn from St. John vii. 1, that he was avoiding Judea as much as possible, "because the Jews sought to kill Him." But no prudential reasons

could stand in His way when the season of the Pass-over arrived. He must go up to the Feast. (Deut. xvi. 16). No believing Jew could be absent from Jerusalem then; and our Lord was a strict observer of the Law of Moses. Besides, great multitudes would be present from all parts of the world, and the great truths which He came into the world to teach could then be heard by many, and would be carried far beyond the limits of Palestine. On this, His second visit to this great Festival during the years of His public ministry, He found Himself exposed to the hostility of the Jewish rulers. They sent out their officers to take Him; but they were so impressed by His words and bearing, that they failed to lay their hands on Him, saying, "never man spake like this Man" (vii. 46).

And now, as we learn from this chapter, He stood face to face with His enemies. Never did He speak so sternly of their sin in rejecting Him. Never did He assert more strongly His own claims to the love and reverence of all men. If they did not receive Him as the Son of God, He said, they were no longer true children of Abraham, but rather the children of the Devil; for they were doing the Devil's work.

He pressed upon them the great blessings that would be theirs, if only they would be His faithful disciples, "If a man keep My saying, he shall never see death." They obstinately refused to see what he meant, that he would save His own from the everlasting death of the soul. They preferred to understand the saying of bodily death, which plainly all men must suffer. "He must have a devil," they said, "to make such an assertion." Abraham and the prophets were dead. Did He claim to be greater than those holy men whom they all honoured?

Our Blessed Lord utterly disclaims any self-seeking. It was His Father who honoured Him—His Father who had said, "This is My beloved Son," (Matt. iii. 17). His Father whose Name was glorified by His miracles, and Who would, when the time came, fully justify all He had said and done.

They call Him their God, but they did not know Him, or they would have received the Christ as the Son of God. He knew Him, and always kept His saying.

Then He speaks again of Abraham. They had said that Abraham was dead. "And yet," says Christ, "He rejoiced to see My day." He meant that He had lived in the time of Abraham, over two thousand years before. "What!" they said, now angered beyond measure, "Hast Thou seen Abraham? Thou art not yet fifty years old!"

Then He replied with words of deepest meaning, words which roused their animosity to the highest degree, but which should fill all Christians with awe and reverence. "Jesus said unto them, 'Verily, verily, I say unto you, before Abraham was I AM.' If he had merely meant that He was more than two thousand years old, He would have said, 'Before Abraham was, I was living,' or something of that kind. But the expression used could mean nothing else than that His existence had nothing to do with time—that a thousand, or even a million years, could make no difference with Him. 'I AM,' means that there never had been a time when He was not—that He was 'from everlasting to everlasting'—that He was God. It was the Name by which God had made Himself known to the Israelites through Moses. (Ex. iii. 14). It is expressed in the Hebrew language by the great name Jehovah (Ex. vi. 3).

The Jews now fully understood all that He claimed to be. It was to them terrible blasphemy. In their mad fury they sought to put to the test His pretensions of eternal existence. They took up stones to kill Him. But "His hour was not yet come." He "hid Himself, and went out of the temple, going through the midst of them, and so passed by."

Correspondence.

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

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

HEIR TO THE AGES.

SIR,—It is from the book-worms we get our leading thinkers, writers, scientists, professional men and rulers. What a fortune it is to be "heir to the ages"—to live after all the great men instead of before them. We are rich indeed who hold the past by inheritance, while we clasp the present by the hand. Books knock down the walls between the present and the past and the best thoughts of the best men become our heritage. Dr. Channing says,—"God be thanked for books. They are the voices of the distant

ason of the Pass- he Feast. (Dent. l be absent from a strict observer t multitudes would rld, and the great ld to teach could ld be carried far n this, His second ring the years of lmslf exposed to . They sent out were so impressed they failed to lay ar man spake like

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as we get our leading rofessional men and e "hair to the ages" a instead of before old the past by in- present by the hand. ean the present and of the best men be- ng says—"God be voices of the distant

and the dead, and give us the spiritual presence, of the best and greatest of our race." Beware of the man of one book says a Latin proverb. He knows no more than that, but he knows it thoroughly. The love of books should be cultivated. Friends die and leave us, or they may remove, far away. A hundred things throw us upon our individual resources: Happy are we if in our book shelves, we possess familiar friends, whom nothing can alienate. Why should we waste our time on uninteresting books any more than uninteresting neighbors. We cannot always escape the uninteresting neighbor, but we can free ourselves from the claims of the uninteresting book. Books should be the companions of one's life, out-lasting the changes of time—"Companions of the fireside slipper-ed ease" when age or illness makes the fireside one's habitual abiding place. The great mass of writing and of sermonizing is mechanical, it is the result of the machinery of culture and of books and the schools, and skilful plagiarisms from the common stock of thought and knowledge, put into successful operation. An exercise strengthens the body, and helps digestion, so thinking strengthens the mind, and gives it power to digest the thoughts of others. The way some people read is a sort of literary gormandizing. All sort of trash pass through the mind, as though a man should eat everything that comes in his way, and so fill his stomach with indigestible food. Reading is receiving mental food. To profit by reading we must discriminate between good and bad. We should be content to be ignorant of some things, in order that we may know other things well. It is better to know everything of something, than something of everything. It is said, that the food on which the swan feeds, and which makes her so beautiful, so strong, and so long-lived, grows deep at the bottom of the clear running river, and she works hard to wrench it up from its moorings among the stones on the hard bottom. So of knowledge, we must not feed the mind on novels without sense, we must shun such trash, and drink of the clear running streams of history, poetry, travels, and works on the arts and sciences. It used to be said when I was a boy, that one man goes through the world with his eyes wide open, while another keeps them shut. One thinks—the other does not. One sees beauty in the flowers, grandeur in the trees, magnificence in the clouds, and splendour in the setting sun. The other looks on with a vacant stare. One reads chemistry in the air he breathes, the food he eats and the water he drinks, and sees philosophy in the falling apple or the rising steam. The other sees the same objects, but observes nothing in them worthy of thought. If knowledge has a direct reference to the accumulation of wealth in any department of industry, then it is speedily mastered in all its details. But with regard to religious, moral and social truth, the application of which to useful ends is not so obvious, it is far otherwise. This is to be attributed partly to the unparalleled degree in which material and worldly interest at present engross the minds of men. Sir William Berkeley, Governor of the colony of Virginia, in the reign of Charles the second, wrote;—"I thank God there are no free schools or printing, and I hope we shall not have them these hundred years. For learning has brought heresy and disobedience and sect into the world, and printing has divulged them, and libels against the government. God keep us from both." While at the same time in the colonial laws of Massachusetts was written the following enactment. "That all the brethren should teach their children and apprentices to read, and that every township of fifty householders should appoint one to teach all the children." This fragment of history furnishes a key to unlock the mystery of the Northern States being so far before the Southern States in everything. The world was more than four thousand years old, before printing was discovered. When Gutenberg, in the fifteenth century printed and published the famous Mazarins Bible, it was supposed that none but the devil could have done it. The Bible is called the Book of books, not only in origin but in its self—that it is not only the best book in its moral teachings—but the best every way in law, in science, in philosophy, in history, in biography, in political economy, in poetry. If a merely human writer excels in anything really good, there is a divine writer who excels him in that very thing. It tells of events and adventures far stranger than any in the Arabian Nights, yet all true. It presents to us a clear and systematic science of salvations, the *Materia Medica* for all spiritual ills, the therapeutics of the sin-sick soul. It is better to study it only and neglect all the rest, than to be familiar with all therest and ignorant of it. I was glad to know that the Rev. Commander Pocock presented some valuable byoks to the last theological graduates of Trinity College. In this way great good could be done, by bestowing small but well selected collections of books upon Missionaries, whose meagre stipends and remote residence from towns leaves them without such aids. The Church of England Book Society of London, England, for some time has given theological books to the poorer clergy in England

and also Missionaries in the Colonies and Foreign lands.

October 30th.

PHILIP TCCQUE.

ALGOMA.

SIR,—Will you kindly give me room to make the following grateful acknowledgments? viz. A large box filled with male clothing, by the contents of which I have brightened no less than ten homes; a box of Christmas tree prizes from the C.W.A.S. per Mrs. O'Reilly, Toronto. A box from the members of the branch of Domestic and Foreign Missions, Morrisburg, per Mrs. Norval, President, filled mostly with useful presents personal to myself, one portion being some beautiful pocket-handkerchiefs ready marked for me. Cheque for £5 sterling from a very old friend in England, which has been devoted to the putting of a wainscot round Clifton Hall, Aspdis; cheque for £1 sterling from a lady friend in Kent, England, to pay freight of boxes; a lovely book entitled "The teaching of Saints' Days"; another book styled "Crossman's Introduction to the Christian Religion," and several interesting novels for our Settler's Library from un known friends both in England and Canada.

Aspdis P.O., WILLIAM CROMPTON, Muskoka, Canada, Nov. 20th, '88. Priest

NUISANCE COMPLAINED OF.

SIR,—The following lines are going the rounds and as they will chime in with the feelings of more than a few of your readers who have been pestered with the nuisance complained of I forward a copy to you for insertion. Yours truly, X.

PROGRESSIVE SCHEMES.

Tell me ye winds that round my back-yard roar, Is there no place where I for evermore Can rest my pen and in my deepest dreams At last forget "Ten cent progressive schemes?"

Tell me, ye tuneful cats that nightly yowl, Is there no spot where I can go and howl, And fill the air with my discordant screams Over those wild "Ten cent progressive schemes?"

Look down ye clouds that roll in mystic space; Tell me some spot on earth, some resting place, Whereto to speed and hide me every time I'm urged to "Copy twice" and give a dime?

There is, there must be some small unknown town, Where I can fold my hands and lay me down, Both sick and tired of those provoking means Of raising funds "Ten cent progressive schemes." Boston Transcript.

A CLERGYMAN ALIVE TO HIS DUTY.

Bishop Perry, of Iowa, in one of his addresses, spoke as follows of the work of the parish clergyman: "If alive to his duty and his privilege, he will seek for souls to be ministered unto in the highways and hedges, in the slums of vice, or the squalid abodes of the poor. He will carry the ministrations of the Church into outlying districts and neglected neighborhoods, and will, in his daily duties, strive, as did his Master, to seek and save the lost. This is the true theory and obligation of parochial missions, and in support of this outlying work, the people should give abundantly of both personal and pecuniary aid. No priest or parish will prosper where this work is overlooked. No amount of faithfulness in the pulpit; no amount of stately services in the presence of the great congregation; no amount of devotion to people who already attend the worship of the sanctuary, will atone for the neglect of those who are going down to death without an effort to save their souls—uncared for by the priest, who passes by on the other side; and unthought of by parishioners."

FAITH.

How shall I, in the simplest, briefest way, tell a soul just what it is to believe on the Lord Jesus Christ so as to be saved? To get at the very heart of this subject, let us suppose that you are at the bedside of a dying sinner, whose only hope of salvation lies in your being able to tell him at once, in the simplest words, how to perform the saving act of faith. Time may not be left for the study of the Word of God, or for anything but the brief

est prayer. How shall this last moment be improved to the saving of a soul?

Faith differs from belief, because it is an act of trusting. Belief is the ascent of the mind to a fact or truth put before us in the form of a proposition or statement; as though I should say, "Christ died for sinners." Faith is the consent of the whole mind, heart, conscience, and will to the fact or truth of the Christian religion, as represented in the person of Christ. Hence, we read, "Believe on the Lord Jesus Christ, and thou shalt be saved." The little word on carries the idea that such a way of believing brings me near the person of Jesus, and makes me not only accept what He says, but lean on Him; resting not only on His words, but on His work for me. Here is not only believing, but trusting.

Faith differs from belief, because it is an act of taking. God not only puts before me a truth to be believed, but a personal Saviour to be taken to myself. Faith is that by which I apprehend, and then appropriate—first perceive and then receive, Him. I see Christ to be my possible Saviour, and take him to be my actual Saviour. How do I take Him? By giving myself, the only way in which one person can take another. So a lone orphan takes one who offers to be a father; so a wife takes a husband; so a soldier takes a general, or a subject a king; by giving ourselves away to another, we take another to ourselves. No act can be simpler; and, in fact, it is simplicity at which we stumble.

Faith thus differs from belief, because, in this trusting and taking Jesus, it becomes a tie of union. It makes me one with Jesus, and Him one with me forever. I lose my life in Him, my will in His will. I look at this world and the world to come, through His eyes, and become part of His body, a member obeying Him as my Head.

To guide a soul to Christ we must first then get clearly in mind that the central thing about faith is this act of trusting, taking, trying, Christ. A child in years or in mind can understand this. Let every dying sinner lay his hand in mine, as Christ's messenger to him, and say, "Lord Jesus, I trust Thee, I take Thee as my Saviour and Lord; I give myself wholly to Thee, forever."—The Rev. A. T. Pierson, D.D.

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The man who prays, in proportion to the purity of his prayer, becomes a spiritual power, a nerve from the Divine brain, yes, perhaps a ganglion, as we call it, whence power anew goes forth upon his fellows. He is a redistributer, as it were, of the Divine blessing: not in the exercise of his own will—that is the cesspool towards which all notions of priestly mediation naturally sink—but as the self-forgetting, God-loving brother of his kind, who would be in the world as Christ was in the world. When a man prays for his fellow-man, for wife or child, mother or father, sister or brother or friend, the connection between the two is so close in God, that the blessing begged may well flow to the end of the prayer. Such a one, then, is in his poor, far-off way, an advocate with the Father, like his Master, Jesus Christ, the Righteous. He takes his friend into the Presence with him, or if not into the Presence, he leaves him with but the veil between them, and they touch through the veil. —George Macdonald.

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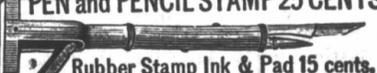
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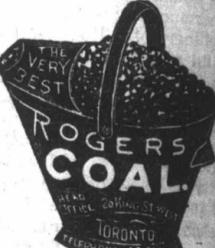


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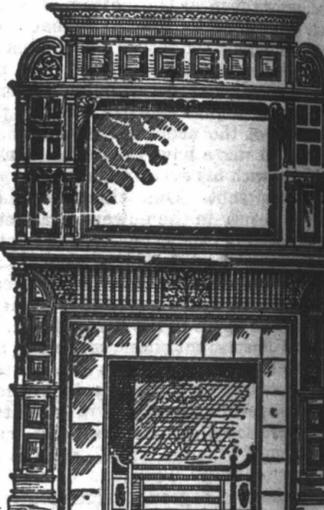
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"OVERCOMING."

We talk about power, and men may grow conceited as they lift themselves up and say, "I will be strong and conquer the world." Ah! it is not to be done so. There is one real and true strength in this universe, and that is God's strength, and no man ever did any strong thing yet that God did not do that strong thing in him. A man makes himself full of strength only as the trumpet makes itself full, by letting it be held at the lips of the trumpeter; so only man lets himself be made strong as he lets himself be held in the hand of God. As the chisel is powerless—if it tries to carve a statue by itself it goes tumbling and stumbling over the precious surface of the stone—as the chisel becomes itself filled and inspired with genius when it is put into the hand of the artist; so man, putting himself into the hand of God, loses his awkwardness as well as his febleness, and becomes full of the graciousness and the strength of the perfect nature.

And to put myself into the hands of God, what does that mean? To know that God is my Father; to know that my life is a true issuing in this world of his life; to know that I become myself, only as I know myself His child. So the soul puts itself into the soul of God, and lets God do its work through him, so that that great mysterious consciousness enters into the life which was in Paul's life. Do you remember, "I live, yet not I, but Christ liveth in me?" So the soul which has given itself to God in filial consecration says, "I live, yet not I, but God liveth in me."—*Philips Brooks.*

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PAPAL DISPENSATION.

We copy the following paragraph from the Roman correspondent of one of the leading Roman Catholic papers in this country:

"In September, Prince Amadeo will marry Princess Letitia Bonaparte, daughter of his sister and Prince Jerome. The marriage was arranged last winter, but it was necessary to have the approbation of Prince Jerome, who gave it only lately when Princess Clotilde went to see him. It was also necessary to have the canonical dispensation from the Pope. That was asked by Cardinal Alimonda, Archbishop of Turin. Leo XIII. at the beginning was quite opposed to it, because, as is known, the Church does not like marriages between relatives. As there was a precedent for it, however, and as Princess Clotilde as well as Prince Amadeo have deserved well of the Church, the Pope yielded and gave the dispensation." That is, Prince Amadeo will marry his niece. To marry one's niece is incest by the laws of God and man. But the Pope, by giving his permission, can make incest no incest. Marriage, being a sacrament and a means of grace, he has the power not only of forgiving sin, but of making sin virtue and of calling evil good. He was at first "quite opposed" to giving his permission to incest, but "there was a precedent for it," not the precedent of Abram, who married his half-sister, Sarai—a relationship which is, in blood, exactly equivalent to that of uncle and niece—for that precedent does not count in the Church to-day; but the precedent of those other Popes who allowed the Queen of Spain to marry her uncle, and their son, the Prince of Brazil, to marry his aunt. Besides, both uncle and the Princess Clotilde "have deserved well of the Church." So had Tetzels customers deserved

well of the Church, who gave money to build St. Peter's. It is not a whit different in principle—it is more atrocious in morals—for Leo XIII. to give permission to live in continued incest from what it would be if it were fully true that Leo X., as Protestant writers have said, sold absolution of sins for money. This is one of the cases that show the intrinsic evil of the Papal assumption. If there is a local law against incest in Italy as there is here, that law might be properly enforced against Prince Amadeo and his incestuous wife; and it would be in this country, for all the Pope and all his Cardinals. The Pope would not dare to give a license to incest in this country, however well the parties may have deserved of the Church. There is not a decent Catholic but would protest against it. But in Italy!

"THAT DIABOLICAL APPARATUS,

the stomach," is the energetic phrase which Carlyle applied to his own troublesome organ of digestion. The great essayist was a dyspeptic from his youth; but had he used Dr. Pierce's Pleasant Purgative Pellets he might have shaken off the incubus of indigestion, "like a dewdrop from a lion's mane," and there would have been more "sweatness and light" in his writings and his home. All druggists; 25 cents a vial.

A SWISS STORY.

A group of young men were standing one morning in April on the banks of the river Aar, which flows by the quaint old Swiss town of Berne. There was John Leid, the baker's son, and Fritz Bund, the wood-carver, and half a dozen others, with their sisters and sweethearts.

Bund, as usual, was loud-mouthed and voluble. He talked with one eye on the girls, to see the effect.

"What do you say to a race, boys? There is Johann Leid with his big muscles. I can outrun or throw you in five minutes, Leid?"

Leid nodded, threw off his coat, and was beaten in both race and wrestle. He was a big, sheepish-looking fellow, and grew red with anger.

"If you want to look well in Jeannette's eyes," he muttered, "it is Nicholas Voss you should throw, not me. She thinks more of his finger than of your whole braggart body."

Bund was enraged. Everybody saw that plainly. He looked at Jeannette, standing with the other girls, like a modest little rose among flaunting dahlias. Nicholas Voss was playing with his dog on the other side of the field. He was a quiet, undersized fellow, the son of the schoolmaster.

"Throw Voss! I could do it with one hand. No credit in that. The fellow has no more strength than a girl, poring over his books. I'll put him to a test that'll shame him. Jeannette shall see the stuff the baby is made of. Hey, Voss!" he shouted.

Nicholas came over smiling, but coloring a little as he passed the girls. He was a diffident awkward lad, and felt his arms and legs heavy and in the way whenever a woman looked at him.

"Come, girls!" cried Bund. The girls drew nearer, shy but curious.

"Here's a question of courage to be settled. Leid wants me to try a throw with Voss; but it wouldn't be fair, for I could fling him with one finger, and blow him over for that matter."

Voss changed color. He played nervously with the dog's collar. He knew that it was true that he could not compete with Bund in a trial of strength; but it was hard to be told it—before little Jeannette too.

"But there's something Voss can do as well as I."

"What is it?" cried Nicholas, eagerly.

"You can swim. Come, jump into the river yonder with me and see which of us can reach the other shore!"

The girls looked at the river. It was swollen with the spring floods, and filled with great lumps of ice which crushed and tore each other as they went rushing by.

"Ah, that would be a brave deed!" they said looking admiringly at Bund. Jeannette looked and turned away with a shudder.

"Well done, Bund," said the other lads. "There's no cowardice in Bund, that's certain."

Bund tore off his woollen jacket and boots, straightened himself and clapped his hands. He was not sorry that the girls should see his broad chest and embroidered braces.

"Come, little one, off with your coat. You're a famous swimmer, and Jeannette is looking," under his breath, with an angry flash in his eyes.

Nicholas looked at the lads waiting, and at the excited, silly girls, and then at the icy river. He did not trust himself to look at Jeannette. In summer he had often swam the Aar at this very point. But his lungs were weak. He could not bear the slightest exposure; to plunge into this flood would be certain illness, perhaps death, and for no other purpose than to satisfy the pride of a vaporing, idle fellow.

"Come, come!" cried Bund.—"Afraid, eh?" The lads and the girls looked at Voss. Even Jeannette's eyes were fixed curiously on him.

"I am not going to swim," he said.

If he had bluffed it out in a strident, jocular voice, he might have carried the day. But he was painfully conscious that they all thought him a coward. He was a sensitive lad, and it cut him to the quick.

"Afraid! afraid!" laughed Bund insolently. "Well, Voss, I wanted to do you a good turn, and let the girls see that you had the making of a man in you. But no matter," turning away contemptuously. "A pity he could not wear gowns and a bonnet," he said to Jeannette, loud enough for Voss to hear him.

Voss turned away and went hastily down the road. He was bitter and angry, and would not go home to his father in that mood. He went to the bear pits. Now everybody knows that the bears are a sort of sacred animal to the Bernese; and Nicholas, like his neighbours, took a keen delight in watching the great sluggish beasts in the pits. But he had no pride in them now; in fact, though he leaned over the barrier and looked with the crowd, he did not see them at all.

There were many strangers there that day, principally English travellers and Americans. Their children were climbing about the edge of the pit, as no Bernese child would dare to do.

"Take care, youngsters," cried a workman. "They are fierce—those monsters down there. An English officer fell in last spring; and though he fought for his life, that big fellow killed him."

"Ach! See his red eyes, the murderer," cried a woman.

All the people stretched their neck to look where he lay blinking up at them; and a stupid nurse maid, with a child in her arms, stood on tiptoe to lean farther over. There was a push, a scream.

"The child! Ach Gott! It is gone."

The crowd surged and pressed against the barrier. Voss was almost crushed upon its edge. For a moment there was a silence like death, people looked with straining eyes into the darkness below. Then they saw the little white heap close to the wall of the pit. Two of the smaller bears were snuffing curiously. The monster that had killed the Englishman was slowly gathering up his fore-legs, and dragging himself toward it.

There was scarcely any sound in the crowd. Men grew pale and turned away. A woman who had never seen the child before fell in a dead faint on the ground. But its mother stood quite still, leaning over the pit, her hands held out to it.

There was a wild cry from the crowd. A boy had jumped into the pit. The bear turned, glared at the intruder with a sudden fury, and then rushed upon him. He dealt it a blow straight between the eyes, but it fell like a feather on a stone wall.

"He leaps over him."

"The others are coming on him."

"Ach, what blows."

"Well struck. Again, again."

"But he can do nothing. He will be torn to pieces."

"O, the poor boy."

"See, the bear has torn his flesh."

"He has the child! He has the child! A ladder! A ladder!"

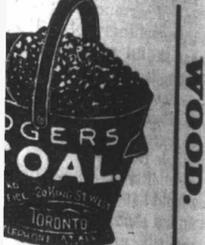
But there was no ladder to be found, nor weapons of any kind. The mass of the people leaned over,

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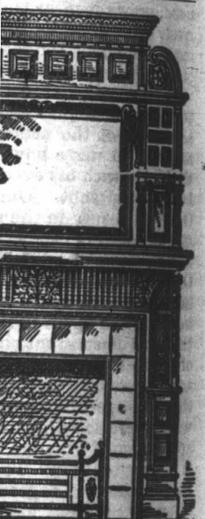
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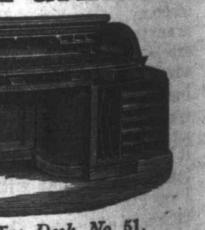
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praying, shouting, sobbing, while the struggle went on below as silent as the grave.

The boy, bleeding and pale, was pushed to the wall, the child lifted high in his arms. The savage brutes surrounded him. There was a trunk of a tree in the centre of the pit, placed there for the bears to climb upon. He measured it with his eye, gathered his strength, and then with a mighty bound he reached it, and began to climb. The bears followed to the foot of the trunk.

"A rope! a rope!"

The rope was brought and flung toward him.

"He has it. He will tie it about his waist. No, it is the child he ties. He will save it first."

He fastened the child and watched it swung across in safety. When they threw him the rope again he did not catch it. He was looking at the mother when they put the babe in her arms. When he had taken the rope and tied it about him a hundred strong hands, English, French, Swiss, were ready to help pull him in. As he swung across the chasm, going half way to the bottom of the pit, the bear caught at him, but its hold slipped, and the animal fell back with a baffled growl.

There was a great shouting when the lad stood on the grass in safety. Everybody talked at once to his neighbor.

"God be thanked!"

"That is a brave fellow!"

"Who is he?"

"It is the schoolmaster's boy."

"Where is he?"

But Nicholas had disappeared in the confusion.

Nothing else was talked of the next day in Berne. In the shops and kitchens, at the balls, in the brilliantly lighted great houses, even in the government council, the story was told, and the lad was spoken of with praise and kindness. Mothers held their babies closer to their breast that night, and with tears prayed God to bless him.

Meanwhile Nicholas lay in his cot, tended by his old father and mother. His legs were sorely torn. But he was merry and happy, as he always was at home.

In the afternoon a messenger from the council knocked at the door, and left an official document. It was a deed conveying to Nicholas Voss a house and pasture land in the vicinity of the town.

He put it into his father's wrinkled hands. "Now, father, you are sure of a home for you and mother," he said.

He fell asleep soon after that. When he awoke the sun was setting, and shone on the bed, and the happy old people were watching him.

A few days later his father put a little case into his hands.

"Look at this, my son. Never did I think a lad of mine would reach such high honors."

It was the gold medal of the Humane Society of Switzerland, awarded only to the bravest.

"And here," said his mother, "is a bunch of violets which little Jeannette left for you."

Nicholas' eyes shone as he looked at the medal, but the flowers he held close to his lips.—*Youth's Companion*.

THE JEWELLER'S STORY.

"About forty-five years ago," said Mr. Linzeler, "I had a small jewelry store in a side street off one of the principal boulevards. Business did not prosper. Sale were little or nothing. My small savings vanished, and I was tortured with the thought of debts that I had no means of liquidating. One day I was seated by my nearly empty show case in despair at the situation, and in doubt whether to close up my store and go out of business entirely, for I had not a sale in five days, when a stranger to me, an Englishman, entered the shop and said:—

"I have lost the swivel from my watch chain, can you sell me one?"

"Certainly sir, I will replace it for you," I said, leaving my seat with alacrity. The matter in itself

seemed of slight importance, but in its consequences it was highly important. What if I had no more swivels in stock I thought? Opening my box I found two, which, unfortunately, were too small. One of the last gold watches left in my case had a chain attached, and seizing this with my pincers, I took off the swivel and fitted it on the Englishman's chain. It was an exact fit.

"How much is the watch and chain?" asked the stranger.

"I named the price

"Put on one of those small swivels that wouldn't fit my chain," he continued, "and I will take it."

"Putting the watch into his pocket the Englishman turned to me and, in a foreign accent that made it all the more impressive, said these words which I have not forgotten from that day to this:—

"The jewellers of the the great boulevard are not obliging. They have no time to attend to the small wants of a customer. They may be reading the paper, perhaps, and will not disturb themselves to set a swivel. At the three or four stores which I have just visited I have failed to find a swivel, although I am anxious to make a call and need one greatly. You were more obliging than your competitors and put yourself to some trouble to accommodate me, and for that reason I have bought a watch that I didn't need. My daughter is to be married soon and you shall furnish the trousseau."

"A few days afterward I received a letter from him requesting to me to call at his hotel, where a cordial reception and order for a trousseau costing 200,000 francs awaited me. This stroke of good fortune left me a cash capital of 40,000 francs after liquidating my debts. Notwithstanding the warning of the Englishman I moved up into one of the fashionable boulevards and had him and all his friends for customers. But as a matter of principle, both myself and my sons have ever shown a willingness to oblige our customers in the smallest matter. This has been the corner stone of my fortune."—*Jewellers' Review*.

"There are moments when silence prolonged and unbroken

More expressive may be than all words ever spoken."

Look at that wan and wasted woman, once the picture of health, now so pallid. She cannot begin to tell her sufferings, but as from day to day she goes through the house, attending to her many cares, her attenuated form, her white face, her stooping shoulders, her pinched features, all tell that she is a silent martyr to disease. Her once cheery voice is seldom heard, but her silence tells her suffering more than words could do. O! ye silent, sorrowing, suffering sisters, there is a cure for your troubles; Dr. Pierce's Favorite Prescription is a sovereign remedy for the derangements and maladies peculiar to your sex. As a powerful, invigorating tonic, it imparts strength to the whole system, and to the womb and its appendages in particular. For overworked, "worn-out," "run-down," debilitated teachers, milliners, dressmakers, seamstresses, "shop girls," housekeepers, nursing mothers, and feeble women generally, "Favorite Prescription" is the greatest earthly boon, being unequalled as an appetizing cordial and restorative tonic.

BOY CHOIRS.

You have permitted a great deal to be said against boy choirs. May I say something in their defence? I will jot down several notes.

1. Of music I am not entitled to speak learnedly, being only an amateur. For what is called fine music, for music which one would like to sit in an opera chair and listen to, perhaps the quartette, or mixed choir, is preferable, though for my own part I would rather listen to the music of York minster than that of La Scala. But even granting that for concert, religious or other, or for the mere non-participating listener or critic or newspaper correspondent—admitting that for these the mixed choir is superior, it yet remains true that boy choirs are gaining favor for religious worship, it still remains true that clergymen and others who have personally tried all sorts of choirs believe that boys furnish the most satisfactory and ap-

propriate music, with the fewest objections and the least friction. I say clergymen who have fairly tried all kinds of choirs. One or two exceptions to this rule will not seriously affect it.

2. Nor is the statement affected by the mention of an instance here and there of boys misbehaving—for example, those boys breaking out, as they returned to the choir room, into a spontaneous fit of boyish laughter. It is a fact, confirmed by the experience of choir masters and clergymen, that boys in these choirs set a beautiful example of reverence and devotion. As I am not the choir master in my own church I may be permitted to say that a boy in that choir is marked for speaking, dropping a book, or other inattention; that there are forty members of the choir, and that no mark has now been given for more than seven months. More than this, the boys seem to love the choir in proportion to the rigidity of the discipline.

3. The boy choir gives the nucleus for a congregation on all occasions. On the rainy Sunday night the rector is sure of thirty or forty men and boys to gather around him with hearty responses and singing.

4. The boy choir is also the nucleus of your St. Andrew's Society or Young Men's Guild.

5. If a clergyman does not use this large number of youths to strengthen the male element of his parish he has lost a golden opportunity. It seems to me a sad confession if a rector can say he has no influence for good upon a number of boys and men who were constantly in his presence and under his influence.

6. By change of voice and other causes boys are constantly passing through the choir as through a school at the rate of about one hundred in five years. What possibilities here to the faithful rector.

7. These boys are procured partly from Presbyterian, Methodist and Baptist families. Most of them will come to confirmation and become intelligent and devoted Christians and Churchmen.

8. There are innumerable instances of Presbyterian, Methodist and Baptist fathers and mothers coming to the church to see their "little cherub" and hear him sing, and staying to sing themselves to their life's end as true Church people. "And a little child shall lead them."

9. Outsiders have no more prejudice to a surpliced choir than they have against a surpliced minister.

10. Nearly all boys and men in these choirs become communicants of the Church and remain loyal and devoted Churchmen all their lives.

11. In nearly every church where boy choirs have been in use for a number of years the proportion of males in Sunday schools, confirmation classes and every department of Church work is noticeable.

12. A town need not be large to sustain a good boy choir. As proof of this we might mention many towns even in the South, such, for example, as Fernandina, Fla., Huntsville, Ala.

13. Surplices are exceedingly useful, by giving uniformity and equalizing the clothing of the rich and the poor members of the choir in a becoming and inexpensive way.

14. Boy choirs delight the rector's heart; they are a constant source of encouragement and comfort; they furnish him with an ever ready body guard, and take away the sense of isolation and loneliness with which he might otherwise enter his chancel. Instead of being the makeshift, as has been said, they constitute one of the most helpful and hopeful features of the parish.—*R. S. Barrett*.

RACE PRIDE.

The Rev. George Owen, of Pekin, says that ancient race pride, strong national prejudice and political suspicion, are giving way in the Empire of China. There are now thirty-two thousand Chinese confessing Christ. Chinese women, who can seldom come to mission churches and chapels, are being powerfully influenced in their homes by American and English women. Entire families are now coming over, and in Pekin three generations of Christians worship side by side.

Children's Department.

BEING HIS OWN PILOT.

A bright young boy, who loved the sea, entered on a sailor's life when very young. He rose to quick promotion, and, while quite a young man, was made the master of a ship. One day a passenger spoke to him upon the voyage, and asked if he should anchor off a certain headland, supposing he would anchor there, and telegraph for a pilot to take the vessel into port.

"Anchor! no, not I. I mean to be in dock with the morning tide."

"I thought perhaps you would signal for a pilot."

"I am my own pilot," was the curt reply.

Intent upon reaching port by morning he took a narrow channel to save distance. Old, bronzed, gray-headed seamen turned their swarthy faces to the sky which boded squally weather, and shook their heads. Cautious passengers went to the young captain and besought him to take the wider course; but he only laughed at their fears, and repeated his promise to be in dock at day-break. He was ashore before day-break.

We need not pause to dramatize a storm at sea; the alarm of breakers shouted hoarsely through the wind, and the wild orders to get the life boats manned. Enough to say that the captain was ashore earlier than he promised—tossed sportively upon some weedy beach, a dead thing that the waves were weary of—a toy that the tempest was tired of playing with—and his queenly ship and costly freight were scattered over the surly acres of an angry sea. How was this? The glory of that young man was strength; but he was his own pilot. His own pilot! There was his own blunder—fatal, suicidal blunder.

Oh! young men beware of being your own pilots. Take the true and able Pilot on board, who can stride upon those waves, who can speak, "Peace, be still," to that rough Boreas, so that "with Christ in the vessel, you may smile at the storm." To be emptied of self, that is your need. Send a message to heaven for help. Telegraph for a pilot. You won't ask in vain.

"Best cure for colds, cough, consumption is the old Vegetable Pulmonary Balsam." Cutler Bros. & Co., Boston. For \$1 a large bottle sent prepaid.



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Sold everywhere. Price, CUTICURA, 75c.; SOAP, 50c.; RESOLVENT, \$1.50. Prepared by the FORTY-FIVE DRUG AND CHEMICAL CO., BOSTON, MASS. Send for "How to Cure Skin Diseases."

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ABSOLUTELY PURE.

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1889.

Harper's Weekly. ILLUSTRATED.

HARPER'S WEEKLY has a well-established place as the leading illustrated newspaper in America. The fairness of its editorial comments on current politics has earned for it the respect and confidence of all impartial readers, and the variety and excellence of its literary contents, which includes serial and short stories by the best and most popular writers, fit it for the perusal of people of the widest range of tastes and pursuits. Supplements are frequently provided, and no expense is spared to bring the highest order of artistic ability to bear upon the illustration of the changeful phrases of home and foreign history. A new work of fiction from the pen of WILLIAM DEAN HOWELLS, and one by CAPT. CHARLES KING, will be among the leading features of the WEEKLY for 1889.

HARPER'S PERIODICALS.

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HARPER'S BAZAR.....	4 00
HARPER'S YOUNG PEOPLE.....	2 00

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ONE GOOD POINT.—Of the many possessed by Burdock Blood Bitters is that it may be taken at all seasons of the year, and by either young or old. In this way the three busy B's are always at work and doing good.

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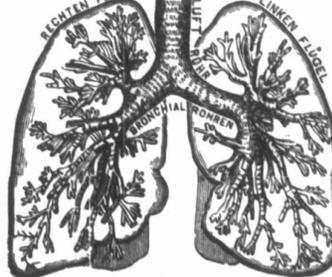
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Unlocks all the clogged avenues of the Bowels, Kidneys and Liver, carrying off gradually without weakening the system, all the impurities and foul humors of the secretions; at the same time Correcting Acidity of the Stomach, curing Biliousness, Dyspepsia, Headaches, Dizziness, Heartburn, Constipation, Dryness of the Skin, Dropsy, Dimness of Vision, Jaundice, Salt Rheum, Erysipelas, Scrofula, Fluttering of the Heart, Nervousness, and General Debility; all these and many other similar Complaints yield to the happy influence of BURDOCK BLOOD BITTERS.

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THE REMEDY FOR CURING CONSUMPTION, COUGHS, COLDS, ASTHMA, CROUP, ALL DISEASES OF THE THROAT, LUNGS AND PULMONARY ORGANS.

BY ITS FAITHFUL USE CONSUMPTION HAS BEEN CURED

When other Remedies and Physicians have failed to effect a cure.

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AS AN EXPECTORANT IT HAS NO EQUAL. It is harmless to the Most Delicate Child.

It contains no OPIUM in any form.

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West Toronto Junction, HI, HO!

May 28, 1888.

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last summer for Muscular Rheumatism, and found immediate and permanent benefit from its use.

J. F. HOLDEN, Druggist.

Also diabetes and Bright's disease, indigestion, dyspepsia, &c.; these poisoned fires are put out by St. Leon, as water quenches fire. Doctors say "impossible to say too much in its praise."

JAMES GOOD & CO.,

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DESTROYS AND REMOVES WORMS OF ALL KINDS IN CHILDREN OR ADULTS. SWEET AS SYRUP AND CANNOT HARM THE MOST DELICATE CHILD.

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is the most reliable substitute known for mother's milk. Its superiority to other preparations rests on the crucial test of 30 years' experience throughout Great Britain and the United States. It is also a sustaining, strengthening diet for Invalids. Nutritious, easily digested, and acceptable to the most irritable or delicate stomach. Four sizes, 25c. up. Send stamp for "Healthful Hints," a valuable pamphlet, to WOLRICH & CO., Palmer, Mass.

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St. Leon Water is a combination of mineral agents prepared in the womb of the earth, inimitable and unapproachable by art. An antidote quenching, absorbing, and carrying through every channel and pore from the system blood poisons and disease-feeding secretions. Even that dreaded Bright's disease and diabetes are quenched as water quenches fire, if St. Leon is drunk freely and rubbed into the skin.

Doctors say, "impossible to say to much in its praise." For proof see to-day's advertisement—testimony of J. F. Holden.

"JUST THE BOY THAT'S WANTED," or the qualities which insure success in leading professions, will be published in the coming volume of The Youth's Companion. General Nelson A. Miles will write of the army, Admiral Lucie of the navy, Judge Oliver Wendell Holmes, Jr., of the bar, Dr. Austin Flint of the medical profession, and E. L. Godkin of journalism.

THE SAD RESULT OF ENVY.

Envy is a weak passion, and I can give you an example of the sad effects of indulging it.

In London in 1846, Hayden, the great painter of historical subjects had on exhibition his celebrated picture of the Banishment of Aristides. He was greatly in debt, and hoped to get out of it from the profits of this exhibition.

Just at the time, there came to the city, Thomas Thumb, the pigmy general, generally called Tom Thumb and began exhibiting in the same building, the Egyptian Hall. Many thousands went to see Tom Thumb, while only a few hundred to see the great paintings.

This so enraged the artist, that he put an end to his life out of envy and disappointment. This was very weak and silly in Hayden, and very wicked. And it only shows how evil it is to give way to our inferior passion of any sort. God means us to restrain them and to keep them in their proper place. Happy is he who can do so. If we feel envy, let us try to put the feeling aside.— We should love and not be jealous of the good fortune of others. We are all his children, and one is as much entitled to success as another if he be right in what he does.

FOR THE BABIES.—It is not necessary to buy corn cures. Men and women should remember that Putnam's Painless Corn Extractor is the only safe, sure, and painless corn remover extant. It does its work quickly and with certainty. See that the signature N. C. Polson & Co. appears on each bottle. Beware of poisonous imitations.

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A SPECIAL OFFER ON THE

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The Siberian papers, by George Kennan, now appearing in THE CENTURY, have been an enormous success, and they will attract many new readers to the magazine with the beginning of the new volume. We make the following special offer:

New subscribers, beginning with November, 1888, can have the twelve back numbers from November, 1887 (in which the Siberian papers began), and a year's subscription, for \$6.00; or a year's subscription and the twelve back numbers bound in two handsome volumes, for \$7.50. The regular price of the first offer is \$8.00, and of the second, \$10.00.

These papers on "Siberia and the Exile System" are the result of a journey through Siberia made by Mr. Kennan, accompanied by Mr. Frost, artist and photographer, during which he made the acquaintance of hundreds of political exiles, and examined every important mine and prison in Siberia. Four years spent in that country in the service of the Russian Overland Telegraph Company had fitted him for his task, and as his opinions were known to be favorable to Russia, he was granted unusual facilities by the Government for the researches which he is now describing in THE CENTURY. The result of this investigation was to change completely his views as to the Exile System, and to prove to him that the system had not been misrepresented by such writers as Stepiak and Prince Kropotkin, and that the horrors of exile life had not been too strongly pictured. As is already well known, Mr. Kennan has been "blacklisted" by the Russian Government, and copies of THE CENTURY have his articles torn out of them by customs officials on the frontier of the Tsar's dominions.

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