

Dominion Churchman.

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA

Vol. 14.]

TORONTO, CANADA, THURSDAY OCT. 4, 1888.

[No. 40

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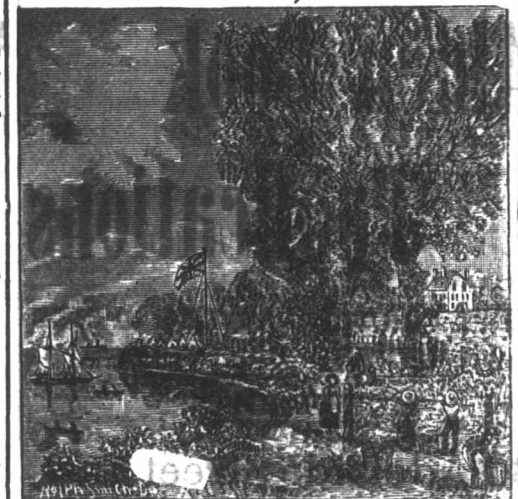
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LESSONS for SUNDAYS and HOLY DAYS.

Oct. 7th, NINETEENTH SUNDAY AFTER TRINITY.
Morning.—Ezekiel xiv. Philippians i.
Evening.—Ezekiel xviii.; or xxiv. 15. Luke viii. 26.

THURSDAY, OCT. 4, 1888.

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

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

TO CORRESPONDENTS.

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

A quantity of Correspondence and Diocesan News unavoidably left over for want of space.

GLENDOWER OUTDONE.—When the braggart Glendower boasted that he could call spirits from the vasty deep, he was cooled by the enquiry whether they would come at his call. The *Globe* has succeeded, so it says, in recalling the late Bishop of Niagara from his rest, for it announces in capital letters that Bishop Fuller has joined the Church Union, which Society, we believe, has no branches organized outside this world. Happily the good Bishop has doubtless joined the most blessed of Church Unions, the company of the redeemed—but that is another matter. The *Empire* thus humourously and sensibly comments on the *Globe's* blunder, and on a certain ill-natured and utterly mendacious attack on Bishop Hamilton: "The somewhat startling fact that the lamented Bishop Fuller, of Niagara, has joined the English Church Union is communicated to an awe-struck world by the *Globe*, which quotes some not very complimentary or peaceful words on the subject from the *Evangelical Churchman*. How our contemporaries have acquired their information of the proceedings of the deceased

prelate in the realms beyond the grave we are not informed."

There is this also to be said, that the paper which was not aware that the death of Dr. Fuller took place some years ago, is very fond of preaching about the Church of England, with whose affairs it has shown itself so unacquainted.

WESLEYANS AND POLITICS IN ENGLAND.—The English Wesleyan Conference, in its *Pastoral* just issued, makes a vigorous appeal to its members to take an active part at the polling-booth, on Boards of Guardians, in the Council Chamber, and in Parliament, where 'stalwart Christian citizens are wanted. This address is specially significant as coming from men who have in the past eschewed politics, but the plea used to press home the necessity for the new departure is certainly a strong one—that if the Government and institutions of the country are not to fall into the hands of mere politicians, earnest Christians must not shrink from citizen duties.

That is all very well for England where some principle is left, but in Canada the active participation of any religious body or section of a religious body simply means that one party or the other is using them as political tools. The Church of England at this moment has a section who are extremely active in the political sphere, as well as in religious party agitations, and the spectacle is before us of Churchmen denouncing with acrimony and mendacity those who favor a richer ritual than they prefer as Romanists, while those very persons who profess such fears of Rome are actively associated with the "Riel and Revenge" party in Quebec, who have sold that province to the Jesuits and endowed that vile Order by an act of public robbery! Even a worse scandal is in sight, these religious politicians of the ultra-Protestant type are not only in open league with the ultramontane party in Quebec, but in Ontario are bidding boldly for the votes of secularists and atheists by advocating secular education. Verily as the Wesleyan *Pastoral* says, "earnest Christian men must not shrink from citizen's duties" to thwart such unprincipled pandering to Rome and to infidelity.

THE EPISCOPAL SUCCESSION.—The admirable sermon by the Rev. Dr. Norton, already quoted from at length in last week's issue, has the following passage on the historic succession of the episcopate from the apostles: "The religious life of the New Testament Christians was maintained loyally on the lines of the New Testament Church. In the Acts of the Apostles (2.42) the Holy Ghost has recorded for our instruction that the baptized converts 'continued steadfastly in the apostles' doctrine and fellowship, and in the Breaking of Bread (i.e., the Holy Communion) and in the prayers' (i.e., not any prayers, but the recognized worship of the Apostolic Church.)" All worshipped the divine "Head, even Christ: from whom the whole body of the Church fitly joined together, and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love." For the visible unity of this Church, Our Lord prayed on the night of His betrayal. Against the sin of "schism," which is a breach of this unity, we pray in the Litany. The New Testament is full of exhortations to all Christian people to maintain the apostolic unity and order of the Church. In the Apostles' and Nicene creeds we all reverently stand in public worship, and adopting the very words of primitive Christendom, we solemnly and joyfully declare our belief in and allegiance to this Holy Catholic and Apostolic Church as a divine institution. St. Clement, the third Bishop of Rome after the Apostles, wrote an important letter, A.D. 95, i.e., while the Apostle St. John was still living, in which he alludes to the three-fold ministry in the Christian Church as a divine institution. The Apostolic Episcopate was

everywhere regarded in the Primitive Church as an outward centre and sign of Christian unity; so much so that all the early branches of the Church in Jerusalem, Antioch, Crete, Cyprus, Smyrna, Rome, Alexandria, Carthage, Lyons, etc., etc., appealed for evidence of their Catholicity and orthodoxy to the Apostolic succession of their Bishops. Individual Bishops were frequently described by the position which they occupied in the line of apostolic succession: as the second, or third, or sixth, or twelfth, as the case might be, from the apostles. St. Ignatius, a trusted companion of the apostles, and second Bishop of Antioch, suffered martyrdom about the year 107. Before his death, he wrote letters to several Churches, in which he again and again appeals to the apostolic succession of the Bishops, and urges all the faithful to remain in communion with them, and with the presbyters and deacons ordained by them. "Apart from these," he says, "there is no Church." Again he says: "Let that be deemed a proper eucharist, which is administered either by the Bishop or by one to whom he has entrusted it." His genuine epistles are full of teaching of this kind, which is specially instructive as coming from a companion of the apostles. Tertullian, born about A.D. 150, in Northern Africa, writes to the same effect. Irenæus, a disciple of Bishop Polycarp, of Smyrna, who was himself a disciple of St. John, became Bishop of Lyons, in France, A.D. 179. He writes: "We can enumerate those who were constituted Bishops by the Apostles, and the successors of those Bishops even to our own time;" and he mentions three marks of a true minister, (1) Apostolic Succession, (2) Sound Doctrine, (3) Holy Life. Eusebius, the historian, born A.D. 260, gives the succession of the Bishops in many of the principal sees.

ESSENTIALS CANNOT BE SACRIFICED.—In concluding his discourse Dr. Norton declared that certain principles and truths could not be given up even for the sake of union.

When, therefore, the question of Christian reunion is raised, we are constrained to tell them, with all respect and affection, that they are running upon lines which have not led to union in the past, and which cannot, in our opinion, lead to it in the future. We are willing to make large concessions in non-essentials for the sake of unity. But the Lambeth conference has well and wisely told us that there are some things we cannot give up—that we cannot for a moment entertain the thought of giving up either the "Holy Scriptures," or the "two sacraments" of Christ, or the "Apostles' and Nicene Creeds," or the "Historic Episcopate." In a remarkable sermon preached in connection with the conference, the following words, to the same effect, were used by Dr. Lightfoot, bishop of Durham—the most learned living investigator of the Primitive church history: "We cannot," says Dr. Lightfoot, "afford to sacrifice any portion of the faith once delivered to the saints; we cannot surrender for any immediate advantages the three-fold ministry which we have inherited from apostolic times, and which is the historic backbone of the church." Next Sunday, I shall have something more to tell you about the Lambeth conference. I shall now conclude with an extract on "Home reunion" from the encyclical letter issued by the conference: "However we may long to embrace those now alienated from us, so that the ideal of the one flock under the one shepherd may be realised, we must not be unfaithful stewards of the great deposit entrusted to us. We cannot desert our position either as to faith or discipline. That concord would, in our judgment, be neither true nor desirable, which would be produced by such surrender."

—But he when drunk, is not ashamed of anything, e'en though at other times a moderate man and gentle-minded.—*Theognis*.

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ATTACK ON THE BISHOP OF
NIAGARA.

A CONTEMPORARY, whose title is a satire on his policy, has recently made a bitter attack upon the Bishop of Niagara. The incident is so uncalled for, unprovoked, unreasonable, that it reminds one of a person troubled with nightmare slashing wildly in bed at an enemy who only exists in the sleeper's disordered brain. We do not propose to give in detail the charges made by this eccentric accuser of the brethren. We all know how such indictments come to be drawn up, and how the framers of these partisan charges make a minute dose of fact tincture many gallons of the mere water of a weak imagination by the concentration of bitterness.

That Dr. Hamilton has joined the Church Union may be true or not, it is a matter touch which any person of refined manners, or with honourable respect for the personal affairs of others would as soon think of meddling as criticising the good Bishop's tastes in puddings or pastry. But if Dr. Hamilton has joined the English Society, he has simply put himself on record as one who objects to State prosecutions of our clergy by malicious zealots who differ with their victims' taste and judgment in affairs of ritual. Surely any Churchmen, Bishop or laborer, is free to do that without being made a target for a shower of poisoned arrows? As to the administration of the Niagara diocese it has won for the Bishop universal and affectionate honour, his fairness, justice, tender regard for, and sympathy with all classes of persons over whom he has oversight, has made for Dr. Hamilton a name that is a synonym for reverential love.

One incident humourously but significantly illustrates the power of this warmheartedness. A layman who fancied that he had some grievance against the Bishop of Niagara, with most commendable frankness went to ventilate his trouble in person, expecting a probably disagreeable interview. He, however, came away so pacified, cheered, and inspired by the Bishop that he vowed henceforth that nothing can ever induce him to give pain or anxiety to so noble a man! Would that all our Bishop's could say as much of the result of personal interviews. We have heard from the Niagara clergy of both sections, and from those wiser ones to whom the Church is their only "party," that their Bishop is above reproach.

We trust this unfortunate episode will be quickly forgotten. It was, we believe, the result of some temporary mental or bodily sickness on the part of the accuser of Dr. Hamilton, and we hope to see such a restoration to health as will be evidenced by a Christian like without a word of the offensive words, which have only hurt the utterer, and of which he must be, *if conscientious*, heartily ashamed.

We ask our contemporary to study Dr. Allnatt's comments on St. Matt. chap. xviii. v. 15, 17, (see "The Witness of St. Matthew," by Rev. Dr. Allnatt, p. 196.) His duty was to see the Bishop so that by brotherly remonstrance he might have turned the sinner from the error of

his way, "thus saving him from public exposure and censure." It is not too late, he will be received with apostolic charity. But it is certain that he would retire from an interview with the Bishop of Niagara so enlightened, *and so much more truly an evangelical churchman, that his vocation as a strife-raiser would be gone*, much to his own happiness, much also to the advantage and prosperity of the Church.

CHURCH THOUGHTS BY A LAYMAN.

THE DRINKING HABITS OF THE LAST
CENTURY.

THE Bishops at Lambeth in one of their deliverances paid a just tribute to the work of the Temperance reformers, to whose labors they attribute the happy revolution in drinking habits which has taken place in this century. There are so many who imagine that the work which has achieved such noble results cannot be furthered in these days without the aid of repressive legislation, that it may be well to turn their attention, as well as our own, who trust to the same moral weapons that have hitherto been so victorious over the habits prevalent before this reform set in. Some time ago, we depicted the customs in England in our early days. A work has just been published that gives a graphic account of the drinking habits of Scotsmen in the early part of the last century. From a very interesting article in the *Quarterly Review* for July, we gather the following passages. The book is compiled "from the M.S.S. of John Ramsay, Esq., of Ochertyre, edited by Alexander Allardyce." This Mr. Ramsay is described by a living acquaintance as wearing "a blue coat, metal buttons, high collar, and laced wristbands, hair powdered, pig tail, breeches, blue stockings, and silver buckles." The costume is as antiquated as the social customs he describes. Having seen both in England, we can testify to the dress and manners being drawn from life. The general description of this work we shall not quote at any length, but, it will be of interest to the young to learn, that in their great grandfathers' days there were no roads, nor carriages in Scotland. Sledges were the farmers' waggons. Even horses' backs were made to carry produce, coals, lime, and manure. For saddles sods were used, occasionally covered with a plaid. The pleasant custom common in Canada of a "raising bee," is derived from those times, for even when a gentleman's house was being built the neighbours gave help in labor and materials.

Curiously enough the funerals were festivals, sometimes lasting a week at a ruinous cost, and the drinking was excessive. At a laird's burial the English Dragoons remarked, "A Scot's burial is merrier than our weddings." A very respectable gentleman giving orders about his own burial said:—"For God's sake, John, give them a hearty drink." A person staggering home from a house where his friend lay dead was asked whence he came, and answered, "From the house of mourning." Of a highly distinguished lawyer, afterwards a "Lord President," or as we say, Chief Justice, it is told

that at the funeral of his mother, he and his brother were so drunk that in going to the Church yard they left the house without the corpse! What seems to us of this generation almost beyond belief is that this gentleman was "emphatically a good man." At a later period of his life when President, it is recorded that he drank to the verge of sobriety, yet he was a religious man, devoting great part of Sunday to solitude and meditation. Possibly a more cheerful Sabbath would have led to his keeping a further distance in the right direction away from the verge of sobriety, for gloom and drink are mutual friends. Other judges are named as Tavern heroes, yet of the highest characters. With the Episcopalians, Christmas was the special season of festivity, and the Presbyterians on such occasions seldom objected to commune with their Episcopal neighbours. In this we cannot but think the Presbyterians were blameable. Eating a Christmas goose and drinking Christmas toddy, must on their principles have been akin to eating what was offered or consecrated to idols. But doubtless a good dinner and a hearty drink left their Puritan consciences somewhat sleepy. Indeed the Puritan conscience is an inscrutable mystery. Not long ago, a Canadian lady when visiting relatives in Scotland was sharply rebuked for singing airs from the Messiah on the Sabbath night—it was thought sinful. Yet the elders who censured her spent their Sabbath evenings in heavy drinking, going as near as possible to the outer verge of sobriety, often indeed with one foot over the brink! Our theory is that drink had stupefied them so far that they could not distinguish between "I know that my Redeemer liveth," and "We are na fou," or, "Ye bank and braes." But we do not dogmatise on a matter so incomprehensible as Puritan prejudices against Art in the home and in Temples sacred to Him from Whom come the good gifts of artistic taste and talent.

Hard drinking was the climax of their banquets, after the Restoration indeed it was an evidence of pious loyalty. There is a well known song that consigns to the company of dead men, those who decline a loyal toast. It would have been esteemed unkind and disrespectful of a landlord not to make his guests quite fou. Lord Kames related that after a dinner, on some of the guests taking their horses, Mr. Hamilton was found dead drunk among the horses' feet muttering, "Lady Mary, sweet Lady Mary," alluding to the legend that the Virgin once in response to a prayer lifted a drunkard to the saddle. There was an old law in existence which made the adulteration of wine a capital offence. It might be re-enacted with considerable advantage to temperance. Ladies and tea-sots in general will be shocked to hear that tea was regarded as not only a very costly but disagreeable drug. If the organ of the tea trade is to be believed tea is not only a drug, but frequently a highly poisonous one, for it is adulterated with the vilest substitutes, hence the low prices quoted by certain dealers.

Although the prevalence of hard drinking would, as we think, indicate a coarse, brutal

state of society, there is every evidence that in many respects the social manners of the time were more Christian than those now fashionable. The miserable gap between the higher and lower classes was far less marked than in these days. The modern man of wealth has no enjoyment of his means greater than the power it gives him to display it as an affront to his poorer neighbour. In the times of old a neighbourly sympathy was felt and shown by all ranks to all ranks. Higher civilization has not been an unmixed blessing, it has increased the pride of the rich, and developed cynicism, unrest, and bitterness in the less wealthy classes.

We would ask our friends who look to the strong arm of the law for further advances in temperance to study the history of the revolution in hard drinking habits we have depicted. The change is indeed incomparably greater between the time when Judges got regularly drunk, and hosts were esteemed rude whose guests were not intoxicated, and to-day when even a labouring man is disgraced in the eyes of his own class by drunkenness, than any change now possible. Yet that marvellous reform was all accomplished by moral suasion. The prohibitionist thinks that the power by which was effected the temperance revolution is a worn out force. We believe it has not lost its inspiration, but that it will continue as a moral yeast to ferment until the whole of society is leavened with that self-respect and self-control and obedience to Christian precepts, which keep a man sober amid temptation and learn him to use without abuse—which is the only true temperance.

QUIET DAYS AT TRINITY COLLEGE.

THE clergy of the dioceses of Toronto and Niagara have had the great privilege of spending nearly three days of quiet retirement at Trinity College, under the guidance and instruction of the Rt. Rev. Dr. McClaren, Bishop of Chicago, a distinguished theologian and a master of the spiritual life. The first service was held at 3 o'clock p.m., on Wednesday, and the whole was brought to a conclusion on Friday afternoon. The attendants at the services were all clergymen, the Bishops of Toronto and Niagara, and there were, in all, upwards of forty present. The first service held was Evening Prayer, after which the Bishop of Toronto introduced the Bishop of Chicago, who had kindly undertaken the conduct of the Quiet Days. Bishop McClaren, in his first address, spoke of the aim and purpose of the retreat, saying that they had need of retirement and silence, that they might be alone with God. The work of the retreat, he said, was not merely passive, it was active, involving acts of will and the exercise of every faculty of the nature. The best part of a retreat was what every one did for himself. There must be the intention and will to get good; but there must also be a recognition of the truth that we can do nothing of ourselves, but that our sufficiency is of God.

As a basis for the series of meditations, through which the Bishop guided the assembled

clergy, he asked them to contemplate Jesus on the Mount of Olives, to view Him there in retirement, to put themselves by His side, and to meditate with Him on the work which He came to do, and which He gave them to do. The main current of the meditations had reference to the Christian's life of union with God, its deepening and strengthening. All the addresses were most impressive and helpful. Other topics and instructions were introduced from time to time—partly as a relief from the strain of meditation, partly as helping to give completeness to the series. An address on the relation of prayer to science was of peculiar interest. One of the most impressive of the addresses was the first delivered on Thursday, on the need of retirement and meditation to those engaged in the ministerial life. We are satisfied that these quiet hours will be long remembered by the clergy who had the privilege of taking part in them, and we doubt not that good fruits will follow in their ministry to the glory of God.

PREACHING.

MUCH has been written again, lately, upon this very solemnly important subject. Solemnly important subject is the correct term, because the future prosperity of this realm depends greatly upon what the preachers and what the preaching shall be during the next few years, when so much false teaching abounds. Much that has been written of late about sermons may be dismissed as not worthy of an observation, it being too evident that the writers had for their object to throw scorn and ridicule upon Christianity; and their attempts at witty sarcasm often proved that, however pointless much preaching may be, these critics were, at all events, trying to use a weapon which they knew not how to wield when they attempted to launch the shafts of wit or satire against preaching. Spite and rancour abound, but the wit and the mental force are not prominent.

Dismissing, however, this class of writers as always willing, but rarely able to say much, the ranks of counsellors and advisers cannot even then be regarded as few in number, unless, indeed, one and the same physician, writing as if he were a Legion, has been recommending a variety of nostrums to remedy the epidemic of bad preaching, under which it is implied that so many are suffering. It is certain that the adoption of a large portion of the advice profusely given would empty any church in which such advice was followed, including the advisers themselves, if indeed they attend church at all, upon which sundry doubts really exist.

Dismissing these advisers, then, there are still many who are regular in attendance at church, and who, not wholly without reason, complain of the preaching which they have to endure. It will be well, however, that they enquire how many of the about one thousand nobility, gentry, and others, who constitute the two Houses of Parliament, are men whose eloquence or powers of speech can command attention for half-an-hour? They might also

consider how many men of the numbers who are educated for the Bar rise to reputation and are regarded as successful pleaders? It is true that they are not obliged to listen weekly to these men, whereas the parson must be listened to whether eloquent or otherwise. But while this is admitted, and while it is admitted that some few preachers are of a very inferior order, it is suggested as of importance—(1), Few are so very bad; (2), The habit of finding fault with *any one* (preacher, lawyer, doctor, servant, it may be added, friend) is a habit which rapidly grows upon any one who once begins to allow this terrible temptation to find place within him, until all hope of benefit is wholly taken away; (3), Preaching is by no means the only thing for which men ought to go to church; (4), The men and women who will 'pray for' their minister instead of finding fault will very likely find thereby a very powerful remedy, and in a way little expected, to that which is now complained of; (5), 'When any one heareth the Word *then* cometh Satan and taketh away that which was sown.' Thus spoke He who ordained preaching to *all* His ministering servants, and *not* to a selected order of preachers amongst those ministering servants.

The preachers should give no true occasion for finding fault; but if Satan can stir up a habit of criticism amongst the parishioners, who, as they quit the church porch, shall begin to talk all they can against the sermon and the preacher, Satan has fulfilled our Lord's parable too well in such an instance.

But now one thought for preachers. Much fault lies at the door of preachers—much that they can remedy. Nothing shall be said, as it could be, touching the variety of ways of preaching which could be adopted month by month, and on two or three occasions every Sunday of that month, by the same preacher to the same congregation. This is important; but a higher, deeper, greater, and more certain truth must alone be here brought forward. How often have sermons proclaimed the doctrine of Apostolical Succession, of the preciousness of Holy Orders, of the necessity of receiving by due Episcopal Ordination, the 'grace of Holy Orders!' And all these things are true. And yet, sometimes (as Sydney Smith put it) the rightly ordered priest has been 'preached bare to the very sexton within six weeks' by some unordained, unauthorised, but earnest, even if ignorant, man, fired with zeal and love, and (though somewhat mistaken) really desirous to do good! Cases are too frequent in which men who properly enough, hold the importance of due ordination, appear to be utterly devoid of faith when their own teaching about it ought to apply to themselves, and who regard preaching, and, above all, preparation for preaching, as a 'bore,' and a 'bother,' and a 'trouble.' Yes! but where is the Apostolical Succession? where the grace of Holy Orders? Christ and the Apostles choose (Phil. i. 1) three orders of ordained men, but not to the severance from any of those men so ordained of the grace of power of preaching or teaching.

Let the ordained men recollect that the Holy Ghost has called them to the work of the ministry, and that preaching the word is a part of their commission. They have no more the right to sever preaching from their commission than they have the right to sever the administration of the Sacraments from it. Where has Christ authorised any such distinction? Can they doubt that the Spirit will not make men, whom He has called to the ministry, who are not sufficient of themselves to think anything as of themselves, to know that their sufficiency is of God, and that He will make them able ministers of the New Testament? The great thing needed for the clergy is an humbling sense of their own utter insufficiency, with such faith and trust to Godward as shall make them gird on their weapons, which are not carnal, but mighty through God to the pulling down of every stronghold of sin.

Let the Apostolical Succession and the grace of Orders be proven not so much by preaching about it as by demonstrating its power through an humble, unswerving trust in God to fulfil all His promises, and then the preaching, though far from being always popular, will be 'the word' and 'the power of God,' and 'unto salvation.' The clergy may all benefit by the recent tirade about preaching if they will, with humility and faith, plead their ordination with God in Christ.

The laity may benefit also if they will consider whether their criticisms are those of prayerful, loving Christians, or of the *genius* by whom St. Paul and St. John suffered bitterly sometimes. And it is certain that prayers for the deacons, priests, and bishops, by all the laity, would bring many much-needed blessings upon the laity learning thus to sustain their ministers. If St. Paul earnestly entreated this, the clergy of this day need it still more. Let the laity criticise less and pray for their parsons more. Let the parsons preach little about their orders (albeit not ignoring this truth), but practically plead them with Him from whom they come, and then let them preach in the certain conviction that their labour cannot be in vain *in the Lord*.

—G. V. in Church Bells.

A CORRECTION.—Our readers have doubtless been puzzled over one line, the twelfth from the bottom of second column on second page in our last issue, which reads thus: "and boys half clad will be nights young girls cry," which is a mistake made by the printer. The sentence should have read, "Very soon winter will be here in all its rigour, during its coldest days and late into its zero nights young girls and boys will be crying their papers for sale."

THE LAMBETH CONFERENCE ON THE POSITION OF THE ENGLISH OR ANGLICAN CATHOLIC CHURCH IN CHRISTENDOM.

The proceedings of the Lambeth Conference having excited much interest, we solicited permission of the Revd. A. J. Broughall, M.A., Chaplain to the Bishop of Toronto and Rector of St. Stephen's Church to publish in extenso the following highly interesting address which he delivered on the evening of 9th September.—

As I am not to preach a sermon this evening,

shall not choose a text; but I shall take as a sentiment or a motto for my lecture the words of St. Paul, "speaking the truth in love," in the spirit of which words I desire now to address you.

Before entering on the subject to which I wish to direct attention, I would remind you that the recent Lambeth Conference, or Pan-Anglican Synod, is the third which has been held, all under the presidency of Archbishops of Canterbury. Only Bishops are present and take part in the proceedings of these Synods. The first was convened in 1867, and was attended by 76 Bishops out of 144 who, in different parts of the world, had received invitations. It lasted four days. At the second conference held in 1878 exactly one hundred bishops were present, and at the third held this year at the same palace of Lambeth, from July 7th to July 28th, the Archbishops, Bishops Metropolitan, and Bishops numbered one hundred and forty-five out of upwards of two hundred who had been invited. They came from all parts of the world, Europe, Asia, Africa, America, Australia, and the Islands of the Pacific. They were not mere titular Bishops without any bona fide charge, but men who preside over actual flocks, Dioceses extending from the Arctic Circle to the Falkland Isles in 52° of S. latitude, and from Japan, 189° E. longitude to Vancouver Island 128° west. The Encyclical or Circular letter which has been issued by the Conference, addressed to the faithful in Christ Jesus deals with a number of important subjects, such as Temperance, Purity, the sanctity of Marriage, observance of the Lord's day, definite teaching of the Faith, Socialism, and others. I hope, as I may have opportunity, to deal with severally of these topics in succession, that we may see the results at which our Fathers in God (assembled from the four quarters of the globe,) have arrived in regard of these all-important matters. To-night I am to speak on the Position of the English or Anglo-Catholic Church in Christendom. 1. As regards the *Eastern Churches*, the Bishops have expressed their earnest desire to confirm and improve the friendly relations which now exist between them and the Anglican Communion. 2. The Conference recommends that fuller knowledge should be sought of the *Scandinavian Church* and friendly intercourse be exchanged, until such time as matters may be ripe for a closer alliance, without any sacrifice of principles which we hold to be essential. 3. The dignified and independent position of the *Old Catholic Church of Holland* is recognized with thankfulness, and more frequent brotherly intercourse is looked to with a view to removing many of the barriers which at present separate us. 4. With regard to the *Reformers in Italy, France, Spain, and Portugal*, struggling to free themselves from the burden of unlawful terms of Communion, the Conference trusts that they may be enabled to adopt such sound forms of doctrine and discipline, and to secure such Catholic organization as will permit us to give them a fuller recognition. 5. As to the Roman Communion nothing could be said or done. Between us and them there is at present an impassable gulf fixed. The doctrine of the Immaculate Conception of the Blessed Virgin Mary, with its attendant errors, the declared infallibility of the Bishop of Rome, and the dogmas imposed by the decrees of Papal Councils, from which the Vatican will not recede, render any approach impossible. The field here is one of prayer; it lies for the present beyond the sphere of practical church politics. 6. As for ourselves here in Canada, in view of the existing state of things, and remembering that a great deal has been said and written of late years on the subject of Christian Union, I cannot do better than quote verbatim what the Conference has decided on this point. The paragraph is entitled "Home Reunion." It will show in few words our position as regards the many Protestant Bodies that exist among us. The declaration is as follows:—"The attitude of the Anglican Communion towards the religious bodies now separated from it by unhappy division would appear to be this: We hold ourselves in readiness to enter into brotherly conference with any of those who may desire intercommunion with us in a more or less perfect form. We lay down conditions on which such intercommunion is, in our opinion and according to our conviction, possible. For, however we may long to embrace those now alienated from us, so that the ideal of the one flock under the one Shepherd may be realized, we must not be unfaithful stewards of the great deposit entrusted to us. We cannot desert our position either as to faith or discipline. That concord would, in our judgment, be neither true nor desirable which should be produced by such surrender.

"But we gladly and thankfully recognize the real religious work which is carried on by Christian bodies not of our communion. We cannot close our eyes to the visible blessing which has been vouchsafed to their labors for Christ's sake. Let us not be misunderstood on this point. We are not insensible to the strong ties, the rooted convictions, which attach them to their present position. These we respect, as we wish that on our side our own principles and feelings may be respected. Competent observers, indeed,

assert that not in England only, but in all parts of the Christian world, there is a real yearning for unity—that men's hearts are moved more than heretofore towards Christian fellowship. The Conference has shown in its discussions, as well as in its resolutions, that it is deeply penetrated with this feeling. May the spirit of love move on the troubled waters of religious differences."

In pursuance of this, the Bishops after anxious discussion resolved to content themselves with laying down certain articles as a basis on which approach may be made towards Home reunion. These articles read as follows:—"1. The Holy Scriptures of the Old and New Testaments, as 'containing all things necessary to salvation,' and as being the rule and ultimate standard of faith. "2. The Apostles Creed, as the baptismal symbol; and the Nicene Creed, as the sufficient statement of the Christian faith. "3. The two Sacraments ordained by Christ Himself—Baptism and the Supper of the Lord—ministered with unfailing use of Christ's words of institution, and of the elements ordained by Him. "4. The Historic Episcopate, locally adapted in the methods of its administration to the varying needs of the nations and peoples called of God into the unity of His Church." Thus the position is an mistakeable one, which the Bishops of the great Anglican Communion have taken. It is outspoken, and spoken in love. In connection with the above, they repeat what was said by the former Pan-Anglican Synods, we declare that we are "united under one Divine Head in the fellowship of the one Catholic and Apostolic Church, holding the one faith revealed in Holy writ, defined in the Creeds, maintained by the Primitive Church, and affirmed by the undivided General Councils." The Church is Christ's. She is His "New creation by water and the word." We cannot ignore the pregnant words of Acts ii. 42. After the Christian Church was built, on the day of Pentecost, upon the foundation of the Apostles, the Lord added to it daily such as were thus being put into a state of salvation. They were baptized in the name of the Father and the Son and the Holy Ghost. And of all such it is said that 'they continued steadfastly in the apostles doctrine, (or teaching) and fellowship, and in the breaking of bread and the prayers.' These are principles which we hold dear. The Church is a corporate body, a "society which our Lord, the Incarnate Son of God founded—the kingdom prophesied of by Daniel as the kingdom which in the last days the God of heaven would set up; a kingdom which should never be destroyed, which like a stone cut out without hands should gradually grow until it became a great mountain and filled the whole earth. This society, His Church, He intended to represent Him on the earth, to be His instrument for the regeneration of the world. To it He bids those who would be His disciples, to be joined. In it He stored up treasures of grace and truth, for the enlightenment and purification of mankind. His apostles He appointed to be its first officers and rulers, the stewards of His mysteries and dispensers of His grace, committing to them and to those who should come after them and succeed to their office, special powers for the execution of His will, and promising to be with them and their successors till the end of the world. Thus the Church is a kingdom, with duly appointed officers acting under the Great King,—having an initial rite, the Sacrament of Holy Baptism, and a sustaining rite, the Sacrament of the Lord's Supper, or the Holy Eucharist. St. Paul speaks of her as "the Church of the living God, the pillar and ground of the truth." As such she "has authority in controversies of Faith" as well as "power to decree rites and ceremonies." She has her creeds, authoritative expressions of her faith or belief, in which the essential truths of Christianity are crystallized, and concisely stated for the guidance of her members. She has a ministry which no man taketh, or can take to himself. To it he must be lawfully called by those "who have public authority given unto them in the congregation to call and send ministers into the Lord's vineyard." We hold that a regular ministry consists of three orders. In the preface to the Ordinal as it stands in the Prayer Book the following distinct declaration is made by the Church. "It is evident unto all men diligently reading the holy scripture and ancient authors, that from the apostles' time there have been these orders of ministers in Christ's Church; Bishops, Priests and Deacons. Which offices were evermore had in such reverend estimation, that no man might presume to execute any of them, except he were first called, tried, examined, and known to have such qualities as are requisite for the same; and also by public prayer, with imposition of hands, were approved and admitted thereunto by lawful authority." As a matter of fact, information comes to us respecting the nature and constitution of the Christian Ministry from the same source, and through the same channel as our knowledge respecting the books of the New Testament. Exactly the same witnesses or authorities as have told us which are the canonical books of the New Testament, have told us that the three-fold Ministry of Bishops, Priests, and Deacons existed from the

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first; there is uniform testimony as to its prevailing everywhere from primitive times. In other words, the very authority upon which we depend for the New Testament, tells us that we have the same ministry as prevailed everywhere in the primitive Church. By way of illustrating and justifying the position taken by the Pan-Anglican Council, let me emphasise this point. That Catholic Church of which we claim to be an integral part, "has lasted on as a Divine Institution, a supernatural society, from the beginning with its outward form and organization, and its internal spiritual life and gifts. In all ages it has borne and has been known by these marks; that it has preserved a three-fold ministry, of Bishops, Priests, and Deacons, deriving authority through Episcopal Ordination (the "Historic Episcopate.") in an unbroken line from the Apostles: that it witnesses to the Faith "once delivered," in the creeds which have come down from the earliest times; and that it ministers the Sacraments of the Gospel, Baptism, and the Holy Eucharist, according to our Lord's command and institution, as the great channels of His grace." Let us try and grasp this idea. It is a grand one. Surveying the Christian world of to-day, the "millions behind the mountains," as well as the few millions nearer home, we are moved by the force of the testimony which we find is borne to the soundness of our case. Let us not judge of the whole world by our youthful though vigorous Canada. Of those "who profess and call themselves Christians," there are in the world, say, 365 millions. Of these four fifths at least agree with us in these points,—the three-fold ministry, the Apostles' and Nicene Creeds, the necessity of Baptism and the Holy Communion, and I would add, the use of a Liturgy—leaving about a fifth of the whole of Christendom, Protestants of the various denominations, who do not hold all of the essential points laid down by the Anglican Bishops. Under these circumstances we naturally think, and think rightly, that such a proposition for Union as that embodied in the proceedings of the Conference, or an equivalent one, is the only one likely to succeed. It is felt by many outside of our communion, both in Europe and America, by Roman Catholics and Protestants alike, that the Church of England is the only possible intermediary between Protestant and Catholic Christians; that being marked by soundness in the faith and by the regularity and validity of her orders, she alone can supply common ground on which a divided Christendom may be brought together. It will thus be seen that as Churchmen we take our stand on the ground of Holy Scripture and history. Such was the contention all through the Reformation period, as is abundantly manifest from the formularies of our Church. We are not of yesterday. Our age is not one hundred years, nor two hundred, or even three hundred years. A recent occurrence in England has helped to point out the venerable standing and the historical continuity of England's Church. A lease of some Church property which had run for 999 years recently fell in. The Roman Catholics in the old country claimed the property as theirs, on the assumption that a thousand years ago they were the Ecclesiastical body then in power. Their claim, however, was rejected by the English Court; the case was decided in favour of the Church of England as being the rightful owner, and the party interested at the time that the lease was executed. There were first the British and Saxon Churches, these gradually merging in the seventh century, into the "English Church," and this again expanding into the great Anglo-Catholic Communion. Thus we have a grand historical position. In fact our lineage is traced back as regards faith and polity to the first days of Christianity. Our principles, our motto as a Church is "Primitive truth, and apostolic order." In the interests of the truth we are obliged to maintain this position, whether it be found to conflict with Rome on the one hand, or with the great Protestant bodies on the other. I think it was Cardinal Manning, in a recent controversy, when pressed with the testimony of the early Church,—who boldly declared that the Church had "conquered history." The appeal to antiquity was too much for him. He would wipe out the past. This we cannot do; nor have we any desire to do so. No one, whether Pope, or Potentate, or church, can change, much less abolish history as regards either doctrine or ecclesiastical polity. The appeal to antiquity, which is so plainly characteristic of the Anglo-Catholic Churches, is a two edged sword, cutting on the right hand and on the left. In it we find a crucial test. "If (says a writer whom I have briefly quoted already), Religion were a matter of human discovery, like the arts and sciences—medicine, music, sculpture,—then we should naturally, as in those branches of knowledge, correct the opinions of earlier days by those of later times. But religion, and the Christian religion in particular, the Church believes to be a matter, not of human speculation and discovery, but of Divine revelation. While men were left to find out what was of comparatively small importance, that which belonged only to this lower world, Almighty God has made known to us that which is of the utmost

concern for all to know, the truths of religion concerning Himself, His being, nature and character, and concerning ourselves, our origin and destiny, the true standard of our life, our relations to our Maker, and the means whereby we may approach Him. This knowledge in which man's true life consists God has revealed, speaking most plainly by His Son; and consequently in matters of religion the Church appeals in essential points to the belief and practice of the ages nearest to the Lord and His immediate disciples, as witnessing to the purity of the Faith once delivered. She traces her tradition as nearly as possible to its source. "Let that abide in you which ye have heard from the beginning, this is her rule and motto." Yes, on these points we have strong convictions, conscientious convictions, desiring earnestly to contend for the faith once delivered to the saints, and in the language of St. Paul to "keep the ordinances, or traditions, as they have been delivered to us." It is not our fault if we find ourselves forced to take this position; it is a sound one: the facts are with us. The deposit, the faith of our fathers, is a sacred trust, it is not ours to change the truth, to mutilate or destroy it, but rather to reverence it, to guard jealously and hand it down to our children. If any do not respect our convictions, as we respect theirs, at least they may permit us to hold them. They should not judge us harshly, or lightly say that, in sticking to and upholding our principles, we are narrow and uncharitable. We feel that we are dealing with truth; and truth is God's, not the invention of man; we have no right to barter or throw it away. Surely the Oneness of God's people is a thing to be desired and loved. We may well pray for it, often and earnestly, as Christ prayed that we all might be one even as He and the Father are one. In millions of Christian souls there is a longing for this oneness; and the Conference did not hesitate to express their feeling that the divisions of Christendom—their own among the rest—were a scandal to the Christian name, and they could not quietly acquiesce in their continued existence. So long ago as 1867, at the first Pan-Anglican Synod, the Bishops made the following important pronouncement;—"We desire to express the deep sorrow with which we view the divided condition of the flock of Christ throughout the world, ardently longing for the fulfilment of the prayer of our Lord: That all may be one, as Thou, Father, art in Me, and I in Thee, that they also may be one in us, that the world may believe that thou hast sent Me. And we do solemnly record our conviction that unity will be most effectually promoted, by maintaining the faith in its purity and integrity, as taught in the Holy Scriptures, held by the primitive Church, enshrined up in the Creeds, and affirmed by the undisputed General Councils, and by drawing each of us closer to our common Lord; by giving ourselves to much prayer and intercession, by the cultivation of a spirit of charity and a love of the Lord's appearing." Let us each individually resolve to adopt this course. Let us love our Church, which holds such a position in Christendom; seek to learn more of her true principles and her history; enquire as to what she is doing, and would do in the world,—and "lend a hand." "Walk about Zion, and go round about her; and tell the towers thereof. Mark well her bulwarks, set up her houses; that ye may tell them that come after." "O pray for the peace of Jerusalem, they shall prosper that love thee." Let us add our prayers in private and in public to those which are daily ascending to the throne of grace in this behalf; and when we come to the Lord's house, let us then throw even more heart and fervency into that familiar prayer:—"We pray for the good estate of the Catholic Church, that it may be so guided and governed by Thy good spirit, that all who profess and call themselves Christians, may be led into the way of truth, and hold the Faith in unity of spirit, in the bond of peace, and in righteousness of life."

UNSECTARIANISM.

"Unsectarianism" is a nice sounding word with two meanings. In the dictionary sense it means "Not characterized by any of the peculiarities or narrow prejudices of a sect." In the technical or School Board election sense it means that Codling's the friend, not Short. In this sense just now its praises are being sung with ten-fold vigour. The choir is large and composite, being composed mainly of Jews, Turks, infidels, and heretics, sectaries great and sectaries small, but united in one solid phalanx against the "sectarianism" of the Church. It is true that the voices are somewhat out of tune occasionally, and that there is a preponderance of wind in the orchestra, the few strings being manipulated by a select band of wire-pullers behind the scenes; but they make plenty of noise, and that is, after all, the most important feature in their programme. Their object is to cater for the vulgar, and the vulgar like plenty of brass. "Down with superstition" is the burden of the

song, but mingled with the pipings of the sects there is a good deal of the bray of the Hall of Science, which makes it sound a little unreal. However, the sentiment is good, although the performers may not all be genuine in the meaning they attach to it. They are all, however, agreed as to the virtues of "unsectarianism." The only question, therefore, that remains is, "What is a non-sectarian?" For it is a comprehensive word, and will include a variety of people. But if rightly understood, it breathes of freedom, and liberty, and breadth, how much more comprehensive is its caricature? For Mr. Bradlaugh is non-sectarian, and so is Mr. Guinness Rogers, and so are our French neighbours, who have carefully erased even the name of God from all the books of instruction lest it should offend the delicate susceptibilities of infidels. As to their pulling down the crucifixes, that only proves the more how thorough is the *entente cordiale* between Protestantism and infidelity, for are not their Christian allies in England trying to do the same thing? Pulling down, indeed, appears to be the distinguishing characteristic of the two systems, for, to recur again to France, another distinguished non-sectarian, M. Ernest Renan, is just now busily engaged in demolishing King David, at the same time that our English Down-gradists are explaining away all those portions of the Bible that do not quite meet their views. Their French friend, however, is more thorough. He does not say that certain narrators are "parabolic," but goes to the root of the matter. He tells us plainly that David was not at all parabolic, but that he was "a hypocrite, a selfish egotist, and that he dabbled to some extent in poetry, but that nevertheless he did not write the Psalms;" and more to the same purpose. Bad as this is, however, it is only carrying the argument that the Bible should be interpreted "liberally" to its logical conclusion, and our non-sectarian friends cannot complain if another non-sectarian goes a little further than themselves in doing so, and interprets the word liberal in too liberal a manner.

But notwithstanding all this, "non-sectarian" is still a name to conjure with, for, the Bard of Avon to the contrary, there is a good deal in a name. It is true that in the course of time, some words lose their original meaning or have new meanings tacked on to them. Of this there are several distinguished examples at the present time—*e.g.*, in secular matters "moral" means nothing else besides morality, in fact, something utterly opposed to it when used by a betting man; and "sportsman," in the same modern vernacular, means a man who cares nothing for sport; while in religious matters, the word "sectary" has become amplified since Shakespeare's time into "Free Churchman," which means a minister who is held in bondage by his deacons, and a pastor who is led by his flock. Of course these examples might be multiplied *ad lib.*, both in secular and sacred matters, in and out of the Church, for unfortunately we are not quite free in this respect ourselves. To take one example only, a Broad Churchman means one who is broad up to a certain point only, and then his very reputation for breadth enables him to be the narrowest of the narrow without fear of reproach, for he is on the popular side. One has only to shout with the largest mob to be sure of an appreciative audience. It is of no importance that these high-sounding words are a cover for something that in naked truth is not high-sounding, and are intended to throw dust in the eyes of the public; the unthinking are flattered, and, above all, their votes are secured. So that, as before stated, "non-sectarian" is still a name to conjure with. For this reason, at this time, the creedless unite with the godless to sing the praises of unsectarian education. No matter that all the large educational establishments of the past were founded by Churchmen; no matter that Churchmen in the present still freely spend their thousands in educating children in the fear of the Lord, which an old-fashioned Book says is the beginning of wisdom; the Church has neglected her duty, she has been the foe of education, and has tried to keep the people in darkness. And above all, says the sectary, her schools are "sectarian." The children who are being taught their duty towards God and their duty towards their neighbour, are in danger if they learn it from the Church Catechism, while they are perfectly safe if they are taught neither in "unsectarian" schools. The little ones who are taught by the clergyman, in the words of the Prayer Book, to lead a godly, righteous, and sober life, are in danger of priestcraft, besides which it is unnecessary, as it is well-known that they can learn all that from their parents (who are all sober, and godly, and righteous), or the teetotal lecturer, or anybody, or nobody, so long as they do not learn it from the Prayer Book; or if not, they can wait till that vague time, "when they get older," and "choose for themselves," what religion, if any, they will patronise. As for the two sacraments being generally necessary for salvation, that is all superstition, invented and patented by the priests, for the purpose of keeping the children in the trammels of superstition; and here again the "when they are older" argument crops up,

for can they not join some Dissenting chapel and be baptized "of their own free will" (another favourite saying), when that halcyon period arrives, or "sit down to the Sacrament," "merely as a memorial you know," in the same building, or be Salvationists and do without it altogether, all of their "own free will!" It is true there are Sunday Schools, but if the teachers are taught the "liberal theology," so fashionable nowadays in so many Dissenting chapels, what sort of theology are they likely to teach their children? However, this is of no importance so long as they get an unsectarian education.

As to the ill-omened union between Christianity and Infidelity, nothing but harm is likely to come of it. But it is the individuals who compose it who will suffer, not Christianity. Many of these individuals are sincere, and in proportion to their sincerity will be their sufferings; for they will find out, sooner or later, how utterly ill-suited they are to each other. In their case marriage will be, indeed, a failure, and these unfortunates will supply the one and only answer to the inane question now being so pertinaciously propounded in regard to holy matrimony. The Church, therefore, has little to fear from this new Protestant Alliance. The cry of superstition will avail very little. The arrogating to themselves of the title "unsectarian" will avail still less, or at all events will only influence the unthinking. For how can a man be unsectarian who belongs to a sect which is as unseparating in its denunciation of other sects as it is loud in its professions of liberality? It is a mere party cry, and will, we believe, meet with the same measure of success that it has hitherto done.—*Church Review.*

Home & Foreign Church News.

From our own Correspondents.

DOMINION.

QUEBEC.

QUEBEC.—*St. Peter's Church.*—On Sunday last, the Rev. A. H. Judge, M. A., of the church of the Holy Apostles, New York City, and son of C. Judge, Esq., Quebec, conducted the services in this church and preached two admirable sermons to large congregations.

St. Matthews.—Friday last, St. Matthews Day, the Festival of the dedication of this church was duly observed. The following day, Saturday, was observed as a quiet day before Ordination. Services were held as follows; Celebration of the Holy Eucharist 7.30 a.m. Matins 10.30 a.m., Evensong at 5 and 8 p.m. These services were attended by most of the clergy and the three candidates, and an address was delivered on each occasion by Archdeacon Roe. A very large congregation was attracted to the Cathedral of the Holy Trinity, Quebec, at 11 a.m.; September 21st, the festival of St. Matthew, on the occasion of the installation into office by the Lord Bishop of Quebec, of the Dean and Chapter.

The Bishop accompanied by the Registrar of the diocese, Mr. George Borlase, and preceded by the Dean and Chapter, entered the Cathedral from the vestry and took up a position in front of the pulpit. The hymn, "The church's one foundation," was sung and at the command of the Bishop, Mr. Borlase, the Registrar, read the commission appointing the Rev. Dr. Norman to the Deanery of Quebec, who then read his declaration promising canonical obedience to the rules and regulations of the church. The bishop then conducted the newly installed Dean to his stall, making use of the following words:—"I James William by Divine permission, Bishop of Quebec, do now install you, R. W. Norman, D. C. L., Dean of Quebec, in your stall in this Cathedral Church. The Lord preserve thy going out and thy coming in: And mayest thou remain always in justice, and sanctity, and adorn the place to which God hath called thee. Amen."

The same ceremony was performed in the case of the Archdeacon, the Venerable Henry Roe, and of the four Canons, Revs. A. A. Von Iffland, T. Richardson, G. Thornloe, and J. Foster.

Each was conducted by the Bishop to his respective stall, which bore the title dignitary who is hereafter to occupy it, upon a metallic plate affixed to the back of the seat. On the South side of the church are the stalls of the Dean and the first and third Canons, Revd. Messrs. Von Iffland and Thornloe, and on the North side, those of the Archdeacon and those of the second and fourth Canons, Revds. Messrs. Richardson and Foster, as follows:—

<i>South Side.</i>	<i>North Side.</i>
Decans.	Archidiaconus.
Canonicus I.	Canonicus II.
Canonicus III.	Canonicus IV.

The Installations being completed the Bishop said:—

Let us pray P.—O Lord save Thy servants the Dean, the Archdeacon and Canons of this Thy Cathedral Church.

R.—Who put their trust in Thee.

P.—Send them help from thy holy place.

R.—And evermore mightily defend them.

P.—O Lord hear our prayers.

R.—And let our cry come unto Thee.

Then followed an appropriate prayer for the Dean, Archdeacon and Canons, the Cathedral church and congregation and the diocese.

Another hymn having been sung, the Bishop ascended the Episcopal Throne and gave a brief address upon the continuity of permanent principles in the church of God.

The Holy Communion was then administered and concluded the ceremony.

There was a large congregation present and the service was alike interesting and impressive.

Meeting of the Chapter.—In the afternoon, after luncheon with the Lord Bishop of the diocese, the newly installed Dean and Chapter held a meeting for the purpose of framing a constitution for the Government of the capitular body, and arranging for a division of the duties pertaining to it. The framing of the necessary Canons was delegated to a committee, and it was arranged that for the coming winter the daily Cathedral services should be held in All Saints Chapel at 9 a.m. and 5 p.m.

At a later hour in the afternoon there was a meeting of the Select Vestry of the Cathedral to arrive at an understanding as to the relations existing between the Dean and the Chapter on the one hand and the Cathedral Vestry and congregation on the other.

Ordination.—An Ordination service was held in the Cathedral of the Holy Trinity, on Sunday last, 23rd inst., when the candidates were admitted to the order of Deacons, viz. Mr. J. Edgar Hatch, of Keble College, Oxford, who has been Lay Reader at St. Matthews church for six months past, Mr. T. Husband, and Mr. W. Adstock, of Queen's Theological College, Birmingham. The service was commenced at 11 a.m. and was attended by a large congregation, including His Excellency the Governor-General, lady Stanley, family and staff. The Lord Bishop preached a sermon appropriate to the occasion, after which, His Lordship seated himself in the chair placed inside the chancel rails, when the candidates in cassocks and surplices were presented in the usual form by Archdeacon Roe.

The Archdeacon having vouched for their preparation, and the Bishop in the usual terms asked for any objection to their admission to the Diaconate. The Litany with special suffrages was said by the Bishop. The appointed questions were put to the candidates, who testified that they trusted they were inwardly moved by the Holy Ghost to take upon themselves the office of Deacon in the Catholic Church. The Bishop then pronounced the act of Ordination by the imposition of hands, and handed a copy of the New Testament to each one as he gave him authority to execute the office of Deacon. The celebration of the Holy Eucharist was then proceeded with, his Lordship acting as celebrant, Rev. J. E. Hatch as Gospeller, and the Ven. Archdeacon Roe as Epistoller. A number of communicants partook of the Sacrament, the Archdeacon, Dean Norman, and Rev. H. J. Petry assisting his Lordship in the distribution of the Elements. The Rev. J. Edgar Hatch has been appointed second curate in St. Matthews church, Quebec, Mr. Husband will be appointed to the Mission of New Ireland and St. Sylvester, Megantic County, and Mr. W. Adstock will go to the Mission Georgeville, county of Stanstead, P. Q. The whole of the newly ordained Deacons took part in the service at St. Matthews at 7 p.m., and the sermon was preached by Archdeacon Roe, on "Missions in the Diocese of Quebec."

Bishop's appointments.—The following appointments have been made by his Lordship, viz. Bishops College School, Lennoxville Oct. 4th. A number of other Parishes and Missions will be visited by his Lordship previous to his return to Europe, which is necessitated by the illness of Mrs. Williams. His Lordship and Mrs. Williams will spend the winter in the south of France, and their many friends trust and pray that she may speedily recover, and be once more among them.

MONTREAL.

Christ Church Cathedral.—Mr. H. Corbett, associate of music, Trinity College, London, has been appointed organist of Christ Church Cathedral, and was installed into his new position on Sunday last. Mr. Corbett bears the highest testimonials from musical authorities in England, among whom are James Coward, organist of the Crystal Palace, London; The Blackheath Conservatoire of Music; Ridley Prentice, of the Beekham School of Music; C. Warwick Jordan, Mus. Doc., Oxon; and many other notable musicians. Mr. Corbett deserves the success he is meeting in his professional work.

Trinity Church, which has been closed for a few months, was re-opened yesterday morning for divine service. The day was also the anniversary of the opening of the church twenty-three years ago. The church is now in first-class condition. The spire has been repaired and repainted, and the entire stonework of the structure has been repointed. A most important feature of the improvements is the attention which has been given to the roof, which is now in a state of thorough repair. The interior has also been entirely renovated and tastefully decorated, and the vestry, lecture-room, and chapel have been cleaned and appropriately colored. The pillars supporting the arches of the church are painted a quiet greyish brown tint, and from the cornice upwards are painted in light blue and grey with pale gold reliefs. The rafters of the church are also tinted in pale gold, and the galleries and aisles have all been revarnished, and look modest and inviting. The chancel is prettily decorated, the dark red tone of the walls and half arches, immediately over the communion table, shedding a pleasant and delicate tone of crimson, which is very appropriate and heightens the effect of the beautiful stained windows. The chancel arch is adorned with the motto, "Lord, I have loved the habitation of Thy house, and the place where Thine honor dwelleth," which is in itself a cordial welcome to strangers in this part of the city.

His Lordship, Bishop Bond, preached the sermon, taking his text from 11 Cor. vi. 6, "We then as workers together with him beseech you also that ye receive not the grace of God in vain." He said that this congregation was formed a little over fifty years ago, and recalling the eminent names of those who had served in the pastorate, he would testify before them and before God that this congregation, by its members and through God, had indeed received the grace of God. When he looked back over the history of the congregation and considered the way in which it had kept together during these fifty years, its trials and dangers, deliverances and hopes, when he remembered the laymen and women, and their work with their ministers and God, which had not yet ceased, he repeated they had indeed received the grace of God and profited thereby. He recalled the work which the congregation had been instrumental in accomplishing in this city at a time when there was only another church of its denomination in the city.

ONTARIO.

DESERONTO.—The building of the chancel to St. Mark's Church progresses rapidly. It is but a short time since the congregation were worshipping in the basement. Since Rural Dean Stanton's coming, the whole interior of the church has been finished, and soon the added chancel will complete worthily this handsome edifice.

TORONTO.

TORONTO.—*Church Openings.*—The first service since the extensive alterations were made in Trinity Church, King street east, was held on the 23rd of September. There was a crowded congregation. The Lord Bishop of the Diocese was present. He conducted the ante-Communion service and preached the sermon, taking for his text I Timothy, iii: 15. "That thou mayest know how thou oughtest to behave thyself in the House of God, which is the Church of the Living God, the pillar and ground of the truth."

His Lordship referred to the alterations and improvements, giving expression to the satisfaction he felt at seeing such signs of love and respect for the house of God. He counselled his hearers to give their rector their full sympathy and support in doing God's work, that there might be inward as well as outward progressiveness. The rector, Rev. Alexander Sanson, read the lessons and the prayers, and the Rev. John Gillespie the Litany.

On the same day, the Church of the Epiphany, situated in Beatty-avenue, Parkdale, was opened for worship. Successful services were held and the edifice was crowded. Rev. Dr. Roy, of Cobourg, preached in the morning, and with others, addressed the Sunday school children in the afternoon. Bishop Sweetman preached an admirable sermon in the evening. The building is modified "Romanesque" in style, treated in a simple but affected manner, and so arranged as to answer the two-fold purposes of church and Sunday school building, until such time as the church proper can be erected, when it will be entirely utilized for for Sunday school and parochial purposes generally. The building is 75 feet in length by 35 feet in width, the walls being 20 feet in height, strengthened by buttresses and pierced by circular-headed windows in pairs, except at chancel and south end, where the windows are tri-form, and all filled with neat cathedral-tinted glass in lead quarries. The walls are built of red brick, tuck-pointed, and relieved with Ohio stone dressings and Credit Valley stone foundations.

The roof is slated and surmounted by a quaint Louvered belfry, in which is hung a handsome 800lb bell. The vestry, which is 14x22 feet, is separated from the nave by wide folding doors, and, being seated with chairs, will afford additional accommodation and be used as a schoolroom. The seats are of a clear pine, very neat and comfortable, the total seating capacity being 500. The cost of the building will be \$6000.

PORT HOPE.—The Harvest Thanksgiving services in St. Mark's Church on the 23rd inst. were most bright, joyous, and inspiring. The preacher for the day was the Rev. Reginald Radcliffe, rector of Mount Forest, who had endeared himself to many of the congregation in the mission which he conducted here in April last. At the early communion which was well attended, the celebrant, Mr. Radcliffe, gave a most impressive address, and all the communicants in receiving the Blessed Sacrament "felt how good it was for them to be there." At the morning service, 11 a.m., the preacher delivered an eloquent sermon from 122 Psalm, 8 and 4 vs., "On the Duty of Thanksgiving." At half-past two o'clock there was a special service for the Sunday School and Mr. Radcliffe.

Death of a late resident of Toronto.—A large circle of friends, as well as family connections, have been recently shocked by the death of Mrs. Reesor, of Winnipeg, who as Miss 'Addie' Smith was much respected and beloved in Toronto for her amiability and devotion to Church work. The deceased was only married in the summer of last year, and in her new home at Winnipeg had surrounded herself with loving friends. For many years she taught in the Sunday School of St. Luke's, Toronto, with rare faithfulness and zeal and affection. A somewhat interesting and instructive incident in her earlier life is worth recording. She was placed as a pupil in a Roman Catholic school, although not of that communion. While there she was in serious danger at one time of becoming a convert to Popery, by the seductive wiles of the ladies, who proclaim that they do not interfere with the religious conviction of non-Romanist pupils. While hesitating on the brink of this peril she made the acquaintance of the Rev. John Langtry, rector of St. Luke's, who discerning the danger before her, took prompt steps to counteract the influence of the ladies of the school, and finally was successful in undoing their work of proselytising, and so settled Miss Smith's mind on the claims of the Church of England that the Roman leanings and learnings gave way to earnest attachment to our Church. Not the first nor only one who owes to Mr. Langtry his or her salvation from the net of Rome. Mrs. Reesor was strengthening after her confinement, but suddenly was called to her rest, leaving her babe motherless and a husband sorely stricken by this terrible bereavement. To all upon whom this sorrow has fallen we extend our sincerest condolences.

This evening, Oct. 4th, the members of the Diocesan Board Woman's Auxiliary to Missions, will give an "At Home" in St. James' School House. In the unavoidable absence of His Lordship the Bishop, Canon Dumoulin will take the chair. Addresses will be delivered by Mrs. Schereschewsky, wife of the 3rd Bishop of China, and Mrs. Bompas, wife of the Bishop of Mackenzie River, and will undoubtedly be interesting, as both ladies are active workers in their respective fields. All interested in Missions are invited. A collection will be made at the door.

NIAGARA.

Guelp Township Mission.—On the evening of 19th Sept. a concert was given at No. 2 School-house. The programme was prepared by Rev. Mr. Harvey. Those taking part were the Misses Brown, Miss B. Chisholm, Rev. Mr. Harvey, Mr. Geddes, Mr. Gardiner Harvey, and Mr. Dillon. A handsome new organ has just been purchased by the congregation, on which several instrumental solos were rendered. Between the two parts of the programme refreshments were passed around by several of the ladies of the mission. A well-filled cariole of visitors from the city attended.

GUELPH.—The monthly meeting of this Association was held on the evening of the 25th, at the residence of Mr. W. H. Harvey, the superintendent. There was a full attendance, all the teachers being present. The Archdeacon was elected unanimously as Honorary President. A very pleasant evening was passed, and it was determined to hold similar meetings each month. By request of the Archdeacon, the next of these social gatherings will be held at the rectory. Nothing could exceed the kindness and courtesy extended to their guests by Mr. Harvey and his amiable family.

GUELPH.—Upon the Rev. G. A. Harvey leaving here for his vacation he was presented with the following

address and also a well-filled purse, testifying to the appreciation by St. George's congregation of the ability, energy and success with which he discharged the duties of that parish during the absence of the rector in England the last three months:

Address to Rev. G. A. Harvey:
 REV. AND DEAR SIR,—Hearing that you are about to leave us on a short vacation, we take this opportunity, on behalf of the congregation and Bible Association of St. George's Church, of expressing our satisfaction in the able manner in which you have fulfilled the onerous duties as assistant minister of the parish and president of this Association during the past few months, therefore we ask you to accept the enclosed, hoping it may be of service during your holidays, trusting that God, in His infinite mercy, may restore you to continued labors among us with fresh vigour and energy. Signed on behalf of the congregation, Mrs. J. C. CHADWICK, J. M. BOND, W. SORLEY; signed on behalf of the Bible Association, E. F. CHISHOLM, A. E. SMITH
 Mr. Harvey made a feeling and earnest reply, and in doing so thanked all those present for their kindness and consideration.

ARTHUR AND ALMA.—Church work has been going ahead this year at the mission. Two good garden parties have been held in Arthur under the auspices of the Women's Guild of Grace Church; one at Mr. Wm. Eden's, the other at Dr. Henderson's, netting some \$50. The mission-house at Arthur has during the past year been made more warm and comfortable, and by the addition of a coat of paint looks now quite clean and respectable. The Rev. C. E. S. Radcliffe has made two canvasses for the Holy Trinity Church Building Fund, Alma. By the kindness of Rev. E. M. Bland, rector of St. Catharines, \$60 was collected, and by the kindness of the Rev. W. R. Clark, rector of Ancaster, \$80 was collected, making total \$90. The church is now being pushed forward rapidly for the opening day, October 14th, (D.V.). It is a credit to the contractor, an ornament to the village, and the pride of every loyal Churchman's heart.

ST. CATHARINES.—St. Barnabas.—A very bright and beautiful harvest festival was held in this church on Thursday, 20th. Many thank-offerings from field and farm, garden and orchard, were brought by members of the congregation for the decoration of the sacred edifice. A wealth of flowers, berries and choice fruits adorned the rood screen and font, while at the base of the latter were grouped vegetables that would have carried off the prize at any county fair. The altar vases were filled with choicest flowers, and on the sanctuary steps were miniature sheaves of wheat decorated with bunches of grapes. Altogether the church never looked better in her harvest dress. The festival began, as is proper, with the Eucharist, the Christian's true thanksgiving service, at which a goodly number of parishioners communicated. At the festal evensong the church was crowded to its utmost capacity. A full choir, assisted by several instruments, rendered the music with excellent effect. The rector preached from Galatians vi. 9, and set forth some of those all-important lessons which God would teach us from the harvest field. The usual oblation of wheat and grapes was made at the presentation of the alms. When such thanksgiving services become general amongst our people we may expect the blessing of God to rest in more abundant measure on the harvests of the land.

Correspondence.

All Letters containing personal allusions will appear over the signature of the writer.
 We do not hold ourselves responsible for the opinions of our correspondents.

ALGOMA.

SIR.—In consequence of my absence, first in England, and, since my return, on visitations to the Neepigon and Bruce mines missions, I have not been fortunate enough to see all the communications with which you have been favored on the subject of Algoma, only those of Mr. Wilson's and Mr. Cole have come under my notice as yet. To the latter I do not desire, for Mr. Cole's sake, to make any reply till I have had his permission to state all the facts of the case, suffice it to say, the 'animus' will there be easily explained. Mr. Wilson says that "for some reason or other the clergy are leaving the diocese one after another," and also seems to complain that there has been "no public statement of our financial position since the last Provincial Synod." Will you allow me to inform him, and others, on both these points? First, as to the

clergy leaving. They certainly have, several of them, during the present year. Eight have withdrawn since last January. The exodus is serious, but not unaccountable. Of these eight, one was dismissed summarily, and, 'for cause,' after careful investigation held by three of his brethren, appointed by the Bishop, all of whom were unanimous in their 'finding.' Of three others, I regret to say, their services were dispensed with after three month's notice, simply on the ground of their utter inefficiency, only too evident from the emptiness of their churches, the universal discontent among their people, and the fact that Methodism and Presbyterianism were being built up, in their respective missions, at the expense of the Church of England. The remaining four have simply sought to better their position by removal to other dioceses, two of them to the United States. Over against the losses we have sustained in the case of these four, may be set the fact that I brought out one clergyman and three laymen with me from England, and after my arrival, ordained two students to the Diaconate at Port Sydney on the 19th of August. Another deacon, ordained specially for Algoma at my request, by the Bishop of Carlisle, will follow in October. As at present constituted, the clerical staff of the diocese consists of fifteen clergymen, in priest's orders, and deacons, supplemented by five lay readers, all of whom are candidates for the ministry. With regard to the absence of any "public statement of our financial position," let me remind those who were present at our Diocesan Conference in Parry Sound, and in some others who were not, that this question came up on that occasion, and received the only answer of which it was capable, viz. this,—that whereas other dioceses have their paid secretary-treasurers, who devote their whole time to the duties belonging to the office, with nothing else to do but receive money, conduct correspondence, and make annual public statements. Our Treasurer is a volunteer who, though a business man, and, as such, is as fully occupied as any other in the Dominion, yet finds time, amid all his distracting business duties, to take charge of the manifold, and, in many cases, vexatious duties connected with the charge of our funds, invested and otherwise, and does so 'without fee or reward,' simply for love of the Church, and because he desires to save Algoma from any avoidable drain on her scanty resources. Under such circumstances, is it reasonable to ask for annual public statements of our financial position. Let the diocese provide a paid treasurer, and statements can be made quarterly if desired, but till then, I, for one, absolutely decline to put upon Mr. Campbell 'a burden too great for him to bear.' My only fear is that in consequence of the pressure of his other duties, he may resign his honorary treasurer-ship altogether. Who will then volunteer to take his place?
 E. ALGOMA.

ALGOMA.

SIR.—Will you give me room to announce that I have given away all the colored stoles I mentioned in my former letter, and to ask my numerous correspondent to accept this communication in lieu of private letters. I should very much like to have responded to the kind expressions used by every one who have sent to me, but that universal disorder "want of means" is an effectual preventative. It has been joyous to me to see that there are so many "advancing" and coming nearer to Catholic practices as well as principles. I am, &c.,
 Sept. 24th, '88. WILLIAM CROFTON.

TRADITION.

SIR.—As I am a constant reader of the DOMINION CHURCHMAN, and think it a most excellent paper, as it gives us all the Church news at home and abroad. We have recently had a great deal of discussion about tradition, some contending that it is of equal importance with the Scriptures, and should like to be better informed about it. As the Rev. Mr. Tocque writes a great many valuable and interesting articles in your paper, I take the liberty of asking him to tell us a little about Tradition. Your obedient servant,
 Newcastle, Ont., ROBERT LEE.
 Sept. 17th, 1888.

SKETCH OF LESSON.

19TH SUNDAY AFTER TRINITY. OCT. 7TH, 1888.

The Massacre at Nob.

Passage to be read.—1 Samuel xxii. 7-19.

We saw David in the last lesson a homeless wanderer. The Tabernacle now stood at a place called Nob, near Jerusalem. Here a kind of worship was held, but in the absence of the Ark from the Holy of Holies it must have been devoid of much of the splendid ritual to which Israel had been so long accustomed. How should we feel if all the Churches in Canada were shut up?

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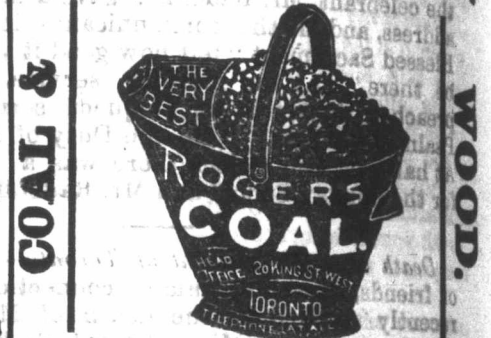


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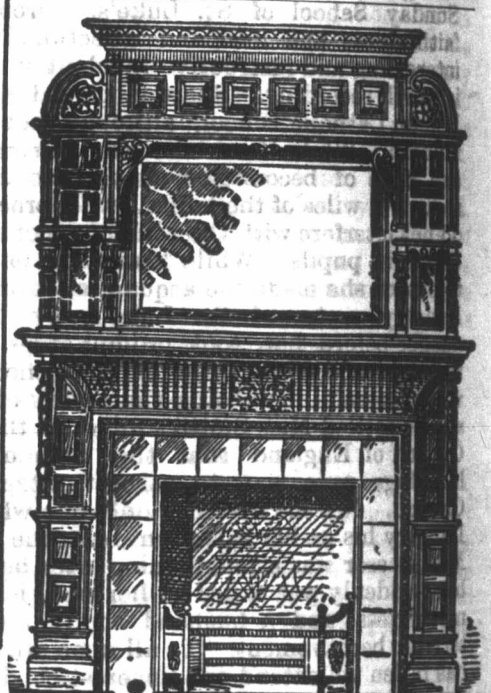
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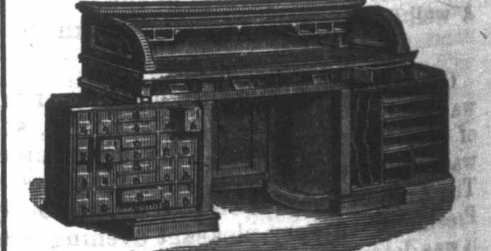


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I. David's Flight to Nob.—David one day presented himself before Abimelech, the high priest, who, astonished to find him alone, asks him the reason; David excuses himself (ch. xxi. 2.) by a story that was not true. David was sorry for this lie afterwards (Ps. cxix. 29.) Truth is always best. God loves truthfulness—hates lying. (Prov. vi. 16, 17; Ephes. iv. 25.) David's untruth brought him into trouble, and became the occasion of Saul's cruel murder of the priests and the massacre of the people of Nob, as David himself afterwards acknowledged. (ch. xxii. 22.)

II. Doeg's Treachery.—See how this came about. Had David told the truth, Abimelech would probably have concealed him, but he was seen and recognized by Doeg, an officer of Saul (ch. xxi. 7.) This man, some time afterwards, when Saul's jealous hatred of David again burst forth (ch. xxii. 8-9.) and even made him accuse his brave son, Jonathan, of treachery, thinking to curry favour with Saul, told him of David's visit to Nob, and probably did not stick to the truth either, (perhaps David alludes to him in Psalm lii. 3.) Doeg charged it against Abimelech that he had "enquired of the Lord" for David, thereby insinuating that he had transferred his allegiance from Saul to David.

III. Saul's Cruelty.—Saul, in a rage, sent for Abimelech and his family, (v. 11.) accused him of unfaithfulness. Abimelech boldly defended himself and David; denied the charge, (v. 15) but Saul, mad with anger, would hear of no excuse, and ordered his guards to slay the priests of the Lord: but they refused to do his cruel bidding. A fit tool however presented himself in Doeg. He will do it, (v. 17): slays all the priests of Nob and their families, except one person, Abiathar the son of Abimelech, (v. 20) who escaped and fled to David. Thus Saul became the unconscious instrument in the accomplishment of God's judgment denounced against Eli's house, (ch. ii. 31, iii. 12.) But this was no excuse for Saul and Doeg. It was an act of defiance of God Himself. Does not this lesson show how terribly low a man may sink when God leaves him to himself, to be ruled by his own wicked heart. (Gen. vi. 5.) How earnestly should we all join in the prayer which is offered every Sunday "And take not Thy Holy Spirit from us."

FOOLISH BOASTING.

"I never wronged anyone of a half-penny." The speaker looked at me with a sort of modest confidence, as much as to say, "I don't like praising myself; but you see that it is quite a mistake to talk to me as if I needed to mend my ways." He seemed taken aback when I quietly said, "Well, there is not much to boast of in not being a rogue. For there are more Commandments than the eighth, and God claims more from you and me than we should keep our hands out of our neighbor's pockets."

It is true that as the world is, the man might think that in being barely honest he was one of a very few. The customs of trade and the recognized sharp practices between man and man have so broken in on the Eighth Commandment, that there seems to be not much of it left that need stand at all in the way of dishonest grasping. Goods are sold under wrong names. Goods are bought by those who never mean to pay. Employer's time and materials are wasted. Workers are denied what is "just and equal." Bankruptcy is a way of gain; and the public conscience is so odd that a man who, after paying a few shillings in the pound, makes money and pays the balance still due in the sight of God and of every honest man, is held up as a wonder of integrity. But no one ought to think that such a state of things makes any change in the way in which God judges of right and wrong. It is a great shame to be a thief, and to take or keep what belongs to another. Not to be a thief is no ground for boasting. No one ever thinks of glorying in the fact that he never took his neighbour's life and deserved the gallows. Why should he think himself very virtuous because he never took his neighbor's money and deserved the tread-mill?

There is another sin which some people are very proud of being free from. They lose no chance of making known the fact, and, strangely enough, they are more proud in proportion to the shortness of the time since they gave up the sin. It seems, in some cases, to be almost a question whether they speak with more satisfaction of their vicious past or their virtuous present. The drunkard who has become sober, out of whom the evil spirit of drink has gone, and whose nature is swept from this foulness, is often a very Pharisee. A man who

has fought and shaken loose from such a tyrant is indeed a true hero: but the remembrance of his former shame ought to keep him lowly and make him distrust himself. There are other sins into which he may fall, or in which he may still be sunk down. He is not proved to be all that a man ought to be, because he has ceased to make a beast of himself. By giving up this one sin he has merely cleared the way for better things, and is ready to begin to live aright. It is not enough for a man to avoid taking poison: he needs food. It is not enough for a man who has fallen into a bog, to take off his dirty clothes and wash himself. He needs to put on clean clothes. "Cease to do evil" means more than give up one or another sin. It means give up sin as a whole, and in all its parts. And this is not yet all. The words "learn to do well" point to duty that must be known and done.

Even leaving religion out of the question, there is nothing very great in keeping clear of shameful habits and of acts which the law of man forbids. Certainly God asks more from us than to be able to say that we are not cheats or drunkards. Even though we have obeyed every rule that God gives, we are taught to say, "we are unprofitable servants, we have not done that which was our duty to do."

BEAUTY'S DOWER.

Where grace and beauty most abound,
 True happiness will oft be found.
 Where ruby lips and glowing cheek
 The gift of rugged health bespeak,
 The artist, Nature's nobleman,
 Will risk the treasure of his art,
 Depicting, deftly as he can,
 The lines engraven on his heart.
 Fair maiden, may life's richest joy
 Spread her bright mantle over thee;
 May years but gently with you toy,
 And pleasures sweet, without alloy,
 With fairest blossoms cover thee;
 But should, perchance, thy beauty fade,
 Thou can'st call quickly to thy aid
 Our Golden Medical Discovery.

Remember that Pierce's Golden Medical Discovery is a sure cure for all skin eruptions and diseases of the blood.

EXCUSED.

Those who desired to be excused from attending the Great Supper spoken of in the parable, were allowed to have their own way. They were not forced to come. The excuse was admitted.

But the consequences were doleful. Those that excused themselves were not only permitted to be absent on that festive occasion. They were excluded, and of them the Master said, "None of those men that were bidden shall taste of my supper." St. Luke xvi. 24.

It seems, therefore, that the men who excused themselves did not mean to refuse altogether or forever. They meant, perhaps, to come later—when they were ready, not when the supper was ready. Or, perhaps, they changed their minds, and repented of their folly.

In either case, the result is the same. The decree is passed. They shall not "taste of my supper."

Then it was a matter of time altogether. The defect, the sin was that the invited guests were not "ready" when the feast was ready.

But why is God so urgent? For two reasons. One is because He has waited long in preparing the feast in the Gospel, and now in "the fulness of time" has sent forth His son, and has through Him brought in the Gospel of our Salvation. The other reason is because our time is not long. It is all too short for the work that has to be done in it. We must be made "ready." We must use every opportunity that God gives us for the purpose. To delay getting ready is the same thing as to refuse to come.

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FAMILY PRAYER.

No service is more important and impressive than that which daily calls a family together to acknowledge God as our Creator and Preserver. Parents and children and domestics assemble and reverently hear God's Word read, and then unite in praise and thanksgiving to our Heavenly Father for His providential care and His loving kindness to each one of the household and all others; and then how delightful for a whole family unitedly to ask of Him, who loves all His children, a divine protection and guidance in all the work and interests of life. We can think of no service more pleasing to our Father above—and upon which the angels look with more delight—nor which can be more salutary and blessed in all its influence upon old and young than just such a family service as this. And we only wonder that any Christian family can be content to live without it. If God be our Father shall we not honor Him by worshipping Him and asking His blessing upon our families?

Of course, the proper person to lead in such a service is the father. He is the divinely-appointed head and priest of the family. But if, for any reason, this cannot be, then let the mother, or some other member, take his place. But, by all means, let the family altar be established, and let the service of prayer and praise be daily offered to the God and Father of all.

THEY "SWORE LIKE OUR ARMY IN FLANDERS,"

may be said of many sufferers from biliousness, headache, constipation, indigestion, and their resultant irritability, intellectual sluggishness, ennui, etc. The temptation to thus violate a sacred commandment, however, is speedily and permanently removed by the use of Dr. Pierce's Pleasant Pellets—tiny, little, sugar-coated anti-bilious Granules; nothing like them. One a dose. Druggists.

UNBELIEF.

There is no unbelief—
 Whoever plants a leaf beneath the sod,
 And waits to see it push away the clod,
 Trusts he in God.

Whoever says when clouds are in the sky,
 "Be patient heart, light breaketh by and by,"
 Trusts he in the Most High.

Whoever sees 'neath winter's fields of snow,
 The silent harvest of the future grow,
 God's power must know.

Whoever lies down on his couch to sleep,
 Content to look each sense in slumber deep,
 Knows God will keep.

Whoever says "To-morrow," "The Unknown,"
 "The Future," trusteth in that power alone,
 He dares not to disown.

The heart that looks on when the eyelids close,
 And dares to live when life has only woes,
 God's comfort knows.

There is no unbelief,
 And still by day and night unconsciously,
 The heart lives by that faith (the lips deny)—
 God knoweth why.

WHAT THE WORLD OWES TO THE CHURCH.

While the grand purposes for which the Christian Church exists is the promotion of high moral and religious ends, and these are never to be lost sight of, there are other important ends which it incidentally subserves, besides moral and spiritual culture, in a community: as the promotion of secular learning; the cultivation of the arts and sciences; the development of the aesthetic, by the beauty and grandeur which gather around the Church—its music, ritual and architecture; the inspiration to a more refined social life, and many other ways which will suggest themselves to the hearers.

The moral and spiritual development of the human race—as taught by the theologian, and

confessed by the speculative philosopher—has been a thing of slow growth, environed with many difficulties. Every step which humanity has advanced on these lines has been attended with struggle and conflict. The animal man has stubbornly resisted the advance movement of moral ideas, and sought to check it. But despite this resistance, we see that a grand victory has been achieved of the moral and spiritual over the base and sordid, through the influence of the Christian religion.

The man, therefore, who stands aloof from the Church, and will countenance it neither by his presence nor his contributions, places himself in the role of a reactionist, who would consent to the old barbaric order which obtained before Christianity leavened humanity, and allow it to resume its benighted sway over the world.—*Rev. L. D. Mansfield, rector of St. John's church, Lockport, Ill.*

"Woman! be fair, we must adore thee;
Smile, and the world is weak before thee!"

But how can a woman smile when she is suffering untold misery from complaints from which we men are exempt? The answer is easy. Dr. Pierce's Favorite Prescription is an infallible remedy in all cases of "female weakness," morning sickness, disorders of the stomach, nervous prostration, and similar maladies. As a powerful invigorating tonic it imparts strength to the whole system, and to the womb and its appendages in particular. As a soothing and strengthening nerve it subdues nervous excitability, irritability, exhaustion, prostration, hysteria, spasms, and other distressing, nervous symptoms commonly attendant upon functional and organic disease of the womb. It induces refreshing sleep and relieves mental anxiety and despondency. Sold by druggists, under a positive guarantee, from the manufacturers, to give satisfaction.

—Professor Huxley said not long ago that he spent some of the earlier years of his life in an East-end parish of London, and over and above the physical misery, what struck him most with an undying impression was the astonishing dullness and deadness of the existence of these poor people. Over this parish might have been written Dante's inscription, "All hope abandon ye who enter here." There was no amusement to diversify the dull round of life but the public-house; there was nothing to remind the people of anything in the whole universe beyond their miserable toil rewarded by slow starvation. He tells us that shortly afterwards he made a voyage round the world and saw savage life in all conceivable conditions and savage degradation; "but I can assure you," he says, "that in this experience of mine I saw nothing worse, nothing more degrading, nothing so hopeless, nothing nearly so intolerably dull and miserable as the life I had left behind me in the East-end of London; and had I to choose between the life of one of those people in the East-end and the life of the savage I would distinctly choose the latter."

BISHOP WHIPPLE AT LAMBETH.

At Lambeth Chapel on the 3rd of July the Bishop of Minnesota preached before the Bishops assembled at the conference. We give a few extracts from the sermon:

Most Reverend and Right Reverend Brethren: No assembly is fraught with such awful responsibility to God as a council of the Bishops of His Church. Since the Holy Spirit presided in the first council at Jerusalem, faithful souls have looked with deep interest to the deliberations of those whom Christ has made the shepherds of His flock, and to whom he gave His promise, "Lo, I am with you alway to the end of the world." The responsibility is greater when division has marred the beauty of the Lamb's Bride. Our words and acts will surely hasten or (which God forbid) retard the reunion of Christendom. Feeling the grave responsibility which is imposed on me to-day, my heart cries out as did the prophet's, "I am a child and cannot speak." Pray for me, venerable brethren, that God may help me to obey His word: "Whatsoever I command, that shalt thou speak."

It will heal no divisions to say, Who is at fault? The sin of schism does not lie at one door. If one

has sinned by self-will, the other has sinned as deeply by lack of charity and love. The way to union looks difficult. To man it is impossible. No human eirenicon can bridge the gulf of separation. There are unkind words to be taken back, alienations to be healed and heartburnings to be forgiven. When we are blind, God can make a way. When the "God of Peace" rules in all Christian hearts, our Lord's prayer will be answered.

The opinions that separate us are not necessarily to be believed in order to salvation. The truths in which we agree are parts of the Catholic faith. The Holy Spirit has passed over these human barriers and set his seal to the labors of separated brethren in Christ and rewarded them in the salvation of many precious souls.

Our hearts go out in loving sympathy to the Old Catholics of Europe and America, whose names always will be linked with Selwyn, Wilberforce and Wordsworth, Whittingham, Kerfoot and Brown in defence of the faith. It is in deep sorrow that we remember that the Church of Rome has separated herself from the teachings of the primitive Church by additions to the faith once delivered to the saints, and by claiming for its bishop prerogatives which belong only to the Divine Head of the Church. While we honor the devotion and zeal of her missionary heroes and rejoice at the good works of multitudes of her children, we lament that lack of charity which anathematizes disciples of Christ who have carried the Gospel to the ends of the earth.

We are sad that some of our kinsmen in Christ, children of one mother, have forsaken her ways. God can over-rule this sorrow, so that it shall fall out to the furtherance of the Gospel. They must take with them precious memories of the love and the faith of the mother whom they have forsaken and of the liberty wherewith the truth in Christ has made her children free—under God these may be a link in the chain of His providence to the restoration of unity.

I reverently believe that the Anglo-Saxon Church has been preserved by God's Providence (if her children will accept this mission) to heal the divisions of Christendom, and lead on in His work to be done in the eventide of the world.

In the presence of brethren who bear in their bodies the marks of the Lord Jesus, I hardly know how to clothe in words my thoughts as I speak of missions. The providence of God has broken down impenetrable barriers, the doors of hermit nations have been opened; commerce has bound men in common interests, and so prepared "a highway for our God;" in Japan, India, China, Africa, Polynesia, amid the solitudes of the icy North, and in the lands of tropic suns, world-wide there are signs of the coming of the Kingdom of Jesus Christ. The veil which has so long blinded the eyes of the ancient people, our Lord's kinsmen according to the flesh, is being taken away. We bless God for the good example of martyrs like Patten, Mackenzie, Parker, Hannington, and others who have laid down their lives for the Lord Jesus. We rejoice that our branch of the Church has been counted worthy to add to the names of those who "came out of great tribulation, and have washed their robes and made them white in the blood of the Lamb." "A great and effectual door is opened." There is no country on the earth where we may not carry the Gospel. The wealth of the world is largely in Christian hands. The Church only needs faith to grasp the opportunity to do the work.

In the presence of fields so white for the harvest, we must ask: "Lord, what wilt Thou have me to do?"

1. There must be unceasing, prevailing intercessory prayer for those whom we send out to heathen lands. The hearts of all Christian nations were turned with anxious solicitude to that brave servant of God and His country in Kartoum. Shall we feel less for the servants of Christ who have given up home and country to suffer and it may be to die for Him? Some of us remember that when missions were destroyed, when clouds were all around us, and the very ground drifting from under our feet, we were made brave to work

and wait for the salvation of God by the prayers which went up to God for us. "When prayers were made without ceasing of the Church unto God," the fast-closed doors of the prison were opened for the Apostle. It will be so again.

2. There must be the entire consecration of all unto Christ. The wisdom of Paul and the eloquence of Apollos may plant, but "God alone giveth the increase." If success comes, if "the rod of the priesthood bud and blossom and bear fruit," it must be "laid up in the ark of God." He will not give His glory to another. The work is Christ's. "We are ambassadors for Him." "I have chosen you and ordained you that ye should go and bring forth fruit."

3. They who would win souls must have a ripe knowledge of the sacred Scriptures. "They were written by inspiration of God. . . . that the man of God may be perfect, thoroughly furnished unto all good works." Our Orders may be unquestioned, our doctrine perfect in every line and feature, but we shall not reach the hearts of men unless we preach Christ out of an experimental knowledge of the truths of Divine Revelation. There is but one book which can bring light to homes of sorrow, one light to scatter clouds and darkness, one message to lead wandering folk unto God. This blessed book will be to every weary soldier and lonely missionary what it was to Livingstone dying alone in Africa, or to Captain Gardiner dead on the desolate shores of Patagonia, whose finger pointed to the words, "The blood of Jesus Christ cleanseth from all sin."

4. We must love all whom Christ loves. We may have the gift of teaching, we may understand all mysteries, we may have all knowledge, we may bestow all our goods to feed the poor, we may even give our bodies to be burned, but without that love which comes alone from Christ, we shall be "as sounding brass and a tinkling cymbal." With St. Paul we must say, "Whereinsoever Christ is preached I do rejoice, and will rejoice."

5. Above all gifts we need the baptism of the Holy Ghost. When this consecration comes there will be no cry of any empty treasury. We shall no longer be weary with the bleating of lost sheep, to whom we have to say, I have no means and no shepherd to send you.

Christian Work.—We rejoice at every sign that Christians realize that wealth is a sacred trust, for which they shall give an account. We rejoice more that they are giving that personal service which is a law of His kingdom. Men and women of culture and gentle birth are going into the abodes of sickness and sorrow to comfort stricken homes and lead sinful folk to the Saviour. Brotherhoods, sisterhoods and deaconesses are multiplying. Never was there greater need for their holy work. Many of our own baptized children have drifted away from all faith. To thousands God is a name, the Bible a tradition, faith an opinion, and heaven and hell fables.

When the tie which binds man to God is broken, all other ties snap asunder. No nation has survived the loss of religion. We are appalled at the mad cry of anarchy which tramples all which we hold dear for time and eternity under its feet. We cannot look into its face without seeing the lineaments of that man of sin who "opposeth and exalteth himself above all that is called God and worshipped."

There is no room for differences if Christ be first, Christ be last, and Christ in everything. The ritual of the Church must be the expression of her life. It must symbolize her faith; it must be subject to her authority. As the years go by worship will be more beautiful. The "garments of the king's daughter may be of wrought gold" and she "clothed in raiment of needle work," but "she will have a name that she liveth and is dead" unless her fine linen is the righteousness of the saints.

Two names will be remembered to-day by us all. One, that gentle Archbishop Longley, who in the greatness of his love, saw with a prophet's eye the mission of the Church, and planned these conferences that your hearts might beat as one in the battle of the last time. The other, the wisest of counsellors and the most loving of brethren, the great hearted Archbishop Tait, whose dying legacy to his brethren was "love one another."

Children's Department.

WELL DONE.

It is recorded of a Chinese Emperor that, upon 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 upon his approach.—All now thought he would take the most signal revenge, but were surprised to see the captives treated with mildness and humanity. "Oh!" said the first minister, "is this the manner in which you fulfil your promise? Your word was given that your enemies should be destroyed."

"I promised to destroy my enemies. I have fulfilled my word; for, see, they are enemies no longer. I have made friends of them."

A GOOD NEIGHBOR.—"Late last fall I was laid up in the bed three days with a very severe attack of diarrhoea and vomiting. Nothing benefited me until my neighbor, Mrs. Dunning, recommended Dr. Fowler's Extract of Wild Strawberry, and brought me a half bottle, which she had in her house. In three hours the vomiting was stopped, and I was able to sit up by night. I would not now think of using any other medicine." Columbus Hopkins, Hamilton, Ont.

—A pretty Highland lassie danced a "fling" before the royal family circle at Balmoral last spring. The girl was rather of the better class, and the Queen was diffident about offering her money. Her Majesty asked the girl what she could give her—what she would like. The girl (doubtless prompted by her strong Tory family) replied: "The head of Mr. Gladstone on a charger." The Queen said that she could give her the charger; but, she added, "as for the head of Mr. Gladstone, he lost that years ago."

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TAKEN INTERNALLY, it cures Dysentery, Cholera, Diarrhoea, Cramp and Pain in the Stomach, Bowel Complaints, Painter's Colic, Dyspepsia or Indigestion, Sudden Colds, Sore Throat, Coughs, &c.

USED EXTERNALLY, it cures Bruises, Cuts, Burns, Scalds and Sprains, Swellings of the Joints, Toothache, Pain in the Face, Neuralgia and Rheumatism. Sold by Dealers in Family Medicines the World Around.

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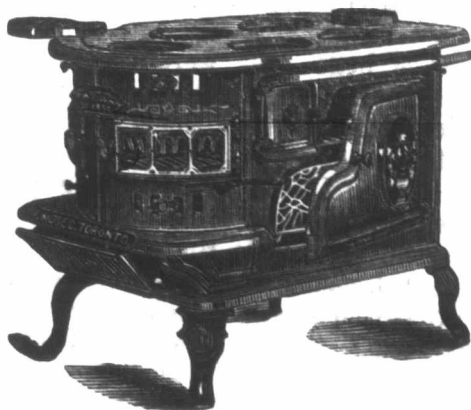
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DYSENTERY

AND ALL SUMMER COMPLAINTS AND FLUXES OF THE BOWELS IT IS SAFE AND RELIABLE FOR CHILDREN OR ADULTS.

SAULT Ste. MARIE CANAL.

NOTICE TO CONTRACTORS.

Sealed tenders addressed to the undersigned and endorsed "Tenders for the Sault Ste. Marie Canal," will be received at this office until the arrival of the eastern and western mails on Tuesday, the 23rd Day of October, next, for the formation and construction of a Canal on the Canadian side of the river, through the Island of St. Mary.

The works will be let in two sections, one of which will embrace the formation of the canal through the Island, the construction of locks, &c. The other, the deepening and widening of the channel-way at both ends of the Canal; construction of piers, &c.

A map of the locality, together with plans and specifications of the works can be seen at this Office on and after Tuesday, the 9th day of October, next, where printed forms of tender can also be obtained. A like class of information, relative to the works, can be seen at the office of the local officer in the Town of Sault Ste. Marie, Ont.

Tenders are requested to bear in mind that tenders will not be considered unless made strictly in accordance with the printed forms and be accompanied by a letter stating that the person or persons tendering have carefully examined the locality and the nature of the material found in the trial pits.

In the case of firms, there must be attached the actual signatures of the full name, the nature of the occupation, and residence of each member of the same; and further, a Bank Deposit Receipt for the sum of \$90,000 must accompany the tender for the canal and locks; and a Bank Deposit Receipt for the sum of \$7,500 must accompany the tender for the deepening and widening of the channel-way at both ends, piers, &c.

The respective Deposit Receipts—cheques will not be accepted—must be endorsed over to the Minister of Railways and Canals, and will be forfeited if the party tendering declines entering into contract for the works, at the rates and on the terms stated in the offer submitted.

The deposit receipts thus sent in will be returned to the respective parties whose tenders are not accepted.

This Department does not, however, bind itself to accept the lowest or any tenders.

By order,

A. P. BRADLEY, Secretary

Department of Railways and Canals, Ottawa, 8th August, 1888.

ST. LAWRENCE CANALS

NOTICE TO CONTRACTORS.

Sealed tenders addressed to the undersigned and endorsed "Tender for the St. Lawrence Canal," will be received at this office until the arrival of the eastern and western mails on Tuesday, the 25th day of September next, for the construction of two locks, and the deepening and enlargement of the upper entrance of the Galops Canal, and for the deepening and enlargement of the summit level of the Cornwall Canal. The construction of a new lock at each of the three interior lock stations on the Cornwall canal, between the Town of Cornwall and Maple Grove; the deepening and widening of the channel way of the canal; construction of bridges, &c.

A map of each of the localities together with plans and specifications of the respective works, can be seen on and after Tuesday, the 11th day of September, next, at this office for all the works, and for the respective works at the following mentioned places:—

For the works at Galops, at the Lock-keeper's house, Galops. For deepening the summit level of the Cornwall Canal, at Dickenson's Landing; and for the new locks, &c., at lock-stations Nos. 18, 19 and 20, at the Town of Cornwall. Printed forms of tender can be obtained for the respective works at the places mentioned.

In the case of firms there must be attached the actual signatures of the full name, the nature of the occupation and residence of each member of the same, and further, a Bank Deposit Receipt for the sum of \$6,000 must accompany the tender for the Galops Canal Works, and a Bank Deposit Receipt for the sum of \$2,000 for each section of the works on the summit level of the Cornwall Canal; and for each of the lock sections on the Cornwall Canal, a Bank Deposit Receipt for the sum of \$4,000.

The respective Deposit Receipts—cheques will not be accepted—must be endorsed over to the Minister of Railways and Canals, and will be forfeited if the party tendering declines entering into contract for the works at the rates and on the terms stated in the offer submitted. The deposit receipts thus sent in will be returned to the respective parties whose tenders are not accepted.

The Department does not, however, bind itself to accept the lowest or any tender.

By order,

A. P. BRADLEY, Secretary

Department of Railways and Canals, Ottawa, 8th August, 1888.

KITTY AND "PLEASE."

Kitty had of late got a bad tone to her voice. It was a tone of command, very unbecoming a little girl. Instead of saying "will you be kind enough to do this or that?" or "Please to do this?" or "Will you?" in a genial tone, she said "Do this," or "Do that," like a little tyrant. Her mother, as you may well think, was very sorry, and talked with her little girl about this new fault.

One day her shoe came off while she was playing. When it was near dinner-time she called Bridget to put it on.

"Bridget," she said, "I want my shoe on. Put it on quick, for my papa will come soon."

Bridget was doing something else in the closet, and did not immediately come out.

"Bridget," she called again, "don't you hear me? Come and put my shoe on."

Her mother was in the next room, and overhearing her little daughter, said:

"Say 'please,' Kitty, and Bridget will put your shoe on."

Kitty pouted, but did not speak. She took her shoe, sat down on the floor and tried to put it on herself, which was all very well had she not done it angrily, for children ought always to help themselves. Kitty tugged and tugged at her shoe, but her little, fat foot having grown fatter since the shoe was bought, it fitted very tight; in fact, Kitty could not get the shoe on.

Soon she heard her papa's step in the entry, and began to cry.

"Bridget will help you, Kitty," said her mother, looking into her chamber; "ask her, my child."

But Kitty looked "No, I sha'n't," though she did not say so in so many words. The dinner bell rang.

"You stay here, Kitty, until you can ask Bridget properly to put on your shoes," and her mother went down stairs.

Kitty turned very red and burst out into a hard, angry fit of crying. Then she got up, ran into a little dressing room and shut the door. O naughty, foolish Kitty! How much trouble she was making herself! and how grieved her parents were to see no dear little Kitty in her own high chair at the table! and for such a reason too; that was the worst of it.

By and by her papa came up stairs, and not finding her in her mother's room, went to the little room.

"Where is my Kitty?" he asked, in a sad, sorry tone.

The little girl jumped up from the corner, and going toward him, said:

"O papa, 'please' would not come out of my throat; it stayed there; it almost choked me; but it will now."

She took her father's hand, and taking up the shoe, went to find Bridget, and when she found Bridget, she said:

"Please, Bridget, put my shoe on a naughty little girl's foot."

Bridget did it very willingly—Then she ran down stairs and throwing her arms around her mother's neck, said, with a tear in her eye:

"Mamma, 'please' did stay in my throat so long that it felt big and almost choked me; but, mamma it's out, and I think it will come quick next time. Please kiss me, mamma. I'm very sorry."

Kitty did not get choked so again. She found it easy to say 'please' afterwards; and 'please' made the little girl a great many friends.

A GOOD WISH GRATIFIED.

Five little girls were spending a pleasant evening together, and fell to discussing what they would most like to have.

"I wish I lived in a beautiful palace with nothing to do but act as I pleased," said little Susie Blake.

"O, I wish I was very, very pretty, so that people would look at me and say, 'She's the prettiest girl I ever saw,'" exclaimed Ella Dudley.

"And I do wish more than anything else, that I had lots and lots of money," said Dora Kyle.

"I would like to be very smart, and write beautiful story books," said Margie Wilkins.

"Your turn now Katie—what do you wish for?" asked Margie, seeing that Katie hesitated.

"I wish to be good—so good," she said slowly, "that all my friends will love me very dearly, and miss me when I am absent from them," timidly said little Katie Otis.

"Why, Katie," exclaimed four loving voices, "you have your wish already; for only this morning we all agreed that the day would not be half so pleasant if you had not come," said Margie, drawing Katie's hand in her own.

"And we each wished we were like you, because everybody loves you so," said Susie.

Katie actually cried for joy to think her wish had so soon been granted.

"O, girls, let's make a good wish next time, and may be it will be gratified," said Dora, to which they all agreed.

Now, it is in the power of every child to be good—so good that they will be missed and wished for when absent. Don't you think it much wiser to desire what is possible than to make life disagreeable by wishing for what is impossible?

THE PLAN THEY TRIED.

Such woe-begone, draggled little figures! They had come back to the house one behind the other, as slowly as if they were going to their great-grandmother's funeral, and indeed they looked like chief mourners.

The nurse had caught them playing in the brook, an amusement strictly forbidden at this time of their year, and a whipping was inevitable.

The whippings didn't come very often in this family, but for direct disobedience they were sure.

"Letty," said the older of the two little sisters, "I'll tell you what let's do."

"They had on dry clothes, and had been seated on two stools, one on each side of the sitting-room fire-place, while mamma went to get the switch. 'Well, what let's do?' asked Letty, in a depressed tone.

"Why, the first lick mamma gives, let's holler like we were bein' killed," whispered Sue, "then she won't whip much."

This naughty plan seemed to work well. Both little girls yelled so loud that mamma was scared.

"My switch must be too keen," she said, and left off.

"It didn't hardly hurt me a bit,"

said one little girl, gleefully, when mamma was out of hearing.

"Me neither," said the other.

Just then they heard a rustle of a newspaper in the library, and peeping through the half-opened door, they saw papa. After that the children went about like culprits with a rope round their necks, expecting another whipping. But mamma was trying a new plan.

"Mamma, please take this splinter out of my hand," said Letty, "it hurts me."

"O, no!" said mamma quietly. "You are hollering before you are hurt;" and the poor little finger festered and got sore.

"Please give me a drink of water," said Sue, "I'm so thirsty."

"I reckon not," said mamma. "You always holler before you are hurt, you know;" and Sue had to go to the kitchen for water.

Every petition was treated in the same way, until they could stand it no longer.

"We most haven't got any mamma," sniffed Sue.

Then they took courage, and made a clean breast of their misery:

"Is it 'cause papa told you what we did 'bout bein' whipped?" asked Letty.

"Yes," said mamma gravely, "that's the reason I treat you as if you never told the truth."

"O, mamma," they both cried, we'd rather be whipped!"

"But this is God's plan with his big children," answered mamma. "Ananias and Sapphira were punished quick and sharp like a whipping, but mostly God leaves liars to get their punishment by degrees. And it always comes: as soon as people find out that you have told a lie they quit believing anything you say; and I've just been showing you how uncomfortable that is."

"But mamma," said Letty, "if we say we are sorry, and won't do so no more, won't you believe us then?"

"Yes," said mamma, with her brightest smile. "That's God's way too; as soon as anybody is sorry, and wants to do better, he says he is slow to anger, and plenteous in mercy."

I never knew Letty or Sue to act another lie.

THE FAITH OF A CHILD.

They were very little folks, the girl being about six and the boy only four, and small for their age at that. We will call them Dot and Teddy; for although those are not really their names, they will serve us well enough for the purpose of our article. They had been to church with their parents that morning, and had behaved very well, as indeed they generally did; but had not shown any indication of special interest in the sermon, in which the preacher said much about the Book of Life, and how important it was that all who listened to him should see to it that their names were written therein—"Dear friends," said he, in closing, "if your names are not in that book already, do not let this day pass without asking God to put them there."

That evening, as Dot and Teddy were being put to bed, and Teddy had repeated at his mother's knee the dear old prayer, "Now I lay me down to sleep," the mother, thinking it



SEALED TENDERS, addressed to the undersigned, and endorsed "Tender for Post Office Office until Tuesday, 9th October, for the several works required in the erection of Post Office at Brampton, Ont.

Specifications can be seen at the Department of Public Works, Ottawa, and at the office of Messrs Beynon and Manning, Brampton, on and after Tuesday, 18th September, and tenders will not be considered unless made on the form supplied and signed with actual signatures of tenderers.

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time that he should make some definite request for himself outside the familiar formula, said, "Teddy, why won't you ask God for something your own words?"

Teddy did not understand at first; and then, on the matter being made clear to him, hung back a little, for he was of a bashful sensitive temperament, when Dot filled the breach by saying, "Why don't you ask God to put your name in his book, Teddy?"

"What does that, mean mother?" asked Teddy, looking up with two big brown eyes full of inquiry.

In a few simple words the mother told him what it meant; and seeming to catch at the import of her words, the little head was bowed again, and a soft voice said reverently, "O God, please put my name in your book! For Jesus' sake!"

No sooner was the prayer offered, than springing to his feet, with a face fairly ablaze with joy, the little fellow went dancing up and down the room, shaking his dimpled hands in a way peculiar to himself, and exclaiming over and over again, "God has put my name in his book! God has put my name in his book!"

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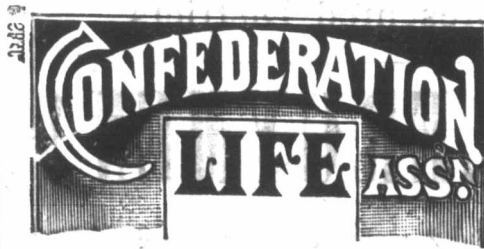
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