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trial brings refinement; prayer is its own answer; love causes love; a foe is a friend; adversity is prosperity; the greatest man is the humble man; the prince of men is the contented man; ill-fortune may only transplant us to a field of greater, though it may be humbler, usefulness; the failure of a plan may cause us to plan better and wiser; calamities end chapters of our lives which needed ending, and start others which we might not have had the courage, all of ourselves, to begin; over all things is God; in all things, His finger; and none of His purposes can fail, in the fruit ever the seed of its own sort, cause and effect over at one.

And all this because that which is spiritual is alone compensative. The criminal may personally escape; that is a small matter comparatively; he is condemned by the moral sense of the community. Were one to be falsely accused, and knowingly wrongfully convicted and executed, that would be a capital crime, worse than the murder of ten persons by one, and a greater shock to the universal soul than even his violent rescue by a mob, or his escape from ordinary justice by common consent. Evil and sin may not come to visible punishment, justice may not appear to prevail, the good may seem to suffer, and the bad to prosper; but all this is only "apparent;" really, the Lord reigneth; and as the moral and the spiritual are more than the temporal, as good is absolute and evil only relative, as even the language in which we try to describe an unjust act or word is faulty and misleading, so out of it all grows the conclusion that whatever is, is right in the true sense of Right, and that Wrong is doomed and has on it, even in this life, the heel of the divine displeasure, and its full measure of human penalty.—R. W. LOWRIE in *Church Press*.

#### THE NON-ESTABLISHED CHURCH IN AMERICA.

Bishop Doane, of Albany, one of the most able and zealous of the American Bishops, touches the subject "Church Patronage," in one of his recent Charges. Dr. Doane says, "Election by the vestry from a list recommended by the Bishop under Canonical provision: this is the remedy which the Church, I think, one of these days, will apply to this evil when it has reached its consummation; for bad as things are, they will be worse, I fancy, before they are better." The American Church has certainly had large practical experience in the workings of popular systems of Church patronage, and this would be invaluable to the Mother Church in England if she will but establish a commission for a careful consideration of them.

But the evils of a purely voluntary system are most evident in country parishes, where the meagre stipend of the clergymen is raised by small subscriptions collected from individuals (seldom all Church people), and a grant from the missionary funds of the diocese; whilst the expenses of the Church are kept up by every possible device—"Church societies," "pound parties," concerts, theatricals, fairs, "bean bag parties," etc. It is in this way that the Church of the Lord is prostituted throughout the country, and even the very best of the country clergy are almost powerless to stop it. The whole thing originated amongst the Baptists and Methodists; but in poor parishes the Church is often obliged to yield to stern necessity, for the people "love to have it so." The subject has recently attracted notice in religious circles, and I take this cutting from the *Christian Advocate*:

"It is with sorrow and disgust that we read such an item as the following in a secular paper: 'The Methodists of — had a full house and a grand time on Christmas Eve at the church. Many presents were distributed from the tree. Every widow received a package of candy. A few married and young ladies were disguised and sold to the highest bidder. The gentlemen were not very spirited bidders, as the highest price realized was only forty-five cents (about two shillings). The purchaser, with his prize, was provided with a ticket for the amount, for which they received lunch together in the basement.' It is beyond our comprehension how any Christian can think such performances appropriate to a church. Singling out of widows to receive packages of candy is in execrable taste; but the selling of married and young ladies in disguise to the highest bidder, with whom, though he may be a person of unworthy character, who never comes to a church except for some spree of this sort, the 'sold' lady is to go to lunch, is down to the level of the lowest skating rink. Of what use is a church that will do such things in any community? May God help the minister who tries to stop such things and cannot, and awaken anyone who does not try to prevent them. We omit the name of the place for the sake of the few decent and pious people that may be there."

Reprehensible as such a state of things is, it is perhaps the natural outcome of an non-endowed and dependent ministry. It is all very well for a city min-

ister receiving an income of £2,000 a year to despise the "Church sociable" or the "bean bag party;" but a minister in the country, with a sick wife and three hungry boys, whose stipend is £120, will shut his eyes to many things, for he, poor soul! by the necessities of his position, is interested in the *net proceeds*!

Even one of the most popular and pious Evangelical clergy in a great city, saw no impropriety in engaging one of the theatres for theatrical performances, in aid of one of his parochial charities, although it was immediately following Mr. Aitken's mission. It is not the least use saying such things should not be; nor is it fair to say that such things are "American." They are but the natural result of a Church being dependent on popular favour for support. In England an Established and Endowed Church is a restraining influence; but when those restraints are removed, England may become even worse than America. In England, three or four years ago, even dignitaries, I think, ran wild with enthusiasm at the success of the Salvation Army, whilst the good common sense of American Christianity stamped it from the very first as but a miserable parody of the religion of Jesus.

It is in this respect that the Church in America has, in my opinion, a vast field before it. The people are disposed to yield themselves to the requirements of our Church system; for the Episcopal Church in its well ordered worship and ministry, is exactly what the democratic spirit of America needs to keep it rightly balanced; and if she be but true to her best traditions, and animated with "the spirit of power and of love and of a sound mind," the American Church will in the course of the next century become the largest community of English speaking Christians in the whole world. To accomplish this, however, she must not pose as the Church of the "favoured classes," but as the Church of the poor.\*

"Bishop," said a rich Baptist to a Western Bishop not long ago—"Bishop, I should like to join your Church very much, but there are some things in your Prayer Book which I can't swallow." "Then, my friend," replied the Bishop, "You must change your swallow." "You must not expect the Church as a divine institution to fit itself into you," said another Bishop to a small congregation who wanted a veritable Angel Gabriel for sixty pounds a year; "you must fit yourselves into the Church." It is in this way that the Episcopal Church in America is becoming the honoured instrument in God's providence of giving the common people (and there are common people even in America!) a more correct idea of the commission and authority of the Church; and there must be a combined effort to educate the lay mind in true Church principles, to impress upon the people that a Church cannot be "run," like a store; but that she has a more divine mission amongst the children of men than the mere pandering to popularity. —*Churchman Magazine*.

#### Home & Foreign Church News.

From our own Correspondents.

#### DOMINION.

##### ONTARIO.

THE DEATH OF MRS. LEWIS.—A heavy cloud has recently cast a deep and abiding shadow on the Bishop of Ontario, his family, his friends, and the Church, especially in Ontario, by the death of Mrs. Lewis. Happily we can speak of death as a transient change for the deceased, for her we sorrow not, but we indeed sincerely mourn for the Bishop who has lost a help mate worthy his office, and for the children who have lost one of the choicest of God's blessings, a devoted, high principled, Christian mother. The deceased lady was the eldest daughter of the late Hon. H. Sherwood, one of the honoured names in Canadian history, he having represented Toronto in the Legislative Assembly, and several times held Cabinet offices. In this bereavement the Bishop and family have the earnest sympathy of all classes.

The funeral took place at Ottawa. The Venerable Archdeacon Jones, of Napanee, and the Rev. J. J. Bogert, rector of St. Alban's, officiating at the service

\*The "Andover Review," a Congregationalist paper, says: "Episcopacy is gaining upon Presbyterianism in New York City, not because of the social drift, but because it is better organized, uses more men, occupies more points, and avails itself of more methods. The mission now (late) in operation throughout the city, under the auspices of the Episcopal Church, shows the reach and the versatility of its power. Where a Congregational church of large membership, and of commanding position, employs one man the Episcopal Church, by its side, is employing two or three; and not altogether, as is sometimes supposed, for the performance of its services, but for the parish work."

in the church, while the Venerable Archdeacon Lauder conducted the service at the grave. Not only the members of Christ church, but also those of the other churches in the city were largely represented, as the deceased lady was widely known and esteemed. The pall bearers were: Hon. T. Clemow, Messrs. G. W. Wickstead, Grant Powell, Alfred Patrick, W. H. Rowley, and Colonel Powell. After the service in the church the remains were conveyed to Beechwood cemetery for interment.

#### FUNERAL SERMON ON THE DEATH OF MRS. LEWIS.

—At morning service in Christ church the Venerable Archdeacon Lauder preached a sermon with special reference to the death of Mrs. Lewis, wife of the Bishop of Ontario, which sad event has cast a gloom not only over that church in which she worshipped, but the whole diocese. The Archdeacon took for his text, Rev. xxi. 4. "There is no more death, neither sorrow nor crying, for the former things have passed away." He spoke very forcibly of the certainty of death, as manifested in the constant passing away of those we have known and loved on earth, and urged his hearers to look onwards with faith and hope to the blessed home above, where "there is no more death" but endless joy in the presence of God. He closed an instructive sermon with the following reference to the deceased: I have thought it well to speak on this subject to-day, because the household of our Bishop has been thrown into grief by the death of his wife, and the mother of his sorrowing children, and, as she was a regular and devout worshipper in this church, I am sure you will be glad if I express, in your name, our sincere sympathy with him and them in the sorrow which has fallen upon them; and our earnest prayer that God in His mercy may give them grace and strength to submit patiently and meekly to His will. By the death of Mrs. Lewis a devout Christian woman has gone on before us to rest in Paradise, there to await the resurrection morn. She was a woman of a quiet, unobtrusive character, diffident and retiring in her disposition which caused her often to be misunderstood, and it was only those who came into close contact with her that knew how deeply rooted in her heart was the love of God in whom she put unwavering trust in all times of trial and sorrow, believing that "He doeth all things well."

To her the church and its services were real things, her participation in them was no mere form, but worship of a living God, in which she believed there was the real presence of Jesus, not only when two or three are gathered together in his name, but more especially in the blessed sacrament of His body and blood. Of late years she had resolved to take a more active part in church works, and being chosen the president of the new board of the women's auxiliary of the domestic and foreign missionary society, she entered into the spirit of its object with an earnestness which drew around her a band of willing workers, who soon were influenced by the deep interest which she manifested in this branch of women's work. In her removal the society has too soon lost its valued head, and thereby sustains a severe loss. She had also become the president of the Ottawa branch of the ministering children's league, in which she became deeply interested, and had determined to work it up into a successful organization—her thoughts were absorbed in it frequently during her illness—and she occupied herself making badges for each child, which she hoped, on her recovery, to pin on their breasts. This will now be done by other hands in memory of her. Out of all the beautiful floral tokens of love, was one from the ministering children which was most gratefully received. It is not for us to speak against the dealing of God towards us, or to complain when he sees fit to remove those we love. In this instance we might say it was all too soon, and loving hearts might have been spared this blow for a few years more, but as Christians we must know how to submit, and believe God has his own time and his own way to take us to Himself. Struck down by paralysis, which slowly worked its way to the end, our dear friend bore her sicknesses with patience and submission to her heavenly father's will, and after weeks of hopeless, though sometimes hopeful watching, her spirit passed quietly away to God who gave it. Beyond the natural outflow of human sorrow there is no reason to mourn her loss, for what we call loss is her gain. She has now joined the blessed company of the faithful departed in Paradise, and is safe in the arms of Jesus; and while we should thank God "that it hath pleased Him to deliver her out of the miseries of this sinful world," and while we may remember her with prayers of faith and affection, let us look onwards to that blessed re-union day when we shall meet again with those we "have loved long since and lost awhile," and enter into the endless joy of our Lord.

—In the space of thirty years the number of foreign bishoprics established by the Anglican Church has increased from seven to seventy-five.