

KIN, ISSUER OF
ENSES, COUNTY CLERK
1 Adelaide Street East,
Toronto.

ELY & COMPANY
ROY, N. Y., BELLS
known to the public since
Chapel School, Fire Alarm
also, Ch's and Pals

E BELL FOUNDRY.
Copper and Tin for Churches,
Alarms, Farms, etc. FULLY
D. Catalogue sent Free.
& TIFT. Cincinnati, O.

S-BERRY'S BAL-
LICO ORGAN BLOWER
particularly adapted for
Parlor Organs, as they
do as a Piano.
ting and never over-blow-
en tested for the last four
red to be a most decided
balanced pressure pro-
duce, while for durability
and economy, they cannot
be compared. References
given to some
Organists and Organ Build-
ers by direct application
to the inventor, WM. BERRY
Esq., Que.

AMERICAN LIFE
ANCE CO.

ACKENZIE, M. P.

IDENT:

WITH THE DOMINION
INMENT.

OFFICE

. WEST, TORONTO.

RETURN PREMIUM
AN

death occur prior to the
ne period, the whole of
y have been paid will be
in addition to the face
scuring a dividend of
sums paid, should death
l.

PROJAL PLAN.

business and professional
it large policies on the
Plan, show the demand
ce relieved of much of
which constitutes the
ordinary plans, is not
all incomes, but exists
people.
in apply to)

MOCABE,

NAGING DIRECTOR

TORONTO.

to Junction,

HO !

May 28, 1888.

O.:

barrel. I used the

WATER

cular Rheumatism,
te and permanent

LDEN, Druggist.

1 Bright's disease,
a, &c.; these poison-
y St. Leon, as water
rs say "impossible
s praise."

OD & CO.,

ange-street.

ers, Spirits, and
esale and retail.

that Church has grown and flourished under it we well know. And now, sir, our tender prayer is that your health and strength may long be spared to do your master's work. Still laboring, still witnessing the fruits of your labor in the cause of divine truth as you have witnessed here. Signed on behalf of the congregation of Christ Church, Athens. William Karley, Anthony Preston, Churchwardens; F. F. Briston, Thomas Berney, Fred. Pierel, Dr. Addison, Lay Delegates. The rev. gentleman expressed himself as unable, without due consideration, to reply in a suitable manner to their most flattering address, but could only thank them sincerely not only for the purse of money but also for that which is after all of a more durable nature, their kind wishes, good words, and love unfeigned.

TORONTO.

Church of the Ascension O.E.T.S.—The Temperance Society of this church, which has retained more vitality than any other in the city, held a large meeting on the 26th November to hear an address from the Bishop of Huron. Dr. Baldwin's eloquence on this topic needs no "bush." He pressed home with intense force the duty of setting a high example of Christian abstinence for the sake of the weak and tempted, and deprecated legislation unless in full harmony with public sentiment. The habit of condemning those engaged in making and selling liquor was censured, as the trade was only created and sustained by the public.

Church of the Redeemer.—A meeting was held in the school house of this church on the 26th of November to bid farewell to the Rev. A. K. Griffen, who has accepted the rectory of Burford. The Rector, the Rev. S. Jones, spoke in flattering terms of Mr. Griffen's work. Addresses were also made by Messrs. Birch, Clougher, Monkhouse, Stewart, and Willison, who, on behalf of parochial institutions, paid the highest eulogies on Mr. Griffen's devotion to them. Presentations were made of a library chair, lamp, an illuminated address, with a purse of \$226, also a work table to Mrs. Griffen. Mr. Griffen, in response, expressed his gratitude at so much kindness and regrets at parting with so many friends.

The Jubilee at St. Luke's.—Besides the official programme a number of parochial celebrations of the Jubilee have been held, and special sermons preached. On the 24th of November the Rev. Dr. Langtry preached a masterly discourse on the history of the Church since the Commonwealth, tracing up to that period the troubles and disasters of more recent years. This sermon ought to be printed in the Jubilee volume, as it deals with an historic aspect of church life hardly alluded to by other speakers, and one absolutely needful to be considered by those wishful to understand the more modern phases of the Church.

St. Philip's Church, Advent, 1889.—Holy Communion Dec. 1, 15, and 25, (9 and 11 a.m.) Week day services: Tuesdays, Evening Prayer and Address, 4.30 p.m.; Wednesdays, Evening Prayer and Address, 8 p.m.; Fridays, Litany and Address, 4.30 p.m. On Sunday evenings the Rector will (D.V.) preach special sermons as follows:—Dec. 1, "The absent Lord," Acts. iii. 21; Dec. 8, "The waiting Church," Isa. xxv. 9; Dec. 15, "Right views concerning the Second Advent," St. Matt. xxiv. 14; Dec. 22, "Some results of the two Advents," St. Luke ii. 84. J. Fielding Sweeny, Rector.

Toronto Boys' School.—The visiting Bishops paid a visit to the Church School for Boys, on the 29th November, and gave addresses to the pupils and their friends. They seemed much delighted with the School, and warmly approved of this promising enterprise.

Lecture by the Rev. Dr. Olark.—A brilliant lecture on Savonarola was delivered on the 29th November, in Association Hall, Toronto, by the Rev. Professor Clark, under the auspices of the Teachers' Association. The Hall was filled and the audience highly appreciated the great treat given them by a masterly review of the life of the brave Italian.

St. Thomas' Church.—The ladies of this church held a small bazaar in the parish room last week, which was fairly profitable.

HURON.

BRANTFORD.—In connection with the jubilee services of the Toronto diocese, Principal Dymond, a lay member of the church, and at the Rector's request delivered, an address in Grace church, last week, on the "Pro-

mise of the Kingdom." He took his text from Luke xii. 32, "Fear not, little flock; for it is your Father's good pleasure to give you the Kingdom." After a brief analysis of the text the speaker referred to the present diocesan jubilee as a period at which the Anglican Church, as a portion of Christ's flock, should consider what it was doing to carry out the "good purpose" of the Heavenly Father. And here he took occasion to recognize as "brethren in Christ" all those who were laboring, although under other names, in the same cause. He then rapidly reviewed the progress of the Anglican Church in England, the legislation affecting her relations with the people, the reforms in the church itself, her increased aggressiveness and usefulness, and the place she now held in the affections of the masses as contrasted with the antagonism and distrust of former times. The growth of the church in Canada, the United States and British colonies was then described. Attention was next directed to the several great movements in the Anglican church itself as shown in the rise of the Evangelical, High church and Broad church parties respectively, during the present century. The effects of these were explained as having led, each in turn, to a greater spirituality, a more active zeal for the extension of Christ's kingdom through the instrumentality of the church, and a protest against a dogmatic liberalism, combined with an effort to raise humanity to the moral standard of Christ's manhood. These movements were shown to be developments only of old and well recognized truths or principles, and reference was made to Scripture in support of this contention. The serious drawbacks to the extension of Christ's Kingdom, owing to the human infirmity of many Evangelicals, High churchmen and Broad churchmen, was freely admitted, but it was urged that in the adoption of the true and underlying idea of each, the foundation of good churchmanship and true Christianity was to be found. Here in fact was a basis of union, in spirit if not in name, for all who desire to carry out the "good purpose" of God. An appeal for united action on this common ground; and an unrelenting activity in the Master's service, brought the address to a close. The service was of a special character, and Mr. Chas. Mason, formerly lay-reader here, and now at Hamilton, assisted. The congregation was very large.

ALGOMA.

HUNTSVILLE.—*All Saint's.*—Contributors to Church Building Fund to 27th November, 1889. Miss Dorien, £15; Miss Tucker, £14 6s.; Miss Kinder, £5; Mrs. Thompson, £1 1s.; Friends per Mrs. Eccleston, \$7.00; G. Wilgress, \$20.00; E. F. Watson per R. Charsley, \$5.00; A. Trevor, \$5.00; Mrs. Marsh, \$1.00; G. White, \$1.00.

THE CHURCH IN THE UNITED STATES.

(Letter from our New York Correspondent.)

NEW YORK, Nov. 26th.—The impatience of creeds manifested by those outside the Church seems to wax stronger daily. The Presbyterians are by no means in love with the Westminster Confession of Faith, even the bluest of them, and would fain see it modified. But they fear to touch it, lest the very large body within their communion should insist on its utter abolition. And after it—what? It is feared by many that a colorless form of belief, virtually an acknowledgment of non-belief, may take its place, and thus bring Presbyterianism down to the low level it had reached in England some thirty or forty years ago, when to be a Presbyterian was virtually to be a Unitarian. Or should a real creed be accepted, it can only be that of the Church, which to the true blue full blooded Presbyterian smacks too strongly of the Scarlet Lady to be perfectly agreeable.

THE CONGREGATIONALISTS

likewise are in a quandary as to the acceptance or the non-acceptance of a Creed. Those of Boston, the seat of Unitarianism and culture, are dead against it. The Congregational Club had quite a spirited discussion on the subject last night. They brought up the "Creeds of the Congregational churches; shall they be used as tests in the admission of members?" The debate was led by the Rev. Welcott Calkins, D.D., of Newton, and a majority of the speakers, nearly all of whom were leading orthodox clergymen, openly advocated a discontinuance of the creed as a test. It was argued that creeds are not required by the Scriptures; that they are a modern invention of Congregationalism; that the system has been a hindrance to preserving the purity and orthodoxy of the churches, and that the system does not and never did work, and cannot be made to work. These arguments were subscribed to by most of the speakers.

LOOKING CHURCHWARD

is the necessary outcome of all this unrest. From the Congregationalists we are constantly receiving acces-

sions to our ranks, and the nonconformists, in general are all more or less favorably disposed towards accepting the platform offered by the Bishops in 1886, when the General Convention met in Chicago and the acceptance of the Holy Scriptures, the Creeds, and the historic Episcopate were among the planks proposed for the building up of a united Church platform. It must come to that, sooner or later, if, at least, the sectarians are not all to become infidels, or, at all events, to break away altogether from their moorings and to float about helplessly on the boundless, tempest-tossed ocean of doubt and disquietude.

"THE INTERIOR"

is a Presbyterian newspaper whose editor attended the recent conference on Church Unity held in New York under the presidency of the Bishop of Pittsburgh, Pa. Dr. Gray stated in his paper how profoundly impressed he was by the sincerity and zeal displayed by the bishops, and other clergy on that occasion, and their evident desire to establish closer relations with the outside bodies. Another Presbyterian minister, Professor John DeWitt, approves Dr. Gray's remarks and considers it no "unworthy ambition" for the Church to hope to "capture American Christianity." Dr. DeWitt points out that the Church, having increased so rapidly during the last twenty years, and being no longer a "small denomination," is no longer "more easily separated from the general life of Protestantism," but now realizes the importance of "other modes of Christianity." He remarks also that

A PROFOUND CHANGE

has of late "taken place in the inner life" of the American Church since the Oxford "Old Catholic" movement was first felt here. That movement has effected two changes in which every Presbyterian can rejoice. It has brought the Church "nearer to the people, and in this way has not only broadened and deepened its own religious life, but has also, and for this reason, made it more sympathetic with the religious life of 'other churches.'" The second advantage is that this has deepened the faith of a large number of Churchmen—"tempted by brilliant Churchmen to doubt—in the Bible as a supernatural revelation and in the Church as a divine institution." The natural desire on the part of the Church to "lengthen the cords and strengthen the stakes" of its

OWN PECULIAR TABERNACLE

Professor DeWitt thinks is not sufficient to account for the proposals for Church unity. If that had been the chief motive, then the proposal is inexplicable. Something deeper underlies it, namely, the "profound religious life—the revival in short—of which the Oxford movement was the instrumental agent." If this is so, then Dr. DeWitt holds that the bishops proposals should be "treated with profound respect," as, indeed, they have generally been, by the Presbyterians. They should be "received with a determination not to abandon the friendly discussion, until either they are withdrawn, or it is absolutely clear that no good can result from longer conference." Dr. DeWitt, however, is

OUT OF ALL PATIENCE

with the canon of the Church that forbids the interchange of pulpits—the goal of every Presbyterian's and nonconformist's ambition. He holds it would not compromise or violate one principle of the Church, while, he adds, it is clear that its repeal would put the Episcopal Church in a relation to other churches that would inevitably excite new, profound and most friendly interest in the terms of Church unity proposed by the bishops." Till this is done, the Church cannot be said—so opines Dr. DeWitt—to show any true aspirations after closer ecclesiastical relations. Well, Dr. DeWitt may be sure the Church will not repeal, will not even "amend" that Canon, as he proposes. It would at once alienate all the true Churchmen within its fold, whether Low Churchmen or High Churchmen, and would conciliate only the Broad Churchmen, for whom, in reality, the Church has no use. But taken for all in all Dr. DeWitt's letter to *The Interior* and the comments of the Editor are thoroughly noteworthy.

THE BALTIMORE CONGRESS

is still the theme of discourse and criticism. Strangely enough, while the papers read by the laymen were all more or less Ultramontane, or, at all events, of the claim-everything-for-the-Pope school of oratory, the utterances from the pulpit were very much the other way. These preachers seemed to reach forward to those outside the Roman communion, as if they felt the need of allies against the flood of anarchy and unbelief that the Church of Rome had brought upon the land, through its inability to restrain its children in obedience to its dictates. Anyway, the tendency of the sermons was by no means Ultramontane; it was very much the other way: The Congress represented two different schools, the Ultramontanes, such as Archbishop Corrigan, of New York, the Mexican