

Dominion Churchman

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA.

Vol. 9.]

TORONTO, CANADA, THURSDAY, MAY 31, 1888.

[No. 22.]

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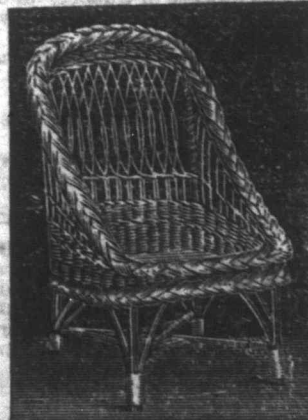
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LESSONS for SUNDAYS and HOLY-DAYS.

June 3...SECOND SUNDAY AFTER TRINITY.
Morning—Judges iv. John xiv.
Evening—Judges v. or vi. 11. Hebrews x. to 19.

THURSDAY, MAY 31, 1888.

CAUTION!

We hereby give notice that the Rev. W. H. Wadleigh is the only gentleman traveling authorized to collect subscriptions for the "*Dominion Churchman*."

THE PATENT SOCIAL REGENERATOR.—The language used by supporters of the non-religious school system which has been imposed upon the Christians of this land would lead a stranger to infer that it was a patent for regenerating society without the Gospel. The process seems to have some defect, judging by results. Take for an example the fact stated by the promoters of an industrial school, that in the City of Toronto, "within five and a half months no less than 200 convictions were made of children between 11 and 12 years of age!" Yet Toronto plumes itself on being the best educated city in Canada, and Canada being the best educated country in the world; from which we get the result of the best educated city in the world having swarms of criminals of about 12 years of age! This we presume is one of the evidences of the strength given to religion by those divisions which have caused religion and the Bible to be cast out from education?

A DILEMMA FOR THE PAPACY.—The Church of Rome has a wonderful way of taking eccentrics disposed to revolt, and making them loyal, and either useful or innoxious. Her "orders" are very numerous in order to meet the necessity of giving hobby riders a horse of their own. The papacy has, however, a form of disobedience to meet just now which will tax all its powers and need all its craft to subdue. The shout of horror which went up from all Christendom, nay even from heathen India and China, at the murder of Mr. Burke and Lord Cavendish seems to have alarmed the Pope, for he well knows who is really responsible for the lawlessness which culminated in that brutal murder, for he knows who might have stopped it.

A NEW ORDER OF PROTESTANTS.—The Irish nationalists have rebelled against the Bull issued by the Pope to promote law and order. One Romanist M. P., tells the Pope to mind his own business. Says he, "we will take theology not politics from Rome." A number of priests have subscribed to the Parnell fund in the teeth of the Pope's command not to do so. It is said that "indignation is spreading against Rome." Mr. Parnell is said by a Papal M. P. to be "head of the political church." Shade of Hildebrand, what next? We suggest that they

ask the Pope to institute a new Order to be called, "THE SACRED ORDER OF ASSASSINS," authorized to slay, maim, blow up by dynamite, or in any way injure those whom they wish to harass or remove or injure, and that all Romanist police officers, magistrates, judges, hangmen, convict prison wardens, all witnesses, all jurymen, be commanded to abstain from any act interfering with the liberty of the brethren of assassination. We do like thoroughness.

A VERY, VERY SOLEMN QUESTION.—When we endeavour to realize the social, moral and religious condition of a country in which scores of men are proven to have been steeped in the blood of their murdered victims, men not all ignorant, some of them, men of prominence, we cannot but ask what has been the training of the people, socially, morally, religiously to have produced so horrible a result? Blame these gallows birds as we must, still behind their personal guilt there is a force of evil to be considered which gave their passions impetus, and a force missing which ought to have restrained their hands from crimes so terrible. Whence came this impulsion to wrong doing? why was the restraining power of good influences wanting?

THE CHURCH OF ROME NOT INNOCENT.—Those who know Ireland as we do by observation, know that the people are as clay in the hands of the Priests. The Papacy has again and again boasted that none of her sons are more loyal than the Irish. Making all allowance for the past, a black record all round we admit, still there is no denying the fact that the people who have been maiming cattle, murdering obnoxious neighbors, so ruthlessly for so many years, have been for their whole lives—as their fathers before them for generations—under the absolute power and influence of the Papal Church. We make no charge, we are indeed in a maze as we reflect upon the conjunction of pious submission to a Christian Church, with utter moral degradation. There is the conjunction however. How far the power of Rome has been exercised to christianize, to civilize Ireland, how far Rome is responsible for not restraining crimes like those which have driven the Pope into issuing a Bull against them, is a grave question. The evidence points to Rome as guilty both of neglect as a moral teacher and guilty of tacit and therefore practical approval of those crimes she had the power largely to prevent.

OTHERS INVOLVED IN GUILT.—Travelling in Ireland one was very painfully struck in every quarter with the absence of any persons above lower middle life outside towns and cities. We speak of a time when Ireland was perfectly quiet, prior to the disestablishment of the ancient church of Ireland. Those who should by virtue of their great possessions of land have been leaders and supporters of social reforms, who ought to have set an example of good living, those who ought to have diffused in their neighbourhood a spirit of kindness, and been a bond between classes, those who ought to have set educational work on foot, and all good works of a moral and civilizing character, we found to be absent all the year round, spending Irish rents in foreign capitals. These persons deliberately shirked a duty to God and country. Their guilt is manifest—their offence against society is rank, and against God is a daring one.

OUR OPINION OF THE IRISH.—We found the peasantry and small farmers keenly sensible to kindness, grateful to a fault, (if a noble emotion can ever be faulty), a people only needing fair treatment in order to be as illustrious in civil virtues as they have been made otherwise by cruel, unjust, iniquitous neglect by the Church which usurped power over their country and consciences, and by the land owners who forgot the first duties of proprietorship.

LOCAL SUPERSTITION.—The ministerial association having exhausted theology and practical topics, has been spending three whole weeks discussing "the faith cure." Charlatanism in one direction very

naturally manifests itself in another. We shall be having Zulu missionaries sent us if we go on in this way.

A ROLAND FOR AN OLIVER.—This good retort is from the *Review*: "The *Rock* of last week contained a most amusing letter from a gentleman (or lady) named Vicary, who is inexpressibly shocked at learning that the Primate of All England maintains a friendship, "formed in boyhood," for the Rev. Father Provincial of the Society of Jesus. The writer reminds us of Mr. Pickwick, who stood aghast at the cold-blooded villainy of Mrs. Bardell's counsel daring to tell his (Mr. Pickwick's) counsel that it was a fine morning. We can assure Mr. (or Mrs.) Vicary that we have known some dignitaries of the English Church go so far as to fraternise, not merely with members of the Roman branch, but with absolute outsiders and schismatics. If the correspondents of the *Rock* are as good fun to one another as they are to other people, what capital company they must be." We have the same spirit shown in Canada now and again.

LIGHT BREAKING IN AND OUT.—The *N. Y. Churchman* says in its last issue:—"For almost the first time a Congregationalist writer, Professor George T. Ladd, D.D., is found who repudiates the post-Reformation and denominational dogma that the Bible is the infallible and sole authority in matters of religious belief. His essay on 'Hints toward a Theory of Sacred Scripture,' published recently in *The Independent*, takes the only tenable ground on which the integrity of the Bible can be maintained, and that ground is that the Christian Church, gathering together the sacred writings, has transmitted them to our own day and furnished the key to their interpretation. Dr. Ladd says that the commonly received dogma among denominationalists must henceforth be regarded as having only 'an archaeological or historical interest,' while 'the well founded and permanent convictions of the Church Catholic' regarding the origin and nature of the Bible are the opinions to be followed. If Professor Ladd's forthcoming book on 'The Inspiration of the Scriptures' shall be written as intelligently as his recent essay, it will do much to turn people away from many present delusions of the Protestant denominations concerning the sacred writings. He stands essentially on the ground which the Church Catholic has always maintained." The whole horizon of dissent is lighted with the truth of Catholic doctrine which is breaking out in the writings and addresses of their ablest ministers."

DIFFICULTIES OF LANGUAGE.—A very practical and most suggestive remark was made at the C. M. S. meeting as to the impracticable task of conveying abstract ideas into the minds of newly converted savages. "He should very much like to know what ideas such words as 'Atonement,' 'Mediation,' 'Regeneration' conveyed to an ordinary Fijean's mind, words he used glibly enough and slipped his tongue rapidly enough. What ideas they conveyed he did not know but of this he was sure, that they were not identical with ours." Just so,—but thank God! the Gospel is not made up of abstract ideas, but of very simple facts. Possibly the average Fijean knows quite as much about these abstract words as most people do who use such catch phrases as "Sacerdotalism" and other windy apologies for ideas on which party zealots buoy up their airy theories.

MISSIONARY DIFFICULTIES.—At a recent meeting of the Church Missionary Society a late governor of New Zealand made a valuable address on certain phases of difficulty in missionary work. The clothes trouble seems to distress some of the clergy; the speaker narrated how one missionary "after a service attended by the native King and Queen and a vast congregation, felt very bad in spirit because not a dozen present were in complete European dress!" Poor fellow!—If that is the sort of men the C. M. S. sends out their funds are largely wasted.

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

LESSONS FROM FIGURES.

SOME cynical person once said that "figures can be made to prove anything." We are somewhat inclined to think that this hard phrase was not launched against arguments based upon figures in an arithmetical sense, but on figures in a literary sense, figures of speech. Of all deceitful things figures of speech are most subtle and misleading to the mass of mankind, almost every known form of theologic error has its root in some false figure of speech. But of arguments based upon figures we must affirm that that they are of the most impregnable solidity if constructed with skill and scientific care, otherwise as arguments are so readily demonstrated to be false.

We have been looking over a few statistics which are given in several Church organs in detail beyond the needs of us in Canada for instruction and interest. Out of this mass of figures we cull a few which are likely to be both interesting, suggestive and serviceable to Canadian Churchmen. They are taken from *Mackeson's Guide to Churches of London*, issued under Episcopal sanction. We may remark that the London Churches are very fair guides to the general standing of the churches in England generally, both as to intelligence and Church feeling. England is focused in its wonderful Capital in all the chief phases of life. The number of churches we find to have increased from 802 to 928 in eight years, that is 16 per cent; the increase of population was only in the same period 13 per cent., so that the Church is clearly gaining over all other bodies combined. In 1876 there were 87 churches in which the disputed Eucharistic vestments were used, in 1888 there are only the same number. So clearly the use of the Vestments is on the decline, as, if their use had gone on only at the same ratio as the increase in the churches there would now have been forty-two using the vestments. But when we consider that ritual has been advancing very rapidly in other directions, it is indeed most significant to find that the vestments have been practically abandoned by advancing Churchmen. In 1876 there were 194 churches with choral services, this year there 379, the number being well-nigh doubled in seven years. So also in surpliced choirs the increase is very striking, as in 1875 there were only 280 surpliced choirs in London, while now there are 502, the increase being half as many more than eight years ago. If we turn further back we find that in 1869 there were only 114 surpliced choirs in all London, at the same time there were 620 churches, so the percentage of surpliced choirs to churches then was 18 per cent.; while now the percentage is 46 per cent, nearly half.

A very significant change is seen in the number of churches using Gregorian tones. We desire the attention of certain of the clergy and of organists to these very striking figures. In 1875 Gregorian tones were used in 152 London Churches, these tones are now used in only 133 churches. While therefore the number of surpliced choirs has in-

creased 222, the number of churches using Gregorian tones has diminished nineteen. To grasp the full meaning of these figures we must see what the number of churches using these tones would have been had the increase been equal to the increase in total number of churches—had this proportion been kept up there would now be 176 churches using Gregorian tones, whereas there are only 133. This is a very large falling off indeed, proving to demonstration how unpopular the use of Gregorians has become even in the churches whose ritual has been gradually rising, for while surpliced choirs have increased, and choral services also, both by very large percentages on the total number of churches, those using Gregorians have diminished 25 per cent. in a few years.

The use of the surplice in the pulpit has grown more general, as might be supposed; in 1870 there were only 83 clergy in London using the surplice when preaching, at present there are 686! With *D. MINIE SAMPTON* we exclaim, "Prodigious." It is a case of PHAROAH and all his chariots and horsemen being drowned in the Red Sea of Church advance in order and decency and Catholicity. The use of Altar lights has increased from fifty-six in 1876 to sixty-four this year. The eastward position is now adopted in 304 churches, or about one in every three, the increase from seventy-four in 1874 being very marked. Daily services, Saints' day services, have also largely increased. The use of paid choirs has gone up from 132 to 154 in seven years, while voluntary choirs have only increased from 423 to 477. When we know what a paid choir means in London, the change is highly significant and not wholly satisfactory, although, no doubt, as we are well aware, there are scores of London churches so placed that a choir must be paid, as it is drawn from such a distance from the church. The weekly offertory is adopted now in 539 churches, the number fourteen years ago was only one-fifth of this number; then only one in every six had the weekly offertory, now it is five for every nine.

The following conclusions are so clear as hardly to need stating: 1st. That the general advance towards higher but not extreme ritual, as seen in choral services, surpliced choirs, eastward position, weekly offerings, has been going on steadily at a rapid rate in the London churches for many years past; yet, 2nd, that the advance to the ultra points of Eucharistic vestments and exclusively Gregorian tones, reached its culminating point eight years ago, and since then the wave has been rapidly receding and lessening in volume. We have private advices from other large cities and towns throughout England, which tally with the above statistics of the churches of London.

There is everything in these figures to encourage and cheer Canadian Churchmen who are labouring to bring up the service-ritual of the Church to the standard of order, of decency, and of rubrical correctness. There is also much to damp the ardour of any who are so far behind the times as to stand where the Churchmen of London stood eight years ago, as we have shown in our lessons from figures.

TRINITY COLLEGE CHAPEL.

WE have been favoured with an expression of the views of one of the oldest friends of Trinity College, in regard to the new chapel. These opinions are worthy of consideration as they are held by one to whom the College is and

will ever remain indebted for pecuniary assistance, sagacious counsel and earnest personal sympathy in past years. Not desiring to become entangled in correspondence, or to appear in any way publicly in the matter, for reasons arising from his long and well known friendship to the College, he yet deems it desirable to place before the authorities the views he has arrived at regarding the proposed large expenditure on the new chapel. The sum devoted for this building is stated to be \$28,000, irrespective of an organ and other necessities required for its completion. The total cost, said our visitor, based upon the assumption that the shell of the building will only absorb \$23,000, must be not less than \$27,000. But it would be acting the part of the ostrich hiding his face from danger in the sand and feeling safe because danger is unseen, to suppose that the sum of \$27,000 will cover the entire cost of the new chapel. He went on to give us instances of churches, schools, houses, and other erections, costing from twenty to fifty, nay even to sixty and seventy per cent. more than the original estimates. He pointed out, what our own experience very amply confirmed, that churches which are built under the control of a committee who are expending funds not yet wholly collected, who are drawing upon an indefinite amount, which becomes exaggerated largely by the excitement of hope, are invariably made to exceed the first estimates by a large percentage. We gave our visitor an instance in point, where a vestry almost sternly, with very marked unanimity, resolved to expend only \$8,000 on a new church, who passed the plans, &c., on the distinct pledge of the architect that that sum would be enough, who thereupon formally authorized a committee to expend that amount; yet, in spite of all these decisions, resolutions and emphatic expressions of opinion and feeling, have been made responsible by a very small section of that committee, for an expenditure of double the amount they as a vestry authorized. Supposing this spirit animates the College committee, and it is quite certain they will be infected by it to some extent, and probably to an equal extent, then the new chapel of Trinity will, when complete, have absorbed over \$40,000. It is hardly within the bounds of possibility for less than \$80,000 to be spent, as all who have had experience in building will probably admit.

Our visitor very earnestly asked whether our judgment did not coincide with his own in regard to the prudence of so large expenditure over a chapel, when every single department of the College is at present in a state of extreme poverty, and Trinity as a University is in most grievous need of the most essential equipments for doing its work alongside of other Universities? Take as an example, was urged, the Science department. What is there to base a comparison upon between Trinity and even Victoria College, Cobourg, much less the University of Toronto? Yet Trinity has medical students whose culture must be seriously injured by the want of scientific apparatus and teachers.

At Victoria College, Cobourg, which Trinity men rather regard with some degree of superciliousness, the Faculty of Science is presided over by Dr. HAANEL, one of the most accomplished scientists on this Continent. The Science department is nobly equipped; Faraday Hall, the Scientific Hall of Cobourg, has very few equals; in completeness in scientific teaching appliances, it cannot have cost less than \$80,000. Now, was argued very earnestly, granting, as we do, that

a chapel was much needed, still could not a building have been provided amply sufficient for Divine service for the students, at a cost of \$10,000 to \$15,000, all included? It was thought that the magnificent HENDERSON family gift was intended for this, and not to be a mere moiety for a magnificent edifice, suitable for a wealthy college, but somewhat too costly for a very poor, very needy institution like Trinity. For the \$20,000 spent in excess of what would have well sufficed, a Science Hall could have been equipped, the very existence of which would have raised the status of the University of Trinity College, and brought out help and sympathy and students attracted by and being of immense service to its reputation.

To reduce the cost of the chapel is, we should suppose, not now practicable; but that such views as are stated above are held by many earnest and experienced friends of Trinity is known to us. The Corporation may rest assured that they have been placed in possession of the opinions of one of their most zealous, most enlightened friends, whose judgment has great weight in the larger spheres of public life. His advice to the authorities, we need hardly say, is the counsel of every person of experience in such operations, and it may be thus expressed—"If you seriously have determined upon spending only \$23,000 over the new chapel, it will be absolutely necessary to take the greatest possible care with all the business affairs connected with the building, and to give all concerned distinctly to understand that no expenditure will be sanctioned in excess of the amount first appropriated. For the new chapel to absorb \$40,000 is highly probable without very decided measures are taken to control the outlay. Such an expenditure would involve either debt or the use of funds subscribed for other uses, and would therefore prove a source of trouble to the College and to its friends.

SACRAMENTAL WINE.

THE question of the permissibility of using unfermented grape-juice in the Sacrament of the Holy Eucharist has already attained to no small measure of importance in the Mother Church. The subject seems to have suddenly sprung upon the religious public, but in point of fact it has been silently, slowly, but surely growing towards its evil maturity. It was not to be expected that the zealous advocacy of Teetotalism, often amounting to the extreme of fanaticism, marked for years as it has been by the most unmeasured statements of the evil effects of wine on the physical and moral nature of man, should not at last issue in some serious mischief. How thoroughly aroused to the impending danger the more thoughtful portion of the Church has been at home is witnessed by the petition on the subject to the Upper House of the Convocation of Canterbury, signed as it is by the foremost men of the Church, parochial clergy, dignitaries, divinity professors, and learned and pious laymen. The Lower House has presented a similar petition to their lordships, almost unanimously, sixty-eight out of seventy-two. The gravity of the situation may be judged from the language of the very sober *Guardian*, in noticing the Dean of York's recommendation of "mutual considerateness and toleration," as the means of preventing a schism. The *Guardian* observes, "That is precisely the spirit which in this case is most calculated to breed a schism. If any of the clergy are allowed to teach that the 'outward part or sign of the Lord's Supper' is not 'bread and wine which the Lord hath

commanded to be received,' but bread and some substance not wine which such extremists as Dr. Norman Kerr have prescribed, they will bring a controversy upon the Church of England by the side of which all that this century has yet given birth to will be as nothing. This is no matter for mutual toleration: it is a matter for positive and unmistakable prohibition." In view of this threatening mischief our clergy and thoughtful laity should assuredly give this question timely and ample study. Lately one of our correspondents inquired after some available sources of information on the subject; and as none of his fellow correspondents has seen fit to notice his inquiry, we now beg to say that a full and satisfactory discussion of the whole matter may be found in the *Presbyterian Review* New York, for January, 1882; in the *Church Quarterly Review* (London) for January, 1888; and, in some respects, a more complete discussion still, in a series of letters addressed to the *Daily Mail*, last year, by the Rev. J. CARRY of Port Perry. We cannot but think that this is a subject which claims the most serious attention of our Canadian Bishops, and which demands the early decision of our Provincial synod.—J. C.

MR. GLADSTONE ON THE LOSS OF RELIGIOUS CONVICTIONS.

THOSE who conduct this paper have already expressed their opinions as to what should be done with the Affirmation Bill. And to what has been said we desire now to add but one thing, namely, that a solemn affirmation is an oath in disguise. If there is no God, there is no solemnity in affirmations or anything else. An Atheist making a solemn affirmation is like a Christian pronouncing, with the epitaph in Westminster Abbey, that life is a joke. But let that pass. There are passages in Mr. Gladstone's speech which will be acceptable to all Churchmen, whatever may be their opinion of the Bill. We doubt whether there is a living statesman of the first rank any where in Europe who has had the courage within the last few years to declare, as Mr. Gladstone declared in the House of Commons on Thursday week, that he believed the loss of religious convictions to be "the most inexpressible calamity which can fall upon a man or a nation." This is saying out plainly, for all the world to hear, that a Parliament of Bradlaugh would be a Parliament of ruin. It is true that this is only the verdict of history. But other injuries besides Irish ones are sometimes intimidated. Our Matthew Arnolds have prattled of sweetness and light as if morals were a matter of sugar and candles; our Herbert Spencers have discoursed of sociology as if it were a branch of geology; not only sermons in stones, but sermons, preachers, and hearers all stones together; and, most shameful of all, those amongst us who profess and call themselves Christians have been so eaten up with caste and mutual jealousy that our children cannot be taught their duty to God or man, and our legislators dare not legislate in the name of Christ. We, with Mr. Gladstone, are "not willing that Christianity should be dispensed with." Kissing the New Testament implies to us, as it does to him, "an acceptance of the Divine Revelation contained in the New Testament." And when we speak of God, we mean the God who has revealed Himself in that revelation. There is no other. "Whosoever denieth the Son, the same hath not the Father." But we must go farther. Matthew Arnolds might prattle, Herbert Spencers might discourse, and coarser infidels might adapt these gentlemen's refined nothings to the

tastes of coarser minds, and yet there might be small danger to the commonwealth if the Christians obeyed Christ. Yet merely to point out that sects are unchristian, and that the New Testament ideal is that of ONE CHURCH FOR ONE PLACE, doing in every place the work of Christ's kingdom and order among men, is to expose oneself to a charge of bigotry and ignorance from the Christian world—world, alas! too truly. What Mr. Gladstone says of Christianity is true of Christianity in all its divine particulars and the Church, the local Church, the One Church for One Place, built everywhere upon Apostolic foundation, is one of those particulars. Yet is not every Separatist meeting-house proclaiming every day and every hour to the daily and hourly passers by, in regard to that visible unity which alone can convert the world, "That is one of the superfluities; that is one of the excrescences; that has nothing to do with the vital substance: all you have to do is to pronounce the name of Christ?" We Churchmen have to bring back the Christians of this nation to the full and universal acknowledgment of the One Church, as being more certainly Christ's institution than even the One Bible which is so widely circulated and so narrowly understood. But then let us look within. What Dr. Beyschlag has lately said in Germany of the Church of Rome we may fairly adapt to the case of English Dissent, both Romish and Protestant,—“Has it never occurred to us that the Divine Government of the world has permitted the growth of Dissent over against our historical churches, not as a terrifying monster of anti-Christianity, but a guardian of principles and methods which we have lost or never had, and which are indispensable for that future form of the Christian Church which all people of the earth shall be both enabled and called upon to accept?”—J. F. in *Church Bells*.

THE PRIEST AND THE INFIDEL SPEAKER.

IN these days of blatant infidelity, when loud-mouthed men of no faith and less reverence or respect for the feelings of others, are endeavouring, right or wrong, to force on their fellow-men the tyranny of unbelief under the guise of what is miscalled free thought, it is often asked what line the clergy of the Church should adopt when the challenge to a public discussion on the matters in dispute is thrown down before them. Are they to take up the gauntlet and defend the right, or let it lie and submit to be taunted as cowards, or as men unfit to engage in controversy for the truth, as those fearing the light? The answer to this question has been well given by one of the secular papers of Pittsburgh, Pa., in commenting on the fact that such a challenge was recently declined by the Rector of a church in that city. In so doing the editor of the *Times* says:

The reverend gentleman displayed good sense. Coming into oratorical contact with any member of the Liberal League would not have been productive of any good whatever. He would not have succeeded in convincing his opponent, nor would his opponent have succeeded in convincing him. The debate would have had its ludicrous side, and the few, or many, gathered, would have been amused and not profited, because they would have been present to laugh—an effort which is involuntary—not to think—an effort requiring much mental strain, and an effort the majority of them are not capable of making. Besides, a minister of the Gospel has no call to defend his religion against the attack of the Infidel. When he does so in a public debate he descends to a level lower than that on which he is accustomed to walk. He gives to the discussion all the dignity it possesses, and, in addition, gives to his opponent a public prominence he could not otherwise attain. The pastor preaches to his congregation, and in

his preaching demonstrates the correctness of his belief. The infidel takes issue with him, and expresses a strong disbelief in the theories advanced. In doing so he is only exercising a not to be disputed right. If he can secure an audience he possesses the privilege of putting the belief of the Christian upon the rack and torturing it to his heart's content, providing he possesses the skill to do it. No one will gainsay him this right. The minister does not look upon such opposition as affecting either himself or the religion he teaches. He does not feel called upon to pick up the gauntlet thrown down, because he cannot so demean his Master's cause as to play the buffoon upon the infidel stage.

The Liberal Leaguers have their places of worship, and the Christians have theirs. In the Liberal League rooms the infidel can project his arguments at all who are content to gather and to listen. Those who take offense can avoid having offense given them by remaining away. In the Church the same rule holds good. Those who cannot accept the doctrines taught, are not compelled to remain under the teaching of them. They are not privileged to interfere with the pleasure of those who take delight in listening to an expounding of the Scriptures. Let all such go their own ways. There is room in the world for both classes. The Church does not find in the Liberal League an opposition worthy of its notice. The Liberal League finds in the Church a great impediment. The poodle snaps at the mastiff; the mastiff does not deign to notice the insignificant assault, and the poodle cries out, Coward!

To their common-sense remarks we would add that the proper way to meet such attacks is for each priest to strengthen his own congregation against what are after all, only scattering, unsequential, illogical, and unphilosophical assaults, by adverting to them either incidentally as occasion offers, or by formal discourses levelled against some of their most dangerous, most pronounced, most seducing theories; to analyse with careful scrutiny every statement made, every argument advanced, every inference drawn; to grant nothing, and to take nothing for granted. Christianity being in possession, it is for the infidel to dispossess her. As yet she has shown herself able to withstand every shock, nor is she bound at the call of any Free Thought Association or Liberal League to pose publicly as her own champion, or to repeat those proofs of her divine foundation that are to be found in the writings of the Christian philosopher and theologian. These proofs are on record, and the forefathers of the present race of atheism and unbelief, from ANAXIMANDER, EPICURUS, and LUCRETIUS, down to d'HOLBACH, LALAND, CABANIS, HOBBS and TOM PAINE, have never answered them. The old defences of the "Maiden Fortress" are still standing. When these are taken, it will be time to think of erecting new safeguards. If the opponents of the truth are ignorant of the older arguments, that is no sufficient reason why they should be repeated. Christianity is not on trial: atheism and unbelief stand at the bar. Let them prove their innocence if they can.

THE "DENOMINATIONAL DEVIL."

IN a series of articles in *The Century* entitled "The Christian League of Connecticut," the writer with real originality and interest treats of a matter not to say a movement, which the Church will do well to keep an eye to. His Christian League is an ideal affair, but he would very much like to have it real. He is not writing for the fun of it, or to make a vain display of his abilities. He is concerned to know what to do with that "Denominational Devil," as he calls it, which, to quote his language again, has "unchristianized the Churches." He regards the number of rival and feeble societies or denominations as he sees them in hundreds of towns in New England and the West, as the positive foe of Christianity. They have largely rended and broken up the Christian brotherhood, driven out the Spirit of Christ, and substituted that of strife and alienation;

made zeal for a name greater than zeal for the Divine Founder of the faith; sadly weakened their own resources, and hindered the increase of true religion; and made multitudes not only disbelievers in any particular church, but skeptical of Christianity itself. What the League is aiming at, then, is to exterminate these superfluous societies by voluntarily merging two or more together, and having but one church in a given community. Of course, the writer being a Congregationalist, includes the Episcopal Church among these denominations, and represents one of its clergy as acting with other members of the League on equal terms.

We have said that this is a matter, not to say a movement, which the Church should keep an eye to. It is a matter which has well nigh unchurched thousands and thousands of people who have no thought of throwing away Christianity, but who so far as any organized form of it is concerned, are all at sea as to what to believe in. As to the matter of names together with a vast amount of claims, they have come to regard them with indifference, not to say aversion. They know that Christianity, like every other working force, must be organized in some way, but what they also know is that nothing should be so organized as to defeat and destroy itself. They ask not scornfully but with painful earnestness: "What is to take hold of this divided, disorganized Christendom and shape it as it ought to be?" As Pilate asked: "What is truth?" so they ask: "What is the Church?" Now the Church, if she would satisfy the obstinate questioning of these troubled spirits, must answer with care. Possibly "the Church" must not be made too prominent. Possibly things that are in some sort secondary should be kept in abeyance. Because it is not a case, nor possibly can be, of such persons flinging themselves at once and bodily into the arms of anything, but of approaching by little and little, as they are won by the attraction and "sweet reasonableness" of things.

Again the Church is to keep an eye to this movement, because it is a movement, and whether for good or ill, is constantly gathering momentum. It is a movement away from so much dividing and subdividing, and putting names above things from so much of this and that machinery, as if there could possibly be no other from so much defining and over-defining in matters of faith, from these and those attempts to confine Christianity within such and such limits, and, above all, from substituting anything for Christ and Christian character. The question is, How can the Church guide and take advantage of a movement which calls itself Catholic, and goes, perhaps, it knows not whither? What can she insist on less strenuously? What can she include and not compromise her character? Above all, what can she show in the way of doing all that any movement, the most Catholic, can hope to do?

The Church has before her a task which requires the utmost skill and wisdom to help free a multitude of earnest souls from the power of the "Denominational Devil."—N. Y. Churchman.

A VOICE FROM THE AMERICAN CHURCH.

BY EARL NELSON.

IN continuing the extracts from Dr. Hopkins' sermon, showing the best way to meet the problem which the present position of the Church puts before her, I must draw attention to the source from which he attributes her past success and present position. "Whence has come the strengthening of our distinctive principles from within? It has come from the wonderful Catholic revival which, like life from the dead, has penetrated every part of Anglican Christianity. The whole history of the Christian Church shows no revival to be compared with it, but other parts of the Church, though in less degree, have already felt the glow."

I give the following extracts in answer to the problem proposed in Part I:—

THEIR PECULIAR POSITION.

"This, our peculiar task, is different from any that has been seen before in any other part of Christendom. In all other places the pure stream of Apostolic faith, order, and tradition has, actually or theoretically, come down from the beginning, and the only effort has been to preserve it pure and undefiled. With us, however, though we have this, yet in a country which is the 'home of all nations,' we are brought face to face with all the existing varieties of Christianity, and many of these are closely identified with forms of nationality and language which do not disappear for several generations. Our problem, therefore, is to find out the simplest terms on which any vital union is possible; and we must make these simplest terms our organic law, in order that we may at length actually enfold those whom, as yet, we have only attracted, and who are often, to a great degree, unconscious of the attraction."

LITURGICAL ENRICHMENT AND FLEXIBILITY.

"The securing of liturgical enrichment and flexibility will enable us, if we are wise, to prepare for this future in no small measure. Already a German Prayer-book has been issued, which is not in all respects a literal translation of our 'Dearly beloved brethren' and so forth, but which pays a reasonable regard to those liturgical forms and that liturgical language to which our German fellow-Christians have been accustomed in their own land, and adds a fair selection of their own grand old hymns set to their own noble Chorals. In other words, the Germans are brought into full communion with the Church with as little change in their customary worship as possible, instead of making the change so great that no German could feel at home with it at all.

"The same should be done with Swedes and Norwegians and others. And why should not the same principle be applied to the Oriental and to the Latin communions? And why not to all the Protestant sects? The door should be open wide to all to return to the visible unity of the Catholic Church, requiring of them as little change as possible from what they have been used to, instead of insisting on a total change of everything."

NARROWNESS THE PUNISHMENT OF PAST DIVISIONS.

"The main obstacle in the way of this is the fearful narrowness of our own people. The spirit of the old Acts of Uniformity of the British Parliament still survives among us to an astonishing degree. People take it for granted that we ought to have a uniformity in everything. They generally go further, and insist that the compulsory uniformity shall be precisely that which each individual happens to have been accustomed to himself. Of course this is totally absurd; but it takes a long while for such absurd people to find out how very absurd they are. In the meantime we must try to be patient, yet never cease our efforts to spread the broader and truer idea touching the comparative importance of things. Whatsoever is clearly necessary to the unity of the Catholic Church should be recognised as necessary by Church law; and things that are not necessary to Church unity should not be made obligatory by Church law."

ROME THE PARENT OF UNIFORMITY.

"As to liturgical uniformity, Rome is really the parent of the idea. For many centuries Rome has employed every effort of finesse, fraud, and force, to secure the adoption of the Roman liturgy to the displacement of all national or local uses; yet the true principle of diversity in unity is recognised even by Rome herself. She has a special chapel at Toledo, in Spain, for the perpetuation of the use of the old national Mozarabic liturgy, against which she used both fraud and force six hundred years ago. In Italy she permits the use of the Ambrosian liturgy in Milan, although that, too, cost hundreds of years of effort in order that the Roman should be made dominant even in Milan. Still more remarkable instances are those of the Uniat and Oriental Churches, which in accepting communion with Rome, have been wisely permitted to retain their own liturgies and usages unaltered."

GREATER FREEDOM IN RITUAL.

"Now if Rome—the inventor and original patentee of the rigid uniformity system—yet allows sufficient variety to establish the opposite principle, why should we persist in being more Roman, in this matter, than the Pope himself? We must recognise the equal validity, and permit the equal use, of a variety of liturgies. If our General Convention shall go so far in the way of liturgical enrichment and flexibility as to make the attempt really worth the trouble, it will be found necessary to permit the continued use of our present Prayer-book indefinitely in all the congregations which may prefer it, or we may have a schism on our hands before we know it. And there is no reason why the English book, and the Scotch book, and the Irish book—the political parts only being altered—should not be used, or the First Book of Edward VI., which is the best of them all. And a French book, and a German book, a Swedish book, a Norwegian book, a Spanish book, an Italian book, would be just as natural and just as wise. A special book for services among the coloured people, and another for use among the Indians, may also be needed.

"And as our notions expand, suppose we go a little higher. The liturgy of St. James is probably, in its essential parts, the same that was used by the Apostles themselves. Now if one of those very Apostles should reappear here in America, and should undertake to celebrate, using the liturgy he had always used, is it not rather startling to think that he would be liable to presentment and trial under our Canons for using a service not identical with the Standard Prayer-book of 1871? And yet we call ourselves an 'Apostolic' Church, although among us it would be unlawful for an Apostle to celebrate the Divine liturgy in the very words which He used while on earth!"

PROPOSALS FOR UNION WITH ANCIENT CHURCHES.

"If, however, we can rise to this level, that all the ancient liturgies should be permitted among us, why not go one step further? There is no great branch of the One, Holy Catholic, and Apostolic Church, which has ever embodied any formal heresy in its Communion Office. Why not show our Catholicity, then, by recognising this fact in our Constitution? This could be done by adding to its Eighth Article these words, or their equivalents:—'While this Church is responsible only for her own standards which she has herself set forth, yet she is willing to receive into union any congregation using any liturgy that ever has been used in any branch of the One, Holy, Catholic, and Apostolic Church in any age.'"

PROPOSALS FOR UNION WITH PROTESTANT DISSENTERS.

"And now what shall we say when we turn in the other direction? Shall we look only to the fully organized and ancient branches of the Church? or ought we not also to look tenderly upon those Protestant denominations whose very existence is so largely due to our own shortcomings, and which have been so wonderfully leavened by our selves that their steps daily draw nearer unto us, even though; as yet, they try to avert their faces so that they shall seem to be looking another way? Many liturgical attempts have already been made among them, all more or less deficient, indeed, either in substance or in tone, and yet not a few of them embody special parts which are better even than our own. Why maintain a rigidity touching non-essentials in this direction when we are ready to abandon it in every other?"

"And what are the essentials, when the Faith, the Apostolic Ministry, and valid Sacraments have been duly provided for? If we are to insist upon the name by which other Christians shall be called, what shall we say about our own legal title, 'Protestant Episcopal?' Is that scriptural, or primitive, or mediæval, or even Anglican? What detail of all our ordinary Daily Morning and Evening Prayer is of oecumenical obligation? No, dear brethren, we are straitened, as the Apostle says, 'in our own bowels.' Our own excessive narrowness is our chief obstacle in the way of our growth. When we have opened our arms to all the other branches of the Apostolic Church practically, in the way already suggested, we should then do the like on the other side also, and add to the Eighth Article of our Constitution other words, stating that:—'This Church is also ready to receive into union any congregation of Christian persons who will, 1st, Accept the definitions of the faith as set forth by the undisputed General Councils; 2nd, Have a ministry of Apostolic succession given either hypothetically or absolutely; 3rd, Whose members will accept Confirmation at the hands of a Bishop; and 4th, Who will pledge themselves to the use of only valid forms in the administration of the two great sacraments of baptism and the holy eucharist.' When we can reach that level, with our arms wide open both to the right and to the left, we shall be 'The Church of America,' and there will be no trouble about the name. That will then be given to us by common consent."—Church Bells.

MUSIC AND WORSHIP.

IN one of the old black-letter jest-books, "The Sackful of Newes," a countryman visiting St. Paul's and hearing for the first time the mass sung with organ, is said to have cried aloud, "O Lord shall I go to heaven presently? I would Thou wouldst let me alone till I might go home and fetch my white stick and black hood, and then I will gladly go with Thee." With this not unnatural outburst of bucolic transcendentalism the Association in Defence of Purity of Worship will have small sympathy; the whole burden of its proceedings at the last annual meeting having been the outcry that the use of instrumental music tends to other issues than the suggestion of heaven. Whether the old story, however, by fact or fiction, it probably embodies a truer appreciation of the relation between music and the religious sentiment than the crude statements of the speakers on Thursday afternoon. It may appear a little harsh to impugn their musical intelligence and capacity, though one cannot avoid noting a trace of the barbaric fondness for monotony, and a certain resemblance in the Chinese, who are said to have a scale of five notes, to eschew semitones, and to have small fondness for song. Probably the majority of those on either side who take part at all earnestly in the discussions would, if pressed for a reason, fall back upon the defence—that they worship best thus, not otherwise. Below this surface-justification, however, there lie, though seldom consciously, deeper reasons why, to those with any musical capacity, this form of expression should embody most copiously and fittingly the religious feelings. Associated as these are with "the darkly understood enigmas and undefined obscurities of the human soul," the indi-

rect expression of them in music is at once grateful and strengthening. The stronghold of those who uphold the use of instrumental music in worship lies in the fact that to them, without trenching upon morals and piety, it is possible to invoke the aid of an additional sense by that which furnishes a subtler analysis of emotion and passion than ordinary language. That which is most beautiful in worship when clothed in common speech, walks in sackcloth and ashes. To many there are only two ways in which this can be approximately remedied—the silent worship of the Quakers, or the introduction of music, vocal and instrumental. But silence, apart from its seclusiveness, is only secured by the habitual expression of natural impulses to expression; and most men turn with relief to the refinement of expressional forms afforded by the other alternative. Coleridge's apophthegm, that a painting is mid-way between a thing and a thought, applies still more strikingly to music, and in it the vague but real feelings which cluster around the more solid nucleus of religious sentiment find certainty and definiteness. Deficiency of musical ear and taste has undoubtedly much to do with the ultra-Puritanic fulminations of most organs, but it is possible that use and wont has much more. We do not readily adapt ourselves to new forms of expression. They tend to distract attention from the thought in the conscious effort of translation. It would probably be a positive sin in the case of some, if, after the long habit of years, they were to attempt the adoption of other forms of worship. The introduction of the new element into consciousness would play havoc with spiritual concentration, just as a Quaker straying by chance into some churches would be distracted by an unaccustomed verbosity and vigour of denunciation; or just as Evelyn, while deploring the fact that the use of a cornet in church was going out of fashion, found that the introduction of violins jarred unspeakably with his piety. But that is no excuse for the absurd generalities of the defenders of so called purity of worship. From their statements one would infer that the only music known to them was of the cheap dance or music hall type. That it should be to any one a means of embodying much that is highest and best, seems to lie altogether outside the small sphere of their comprehension. They would quite fail to enter into the feelings of Mendelssohn when, in a letter to one of his relations, he said—"Music for me, you must know, is a very solemn matter; so solemn that I do not feel myself justified in trying to adapt it to any subject that does not touch my heart and soul. I should almost look upon it as a falsehood, because notes really possess a meaning quite as determinate as that of words, if it cannot be interpreted by words." Those whose natures are not in some part defective cannot fail to recognise the strong element of truth in these words, beside which this clamour in a corner seems as absurd as it is vain.—Edinbro' Scotsman.

BOOK NOTICES.

THOMAS WHITTAKER, N. Y., is preparing a fourth edition of his "Fifty Volume Library for the Children of the Church."

The popularity of this set shows how successful has been the publisher's venture to issue really good books at an uniformly low price.

Home & Foreign Church News.

From our own Correspondents.

DOMINION.

ONTARIO.

STIRLING.—A very impressive service took place in St. John's Church on the morning of Whit-Sunday, when four adults were made members of Christ by the Sacrament of Holy Baptism. The floral decorations were beautiful and would have done credit to a city church. The audible responses from the candidates and the solemnity of the service, together with the singing of the last hymn, "Hear us Holy Spirit" (all devoutly kneeling), brought the Baptism service to a close. A very excellent sermon was preached by the incumbent the Rev. T. Godden, followed by the celebration of the Holy Communion which ended a morning service not soon to be forgotten. The congregations of St. John's and St. Thomas' are anxiously waiting a visit from the Bishop, as both churches and burial grounds are ready for consecration.

PERTH.—Messrs. Darling and Curry, architects, Toronto, are preparing designs and estimates for the further decoration and furnishing of St. James'

Church, on which the congregation have determined to expend \$5,000. Peter McLaren, Esq., lumber merchant has in addition generously donated the sum of \$1,000 to be expended exclusively on the beautifying the chancel and providing new choir stalls, &c. The contributions of this congregation to the Diocesan Mission Fund are more than seventy five per cent. in excess of last year. In response to Bishop Sullivan's advocacy of the claims of the Diocese of Algoma on the evening of St. Mark's Day (25th ult.) an offertory of \$27.31 was presented. The offerings at the week-day services during Lent were also devoted to the missionary work of this diocese, making the entire contributions from the congregation of St. James' to the Diocese of Algoma during the past year \$90. It is also intended to give an annual offering to the Widow and Orphans' Fund of that diocese. Ascension Day was as usual observed, Matins and Holy Communion at 11 a.m., Evensong and sermon at 8 p.m. The delegates to the Diocesan Synod are A. J. Mattheson, Esq., Judge Senkler, and E. Elliott, Esq.

MOBERLY.—This new mission, which until October last formed part of the mission of Lanark, has been fortunate in obtaining as its first clergyman the Rev. C. E. S. Radcliffe, B.C.L., of Trinity College, Toronto. Mr. Radcliffe entered on his duties on the 7th inst., and has since been working with much acceptance in his new field of labour. He is a single man, young, prudent and active, the right man, willing to work, self denying, not fitful, nor easily discouraged, but cheerful, energetic, and persevering. Since this mission was set off as an independent one in October last, the visitation of the sick and other occasional services were discharged by the Rev. R. L. Stephenson, rector of Perth, and the Rev. H. Farrer, of North Frontenac.

TORONTO.

SPREADING EVIL REPORTS.—The clerical correspondent of a Halifax paper states in its columns that the proprietor of a certain Church paper has been before the police court on the charge of advertising a lottery. The clerical correspondent, however, does not state what he surely knew to be the fact that the charge was dismissed as there was no evidence! If the clerical correspondent would attend better to his parochial duties which do not include police court reporting, he would probably be a more efficient Pastor and therefore more acceptable and settled in his parish.

Meeting of the Synod.—The Synod of this diocese will assemble on the 12th of June. At 10 a.m. there will be morning prayer and sermon with Holy Communion, at St. James' Cathedral. At 2.30 p.m. the Bishop will take the chair, and the usual address will be followed by a routine of elections and appointing committees. After these the Reports of the committees will be presented and the unfinished business of last session will be considered. The Rev. A. H. Baldwin has a motion to request the Bishop to adopt a special form of prayer for Rogation Days. The Rev. John Langtry will move:—That His Lordship the Bishop be requested to enact that no student shall hereafter be admitted to the Divinity Class until he shall have furnished proof to the Bishop that he has passed a Literary examination equal in value to the first year's examination at Trinity College or the Toronto University, and that every student shall be required to spend two full years at least in the study of divinity in some recognized School or College. The Rev. Septimus Jones will move towards raising a General Purposes Fund, and the Rev. C. E. Thompson, M.A., will move to amend Article 2 of the Constitution of Synod respecting the qualifications of Lay Representatives by adding after the words "and who shall have communicated at least three times during the year previous to the Election," the following words: "in the church or place of worship of the congregation which they represent, or if they be non-resident, then in their own usual place of worship." The second day will be occupied with election of delegates to Provincial Synod and other routine. We trust the Synod will close its sittings on the second day, there is no business requiring more time.

MISSIONARY MEETING.—The annual missionary meeting of the diocese will be held at St. James' school-house on Wednesday evening at 8 p.m.

NIAGARA.

HAMILTON.—Ordination.—The Bishop of Niagara held an ordination on Trinity Sunday in Christ's Church (Cathedral), Hamilton, when the following gentlemen were admitted to the order of deacon:—Thomas Henry Platt Moulds, St. Aidan's College, Birkenhead, England; Richard Thomas William

Webb, Luther Village, Ont.; George Burland Bull, Barton, Ont. The Rev. Mr. Mockridge preached the sermon—1 Timothy iii. 13. The preacher referred his hearers to the office for the ordination of deacons, and afterwards, with most excellent argument, showed the design of the church and the necessity, that the diaconate should be more of a perpetual character than a mere stepping stone to the priesthood. He dwelt upon the advantage that would arise if deacons were really such under the direction of the experienced priest, and await the Bishop's call to them to enter the priesthood. It is with the Bishop to make wise and fitting choice in this respect. An easier examination might be allowed for deacons, but certainly a high examination should be insisted upon for priests. As to any secular pursuit being allowed to perpetual deacons seems a question of very grave importance. The office is sacred, and therefore, so it seems, it should be removed from ordinary and worldly pursuits. The sermon was admirable and peculiarly suitable to the occasion. In the evening, the Venerable Archdeacon Dixon, B.A., of Guelph, preached a sequel sermon upon the Gospel Net—St. Matthew xiii. 14. The three newly ordained deacons officiated in the evening service. Their excellent saying of the prayers and reading of the lessons for Trinity Sunday were highly spoken of; and from all we have heard we can anticipate for them a successful ministry. May the Holy Spirit dwell in them to direct, sanctify and govern their hearts and bodies.

The Bishop of Niagara has appointed the deacons of the Trinity ordination to the following places:—Rev. Thos. H. P. Moulds to Mount Forest, vacant by the removal of Rev. C. R. Lee to Thorold. Rev. R. T. W. Webb to the mission of Luther, vacant by the resignation of the Rev. Reg. S. Radcliffe. Rev. G. Burland Bull to be *locum tenens* at Acton and Rockwood during absence of Rev. W. J. Pigott, in England.

Christ Church.—Notwithstanding the very unfavourable weather of the 22nd ult., a successful "at home" was given in the Sunday-school and lecture room. Flags were tastefully arranged, which brightened the appearance of the pleasant scene. There was no lack of refreshments. After an excellent programme of music, vocal and instrumental; and a recitation by Mrs. MacNab, of St. Catharines, the chairman, George Roach, Esq., made a brief address, with thanks to those who had contributed so much talent and other aid to the enjoyment of all present.

St. Thomas.—The closing meeting of St. Thomas' Church Literary association took place on the evening of Monday the 14th of May. The attendance was excellent. Mr. C. Powis, treasurer, read his report from which it appeared in addition to \$200 raised by members of the society for the Sunday-school, \$221.12 had been received from fees and the open meetings. After various expenses and donations a balance of \$12 remained in hand. The year's work had been the best since the formation of the society. Votes of thanks were passed to the zealous officers. Mr. secretary Cannon was presented with a handsome scarf pin. At the sale of work given by the Ladies' Association on 17th May, C. Powis Esq., presented the Rev. W. B. Curran with a handsome dressing gown and cap, which he had purchased from the ladies.

Ascension Church.—A grand concert was advertised for the 28th., Monday last, in the capacious Sunday-school and lecture room of this church, in aid of the Total Abstinence Society, which is doing a grand work in Hamilton.

Temperance and Coffee Tavern.—The directors of this company are greatly encouraged, and intend to purchase more suitable and convenient buildings. The company have done well in the past, and with enlarged premises will do better still.

ANCASTER.—**St. John's Church.**—A large and successful bazaar was held on the 24th May, for a new Sunday-school and lecture room.

STONY CREEK AND BARTONVILLE.—An intense feeling of regret pervades the church members at the removal of the Rev. C. E. Whitcombe and wife from among them to another diocese. The people say—"A few years ago this was new church ground, it is now cultivated in a great degree, planted with many living members, who, as we trust, are bearing much fruit to the honour and glory of the Supreme Owner." Many tears have been wept at the leave-taking, with such expressions as "The Lord be with you, and with thy spirit."

GUELPH.—On Wednesday the 23rd there was a meeting of the clergy of the County of Wellington at the rectory. After the ruri-decanal business of the morning had been finished, including a discussion of much interest on the origin and history of sacrifice, the archdeacon of Guelph read his commission, and afterwards gave a brief address on a part

of "The Church Temporality Act," concerning the functions of vestries, in the afternoon. The 6th Article was discussed especially in reference to modern phases of infidelity. In the evening there was service in the church, and the Archdeacon preached, showing that the English Church held "the Apostles doctrine, and fellowship, the breaking of bread, and the prayers," in all the vital efficacy of apostolic days. Next morning there was a celebration of the Holy Communion, at which a large number of the laity was present. In the course of the proceedings afterwards, a unanimous vote of congratulation was passed in reference to the appointment by the Bishop of the Rev. P. L. Spencer, of Elora, as rural dean, in place of the Rev. C. R. Lee, who has removed to Thorold. The Rev. E. A. Irving was unanimously chosen as secretary of the deanery of the County of Wellington.

MOOREFIELD.—A few weeks since a very pretty and commodious church, which the Rev. Mr. Gardiner, now of Welland, was instrumental in erecting, was opened for divine service at the village of Moorefield. It was built by Churchmen of that parish at a cost of about \$2,000, with seats for 200. It is of brick, with trimmed facings on the buttresses. It has a spacious chancel and triple windows of beautiful stained glass, the centre being the figure of the Good Shepherd. Through the exertions of the incumbent, Mr. Westmacott, the debts that remained on it were all settled, and the Bishop attended by the Archdeacon of Guelph, went to Moorefield, and consecrated the church. Several of the neighbouring clergy were present, including a representative from the Diocese of Huron, and though the rain poured in torrents, the church was crowded with members of the congregation and others from the adjacent country. The request for consecrating the church, as having no incumbency, was presented at the door, and then the Bishop and several clergymen proceeded up the aisle chanting the 24th Psalm, the choir, a very efficient and trained one, uniting in it. At the close of the consecration the Archdeacon read the sentence, which was signed by the Bishop. After an appropriate hymn twenty-one candidates for confirmation came forward, about an equal number of each sex. At the close the Bishop advanced to the front of the chancel and delivered a most earnest and touching address, which was listened to with the deepest attention. Then followed the Sacrament of the Lord's Supper, the Archdeacon and Mr. Taylor, of Listowell, being the celebrants. All the newly confirmed were partakers of it, and many of the congregation, about fifty-eight in all. The Bishop spoke of his great satisfaction, in seeing such fruits of the zeal of the Incumbent, and also the life and energy displayed by the parishioners. The Bishop was the guest of Dr. Maudsley during his stay. In the evening there was a large congregation and the Archdeacon preached on the value of the prayer book as a form of prayer.

STONY CREEK.—The Rev. C. E. Whitcombe has resigned this most interesting parish, and has accepted an appointment in connection with St. Luke's parish, Toronto.

HURON.

SARNIA.—The work on the new church has commenced. The workmen are engaged laying the foundation. The rector, Rev. T. R. Davis, has had an interview with his Lordship the Bishop, making arrangements for his laying the corner-stone before resigning the bishopric. The church will cost, it is estimated, \$20,000. We heartily congratulate the rector and congregation of St. George's for the prospect of a happy result of their self-sacrificing labour for the good old Church.

ST. THOMAS.—The Lord Bishop held a Confirmation in St. John's Church, St. Thomas East, on Whitsunday at 3 p.m., and preached in Trinity Church. Very Rev. Dean Bomer preached in Trinity at evensong.

LONDON SOUTH.—St James' Hall has been the scene of a novel and very pleasant entertainment, got up by the young ladies of St. James' Church. The tableaux and pantomime comprised "Jenny Wren," "The little Toad Stools," and "Mother Goose's ride." Seventeen children took part in the entertainment. The loaders were Miss Hunt and Miss Beattie, and the orchestra under the leadership of Messrs. W. and A. Davis, added no little to the pleasantness of the evening.

CHATHAM.—Whitsunday—which is generally set apart for Sunday-school purposes—at evensong a special service of song was held, when the choir was augmented by a well trained orchestra, and a choir of 120 juvenile voices. Long before the hour of service the large edifice was crowded to its utmost ca-

capacity. Previous to the Rev. N. H. Martin taking his place at the reading-desk, the choir and orchestra gave a number of selections of a high order. Mr. Calender opened with an organ solo, which marked this gentleman's celebrity as a first class musician. In such a service the Rev. Mr. Martin wisely confined his remarks in his sermon, to a few appropriate sentences on the subject of Sunday-schools, with some practical advice to the children. The collection was for the benefit of the Sunday-school, and must have been a handsome one.

WOODSTOCK.—On Trinity Sunday two excellent sermons were preached in St. Paul's Church by the Rev. G. C. McKenzie, the occasion being the anniversary of the re-opening.

INCREASE OF STIPEND.—By a unanimous vote the vestry of St. Paul's recently increased to \$1,200 the stipend of the Rector, the Rev. A. A. W. Hastings.

BRANTFORD.—The Rev. A. A. W. Hastings, of Woodstock, preached both at matins and evensong at Grace Church, Brantford.

APPOINTMENTS.—The following appointments have been made by the Lord Bishop of Huron:—The Rev. J. W. Campbell, late of England, to be incumbent of Southampton, in the room of Rev. P. Fox, resigned; Rev. Jabez Edmonds, to be *locum tenens* of Seaford, in the place of Rev. Jeffrey Hill, R.D., absent on leave. Two gentlemen from England, candidates for Holy Orders, have been appointed, *pro tem.*, Mr. Ashman to Colchester, and Mr. Ashton as assistant at Thorndale mission.

AN ELYSIAN DIOCESE.—We have been wont to sympathize with those engaged in mission work in the more recently settled parts of the diocese, as enduring great hardship. Their missionary life was spoken of as one of extreme privation, having few of the pleasures and comforts deemed indispensable to social happiness. Have we been sympathizing with imaginary evils? We have the testimony of a writer in the *New York Churchman* that, at least in the Huron diocese, of which he gives a very bright picture, the hardships of a missionary are a mere legend of former days. "There are," he says, "no hardships to encounter, and, the ground being pretty well covered, not much missionary work to be done." His knowledge of the diocese must have been very superficial and limited to the older settled parts and the more highly favoured vicinities of large towns. It is true that excellent work has been done by the Church in the greater part of the diocese, but very much remains to be done demanding all her energies. The Domestic missionary field is not nearly occupied. The Diocese has been greatly blessed by the Lord of the harvest, but we cannot agree with the writer who says "the bishopric is beyond comparison the chiefest of Canadian positions." We are brethren, equally enjoying a rich heritage, and they who have been sent into the vineyard have proved themselves no laggards. We claim no superiority over our brethren. There is, it is true, now, as of old, *primus inter pares*—the Bishop of Huron does not claim the priority.

WOODHOUSE.—Rev. W. Evans, rector of Woodhouse and Victoria will, we hope, be soon able to resume his ministerial labors after his illness. He is now able to sit up some hours every day. The Rev. T. E. Sanders officiated on Trinity Sunday in St. John's and Christ Churches.

MORE LABOURERS FOR THE HARVEST.—There will be an ordination of seventeen candidates for Holy Orders at the time of the session of the Diocesan Synod, June 10th—a much needed supply, the present number being quite insufficient for a diocese whose population the Bishop estimates at one-fifth of the population of the Dominion.

ALGOMA.

The Bishop of Algoma removed this week with his family to Bishopurst, Sault Ste Marie, Ont., and requests that all postal communications &c., be addressed accordingly.

GORE BAY.—The Rev. Macaulay Torke acknowledges with many thanks the *London Times* and the *Church Bells*, which are regularly sent to me by Miss Frances E. Savile, of Crickhowells, Wales, also a parcel of six books by illustrious writers, sent by the same lady.

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BRITISH.

A memorial to the Archbishop Elect of Canterbury is in circulation among the clergy and patrons of benefices protesting against the arbitrary conduct of the Bishop of Manchester in refusing to institute a properly-nominated clerk to the rectory of Miles Platting, who was provided with necessary testimonials, and had expressed willingness to comply with all the conditions required by statute and canon law.

THE FREE CHURCH IN THE HIGHLANDS.—The presbytery of Inverness had a lively time lately in debating the organ question. The debate, we must say was very ably conducted by the anti-organists, who made a splendid point of the over-whelming need of all our funds being devoted to missions. To this, with equal force, was urged that music was a powerful mission agency, and its absence had a disastrous effect upon the young. One good retort is worth recording: a Dr. Scott spoke of the organ as being a worshipping of God by machinery. To this another D.D. answered by asking, "Did the pious Psalmist worship God by machinery when he used his harp in praising God?" The organ was voted down by a large majority.

A RIOTOUS WARDEN.—"From two or three occurrences, notably the conduct of Mr. Wynn at St. Matthew's, Sheffield, the antagonism of ultra-Protestants to ritual observances has entered upon a new phase, that of personal violence. It appears, according to the Standard, that Mr. Wynn "seized the acolyte" as he was giving the ablutions to the celebrant at the Altar, and afterwards struggled with the incumbent, who foolishly attempted to hinder the churchwarden's entrance into the vestry, pressing him against the wall, until the said Mr. Wynn was bodily ejected by some members of the congregation. Mr. Wynn was very properly summoned on charges of assault and riotous behavior in church, but was acquitted. Receiving this encouragement, on Sunday last this gentleman renewed his attack, and actually thrust himself between the two clergymen who were officiating at the Altar, and tried to seize, first the cup, and then the wine, so that there ensued a regular struggle for possession of the elements. Mr. Wynn justifies his conduct on the ground that the churchwarden was bound to hinder "illegal practices." The law, however, does not allow churchwardens to interrupt the services or use violence towards the ministers, and this, we hope, Mr. Wynn will now find out. Mr. Sanders, of St. James', Hatchman, notoriety, was fined a short time since, by Mr. Balguy, £2 for interrupting the Vicar in the administration of the Sacrament. A cause must indeed have sunk to a very low level to have to resort to such methods of promoting it as Mr. Wynn has thought fit to adopt. We trust that it will be discovered that the poor man has a similar excuse to that which could be urged on behalf of the crazy fellow who committed the outrage in St. Paul's Cathedral. We can hardly conceive any man, whatever may be his opinions, who is in his right senses, supposing that such disgraceful conduct as that in St. Matthew's, Sheffield, can have any effect but that of bringing his own cause into contempt." Mr. Wynn is known to us as a very coarse illiterate person. He is much to be pitied, as he is simply set on by those who are ashamed to be seen in such scenes, but not ashamed to use such tools as this mis-guided warden, Ed. D. C.

Family Reading.

STRONG THROUGH CHRIST.

"Without Me ye can do nothing."—John xiv. 5.

Without Thee, Lord, my best attempts are lost. I sorry fail: But, by Thy smile sustained, no evil host, Nor wrathful gale, Shall in its rage remove me from my post Or prove me frail.

Without Thee, sky is dark, way insecure, And heart oppress; But Thy sweet presence lumines sky, makes sure For any test The road, and yields delights that lure my heart My heart to rest.

Grant me, O Lord, Thy glorious company Within my soul; Subject my life, Fountain of Sympathy, To Thy control: Then shall I be (Divine reality) Forever whole.

J. G. L.

UP IN HEAVEN, UP IN HEAVEN.

"Heavenward lift thy soul's regard."

Up in Heaven, up in Heaven! The words ring now in my ears as they did on the day long since, when they were first spoken to me, spoken by a little child, one of nature's unfortunate ones, one in whom mind and brain were sadly deficient, but who, notwithstanding, had received into that poor diseased little spirit, the great idea, the assurance of which many a philosopher might envy him, that Heaven is, that it exists for man, and that the beauty and glory of that place transcend indeed all that earth has to offer of beautiful and glorious.

And as the words come back on memory's page, the place in which they were spoken comes vividly back too. A quiet country church in the south of England, a fine church with graceful arches, rich tracery, and storied windows giving the life-work of the great apostle of the Gentiles, St. Paul.

But the organ was the immediate cause of this story, so of it I must say something special.

Not a very large one, incomplete as all musicians think it, yet to the writer it is ever linked with many hours of deep musical delight; the thunder of its pedals, like the sound of many waters, suggesting mysteries of unathomed power; its solid useful eight-foot stops, crowned by airy flutes and piccolos, soaring above them like the courtesies and artificial refinements of life, valueless alone, useless unless built on firm foundations of truth and character.

Ah! many a fantasy has that organ created! Sometimes when the afternoon summer's sun has shone through the western window, throwing all the church into glory, Heaven has seemed near indeed, and with fingers wandering "over the noisy keys," I too have sought to find the lost chord, but when amid the beauty round me, thoughts of the sin and suffering, and ugly side of life all round,—when, I say, amid the music such thoughts came and "married the harmonies," I felt that both in music and in life its solution is hidden, and "only in heaven" shall we hear the "grand Amen," the resolution of the discords, the full satisfaction of all needs and longings, the disclosure of the perfect harmony.

"Not here! not here! not where the sparkling waters,

Fade into mocking sands as we draw near, Where in the wilderness each footstep falters, I shall be satisfied,—but, oh! not here! . . .

Far out of sight, while sorrows still unfold us, Lies the fair country where our hearts abide, And of its bliss is nought more wondrous told us, Than these few words, "I shall be satisfied."

Satisfied, satisfied! the spirit's yearning, For sweet companionship with kindred minds, The silent love that here meets no returning, The Inspiration which no language finds."

Well—before long we trust to have the full realization of these glowing words. Many known and loved ones, some who met Sunday after Sunday, in that very Church for holy worship and solemn Communion, are already there, enjoying the "great vision of the face of Christ," the source and the centre of the fair country's "satisfaction." But there are others of us who still toil on here, and now far from the dear old Church we are scattered over the earth, the place which knew us once, knowing us no more; dear and well remembered friends, the old meeting times come back still, sweet memories of by-gone days, and across the distances which part us, to each is here offered the sweet "Gruss Gottes," the greeting of God, of the simple Bavarian peasant, that which maketh rich and addeth no sorrow with it, may it be yours for time and for eternity.

To return to my story. I had been dreamily playing on the organ for some time one autumn afternoon, with the Church doors open to let in the sweet outside breezes, when I thought I heard children's voices within the Church; however, as they quickly became quite still again I went on playing.

At last, finding they were still there, I got up to see who they were, and what they were doing.

Sitting in one of the pews I found a little wizened half-witted boy of about ten years old, who with another little more than a baby beside him, was listening intently to the music with a curiously awed expression, mixed with deep delight on his face.

Occasionally he chattered to his little brother in a truly "unknown tongue." He was holding a hymn-book in his hand, though he could not read a word, but he seemed to think that it and the music had some connection, and some idea of singing seemed to have entered the poor little mind, as he held the book up before him, and tried to make an inarticulate kind of sound.

A more miserable repulsive child I never saw, but when I went and sat down beside him, the tiny face looked up so confidently that I could not help being drawn to him. He held the hymn-book out to me, and when I asked if he had liked the music, instead

of answering directly, he pointed with his little finger round the Church, up towards the roof, then at the stained window near him, and looking earnestly at me said these words, "Up in Heaven, up in Heaven," quite clearly several times over. To everything I said, his one answer was, "Up in Heaven."

Whether he thought he was already there, I know not, but there certainly was in that clouded mind a strong link of association between the Church the "Home of peace" on earth, and the Jerusalem, the city of peace above. The quiet and stillness of the place had evidently greatly impressed him, and the music woke up thoughts within him, which were striving for utterance. Probably he had never seen anything so beautiful before either, for he lived, as I afterwards found, a long way from the Church.

It would be well if many more vigorous and well-informed intellects had learned to grasp as firmly the idea that all beauty comes from "Up in Heaven, up in Heaven."

Very soon my little friends got up, and trotted quietly out of the Church, and I saw them no more. Poor little helpless one, yet loved and taught by the Good Shepherd, thou art to be envied in thy weak knowledge above many great ones of earth, who, dazzled and satiated with earthly grandeur, hardened by sin, or falsely puffed up by supposed intellectual conquests, refuse the only knowledge which can endure.

To such, Heaven is either an exploded fiction, or a place of dread and terror; would that the word of this little idiot child might ring in the hearts of some such, both as warning and encouragement; "turn ye, turn ye, why will ye die? saith the LORD of Hosts;" "Let not the wise man glory in his wisdom, neither let the mighty glory in his might, let not the rich glory in his riches; but let him that glorieth, glory in this, that he understandeth and knoweth Me, the LORD."

Encouragement: we follow not cunningly devised fables: within the veil retheth that "fair city where our hearts abide," the Holy place of the tabernacle of the Most High.

Yes, sweetly do the words fall on the ears of those who, striving to listen to, and to follow the great Master's call, are seeking to set their affections on things above, whose treasure, which faileth not, is already in the Heavens, hid with CHRIST in God.

As I came through the quiet churchyard, under the grey afternoon sky, my mind was full of thoughts suggested by the incident; such an unconscious teacher, such a feeble instrument, yet more than one striking lesson! "out of the mouths of babes and sucklings Thou hast perfected praise."

The words often return as a kind of watchword, bidding us remember that just as, and because, all beauty and glory are centred there, so may, and so should we when difficulties press, when sorrow overwhelms, and "life seems hard to bear," seek, and seeking we shall surely find, our refuge and strength "up in Heaven, up in Heaven!" And in conclusion I would reiterate the often told truth, how solemn a thing is unconscious influence. Little do we know what words or deeds of ours may have effect for good or evil, unknown to, unintended by us, upon those with whom we are brought into contact.

We can all bring such instances to our mind, instances where lives have been made or marred by words or deeds, trivial perhaps in themselves, and said or done perfectly unconsciously by the person whose unconscious influence it yet was, which formed the starting point upward or downward of those lives; and moreover, our unconscious influence of words and actions ceases not with being the commencement of the upward or downward course, but like the circle of the pebble thrown into the sea, stretches outward and onward through the ocean of life, never extinguished till the great shore of eternity is reached.

May no instance of harmful influence, conscious or unconscious, rise up against either the writer or readers of this paper at that great landing.

Glad would the writer's heart be if the simple words of this little child might bring a teaching to other minds, as well as to her own, and be the means of leading them to look above earth, its sins, its sufferings, and its sorrows, to the beauty, the gladness, and the glory, "up in Heaven, up in Heaven." Churchman's Companion.

St. JOHN'S, GLASGOW.—The choir of this church gave a recital of sacred music from the works of Handel, Gounod, Sullivan, and Dr. Peace. The recital was highly appreciated.

WITHOUT A RIVAL.—It is allowed by all who are able to judge that WOLTZ BROTHERS & CO. stand out ahead of all competitors and they can boast of being the only house in the city who deal in fine jewellery. Nothing "shoddy" to be seen at their establishment and prices are certainly not extravagant. For Watches, Jewellery, Diamonds, Sterling Silver and Electro-plated ware, the Great Diamond and Jewellery House is THE PLACE. 29 King St. East, Toronto.

Children's Department.

THE GLEANER.

I am a little gleaner
Among the harvest sheaves;
I follow in the cornfield
For what the reaper leaves;
For haply by the wayside
Some handful may be tossed,
As said the careful Master,
That nothing may be lost.

Drops fill the boundless ocean,
Grains pile the mountain high;
So all the bounteous garner
Must single ears supply.
And I too, am a gleaner,
Although my gains are small;
For they must share His bounty
Whose harvest is for all.

I'm sorry 'tis so little
My tiny hands can do;
But Jesus will accept it,
If but my heart is true.
And some day—'tis the promise
My heart in hope believes—
I'll bring the blessed Master
The full and joyful sheaves.

ARTHUR JOHNSON'S THREE WATCHES.

I.

Arthur Johnson was just set free from the dominion of the Board School. He was a clever, bright boy, and had learned all that the Sixth Standard had to teach him; and, what was better, his parents were good Christian people, and so he had learned many things which the Board School and the Sixth Standard could never teach him. But, I regret to say, he had a great fault—the fault of self-confidence. It is a maxim with many people now-a-days, that the way to get on is to be self-reliant. Depend upon it, that is a very dangerous maxim. Self-distrust lies at the root of all true success. Not that I want you to be timid, and vacillating, and uncertain. Not a bit. You must be confident, but your confidence should be in your principles, and in what good men have done before you. You must be strong, but your strength must not be your own.

Now, Arthur had a laudable ambition, as boys of his age often have, to possess a watch. He was an errand-boy at a bookseller's, and he rightly considered that a watch would be both useful and ornamental to him. But watches cost money, and saving is not easy out of small wages, so that at the end of a year he had only twenty-five shillings in hand towards his object. As he came home one evening, he stopped to look in at the window of a new shop just opened. It was a watchmaker's; and the first thing that caught his eye was some silver watches marked twenty-five shillings, just the money he had! He ran home, and wanted to run back at once and make his purchase. But his mother advised him to wait until his father came in, and to ask him about it. Arthur's father shook his head, and said, that if a twenty-five shilling watch went at all it was as much as it would do, and that you couldn't get a watch to keep

time at that price. But Arthur, as I said before, was self-conceited, and wouldn't be persuaded. His coveted prize was within his reach, and he could not bear to pass it by. He was so eager about it, that his father told him he might do as he pleased, as it was his own money; and he hoped he would not repent not listening to advice. The watch was bought; and Arthur was no end of a swell with it, as you may suppose. About a month afterwards he was sent on an errand to a gentleman who lived some way off. He was to return by three o'clock in the afternoon as the foreman was going out, and he was wanted to take care of the shop. You see from this that his steady and obliging conduct had gained his master's confidence. He did his errand, and consulting his watch (which went beautifully) found it was only two o'clock. He was surprised to find how early it was; and as it was only half an-hour's walk back, he thought he might sit down and rest a little. After a few minutes, he looked at his watch, *two o'clock!* the wretched machine had stopped. Just then he heard a clock strike in the distance, one, two, three,! Poor Arthur! he ran all the way back, but that did not save him from a pretty severe scolding from Mr. Butler, the foreman, who lost his train, his temper, and his holiday, all through Arthur's excessive confidence in himself and his cheap watch. "It's not worth mending," said his father, when Arthur showed it to him. "What it wants is new works and a new case." He was quite right; and Arthur took the watch to a shop, and sold it for ten shillings, and answered as best he could the numerous inquiries after the time of day, which the lads of his acquaintance tormented him with for some time after.

II.

Another year passed. Arthur was growing a fine tall youth, and I think he was a little wiser as well. He was still at the same shop, but his wages were a good bit higher. He had not given up his old wish for a watch, and was saving up all his spare money to buy a really good one. Beginning with the ten shillings he had received for his first unfortunate bargain, he had kept on adding, till he had managed to get together nearly five pounds. This was enough to buy a really good silver watch, and he was sensible enough to let some one choose it for him who understood watches and saw that he got his money's worth. Very proud was Arthur in possession of a watch once more; and his father was so pleased with his son's good behaviour that he made an effort and spared the money to buy him a suitable chain.

This was in the summer. Winter, a long hard winter, came on, and with it came trouble to the Johnson family. Times were bad, and Arthur's father was out of work a

good deal. His was a special kind of trade, and he was not easily able to turn his hand to anything else. And then Arthur's sister, his dear little Mary, was taken very ill. For a long time they thought she would die; and when she began to get better, she was so weak and thin that you might almost see through her, and she could hardly raise her hand to her head, much less stand on her feet. The doctor said she wanted beef-tea, and milk, wine, and physic to strengthen her, and with these she would soon be well. But how could the poor mother get such things? Arthur's wages were nearly all they had to depend on to keep the whole from starving. Now and then the father got a day's work, but it was not much; and things altogether looked about as bad as they could. They had been obliged to sell a good many of their things to go on with, and their comfortable home began to look desolate and cheerless. And poor little Mary did not get any stronger. All this time a struggle was going on in Arthur's heart; a struggle between what he knew was right and his own want of courage to do it. But the right conquered, as it always does if you take the way he took to make it, if you pray for strength for the victory. One Saturday, as he came home from work, he went into the watchmaker's and sold his watch and chain. When he gave his mother the money with his week's pay, he could not say a word; but she knew at once what it was, and with tears in her eyes she blessed God for giving her such a good son. Well, times got better. Arthur's money procured the means for bringing back health and strength to little Mary, and his father was able to get employment. Once more, then, Arthur was without a watch, but this time there was nothing to be ashamed of in the reason why he had none. I am sure you will agree with me, that to wear a valuable watch when his little sister was dying for want of proper food, would have been a much greater disgrace than being obliged to ask other people when he wanted to know the time.

(To be continued.)

GET THE ORIGINAL.

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AN INTELLIGENT CAT.

Mr. H. is the possessor of a cat that is a great admirer of birds as an article of food, and he has more than once devoured a chicken, for which he received a condign punishment. A short time ago Mr. H. placed a number of eggs under a duck, but the only result was a single weakly duckling. This he laid on the fender before the kitchen fire, and tended the little creature for some time. Eventually he put it into the garden, in order

that it might get its own living, and then resumed the sowing of some seeds. On looking round in a few minutes, he saw the cat seize the duckling and dart into the house. Mr. H. followed, with the intention of punishing the thief, but he found that the cat had set the duckling in its accustomed place on the kitchen fender, and was caressing and carefully licking some dirt stains from the down of his new friend. Mr. H. frequently afterwards took the duckling into the garden in the presence of some of his neighbours, and the cat invariably carried its little favourite back to the kitchen fire. This is a remarkable instance of the suppression of a strong instinct on the part of the cat, and may it not also have learnt a lesson of kindness?

Dr. Pierce's "Favorite Prescription," for all those weaknesses peculiar to women, is an unequalled remedy. Distressing backache and "bearing down" sensations yield to its strengthening properties. By druggists.

LESSON FROM A CHILD.

I remember hearing of a little girl who went to her Sunday-school, and when she came home her mother asked her what she had done at school, and she, in the simplicity of her little soul, said, "Oh, dear mother, I am afraid I have done nothing; for you know there was little Mary Curtis, whose baby brother was buried this week, and she was sorry, and she cried so that I cried with her, and I took her hands in mine and kissed her, but it took all the lesson out of my head; and poor Sarah Miles, who is always behind with her lessons, had them this morning quite perfect; and she was so happy that although she got more tickets than I did, I was quite glad too." "My dear," said the happy mother, "you have fulfilled the apostle's injunction; you have wept with those that wept, and rejoiced with those that rejoiced."—*Rev. Paxton Hood.*

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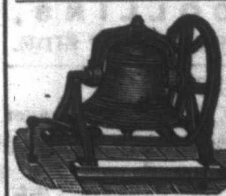
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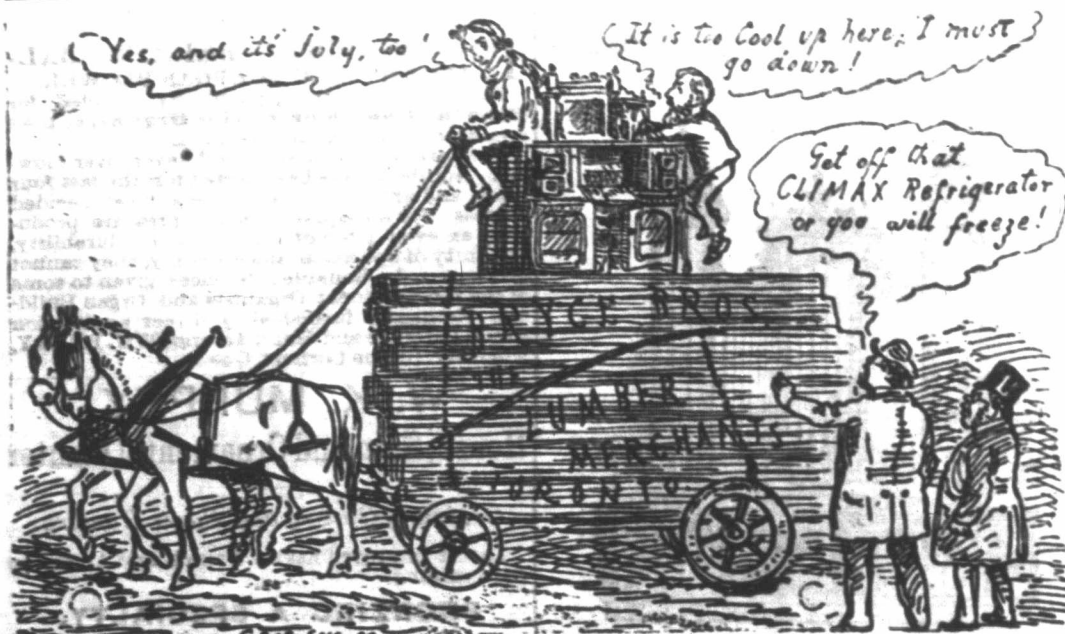
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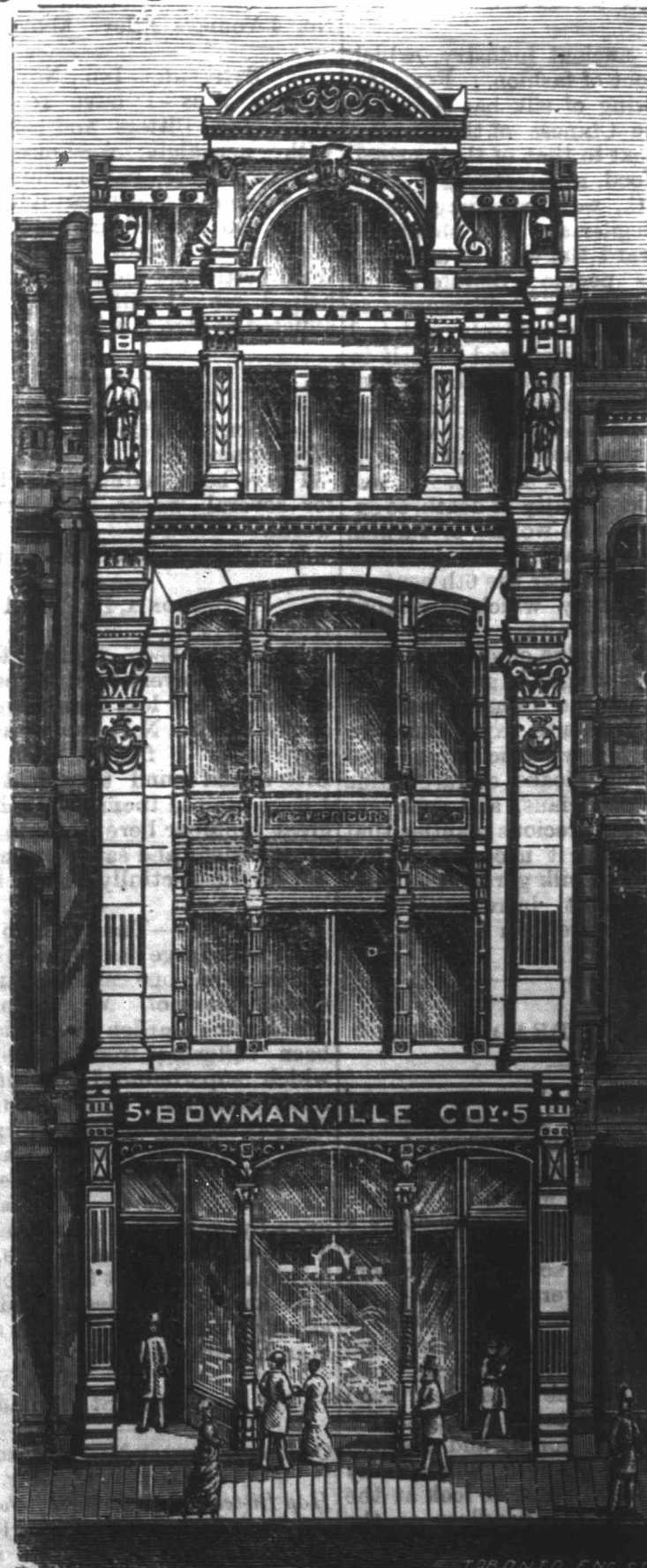
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I will tell you a very curious and melancholy incident that happened on one occasion in a church where I was conducting the service. The windows and doors, of course, were all wide open, and through one of those open doors a cobra glided into the church. I did not notice it myself, but several of the congregation did, and were, not unreasonably, much alarmed. The beadle, a native, was fortunately on the alert, and he managed to procure a tulwar, with which he cut off the creature's head before it had time to do any mischief. Tranquility was restored, and the service proceeded to its close, when many of the congregation went to look at the dead snake, as it lay headless on the ground. Among them was a man who, in his curiosity to examine the reptile, put his foot on the head and rolled it toward him, when he instantly uttered a loud exclamation, and drew his foot away. By some means or other he had contrived to set in action the muscular apparatus attached to the poison-fangs, which had darted violently forward and struck him on the foot. All remedies were useless; in half an hour the poor fellow was a corpse; proving with a vengeance the awful virulence of the poison of the cobra de capello.—Chambers' Journal.

RELIABLE TESTIMONY.

PHILADELPHIA, Pa., Sept. 6, 1882. Hop Bitters Co.

I am 74 years old, have lived 34 years in Philadelphia, and well known among Germans. I have been troubled 12 years with a white swelling on my right foot, and getting worse every year, and very painful, and breaking out in hot weather. I consulted several doctors and they told me it was incurable and I would have to take it with me in the grave. Some time ago I lost my appetite, was costive, had headache, and fever, in fact was very sick. I saw in the German Democrat that Hop Bitters was what I needed. I got a bottle, took it one week and was as well again as ever, and to my greatest surprise right from the first, my swelling went down gradually and I taking another bottle got entirely well of it. The wife of my neighbour had two such swellings on her legs and three bottles cured her. I think this is a great triumph for your bitters.

JOHN STOLL, No. 4 Young's Alley, above Willow St.

STIPPSHILL, IND., Nov. 13, 1882.

DEAR SIR—I have read so much about Hop Bitters and being afflicted with neuralgia, weakness, diseased stomach, never having much health. I tried a couple of bottles; it has strengthened and helped me more than any medicine or doctor. I am now on my third bottle and am thankful that it has helped me. I will advise all who are afflicted to give it a trial.

LUCY VAH.

Beat the World.

ROCKVILLE, CONN., March 6, 1882. Hop Bitters Co.

I have been taking your Hop Bitters for several weeks, and they beat the world.

L. S. LEWIS, Lewis, axles machine.

LEETONIA, PA., April 13, 1882.

Hop Bitters Co.

I have not been well for three years, tried almost every kind of patent medicines and no less than seven doctors, one of Elmira, N.Y., none have done me any good. I finally tried your Hop Bitters and found them just the thing. I have praised them so highly there is a great number here who use them with great benefit and satisfaction.

Very Respectfully Yours, R. HUNT.

GENTLEMEN—The "Hop Bitters" meet with large sales and give general satisfaction, one case in particular you should know of. Mr. John B. Green, 728 Spring Garden St. Phila., Pa., has been suffering from kidney affection which superinduced rheumatism. He tried physicians and remedies in vain. He was obliged to take morphine to induce sleep; his trouble was so great. Reading your advertisement in the Christian at Work, he was prevailed upon by one of his daughters to try it. Three bottles effected a cure, and now he is an enthusiast for "Hop Bitters." He is one of the oldest residents in the locality named; and known as a gentleman of unusual probity.

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I have been troubled with vertigo since last July, and have suffered greatly every night after any considerable exertion from dizziness and blindness. I tried two bottles of Hop Bitters, and since then have been entirely relieved. Respectfully Yours, J. J. FLANIGAN.

Hop Bitters Co. June 15, 1881.

I have been suffering five years past with neuralgia, liver complaint, dyspepsia and kidney complaint, and I have doctored with fourteen different doctors who did me no good. At last I tried Hop Bitters, and after I used a few bottles I received a great benefit from them, and if I had used Hop Bitters regularly I would have been well before. I know them to be the best medicine in the world for nervous diseases of all kinds.

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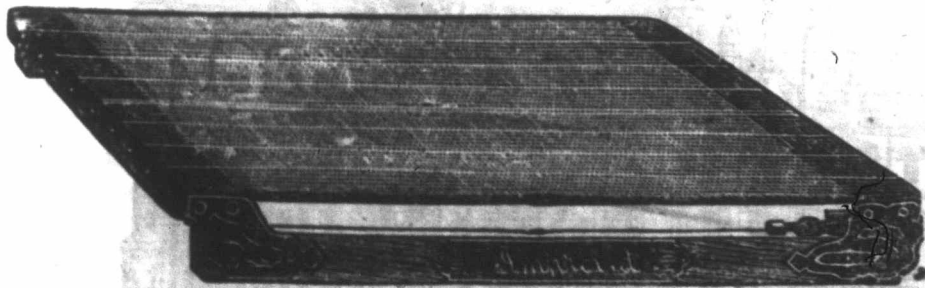
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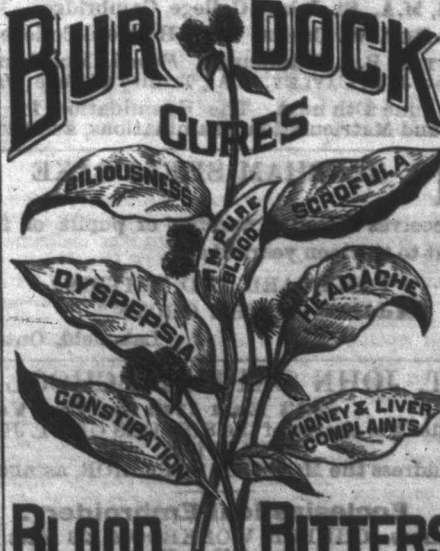
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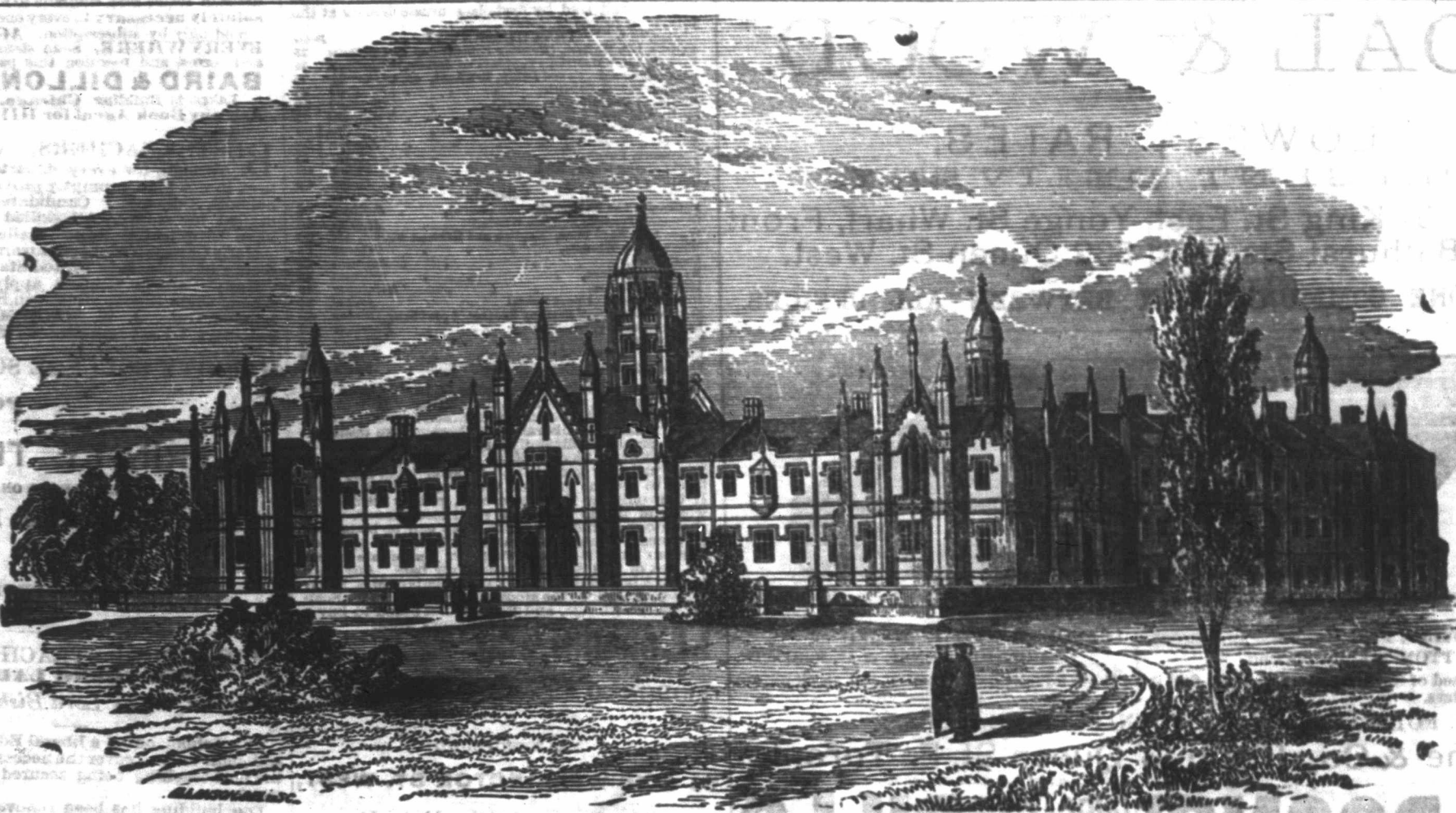
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