

Word. Accordingly on that subject he addressed the congregation, and at the close of the sermon animadverted upon the selections from the Scriptures which in this Province had taken the place of the Holy Bible in the Public Schools. He was assailed during the following week with indescribable abuse, because he had ventured or had dared to express his opinion, or uplift his voice on this great question which was agitating the public mind. He trusted he had some of the firmness of a man left in him, and determined that the following Sunday he would resume the subject, and justify by quotation, and argument, and proof, the assertions he had made. This he did, and he was again assailed with overwhelming abuse. This received its culmination on Saturday evening last, when Mr. S. H. Blake, addressing a public meeting in the Pavilion, ventured to say that he (Canon Dumoulin) was a political parson, and, moreover, that he had voted with others in the Anglican Synod of this diocese for the very selections of Scripture which he had so sweepingly condemned. He was present then that evening to give both of these assertions a most emphatic contradiction. He would not content himself with contradicting those barefaced and unfounded assertions in words, but would back up his contradiction with solid proofs, which he defied any man living to refute. The first assertion which had been levelled against him, and repeated again and again, was that he was a politician. This had been put forth against him to weaken the force of any words he had spoken on this subject of the day. He was not there to deny the right of a clergyman of any Church to be a politician, or to say that a minister had no liberty to express his opinion on public matters, or, in other words, that he must part with the dearest right of humanity. While he lived and had the blood of a free-born Briton circulating through his veins, he would never give his assent to such a proposition. He maintained that as a minister of the Church he had a perfect right to exercise the elective franchise; as a minister of the Church he had a perfect right to form for himself, and therefore to express for himself, any opinion upon any great public question of the day, and therefore they would not understand the remarks he was about to make as apologising in any way for the political utterances of any minister of the Gospel. But while he asserted that proposition in the fullest sense, and maintained that no man in this free country could deny it, he as firmly asserted that since he came to reside in Toronto he had never in any wise played the part of a politician. He had now lived for four years in this city, and he had never yet attended a political meeting till that night, nor had ever listened to a political address, nor had ever written a single article in a newspaper, nor sent a single letter to any newspaper. He had never cast a vote for any man, either an alderman or a member of the Dominion Parliament. This was his answer to any man who charged him with being a politician, and with striving in the present instance to gain political advantage or capital for any party. He opposed to that assertion, the object of which was so plain, the unanswerable logic of the facts he had placed before them. He begged further to state as a personal matter that he thought that Providence had placed him in one of the most independent positions which any man could possibly occupy in this or any other city. He had no master to serve but one, or party to fear or please; no favors to ask, no frowns to deprecate. The great and good Providence had lifted him high above these material tendencies, and he hurled back with honest and righteous indignation the charge that he had been catering for any party in politics. He thought that these arguments would pretty well dispose of the first assertion which had been constantly reiterated since he had dared to open his lips on the subject of the Bible. He now asked their particular attention while he answered the second charge, which was that in the Synod of the Church of England in this diocese he had voted with applause for the very selections from the Scriptures which in the pulpit of St. James' Cathedral he had emphatically condemned. He asked them to follow him in this examination. In 1884 a committee was appointed by the Anglican Synod to examine into the subject of religious instruction in the Public Schools. In the summer of 1884 that committee employed itself in going over the Scripture selections that had been drawn up, and in co-operating with other committees appointed by other synods and bodies to revise these selections. In December, 1884, these selections were completed, were approved by the Lieutenant-Governor-in-Council, and in a very short time after were put into circulation in the Public Schools. In June, 1885, the Anglican Synod met at the usual time, and the committee he had alluded to brought forth its report. Since his residence in the city he had taken very little part in the synods. As a matter of courtesy to his Bishop he had attended the first day of the sessions, and his name had been written in the book of the roll, and that fact had caused him to be put down as an attendant. He had never opened his lips in the Synod of the Diocese, and utterly denied with uplifted hands, in the presence of them all and in the

presence of the whole city, that he was present when the report was presented, that he had cast a vote approving of it, or, above all things, that he had accompanied that vote with a demonstration of applause. If ever there was a charge which was unfounded it was this charge. He wanted to strike the point of the whole matter. He wanted them to see that even if he had been present, had heard any report and had voted for it, that could not have altered his attitude on the Scripture question. He had said that the committee was appointed in 1884, that in the summer of 1884 that committee went to work with the committees of other bodies to revise and approve of selections, and that in December, 1884, as proved by the front page of the book of selections, they were approved of by the Governor-in-Council. The words on the front page were:—"Regulations regarding the reading of the Bible and Prayer in the Public and High Schools, approved by his Honor the Lieutenant-Governor-in-Council on the 16th day of December, 1884." These were the regulations concerning the reading of these selections, they would mark. What was the day on which the Synod met at which the report of the committee was presented when he was accused of voting and supporting it? Why, not till June, 1885! The Synod never met, as any man could see for himself, till these selections had been authorized and committed for circulation in the Public Schools; in other words, the committee never made this report until six months after the work had been done finally and conclusively. He asked them what effect it would have had upon the selections at that date if he had got up in the Synod and objected to them. They were then committed to all the Public Schools of Ontario, and if he had stood up and opposed them everybody would have said you are too late. He was not on the committee, although he believed that this had been asserted. He did not know anything about their meetings nor was he cognizant of their doings, and would have had no right to the expression of an opinion in that committee. The first knowledge he had was six months after the selections were approved of by the Governor-in-Council. This was his answer to the second charge made against him. He would now deal for a few moments with the question.

NIAGARA.

GUELPH.—On the fourth Sunday in Advent, very interesting services were held in St. George's Church. The morning prayers were said at 8:30. At 11 a.m., the Bishop of Niagara, attended by Archdeacon Dixon, his examining chaplain, the Rev. Rural Dean Spencer, and the two candidates for the priesthood, the Rev. W. Blachford and the Rev. G. H. Webb, came from the rectory through the west door, and advanced up the centre aisle singing the processional hymn "The Church's One Foundation." The Rev. G. Harvey carried the pastoral staff. His lordship then entered the pulpit, and after "the bidding prayer," gave out the text taken from 1 Cor. iv., 1-2: "Let a man so account of us, as of the ministers of Christ and stewards of the mysteries of God. Moreover it is required in stewards that a man may be found faithful." It was a very beautiful and touching discourse on the respective duties of clergy and laity. The two candidates for priest's orders were then presented for ordination by the Archdeacon. At the close of this part of the service, the holy communion was administered to a very large number of communicants. The hymns sang during the ordination services were "O Jesu I have promised," and "O Thou who makest souls to shine." At 3:30 p.m., a choral Sunday school service was held in the church, in which about 400 S. S. scholars and teachers took part. Service opened with the processional hymn 509, when the choir, headed by the curate and S. S. choir, marched up the centre aisle of the church, the choir going into the chancel seats and the rest filing into the seats allotted for them. In addition to the Sunday school, a good number of the congregation were present. After the opening prayers and hymns, the Bishop addressed the children with fervid eloquence. After the close of the service, the Sunday school, led by the curate and choir, marched out singing the recessional hymn 566 "Brightly Gleams our Banner." The evening service begun at the usual hour, 7 o'clock. When, after prayers were read, fifty-two candidates were presented for confirmation by the Archdeacon, comprising several young men and married women, as well as unmarried females. The Bishop gave them an impressive address, and afterwards the candidates came forward in two lines beside the choir seats, leaving the centre of the chancel open, so that all could see the confirmations. The Bishop sat in the centre, and two at a time knelt before him, but were confirmed separately. Judging from the crowded seats and the chairs in the aisles, there were between ten and eleven hundred people present to witness this solemn service. The young female candidates were all dressed in white, and wore white caps. In addition to these services the sacrament of baptism was

administered to an adult and an infant, after the children's service.

The Rev. W. R. Blachford, is missionary in West Amaranth and East Luther, and the Rev. G. H. Webb, in Erin and Garafraxa.

HURON.

GLENCOE.—The Sunday school and choir of St. John Church, in combination, gave on the 22nd ult., a cantata, "The Birth of Christ." It was a very edifying and beautiful piece, and from beginning to end was thoroughly enjoyed. The opening scene was a chorus of between thirty or forty children, all dressed in white, and was capitally rendered. Then the rector, Rev. W. J. Taylor, read a few suitable passages from Scripture, after which a scene representing shepherds watching their flocks was given, to whom appear the Angelic messenger, and then the star. It is impossible to specify all the features of interest; among the most striking were a tableau, representing Faith, Hope, Charity and about twenty other characters; this was a lovely scene, was received with rounds of applause, and the curtain had to be raised repeatedly. Another, represented four little children, attired for bed, who kneel at their mother's knees, and sing their evening hymn; then they are put to bed, and after falling asleep are visited by night, dream, and an angel, who sings over them. Then Santa Claus comes, and fills their stockings, the contents of which afford them joy when they awake. Another scene, in which the frost king meets with a number of children, and they sing for each other, was very good. The piece concluded by Santa Claus calling upon all to sing, "Praise God from Whom all blessings flow." To Mrs. Blackburn and her household; to Mr. and Mrs. Smart and Mr. Rogers of the choir, thanks are especially due, while all concerned deserve the greatest credit. The town hall was thronged, and all were delighted with this Christmas entertainment.

ALGOMA.

Mr. Bartlett gratefully acknowledges the receipt of a box of Christmas tree presents, for Broadbent Sunday School, from C. W. M. A. Society, Toronto.

The Rev. W. Crompton begs gratefully to acknowledge the receipt of cheque for £20 from an old helper in Westmoreland, England, and cheque for £2 2s. from another friend in Clifton, England, the cash to be devoted to some work connected with his mission, Aspidin, P. O., Muskoka, Canada.

HUNTSVILLE.—The Rev. T. Lloyd, for himself and the Sunday schools and church members of this mission, desires most gratefully to acknowledge the gifts of the ladies of St. Peter's and St. Paul's, Toronto, and the ladies of the Mission Aid in Cobourg, also a box of useful articles for the Sunday school, from Miss Muttieberry, per Mrs. Denton.

QU'APPELLE.

PROGRESS OF THE CHURCH OF ENGLAND IN ASSINIBOIA.—Until the end of the year 1882, the only clergyman of the Church of England working in this district, was the missionary of the Church Missionary Society at Touchwood Hills. That mission had for many years been worked with much success. The Rev. Gilbert Cook was appointed in 1880, and has therefore been longer than any other clergyman in the Diocese. The tide of immigration began to overflow from Manitoba with the approach of the railway in the spring of 1882. The Rev. A. Osborne was appointed to Regina in December of that year, and the Rev. J. P. Sarjent was appointed to visit the different stations along the line of railway in 1883. He began work at Moosomin on June 7th, 1883, and visited in that month Broadview, Grenfell, and Qu'Appelle Station and Fort. In 1882, the Bishop of Rupert's Land, whose jurisdiction then extended as far west as Maple Creek, wrote a very earnest and pressing appeal, both for men and money to the society for the propagation of the Gospel. That society responded with energy to the appeal made to it, and issued special circulars with full particulars of the enormous work that seemed to be opening out for the church in these North-West territories. At the same time the Society had to record a falling off in its funds, and therefore it was quite unable to help with the liberality that it felt the special