

# Dominion Churchman.

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA.

Vol. 9.]

TORONTO, CANADA, THURSDAY, NOVEMBER 22, 1888.

[No. 47.]

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Mem. Toronto Stk. Exch.

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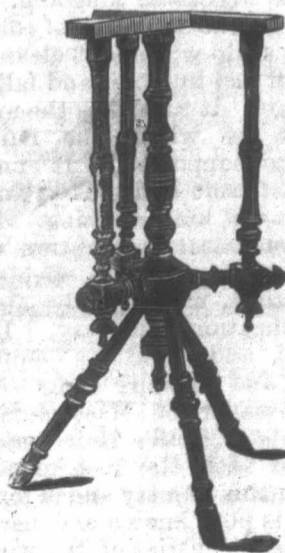
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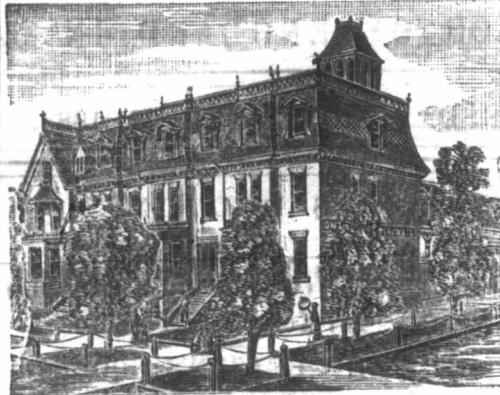
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THE LUTHER CELEBRATION.—The universality of the observance of the day celebrating the four hundredth anniversary of the birth of Martin Luther throughout Christendom has been the most striking tribute ever paid to the memory of any mere mortal. That Germany should remember its great national hero is a matter of no wonder. But that Russia, Spain, Italy and Belgium should have joined in paying homage to the great Teuton, has been a surprise indeed, and is a portent of which not only the Papacy will do well to take heed, but the rulers of all lands wherein a political policy prevails in harmony with the Vatican and the Curia.

GREAT REFORMS STILL NEEDED.—It is a sad reflection upon humanity, and shadows darkly this wonderful century of progress, that while the people of Germany were preparing for their splendid demonstrations in honour of Luther, their kins-people and next neighbours, the Austrians, were witnessing in their Capital and in several towns the hateful spectacle of military and police being ordered to suppress religious worship, conducted by the Old Catholics, and to punish citizens for having children baptised by non-Romanist priests! But such is the obtuseness of the Papacy, that with the story of Luther's work ringing its ears for four centuries, it is still as stupid as when poor Luther wrote, "Who was I, to set myself up against the majesty of the Pope, before whom trembles all the kings of the earth?" With such infamies still being carried on by Papal authority, for the civil power in Austria and elsewhere is still wielded against liberty of conscience and of worship, even in private houses, it has been well to bring before the nations under the sway of the Papacy the story of the mighty works done by the monk who shook the world, whose heroic resistance to the power of the Roman church has won him the homage of the greatest peoples of the earth. These Luther celebrations, then, with all their weaknesses, will find noble justification in the influence they cannot fail to exercise over those unhappy nations which are degraded by political subservising to the Pope and the Curia at Rome.

DARKNESS THE WOMB OF HOPE.—But while it is sad to witness a people like the Austrians, Germans, submitting to these atrocious acts of tyranny because of a Concordat with the Pope, there is after all hope for their emancipation in the very darkness of the cloud of oppression now hanging over that empire. Many of the most memorable advances which the human mind has ever made in the direction of truth and freedom, have been made after a period of apparent retrocession, as if error and delusion must attain a certain degree of intensity and be presented with a certain degree of grossness before the indolence of the human mind can be adequately roused to vindicate its rights,

and with these the claims of truth and of God. But for Tetzel there would have been no Luther. Austria needs the screw tightening, and then the Pope's power would be snapped by the tension. How the rulers of a great state in this century can enter into a Concordat, after such a record of these treaties as history records in those made by Benedict XIII, Clement XII, Pius VII, only shows how utterly artificial are the bonds holding such States together, and how near may be a great Revolution in Europe.

LUTHER CELEBRATION BLUNDERS.—In hearing and reading the large number of speeches made at our local celebrations, one was painfully impressed with the need for a good, cheap Life of Luther, an honest life, giving the portrait of the man as he was, "warts and all." With only one exception, which we are thankful and proud as Churchmen to record, which was the speech of Professor Clark of Trinity College, every address in Toronto betrayed a shallowness of historic reading which became very wearisome and irritating. The authority all seemed to have confined themselves to what was no fuller nor more reliable than that of the magazine articles written for the glorification of Luther and of one of his theological notions in high favor with the sects. Some strange words were used, intended to exalt Luther, but which he would have repelled with strong words of anger. One speaker said, "We owe the doctrine of justification by faith to Luther!" Others said, "We owe all our liberties to Luther," others, "We owe the Bible to Luther," others, "We owe all we have most precious to Luther," and so on and so forth. We thus get at the secret of the marvellously absurd belief of many, of well nigh all sectarians, that between the days of the Apostles and A. D. 1483 there was a total blank in the history of the Church, and that the birth of Luther was a second Incarnation.

A DOCTRINAL CONNECTION.—As we write we have before us a copy of the Will of an illustrious Roman Catholic Archbishop, who lay dying as Luther lay in his cradle. In this Will the Archbishop wrote, "Believing that not for my merits, but by the virtue of the passion of Jesus Christ, I shall have part in a future resurrection." Later on he wrote, "I place my hope of Salvation in the passion of Christ." Yet we are told that until Luther came men died in total ignorance of the Gospel! We have no wish to play the part of Devil's Advocate in detracting from Luther's fame, but we must advise his eulogisers to read a little better class of books. A distinguished writer says, "What we want to see in a biography is the man himself and not the biographer's affection for him. Benevolence does really great injustice often in this way, when it least intends it. A friendly portrait is very apt to be a weak one." We very much fear that an appreciation of the real greatness of Luther was not generally enhanced by the display of oratorical fireworks which so unwisely were let off at the late celebration.

ANOTHER GROSS ERROR EXPOSED.—At the Luther meeting a speaker, who lashed himself into a perfect rage of excitement by wildly gesticulating and pacing about the platform like a bear in a cage, said that the Indulgences against which Luther protested, gave to the buyers absolute immunity in this world and the next from the penalties threatened by God against sin in any form; that murder even was licensed for a fee. Of all the mad enterprises of human folly and shame, the sale of Indulgences was about the chief, but at the same time to say that these rascally papers were licenses to commit crime, is to say as ignorant a thing as utter want of knowledge allows a man to utter. Melancholy as it is to see a people like the Austrians so lacking in dignity and independence as to bear the yoke of the Papacy as laid upon their necks by a Concordat which deprives them of all religious liberty, it is as melancholy to see a proud people

like the Canadians, so boastful of their education and so justly boastful of their freedom, yet so enslaved by sectarian teachers that they swallow any toolishness, if only it is uttered with plentiful gestures, and expressed in flowery phrases, full of sound and fury. Much that was said at the Luther celebration was, however, an insult to the audience, the great bulk of whom knew history better than the speakers.

ERROR AS TO JUSTIFICATION.—Almost every speaker dwelt upon the so called revelation to Luther, and by Luther to the world, as they affirmed, of the doctrine of "Justification by faith alone." The word "alone" was again and again emphasized, even to the extent by Mr. Milligan, a Presbyterian, of being shouted out in stentorian tones as though all the virtue of the phrase lay in the word "alone." Now this much disputed doctrine was either in the Bible before Luther's day or not. If it was there then Luther did not reveal it to the world, and if it was not there then his revelation has no more authority than the book of Mormon. St. James says in his Epistle, "Faith if it hath not works is dead, being alone." Yet said Mr. Milligan, "Faith only justifies when it is alone." We leave this divine to reconcile himself to St. James. Luther, we all know, could not harmonize himself and St. James, so he threw St. James and his epistle overboard! Those who hold the Faith alone notion will have to throw overboard not St. James only, but the great bulk of the Bible before they can get Scripture as a whole to agree with this grossly superstitious perversion of the truth. Faith and works are as closely related as body and spirit; if the body moves it is because of the spirit being active within, if the body is immovable it is because the spirit has fled, and what kills one destroys both. The doctrine, if it is worth calling a doctrine, of "Justification by Faith alone" is not scriptural, if it were so, it would destroy all reasonable belief in inspiration. The erroneous view of this doctrine prevailing in the sects has already dried up the Christian life of millions by leading them to substitute a mere mental assent to a doctrine for a life of godliness shining by good works. The sectarian view involves this muddle. It first tells us that man can do nothing of himself acceptable to God, then it tells us that a man's salvation is secured by an act of mental volition! So in the sects the Gospel of the Incarnation, Life, Death, Resurrection of Christ, the gift of the Holy Ghost, the Sacramental union of the believer with his Divine Head, are all made of none effect, for the sake of a metaphysical theory which is as contradictory to God's word as it is to man's reason and to itself.

ENGLISH FREEDOM NOT FROM LUTHER.—It makes one blush to hear men whose sires made the old land great, to hear them speak as though none dared to resist the Pope before Luther. Have they never heard of one Humphrey, Duke of Gloster, who, when the Pope, about the year 1450, wrote letters derogatory to the king of England's supreme authority in his realm, said such documents should be in safe keeping, and therefore put them on the fire! There was an English precedent, therefore, for Luther burning the Pope's Bull. Have they never heard that so odious to the body of the people of England was the very suspicion of subservency to the Pope that it was made one of the articles of depositism against Edward II, in 908, and against Richard II in 1399? Are they ignorant of the bold stand made by the English Church and nation against the Pope's authority from the very first year of the Pope's mission in the 7th century, up to the Reformation? As bluff Henry the unsavoury said, "By the order and sufferance of God we are kings of England, and the kings of England never had any superior but God alone!" No! No! England owes much to Luther, but the Catholics of England were Protestants for seven centuries before he was born, and they reformed their Church without his aid or guidance.

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.**

**The Rev. W. H. Wadleigh is the only gentleman travelling authorized to collect subscriptions for the "Dominion Churchman."**

**THE SUNDAY SCHOOL INSTITUTE: ITS OBJECTS AND METHODS.**

By the Lord Bishop of Toronto.

**T**HE Church of England Sunday-School Institute was organized by a few experienced teachers in London, England, in the year 1818. Like all other efforts that are destined to be of wide and permanent usefulness, it grew out of a felt want. Its object was of that grand simplicity and obvious necessity which characterizes all great inventions—the increased efficiency of Church Sunday-schools. From the nature of the case, Sunday-schools partake of that dilettante character of irregular volunteering that is least favourable to thoroughness and efficiency.

In secular education it is found that too great importance cannot be attached to the thorough, preliminary training of the aspirant teacher in the theory and practice of his art. It is no longer allowed that any tyro is fit to be entrusted with even the rudimentary secular education of children. In the Sunday-school it seemed to be taken for granted that he was competent to undertake their religious and spiritual training. It was this most patent error and defect in the voluntary Sunday-school system, that the Institute set itself to remedy. Combination, mutual association together for mutual help and counsel of those engaged in the same work, in which the younger could profit from the greater experience of the elder, and all from the varying experience of one another, seemed to be the natural means to adopt for the promotion of greater efficiency. Much, of course, might be effected in a single school by the closer association of the teachers in more frequent opportunities for mutual counsel, and particularly by the clergyman undertaking the weekly preparation of the teachers in a class for the study of the lessons; but it was felt that this advantage might be multiplied by grouping all the schools in a town or district together into an association for the same objects, and by the establishment of a central society to be a fountain-head for the diffusion of the combined wisdom and experience of all the schools of the Church, linking together in a strong confederation, uniting in the strengthening bonds of a common sympathy the vast army of workers throughout the land—nay, throughout the Anglican communion in all lands.

In the enumeration of the various methods which have been adopted by the Institute, after an experience of forty years, to carry out this design—an experience now drawn from a very wide field, embracing every variety of Church views, I must of necessity be very brief, and, if possible, comprehensive. They divide themselves into two principal classes:—those which are designed for the individual improvement of the teacher, and those which aim at improving the

**METHODS OF SCHOOL MANAGEMENT.**

The latter may be first disposed of. They consist in the publications which have been issued, in the forms most approved by practical experience and at prices which a large sale alone renders possible, of the different "material" which is essential to the proper and systematic working of the school; lessons and conduct registers with an efficient system of marking, record of subscriptions received from children, tables of their names, ages and addresses, provision for memoranda, &c., for the teachers, and counterpart cards of conduct and lesson marks to be given to the children to exhibit to their parents; library tickets, reward texts and coloured cards in great variety; cards of admission to the school and certificates on honourably leaving the school; forms of reports on absentees to be filled up after visiting and returned to the superintendent; register rolls for the superintendent and the librarian; liturgies and hymn-books for scholars, infant classes, Bible classes and teachers' meetings. In fact there is nothing, I think, wanting to the complete organization and orderly conduct of the school, that is not to be found on the Institute's list of publications.

Of the more important department of the Institute's work—that which aims at the better

**EQUIPMENT OF THE TEACHER**

for his responsible duties, I notice first the literary aids offered to him. These are, foremost of all, the various schemes or courses of lessons, embracing the whole range of Church teaching—Collects, Catechism, Articles, Confirmation—of Scripture history and Gospel narrative and Acts of the Apostles, grouped in epochs such as the Patriarchal times, the Jewish commonwealth, the Hebrew monarchy, the Proverbs, and so forth, and lessons suited to all ages and degrees of advancement from the infant school to the Bible class; and on each one of these series a volume of notes of the most full and valuable character, enriched with learning and illustration, the stores of experience and study that fill the want of a whole library of books. If the Institute had done no more than supply these treasures of Biblical information, comment and explanation, it would have conferred an inestimable boon upon the whole body of Church Sunday-school teachers. Then there is the monthly Teachers' Magazine, an invaluable medium for the interchange of experience and cyclopedia of Sunday-school knowledge.

An account of the Institute's publications would not be complete without mention of its more general and most useful issues: Series of tracts upon Sunday-school work in every phase, and addresses to teachers, parents and scholars; interesting volumes for the school library; monthly magazines for the scholars; Sunday-school music, and particularly the very delightful service of song for festival occasions.

The aids to self and mutual improvement which the Institute offers to teachers, apart from its published works, are chiefly those which are derived from mutual intercourse—periodical meetings for various objects, such as the discussion of some topic bearing on the work which has been the subject of a proposed paper; the conducting of training classes by an experienced teacher in the presence of the Institute, and the after criticism when the class has been dismissed; lectures and united devotion.

Of late two features have been introduced more directly designed to stimulate and test the teachers' proficiency.

**EXAMINATION OF TEACHERS**

by written papers for prizes, on exegetical and liturgical text-books; and the institution of normal classes for the experimental and practical training of teachers in their work. One more method of offering substantial help to enquiring and earnest teachers, deserves to be mentioned: the establishment of a central reading-room and library of reference, supplied with standard works, commentaries and the like, such as are calculated to enrich the stores of the teacher's mind.

In conclusion, it must not be supposed that the objects of the Sunday-school Institute are confined to the promotion of his intellectual equipment for his work. I may boldly assert that foremost among them, as it should be, is that highest aim of increasing and deepening the spirituality of his mind, and leading him to realize the true end, the crown and glory of his self-imposed labours—the leading of the children entrusted to his teaching to the knowledge, love and obedience of Jesus the Saviour, that they may be saved through Him. It is this aim that gives its tone to all the Institute publications and efforts; it is for this that it invites its members frequently to meet in exercises of devotion, and from time to time to gather together, as fellow labourers, round the Table of their Lord in Holy Communion, to gain spiritual strength and enlightenment for their work, to have the bonds of Christian fellowship and sympathy between them sanctified and strengthened.—*A Paper read before the S. S. Institute of Toronto.*

**SOME PRACTICAL HINTS FOR PAROCHIAL MISSIONS.**

**H**AVING recently attended a most successful mission held at C——, in Yorkshire, I have thought a brief account of it may be useful to some of your readers, especially to those of the clergy who are desirous of awakening the careless, and arousing dead souls to a greater sense of their responsibility by a similar effort. About two months previous to the coming Mission a letter to the people of Christ Church was issued by the Vicar, announcing his intention, after which printed circulars were distributed, showing in how many ways the more earnest amongst the Church workers could assist either by private or public intercession, by district visiting, or by forming a special choir to aid in making the musical part of the services hearty and congregational. All who felt themselves stirred to take part in the good work were requested to sign and send in to the Vicar their names, stating which position of the work they were willing to undertake. Immediately followed a well organized plan. Friday in each week was set apart as a special day for intercession. There were celebrations at 7 and 8 a. m. Even-song and sermon at 7.30, p. m., bearing on the duty and privilege of intercession, with instructions showing in how many ways it might be done to avoid weariness and monotony, and stirring up to greater earnestness and faith those who had neglected it. Following the sermon were offered the special requests which had come under the notice of the district visitors in dealing with individual cases, and which had been dropped into a box set apart for the purpose and placed at the church door. In like manner those who formed the temporary choir met on Wednesday evening for their practice, and from time to time the district visitors were assembled to receive tracts, to be left at each house, such as Horsely's "Coming Mission," and

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Wilkinson's "Come to the Mission," and were also provided with a note book, in which the names of families in the different streets were recorded, with a blank page in which to insert date of visit and any case requiring special attention. I need hardly add that with such earnestness and zeal on the part of the Vicar, there were many amongst the parishoners who responded heartily, and endeavored faithfully to carry out his directions. The importance of this preparatory work was shewn even more forcibly when the time for the mission arrived, and proves the great assistance to every parish priest of lay co-operation. The final invitation, however, was given by the Vicar and his curate, who visited every house in the parish, leaving at each a list of the services. The eight day services had been carefully prepared with a view of meeting the wants of each class, in addition to the daily celebrations at 7 and 8 a. m., Matins at 8.45, instruction at 11.30, children's services at 4.10, evensong at 5, and Mission services and after meeting at 8 p. m., there was a third celebration for invalids on Thursday, at 10, a. m., and two special addresses for men, two for women, and two for servants; one lady kindly undertaking the charge of a *creche* where working women could with safety leave their young children during their absence at Church. The opening services commenced after the usual evensong at 7.30. The choir headed by the processional cross, left the chancel and came towards the entrance door, singing Hymn 156 A. & M. There the Vicar met the two Missioners, stationed at the door, and in a solemn and impressive manner entrusted to them the charge of his parish, after which they knelt to receive his blessing, the choir then turning towards the chancel with the Mission priests, sang Hymn 94, A. & M. A short introductory address followed and all left the Church impressed with the solemnity of the work upon which they had just entered. To give a detailed account of each service would be wearisome. All who attended regularly could not fail to be struck by the earnest, heart-searching appeals, which were calculated, as the printed notice in the Church porch told us, "To awaken the careless, To help the anxious, To reclaim the back-sliding, To encourage the Christians, and to testify God's love to all." The after meeting was an instruction on the "Way of repentance," in its three-fold aspect, Contrition, Confession, and Amendment of life, with explanations of the Ten Commandments. Questions on self-examination were also given to each person as they left the Church. On Friday the intercessory petitions were again offered, and their number so far exceeded the allotted time that half were kept for the following night. The short office used each night had been compiled by one of the Missioners, the Rev. H. J. Wilmot-Buxton, and is published by Sheffington. The hymns chosen were well known selections from Woodward's "Mission Service Book and Hymnal," all sung to favourite tunes. Various printed forms, suggesting resolutions, were scattered throughout the Church. One especially useful may be given, namely, a series of questions: "Do you wish to see a clergyman, to join a confirmation, or Bible or communicant's class?" &c., with space beneath for name and address, to be placed in a box at the door. There were also printed forms to be filled in for all intending communicants on the following Sunday, and resolution cards, to be signed by the Mission Priests. One noticeable feature during the week was the steadily increasing congregations, until on Sunday, the last day of the Mission, the Church was filled to overflowing. Mr.

Buxton's peculiarly attractive manner was highly appreciated by the "little ones" of all ages and every class, who ran in eager haste to take their places ready for their own service, and on Sunday afternoon it was a beautiful sight to see their upturned faces fixed on the preacher, and listening with riveted attention to each legend and anecdote which illustrated the truths taught and impressed them on the memory. Equally lasting will be the remembrance of the unwearied efforts of the other Mission Priest, Rev. H. J. Stephens, who, in addition to his share of the work at Christ Church, undertook frequent extra services at a mission chapel lately erected for the people connected with the iron works in a remote part of the same parish. But all things have an end, and we came at last to the closing Sunday evening service. The beautiful little church had exchanged her garb of purple for one of bright joy. The rich white altar cloth, lovely flowers, and chancel brilliant with lights, were suggestive of the coming thanksgiving which followed the choral evensong and earnest appeal to "Hold fast till I come." The choir grouped in the chancel sang their glad "Te Deum" and then walked in procession round the Church with cross and banners, singing "Onward Christian Soldiers," again assembling in the chancel for their final blessing. And doubtless as the echoes of the glad thanksgiving died away, there arose many a heartfelt prayer, suggested by the altar lesson for the day that "He who hath begun a good work in you will perform it until the day of Jesus Christ."

REVIEWS OF NEW BOOKS.

SEMONS PREACHED IN ENGLISH CHURCHES: by the Rev. Phillips Brooks, published by E. P. Dutton & Co., New York; 811 pp. \$1.75.  
 The writer of these valuable discourses, during a recent visit to England, was invited to preach in St. Paul's Cathedral, Westminster Abbey, Wells Cathedral, Lincoln Cathedral, the Temple Church and in other of the principal churches of London. The honour was a distinguished one, and right worthily did this gifted divine justify the prominence given him by such rare opportunities. The chasteness, graphic life, bright, antithetic, picturesque style displayed in the Sermons would be highly appreciated by the highly cultivated audiences to whom they were addressed, to whom a polished literary style is so familiar, and, we may say, so essential to gain their sympathetic attention. Yet the teaching of the homiletic force of the preacher, his faithfulness as a witness for God, are not lowered by this polish, as some contend is the result of refined language form, but heightened, as the knife cuts deepest which has the finest edge and brightest surface. Take, for instance, the sermon on Exodus xxxii. 24. Whoever heard that, whoever reads it, must feel that he is under the scalpel of a subtle spiritual anatomist, who is laying bare the innermost working of his deeper life. The preacher takes the words of Aaron as typical of all excuses throwing the blame of wrong doing upon others or outer circumstances. "There never was speech more true to one disposition of our human nature. We are all ready to lay the blame upon the furnaces, 'the fire did it,' we are all ready to say." So he pictures the sensualist who is "profane, cruel, licentious, all his brightness grown lurid, and all his wit ribaldry;" and shows how this man claims that "he is the victim of circumstances. When I was in college I got into a bad set; when I went into business I was surrounded by bad influences. When I grew rich men flattered me. The world has made me what I am, this fiery, passionate, wicked world. I had in my hands the gold of my boyhood which God gave me. Then I cast it into the fire and there came out this calf. And so the poor miserable creature looks into your face with his bleared eyes, and asks your pity."  
 The next figure is that of "a mere business machine. What can you ask of me," he says, "this is a mercantile community. I am what this intense commercial life has made me, I put my life in there and it comes out this. Then he gazes fondly at his golden calf, and his knees bend under him with the long habit of worshipping it, and he loves it still even while he abuses and disdains it." The woman of society, the partial and fanatical men, as Mr. Brooks says, "we know them," "the sceptic are each dealt

fairly with and all rebuked and taught that their evil is internal, their guilt personal, and the fire of circumstances can only set and fix and fasten what the man puts into it. Properly speaking, it can create no character." The sermon on Acts viii. 8 puts in a somewhat new way the argument for community of character in nations and cities. It is cavilled at by sectarians, but is profoundly true, and Christian truth. "Truth, righteousness and charity," says the preacher, "I beg you to think of your city as a being capable of all these. Never fall into the low way of counting your city a mere mass of houses or a mere machine of trade." But we must close this notice. There is, we need hardly say to the clergy and reading laity, a tendency in some points in Mr. Brooks' teaching to "Dean Stanleyism;" but amidst so much gold why point out the dross? Let all who love sermons that can be read and re-read and thought over, get these discourses.

PAULINE CHARITY: discourses on St. Paul's First Epistle to the Corinthians, 13th chapter, by the Rev. Joseph Cross, D.D., LL.D., author of "Coals from the Altrair," "Evangel," &c., &c. Published by Thomas Whittaker, New York; pp. 285. Price \$1.50.  
 Here we have a series of sermons from one text. But what a text! There is in this marvellous chapter an inexhaustible mine of spiritual riches, a well of living water, which seems the more fresh the more it is drawn from. Dr. Cross wields a different sword to that of the Rev. Phillip Brooks, and uses it with greater boldness. The former divine has a delicacy yet subtlety of touch, which probes the spirit like the cut of a spear, the latter reminds us rather of an expert swordsman, a master of all the art of defence and attack, a dangerous man to stand before if left defenceless by sin, or moral weakness, or intellectual error, or any form of evil which it is his duty to attack. There is a swiftness and life in the movement of these sermons which to us is most charming. We do not analyse their style, no more than we are critical when watching the swift St. Lawrence current which throws up spray in its haste, "yet is deep. The tone of these sermons is eminently Evangelical, they glow with Gospel light, and burn with Gospel warmth, yet are they full, interlarded with Catholic teaching, for Catholic teaching is nought if not Evangelical, and the Gospel which is not Catholic is no Gospel at all. Well indeed does Dr. Cross say—Sermon, "Charity Defined,"—"Who has not heard the popular outcry of the day? 'Down with your creeds! Away with your dogmas! Out upon the Church that has so long enslaved her children and tyrannized over the world! Let us have liberty of thought and conscience! What matters my belief if I am honest and virtuous? Nor what I think but what I do makes me what I am. Call me sceptic, infidel, reprobate; but my difference with you in these matters involves no guilt and cannot imperil my eternal fate.'" Such is the cant of the illogical liberalism of our age, and its callow discipleship hail it as the voice of an oracle, and applaud it in the name of charity. But with these puerile absurdities charity has do more to do than they have with reason. To charity truth is dearer than the daylight, furnishing the impulse to duty, the basis of virtue, the means of regeneration, and the mould in which character is cast for eternity. Indifference to error is no part of charity, but zeal for truth is one of its essential elements. Charity requires us to avoid false teachers and to warn their deluded followers of their danger. I cannot be indifferent to faith without being false to her sister charity." In the sermon, "Charity not vain," is a noble passage on the ostentation of religion: "Sect asserts its superiority to rival sect, advertizing itself by its larger house of worship which is not paid for, and has been given to God by those to whom it did not belong." That should cut deep into many a vain congregation. From the last of these discourses we cull one characteristic passage: "Worship is love adoring the Divine Excellence, prayer is love supplicating its Heavenly Father; praise is love pouring its glad melody into the ear of God, preaching is love proclaiming the riches of the love that passeth knowledge; the Holy Eucharist is love celebrating loves sublimest mystery, and all Christian work is love bringing its last sacrifice to the altar of Love eternal, and laying its richest tribute at the nail-pierced feet."

NOTES ON THE LATE REVISION of the N. T. version, by the Rev. D. R. Goodwin. Published by Thomas Whittaker, New York. Price \$2.00. The late revision is a thing of history, the work done has great value, but it has not given us an authentic English New Testament. The notes by Mr. Goodwin are a credit to American scholarship, they are their own justification and reward, as all good work is, but they are too late to influence the revised version controversy. To Greek Testament readers these notes will, however, be found interesting and suggestive, often critically instructive. The author has accumulated overwhelming evidence of the neglect by the revisers of their own rules, at the same time, we

must say, that the invisible adherence to those rules would have been the veriest pedantry. To have translated each Greek word and phrase wherever they occur by the very same English word or phrase would have been worthy of a school boy. These notes first appeared in the *American Church Review*, where they attracted much attention.

ENGLISH CATHEDRALS, their Architecture, Symbolism and history. Compiled by E. W. Boyd, Head of St. Agnes' School, Albany. Published by Thomas Whittaker, New York. Price 60 cents. We heartily commend this lovely little treatise to all lovers of Church architecture and history, more especially to all who are visiting the old land, as their pleasure and profit will be much increased by an intelligent acquaintance with what Mr. Boyd tells them about the cathedrals. To those who never will see England this work will be found instructive about matters all educated people love to talk about.

THOUGHTS ON THE LORD'S PRAYER: by the Rev. Francis Washburn; published by Thomas Whittaker, New York. Price 75 cents. This would make an excellent present for youths or young people of either sex. It is difficult indeed to get wrong in doctrine or life if the Lord's Prayer is made a guide and a study of these reflections will leave a deposit of influence by teaching how deep and wide are the streams of spiritual life which flow out of the Lord's Prayer, a prayer sadly underrated in this relation.

FUTURE PUNISHMENT AND PRAYERS FOR THE DEAD; Sermons by the Rev. Dr. McKim. Published by Thomas Whittaker, New York. Price 75 cents. The main body of this work is made up of a scholarly introduction on the scriptural doctrine of retribution, and sermons in defence of the doctrine of conditional immortality and the final end of conscious punishment by the destruction of the wicked. We have always felt that there was not only much to be said for this theory from Scripture, but that it had attractions as a relief from the appalling thought of endless suffering. Without agreeing wholly with the writer, we commend his treatise to those who are making a study of this topic. The Essay attached on "Prayers for the Dead" is also well worth reading. The author says he inserts it "to show that that ancient, though not primitive, custom gives no support to the hypothesis of future probation." The argument and matter are well arranged.

BY-WAYS OF LITERATURE; by D. H. Wheeler, published by Funk & Wagnalls, New York. Price 25 cents. We have enjoyed these essays; the writer is a pleasant, witty, well read companion, who takes us a stroll along certain by-ways of literature, ways little known, but full of literary charm, historic interest, and rich in teaching as well. The first three essays are delightful reading, the treatment of antique topics with modern lightness of touch being most amusing. "Old Education and Modern," is also worth the cost of the book; so also the article on an old favorite of ours, "Robin Hood." One weary of the high-road of business will find refreshment and rest in strolling through these charming "By-ways."

LITERARY NOTE.—Whittaker's Churchman's Almanac for 1884 will contain a most interesting centennial sketch of the Church, by the Rt. Rev. Wm. Stevens Perry, D. D. It is promised for Dec. 1st, enlarged in size, with a new appropriate design on cover.

## Home & Foreign Church News.

From our own Correspondents.

### DOMINION.

#### UNIVERSITY OF TRINITY COLLEGE.

##### MICHAELMAS CONVOCATION.

The proceedings in connection with Michaelmas Convocation of the University of Trinity College opened on the 15th inst. with choral service in the chapel. Provost, Body and Professors Clarke, Boys, Jones, and Schneider were present. The music was rendered by the College choir.

Convocation opened at three o'clock when a procession comprising the Chancellor, Hon. G. W. Allan, the Vice-Chancellor, and other dignitaries entered the hall.

Among those present were the Bishop of Niagara; Archdeacon Bedford Jones, Napanee; Canon Worrell, Oakville; Rev. A. J. Fiddler, Whitby; Rev. G. S. Forneri, Belleville; Rev. C. E. Thomson, Weston; Rev. C. J. S. Bethune, Port Hope; Rev. C. W. Grant,

Tullamore; Rev. Dr. Scadding, Rev. Dr. Davies, Rev. J. Langtry, Rev. J. Broughall, Rev. J. D. Cayley, Rev. J. S. Groves, Rev. G. I. Taylor, Rev. C. L. Ingles, Rev. J. S. Howard, Rev. Provost Body, Rev. Professor Jones, Rev. Prof. Boys, Rev. Prof. Schneider, Rev. Prof. Clarke, Rev. R. H. Starr, Rev. J. H. McCollum, Rev. J. Westney, (Whitby), Chief Justice Spragge, Drs. Geikie, Temple, Fulton, Grassett, Smythe, Prof. Kirkland, Messrs. J. R. Cartwright, Elmes Henderson, Huson Murray, W. Atkinson, Freer, (Kincardine), Sweeney, P. Perry, (Port Hope), J. A. Worrell, F. B. Cumberland, Beverly Jones, John Carter, J. H. Perry (Whitby), Ferguson, &c.

The following matriculants, graduates, and prize men were presented to the Chancellor:—

#### THE HONOUR LIST.

##### BACHELORS OF ARTS.

G. H. Broughall, 2nd class honours in classics and hon. 4th in mathematics; S. D. Hagne, 2nd class honours in classics; B. Freer, honorary 4th in classics and mathematics; C. Mills, honorary 4th in mathematics; E. A. Oliver, W. Moore, F. E. Farncomb, A. J. Fiddler, E. Van. Carson.

##### MASTERS OF ARTS.

J. A. Tanner, C. B. Kenrick, P. Perry, Rev. J. F. Sweeney (*ad eundem*).

##### DOCTORS OF MEDICINE.

H. C. Wilson, F. S. Keele, D. McLeod.

##### DOCTORS OF MEDICINE AND MASTERS OF SURGERY.

H. H. Graham, S. W. McConochie, F. Krauss, J. D. Meikle, H. R. Casgrain, R. H. Scott.

##### BACHELORS OF DIVINITY.

Rev. W. S. Westney, Rev. R. S. Forneri, Rev. W. Grant, Rev. J. F. Sweeney.

##### HONORARY DOCTORS OF CIVIL LAW.

Rev. C. J. S. Bethune, M.A., Head Master of Trinity College School, Port Hope; Rev. C. W. E. Body, M.A., Provost and Vic-Chancellor of the University of Trinity College.

##### MATRICULANTS IN ARTS.

T. G. A. Wright, G. N. Beaumont, W. H. Lewin, H. K. Merritt, J. H. Cooper, H. O. Tremayne, C. P. Anderson, A. C. Allan, C. H. Shutt, F. G. Lewis, R. B. Holland, J. W. S. Corley.

##### MATRICULANTS IN LAW.

J. D. S. C. Robertson, W. E. Raney.

##### MATRICULANTS IN MEDICINE.

R. M. Gordon, W. J. Stevenson, B. Hawke, T. Ovens, D. A. Kidd, M. D. Kester, O. G. Niemeir, A. E. Mackay, D. McEdward, J. A. McLuy, W. F. Cole, C. R. Staples, W. A. Fish, F. Woodhull, J. Hamilton, J. A. Tuck, J. Hoover, A. E. Yellands, C. A. Coole, E. M. Cooke, G. B. Carbert, D. McLaughlin, G. Mackenzie, T. Philp, P. Wood, T. F. Campbell, H. C. Phillip, Wm. Giles, James McLurg, John Moffatt, A. Shaver, F. H. Brennan, W. F. Graham, J. Evans, G. Veitch, C. E. Stacey, N. Allen, L. W. Thompson, E. T. Luke, P. J. Durkin.

##### SCHOLARSHIPS.

Bachelor of Arts—Jubilee scholarship for classical honours, G. H. Broughall, B. A. Third year—Wellington scholarship for classics, J. F. Dumble; Wellington scholarship for mathematics, N. F. Davidson; divinity scholarship, C. H. Brent; science scholarship, J. F. Dumble; French scholarship, N. F. Davidson. Second year—Burnside scholarship for classics, E. C. Cayley; divinity scholarship, H. Symonds; French scholarship, D. McInnes. First year—Bishop Strachan scholarship, G. N. Beaumont and W. H. Lewin, equal.

##### PRIZES CHRISTMAS, 1882.

Divinity Class—Prize for Greek Testament and Patristics, C. B. Kenrick, B.A.; prize for ecclesiastical history, apologetic, dogmatic, and pastoral theology, C. B. Kenrick, B.A.; prize for Hebrew and Old Testament, J. Gibson, B.A. Third year—Divinity prize, G. H. Broughall.

Second Year.—Classical prize, J. F. Dumble; mathematical prize, N. F. Davidson; divinity prize, C. H. Brent; science prize, N. F. Davidson; special prize, J. F. Dumble; French prize, N. F. Davidson.

First Year.—Classical prize, E. C. Cayley; science prize, J. F. Snowdon; French prize, F. C. Macdonald; Hamilton memorial prize, G. E. Haslam, B.A.; Rev. W. B. Carey's reading prize, T. B. Angell; the Bishop of Niagara's 1st reading prize, C. B. Kenrick, B.A.; the Bishop of Niagara's 2nd reading prize, R. N. Hudspeth, B.A.

His Excellency the Governor-General's medal for mathematics and science in the 2nd year, N. F. Davidson.

##### JUNE, 1883.

Divinity Class—Bishop of Toronto's prize for general proficiency, C. B. Kenrick, B.A.; a layman's prize for Greek Testament, G. Natress; prize for ecclesiastical history, apologetic, dogmatic, and pastoral theology, C. B. Kenrick, B.A.; Rev. W. E.

Cooper's prize for apologetics, G. E. Haslam, B.A.; prize for Hebrew, R. N. Hudspeth; prize for sermon, C. B. Kenrick, B.A.; prize for English essay, T. B. Angell.

##### THE CHANCELLOR'S ADDRESS.

The Chancellor then delivered an address. He said:—We are now entering upon the work of another year under very encouraging circumstances. Since our last annual Convocation two new chairs have been filled. The Rev. Mr. Schneider has entered upon his duties assistant Theological Professor; and the Rev. Mr. Clarke has been appointed, and is now filling the chair of Mental and Moral Philosophy. I need scarcely say that we have every reason to congratulate ourselves upon having obtained the services of two gentlemen of such high attainments and so well qualified in every way to fill the positions to which they have been appointed. The Chancellor stated that the College was growing fast in popular confidence, and that enlarged buildings were becoming a necessity. The services of the Rev. Mr. Starr were gratefully acknowledged. After correcting the erroneous notion that Trinity is only intended for students in Divinity, he said very truly, "Young men can here receive such an education as will enable them to enter upon the battle of life on equal vantage ground with those from any other University. Further, too, it is also becoming better known that in Trinity there is

##### NO DISTINCTION OF CLASS OR CREED

as regards university honours—I except, of course, theological degrees—but that these distinctions are open to all who choose to compete for them, and that while we shall, God helping us, always strive to maintain the religious character of the education imparted here, that at the same time these are no jealously guarded cloisters of an exclusive denominational institution," where men are taught to look with distrust and suspicion on all who differ from them in opinion, but there is inculcated upon our students that spirit of Christian largeheartedness, the best guarantee of good citizenship and which will best fit them for the faithful discharge when they leave the University of their duties to their common country." The Chancellor then made a strong protest against any further money grants to University College as unjust to those who cannot conscientiously avail themselves of it, and because by raising its fees to the level of other colleges, there would be no need for taxing the public for this institution. The Chancellor dwelt at some length and with much force upon the evil of divorcing education from religion. The proceedings were to a large extent a dumb show. The students were required to give up their usual seats in the gallery to ladies, they protested against this exclusion from their favorite position, and to mark their indignation they refused to sit elsewhere and stood around the doorways in open revolt against the authorities.

##### QUEBEC:

HARVEST FESTIVAL.—Cathedral.—At the Thanksgiving Service the congregation was large. The Cathedral had been beautifully decorated for the occasion by ladies. The cover of the font was worked in colored leaves, everlastings, smilax, etc., while a branch of ivy entwined itself all around the supporting chain. In front of the Bishop's throne was suspended an elegantly painted banner of white satin, bearing the words, illuminated in colors:—"Thou crownest the year with thy goodness." Panels of white satin, on which the golden grain and autumnal flowers and plants were artistically illuminated, were inserted at intervals, on either side of the stalls and surrounded by bunches of grain, and the choice leaves of greenhouse runners. The pulpit was a mass of evergreen, broken only by small sheaves of grain, a few autumnal fruits and bunches of grapes. A magnificent collection of tropical plants, including the begonia elephantus, fringed coleus, West Indian palms and other rare exotics of the stove plant classes, was ranged around the foot of the pulpit, and extended out from it for a distance of several feet. At the back of the Communion table were the words "Be thankful," on a white foundation, surrounded with a tasteful and pretty bordering of leaves. Altogether the effect of the decorations was exceedingly elegant and recherche. The following clergymen were present in the chancel:—Rev. G. V. Housman, Rector of Quebec; Rev. Chas. Hamilton, Rector of St. Matthew's, and Rev. Mr. Nicholls, Curate; Rev. M. M. Fothergill, Rector of St. Peter's; Rev. A. A. Von Iffland, Rector St. Michael's; Rev. Thos. Richardson, Rector St. Paul's; Rev. Robt. Ker, Incumbent of Trinity; Rev. E. A. W. King, Rector of Levis; Rev. W. S. Vial, Rector of Montmorency; and Rev. Mr. Smith, New Liverpool. The Bishop occupied the Episcopal Throne. After a brilliant opening voluntary played by Mr. E. A. Bishop, organist, Rev. M. M. Fothergill read the first portion of morning prayer. *Venite* and proper psalms for the day were chanted. The *Te Deum*

was from a special service and was very creditably given. Rev. Chas. Hamilton, M.A., read the first lesson, and Rev. Mr. Smith the second. The remaining portion of morning prayer was read by Rev. A. A. Von Iffland and by the Rector, Rev. G. V. Housman. For the anthem after third collect, the choir gave Handel's "Hallelujah Chorus." At the end of morning prayer, the hymn was sung, "Come, ye thankful people, come." The ante-Communion service was read by the Bishop, the epistler being Rev. E. A. W. King, the Bishop reading the Gospel. The hymn before the sermon was, "O Lord of heaven and earth and sea." An eloquent sermon was preached by the Bishop, from Ephesians v. 20. The sermon was an exceedingly able and eloquent one, and we regret that limited space precludes its publication in full. The offertory was taken up immediately after the sermon. The Holy Communion was administered by the Lord Bishop, assisted by Rev. Messrs. Housman, Hamilton and Richardson. The service throughout was of a very bright and cheerful nature.

**St. Matthew's Church.**—There was an immense congregation at the joint service held in St. Matthew's Church. The interior of the sacred edifice was handsomely decorated for the occasion. Each of the window sills was filled in with collections of vegetables bordered in front by wreaths of grain, and all the garlands were also entwined with similar wreaths. The font was a very elegant piece of work, richly decorated with grain, small fruits, leaves, etc., the base being surrounded with choice roots. On a red ground were the letters "We give Thee but Thine Own." Flowering plants were arranged in front of the pulpit and chancel, and the altar railing was richly entwined with grain and small fruits. The arrangement of the grain into small sheaves, reflects great credit upon the ladies who undertook the work. In the middle of the centre aisle was placed a plough, completely wreathed about with different kinds of grain and ornamented with fruit and vegetables. The service was exceedingly hearty. The Bishop and quite a number of clergy were present. The processional hymn at the opening of the service was "Come ye thankful people, come." Evening prayer was sung by Rev. Mr. Nicholls, the service being full choral. The responses were by Tallis, (festival setting). The proper psalms were chanted to Turlin "A," and Mornington in "E flat." The *Magnificat* and *Nunc Dimittis* were sung to Wesley in "F." The first lesson was read by Rev. E. A. W. King, of Levis, and the second by Rev. M. M. Fothergill. The anthem was "Fear not, O Land, be glad and rejoice," by Sir J. Goss. All the musical portion of the service was rendered remarkably well by the choisters. The sermon was preached by Rev. G. V. Housman, Rector of Quebec, from Job v. 26, "Thou shalt come to thy grave in a full age, like as a shock of corn cometh in his season." The rev. gentleman delivered a remarkably fine discourse, masterly in argument and eloquent in language. A splendid offertory was played by the organist, Mr. Martin, while the alms were collected, and the whole congregation then joined the choir in singing the *Te Deum* in thanksgiving for the harvest.

**Trinity Church.**—Evening service was also held in Trinity Church, with sermon by Rev. Robt. Ker, and afternoon at Holy Trinity Church, Levis, Rev. Mr. Nicholls being the preacher. The Cathedral and St. Matthew's were the only city churches decorated for the occasion or in which the service was choral.

ONTARIO.

**BROCKVILLE.**—Rev. Mr. Crawford's Decision.—A largely attended meeting of Trinity Church congregation at Brockville, was held last night to consider the question which has been agitating them for some time. Rev. Mr. Crawford's removal to another sphere of labour at Winnipeg.—The meeting was organized by calling Mr. Jas. Reynolds to the chair, and appointing Mr. DeCarle to act as Secretary. Mr. Crawford narrated the circumstances in which he found himself placed, at some length, and having stated that he would be guided in his decision by the wishes of the congregation, withdrew. After some discussion, a resolution was unanimously adopted requesting Mr. Crawford to remain, and a committee consisting of the Church Wardens and Lay Delegates was appointed to wait upon him and acquaint him with the wishes of the congregation as expressed in their resolution. They did so immediately, and were informed by Mr. Crawford that, as such was the wish of his people, he would remain. Mr. Crawford's removal would be an irreparable loss not only to Trinity Church but to the town. He has shown himself to be a diligent and faithful labourer in the special work of his own church, while every benevolent and philanthropic scheme, no matter whence its origin, has always found in him an earnest and hearty supporter. The call to Winnipeg carried with it an increased salary and a larger and growing field of usefulness,

and in deciding to remain, Mr. Crawford has made his own position subordinate to what he considered the welfare of the church. The people of Brockville, of all classes and creeds, will, we are sure, rejoice with us that he is to remain in our midst, and we sincerely trust Mr. Crawford will never have reason to regret his decision.

TORONTO.

**TORONTO.**—St. George's.—The usual fortnightly meeting of the St. George's Temperance Guild was held in the school-room on Tuesday, the 6th inst. Mr. Hughes gave a forcible and earnest address on the subject most interesting to those present. The meeting was also addressed by the Rev. Mr. Cayley, the president, and the proceedings were enlivened by music and serving of refreshments. The most interesting event of the evening was the presentation made to the Rev. J. F. White, the late vice-president of the society, who has been appointed to take charge of the parish of Sharty Bay, and is therefore compelled to break his connection with the Temperance Society Guild of St. George's Church. The gift too served a double purpose, first as a wedding present, for Mr. White was to be married on the following morning to Miss Carter, and then, as a memento of his energetic efforts on behalf of the Temperance Guild. The gift bought by the members consisted of a silver tea-pot, sugar basin and some four dozen knives, forks, and spoons. The presentation was made by the Rev. Mr. Cayley on behalf of the Guild, and Mr. White in a speech full of feeling returned thanks for the gift and said good-bye to the Guild. He also took the opportunity of giving the members much practical advice, and some encouragement to persevere in the cause, in which he took so much interest, and for which he worked so hard. The churchwardens of St. George's Church took advantage of this meeting at which so many of the congregation were present, to give to Mr. White a copy of Ellicott's Commentary on the New Testament, and Mr. Huson Murray, on behalf of the ladies of the congregation, presented a copy of Woodsworth's Commentary on the Old Testament and a purse of money collected by them. The Rector and Mrs. Cayley also gave Mr. White a library chair. The Rev. Mr. White has been Curate of St. George's for a little over two years and during that time he has won the affectionate esteem of all the members of the congregation. He leaves for his new position freighted with their hearty wishes for his future welfare and usefulness.

**St. Thomas's Church.**—The Thanksgiving Service in this Church, on Sunday evening, was in every way a success. The Sunday School children and friends brought their offerings of fruit, flowers, etc., and the ladies of the congregation decorated the altar and chancel, as only ladies' hands can do. The service was choral throughout and sung by the Rector. The sermon, by the Rev. Richard Harrison, was eminently practical and to the point, the congregation was large and took their part in the hearty even-song, so admirably presented by Mr. Timms and the choir, fourteen men and boys, who we are happy to say were all robed in the decent and becoming surplice.

**St. Stephen's.**—Advent Sunday, Dec. 2nd will be the twenty-fifth anniversary of this Church which was opened in 1858 by Bishop Strachan, the corner-stone having been laid on the first of July in that year. The "Silver Wedding" of this beautiful church which was originally built at the cost of Col. Denison, D. A. G. will be celebrated with appropriate services at 8 a.m., 11 a.m., 3.30 p. m., and 7 p. m. The Bishop will preach in the morning. The present Rector who has been in charge since April 1881 has seen great changes in the western part of the city during that period. Any clergy who can attend are requested kindly to bring their surplices.

The ladies of the Churchwomen Mission Aid wish most earnestly to appeal to the Church people of the Diocese of Toronto for assistance in their work. There have been more applications for assistance sent to them this year than ever before, and the most pressing at this season are those for clothing for the poor, and for Xmas gifts for the little Sunday School children, to whom often the "Xmas tree" is the one treat of the year, long looked forward to, and intensely enjoyed. There are 1300 so far to be supplied this year, and the ladies have been busy for three months past working for them; but they find they are coming to the end of their resources for this purpose, and only about two thirds of the work done. They now wish to ask the Church people, both young and old, to make an effort to assist them at once, either by gifts of money, articles suitable for gifts for children, or of clothing—either new or old. It is in this work as in many others, the actual doing is left to very few, and upon them as the calls upon the Society increase it falls very hard, whereas if many would do a little it could be easily accomplished. The work of the Society has received the approval of the Bishops of

Toronto and Algoma and of many of the clergy, therefore the ladies do not feel they are asking too much in appealing to all Church people for help. Parcels may be sent to Broom's store, corner of Wilton Ave. and Yonge st. for C.W.M.A. Money to Mrs. O'Reilly, Sec. Treas. C. W. M. A., 27 Bleeker st., Toronto.

**A PROMISING YOUNG GRADUATE.**—At the recent Convocation held at Trinity College, the degree of B.A. was conferred upon Mr. Spencer D. Hague, who took second place in the honour list at the supplemental examination. Mr. S. D. Hague secured his B.A. degree with honours while only in his eighteenth year, and although the youngest undergraduate in the university was head of the students, having won first position with a scholarship on matriculating and in each succeeding year. He was educated before entering college, at Trinity College School, Port Hope. He is the son of Mr. John Hague, who learned a lesson on the value of taking time by the forelock, by having to relinquish a career at Oxford owing to his being beyond the statutable age to enjoy a scholarship, the "Elland," which he had secured in his twenty-fourth year.

**PENETANGUISHENE.**—An Appeal.—The Rev. R. S. Radcliffe writes: "Will any one give me some texts and emblems for a little mission church I have, where the people are poor and have all they can do in contributing towards what is positively necessary. I do want to make the church a little more attractive at Christmas time."

**HASTINGS AND ALNWICK.**—The missionary agent addressed our meetings on the 5th and 6th inst. His remarks were received with attention. An increasing interest was manifested in missionary work.

**CAMPBELLFORD.**—Missionary Meetings at Seymour and Percy.—Christ Church in this mission, was on the 7th inst., filled with a large attendance. Evening prayer to the third collect was said by the Incumbent, Rev. Ralph W. Hindes. The chanting and responding was hearty. Mr. Hindes then introduced the Rev. D. F. Campbell, the new mission secretary, who addressed the congregation for one hour. The attention of his hearers never flagged throughout, and the result showed a very much increased offering for the mission fund, viz. thirteen dollars and sixty-eight cents. During the service several hymns were sung. On the day following Mr. Hindes drove the mission secretary to Warkworth, the village in Percy where the services of the church are held. After partaking of the kind hospitality of Mr. Humphries, the two gentlemen proceeded to the place where the missionary service was to be. Here they found a large and interesting congregation. At 7 p. m. an opening hymn was sung by the choir. Evening prayer followed. During the rest of the proceeding, three more hymns were sung and two missionary addresses delivered by the clergymen present. The offertory for the mission fund here, too, showed marked increase, being eleven dollars and thirty five cents. The total contributed at the two meetings was twenty-five dollars and three cents. The missionary spirit will certainly be strengthened throughout the diocese if all the meetings go off so successfully as these.

**PENETANGUISHENE.**—The Rev. W. H. Clarke, M.A., of Bolton, on Monday, the 5th of Nov. completed his weeks mission in this town. Some days before the mission took place the pastor in charge left at each house a printed letter about the mission and a list of the services, with the special subjects, besides very frequent notices from the pulpit for two weeks before it came to pass. The weather with the exception of the Sunday was very stormy and uncomfortable, but notwithstanding all this the congregations steadily increased and from the excellent way in which they behaved proved beyond a doubt, it was not for mere curiosity they came. The missionary was happy in the choice of his subjects and eloquent, most earnest, and practical in delivering them. His sermons were very heart-searching and yet no gloomy thoughts were left upon the mind as the preacher, after speaking of the different steps in true repentance, pointed most clearly to Christ as the great absolver, the way, the truth and the life. On Sunday the church was crowded. There were four services during the day. On the Monday following the closing mission service was held when as a special act of Thanksgiving, the *Te Deum* was sung and the final Benediction given by the missionary, after which he shook hands with the congregation at the church doors, giving each as they passed out a memorial card. There are two most happy reflections among many others with regard to this mission. First, the great interest displayed by the congregation, and also the presence of members from other Christian bodies who were most attentive, regular and impressed with all they heard. Besides the pastor in charge, the Rev. R. S. Radcliffe and his lay reader, Mr. W. E. Bartlett, the Revs. G. A. Anderson, and Wm. Jupp, of Midland, were present

E. Haslam, B.A., prize for sermon, English essay, T. B. Bress. address. He the work of an- ng circumstances. two new chairs reider has entered d Professor; and d, and is now l Philosophy. I ary reason to con- ined the services ainments and so the positions to The Chancellor g fast in popular ings were become e Rev. Mr. Starr er correcting the y intended for uly, "Young men on as will enable life on equal van- other University. etter known that

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xcept, of course, distinctions are or them, and that ys strive to main- ucation imparted e are no jealousy enominational in- to look with dis- fer from them in on our students edness, the best hich will best fit n they leave the mmon country." ; protest against College as un- usly avail them- its fees to the be no need for The Chancel- much force upon religion. The nt a dumb show. e up their usual protested against position, and to to sit elsewhere en revolt against

At the Thanks- vas large. The rated for the oc- font was worked x, etc., while a nd the support- throne was sus- t of white satin, colors:—"Thou ess." Panels of in and autumnal Huminated, were the stalls and sur- choice leaves of s a mass of ever- of grain, a few ss. A magnific- nding—the bego- Indian palms and ant classes, was t, and extended et. At the back rds "Be thank- led with a taste- Altogether the gly elegant and were present in ector of Quebec; Matthew's, and M. Fothergill, Iffland, Rector son, Rector St. f Trinity; Rev. ey. W. S. Vial, fr. Smith, New the Episcopal ntary played by t. Fothergill read Venite and pro- The *Te Deum*

and took part. The congregation feel under a great debt of gratitude to the rev. missionary and will not soon forget his godly admonitions.

### NIAGARA.

JARVIS.—The Bishop of Niagara visited this place on Friday the 9th inst., and confirmed seventeen persons. The class consisted principally of the heads of families from other denominations. Though suffering from weakness of body his Lordship's address was most practical and forcible. This is the third episcopal visitation during the five years the present incumbent has been in charge of the parish, and completes a list of one hundred names that have, during the same period, been added to the Church.

STAMFORD.—The Rev. C. L. Ingles came to this parish in Nov. 11th, 1848. It then included the whole township, and was called the parish of Chippawa, though really that of Stamford. For fifteen years he was curate or assistant, having charge of the greater part of the township outside of the village of Chippawa; the church and congregation, of which the revered rector, the Rev. W. Leeming, retained under his more immediate charge. On Sunday last, the 11th inst., Mr. Ingles gave his thirty-fifth anniversary address, in which he made summary of statistics, of which the following are a few:—In Nov., 1848, there were in the congregation of St. John's, Stamford, 82 communicants, of whom there are only three living and in the neighbourhood. The number now on the roll is 41. In Nov., 1848, there were in Drummondville (now Niagara Falls South) 16 communicants, of whom there are only two living and one remaining in the place. The number now on the roll is 56. From Nov., 1848, to the present time there have been: Baptisms, 887; marriages, 164; burials, 624; confirmed, 281. The number of public services have been about 7,000. During this period the parish church of St. John, built in 1825, with its graveyard around it and village green in front, giving it quite an English appearance, has been much improved and beautified, the reredos being handsome and appropriate. Its five memorial windows, of chaste design, can hardly be surpassed by any in the province. Other additions and improvements, which need not here be mentioned, have also been made. All Saints' Church, of stone also, opened on All Saints' day, 1857, Niagara Falls South, has been built and fitted up with oak lumber from east to west. Its appearance both inside and outside is that of a pretty and well arranged English country church, with graveyard, or God's acre, surrounding it. Within the bounds of the original parish of Stamford there are now three independent parishes, the parish of Stamford, now including only the greater part of the township outside of municipalities of Niagara Falls and Chippawa, and including even a portion of the former.

BARTONVILLE.—The second anniversary of St. Mary's Church was devoutly observed on Friday evening, the 9th inst., when an excellent congregation was present. The preacher was the Rev. R. G. Sutherland, M.A., of St. Mark's, Hamilton.

HAMILTON.—St. Thomas' Church.—Rev. Conon Dumoulin, of St. James' Cathedral, Toronto, preached in St. Thomas' Church in this city, on Sunday morning, Nov. 11th, from I. Samuel, xvii. 55th and following verses.

GUELPH.—On Sunday, the 9th, Archdeacon Dixon preached a sermon in reference to Luther and the condition of the Church previous to the Reformation. This was published in a Guelph daily. The sermon gave great offence to the priests, who have an establishment in that city; and one of them, Father Fleck, published an abusive letter denouncing the Archdeacon and his sermon, and stating that he would give a lecture "On the true 400th of Luther's Baptism," which would be on Dec. 21. The archdeacon wrote in answer as follows:

"I am charged by Father Fleck, S.J., with using 'grossly abusive language' against the 'Romish Church.' The language to which he refers is not mine, but taken from the great divines of his own Church, spoken and written long before the Reformation. I quoted from 'Platina's Lives of the Popes,' A. D. 1481, and from the Epistles of St. Bernard. I also gave extracts from the illustrious Dante, who, in addition to his immortal verse, wrote a treatise against 'Papal usurpations.' I also gave extracts from the sermons preached each Sunday at the great Council of the Roman Catholic Church held at Constance, and which are chiefly occupied with exposures of the corruption in faith and morals that had overlaid the Church, and especially the Papal court. These sermons also were preached by men who branded with infamy the memory of Wycliffe, and burned John Huss for his

opposition to the decree passed on the 14th June, 1415, taking the cup from the laity. All these quotations are adduced to show that there was an overwhelming need of a reformation of the abuses that had crept into the Church; that good and holy men everywhere were demanding it, and that it even prevailed among men who burned John Huss for adhering to the primitive manner of administering the Holy Communion.

Now, either these quotations are true or they are not true, and it is an evasion of the question to charge me with the language and sentiments spoken and written by eminent divines of his own Church. It is History Father Fleck should arraign, and not me. That I had abundant evidence for the authenticity of all I quoted, I am quite willing to show Father Fleck or any one else who may wish to see it.

With respect to Martin Luther I said little. I spoke with admiration of the noble stand taken by a poor monk against the thunder of the Vatican, at a time when the lightning swiftly followed the thunder. I dwelt on the grandeur of the spectacle of one mind representing the minds of millions, taking the leadership in assailing the gigantic evils of the time. But I also stated that he failed as a constructionist, and contrasted his impetuous proceedings with the learning and patience displayed by the English reformers in comparing Romish doctrines with the teachings of Holy Scripture, and the witness of the ancient fathers and councils of the Church. At the same time I gave the testimony of Von Schlegel, "Philosophy of History," Lecture 15, one of the most profound thinkers of the close of the last century and beginning of the present, and a devout Roman Catholic, where he says that "Luther formed an epoch not only in the history of the German language, but in the progress of European science and culture." I also objected to Archbishop Lynch's view of the great reformer, in a sermon preached in Toronto a few years since, when he declared that "Luther was a man of violent passions, addicted to the most grovelling vices, violent in anger, debauched in morals, sycophant of the great, and beastly in his passions, perverse and coarse, tyrannical and licentious."

If he was what the Archbishop represents him to have been, it would appear miraculous that he should have been able to work out so vast a revolution, and gain so many devoted friends among the greatest and noblest of the age.

I remain, &c.,

ALEX. DIXON.

### HURON.

CHATHAM.—The services at "Christ Church" yesterday were very interesting. The Rev. H. Martin gave a special sermon, being the great Martin Luther's birthday, who made such an impression on the people of his day 400 years ago. The congregation was very good, considering the stormy night, and the singing was of the highest order, one "anthem" especially at which the congregation partly stood and the rest sat down.

The correspondent who kindly sends the above asks, "Is it right or wrong to sit down during the anthem?" Decidedly improper. People sit in a concert room to listen, while others sing to amuse them. The Church, however, is not a concert room, it is for worship; and the Anthem is not a thing sung to amuse the people, but is an act of divine worship, during which the people should stand to set forth their participation in this sacred act of praise.—Ed. D. C.

LONDON SOUTH.—A sacred concert was given by the Ladies' Aid Society of St. James' Church, on Nov. 6th. It was a rich musical treat, and was well patronized, as are all their concerts and other meetings in aid of the church funds. It was conducted with due regard to the sanctity of the edifice in which the meeting was held. Among those who took part in the concert were Mrs. F. Whetter, Mrs. Ellis, Misses Fenwick, Lind and Finnemore, Messrs. Hatle, Jones, Peters, Moffat, Drewe and Pope. We hope it was financially successful. The Rector, Rev. E. Davis, and Mrs. Davis entertained the vocalists and choir at the parsonage.

THE DOMINION THANKSGIVING DAY.—This day of universal thanksgiving recalled to our mind the days, not so far distant, when St. Paul's was the only Church in the Forest city or its vicinity, where from an area of some miles the sons and daughters of the Church would "come up unto the temple of the Lord." On thanksgiving day the city and suburban parishes were well represented in this, the Mother Church, at a united service. There was a large congregation. The services were bright, earnest and hearty. The clergy, choir, and congregation united with thankful hearts, as many did with voice, in the very delightful service. Ven. Dean Boomer, Revs. Canon Innes, A. Brown, and Canon Newman read the prayers and lessons, and Rev. T. O'Connell preached a very impressive sermon on thankfulness. The music was all

that could be expected. The thanksgiving service in St. Paul's Church was one to be remembered by the thousand worshippers present as a time of pure heartfelt delight.

RIDGETOWN.—A church in this village is to be built immediately. The contract for building has been let. It is to cost \$3000. In the west as in the north there is the good news of increasing progress.

LION'S HEAD.—To many of our readers, even in this diocese, is this place an unknown land, and yet here is the voice of the Church heard. On the shores of the Georgian Bay have the adventurous sons of the Island Empire planted a colony, and here the Church of their fathers has already raised the banner of the cross. Notwithstanding great discouragements, here too she is blessed in her labours. There is no clergyman within many miles of Lion's Head. The Bishop of Huron, learning the spiritual needs of this distant and almost inaccessible part of the diocese, appointed Mr. Hutchinson, a lay reader, to the newly formed mission of Eastnor and St. Edmunds, in the Deanery of Bruce. A year has barely elapsed and now a Church in Lion's Head is approaching completion. The missionary obtained subscriptions, and purchased a site. In January two bees were held for cutting and hauling the timber for the Church, and about 30,000 feet of hemlock and other wood was secured. The logs were rafted to the saw mill when the ice broke up. In this manner materials were prepared without much outlay of cash. The work was cheerfully accomplished; it was a labour of love. So also in the building, the work was done by voluntary help. The foundation stone was laid on the 3rd of March, and the building was so far advanced by the 20th of June as to admit of its being used in its rough state. The interior is plastered. In the east and west ends there are painted windows. A communion table with crimson cover, within a handsome railing, reading desk, lectern and pulpit, are in their proper positions. To left of the reading desk are the organ and choir seats. There will be accommodation for 150 worshippers. Over the west end is a belfry with bell. The chancel is 12x14 feet. The Church is 50 feet long, by 26 feet wide and 22 feet to the ceiling, the walls are twelve feet to the eaves. The services in the new church are bright and hearty. The choir is not large but well trained for the services of the sanctuary by the missionary. The organ is a beautiful instrument, and well adapted for the handsome little Church, and combines with elegance of design, sweetness and volume of tone. The church of Lion's Head, though a wooden building, and in a remote "clearing," is said to be one of the prettiest churches in that part of Canada. The Churchmen have for some time been anxious to see Mr. Hutchinson ordained, the lay missionary, to whose indefatigable zeal, with the blessing of the Head of the Church, the gathering together of the scattered of the Church is to be credited.

### Correspondence.

All letters will appear with the names of the writers in full and we do not hold ourselves responsible for their opinions.

### OUR SUNDAY-SCHOOLS.

SIR—The eighteenth annual convention of the Sabbath School Association of Canada assembled in the Presbyterian Church here this afternoon, the President, J. W. Beynon, B. A., in the chair.

These are the opening words of an account in the *Toronto Mail* of the 24th inst., of the annual meeting of the Dominion Sabbath School Association. I should like to know with what feelings the Bishops, Archdeacons, Deans, Canons, Rural-Deans, Clergymen, Sunday School Superintendents, Sunday School teachers, and Sunday School pupils of the Church of England in Canada read this unobtrusive but most impressive sentence. For eighteen years a powerful organization has been steadily and zealously pursuing labours full of honor and rich in usefulness to the bodies composing it, and at this moment a net work of affiliated societies is spread over the entire area of British North America. For eighteen years have these associations been actively and successfully engaged in building up a great system which not only embraces all their own people, but has besides taken from the Church of England thousands of her young people, who are at this instant towers of strength to the Presbyterians, Methodists, Congregationalists, Baptists, and Plymouth Brethren of Canada, and I fear I might justly add, to the ranks of the thousands of Agnostics, who are the unconscious victims of the latitudinarian system of Sunday School teaching, which is the distinguishing characteristic of the Dominion Association, and it is painful to admit, of many of our own schools. For eighteen years have the Bishops, Archdeacons, Deans, Canons, Rural-



Thanksgiving service remembered by a time of pure age is to be built ding has been let, n the north there ss.

ders, even in this id, and yet here n the shores of rous sons of the here the Church e banner of the ragements, here ere is no clergy- ad. The Bishop s of this distant cease, appointed newly formed e in the Deanery ed and now a ing completion. s, and purchas- held for cutting a, and about 30. d was secured. when the ice s were prepared rork was cheer- f love. So also voluntary help. 3rd of March, by the 20th of its rough state. t and west ends nion table with railing, reading proper positions. rgan and choir n for 150 wor- dly with bell. h is 50 feet long, ling, the walls vices in the new choir is not large a sanctuary by iful instrument, the Church, and etness and vol- lead, though a aring," is said hat part of Can- ne been anxious y missionary, to sing of the Head of the scattered

the writers in full visible for their

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vention of the a assembled in afternoon, the chair. account in the annual meeting ation. I should Bishops, Arch- is, Clergymen, unday School the Church of sive but most ars a powerful lously pursuing fulness to the at a net work of entire area of n years have cessfully en- rich not only besides taken s of her young of strength to gregationalists, anada, and I the thousands victims of the hool teaching, eristic of the l to admit, of n years have anons, Rural-

Deans, Parish Priests, Sunday School Superintendents Sunday School teachers. Sunday School pupils, and Church of England parents and guardians seen this organization gradually enriching them, and quietly stealing away the very life-blood of the Church—her youth—and they have stood by with folded arms and have raised no voice. No, I am wrong. In isolated spots, living clergymen have felt the heavy weight of responsibility, and have endeavored, by the introduction of the literature of the Church of England Sunday School Institute and other means, to make their Sunday Schools real Church of England Schools. But these have been like the night fires of the hunters of our great North-west—little glimmerings in a vast ocean of darkness. I know that this matter of destructive teaching lies near the heart of the Bishop of Ontario, and engages the anxious attention of the Bishop of Toronto, but what have they done? They are fettered by the Diocesan system, of which I have been persistently complaining for some years. Our brethren of the other religious bodies, eighteen years ago saw the value of union and organization, and they now possess a system which is overshadowing the whole of British North America. Ah! but say many Church people, and even some of our own clergy, Ah! but why not join these brethren? Their objects are good, why not work with them? I think I am not uncharitable. I hope I am not narrow-minded. I feel almost certain I am not a bigot. And yet I have observed with pain some of our own clergy taking part in their conventions, and giving to them all the support which their presence and active countenance imply. Logically what does this mean? Let us see. Such a clergyman says in reality this:—"Sunday School work does good, and therefore I assist. I know that the teachings of the Presbyterians, Methodists, Baptists and Congregationalists who belong to these associations are in many important points antagonistic to those of the Church of England, but we do not, at these meetings, touch upon such matters. It is true that my presence is, to a certain degree, a declaration that the lines of my own Church are too narrow. In truth she is not qualified to teach her own youth. I must get beyond and out of her if I wish to tread upon the true ground of religious training. True it is that Church Sunday Schools conducted in the times of these associations, and teaching the subjects they approve of, in the manner they require, do not produce Church of England men or women, for there is no distinctive teaching. True it is that the pupils leave the school quite well fitted to become Methodists, or Congregationalists, or Plymouth Brethren, but I shall think myself narrow-minded if I insisted on a course of study which would tie them to the Church of England. You may say this is not loyalty to my Church, but, as I have already remarked, I find it necessary to be broader than she is. I do not think her teachings good enough. She does not turn out as good Christians as the other bodies. Her catechism is defective. Her book of Common Prayer is narrow. Her doctrines are, some of them, objectionable. Her people are not as sincere, or as devotional, or as charitable in their thoughts and dealings, or as zealous, or as pure, or as self-denying, as those taught in the Sunday-schools of the other Protestant bodies, and therefore I am compelled to adopt their teachings and assist in their Sunday-school conventions."

Am I painting the picture in too high colours? I know that these clergymen and other churchmen who take part in these conventions are most excellent men, but I will ask them if they would think it right, systematically, to exchange pulpits with the other clergy whom they meet on the platforms of these conventions. To my mind it would be a less serious an error to do this than to assist in the Sunday-school work. Why? Because it is in the Sunday-school that the very foundations of the Churchman's life are laid. There it is that the seed is sown, which will produce its like. If a child is not taught these distinctly—I emphasize the word—distinctly to be Churchmen, then I say that the head of that school is, unintentionally no no doubt, but certainly disloyal to his church. I am aware that some years ago there was no distinctive Church Sunday-school literature, but there is now abundance of it, supplied by the Church of England Sunday-school Institute, and it is a literature unequalled in the world for its purposes. It can be readily, speedily, and cheaply obtained from the Institute in London, England, and with the assistance of the weekly fly-sheets, issued by the DOMINION CHURCHMAN, will supply all our schools with a system far superior to any which the Dominion, or any other Sunday-school organization, can possibly produce. But let us do our duty on a grand scale. Let us, in this matter at all events, break away from diocesan fetters and establish a Church of England Sunday-school Institute. Let all the dioceses join. Rupert's Land will joyfully assist, though this diocese has already a diocesan Sunday-school organization, and a supply of the publications of the English Institute. And let there be a gathering next year at Toronto of Church of England Sunday-school workers. This can easily be done if the Bishop of Toronto will take

the matter in hand; he will succeed beyond his hopes; for though there are a few discordant elements to be encountered, I have an unbounded trust in the loyalty of our people to the Church, and they will all gladly take part in a step which her dearest interests imperiously demand. This matter of Sunday-schools will doubtless be made a prominent matter in our new Constitution. This Ecclesiastical Province is most favorably situated for the introduction of a new system. There are but few vested rights; we see with a clearness forbidden to you, the evils and weaknesses of your diocesan system. We possess admirable Bishops, a clergy, hard-working zealous, self-denying, and singularly loyal to the Church; a people the cream of Eastern Canada, with a large mixture of Church people from England. This mass of Church elements is strongly imbued with a genuine Church feeling, and the idea of strengthening the Church of England by a comprehensive Provincial system of Sunday-school teaching will be warmly supported—thank God. We know nothing of High or Low here, and we wish to remain in ignorance. There are no extremes here, and we hope there never will be any. To us, therefore, the introduction of the literature of the Church of England Sunday-school Institute, will be perfectly easy, because it is so framed as to suit the immense mass of moderate men who compose the soul and strength of the Church as well here as in the Mother Land. The slight but pleasant and too short acquaintance I had with your Bishop in Toronto, will, I trust, be my excuse for making the personal appeal to him which appears in this letter. I hope yet to meet the workers in the Sunday schools of the Church gathered from all parts of the Dominion in one grand gathering; and if the Bishop of Toronto will take the initiative, we will yet greet him here in this, the central city of Canada, where his ears will not be tortured by words of discord, nor his eyes offended by scenes of discussion.

W. LEGGO.

Winnipeg, 27th Oct., 1888.

P. S.—I had written the above before I received an account of the re-organization of the Church of England Teachers' Association. It is very gratifying to see that you are working up. I know your Bishop has great difficulties to meet and I have often admired his patience and judicious management. He will succeed, for he is in the right, and the steady loyalty of the great mass of Churchmen will yet enable him to carry out his excellent policy. This movement is excellent, but it is local. Of course with your diocesan system it must be local, but I hope the time will soon come when by confederating the dioceses, it may become an imperial movement, instead of what it now is, first parish, and then diocese. But we need not defer to that period the perfecting of the scheme to which I have above invited the personal attention of your Bishop. Let the present organization communicate with all the dioceses of Canada, and have next year, in Toronto, a convention in which they may all be represented. This would be an initiation of a grand movement which would revolutionize the Church Sunday-schools of the Dominion. Toronto has all the ability and zeal to carry out this noble scheme, and we should then be able to raise up our heads and meet the zealous Sunday-school workers of the other religious bodies without abashment.

W. LEGGO.

COBourg, Oct. 23rd.

CHURCH CONGRESS.

SIR,—I beg to acknowledge additional orders, with the cash accompanying them, for Church Congress Reports as follows:—Alex. Bruce, Esq., (four copies); Rev. R. H. Starr, Rev. A. J. Broughall, Ven. Archdeacon Dixon (two copies each); Rev. G. B. Taylor, Rev. W. R. Clark (one copy each).

Yours truly,  
CHAS. H. MOCKRIDGE,  
Secretary.

Hamilton, Nov. 10th, 1888.

WHO WILL HELP US.

SIR,—About ten years ago, through the untiring energy of the clergyman in charge of the Mary Lake Mission and a small band of Churchmen, assisted by friends in the front, a beautiful little church was erected at Port Sydney, and subsequently a plot of ground—with stable on—purchased, on which a parsonage was erected. Two years ago, when Muskoka was visited by those terrible bush fires which devastated portions of the country, Sydney was among the suffering places. Suddenly, without warning, the destructive element swept over the hills, and in a few minutes three buildings were laid low—two of them being our parsonage and stables. A gloom settled upon the little band, which has never been wholly dispelled. For months at a time since then we have been without services, and now we have a clergyman

offered us, provided we can furnish a parsonage and raise the necessary funds for his support. One thousand dollars are required to restore the buildings, &c., destroyed by fire. Fellow-churchmen, when next you are in the House of God, or before His Holy Altar, remember those who through misfortune have been deprived of the blessings you there enjoy—and help us. Contributions sent to A. Sydney Smith or A. Brymer, Church wardens, will be gratefully acknowledged.

ARTHUR H. LADELL.

Port Sydney, Nov. 10, 1888.

DISTRIBUTION OF SERMONS.

SIR,—At the meeting of the Provincial Synod lately held at Montreal, the Rev. Dr. Ketchum and I acted as a committee to arrange for the publication of sermons preached by Bishops Lay and Jaggard. After supplying subscribers, a large number of copies remained on hand, and of these I believe a certain portion was sent to Dr. Ketchum, while I have a quantity at my disposal, which I will be happy to distribute amongst clergymen and others, who may make application and furnish me with the necessary stamps for return postage. I would suggest to persons living in New Brunswick, Nova Scotia, and Prince Edward Island, to apply to the Rev. Dr. Ketchum, St. Andrew's, N. B.

For the information of subscribers to the fund, I may say that I learned from Dr. Johnson, lay secretary of the Provincial Synod, that the total amount received from subscribers, (71 at \$1 each) was \$71, and that there remained, after payment of expenses \$2.57, which was subsequently applied by him as follows:—

To me to repay express charges,	\$ .45
Himself for postage,	.20
Forwarded to Dr. Ketchum, with a view to cover express charges he might have paid, postage, &c.	1.92
	\$2.57

I am sir, &c., &c.,  
HERBERT S. McDONALD.

AN APPEAL.

SIR,—Over a year ago I appealed through your columns for aid for my church in the Moravian Indian Reserve, county of Kent, with very satisfactory results. Being desirous of wiping out the remnant of the debt, I again ask the Church at large to help me in that very deserving work. The Church has now been completed for more than a year, and is handsomely furnished with organ, etc. We have good congregations and an average attendance of about twenty at the Holy Communion.

The Church is also insured for three years, and the title of the land vested, with the consent of the Department, for ever in the synod of Huron, in trust for Church purposes. The debt is now \$200 and has been assumed.

I venture to hope that this appeal will be successful and touch the hearts and pockets of some of our Canadian Churchmen. The bulk of the money for building the church was raised in England by friends, and a grant of £50 was given by the S. P. C. K. The Indians have done all they can, and literally cannot do any more. This is a genuine case of inability, and not an endeavor to shuffle off home obligations upon other shoulders. We had hoped to have raised sufficient at a large picnic last September to have wiped off the debt, but owing to an unfortunate combination of circumstances did not clear more than \$50.

Any sums for this object will be thankfully received and promptly acknowledged by me.  
R. F. DIXON,  
Missionary,  
Bothwell, Ont.

It is only the nature of their education which puts women at such disadvantages, and keeps up the notion that they are our inferiors in ability. What would a man be without his profession or business which compels him to learn something every day? The best sources of knowledge are shut off from women, and the surprise is that they manage to keep so nearly abreast of us as they do.

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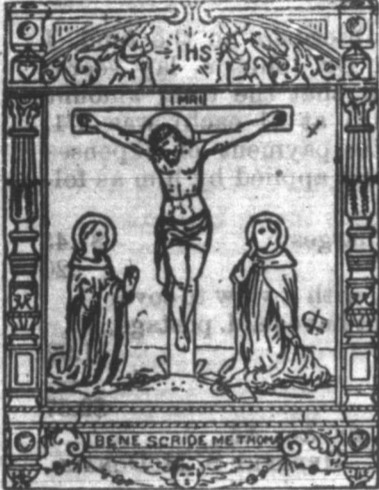
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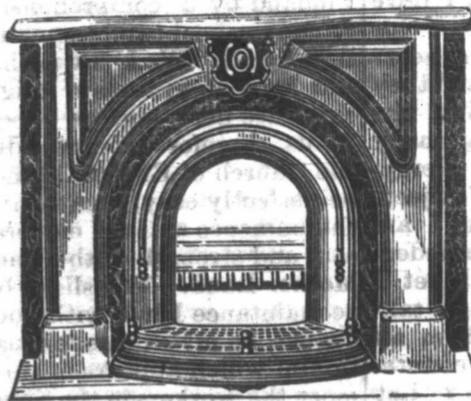
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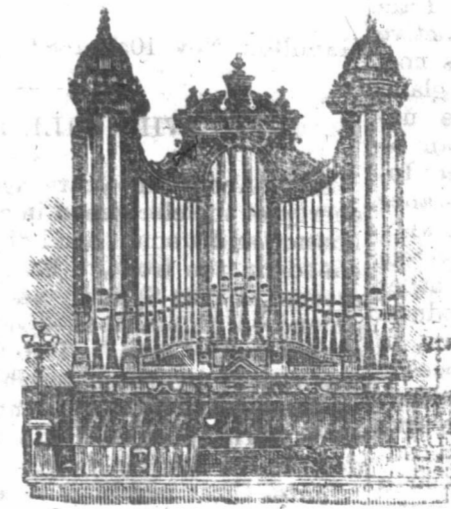
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### Children's Department.

#### DOGS ARE NO BETTER THAN MEN.

I am very fond of dogs, and have indeed, in India had as many as seven upon my establishment at one time. Some I knew intimately, others were mere acquaintances; but speaking dispassionately of them, and taking one with another I should hesitate to say that they were superior to ordinary men and women. It is, I know, the fashion to cite the dog as a better species of human being and to depreciate men as if they were dogs gone wrong. I am not at all sure that this is just to ourselves, for speaking of the dogs I have met—the same dogs in fact that we have all met—I must say that, on the whole, I look upon the dog as only a kind of beast after all. At any rate I am prepared to produce from amongst my acquaintances as many sensible men as sensible dogs, and if necessary a large number of human beings who if taken by accident or design out of the road will set themselves right again, who if separated for years from friends will readily recognize them and welcome them, who on meeting those who have done them previous injuries will show at once by their demeanor that they remember the old grudge, who will detect false notes in a player's performance, catch thieves, carry baskets to the butchers, defend their masters, and never worry sheep. On the other hand I will produce in equal number dogs who get themselves lost regularly and for good, until a reward is offered, who never recognize old acquaintances, but will fawn upon those who have injured them, who will sleep complacently through the performance of organ-grinders and never wake up when thieves are on the premises; who cannot be trusted with meat, and who will run away from their masters if danger threatens. Being quite certain of this, I think I am justified in maintaining that dogs are no better than men, and indeed I should not quarrel with him if any one were to say that but for man the dog would have been much worse than he is—probably, only a wolf scilicet.

As a matter of fact, most of the dogs of my acquaintance have been positively stupid. One that I remember well was, however, considered by my friends of remarkable intelligence; but this story often told of him, to illustrate his intelligence, did not give me when I heard it, any high opinion of his intellect. But I may be wrong. He was accustomed, it appears, to go with the family to church. But one day the old church roof began to leak; some workmen were set at the job and the building was closed. But when Sunday came this intelligent dog trotted off as he was wont to do, to the church, and composing himself in the porch as usual, re-

mained there the customary time and trotted complacently home again. Now where does the intelligence come in, in this anecdote?

#### "THEIR OCCUPATION GONE."

R. V. PIERCE, M. D., Buffalo, N. Y.: I was attacked with congestion of the lungs, soreness over the liver, severe pain in the joints, a burning fever, and general giving away of the whole system. Failing to find relief in remedies prescribed, I tried your "Golden Medical Discovery." It effected my entire cure. Your medicines have only to be used to be appreciated. If every family would give them a trial, nine-tenths of the doctors would, like Othello, find their occupation gone.

Yours truly,  
L. B. McMILLIAN, M. D., Beesport, N. Y.

#### WHAT WE OWE TO DOGS.

For myself, I think the dignified position which the dog fills in human society can be far more worthily treated, than by anecdotes of his various virtues and vices, for after all he is one of man's chiefest triumphs, and one of his noblest servants. "In the beginning Allah created Man, and seeing what a helpless creature he was He gave him the Dog. And He charged the Dog that he should be the eyes and the ears, the understanding and the legs of the Man."

The writer, Toussenet, then goes on to show how the dog was fitted for his important duties by being inspired with an overwhelming sense of the privileges of friendship and loyal devotion, and a corresponding disregard of the time-wasting joys of family and fireside pleasures, thinking, no doubt, with Bacon, that those without families—the discipline of humanity—makes always the best public servants. "He that hath wife and children hath given hostages to fortune; for they are impediments to great enterprises, either of virtue or mischief." And again, "Charity will hardly water the ground where it must first fill a pool." The dog, therefore, was relieved of paternal affections in order that he might be able to give an undivided mind to the high task set before him, and thus afford primitive man, in the flock-tending days, the leisure necessary for discovering the arts and evolving the sciences.

If Tubal Cain, for instance, had had to run after his own herds he could never have got on with his pan-pipes; so the dog attended to the sheep and the goats, the kine and the camel, while his master sat in the shade by the river, testing the properties of reeds. Music was the result, thanks to the dog. In the same way, perhaps, we might trace all other great discoveries to the same canine source; and, really, seeing even now-adays, when man has become such a self-helping creature, how many dogs keep men and how many of them support old ladies, the philosopher would seem to have some basis for his fanciful theory that, but for dogs, men still would have been shepherds, and human society still in its patriarchal stage. The Red Indians keep no dogs; and what is the result? All their time is given up to dog's work, and they lead a dog's life doing it—chasing wild things about and holloaing after them.

Other peoples, however, who started with them in the race of nations, and who utilized the dog, are now enjoying all the comforts of nineteenth-century civilization, hunting only for amusement and shepherding only on valentines.

#### THE LOST KITTEN.

Some years ago in a sermon one Sunday morning, says Mr. Spurgeon, I told my congregation about the awful stir that was in my house one night, and all because the kitten had been lost. I added, "if we feel happy over a found kitten, and if we feel sad over a lost one, what sadness the Lord must feel over a lost soul, and what must be His joy over the finding of it. One afternoon last month an old lady came to join the church and brought to me a sermon all yellow and worn, which she had carried in her pocket for some time, and there was this little bit about the kitten marked. 'Sir,' she said, 'you introduced that story with an apology, but you need not have apologized.'" And then she told me a story about two kittens that were lost when she was a little girl, and described what a fright she was in when they were lost, and what joy she experienced when they were found. "And so, sir," she added, "I found peace with God from reading this, for I recollected my own joy as a girl over the finding of my kittens; and I thought, God must think more of me, and be willing to save me; and so I came to Him, and here I am."

#### DOING BENEVOLENT WORK.

In doing benevolent work one loves to witness gratitude in those one benefits. Such recognition of kindness is to the charitable worker what a cup of cold water is to a thirsty labourer. But charitable work is not always, perhaps not generally, thus rewarded. Ingratitude is a common characteristic of those whose necessities are the fungi of their vices, and their ingratitude is apt to be as ice to one's charitable affections. Yet genuine charitable love will not freeze in the breath of ungrateful return, because it is of the nature of that love which led the Master to die for His enemies, and from which flows that wonderful long-suffering that moves Him to give this sinning world long space for repentance.

#### Could Hardly Stand on Her Feet.

R. V. PIERCE, M. D., Buffalo, N. Y.: Dear Sir—I must tell you what your medicine has done for me. Before taking your "Favorite Prescription" I could hardly stand on my feet, but, by following your advice, I am perfectly cured. The "Favorite Prescription" is a wonderful medicine for debilitated and nervous females. I cannot express how thankful I am to you for your advice.

Yours truly,  
Mrs. CORNELIA ALLISON, Peosta, Ia.

A FORTUNATE ESCAPE.—Mrs. Berkenshaw, 26 Pembroke St., Toronto, at one time was about to submit to a surgical operation for bad lameness of the knee joint, all other treatment having failed, when Hagyard's Yellow Oil was tried, and speedily cured her.

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—Henry Cobb, Metropolis, Ill.  
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## SAVIOUR, TEACH ME.

Saviour, teach me day by day,  
Love's sweet lesson to obey;  
Sweeter lesson cannot be,  
Loving Him who first loved me.  
With a childlike heart of love,  
At Thy bidding may I move;  
Prompt to serve and follow Thee,  
Loving Him who first loved me.

Teach me all Thy steps to trace,  
Strong to follow in Thy grace,  
Learning how to love from Thee,  
Loving Him who first loved me.  
Thus may I rejoice to show  
That I feel the love I owe;  
Singing, till Thy face I see  
Of His love who first loved me.

## ADVICE TO A YOUNG MAN.

Get away from the crowd a little while every day, my boy. Stand to one side and let the world run by, while you get acquainted with yourself, and see what kind of a fellow you are. Ask yourself hard questions about yourself; find out all you can about yourself. Ascertain from original sources if you are really the manner of man people say you are; find out if you are always honest; if you always tell the square perfect truth in business dealings; if your life is as good and upright at eleven o'clock at night as it is at noon; if you are as sound a temperance man on a fishing expedition as you are at a Sunday school pic-nic; if you are as good a boy when you go to a large city as you are at home; if, in short, you really are the sort of a young man your father hopes you are, your mother says you are, and your sweetheart believes you are. Get on intimate terms with yourself, my boy, and, believe me, every time you come out from one of these private interviews you will be a stronger, better, purer man. Don't forget this, and it will do you good.

## OVERCOME EVIL WITH GOOD.

"Mamma," said little Annie, "won't you please give me two apples to-day for my lunch? I want to give one to Jane Woods."

"Certainly, my dear. But why do you want to give one to Jane?"

"Because, mamma dear, she stole one out of my basket yesterday; and I want her not to be tempted to do this again. For our teacher says that if we are sincere in praying—'Lead us not into temptation,'—we should not only keep out of the way of evil

ourselves, but should try to keep others from being tempted; and so, I think, if I gave Jane an apple, she will not want to steal any more."

The apple was given; and at recess Jane came to Annie, looking very sorrowful, and said: "Annie, won't you please take this apple back again? I suppose it's mine, now, as you gave it to me; and I want to pay you back for the one I stole the other day." Jane never stole again. Annie's kindness saved her; her thoughts were thoughts of peace and love. And we see how she was helping the blessed Saviour to spread "peace on earth" by the peaceful, loving thoughts that she cherished in her heart. The first way in which we may promote "peace on earth," is by having peaceful thoughts.

## HARRY'S MISSIONARY POTATO.

"I can't afford it," John Hale, the rich farmer, answered, when asked to give to the cause of missions. Harry, his wide-awake grandson, was grieved and indignant.

"But the poor heathen," he replied, "is it not too bad they cannot have churches and school houses and books?"

"What do you know about the heathen?" exclaimed the old man testily. "Would you wish me to give away my hard earnings? I tell you I can not afford it."

But Harry was well posted in missionary intelligence, and, day after day, puzzled his curly head with plans for extracting money for the noble cause from his unwilling relative. At last, seizing an opportunity when his grandfather was in good humour over the election news, he said:

"Grandfather, if you do not feel able to give money to the Missionary Board, will you give a potato?"

"A Potato!" ejaculated Mr. Hale, looking up from his paper.

"Yes, sir; and land enough to plant it in and what it produces for four years."

"Oh, yes," replied the unsuspecting grandfather, setting his glasses on his calculating nose in a way that showed he was glad to escape from the lad's persecution on such cheap terms.

Harry planted the the potato and it rewarded him the first year by producing thirteen; these, the following season, became a peck; the next, seven and a half bushels; and when the fourth harvest came, lo! the

potato had increased to seventy bushels; and, when sold, the amount realized was, with a glad heart, put in the treasury of the Lord. Even the aged farmer exclaimed:

"Why, I did not feel that donation in the least. And, Harry, I've been thinking that if there was a little missionary like you in every house, and each one got a potato, or something else as productive, for the cause, there would be quite a large sum gathered."

Little reader, will you be that missionary at home?

## WHY HE BROUGHT THEM BACK.

A small boy with an intelligent face went into a fruit-dealer's store and, depositing a box of grapes on the counter, stood looking down.

"I don't want the grapes my little fellow," said the dealer. "I've got as many now as I can sell. Take them away."

"They are yours," the boy said, looking up.

"Mine?"

"Yes, sir. Yesterday morning I came along here and took this box of grapes from the stand at the door. I knowed it was stealin' an' my mother always told me not to take anything that did not belong to me, but I couldn't help it. Just before I left home my little sister that was sick said, 'Oh, if I had some grapes like them I saw down town, I could eat 'em.' We didn't have no money, an' nobody knowed us 'cause we had just moved in to the house. Mother washed clothes, but when sister got sick, she had to quit. When I took the clothes home the lady told me to come next day for the money, but when I went there the house was shut up and the people was gone, so we didn't have any money to get grapes with. Mother said, 'never mind, we would get some money after a while.' I saw her go into the other room, an' when I watched her, she had her face buried in a pillow, and was prayin'. I come away down town an' stood aroun' a long time waitin' to git a chance, an' after a while, when you wasn't lookin', I took a box an' ran away with it."

"But why did you bring it back?" the dealer asked.

"Because," replied the boy, choking down a sob, "when I got home the little girl was dead."

## THE LION AND THE ANIMALS.

Martin Luther was fond of young folks. He knew how to assume and instruct both old and young. Here is one of his fables which young people can easily understand. It contains a lesson that even some old people could learn with advantage:

The lion commanded many animals to pay their respects to him in his den, wherein there was a horrible smell, arising from the half consumed flesh and bones. When he asked the wolf how he was pleased with the royal residence, he answered "It is a very good situation, but the stench of the place is suffocating." The lion was indignant, and, springing upon the wolf, tore him to pieces.

Turning to the donkey he asked how he was pleased. Being alarmed by the fate of the wolf, the ass thought it best to play hypocrite, and replied, "Oh your majesty, the place is beautiful, and the odour is delightful!" The lion knew he lied, so he slew him instantly.

He then asked the fox how he was pleased, and how the odour seemed to him. So Reynard answered craftily, "Oh your majesty, I have such a bad cold; I cannot smell at all!" As though he would say, "It is not expedient always to reveal whatever we feel; and we should learn from the misfortunes of others a prudent reserve, and how to hold our tongue."

## STARTING DEBILITY.

both Nervous and General, Lack of Self-confidence and Will Power, Impaired Memory, Despondency, Weak Back, and kindred affections, are common results of youthful follies and pernicious practices, pursued in solitude. Means of unfailing and perfect cure are suggested in large illustrated treatise, sent for three letter postage stamps. Address WORLD'S DISPENSARY MEDICAL ASSOCIATION, Buffalo, N. Y.

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THE LAMP THAT LIGHTS THE WORLD.

A venerable minister smiled down on his congregation, composed of Sunday school boys and girls, and said:

"Dear children, can you tell me what a lamp is?"

And they looked at him and at one another, and murmured, some of them, confused answers, and hung their heads shyly.

"What! Does nobody know what a lamp is?" he exclaimed with surprise.

All at once he heard a voice:

"Something to hold a light, sir."

"That's just right," was the minister's glad reply. "An empty lamp is of no use in the dark. Can you repeat a text which mentions the Bible as being like a lamp?"

Without waiting a moment the same young voice rang out again:

"Thy Word is a lamp unto my feet."

"Ah, yes," said the aged minister. "The Bible is a lamp giving light to the whole earth. And how about the light, children—where shall we find that?"

"In the Lord Jesus, He said, 'I am the light of the world.'"

Again it was the same voice.

"One child answers well," said the minister, as he scanned the sea of faces to discover who it was.

A little girl told him it was blind Arthur.

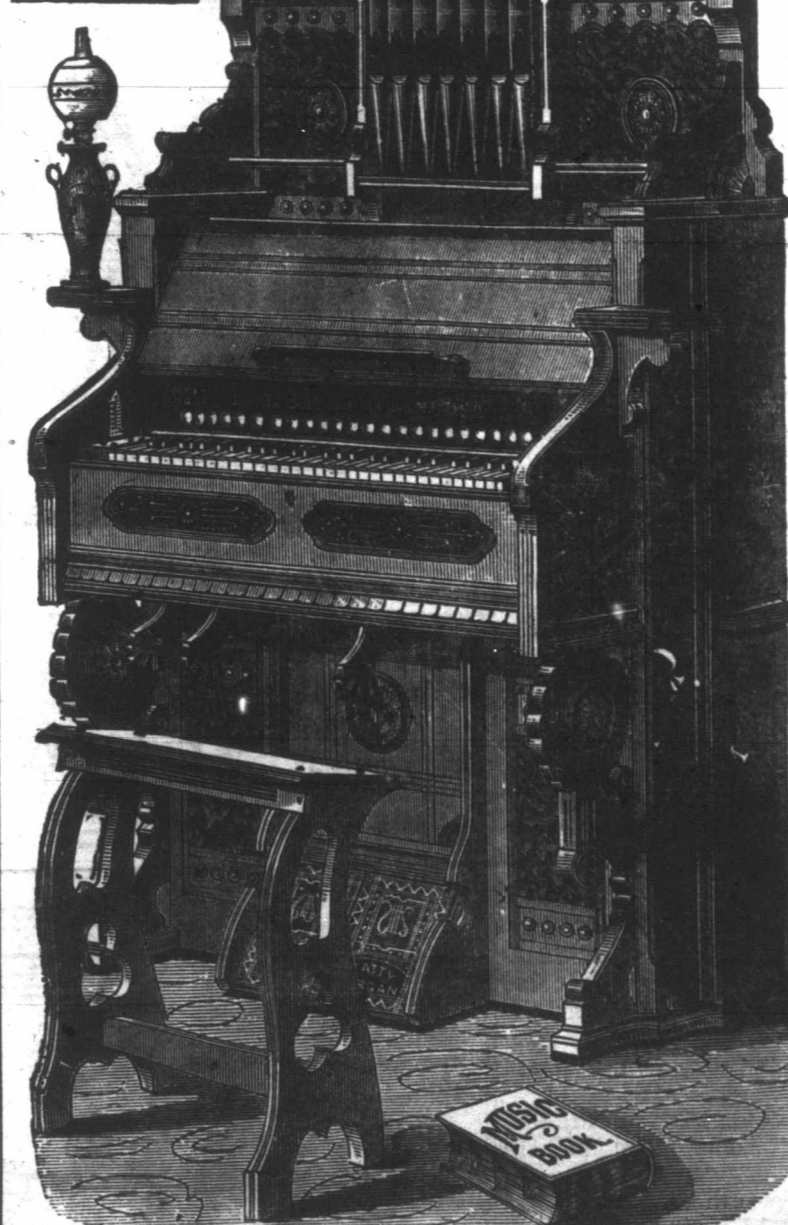
Yes it was blind Arthur Beatty, who answered so correctly about God's glorious lamp. The minister told his little hearers never to try to go, even a few steps, on life's journey without their precious lamp, or they would stumble into trouble and sin. He asked them, as I also ask you, dear children, to learn all they possibly could of God's Word, so that they might not at another time be so unready with their answers; and more than all, because the light shines brightest on the path of those who study the Lamp and know it the best.

BOYS SHOULD LET IT SEVERELY ALONE.

Dr. G. Decaisne has made some interesting experiments with a view to determine the affect of tobacco upon the organs and systems of boys. He had in his charge thirty-eight youths from nine to fifteen years of age, who were addicted to smoking, and has made known some interesting results concerning his observations. The extent to which tobacco was used varied, and the effects were of course unequal, but were very decided in twenty-seven cases. With twenty two of the boys there was disturbance of the circulation, palpitation of the heart, imperfect digestion, sluggishness of intellect, and to some extent a craving for alcoholic stimulants. Twelve patients suffered from bleeding of the nose; ten had constant nightmare; four had ulcerated mouths;

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REGULAR PRICE, \$115.00

If you are in want of an ORGAN order at once from this advertisement. Remember, this offer cannot be continued after the limited time has expired, as the WINTER MONTHS are fast approaching, when I sell thousands at the regular price for Holiday Presents. Read the following brief description and let me hear from you anyway, whether you buy or not:

25 USEFUL STOPS AS FOLLOWS:

- 1-Vox Celeste.—The sweet, pure, exalted tones produced from this Stop are beyond description.
2-French Horn.—Imitates a full ORCHESTRA and BRASS BAND.
3-Diapason.—Draws a full set of Golden Tongue Reeds.
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22-NINE (9) SETS PARIS AND GOLDEN TONGUE REEDS, as follows:—1st, Five (5) Octave Set Golden Tongue Reeds; 2d, Five (5) Full Set "Paris" Reeds; 3d, Sweet Vox Celeste Reeds of Three Full Octaves; 4th, One (1) Full Octave Powerful Manual Boxed Sub-Bass Reeds; 5th, Two (2) Octaves, or one each of Piccolo and Saxophone Reeds combined; 6th, Set Soft Cello Reeds; 7th, Set Violina Reeds; 8th, Set Jubilante Reeds; 9th, Set Clarinet Reeds. Above Nine Sets of Reeds are original, and covered by United States Patents.
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24-IMPORTANT NOTICE.—This Special Limited Offer is positively not good on and after the limited time has expired, and to secure the Special Price the following NOTICE must accompany your order:— Given under my Hand and Seal, this 22nd day of November 1888.

IMPORTANT NOTICE.—This Special Limited Offer is positively not good on and after the limited time has expired, and to secure the Special Price the following NOTICE must accompany your order:— Given under my Hand and Seal, this 22nd day of November 1888.



Daniel F. Beatty, 1888.

This notice, if sent by any reader of the Dominion Churchman together with only \$45.75 or \$49.75 CASH by P. O. Money Order, Registered Letter, Check or Bank Draft, mailed within five (5) or thirteen (13) days, as specified, I hereby agree to receive same in full payment for one of my Pipe Organs, New Style, No. 1,200, &c. Money refunded, with interest at 4 per cent. from date of your remittance, if not as represented, after year's use. Signed, DANIEL F. BEATTY.

You should, if possible, order within Five Days, thus securing the \$4 extra. Remember, positively no orders for this handsome Pipe Organ will be executed for less than the regular price, \$115, after the limited time, as specified above, has expired; thus, if you order within 5 days it costs \$45.75; within 13 days, \$49.75; after that date, \$115 each. Address or Call upon the MANUFACTURER, DANIEL F. BEATTY, Washington, New Jersey.

and one became a victim of consumption. The symptoms were most marked in the young children, but among those of equal age the best fed were least affected. Eleven boys stopped smoking, and were cured within a year.

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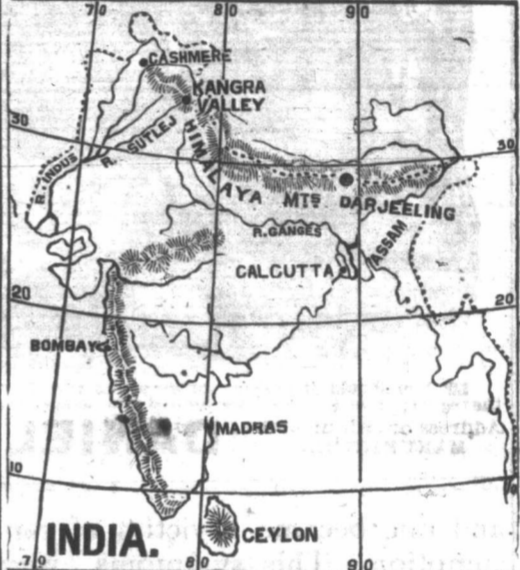
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