

cal religion do not view with indifference the attitudes of the High Church, nor can they approve of the speculative vagaries of the Broad Church. When such radical divergencies exist in the same ecclesiastical communion, no marvel that there should be party division and strife.

The Earl of Carnarvon does not seem to share in the feeling that if Church and State connection were severed both would be irretrievably ruined. The prosperity of the endowed Episcopal Church in the United States, in Canada, Australia, New Zealand and Ireland affords palpable evidence that State support to religion is, many think, as unnecessary as it is inexpedient. When this question comes within the range of practical English politics inevitable at no distant date, the Earl of Carnarvon will not be alarmed at the consequences of disestablishment.

THE STORY OF MY LIFE.*

The able founders of Canadian nationality have a claim to the remembrance of succeeding generations. The story of their lives deserves a place in Canadian literature. The intrinsic interest attaching to every well-written biography is enhanced by the light it is fitted to shed on historical events becoming hazy and indistinct in the memories of men. The prominent place occupied by Dr. Ryerson in the formative period of Canadian history vindicates his claim to a distinctive place in the annals of biography.

From an autobiographic sketch prepared by himself we learn that he is descended from Dutch and Danish ancestry. His father was a native of New Jersey. During the revolutionary war he served as a volunteer officer in the Prince of Wales regiment, raised in his native State. At the close of the war he formed one of the numerous band of U. E. Loyalists who sought a home in Canada. Egerton Ryerson was born in the township of Charlotteville, near the village of Vittoria, Norfolk county, on the 24th March, 1803. His earlier years were spent on the paternal farm, on which he wrought with commendable industry. There also the foundation of his moral and intellectual training was laid. In his thirteenth year he came under deep religious impressions, and afterwards joined the Methodists. His religious convictions were put to a severe test which evidenced their strength and sincerity. His father had a decided aversion to that body at the time, and the young convert had to choose between his religion and his home. For a time he had to withdraw from the latter. He studied for the ministry in connection with the Methodist Church, and at an early age entered on the laborious work of an itinerant missionary. In those days he was in the habit of keeping a diary, from which extracts are given, revealing a disposition of earnest piety and spiritual longing. The secular ambition of the first English Church prelate in Upper Canada afforded the occasion for young Ryerson's first venture in controversial strife. Reluctantly he engaged in the work, but with such marked success that from that time forward he was looked upon as the champion of religious freedom.

His zeal on behalf of Methodism, early awakened, retained its ardour to the close of his eventful life. His resolution, energy, and firmness were eminently helpful to it in its early struggles. The relations with the British connection for several years were anything but cordial, leading for a time to severance and antagonism. Had it not been for the resolute bearing of Mr. Ryerson the condition of the Methodist Church in Canada might have been different from what it is to-day.

At the Conference of 1829 it was resolved to establish a Methodist newspaper, and Mr. Ryerson was appointed editor. The first number of the "Christian Guardian" was published on the 22nd November, 1829. With occasional intermissions he continued to conduct it till 1840, when he finally relinquished his editorial duties. The paper was conducted with great vigour and energy. The editorials were trenchant and breathed a spirit of fearless independence.

Dr. Ryerson was by nature and circumstances a politician. As a prominent exponent and representative of Methodism he was brought in contact with leading politicians in Canada and in Britain. He was frequently consulted on questions of public

importance. What influence his relations with high officials and leading politicians had on the simplicity of his character and the singleness of his aims might be a question of some little curiosity.

There are two great and lasting services which Dr. Ryerson rendered to his native country. He contributed largely to the satisfactory settlement of the clergy reserves question. All the force of his character and his persistent energy were directed against the efforts for the establishment of a dominant church in this country. In the end they were successful. Though the biography is culpably silent as to other effective labourers in the same field, we are not disposed to withhold from Dr. Ryerson the just meed of praise to which he is entitled. The other signal service rendered to his country by Dr. Ryerson was the founding and management for so many years of the admirable school system that has proved so beneficial to Ontario. It has been well said that our school system is Dr. Ryerson's monument.

A man of strong convictions, resolute will, and with such distinct individuality could not lead an active life without encountering great opposition. He was in conflict with many men no less prominent than himself in public affairs. He gave and received many a stinging blow. The warfare came to an end, and the sturdy polemic ended an eventful career on the 19th February, 1882. His end was peaceful and happy. He died in the hope of a glorious immortality. He was buried amid the sorrowing regrets of a great concourse of mourners.

The biography contains a vast mass of interesting material, its chief value consisting in extracts from the autobiographic sketch already referred to, letters, and contemporary documents. The interest of the subject in the light cast upon it from these sources is very great.

THE FISK JUBILEE SINGERS.

The Fisk Jubilee Singers paid their promised visit to Toronto last week. They received, as we were sure they would, a most cordial welcome. The oftener they come the more enthusiastic are their audiences. They sang with their wonted power, pathos, and sweetness the melodies they have made familiar. Several new pieces have been added to their repertoire. Although changes have been made in the personnel all the old favourites remain, and the efficiency of the entire company is in no way diminished. Crowded houses greeted the Jubilee Singers at all their performances in Shaftesbury Hall. Every number on the programme was listened to with delight, while many of the melodies and all of the solos by Misses Jenny Jackson, Mattie Lawrence, and Mr. J. L. Loudin were enthusiastically encored—a favour their respective excellencies of rendition justly merited.

After a short tour in the Western States it is the intention of the Jubilee Singers to visit Europe, where a series of engagements already await them. They hope to give entertainments at the annual meetings of the Young Men's and Young Women's Christian Associations in London during the month of April. They receive a cordial and appreciative welcome in Britain and on the continent.

FOREIGN MISSION COMMITTEE.

The regular meeting of the Foreign Mission Committee Western Section, was held in the session room of Knox Church, Toronto, on Wednesday and Thursday last. The Rev. Dr. Wardrope, Guelph, the recently appointed convener, presided. He acknowledged the honour conferred upon him by the position he now occupied, and expressed his confidence in the courtesy and sympathy of the members.

The Executive Committee was authorized to appoint the Rev. S. J. Taylor as a missionary to the North-West, to arrange with him in reference to the field which he shall specially occupy, and to secure that he shall, from time to time, visit the Indian missions in the North-West and report.

Rev. John Jamieson was appointed missionary to Formosa, and instructed to prepare for his departure thither at the earliest possible date. Dr. MacLaren was appointed to meet with the Barrie Presbytery to plead for Mr. Jamieson's release; and, in the event of its being obtained, the Executive Committee was empowered to make all the necessary arrangements for his designation to the field. Mr. Jamieson, being present, addressed the committee, and intimated his acceptance of the appointment, and tabled a medical certificate regarding his health for the climate.

Mr. Joseph Bunder, missionary-elect to Central India, was present, and addressed the Committee. In the course of his remarks he stated that steps had been taken to have his ordination in Toronto instead of Brantford.

Dr. Mackay, of Tamsui, Formosa, having made an urgent appeal to the Church for \$2,500 for the erection of churches to meet the increasing demand in Formosa. A gentleman in Brantford, on behalf of himself and others, offered the committee \$250. The offer was accepted, the donor thanked, and informed that his donation would be forwarded to Formosa for the object named.

Rev. G. M. Clark, of New Edinburgh, Ottawa, in a letter to the committee, enclosed \$50, which he requested should be a donation, *in memoriam*, for the benefit of the mission in Formosa.

A cheque for \$93 from the Sabbath school of St. Andrew's Church, Guelph, was received in favour of the Formosa mission.

A letter from Mrs. Johnston, of Guelph, containing an offer to contribute \$3,000 for foreign mission purposes, on condition of her receiving yearly seven per cent. on said sum during her life, was received. The offer was accepted, and thanks tendered to the donor.

The following is the estimated expenditure for 1883-84 for woman's work in the mission. These funds are expected from the Woman's Foreign Mission societies throughout the western section:—Miss MacGregor, helping, etc., India, \$1,215; Miss Rose, helping, etc., India, \$1,215; Miss Rodger, salary on furlough, \$400; Miss Rodger, travelling and other expenses, \$650; Miss Oliver, preparing for mission work, \$300; Miss Baker, at Prince Albert, \$300; Mission schools in the North-West, \$650; proportion of agent's salary, \$135; Ladies school at Tamsui (projected), etc., \$3,000: total, \$7,860.

A discussion was held relative to the purchase of certain property on Palm Island, China, for a Sanitarium, but nothing definite was arrived at until further communication should be had with responsible parties in China.

The convener was requested to address at his earliest convenience the students of the different theological colleges of the Church with the view of encouraging them to consider prayerfully and earnestly the propriety of some of them devoting themselves to foreign mission work.

HOW IS IT?

MR. EDITOR, The "Dominion Churchman," a paper published in your city and seemingly the exponent of High Churchism, had, in its last issue, an article sneering at Bishop Ussher's pretensions to lawn sleeves, while elsewhere, in the same number of the paper, appeared an editorial upholding with much necessary vim the, to it, all important doctrine of apostolic succession.

Now, if this is the Bishop Ussher resident in Montreal, and who has been defending his Church recently to an outsider, the action of the "Churchman" appears rather stultifying; and its wiser policy would have been not to ignore but admit the gentleman's title to the episcopate, supposing always the succession has any merit and is not mythical, for while denying his right by the one article alluded to, it proves by the other that Mr. Ussher is undoubtedly a bishop.

Admit for the sake of argument, one of the precepts of our sister Church "once a bishop always a bishop," and that the succession to the mitre is transmitted from bishop to bishop how does the matter stand? Is it not as follows: Bishop Cummins a canonical bishop of the Church of England seceded, founded the Reformed Episcopal Church and ordained Bishop Cheney, of Chicago, Bishop Cheney and others ordained Bishop Gregg, of England, who, in his turn ordained Bishop Ussher?

These facts no doubt are galling to the "Churchman," but really your contemporary should not refute its own writing in attempting to unbishop Mr. Ussher; for, aside from being illegal, Mr. Ussher might become irritated and commit the fearful indiscretion of transmitting his gift to a true blue Presbyterian, or may be to a minister of the "Churchman's" *bête noir* "the sects."

Now, having said all this and to be serious, supposing the ministers who claim to be the real and only successors of the apostles by an unbroken line of descent are correct, what of it? Are they better than other ministers, our own for instance? I think not neither in godly useful lives nor as men of superior intelligence.

Yours truly, H.
Ottawa, August 28th, 1883.

*"The Story of My Life." By the late Rev. Egerton Ryerson, D.D., LL.D. Edited by J. George Hodgins, Esq., LL.D. (Toronto: W. William Briggs.)