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THE FIRM IN BOTH TORONTO AND LONDON DISSOLVES ON JANUARY 31, NEXT.

Our firm dissolves by mutual consent on January 31st next, some of the present members retiring. We, the remaining partners, need ONE HUNDRED THOUSAND DOLLARS with which to square accounts, and we mean to get it—in fact have got a great part of it now. How have we got it. Read our advertisements and tell us if you ever knew a first-class stock of Dry Goods and Clothing to be sold at the prices at which our stock is going. All must be sold, but to do this we must sell low—very low. That's what we're doing. Prices on some of our READY-MADE CLOTHING, CARPETS, DRY GOODS, MILLINERY AND MANTLES have dropped from one-third to one-half, and in addition to that we are giving TEN PER CENT. DISCOUNT on all regular sales of the value of two dollars and upwards. We have FOUR HUNDRED THOUSAND DOLLARS' WORTH OF GOODS TO SELL. We give you to-day

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MEN'S OVERCOATS.—Naps, Meltons, Beavers, Pilots; corded edges, quilted linings, velvet collars; quite equal to most custom work, much better than some; \$6 to \$12, ten per cent. off.

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THE LATE BANK FAILURE.

THE failure of a bank in Toronto in the midst of one of, if not the most prosperous communities in Canada, is a startling and painful event. The misery thus caused to hundreds of depositors, shareholders and officers, is most distressing. The bank was recently founded; its opportunities for such public service as would bring it a substantial reward of profits, were ample; its credit was large and growing, yet it failed shamefully to discharge its duties, and more disgracefully, to fulfil its responsibilities. The very object of a bank seems to have been either rapidly ignored or never to have been known by its directors.

The essential, the foundation principle of a bank is that of a public trustee. It is not a private enterprise entered into by a body of capitalists. A bank is chartered by the State. It has certain highly special privileges conferred upon it under an Act of Parliament. It therefore stands forth as an institution vested with an authority and position of a quasi or partly State character. The State in conferring the Charter upon a new bank virtually says to the "public: This institution is so well organized in our judgment that its credit is equal to the responsibility of acting as your Trustee in the investment of your money, we give it a State right to pass into your hands notes, which are its promises to pay certain sums, which you, the public, will lend to it, and for your protection we shall exact from this bank a detailed statement of its standing every month." The relation which the State is thus by its own Act brought into with a bank we shall not discuss. Having placed a banking institution in this position, having vouched for its stability, having undertaken to watch its affairs, having thus secured for it public confidence, it is surely the duty of the State to see that the public are not misled by this institution which it has created and given virtually a promise to oversee.

That there is a terribly weak spot in our State laws and usages in regard to banks is clear. The case of the Central Bank shows that a Charter was given to men by whom it was founded and by whose direction it has failed, who were grossly unfit for so grave a trust, granting their honesty of purpose, they were without any experience. The State, as it were, examined a ship, testified as to its being seaworthy, licensed it to carry passengers, and then gave a commission to a captain and crew who, all save one, never set foot on a deck before! Now in Canada "a handy man" is invaluable on a farm, but "Jack of all trades" is usually master of none. To manage a bank well is one of the most difficult feats of trained skill, requiring long experience, special talent, and the exercise of the highest moral qualities. There seems to be profound ignorance on this matter, or we should not see men placed on a Board of Directors whose knowledge of banking is, to use an Irish form of speech, not even elementary, for they know nothing.

If the whole of the loans made by the Central Bank had been of a good average character the business of the Bank even then showed scandalous blundering, incapacity and recklessness, the recklessness of extreme ignorance, which is well nigh as dangerous as that of fraud. There are proportions necessary to be observed between the various parts of a bank's business in order to ensure safe working. This Bank set such proportions at naught. Deposits flowed in under the temptation of unusually high rates of interest, and deposits flowed out in loans without a thought of all these monies being really trust funds, placed with the Bank because of the credit it had been invested with by its State Charter. "Easy come, easy go," in four words, tells the whole story of every bank failure. But had the Directors been men of experience they would have become more and more cautious, watchful and provident, as the large funds came into their hands. They would have acted as a captain does when his sails are filling to their utmost tension, he takes care to regulate them according to his ballast or freight, that is, to his grip on the water; he is specially wary of the course he is running, so that he may not be blown over or run into a dangerous position. The banker who fills up his coffers with public deposits and then runs them out into loans regardless of the basis of his credit, his paid up Capital and Reserve, is either criminally negligent or criminally incompetent. The advances made by the Directors of the Central Bank prove that they were both. That they lent each other sums outrageously disproportionate to the capital and capacity of the Bank, and to their own stability and ability to use soundly, demonstrates the truth of both charges.

This Bank failure has other lessons than the rottenness of the present system of Bank Chartering and Bank reporting to the government. The public suffer in this scandal to a large extent from a rod of their own plaiting. There is a contempt in Canada for specialists. The judgment of men highly trained for certain callings by a long course of study is constantly pooh-poohed as of no special value. Physicians are ranked with quacks; Theologians with mere religious frothers at the mouth; Lawyers get fat on the blunders of wisecracks in law. As for Journalists, we of course know less of a newspaper than anybody. Any man with a purse and a name can be director of a bank. Even the Mayor of a city like Toronto, a mere trader, can put his crude notions against, and publicly sneer at a civil engineer of world wide repute. The presumption bred of ignorant self-conceit provides us with all manner of suffering in mind, body and estate. To it we owe much of our disease, a vast bulk of our law suits, all our religious sects, parties, and such cranky agitators as prohibition and the like. Our banks break therefrom, our sewers are pestilence carriers, our public works a scandal, so many of our public men a public reproach. Verily the public that glorifies presumption reaps in disasters what it has sown in folly.

INTEMPERANCE REBUKED.

A CIVIC election seldom furnishes a theme suitable for a Church organ. But the recent one in Toronto cannot well be passed over in as much as the lesson it conveys is eminently an interesting and valuable one to all religious people. During the last two years the mayor of that city, Mr. Howland, has been creating excitement over what he imagined himself to be doing to improve the morals of the city. Those who knew the history of such efforts under men far his superiors in judgment and tact, were fearful that another instance would be put on record of vice being stimulated by injudicious zeal for its suppression, and a grievous and lasting injury be thus done to the cause of moral reformation.

Toronto has furnished this instance.

The large increase in drunkenness since he came into office is admitted by Mr. Howland himself, and the increase in a more subtle form of vice we know from unquestionable testimony, has also been very great. A dandelion tuft of seeds has been sought to be suppressed by blowing the seed bearers in every direction, the root being left in the ground!

But another question of grave moment was an active factor in this contest. The Methodist ministers in Toronto gave up preaching what they call "the Gospel" to go into political stumping in their pulpits. They determined to decide who should be mayor of Toronto. They poured abuse most malignantly slanderous on all who preferred another candidate; they sought to frighten any such citizen into obedience to their commands by fixing upon him a foul stigma, by attempting to destroy his character. No Romish priest ever sought by fouler means to bull-doze his flock than those used by the Methodist ministers in Toronto to drive their sheep and all citizens who were cowards, into slavish subservience to their mandate. One preacher wound up a sermon by imploring the audience to "believe on the Lord Jesus Christ and vote for—!" One injunction being equal in obligation to the other! Sunday after Sunday this profanation of the Sabbath had gone on; persons by name who differed with these Papistical-minded persons have been slandered in their pulpits. Even one of our clergy was weak and foolish enough to catch this municipal politics fever; but they and the Presbyterians and some others did not so desecrate their pulpits nor insult their flocks. What is the result? The candidate favored by Methodists got 7,050 votes against 10,076 recorded against him. The bye-laws for restraining the liquor traffic were thrown out; Mr. Howland's two year's rule was condemned at every point by enormous majorities. Thus that extreme, violent, rash policy, so favored by the intemperate temperance party, has helped to discredit and to very seriously hamper and damage the cause of moral reformation, by identifying it with "Methodist priestcraft" and a policy of slander and falsehood.

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PROFESSOR SHIELDS ON CHURCH UNITY.

THE circulation of the *Century* supersedes any necessity of giving our space to Prof. Shields' second article on this subject. The first suggested (for obvious liturgical reasons), the English Prayer Book of 1662 as the basis for unity in worship. This article dwells on the ecclesiastical changes made by the Church in this country, such as the coordinate synodical authority given to the laity, as a promising means of bringing about doctrinal modification and unity of ecclesiastical polity. The Prof. nowhere carries so much weight, or commands so much assent, as when he describes or alludes to the multiplied evils and follies of sectarianism, and the utter collapse of all the theological metaphysics on which the various forms of Dissent first organised their so-called conscientious sessions from the Church. But for all this, we suppose it remains true that any ecclesiastical unity worth having, any unity that is not merely a *nomini umbra*, must be a unity of faith and doctrine, an acceptance of the authority of the Historical *Traditum* of the Gospel (for even the Bible is of that character), as once delivered to the Saints, and preserved by the Catholic Church of Christ. No unity is to be gained by the mere process of Calvinistic sects spitting upon the tenets of their founders, without substituting in their place the Catholic faith, but simply trying to formulate unity in a negation. A unity of that kind is like that of a political party which has no principle, but the "cohesive attraction of public plunder:" just as churches of all kinds are working their various parochial "fields" solely for temporal purposes on the principles of general competition, with rivalry of fairs and festivals, music, eloquence and architecture—a unity in which no common faith or doctrine or teaching, but the personal popularity of the leader and the society is the bond and stimulus of effort. So that on the principles of congregationalism, these numerous and often transient enterprises in our cities begin to look like cases of creedless and unaccredited individuals bidding for the means of getting a living under the pretence of "preaching the Gospel." How much of this element may account for the increasing tribe of lay and women preachers flitting about the country, we do not know, but it is evident how much of the indifference to religion of the men we call "wordly" is due to their contempt for this Protestant license and demoralization which has so debased and secularized the original Divine Order and Commission of the Ministry of Christ.

It must be with this state of things in mind that Prof. Shields makes the following pregnant observations:

Without claiming to speak for others, but looking at the question from a strictly undenominational point of view, I venture to hope that in any union to be devised the historic episcopate can be retained, if only as one remaining bulwark against the well-meant but lawless evangelism which is running wild in our churches and bringing all the divine institutions of the Christian religion into contempt.

The great revivalists, Whitefield and Wesley, were trained clergymen and ever appeared as such, even when driven from the pulpit into the field. But our lay evangelists are pressed from the field into the pulpit, and a divine success is claimed for them on the very ground that they are not clergymen but mere laymen. When earnest and gifted preachers of the Gospel, like Mr. Moody, decline to become ordained ministers of any Church, while everywhere exercising ministerial functions, with learned divines and faithful pastors sitting at their feet, and the whole order of God's house set aside, can we wonder if the popular inference should be that the ministry itself is but a human convenience, if not already a failure? Is any transient good done by them to be weighed for one moment against the lasting evil of overthrowing the most sacred ordinances and institutions, to say nothing of feverish excitements, whose track is often that of the simoon through the fairest pastures of Christ? Our chief danger in this land and age of freedom is not hierarchy. Instead of too much ecclesiasticism, there is too little. The clergy are fast losing their normal rank and influence. The time may yet come when pure presbytery and true episcopacy shall appear not only congruous but inseparable, and together essential in maintaining that "Catholic visible Church unto which Christ hath given the ministry, oracles, and ordinances of God."

Is this whole movement for unity, a sort of cry, "Help me, Cassius, or I sink," or is it only a conspiracy to overlay and overwhelm the remaining Catholic features of the only reformed Catholic Church in the world, by sheer dint of numerical force and influence? We can only say *Timeo Danaos*. And yet our heart's desire and prayer for them all is that they may somehow hearken to the old paths, and get back upon the old ground.

Prof. Shields gives most generous appreciation to what he calls "a noble and far-reaching declaration" of our Bishops, and says the "four terms proposed are so large and fair that they will almost carry consent in their statement." But, alas! is it possible to ignore the various and contradictory senses read into or out of those four terms? Is it possible the Nicene Creed "leaves room" for what he calls those "later creeds," such as the Westminster Confession, with its definitions of ministry, Church and Sacraments, expressly meant to contradict the Prayer Book and XXXIX Articles? If the Nicene Creed is historical, so is the Catholic interpretation of "the Holy Catholic Church." A unity on "The Bible my Religion" is just as practical as one on the Protestant senses put for "the Holy Catholic Church;" and if we ask the denominations what the Sacraments are, and what is their "right administration," what answers shall we get? Prof. Shields treats Presbytery and Episcopacy as equally historical, but in what sense? Of course the Church has ever recognised the presbytery, as one of its orders, and co-ordinate with the Episcopate. Episcopacy never shut out Presbytery; but it is the Presbytery that shut out the Episcopate, and itself monopolised the power of ordination. Presbyterian pastors exalt themselves far above the Church's presbyters, and take to themselves this honor of Bishops, without being called thereto as was Aaron, for they can find no

instance or precedent for it in all primitive or Catholic antiquity. What "surrender" has the Church got to make in this matter? It was Presbyterianism that was the aggressor, acted on the offensive, made the new departure, and the only reconciliation is not "compromise" but abandonment of the false ground, and putting "presbytery" in its original position.

There is a wholesome refreshing tone of real charity and broad sympathy and zeal for Christ's cause throughout Prof. Shield's paper. It will, we trust, give further impulse and right direction to the "great searchings of heart," that are at present stirring all the great branches of American Christianity.—ED. ECLECTIC.

THE PRIMATE'S APPEAL TO HISTORY.

THE Archbishop of Canterbury is doing good service in reminding the public that the Church of England has a history, and that they are in danger of forgetting that elementary truth. So complete is the ignorance upon this subject, that even the following remarks are calculated to be what the Americans call a very effective "eye-opener" to thousands of Englishmen. To the Liberationist leaders, of course, they are nothing new; but it is to the interest of the agitation to conceal them, and the vexation with which they witness so plain a case laid open is proportionate. The remarks are as follows:—

There was undoubtedly a common impression that the property of the Church of England was taken away from a certain body of religionists called the Roman Catholics, and that they were left to shift for themselves, while their possessions were handed over to another sort of people who were called Protestants. If they were determined to understand the history of the Church of England they would know that the Reformation was no such sudden scene at all, but the culmination of a very long period of struggle during which the whole nation, from the highest to the lowest, was always shaking with anger and endeavouring to throw off that insupportable yoke, its greatest and most thoughtful leaders being determined to have the truth, the whole truth, and nothing but the truth. They would ascertain, too, that there was no body of persons who were called Roman Catholics, and that there were no Protestants, and as they looked through the lists they would see that from point to point as the Reformation went on there was no change of *personnel* at all, that there was no taking away from the possession of one body of people and handing it to another, but that the whole nation, with one body and soul, so completely followed the great teaching and fortified it for themselves, that out of 15,000 clergy there were not 400 who did not retain their places and pursue their teachings. When they had ascertained those things for themselves they would see what became of the claims of those who in the present day, forsooth, were sending an Italian mission among us to try and bring us back to the old bondage which we had left.

Expressing a hope that the clergy and others will not fail to make these words the frequent text of their instructions, we ought to apologise to our readers for introducing a commonplace into our leading columns.—*Church Review.*

GUILD INSTRUCTIONS.

Let us now consider what the New Testament says about the conditions under which the Church was originated and the character which Christ stamped upon it from the first. The first question to notice is, When and where in the New Testament do we find the first beginning of the Church, and what day, so to speak, was its birthday? Not Good Friday, when Christ made His great atonement for sin. Not Easter Day, when He vanquished the arch-enemy who had enslaved and killed Death. No, nor yet even Ascension Day, when Christ went back in triumph to that heaven whence He came, and which was His home. No, none of these was the Church's birthday. The Lord had had followers, He had had disciples, He had had apostles, He had had friends, but He had not as yet had a Church. There was as yet, even up to the day when He resumed His place at the right hand of God, no such body of men, no such organization, no such living society, with self-propagating powers, as the Church. The great Day of Pentecost was the birthday of Christ's Church. For on that day, our Whitsun Day, the Holy Ghost descended from the heaven to which Christ had ascended, and took possession of the spiritual nature of certain men, chosen beforehand and prepared by Christ Himself, and they, by the indwelling of the Holy Ghost among them, became the Church. They were thereby united to God, and likewise by a totally new bond united to one another. They were thereby made a spiritual corporation, a living body, with powers of growth, of expansion, and of development. God the Holy Ghost did this, and the Church's life began. The coming of the Holy Ghost was the gift of life to the Church. This was the work, not of the Second, but of the Third Person of the Holy Trinity. In that mighty and mysterious division of operations which teaches us that the doctrine of the Trinity is no mere formal expression of words, but the real expression of an essential truth in the Divine nature, in that mysterious division of operations which we trace throughout the works of the Triune God the Holy Ghost is, as we say in the Creed, the Life-giver. In the first chapter of Genesis this truth is first set forth. When God the Father had willed the creation of the world, and God the Word had carried out the work which the Father willed, God the Life-giver followed with the gift of life. So also was it with the Genesis of the Church. That moral chaos to which sin had reduced our moral nature is first set in order by Christ the new Creator, and then, after Christ had vanquished Satan and destroyed the power of Death, then comes the Spirit who giveth life to the Church, and the new being which issues from the Second Adam starts into living action as the Church of Christ, the Temple of His Spirit. This does not imply that no man had been taught or inspired by the Holy Ghost before the Day of Pentecost. Far from it. The Spirit worketh ever, and we see His work reaching all down the Old Testament Dispensation. But what is meant is this,—that with Pentecost a new work of the Spirit began, after a mode not enterprised before. That is, the Holy Spirit not merely worked by animating, guiding, and sanctifying individual souls, but, over and above that, by organizing and animating a Society, and through the influence of that Society bringing His work in individuals to a higher perfection. And from that day to this the Holy Spirit has never left the Church, and He never will until Jesus Christ, its Head, comes again to reign in glory.

Individualism in religion, therefore, is a rejection of the work and blessing of Pentecost. By 'individualism' we mean the separating and isolating oneself from the sympathetic influences which arise from the common life and worship and sacraments of the social body constituted by God. Individualism insists on the Holy Spirit being tied down to do His work directly and separately on the individual soul, and declines to let Him work on it through the medium of that Divine organization which He has qualified for doing His work with greater completeness and fulness of blessing. Individualism is the rejection of a perfect dispensation in favor of an imperfect one; it is the choice of a part instead of the whole.

These two modes or channels of the Holy Spirit's must ever be clearly distinguished in our minds. Each is the complement of the other. The two-fold truth is St. Paul's doctrine. As to the first—the indwelling of the Holy Ghost in the individual—no inspired writer has drawn out with such marvellous skill, and, if we may be allowed the expression, with such fearfully dramatic power, the inward struggles

of the individual soul and the power of the Spirit upon that soul. You may read certain chapters of St. Paul's Epistle to the Romans, and almost think that each soul he describes is absolutely alone in that terrible struggle between good and evil, brooded over by the Spirit of God in its lonely agony. Turn the page; go on to another passage, and you will find the other thought set forth in all its fulness, in his great description of the dispensation of the Spirit; how that no man ever does live to himself or die to himself; how that whatever the Spirit worketh is for the Body of Christ, and not for the individual alone. It is as if St. Paul were incapable of looking upon man as an individual, and as if the Spirit could not deal out grace so any man for his own salvation only but for the edification of the Body. So powerfully does St. Paul put each of the two great doctrines, that it is as if he described them as the two wings upon which the soul of man may rise to heaven. God loves us as individuals; Christ gave Himself for us as individuals; the Spirit dwelleth in us as individuals, for each one's renovation and improvement. But more, far more than this, is provided for us and given to us by God's mercy and wisdom. Man becomes what he is, not merely by birth, by instruction, by private study, but by life as a part of the social organism—Christ's Body—in which he is placed by God's act. We say of a youth that he will not grow up what we would have him to be—a thoroughly educated man, fit to take his place in the life of this England of ours—merely by being taught in head knowledge, and being kept in a room by himself, and being filled with learning. We say it is the life which really educates, and so we plant him in some great school of life, where his character may be trained through the influence of the society which is brought to bear upon him, and which acts insensibly, and moulds him into perfect manhood. What sort of a man any one turns out depends upon how he is reared, on his fellows, on his training, on his surroundings, on the general social influences of his life. So there is such a thing as national spirit, as we call it; that, namely, which is caught by living as a member of a nation; and God is the author of this, for God also made society as well as man. So it is in religion. God not only regenerates individual souls, but He organizes a Christian society—a society external to us, one that we did not make, one that we could not devise, one laden with Divine influences; a Christian society, into which every newborn Christian is received, so that his first breath of intelligence, and the first stirrings of the spiritual feelings, may be under the influence of a Christian body; so that, even before he has the least knowledge of being acted upon, he is being educated by a spiritual society charged with spiritual forces suited to stimulate and develop the spiritual life and health of each Christian soul.

Thus the two things answer each to each. 1. The gift of the Spirit to the individual for his renewal unto holiness. 2. The indwelling of the Holy Spirit in a Christian Society framed and adapted by God for the nourishment and education of the spiritual life, which would else languish or be stunted into that narrow individualism, which we may call, without offence, a merely selfish and unwholesome religion. Read 1 Cor. xii., and you will see that this is the teaching of St. Paul. Read also our Church Baptismal Office, and you will see that this idea is the root of it. First, there is a Baptism, in and by which the individual spiritual life is commenced; and then there is reception into the Church ('We receive this child into the congregation of Christ's flock,' &c.), in which that life is to be nurtured under the educating influences with which that spiritual organism is charged. This idea also lies at the root of sponsorship, which is an arrangement specially designed to ensure that these influences are brought to bear upon the spiritual life commenced in the newly baptized.

The idea, then, of the Church, looked at upon the side next God, is that of a Society organized and living, of which the Holy Ghost is the Life, and which began to exist on the Day of Pentecost. And it is by membership with, and by dwelling in that Society, and by the special influences and privileges, and social life and relations of that Society, that God designs the spiritual life of each Christian to receive its development and education.—*Church Bells.*

CONTRIBUTIONS FOR FOREIGN WORK.—Canon Scott Robertson, on completing his annual summary, finds that the British Isles contributed less, by £33,287, to foreign missionary work for the year 1886, than they did for 1885. This results from the general depression in trade and agriculture. The total for 1886 is £1,195,714. Of this amount, £486,082 was contributed through Church of England societies; £193,617 through Unsectarian or joint societies; £330,128 through Nonconformist societies; £177,184 through Scotch and Irish Presbyterian societies, and £3,703 through Roman Catholic societies.

Home & Foreign Church News.

From our own Correspondents.

DOMINION.

NOVA SCOTIA.

EASTERN PASSAGE.—The distribution of prizes to the Sunday School children took place in St. Peter's Church recently. There was a very large gathering of parents and friends. A large number of children were prepared with recitations, etc. The principal ones were Hattie DeYoung, Erving Turner, Freeman DeYoung, Flora Himmelman, Florence Turner, Rosie DeYoung and Florence Hutt.

The Rev. F. R. Murray, rector of St. Luke's, (city), who had been invited by the rector, spoke to the parents, and told them that he was sorry it would probably be the last time he would be there to address them, as he had been advised to seek a milder climate. He then addressed the children, and told them of three great fights in the world's history, viz., the Fall, David and Goliath, and the temptations of our Lord. These were so pleasingly described and beautifully illustrated, that every child was enraptured. The rev. gentleman kindly brought down two prizes for those who answered best, and they were won by Florence Romkey and Erving Turner. A very enjoyable meeting was spent, and those who were present will not soon forget the distribution of prizes for 1887.

COLE HARBOR.—A meeting of a special character was held in St. Andrew's Church, Cole Harbor, a short time ago. The occasion was specially marked by the distribution of prizes to the Sunday School children. Rev. T. Poole, curate of St. Paul's, and J. C. Mahon, Esq., of Halifax, were present, and by their assistance rendered the meeting a most acceptable and pleasing one. Rev. T. Poole spoke at length, encouraging the parents in their interest in the Sunday School and the children in their attendance. Such words as were spoken by the rev. gentleman cannot be without a good result. Mr. J. C. Mahon pleased the younger portion of the congregation by giving the history of a youth, and as a lesson from it urged all never to despise the Sunday School but countenance it by their presence and assistance. Mr. Howie was also invited to address the meeting, and in his remarks pointed out the great responsibilities resting on parents. The children who recited and sang were Lily Settle, Aggie Giles and Hattie Giles. The rector officiated at the organ. After a few words from the chairman the meeting was closed by the pronouncing of the benediction by Rev. T. Poole.

QUEBEC.

PORTNEUF.—On the Friday night before Christmas, a Christmas tree entertainment was given in the school house for the Sunday School children. Mrs. Greenough, who is always a friend to the children, was the prime mover in getting up the tree, but the scheme being once started she found many willing helpers; Mr. Ford, who usually acts upon the principle that "it is more blessed to give than to receive," was forward, also, on this occasion, and added largely to the sweetness of the children's pleasure. Supper was provided for the children at half past five, after which they played at their own sweet will until half past seven, there being some fifty or sixty children present, the noise can be more easily imagined than described. At half past seven they were called to order by their pastor, and immediately assembling about the organ, which had been brought from the church for the occasion, sang one of the Christmas hymns while the tree was being lighted. Then followed, what, of course, was after all, the most interesting part of the programme; the curtain being drawn aside revealed to expectant eyes the lighted and laden tree, the glittering ornaments, the coloured bags of candy, the many presents, and the lighted tapers, glittering amidst the dark green branches of the fir tree, altogether formed a pretty picture; to complete the scene appeared old Santa Claus clad in furs, his face almost concealed with a luxuriant growth of snow white hair, who at once commenced the work of distributing the gifts already provided; not a child was overlooked, but each one received something; nor even was the incumbent forgotten. At length, the branches being stripped of their fruit, the children closed their part of the entertainment with another hymn, after which the older ones partook of refreshments before starting for their homes. All seemed well pleased with the evening's enjoyment. On Xmas Day the usual services were held in both churches of the mission, both being

prettily decorated; the congregations were good and the services hearty.

ONTARIO.

OSGOODE AND RUSSELL.—On the evening of the 29th ult. a raid was made upon the parsonage at Metcalfe. The inmates were thoroughly surprised. As it happened, it turned out to be not very alarming, for the ladies of Trinity Church had only made a "surprise." Miss Hanna presented to Mrs. Gresson a well filled purse on behalf of the congregation. The Rev. T. F. Gresson in thanking them spoke of the progress being made in the parish.

New Rural Deanery.—The united counties of Russell and Prescott, formerly part of the unwieldy deanery of Stormont, have been erected into a separate deanery, and the Lord Bishop has appointed thereto the Rev. H. Pollard, rector of St. John's church, Ottawa, as the first rural dean.

BEAR BROOK.—The new St. Paul's church, Canaan, in this mission, Rev. T. Taylor, incumbent, opened on Christmas Day, and was filled to the door by an interesting congregation.

NEW EDINBURGH.—The Rev. E. A. W. Hannington's enterprise has brought almost to completion the new Anglican church at Jamesville, a suburb of Ottawa.

ARCHVILLE.—Recent advices from Bermuda speak of the induction there by the Lord Bishop of the Rev. A. C. Jones, formerly incumbent of Archville, into the important living of Smith's and Hamilton parishes, on the 17th Dec. last. The rev. gentleman's friends in this diocese are glad to hear of his promotion.

The Rev. Samuel McMorine, Pakenham, and formerly at Trinity Church, Archville, Ottawa, has been appointed to Portage La Prairie, diocese of Rupert's Land, and will take charge shortly.

The Lord Bishop of Ontario has appointed the Rev. A. H. Coleman, M.A., incumbent of North Augusta, to the new parish of Cataragui and Odessa. Mr. Coleman is a most hard working, deserving clergyman, with an excellent record in his present parish, and we congratulate the members of the Church of England in the new mission upon their first clergyman.

The Lord Bishop of Ontario has appointed the Rev. J. Arthur Shaw, M.A., to the combined parishes of West Winchester and South Mountain.

CARLETON PLACE.—Mr. M. W. Britton has been acting as licensed lay reader in this parish for the last two years, and during that time has been a valuable helper to the rector. He had purposed being a candidate for deacon's orders at the ordination recently held in Ottawa, but was prevented by a sudden and serious illness, from which he is now happily recovering. On the evening of the feast of St. Thomas he was waited upon by Rev. Mr. Forsythe, Mrs. Forsythe Miss Boland and Miss Summax, and, in the name of a number of his friends in the parish and town, presented with a purse of \$50, and the following letter expressive of their sympathy:

To M. W. Britton, Esq., licensed lay reader in the parish of St. James' Church, Carleton Place, diocese of Ontario:

DEAR MR. BRITTON.—We were all much grieved on hearing a few days ago of the sudden illness by which you were prostrated; and, more especially as we know, how great must have been your disappointment in that you were prevented thereby from being one of those who were recently ordained to the sacred ministry of the Church in our diocese. Will you accept the accompanying purse of money as a small token of our deep sympathy and personal regard, and also our hearty wishes and earnest prayers that with God's blessing you may soon be restored to your former health; and we beg to assure you that wherever your lot may be cast, you will always be kindly remembered by many friends in the town of Carleton Place, as well as in the congregation and outstations of St. James' Church. Signed on behalf of the numerous contributors.

Carleton Place, J. W. FORSYTHE.
Feast of St. Thomas, '87.

Rev. Mr. Forsythe is acting as locum tenens in this parish for Rev. A. Jarvis, who hopes to have sufficiently recovered his voice to resume his duties on Easter day next.

TORONTO.

COLDWATER.—On Thursday, 29th Dec., the new English Church at this place was opened for public worship. The weather unfortunately was most unpropitious, a strong blizzard blowing all day, rendering travelling most unpleasant. The services were continued on Sunday, 1st Jan., when crowded congregations attested the interest felt by all in the success of the undertaking. The entire proceeds of the services and a tea meeting held on Monday, 2nd Jan., was \$76. The new church is exceedingly handsome, externally and internally, and is undoubtedly the finest public building in Coldwater. The windows being of stained glass, and the walls and roof finished with V joint lumber oiled and varnished, have a very pretty effect. The church is completely furnished with everything required for divine worship, including organ, stone font and bell, weighing 200 pounds, and is warmed by hot air. The dimensions of the edifice are as follows: the body, 26 by 48; chancel, 16 by 16; vestry, 12 by 16; the height of walls, 16 ft.; the roof which is V shaped adding another 16 ft. The seats are arranged with book rests and kneeling rails to comfortably accommodate 250 persons. The new building is the result of years of constant prayer, anxious thought, and patient labor on the part of the incumbent; and the need of a new church was so badly felt by the congregation in Coldwater, that Mr. French was reluctantly compelled to open it for public worship before the building was thoroughly finished, the painting having yet to be done. There will, therefore, be a more formal opening during the coming spring. The Rev. W. H. French earnestly solicits the aid of fellow churchmen towards reducing the burden of debt, some 600 dollars, which will remain when all the promises have been gathered in.

EAST TORONTO.—By this name the village hitherto called York is now to be known, as it has wisely taken upon itself to become duly incorporated, and is now in the fervour and excitement of a municipal election. Last Thursday, however, the excitement was of a different character; the little village hall was full to overflowing with the children of the Church of England Sunday School, with their teachers, parents, and friends, who had come to take part in a Christmas tree celebration. A large cedar tree completely covered with presents adorned one end of the hall; the presents being of an expensive character both as to money value, and especially as to the time and labor bestowed upon them. One kind lady alone had dressed thirty-six dolls, many of them being arrayed in beautifully knitted costumes, which will keep the poor dear souls warm enough in this cold weather. After an opening address by the rector, Rev. C. Ruttan, several carols were sung nicely by the children under the direction of Mrs. Wilby, who presided at the organ, and many amusing recitations were given by several of the children. The prizes of books, according to the merits of the children of the different classes, were distributed by the Rev. R. C. Caswall, who has been assisting the rector on Sundays for the past three months and superintending the Sunday School. Mrs. Ruttan was made the recipient of a well filled purse of money, as a recognition of her kind services at the organ at Norway and York—EAST Toronto we mean. Santa Claus had no easy task in taking off so many presents from the tree; as there have been 80 or 90 children on the roll during the past year, and each child had quite a number of presents; some had more than they could carry. At the close of the proceedings brief addresses were made by the Rev. R. C. Caswall, and by Mr. Hague, formerly lay reader here, and now one of the masters at Port Hope School. The singing of the national anthem right heartily ended the festive proceeding.

NIAGARA.

NIAGARA FALLS.—A second church building, or chapel of ease, has been found necessary in this parish, the Rev. Canon Houston, rector. It is situated about a mile west from the Suspension bridge. Great interest has been taken in the erection since the day when the Bishop of Niagara laid the corner stone. The day of opening, Sunday, Jan. 8th, will be happily remembered by the members of the new congregation (of St. Stephen's Chapel), and many neighbouring church people, who were present.

HURON.

LONDON.—The Nativity of our Lord was never more happily or more joyfully observed in the Forest City than it has been this season. In each of seven churches the good daughters of the church had been actively employed in decorating the sacred houses with wreaths and many goodly devices, and the well trained choirs

were well practiced in the most joyful appropriate strains of music. The Cathedral (old St. Paul's) had never looked so well. A handsome gothic arch had been erected in the central aisle near to the chancel, and another similar in same aisle midway to the great door. The arches and the pillars were beautifully wreathed with evergreens. The chancel, pulpit, lectern, and font were especially decorated; and many goodly text, in old English characters, added to the wreaths and stars.

DETROIT.—A Canadian Clergyman.—Rev. B Hamilton, who has been rector in charge of Joseph's Memorial Church, Detroit, for the last two years, has been requested by the vestry to become rector at an advanced stipend. Mr. Hamilton is a native of this diocese. He was ordained by the Bishop and resigned an incumbency here and went to the diocese of Michigan.

OWEN SOUND.—Deanery of Grey.—His Lordship the Bishop of Huron has appointed the Rev. Canon Mulholland, rector of St. George's Church, to be Archdeacon of Grey. Archdeacon Mulholland has been rector of Owen Sound for many years. While as yet there were few settlers in the district the Archdeacon, a young man, from Trinity College, Dublin, commenced mission work in that little-known region where Owen Sound is now a rapidly growing lake port. Faithfully and amid the privations of the clearings the young missionary pursued his calling; and now he is Archdeacon of Grey.

KINCARDINE.—The Rev. J. P. Ireland has been appointed incumbent of St. Paul's, Kirkton, Deanery of Perth. Mr. Ireland has been some time assistant minister to Archdeacon Mulholland, he had previously been incumbent of Pelee Island, Essex Deanery.

WARDSVILLE.—The churches in the parish were very beautifully decorated for Christmas, the offertory to the clergyman was a most liberal one, the largest ever given.

GLENCOE.—The Christmas festival here was of a sacred character and was held in the church. It consisted of a short service of prayer, hymns and carols, with an address to parents, teachers and children. This was succeeded by the distribution of books to every scholar, two special prizes being awarded by the clergyman to those who had given the best account of a children's sermon, delivered by him. The church was filled, and the whole service proved very edifying.

PORT DOVER.—Christmas day was fittingly observed by the good people of Port Dover. At both matins and evensong St. Paul's Church was filled with attentive worshippers. This church has been wholly renovated in the interior; and when decorated with evergreens and banners, it presented an exceedingly beautiful appearance. The choir rendered some excellent and difficult music under the leadership of A. W. Lawrie, Esq. Mr. L. E. Skey, of Toronto University, read the service; the sermons being preached by the incumbent, Rev. J. R. Newell. The text of the morning sermon was from Exodus xii. 26: "What mean ye by this service?" The preacher said that by such a service we showed our belief in the Incarnation, and our thankfulness for the benefits flowing therefrom: the first benefit being a knowledge of God through Jesus Christ; and the second benefit being the exaltation of human nature by means of the Incarnation. The offering was large, and the number of communicants far in advance of former years.

PORT DOVER.—One of the oldest residents of this part of the country, Henry Morgan, died in Port Dover, Dec. 30th. Mr. Morgan was born at the old abbey, Dublin, Ireland, in 1803. He came to Canada in 1832, and settled in Biabrook, where he lived for several years. During the years 1837-8, the rebellion years, he was called to Toronto, and thence to Niagara; where he and the gallant Binbrookers, with the men of Gore, distinguished themselves in speedily putting an end to the rebellion. Mr. Morgan was throughout his life an ardent Liberal Conservative, and a member of the Church of England, to which he was faithfully attached. In his vigorous years he was greatly esteemed for his genial manners, honesty, purity and piety of mind. He was a good man.

Parish of Watford.—One of the many advantages that the church people in this newly made parish receive by its present construction is that the three churches have each a well appointed Sunday School, two carefully superintended by the incumbent before service each Sunday; the other one he is only able to visit quarterly by taking a Sunday hour from one of the other stations.

At St. James Sunday School, Brooke, last Thursday, the 22nd, a very pleasant evening was spent in giving prizes won by diligent scholars during the past year; also a series of views with magic lantern, accompanied with music, vocal and instrumental. One part of the entertainment was made the opportunity of presenting the following address:

To Mrs. Wye:

OUR DEAR AND HONORED TEACHER.—We, the members of your Bible class, cannot find words to express our deep sense of love and gratitude to you for your untiring energy and zeal in coming Sunday after Sunday to impart instruction to us. We well know it must have often been at a sacrifice to your personal comfort to do so. We heartily thank you for your many valuable lessons; and hope they have not altogether been lost upon us, but that we may be better and nobler for them. Wishing you, our dear minister and family all the joys of the coming season.

Please accept this Christmas gift (an envelope containing money) as a slight token of our deep love and esteem for you. Signed on behalf of the Bible class by Lexie Richardson, Essie Grier.

On the following evening a similar entertainment was held in Grace Church. The members of that church sent in a large load of oats for the pastor. After the Wednesday evening Bible class a handsome silver tea service was presented to Miss Mary Dodds, the organist of Trinity Church, Watford, as an acknowledgment of her cheerful and diligent services for the past year. On Christmas day services were held in each of the three stations as usual: St. James, Brooke, 11 a.m.; Grace Church, 3 p.m.; Trinity Church, Watford, 7 p.m. The Christmas offertory given to the pastor was quadruple what it had ever been before on this portion of the church's field. We thank our Divine Master and pray to go in His strength for the days that are yet to come.

LISTOWEL.—On the evening of Friday preceding Christmas day a large number of the members of Christ Church, Listowel, visited the parsonage and presented the Rev. M. Turnbull with the following address, accompanied by a purse containing the sum of \$105:

To the Reverend Mark Turnbull, incumbent of Christ Church, Listowel:—

REVEREND AND DEAR SIR.—Christmas tide, commemorative of the joyous proclamation of glad tidings and "peace on earth and good will towards men," has always afforded our Church an occasion of great rejoicing, and preserved the honored custom of speaking words of cheer and the giving of gifts. Your parishioners, being thus minded, and at the same time conscious of the untiring efforts of Mrs. Turnbull and yourself in their behalf, and recognizing the substantial progress of our parish, desire to express in some formal manner their appreciation of the indefatigable zeal manifested by you both in all the varied branches of church work. Wishing to improve the present recurrence of this festival, we gladly avail ourselves of the opportunity now afforded by presenting you this gift, as a slight acknowledgment of our regard and esteem, with the sincere hope that it may long be our good fortune to enjoy the invaluable services of Mrs. Turnbull and yourself in this parish, and that the happy and harmonious relations existing between pastor and flock may long remain unbroken. We, with heartfelt thankfulness for the past, and with every hope for the future, would ask that it may please the Giver of All to grant that yours may be a joyous Christmas and a glad New Year. Signed, W. R. Clayton, J. J. Purcell. On behalf of the parishioners of Christ Church, Listowel. Dated December 23rd, '87.

Mr. Turnbull, in replying to the address, expressed his gratitude in behalf of Mrs. Turnbull and himself at receiving so generous a Christmas gift, which he valued as an evidence of the kindly feeling existing in the congregation towards himself and family.

At the Christmas tree festival on Monday, 26th inst., Mrs. Turnbull was presented with a silver butter cooler and a very handsome case of ivory-handled silver knives and forks, the gift of her Bible class and a few friends. She was also presented with a large photograph of the class in group, beautifully framed—the gift of D. Barber, Esq., Listowel—which, with other numerous gifts, bespeaks the affection and esteem in which she is held.

Churchwomen's Jubilee Offering to the W. and O. Fund of Algoma.—Mrs. Boomer thankfully acknowledges the following sums which have reached her since she forwarded her total, \$2,275 50, to the treasurer of Algoma Diocese:—Mrs. Daniel, Rosemont, \$4; St. Stephen's S. S., children's Christmas service, Toronto, \$5; Charlottetown, P. E. I.—Sunday S. girl's collection, \$12 55, per Rev. S. Weston Jones, who promises a further gift from the Churchwomen of his congregation shortly.

Chapter House.—The Rev. Principal Fowell has re-

ceived another subscription from England. The Church his father ministered in for thirty years, having placed two windows in the Church as a commemoration. He has sent a sum of nearly fifty pounds sterling to his son, the principal of Huron College, as a subscription to the new Church.

PETROLIA.—The late rector, Rev. B. Pierre De Lom, now during his leave of absence, has been appointed to the curacy of Peng, seven miles south of Old London.

The children's service at the Memorial Church on Sunday evening, New Year's day, proved a very successful affair, notwithstanding the unfavorable weather. Upwards of 300 children, teachers and officers of the Sunday School assembled in the school-room, and walked in procession to the church singing "Onward, Christian Soldiers." The service was conducted by the rector, and several bright hymns were sung heartily by the little ones and the congregation. The sermon—an interesting and reasonable one—was preached by Rev. Canon Innes on the subject of "Choosing." It was well illustrated by Scripture teaching and impressive incidents. The church was filled with a large congregation.

ALGOMA.

ROSSEAU.—The Rev. Alfred W. H. Chonne begs to acknowledge the gift of two barrels and one box of clothing. Graphics and other papers from the Rev. Alex. W. Macnab of St. Barnabas, St. Catharines, for distribution in his mission.

Rosseau, Jan. 5th, '88.

ASPDIN.—The Rev. W. Crompton begs to acknowledge, with gratitude, a small box of articles for Christmas tree prizes from Mrs. Bedford Jones, of Napanee, and a large box from C. W. A. S., Toronto, per Mrs. O'Reilly, Hon. Sec., filled with good things, as never box was filled before. Amongst these there were three plum-puddings, and also a neat reel-holder sent for Miss Crompton.

The Bishop's appointments are as follows:—
Jan. 6th, Nipissing, 7 30 p.m.; 7th, North Bay, 8 p.m.; 8th, North Bay, 10 a.m., 7 p.m.; 9th, Sturgeon Falls, 3 p.m.; 10th, to Chapleau; 11th, Chapleau, 7 p.m.; 12th, Sundredge, 7 30 p.m.; 13th, Eagle Lake; 14th, 15th, 16th, 17th, to Maguettawan; 18th, Midlothean; 19th, Sequin Falls; 20th, Rosseau, 7 30; 21st, Ullswater, 3 p.m.; 22nd, Ullswater, 11 a.m., Rosseau, 7 30 p.m.; 23rd, Lumber Camp, 7 30 p.m.; 24th, Burk's Falls, 8 p.m.; 25th, Burk's Falls, 10 30 a.m., Starrett, 5 p.m.; 26th, Sprucedale, 11 a.m., Emsdale, 5 p.m.; 27th, B. Trane, 10 30 a.m., Cyprus, 6 p.m.; 28th, Novar, 10 30 a.m.; 29th, Huntsville, 10 30 a.m., Cyprus, 7 p.m.

FOREIGN.

LIBERAL GIVING IN INDIA.—British and other foreign residents in India gave more than \$300,000 a year to the missions in that country, which shows what they think of them. The late Hugh Miller, M.D., after living many years in India gave to the missions \$100,000. The Rev. Dr. Butler, in his "Land of the Veda," in speaking of Colonel Gowan, says: "This devoted servant of God encouraged and stood by me in all my plans for the extension of our mission. He aided me in procuring homes for the missionaries, in establishing our orphanage and training school, and he built and endowed the schools in Khera Bajhera, so that his liberality to our mission work, up to the present, cannot be less than \$15,000." Were it not for the large gifts of the foreign official and unofficial classes in India, the work there would be much less extended than it is.

Some of the native princes and their officers also contribute liberally to the missions in their states. The Maharajah of Travancore has lately sent 500 rupees to the Rev. Mr. Richards for his projected leper asylum at Allepie. The Prince of Baroda has recently sent \$2,000 to a mission school for girls in Bombay.

Of the contributions of the native Christians the Rev. J. T. Gracey, in his new book, entitled "India," writes as follows: "The contributions of the native converts themselves show most encouraging growth. The London Missionary Society said a few years since of its missions on the Malabar coast: 'Several of the churches are self-supporting; the contributions have reached \$7,000 a year, which, considering what is paid for labor in that country, is equal to at least \$40,000 in our currency.' The South India mission of the Church of England Missionary Society contributed one year \$13,582 gold. The aggregated con-

tributions of the native Christian community in India, Burma and Ceylon, rose from about 60,000 rupees in 1861 to 159,124 rupees in 1871, and to 228,517 rupees in 1881."

ENGLAND.—The following invitation has been sent by the Archbishop of Canterbury to all the bishops of the English and American churches throughout the world, who now number about 210:

LAMBETH PALACE, 9th November, 1887.

Right Reverend and Dear Brothers,—I am now able to send you definite information with regard to the conference of bishops of the Anglican communion to be held at Lambeth, if God permit, in the summer of next year.

"In accordance with the precedent of 1878, it has been arranged that the conference shall assemble on Tuesday, July 3, 1888. After four days' session there will be an adjournment, in order that the various committees appointed by the conference may have opportunity of deliberation. The conference will reassemble on Monday, July 23, or July 24, and will conclude its session on Friday, July 27.

"Information as to the services to be held in connection with the conference on other particulars will be made public as the time draws near.

"I have received valuable suggestions from my episcopal brethren in all parts of the world as to the subjects upon which it is thought desirable that we should deliberate.

"These suggestions have been carefully weighed by myself and the bishops who have been good enough to co-operate with me in making the preliminary arrangements, and the following are the objects definitely selected for discussion: 1. The church's practical work in relation to (a) Interperance, (b) Purity, (c) Care of Emigrants, (d) Socialism. 2. Definite Teaching of the Faith to various classes, and the means thereto. 3. The Anglican Communion in Relation to the Eastern Churches, to the Scandinavian and other Reformed Churches, to the Old Catholics, and others. 4. Polygamy to Heathen converts, Divorce. 5. Authoritative Standards of Doctrine and Worship. 6. Mutual Relations of Dioceses and Branches of the Anglican Communion.

"May I venture again to invite your earnest prayer that the Divine Head of the Church may be pleased to prosper with his blessing this our endeavor to promote His glory, and the advancement of His kingdom upon earth?"

"I remain your faithful brother and servant in Christ,

EDW. CANTUAR.

"P.S.—In the event of your not having yet told me whether or not you hope to be able to attend the conference, may I ask you kindly to intimate your intention to the assistant secretary of the conference, the Very Rev. the Dean of Windsor, Deanery, Windsor Castle, as it is important that we should know as soon as possible how many bishops are likely to be present? As in 1867 and 1878, the Bishop of Gloucester and Bristol is the episcopal secretary of the conference. The answers which have come in seem to show that the attendance will be considerably larger than in 1878, when exactly a hundred prelates were present."

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.

LORD SELBORNE ON DISESTABLISHMENT.

LETTER VI.

SIR,—1. The Liberationists steadily assert, as a necessary basis of their crusade, that church endowments are *National Property*, and they represent the church as "annually subsidised out of public property," and their misrepresentation goes so far as to include in this yearly income the total value of the church's possessions, especially the supposed yearly value of her very fabrics. But it is all false. There is no subsidy. The church is self-supporting. She gets nothing from the state. Even Mr. Gladstone himself writes categorically: "The clergy of the Church of England are *not* state paid." Yet that they are is the main foundation of Liberationist assaults upon her. Professor Freeman writes: "Church property is not national property, except in the same sense in which all property is national property." Edmund Burke said: "They (the people of England) have incorporated the estate of the church with the map of private property, of which the state is not the proprietor, either for use or dominion; but the guardian only, and the regulator." But as for the assumption that the revenues derived from church endowments belong of right to the public

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treasury; it is "legally," historically, practically, absolutely, in every sense, untrue." That is strong language from a legal luminary! 2. The same thing is said of the word *public*, as meaning no more than what is protected and regulated by statute. 3. Lord Selborne goes on to state that, "in the light of *Law and History*, church endowments were not originally state property, and that they never, at any time, became so. Private donors did, indeed, divest themselves of their former rights, but the new title created was for a definite, lawful purpose of their own choosing. *Kings*, too, in this respect differed nothing from private donors. Their gifts were made when kings could hold and grant lands or other property as freely as their subjects, and what they gave, whether to ecclesiastical or lay corporations, could never be resumed, unless legally forfeited. 4. "As to tithes, whatever else may be doubtful, this is quite certain, that they never were the property of or payable to the state." Were the state to undo the only thing it ever did in respect to them; that is, were it to withdraw the civil sanctions for their payment and recovery, they would not lapse to the treasury. The church would simply lose them, except where voluntarily paid. 5. As to the *Parliamentary Grants* for fabrics, before referred to, by which the state gained more than it gave; no claim was thereby established upon them as national property, since the grants were made without right of repayment or reservation. Parliament has never treated any institution as its debtor where money was not expressly given as a loan. Nay, when the annual grant to Maynooth ceased in 1869, a large debt was remitted, and in the case of the *Regium Donum* to the Irish Presbyterians, a large further allowance, at the time of Irish disestablishment, was made for the disappointment of future expectations. It was mere confusion, both of thought and law, to identify the regulative powers of the state with proprietary rights. The former are admitted in all hands, and are indispensable in all cases of trust, whether of church or dissent; the latter have no existence at all. Yours,
JOHN CARRY.

Port Perry, Nov. 7, 1887.

HURON FINANCES.

SIR,—The letter of "Vidette" has produced a profound sensation. It had been represented that the financial condition of the Diocese of Huron was much better than any other diocese, and it is but a few years since the Synod of Toronto seriously entertained the idea of adopting the Huron system of a large executive committee to manage its financial affairs. Indeed, the synod actually adopted it, but its constitution wisely providing that the following meeting of synod must confirm the act, the plan was afterwards rejected, and a merciful deliverance vouchsafed the Diocese of Toronto. After the statements made by "Vidette," who deserves the thanks of all loyal churchmen, many will look into the journal of the synod, and I for one. I did not concern myself much about such matters, and partook of the *indifferentism* which so largely prevails, and which does so much to foster and aid the evil of centralization referred to by your correspondent. The mission fund has engaged my attention, and at first I thought there must be some mistake, but it is worse than represented. On page 61 of the *Synod Journal* for 1887 the following statement appears: "Total contributions for diocesan missionary work, \$9,039 37"; whilst "Vidette" has put it \$7,458.80; he, however, states it as "available income from the diocese, for diocesan missions." I find that from research that the sum of \$5,606.30 contributed for diocesan mission work is credited to the "general purpose fund," and that \$4,025.73 of that amount is afterwards transferred to the "mission fund account." What became of the \$1,580.57, which is stated as having been contributed for diocesan mission work, and which never reached the mission fund? It is put down as payments for the expenses of the "general purpose fund." Amongst the items is one of \$280.31 for management, which is, that the expense for the work of receiving and paying out \$5,607.30 amounted to \$280.31. When I turn to the "mission fund account," I find another charge for management amounting to \$171.65. The expense for the management of voluntary contributions for missionary work was \$451.96. Surely this requires investigation, for when people subscribed to the "mission fund" they did not expect that \$1,580.57 would be used for the "general purpose fund." It may be said that the "mission fund" entails expense of management, which is true, but \$451.96 is rather a large amount to charge upon \$9,039.37. The fact is, that when contributions are made for diocesan mission work, the whole amount should go to the mission fund. Provision is made for the management of the different trust funds, for under the head of "Synod Expense Account" the following item appears: "Assessment

on the various funds for management, \$2 507.11." When the different funds are assessed for their management, there can be no sufficient plea to take missionary contributions, and apply any portion of them for general purposes. At the synod of 1886 a notice of motion was given by Rev. G. C. Mackenzie—"That henceforth the Parochial Association annual subscriptions be credited to the fund for which they have been contributed, the mission fund," but there it ended. I will look further into the accounts. The Executive Committee has done well to move in the matter, and I hope good will result. As for a synod officer who is paid to serve the synod, being allowed to act as a director of its affairs, by representing the interests of a congregation, which may be at variance with the general welfare of the diocese, is so incongruous, that no properly managed institution would permit it. This must be looked into, and the diocese shall have the benefit of my research.
LAYMAN.

REV. MR. WILSON REPLYS.

SIR,—In reply to the Bishop of Saskatchewan's letter, objecting to my proposed branch home at Banff, and implying that I am leaving my own sphere in Algoma to interfere with the work of missionaries in other dioceses. I have simply to say that the work in which I have been engaged for nineteen years, and in which friends, both in England and in Canada, have so kindly helped me, has never been confined to one diocese. In 1869 I was living in Sarnia, and yet itinerating among the Indians north of Lake Huron and Lake Superior. Ever since our Shingwauk Home was established at Sault Ste. Marie, we have drawn our pupils in large measure from other dioceses, the Indians in Algoma are chiefly Roman Catholics. The Bishops of Rupert's Land and Qu'Appelle have given me every encouragement to prosecute my work within the limits of their dioceses, and all the missionaries working among the Indians from here and the Rockies, and my warm friends are ready to aid me in every way. The great object in trying to establish a small branch home at Banff, as I have said plainly enough, perhaps too plainly in the papers, was to counteract Romish influence. My object is not to promote discord, but unity in our Christian missions. Yours, etc.,
E. F. WILSON.

Sault Ste. Marie, Ont., Dec. 23, 1887.

SKETCH OF LESSON.

2ND SUNDAY AFTER EPIPHANY. JAN. 15TH, 1888.
Defeat of the Five Kings.
Passage to be read.—Joshua x. 1-15.
Think of the indignation and alarm in the other cities of Southern Canaan when they heard of the league which the principal cities of Gibeon had made with Israel so soon after Joshua had taken and destroyed both Jericho and Ai.
I. *The Attack on Gibeon.*—So the king of Jerusalem, who seems to have been especially annoyed, sends to the kings of four other cities of the district, inviting them to come and help him to punish those traitors, the Gibeonites. The five kings of the Amorites accordingly gather themselves together, encamp before Gibeon, and make war against it.
II. *The Cry for Help.*—The Gibeonites are now in a great strait. They are, indeed, being punished for making a treaty with the people of the Lord. Their city is besieged, and a siege is a terrible thing. Think of some sieges—the siege of Jerusalem by Titus—of Lucknow, in India—of Paris! What must the besieged do? Look out for some one to help them. But who will help the Gibeonites? They have made enemies of all the tribes of Canaan by their league with Israel. Ah, there is Israel, their new friend. So they send messengers to Joshua, who tell him what is going on, and beg him to come up and help them, and that with all dispatch.
III. *The Divine Helper.*—Immediately Joshua sets forth from Gilgal, and all his men of war with him. But is he not afraid? There are five kings to fight with. No:—for God bids him not fear, and promises him victory. With this assurance he hastens on, and, marching all night, surprises the besiegers in the morning. A great slaughter takes place, and the Canaanites flee before Israel. Joshua pursues, chasing them up the hills to Upper Beth-horon, and then down the other side to Lower Beth-horon. And in this latter part of the battle the Lord Himself fights for Israel; for a great hail storm coming on, more are killed by the hail than are slain by the sword of Israel. In the Book of Jasher it is recorded that the fight continued all day, the light of the sun and of the moon being, perhaps, continued longer than usual, that the rout might be thorough. Thus were the Amorites utterly routed, and the five kings, hiding in a cave, taken and hanged. (v. 26). On that day God

fought for Israel. The battle was one of the grand decisive battles of the world, and one of the most important that Israel ever fought.

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Family Reading.

PIUS IV AND THE ENGLISH REFORMATION.

The offer of Rome to recognize the reforms made in the English Church, on the one condition that the Bishop of Rome's supremacy should be recognized, is so old an affair, and so often adverted to and substantiated, that it is almost unnecessary to go over the ground again at this late day. But the following article, from the pen of the Rev. Mr. Little, is so excellently to the point that we cannot refrain from giving it entire. Says he:
"I have received so many enquiries in regard to my assertion in Article xxiv that the Bishop of Rome, Pius IV, 'agreed to recognize all the reforms under Elizabeth, if only she would recognize his supremacy,' that it seems best to turn aside from the general argument in order to give a few authorities for the statement.
"It is asserted in almost every history of the Anglican Church that Pius IV agreed to recognize the English Reformation, provided that his own supremacy should be acknowledged. This concession on his part is valuable as showing that our Church had lost nothing which, even in the estimation of Rome, is essential to a true Church.
"Here, in his 'Eighteen Centuries of the Church of England' (page 348) says: 'Pope Paul IV, having died on August 18, 1559, was succeeded by Pius IV. The new Pope sent his nuncio with a letter to the Queen, announcing his approval and willingness to accept the new Prayer Book, as well as the Communion in both kinds, if only the Queen would acknowledge his supremacy.'
"Jennings in his excellent '*Ecclesia Anglicana*' (page 319) says: 'A new Pope, Pius IV, in 1560 addressed to her (Elizabeth) a letter of very different tenor, making overtures for a reconciliation. He offered that, on condition of her adherence to the See of Rome, the Pope would approve of the Book of Common Prayer, including the Liturgy or Communion Service, and the Ordinal. Although his Holiness complained that many things were omitted from the Prayer Book which ought to be there, he admitted that the book nevertheless contained nothing contrary to truth, while it certainly comprehended all that is necessary for salvation. He was therefore prepared to authorize the book if the Queen would receive it from him and on his authority.'
"Blunt in his historical introduction to the Prayer Book (page 85) says: 'It is worth notice, however, that the Book of Common Prayer as thus revised in 1559 was quietly accepted by the great body of Romanist laity; and also, that the Pope himself saw so little to object to in it that he offered to give the book his full sanction if his authority were recognized by the Queen and the kingdom.' And he quotes Sir Edward Coke as saying that the Pope, Pius IV, 'before the time of his excommunication against Queen Elizabeth denounced, sent his letter unto Her Majesty, in which he did allow the Bible and Book of Divine Service, as it is now used among us, to be authentic and not repugnant to truth. But that therein was contained enough necessary to salvation, though there was not in it so much as might conveniently be, and that he would also allow it unto us without changing any part, so as Her Majesty would acknowledge to receive it from the Pope, and by his allowance, which Her Majesty denying to do so, she was then presently by the same Pope excommunicated. And this is the truth concerning Pope Pius Quártus, as I have faith in God and men. I have oftentimes heard avowed by the late Queen her own words, and I have conferred with some Lords that were of greatest reckoning in the State, who had seen and

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Jan. 12, 1888.
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read the letter which the Pope sent to that effect, as have been by me specified. And this upon my credit, as I am an honest man is most true. Blunt, moreover, gives a list of authorities, viz: 'The Lord Coke, his speech and charge, London, 1607. See also Camden, Ann, Elizabeth, page 50, edition 1615. Twysden's Historical Vindications of the Church of England, page 175. Validity of the Orders of the Church of England, by Humphrey Prideaux, D.D., 1688. Bramhall's works, ii, 85, edition 1845. Bishop Babington's notes on the Pentateuch; on numbers vii, Courayer's Defence of the Dissertation on the Validity of English Ordinations, ii, 360, 378. Harrington's Pius IV and the Book of Common Prayer, 1856.'

"Our own Van Antwerp in his very readable and comprehensive 'Church History,' volume iii, pages 144-5, gives the same story. The reader will also find it in Hardwicke's Reformation, and in scores of other reliable works. I have never seen the story controverted or even questioned.

"Since writing the above, my attention has been called to an additional authority for the fact that Pius IV made the above mentioned overtures for the reconciliations of the English Church, viz: Butler in his Memoirs of the Catholics, volume i, pages 152-3. The testimony is especially valuable as coming from a learned Roman Catholic."

THE LITTLE READER.

A LESSON FOR PARENTS TO TAKE TO HEART.

How quiet the house is at midnight. The people who talk and laugh and sing in it are asleep, and the people who fell asleep in it long ago came back into it. Every house has these two classes of tenants. Do we love best those with whom we can talk and laugh and sing, or the dear silent ones who come so noiselessly to our side and whisper to us in faint, sweet, far-away whispers that have no sound, so that we only hear their very stillness?

I am not tired, but my pen is weary. It falls from my fingers and I raise my head. I start to leave the table and my eyes fall upon a little book lying on the floor. It is a little "First Reader." He left it there this afternoon. I remember just how I was impatient because he could not read the simple little lesson, and I told him it was a waste of my time to teach him and pushed him away from me. I remember now. I see the flush come into the little tired face, the brave, cheerful look in his eyes, his mother's brave, patient cheeriness, struggling with his disappointment and pain. I see him lie down on the floor and the little face bend over the troublesome lesson, any baby might read it. Then, after a little struggle alone, it has to be given up, and the baffled little soldier, with one more appealing look towards me for reinforcements, sighs and goes away from the lesson he cannot read, to the play that comforts him. And there lies the little book just as he left it. Ah, me, I could kneel down and kiss it now as though it were alive and loving.

Why, what was my time worth to me to-day? What was there in the book I wanted to read one-half so precious to me as one cooing word from the prattling lips that quivered when I turned away? I hated the book I read. I will never look at it again. Were it the last book in the world, I think I would burn it. All its gracious words are lies. I say to you, though all men praise the book, and, though an hour ago I thought it excellent, I say to you, there is poison in its hateful pages. Why, what can I learn from books that baby lips cannot teach me? Do you know I want to go to the door of his room and listen; the house is so still; maybe he is not breathing. Why, if between my book and my boy I choose my book, why should not God leave me with my books? My hateful books!

But I was not harsh. I was only a little impatient. Because, you see, his lesson was so easy, so simple. Ah, me, there were two of us trying to read this afternoon. There were two easy, simple lessons. Mine was such a very simple, easy, pleasant, loving one to learn. Just a line, just a little throb of patience, of gentleness, of love, that would have made my own heart glow and laugh and sing. The letters were so large and plain, the words so easy and the sentences so short. And I! Oh,

pity me, I missed every word. I did not read one line aright. See, here is my copy now; all blurred and blistered with tears and heartache, all marred and misspelled and blotted. I am ashamed to show it to the Master. And yet I know He will be patient with me. I know how loving and gentle He has been these years while teaching me this simple lesson I failed upon to-day. But when my little pupil stumbled on a single word—is my time, then, so much more precious than the Master's that I cannot teach the little lesson more than once?

Ah, friend we do not waste time when we plait scourges for ourselves. These hurrying days, these busy, anxious, shrewd, ambitious times of ours are wasted when they take our hearts away from patient gentleness, and give us fame for love and gold for kisses. Some day, then when our hungry souls will seek for bread our selfish good will give us a stone. Life is not a deep, profound, perplexing problem. It is a simple, easy lesson such as any child may read. You cannot find its solution in the ponderous tomes of the old fathers, the philosophers, the investigators, the theorists. It is not on our book shelves. But in the warmest corner of the most unlettered heart it glows in letters that the blindest may read; a sweet, plain, simple, easy loving lesson. And when you have learned it, brother of mine, the world will be better and happier.—R. J. Burdett, in Toledo Blade.

THE PAN-ANGLICAN SYNOD.

Among the numerous religious and ecclesiastical conferences which will be held during the next year, a foremost place must be accorded to the Pan-Anglican Synod, which is summoned to meet at Lambeth in the month of July. The Archbishop of Canterbury has issued a formal and official invitation to his episcopal brethren throughout the world to attend, and it is said that more than 200 have already signified their intention to be present. This is the third conference of the kind which has been held within the last twenty years; and in point of numbers and influence this promises to surpass its predecessors. Since the first conference was held, wonderful changes have taken place in the conditions and relations of the Church, and in the aspects and demands of nations; and if the present conference rise to the height of its opportunity and responsibility it will exercise an influence which will tell powerfully on the future of the Church.

The following is a list of topics suggested by the Archbishop for consideration:

- (1) The Church's practical work in relation to (a) Intemperance, (b) Purity, (c) Care of Emigrants, (d) Socialism.
- (2) Definite teachings of the Faith to various classes, and the means thereto.
- (3) The Anglican Communion in relation to the Eastern Churches, to the Scandinavian and other Reformed Churches, to the Old Catholics, and others.

- (4) Polygamy of heathen converts. Divorce.
- (5) Authoritative standards of doctrine and worship.
- (6) Mutual relations of dioceses and branches of the Anglican communion.

Such topics will afford ample material for discussion, and the decision or recommendation of the Conference upon some of them will be awaited with interest. Of course, no action of the assembled bishops can be held to be binding on the Church, since the Conference has no legislative functions. But the utterances of such a large and influential body will everywhere be treated with respect, and the loyal and hearty co-operation of the clergy and laity generally, will aid in giving effect to the recommendations which are made.

It would seem that the actual time allotted to the Conference for deliberation is short. The work will be principally by committees. This may be unavoidable, but it is hardly desirable. Yet the reports of the committees will be submitted to the Conference, and the final conclusions arrived at, it will be those of the whole Conference. The Church will thus have the united voice and the deliberate judgment of the whole of the Episcopate. The im-

portance of this cannot be over-estimated; and we are sure that every member of the Church will cheerfully respond to the request of the Archbishop that earnest prayer be offered to the Divine Head of the Church, that He will prosper with His blessing this endeavor to promote His glory, and the establishment of His kingdom upon earth.

It is proposed to build, at Freretown, a church as a memorial to the late Bishop Hannington. The want of such a building has long been felt, and the plan may be said to have originated with Bishop Hannington himself.

FILLED WITH LIGHT.

A wise man in the East had two pupils, to each of whom one night he gave a sum of money, and said, "What I have given you is very little, yet with it you must buy something that would fill this dark room."

One of them purchased a great quantity of hay, and cramming it into the room, said, "Sir, I have filled the room."

"Yes," said the wise man, "and with gloom."

Then the other, with scarcely a third of the money, bought a candle and, lighting it, said, "Sir, I have filled the hall."

"Yes," said the wise man, "and with light. Such are the ways of wisdom, for it seeks good means to good ends."

The teacher certainly had a droll way of instructing his pupils, but it was a very good way. They learned that it was one thing to fill, and another thing to fill properly. One of them knew this before; the other seemed not to know it—he was a simpleton. There are many such in the world.

WEALTH AS A PROFESSION.

Every gift of God is good, and we have no sympathy with the cant of disparaging riches, which is generally in the mouths either of those who have none themselves, or of those who desire to compound for greediness in making money by affecting to despise it when made. Money is a great power for good or for evil. In our present complicated social arrangements, however, the possession of large wealth by an earnest Christian is a great responsibility, and one of which we need not be envious. Indeed, we should all give to such men our sympathy and whatever help we can in their endeavours to perform the duties of stewardship "as ever in the Great Taskmaster's sight." "What are we to do with our money?" is now the question of serious-minded men of wealth. "Charities are so badly managed, and then political economists are down upon us if by mistake we help those who might have helped themselves. It is easy to talk against our extravagance; tell us rather how to spend our money as becomes Christians."

The fact is, riches must now be considered by all good men as a distinct profession, with responsibilities no less onerous than those of other professions. In the nature of things money tends continually to fall into the hands of a few large capitalists. Whether such men acknowledge it or not, they are really members of a new profession, the *raison d'être* of which is that it should spend money for the greatest good—not some less good, producing remote bad consequences—of the greatest number.

This very difficult business therefore must be learned by studying social science, and otherwise, with as much care as the professions of divinity, law and medicine are learned. When the rich are willing in this way to train themselves for their high calling, and take for their motto, "With both hands earnestly," they may rest assured that He who is the light of the world will reveal to them ways and means of benefitting His poor that are in harmony with Christianized social science. Let them only remember that if one member of Christ's body suffer, all members must suffer with it, and that other Christian saying, "Whatsoever ye would that men should do unto you, do ye even so unto them."—*Quiver*.

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A CAT'S STORY, WITH A MORAL FOR BOYS.

I have never been a cat who liked to roam about, much preferring a settled home and master; but circumstances have been too strong for me. Almost ever since I got my eyes open, I have been forced to travel from house to house, in hopes of finding some kind friend to take me in—that is, until within a month or two. It was often weary work. I knew all about hunger and cold—indeed, I grew so thin, dirty, and disreputable-looking, that the boys hooted at me in the street, while ladies drew their skirts aside, and “scatted!” as I passed by.

I suppose I might have kept myself clean, but I was so discouraged; and then, think how often I had to sleep in coal-bins and ash-barrels! There is nothing on earth which will so soon affect the appearance of the most respectable cat. Of course I grew savage. I felt that every man's (or rather boy's) hand was against me—to say nothing of dogs—and maids with broom sticks. Oh! it was an awful life, and I hope I shall never have to live it over again!

I learned to steal, too. Yes, I know you'll be shocked, but wait till you've been tempted as I was. Were you ever so hungry that something seemed to be gnawing inside of you, and you could think of nothing, dream of nothing, but food? If you never were, don't blame me till you do understand, even when I tell you that I stole every bit of food I could lay my paws on! That was all I took; I never touched gold, nor jewels, nor clothes—never; possibly for the same reason that you never stole food—because I didn't need them.

One wretched spring day, when the rain was pouring, and a chill wind seemed to blow right through my thin frame, I sought shelter under the carriage-steps at the side door of a very neat and pretty house. I was looking wistfully toward it, thinking how perfectly delightful it would be to lie, just once, upon a soft rug before a glowing fire, when I saw the door opened, and a curly little head thrust out.

It was the head of a boy (you know boys and dogs are my natural enemies), so I crouched closer and watched him.

“Oh dear!” he said, “how it does rain! There's no use, Milly, we can't go.”

Then another head—a girl's this time—peeped out, and they talked a minute or two. Something in their pleasant voices made my heart warm towards them both, and when after a moment, they went in and left the door a little ajar, I thought I would just peep in, and see what they were doing. I did so, and saw such a pretty kitchen, so clean, and warm and shining, that I felt I must get inside. I stole in softly, on tiptoe, and looked all about. There were three children—a smaller one besides the two I had seen in the door—all standing near a window playing “cat's cradle,” (a game invented, they say, by one of my own ancestors), and they did not notice me at all, as I crept past them, towards the stove. Near it stood a table, and on this table was a bowl of milk—think of it, milk! I hadn't even seen any for weeks and weeks, and I love it a good deal better than you do cake or ice-cream, I assure you.

Well, you can, perhaps, imagine the great temptation. I hesitated. I looked at the children—they were absorbed in their games. I gazed at the milk, and—I yielded.

With a light bound I reached the table-top, and took one lap at the rich, yellow-white fluid, and after that I simply could not stop till it was all gone!

The noise of my eager tongue attracted the children's notice, and they glanced around.

“Oh, Milly!” cried the bigger boy, suddenly, “there's a kitty eating my milk. See!”

I heard, but there were only a few drops left, and I was bound to finish them. The children ran towards me, and Milly said, in such a kind voice,—

“Oh, Johnnie, let her have it, do! See how dreadfully thin she is—poor kitty!” and her soft hand stroked my back.

Then Johnnie said generously,—

“Yes, she may finish it. I don't care;” and he too stroked me gently.

I had hoped the girl might be kind to me (they

nearly always are), but I didn't expect it from the boy, and I was filled with repentance and regret to think I had stolen from him. I tried to express this, as well as I could, by rubbing my sides against them, and making my claws into the softest balls, as I purred my content.

It was the first time I met with such magnanimity, and all at once my past life, with its dirt, its thieving, its savagery, grew so hateful to me, that it seemed as if I never could endure it again—so contagious is a good example.

Oh! how I longed to stay with these new friends, and even when the smallest boy, whom they called Freddy, handled me rather roughly by the tail, I did not offer to scratch.

Just then a lady came in, and Johnnie cried,—

“See mamma, we've got a new kitty; and I guess she's come to stay—may she?”

“Why, what a starved-looking creature!” said the mother. “Poor thing! I wonder who clipped her ears. She has led a hard life I'm sure,” (oh, how I trembled when she said that!) “and I'm afraid it will be impossible to tame her.”

“She didn't scratch when I pulled her tail!” put in Freddy.

“Didn't she? Well she certainly looks meek enough—but such cats are so apt to steal.” (imagine my feelings!) “and they're often treacherous and ugly,” (I knew I wasn't like that, anyhow,) “but, still, if you think—”

As she hesitated, there arose a chorus of pleadings.

“Oh! do let her! We'll be kind to her, and that'll make her good—please, please, mamma!” till she said, at length,—

“Well, well, we'll try her, at any rate, and if she proves to be a good cat she can stay.”

You'll understand how that put me on my honor at once; and my being here still proves that I have given satisfaction.

And such a home as it is! Nothing but kindness and good treatment. Nothing but gentle words and acts, all day and every day—and such words and deeds make good cats as well as children.

I am now round, and sleek, and clean, and forget at times that I ever was a tramp or needed claws—all on account of this kind, Christian treatment.

HOW TO “INCREASE IN THE KNOWLEDGE OF GOD.”

The Holy Spirit has been sent of God to reveal to each one of us the “deep things” of God. He alone can do this. It has not entered into the heart, or conception, of man what wondrous things He has in store for us. We do not fully realize this, but, too often, either drift along, day after day, satisfied with such general religious teaching as comes in our way, or else we fix our eyes upon some spiritual trait or grace which we see developed in another person, and aim at the attainment of that. We set our own lesson, and try to learn it in our own way.

We need to take lessons of the Divine Teacher God has given us. In the simple, humble way that we would put ourselves under the direction of a master of any earthly science, we should put ourselves under the direction and teaching of the Spirit of God. He knows exactly the need of each one of us. Let Him choose our lessons. He sees the particular truth our condition requires to-day, and the higher truth required to-morrow. If we yield ourselves to Him that He may give us “we shall be prepared to receive in their divine order, and absorb, the higher truths He has in store for us.”

The Spirit is a marvellous instructor. “Who teacheth like Him?” It is His special work, to lead the soul committed to His care, from the very beginning of its spiritual infancy to the highest spiritual development. He has “many things to say” to us, but He does not reveal them all at once. His plan is to lead us step by step, to give us “here a little, and there a little,” as we are able to bear it. For every day of our spiritual career, He has “food convenient” for us—exactly suited to that day's peculiar circumstances and needs. We cannot miss one day's teaching without irretrievable spiritual loss.

“Hear what the Spirit saith,” was the last command of our ascended Lord, and given, in sevenfold repetition, from within the veil to His Church. Let us set ourselves to obey it. Let it be our earliest morning privilege, day by day, during the coming year, to “sit down at His feet, and receive of His words.” So shall He delight to take of the deep things of God and show them unto us, and so may it be said of each one of us, “His allowance was a continual allowance, given him of the King; a daily rate for every day, all the days of his life.”

GOING TO SCHOOL.

The important matter to you in beginning school is not how this teacher or that one conducts himself toward you—whither he is partial, incapable, unjust; but how you conduct yourself toward him—whether you are truthful, honest, manly. Forty years hence what will his injustice or incapacity matter to you? But the lie you tell, the cheating to gain high standing, tricky meanness shown to a weaker boy, they will live with you; you will carry their marks with you when you lie stiff and white in your coffin. In a word, boys and girls, it is not parents or schools that are making you; it is you who make yourselves. It is not Legendre or Virgil which the world will see alive in you at middle age, but the trifling actions of your daily life now—the little vices and uncleannesses, or the sweet, high courtesies, kindnesses and courage of your school-day lives.

STRENGTH.

Strength is never so strong as when “hand-in-hand with virtue.” Virtue, when it is rooted in divine love, develops and directs strength, making it mighty to bless humanity with its benefactions. Let the young man who in the pride of his intellectual strength is looking for a sphere of action suited to his powers, see this truth illustrated in Paul, in Luther, in Wilberforce, in Shaftesbury and in the long list of noble men whose lives were benedictions to mankind. In the light of such facts he will be taught to ally his strength of Christ, and thus learn the secret of achieving all that is possible to his powers, however great or small they may be.

A LITTLE GIRL'S RELIGION.

A little girl of twelve was telling, in a simple way, the evidence that she was a Christian. “I did not like to study, but to play. I was idle at school, and often missed my lessons. Now, I try to learn every lesson well to please God. I was mischievous at school when the teacher was not looking at me, making fun for the children to laugh at.

“Now, I wish to please God by behaving well, and keeping the school laws. I was selfish at home, didn't like to run errands, and was sulky when mother called me from play to help her in work. Now it is real joy to me to help mother in any way, and show that I love her.”

Such a religion is essential to the best interests and moral growth of youth, and will make life cheerful.

TURNING ENEMIES TO FRIENDS.

It is recorded of a Chinese emperor that, on being apprised of his enemies having raised an insurrection in one of the distant provinces, he said to his officers: “Come, follow me, and we will quickly destroy them.” He marched forward, and the rebels submitted on his approach. All now thought that he would take the most signal revenge, but were surprised to see the captives treated with mildness and humanity. “How!” cried the first minister, “is this the manner in which you fulfil your promise? Your royal word was given that your enemies should be destroyed, and behold you have pardoned them all, and even caressed some of them.” “I promised,” replied the emperor, with a generous air, “to destroy my enemies. I have fulfilled my word; for, see, they are enemies no longer. I have made friends of them.”

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SEEKING AFAR WHAT MAY BE FOUND AT ONE'S OWN FIRESIDE.

The invalid proprietress of a wealthy estate in Scotland once visited the continent of Europe to get rid of her maladies.

She went to Baden-Baden and tried those celebrated waters, then to Carlsbad and tried its mineral springs. She got worse instead of better, and in despair she said to a physician:

"What shall I do?"

His reply was: "Medicine can do nothing for you. You have one chance, in the waters of Pit Kealthly, Scotland?"

"Is it possible?" she replied, "why, those waters are on my own estate?"

Invalids go tramping over the world, unsuccessfully seeking the relief that often lies right at their own doors.

Change of climate and travel is no doubt beneficial in some classes of disease, but it is impossible to secure, while travelling, the proper care and nursing, the cheerful comforts of home, which are often necessary adjuncts to medicine in promoting recovery.

In many ailments arising, as so many do, from derangements of those primary organs, the kidneys and liver, with the proper remedy to use, recovery is much more rapid at one's own fireside.

Major S. B. Abbott, of Springfield, Mo., was attacked with serious troubles and after a long course of medical treatment, tried to find relief at Hardin Sulphur Springs in California, and visited a number of other noted health resorts, but all to no purpose. At last he went home—he was induced to try Warner's Safe Cure for his kidney troubles and soon became a well man.

Dr. Gustav Weber, a leading physician of Dessau, Germany, writes Warner's Safe Cure Co's branch at Frankfurt: Sept. 12th, 1867: "For many years I have suffered from inflammation of the kidneys, and each year was obliged to visit Carlsbad for temporary relief. I have finished my fifteenth bottle of Warner's Safe Cure, and have completely recovered."

The main thing is to find the right remedy, then recovery from all the many ailments that are the result of kidney derangement is most easily secured at home surrounded by home comforts. There are few diseases for which travel is, on the whole, beneficial, but there are many which may be cured by putting the kidneys in a

healthy state, thus driving the cause of the disease from the system.

THE MOST FOR THE MONEY.

"I want to get the most for my money," was the resolution with which Harry Martin left his home one afternoon.

"I want to get the most for my money," he repeated, as he walked past store after store, where the tempting delicacies of the season were displayed temptingly to view.

To do Harry justice, it was not solely of himself that he was thinking in making this resolve. He had some dear little sisters at home, with whom he wanted to share whatever he might purchase. And this it was that increased his difficulty, and made him pause a long time before he spent the little present which had been given him in the morning. He could soon have spent all his money on one lump of cake for himself, but this would not do, he said. So he walked about from shop to shop saying to himself:

"I want to get the most for my money."

At length he arrived at a fruit stand and where the windows were filled with piles of beautiful apples.

"Hurrah? I have found the right shop at last," he cried, and without a moment's pause he entered, saying as he pointed to the fruit.

"I want to get the most of these for my money," he boldly held out his piece of silver.

By and by he left the shop quite loaded with the fruit. In fact he had almost more than he could himself carry, and there was a joyous feast at home.

Most of our joys may be increased by admitting others to share in them.

When generous boys and girls can pause in their pleasure to think of and provide for absent brothers and sisters, their own pleasure is sure to be made more real and lasting. Harry Martin found it so. But if you want to spoil all that God gives you, if you want to be miserable yourself and maker of misery to others, the way is easy enough. Only be selfish, and it is done at once.

THE DUSTY ROOM.

A young girl was sweeping a room one day, when she went to the window blind and drew it down. "It makes the room so dusty," she said, "to have the sunshine always coming in."

The atoms of dust which were unseen in the dimmer light shone golden in the sunbeams. The untaught girl imagined it was the sunlight which made the dust.

Now many people imagine themselves very good people. One poor old man, who lived all his life without a thought of love to God, said he was willing to die. He didn't owe any man a shilling.

If the Spirit of God should shine brightly into such a heart, how would it look? It would show him sins enough to crush him.

The light of the Spirit is like the sunshine in the dusky room. When we begin to feel unhappy about our sins, let us never try to close the shutters, keep out the Spirit, and fancy there is no dust. It is the Holy Spirit's voice in our hearts. He is showing us ourselves. But, better still, he will show us the true way to happiness

PREMIUM LIST.

The "DOMINION CHURCHMAN" will give to the organizers of Clubs, \$10,000 worth of presents in premiums.

We are desirous of increasing the circulation of the Dominion Churchman to 30,000. We want it extensively circulated in every city, town, and village in the Dominion. As an inducement we will give the above magnificent amount in premiums to those who will undertake to get up Clubs on the following plan:

CLUBS OF THREE.

CLUB NUMBER 1.

Any person sending us the names of three new subscribers to the DOMINION CHURCHMAN with three dollars, will be entitled to either one of the following premiums: Seekers after God. Early Days of Christianity. The Life of Christ. All by F. N. Farrar, D.D. Note book of an Elderly Lady. Round the World. Grandfather's Chair. Our Girl's Chatterbox. Our Boys Chatterbox. Bellford's Chatterbox. Twice Told Tales. Tom Brown's School Days at Rugby. Dora Thorne. Daniel Dorondo. Yolande. Shandon Bells. Shadow and Sunbeams. Young Foresters. Macleod of Dare. Hunting in the Great West. Called Back. Dark Days. A Daughter of Heath. Deep Down. Diogenes' Story Teller. Complete Letter Writer. Ivanhoe. Gent's Pocket Knife. Ladies Pen-knife. Ladies Evening Fan. Boy's Knife. Two Silver Napkin Rings, handsomely engraved, gold lined. Solid Silver Scarf Pin, plain or engraved. Solid Silver Ear Drops. Two Misses Solid Silver Brooches. Gold Front Collar Button, very handsome. Ladies Pearl Handle Pocket Knife. Boy's best Hickory Lacrosse. Ivory Fruit Knife, closing. Pair Solid Steel Nickled Dressmakers Shears, 7 1/2 inches. Pair Gold-plated Sleeve Buttons. Magic Fan with Bouquet. Choice Flower and Garden Seeds to the value of one dollar and fifty cents. See List on another page.

CLUBS OF FIVE.

CLUB NUMBER 2.

Any person sending us the names of five new subscribers to the DOMINION CHURCHMAN with five dollars, will be entitled to either one of the following premiums: Relations between Religion and Science. By Bishop Temple. Female Characters of Holy Scripture. By Rev. Isaac Williams. The Characters of the Old Testament, same author. Sermons preached in English Churches. By Rev. Phillip Brooks. Chantry House. Nuttie's Father. The Three Brides. The clever Woman of the Family. Hopes and Fears. The Hair of Redcliffe. By Words, a collection of tales new and old. Love and Life. Stray Pearls. The Young Stepmother. Exiles in Babylon. In the Wilds of Florida. Twice Lost. Old Jack. Voyage round the World. In the Wilds of Africa. On the Banks of the Amazon. The Sea and its Wonders. Ladies' Solid Gold Gem Ring, set with pearls and garnets. Half a dozen, Tipped Silver-plated Teaspoons, A 1 quality. Half a dozen Newport Silver-plated Teaspoons. Half a dozen, Lansdowne Silver-plated Teaspoons. Quarter of a dozen, Lansdowne Silver-plated Tablespoons. Quarter of a dozen Lansdowne Silver-plated Dessertspoons. Set Lawn Croquet. American Knotted Hammock. Gent's Pearl Handle Pocket Knife. Ladies new, long shape, all leather Pocket Book.

CLUBS OF EIGHT.

CLUB NUMBER 3.

Any person sending us the names of eight new subscribers to the DOMINION CHURCHMAN with eight dollars will be entitled to select any one premium from Club No. 1, also any one premium from Club No. 2.

CLUBS OF TEN.

CLUB NUMBER 4.

Any person sending us the names of ten new subscribers to the DOMINION CHURCHMAN with ten dollars, will be entitled to either one of the following premiums: Macaulay's Essays and Poems, 3 vols. Plutarch's Lives of illustrious Men, 3 vols. Smiles' Biographical series, 3 vols. The Legend of the Wandering Jew. Imperial quarto volume, finely printed, richly bound, gold title and ornamentation. Poems, Stories and Essays. By Henry W. Longfellow and others, with 75 illustrations, one handsome volume. Ladies Solid Silver Set. Boy's Watch, good time-keeper, strong and serviceable. Half a dozen Silver-plated Tablespoons. Half a dozen, Silver-plated Dessertspoons. Half a dozen, Silver-plated Dessert Forks. Half a dozen, Silver-plated medium Forks. Half a dozen, medium, Solid Steel-plated Knives, (Rodgers). Half a dozen solid Steel Plated Dessert Knives, (Rodgers) Ladies' Companion. Ladies Satchel. Ladies' Work Box. Writing Desk. Large Illuminated Album. Large Plush Album. A Cabinet Album. Leather Jewellery Casket. Card Case (pearl and silver). Rolled Gold Brooch. Meersham Pipe in leather case.

CLUBS OF FIFTEEN.

CLUB NUMBER 5.

Any person sending us the names of fifteen new subscribers to the DOMINION CHURCHMAN with fifteen dollars, will be entitled to either one of the following premiums: Macaulay's History of England, 5 vols. Green's History of England, 4 vols. Knight's History of England, 4 vols. Gibbon's Roman Empire 5 vols. Rawlinson's Ancient Monarchies, 3 vols. Smiles' Self-help, series 4 vols. Smiles' Biographical series, 3 vols. Milton's Paradise Lost; Richly bound, imperial quarto. Dore's Gallery of Bible Illustrations and Stories. Treasures New and Old, or many thoughts for many hours. Quarto richly bound. Filled Gold Set. Ladies' Solid Gold Brooch. Silver-plated Pickle Castor. Silver-plated Five Bottle Castor. Silver-plated Cake Basket. Set Professional Lawn Croquet. Ladies' Opera Glass.

CLUBS OF TWENTY.

CLUB NUMBER 6.

Any person sending us the names of twenty new subscribers to the DOMINION CHURCHMAN with twenty dollars will be entitled to select any one premium from Club No. 2, and also any one premium from Club No. 5.

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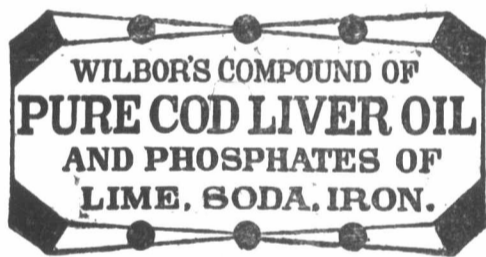


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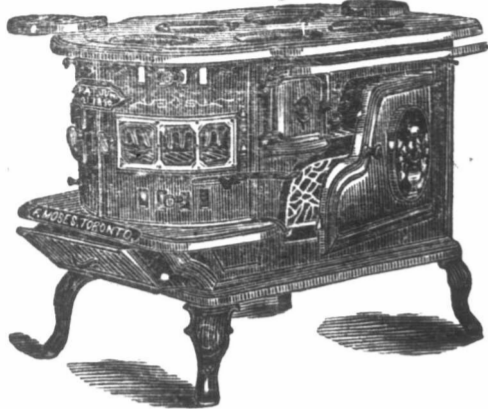
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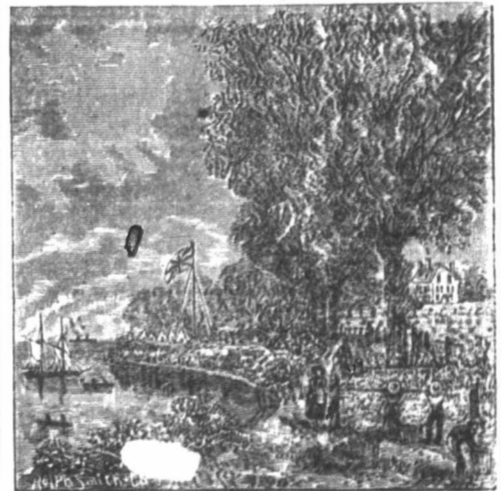
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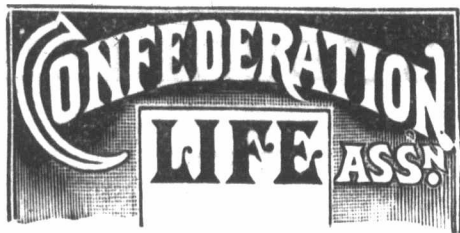
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