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VOL. 11.]

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[No. 89.



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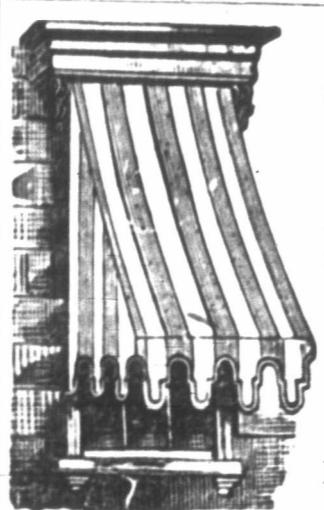
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LESSONS for SUNDAYS and HOLY-DAYS.

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THURSDAY, SEPT. 24, 1885.

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

LORD EBURY'S IDEA OF THE CHURCH OF ENGLAND.—About two months ago, Lord Ebury addressed a letter to the *Times* on "The Church of England." This letter has been sent to the Bishop of Carlisle, who has sent a reply which appeared in the *Times*. The letter is too long for our columns, but the most important parts are the following paragraphs:—1. "What we should like to know," asked Lord Ebury, "from the right reverend bench is whether, in their opinion, our Church is still the Reformed Church of England, or whether it is Anglo-Catholic, or, in other words, a Church gradually lapsing again to Rome, or whether they are unable to give any answer at all to the question." To which the Bishop answers: "Undoubtedly our Church is still the Reformed Church of England; no step has been taken, no act has been done, no word has been spoken, either by Church or by State, to alter the conditions upon which the Reformation of the sixteenth century was based. Union with Rome is as impossible now as it has ever been; or if there ever was a ray of hope it must have been extinguished in the most sanguine breast by the proceedings of Pius IX. You proceed to ask 'whether it is Anglo-Catholic,' to which also I should reply undoubtedly our Church is Anglo-Catholic; for if Anglo-Catholic means anything, it implies the English branch of the Catholic Church, which is precisely that which we of the Church of England assert the Church of England to be. We assert our Church to be the true representative of the Catholic Church, we repudiate the name of Roman Catholics, we say that the Bishop of Rome has no jurisdiction over the Archbishop of Canterbury, and it would seem that all this and the like doctrine is conveniently expressed by the phrase Anglo-Catholic. I should declare that 'our Church is still the Reformed Church of England, and may rightly and conveniently be described as Anglo-Catholic.'

"But this declaration cannot at all be accepted by your lordship and those who sympathise with you; for you say that Anglo-Catholic means, 'in other words,' a Church gradually lapsing again to Rome. These are 'other words' indeed; for they seem as completely as possible to contradict the obvious and only conceivable meaning of the term which they purport to explain. . . . In fact, taking your lordship's words exactly as they stand, they suggest as distinctly as possible a contradiction in terms.

TAMPERING WITH THE PRAYER BOOK.—The Bishop of Carlisle thus deals with the proposal to de-Catholicise the Prayer Book, it would, he believes, give a tremendous impulse to Romanism. "The fact is, my dear lord, that you live to a certain extent in a glass house, from which it is dangerous to throw stones. I have lying before me a Bill introduced by your lordship into the House of Lords, entitled, 'The Prayer Book Amendment Act,' by which it is proposed, and that, observe by the simple power of Parliament, to change the 'doctrine and discipline' of the Church of England. Had this Bill become an Act, it is not too much to say that the Church of England as a national institution would have been well-nigh destroyed; it is difficult to prophesy what would have followed, but undoubtedly such a revolution would have been effected as has not been witnessed for centuries, and a greater help would have been given to that Romanism which your lordship dreads than could have been supplied in any other way. Your lordship has proved yourself, by the introduction of this Bill, to be an incompetent judge as to what the doctrine and discipline of the Church really are. Your lordship endeavours to change the doctrine and discipline of the Church of England as contained in the Book of Common Prayer, and then accuses of unfaithfulness those who solemnly profess to accept the Book of Common Prayer *ex animo*. Your lordship appears to hold that a man may honestly object to the doctrine and discipline of the Church of England, and even try to change them, provided that his leanings be not towards Rome; but I would assure your lordship of my honest conviction that any tampering with the Book of Common Prayer, in the direction of Geneva, would in reality give a tremendous impulse to many souls in the very direction which you would wish them to avoid."

It is well to note the Bishop of Carlisle is not even a High Churchman.

DR. POTTS CORRECTED ABOUT METHODISM.—Dr. Potts is, we all know, amiable, just, indeed, the sort of a man one cannot but desire to be on good terms with. But Dr. Potts has made a serious mistake about the Methodist body, and, strange as it may seem, we hold the honour of that body much higher in esteem on this point, than even its distinguished preacher. Dr. Potts has allowed himself to be inflated with the very intoxicating gas of prohibitionism, which plays sad havoc with the mental faculties. In a recent sermon he took occasion to allude to the attitude of the Methodist body to total abstinence as having been always favourable to that intemperate form of temperance. We know otherwise. In our younger days we heard a debate on "Teetotalism," between Dr. Lees the noted advocate of total abstinence, and the Rev. James Bromley, a Wesleyan preacher, who was selected for this debate by the Methodist body, and whose line of argument was that universally followed by all Wesleyan preachers and members in those days. The Methodists took the ground that the Bible inculcated "Temperance" and not "Teetotalism." They also argued that Teetotalism was opposed to the Gospel by leading its adherents to rest satisfied with an act at the best of barren morality. They contended that the mere non-commission of the one sin of drunkenness was elevated to the place of spiritual obedience to the law of Christ by the converted heart.

The Methodists had sound reason on their side. Teetotalism was directly in antagonism to Christianity in those days, just as now it is to the spirit and teachings of the Christian religion, although nominally in alliance with it. The Methodism of James Bromley's days was a wholly different thing to what it is to-day, and in nothing more marked than this, that then it was a brave contemner of the world and worldly ways and worldly men, a purely spiritual force, while now—the change is manifest. From reliance upon God and Preachers for the work of moral reform to trust in Magistrates and Police there is a great drop.

REV. DR. POTTS AND PROHIBITION.—The following letter to a daily paper from the Rev. D. J. Macdonnell, is so timely and so marked by his characteristic bravery, sound sense and clearness, that we are glad to give it space. "In the course of discussion during the past half century it has come to pass that the virtue of 'temperance' as enjoined by St. Paul and St. Peter, and practised by the Lord Jesus Christ, has come to be looked at as asking by large numbers of good men, and even condemned by not a few of them as a sin, and that language had been misused to such an extent that in the minds of hundred of persons accustomed to hear denunciations not merely of drunkenness, but of drinking, 'temperance' means not moderation but total abstinence.

"A similar fate seems to threaten the word 'prohibition.' When I find a hard headed Presbyterian minister issuing a catechism in which the question is asked, 'Where is prohibition found in the Bible?' and answered thus: 'In Prov. xxiii. 31, 'Look not then upon the wine when it is red,' etc.; and when I find so clear-headed a man as Dr. Potts preaching a stirring sermon in which he deals with three phases of so-called 'prohibition,' viz., (1) 'personal prohibition,' meaning voluntary abstinence, (2) 'domestic prohibition,' and (3) legal prohibition, I feel constrained to ask brethren to be more exact in their choice of words. 'Prohibition' has a well defined meaning. The text 'Look not unto the wine,' etc., has no more to do with 'prohibition' than the other one, 'Let no man therefore judge you in meat or in drink.' Voluntary abstinence from whiskey has no more to do with 'prohibition' than voluntary abstinence from green tea or unripe fruit has to do with the passing of a law prohibiting the importation of any sort of tea or the raising of any sort of fruit. The exercise of parental authority in the banishing of wine from the table has no more to do with 'prohibition' than a father's injunction, 'My boy, don't get your feet wet,' has to do with a statute prohibiting all citizens from going out of doors on a wet day.

"I do not, of course, for a moment suspect my friend, Dr. Potts, whose return to Toronto we of the church catholic hail with satisfaction, has any intention of playing fast and loose with words; but not all his hearers, and not all your readers, are so clear-headed as he is; and when he talks to them of 'prohibition' as including voluntary abstinence and the exercise of authority in the home in regard to strong drink, many hundreds will, I suspect, be found saying, 'I vote for prohibition,' who would not say so with so great readiness if the true issue, viz., 'legal prohibition,' and that alone were put before them. Scores of men in this community are voluntary abstainers who will never be prohibitionists."

—It will be remembered that the St. Louis Exposition took its stand on keeping its exhibition closed on Sunday. It came out handsomely ahead in its financial exhibit at the close. Godliness did not hurt it. The New Orleans exhibition decided otherwise, and is open all day Sundays. It has been under a cloud, and a losing concern from the day it opened, in spite of the government loan to help it.—*Church News*.

PRACTICAL WORKING OF THE
SCOTT ACT.

AT the Prohibition Convention held at Toronto last week, reports were presented from the counties in which the Scott Act is in force, showing its results. Those who presented these reports were and are on their own confession, "fanatical" promoters of this Act. We may be quite sure that they not merely made their reports as favourable as facts would admit, but that there was a very strong bias towards such a representation as would be acceptable to a Prohibition Convention. The Chairman said frankly they were "fanatics." They cannot therefore expect us, who are in our sober senses, to accept their statements as wholly trustworthy. But we will give their reports as they were presented, upon which our can readers form their own judgments.

Several delegates stated that "the whole volume of drinking had been reduced by the Scott Act." This is quite possible, and at the same time there may have been, and we know by most credible testimony that in some counties there was, *an increase of excessive drinking owing to the Act.* That the Act had checked treating, was declared very positively. But at the same time it was admitted that drinking in private rooms, sly drinking, drinking in so-called "Clubs," had become a new danger which we believe to be even worse than treating. One delegate honestly admitted that the Act was *an utter failure.* Others declared that in spite of the Act "men in hotels asked for 'nothing' and got it, and it *i.e.* 'nothing' made them drunk." Others said that "the Act led to a very great deal of false swearing," which is worse than drunkenness as more likely to become a general habit. Others said that "men went across the border and came home drunk." Others that the law was "treated with utter contempt by the public." Others that "there was difficulty in getting people to act as spies on their neighbours." For this we are indeed thankful. The development of a spy system amongst neighbours who should live together in peace and good will would produce a state of social anarchy bordering upon civil war. We thank God earnestly, that our Countrymen are not so base as to act as spies on each other's social habits. We hope that the most condign punishment will be inflicted on any person or persons caught practicing the vile offense against social liberty and decency. Others reported that the magistrates dare not carry out the Act because of threats to burn their barns if they did so! Others said that the places of worship where Scott Act sermons were preached were in danger of being burned or wrecked.

The law is thus made a provoker of crime, as all law must be which is the mere expression of fanatical prejudices, and not as all law having a moral aspect should be, the embodiment of, and drawing its real strength from agreement with the general conscience.

From the reports of Scott Act advocates we get these as the results of this legislation. 1st. A fearful outbreak of lying and perjury. 2nd. Wholesale defiance of the law by the classes

usually most rigid observers of the law. 3rd. A systematic effort made to establish an odious, disgusting, demoralizing spy system amongst neighbours, than which nothing could be more supremely, more villainously base. 4th. A new and terrible form of crime established in Canada—that is the terrorising of the Magistracy by threats of vengeance if they carry out the law. 5th. The demoralisation of the magistrates by this fear of their neighbour's vengeance. 6th. The demoralisation of the whole community by the sight of statute law being openly defied. 7th. The establishment by youths and young men of private drinking clubs. These clubs are so utterly abominable in their very object, and so certain to produce infamous consequences, that we regard this new danger to morality and religion as in itself the most damning evidence possible of the evils of the Scott Act. It seeks to drive out Beelzebub by invoking legions of devils. We have had experience of drinking clubs. We warn our clergy and all friends of decency, that one such place will do more to propagate drunkenness and licentiousness than a score of saloons which are under legal rule. Youths and young men who would be ashamed to enter a saloon will go to such a Club and learn habits of debauchery which are the ruin of body and soul. For such a result the Christian public are besought to become fanatically anxious!

For what purpose is this flood of crime, vice, and social disorder brought upon the country? Simply this, to prevent men by force of law temperately using a beverage because a small percentage of the baser sort abuse it?

Society governed on Scott Act principles would produce curious results. We should all wear gags in our mouths because fools misuse their tongues. We should abolish marriage because some husbands beat their wives. Christianity should be abolished because religious excitement has sent some insane.

At the Prohibition Convention, the President, Mr. W. H. Howland said: "We are, and we must be fanatics." We however decline to fall into line with men who admit that they are, as Webster defines *fanatic*, "filled with frenzy, or wild and extravagant notions." There is a drunkenness which cometh not of whiskey or other drink, but which is as destructive to reason and manhood. We deny bluntly the right of our legislature to say what the citizens may or may not eat or drink. The law which seeks to do this is a breach of the higher law from which statute law draws its inspirations and sanctions. The advocates of the Scott Act always speak as though an Act of Parliament were in itself supreme over all rights.

Their way of arguing would make an Act worthy of obedience, which ordained that every first-born child be massacred. Any law which violates what every man knows to be a natural right, a right which the overwhelming mass of men exercise in the utmost innocence, cannot be enforced. It is an outrage upon civil liberty for the mere brute force of fanaticism at the back of the police, to prevent one man taking temperately a beverage which is to him

a source of comfort, health, and social enjoyment. That another citizen abuses the same article so as to bring him within the pale of the law, is without any rational bearing upon the conduct of the citizen who uses that article for innocent purposes. The world has seen the failure of such tyrannical legislation before. If those who wish to impose the law of prohibition knew history or human nature, they would give up agitating for legislation which is irrational, provocative of worse crimes than it seeks to suppress, a menace to civil liberty, a demoraliser of public sentiment, an inciter of civil strife, a generator of new forms of vice, a hinderer of the growth of temperance principles. Such legislation is, we believe, a foe to religion most subtle and most potent.

NOTES ON THE SPIRITUAL LIFE.

CONTEMPLATION AND ACTION.

(Conclusion.)

I T has been thought that there is a kind of mutual antipathy and enmity between the life of contemplation and the life of action; and no doubt such an antipathy may be generated by the unwise advocates or opponents of the one or the other. But such antipathy is by no means necessary. On the contrary the life of contemplation will never be really healthful if it be divorced from action, and the life of action will never be rich and fruitful if it is separated from contemplation. In every age this separation is effected, and with seriously injurious result. One age is more contemplative, another is more practical. Perhaps we may say that in our own age the contemplative is more neglected. Yet there are many who waste their spiritual energies in theory and contemplation among ourselves, even as there are many more who are neither contemplative nor practical.

Holy Scripture undoubtedly recognizes the blessedness of the contemplative life, even as it refuses to acknowledge any life to be true which is separated from practice. The doing of the will of God is even the supreme test of a true profession. To say and to do not is to be convicted of unreality, perhaps of hypocrisy. On the other hand, the life of contemplation finds a lofty place assigned to it. It is the promise given to the pure in heart that they shall see God. Nay more, the two are tied together in one of the most precious promises of God: "His servants shall serve Him, and they shall see His face."

If, then, we would cherish a true, a deep, a rich, and a healthful Christian life, we must unite together the life of contemplation and the life of action. This is a truth which hardly needs proof or illustration. It is not only confirmed by experience; the very statement of it shows its reasonableness. Men who spend all their spiritual energy in mere thought, whether in argument, inquiry, or contemplation, must weaken their voluntary power; and where this is done, the whole mind suffers. It is by action that we get to learn the value of truth and goodness. It is by action that we

understand the nature of benevolence, and apart from such knowledge the contemplation of God and His truth must be unfruitful. It must be simple, intellectual exercise, which can yield no solid spiritual blessing.

It is, however, equally apparent that mere action without contemplation must become poor and shallow and ultimately ineffectual. There is no more foolish cry than the demand for practice to the exclusion of principle, reflection, knowledge—or what people call speculation. The speculative has its rights as well as the practical, and the mere following of a rule, in that a clear perception of the principles involved in it, will end in mere routine, and probably at length in disgust.

Let us further consider how these two forms of the Spiritual life may be united, and first, as regards the contemplative. By this we mean here not merely the life of meditation, but the whole range of Spiritual thought, speculation, meditate, as distinguished from the practical side of religion.

Herein we have to note first the importance of knowledge. Some one has remarked that God has no need of our knowledge, and to this it has been replied that he has still less need of our ignorance. But we have need of God's knowledge. We have need of his truth, and that truth we should seek to gain in every possible manner. First and chiefly we should make His holy word our daily study. In this study we should employ every help within our reach. It is foolish to say that we need no more than prayer as a help to the understanding of the Bible. We need the ministry of Christ's servants. We need the aid of the learned. No man is sufficient for himself in this, any more than in other subjects. Then let us remark, there is no better way of understanding the Bible in its completeness and in its harmony, than in a careful study of the Creeds and Confessions of the Church. By this means we are enabled to enter into the full meaning of Divine Revelation, and thus to understand what God would have us know concerning himself.

Passing from the contemplative and speculative to the active and practical, we must remember that every speculative truth shows its full value in its practical application and working. Our knowledge of God is the sum of all the results of speculation and contemplation; and His knowledge must rule all our activity.

In the first place, it determines the nature of our worship. God is Spirit, and they that worship Him must worship Him in Spirit and in truth. Here is an example of the annex between speculation, knowledge and action. Here again is the argument for public worship. If we would bless men in God's name, we must honour God before our fellow-men. The same duty results from our perception of man's social character. At every step we see how the nature of our knowledge must determine our action.

Passing from the worship of God to our intercourse with our fellow-men, we find the same law to hold good. It is just as we deeply

penetrate the mystery of Divine love that we understand how we must love God as He has loved us. Knowledge and action mutually influence each other. Strike a blow at the one eye and you destroy the other. What God hath joined together, let no man put asunder.

SOME PROTESTANT FALLACIES.

BY RICHARD FERGUSON.

THE BIBLE AND THE BIBLE ONLY

II.

NOW, having cleared the ground, we can see at a glance that the interpreting of the Bible rests with the Church. No Scripture can, from the very nature of things, be of private interpretation. A vast amount of high-flown rubbish is talked about the "right of private judgment," which is a principle utterly subversive of all order and organization, and one which no organization, religious, social or political, pretends to recognize. In the most democratic forms of government, there is no recognition of this principle in matters essential. If this principle were acted upon generally for one day, the whole fabric of government and society would fall to pieces. However originating, however conferred, and however exercised, authority must be supreme, *i.e.*, the individual opinion must submit to a conclusion of public opinion. And therefore, the notion that any man can take the New Testament and fashion therefrom a Creed, or belief, or Church, to suit himself and his cronies is absurd upon the face of it, and is a perversion of Christianity both in the spirit and in the letter. But of this I shall have more to say at some future time.

What, therefore, is more reasonable to suppose that the Church which gave and preserved the Bible to the world, is capable of interpreting it. Surely a man can read his own handwriting and knows his own thoughts. It must be remembered that all these doctrines, about which the Apostles write in the Epistles, had been laid down by the Church years previously, and that their writings are more in the nature of commentaries than of declarations of faith.

In fact, at the time of the Apostolic writing, the faith once delivered to the saints had essentially been settled. At that time, the institution of infant baptism and the keeping of the first day of the week, which the vast majority of christians observe, had been laid down, and the fact of their not being directly commanded in the New Testament, proves that the Apostles did not profess to be dogmatic theologians, but the illustrators and enforcers of what had already been defined by the Church. The Church of the present day reveres the New Testament because it bears witness to primitive truth. The very word itself proves the position that I have taken.

What is a witness. He records something that has already taken place, and so the New Testament records or witnesses the fact that God had given to the Church His truth. The fact must always take place before it can be testified about.

Interpretation therefore inheres in the church. The Church is solemnly bound to the New Testament, because the New Testament is bound to the early Church, and we recognize no change or development in the Faith. The fancied right of interpretation has been the parent of untold evil. It has rent Protestant Christendom into a thousand jarring sects, and made the very name of religion to be a by-word to the enemies of the Lord; it has fostered self-will, pandered to human vanity, and altogether destroyed, in the minds and hearts of millions of otherwise well-meaning people, all love and reverence for Catholicity. Once permit this principle, and it is like the letting out of a little water, the prelude to an universal deluge. Every grotesque and blasphemous schism and heresy that the world has ever known from Shakerism to Mormonism, has been the logical result of the abuse of the "right of private judgment." If you allow it in one case, where are you to draw a line? What is sauce for the goose is sauce for the gander, if *A* can take the New Testament and put his own construction upon it and set up for himself, so can *B* and *C* and *D* and *E*.

This is a point which should be clearly brought to the notice of every Churchman. The Church is the interpreter of Holy Writ. The New Testament and Church stand or fall together. The submitting of our wayward wills and rebellious fancies to her godly admonitions is therefore a virtue that will receive approbation, and will merit the favor of God. Wilful schism, so often magnified into a positive under some high-sounding name, is a sin, it is the worship of self.

How few Protestants appreciate or understand the beauty of a teachable and submissive spirit. In their eagerness to assert their independence, this has been almost totally lost sight of. But it is nevertheless a virtue and one of the chiefest at that, for "better is he who ruleth himself than he who taketh a city."

Home & Foreign Church News

From our own Correspondents.

DOMINION.

TORONTO.

YORK MILLS.—On Tuesday, September 8th, a large number of parishioners and guests assembled in St. John's Church, to witness the marriage of John E. Boswell, of Montreal, to Gertrude E. youngest daughter of the Rev. Canon Osler, rector of the parish. The bride was led to the altar by her father, and was attended by four bridesmaids. The service was performed by the Rev. F. J. Osler, uncle of the bride, assisted by the Rev. James Bogart, of Ottawa. The church had been beautifully decorated with flowers by members of the congregation; the organ which the bride had been accustomed to play, and the chair on which she sat being especially noticeable. On her way down the aisle, white flowers were thrown before her. The happy pair left for Montreal in the afternoon, bearing with them the good wishes of many to whom the bride had endeared herself during her residence at York Mills. A very gratifying mark of their affection, was a beautiful Davenport, fitted and presented by the congregation on the eve of her marriage. Many choice and useful presents were given by friends and relations.

[Sept. 24, 1885.]

NEWMARKET.—The harvest home thanksgiving in connection with this Church, was held on Thursday, the 13th. The service of the day commenced by an early celebration of the Holy Communion. At 10.30 a large and attentive congregation assembled. The prayers were read by the Rev. H. Musson, incumbent of Aurora, the lessons by the Rev. Mr. Hunter, of the American Church. The ante-communion service was read by the Rev. J. H. McCollum, rector of St. Thomas', Toronto, who also was the preacher, the gospel and offertory sentences were taken by the rector, Rev. A. Sprague. Any person witnessing this decent and orderly congregation, gathered into one of the sweetest and neatest of parish churches, the hearty and correct singing of the choir, the plain substantial parsonage adjoining, and the many other convincing signs of progress connected with the church, rectory, and school house placed on that rising ground in the suburbs of Newmarket, must be forced to the conclusion, that the Bishop's jeremind at the late Synod is in no way applicable to the parish of St. Paul's, Newmarket.

St. George's Parish Mission room.—The mission room erected by the congregation of St. George's Church, was formally opened on the 15th September. In the absence of the Rev. J. D. Cayley, rector, the Rev. Professor Clark, Trinity College, presided. Addresses were given by laymen, and the music was furnished by the choir of the Ascension Church mission room.

Disorder Rampant.—The mission room services conducted by Mr. W. H. Howland, and other laymen, assisted by the clergy of Wycliffe College, we have all along seen grave objections to. We had information direct and trusty, proving that there was a deliberate work therein going on intended to damage the parish agency of one clergyman, and to generally discredit the Church in that district. We now find in confirmation of our fears and suspicions, that a ceremony performed by laymen, is gone through in this room in imitation of and as a substitute for the Holy Communion. It is therefore demonstrated that the aim of the movement is to create a new sect, to alienate the poor of the district from the parish clergy and Church. Yet those who do this are nominally Churchmen, are the guiding spirits of a Church College for training clergy and occupy positions in the Synod. What other body, religious or secular, would tolerate such disorder? What wonder there are signs here and there of decadence in the Church, when some of its members organize gatherings in open opposition to the parochial machinery, and cast contempt upon the Sacrament, which should be the source not only of spiritual life, but of the sign of visible unity. If our Synod has not the power to exercise discipline in such a case, or wanting such power, if there are not members of Synod courageous enough to bring the censure of the Synod upon such offenders, the spirit of the Church in Canada is woefully in need of a tonic. A body so inert as to have lost the power of self-defence is indeed in a "parous case."

OTAWABEE.—St. Mark's Church.—The Rev. Henry Softley, who has lately been appointed to this mission, has been very busy in visiting the people, and has had a very warm reception. The services have been well attended at the above church every Sunday morning. The congregation at Allandale is also very large, nearly one hundred assemble every Sunday evening in the Town Hall, and appear to take great interest in the services. Mr. Softley hopes to be able to build a church here bye and bye. Since Mr. Softley commenced his labours here, he has travelled about 250 miles, visited about 80 families, and baptized 15 children.

Proposed new Mission.—An appeal has been issued by the Rev. C. Darling on behalf of a new mission which he proposes to establish in the north-west of Toronto, corner of Hope and Ulster streets. The sum of \$1,200 is asked in all, of which only half is at present needed. Mr. Darling will thankfully receive contributions towards this extension of the Church in a district which seems to be greatly in need of a Church.

Church Woman's Mission Aid.—The C. W. M. A. having secured rooms over Rogers outfitting establishment, corner of Elm and Yonge Sts., intend to resume work at 2 p.m. on Friday, September 25th. Ladies are requested to bring there any work they have done for the Society during the summer, and any parcels may be sent directed to C. W. M. A., to Mr. Roger's store, 346 Yonge St. There is a private entrance for the ladies on Elm st., same door as Dr. Adams dentist parlors. Applications from clergymen and others for assistance this winter, must be sent in to the

secretary 37 Bleeker st. before the 10th of November. Orders for surplices, stoles, etc., solicited. The ladies would be glad to hear of some similar society willing to share their rooms.

NIAGARA.

NIAGARA BY-THE-LAKE.—This picturesque and ancient town is known as Niagara-by-the-Lake to distinguish it from Niagara at the falls. It is, no doubt, excepting Kingston, which was originally settled by La Salle, and was known as Frontenac, the oldest town in Ontario. Here Governor Simcoe opened the first Upper Canadian Legislature; here he established his little court; here the military headquarters of the province was located. An important town was Niagara in those days. Later on, from here was planned the defence of Canada, and here resided General Brock, who died so nobly in our defence at Queenston heights a few miles up the river. Among the memorials of the old days at Niagara none are more interesting than the old Church of St. Mark. Since the year 1792, when it was established, there has been only three incumbents of St. Mark's. These are Rev. R. Addison, Rev. Thomas Green, and Ven. Archdeacon McMurray. The present venerable rector, who is now hale and hearty, has been actively engaged in the ministry 55 years, and has been ordained 52 years, 29 of which he has been rector of this parish. During this time he has almost uninterruptedly occupied his desk or pulpit upon a Sunday. As far as can be ascertained he is the oldest ordained clergyman of the Church of England in the Dominion, with the exception of the present metropolitan, the Bishop of Fredericton. The church now about a century old, although having been renovated many years ago, reminds one of an English country church, with its chimes, its large square pews, and its many tablets decorating the walls. Two of these last were erected to the former incumbents, and give a history of their labors as missionaries or parochial incumbents. Another tells the story of Butler, who commanded his Majesty's loyal rangers, and who lies buried in the vicinity. Another bears the following inscription rudely cut with some primitive chisel:—

In memory

RICHARD BLANCK,
Deceased August 5, 1782.

Many others of more recent date refer to military or naval heroes, and members of existing families. The parish register dating back so many years contains many very interesting records, such as the burials of the victims of the wars of 1812 and 1837-38 including the only record of the burial of General Sir Isaac Brock, and his A.D.C., John McDonald, Lt.-Col. Among the thousands of names therein mentioned, are four or five who reached the century of years or more. One of these, who died in April last, may specially be mentioned, viz., Ann Steele, aged 103. She was born in Ireland, June, 1782; married at 18 years of age to one Alexander Melville, and had issue by him 12 children, all of whom are living. Her first husband dying she married the second time, Jacob Steele, who survives her. This second marriage produced two children and was solemnized in the year 1830. She had therefore been married twice, had 14 children, and was able to celebrate her golden wedding five years ago. Her memory and intellect remained unimpaired to the last moment, she having repeated much Scripture and the Church catechism, by way of proving its exactness to her friends, on the afternoon of her death. The numerical *resume* of her family is as follows:—Children 14, grandchildren 48, great grandchildren 38; grand total 95. I do not know if there are any great-great-grandchildren, but it is not within the bounds of impossibility. A sister of the late Mrs. Steele is now alive and well. She is two years older yet, and resides in Bradford, York county. Mrs. Steele has resided in the town of Niagara 56 years, and has only "moved house" twice in her long career of 103 years. Another remarkable fact, taken from the parish register, is this:—From January 3rd to August 3rd, 1885, seven months, the total records of deaths number nine, and here follow the ages of those nine persons: 70, 66, 78, 103, 85, 72, 80, 82, 85, making a total of 721 years, or an average of 80 1-9 for each person who died in the parish during the first seven months of the present year. It will thus be seen that Niagara is not only aged, but that its pleasant and healthful atmosphere is conducive to the longevity of its inhabitants.

Harvest Festivals in country parishes.—Parochial gatherings of Church congregations, either in September or October, on an appointed week day, are now annually held in almost every parish of the diocese. Where it is possible the day is begun with an early celebration of the holy communion. The real thanksgiving service of the Church is the Holy

Eucharist. There is much to recommend the uniting of this most solemn service of the Christian Church with the happiest holiday-making of her children. It is unnecessary for your correspondent to detail particulars of successful and happy festivals under his observation in Halton or Wentworth deaneries. It is enough to say that a succession of festivals has recurred in the charming rural parishes of Burlington, Waterdown, Flamboro West, and Ancaster. At even-song, in the churches, respectively, a service short, bright, and joyful was held, followed with a sermon. The Rev. J. P. Lewis, of Toronto, was preacher on the occasion at Burlington, the Rev. Canon Houston, of Niagara Falls, was preacher at his former parish of Waterdown, the Rev. Canon Worrell, of Oakville, was preacher at Ancaster, on Tuesday, the 15th September, and the Rev. C. E. Whitcombe, of Toronto, was the appointed preacher at Flamboro West, on the 17th inst. We may add that the last named clergyman from Toronto has afforded great pleasure and profit at Ancaster and Flamboro West, especially in repeating his Notes and Observations of the Northwest, the recent campaign there, the country, the character of the natives, and how to deal with them. It will be remembered that Mr. Whitcombe, faithful to his Church, and loyal to his country, fulfilled an important part as chaplain to the Toronto Grenadiers during the rebellion. His remarks on the manliness and cheerful obedience of the volunteers, the Grenadiers, the Queen's Own, and all others without exception, were enthusiastically received by his large and most attentive audiences at Ancaster and Flamboro West, just as they have been also received at Woodburn, Stony Creek, and Barton. Harvest festivals may thus be held with great pleasure and edification, not altogether dispensing with the use of refreshments, and innocent recreation in such ways as may be deemed suitable and judicious for the young and old.

BARTON EAST.—The Church of St. George, under the pastorate of the Rev. Thomas Smith, has recently been well restored and much improved by the skill and good taste of Mr. Henstridge, Bartonville, well known about Hamilton for his church painting, decorative, and emblematical.

ANCASTER.—It will not be long before a more suitable organ than the present one will be placed in the large Church of St. John, Ancaster. A fund is encouraging progress for the purpose of procuring a good organ. At the recent harvest church service, September 15th, Ancaster, we heard with pleasure the united choirs of Flamboro West and Ancaster, under Mr. Humphrey as organist, whose chief want was a larger and better organ for the occasion. There were about fifty excellent voices in the choir, which, with the voices of a large congregation, gave forth an inspiring service of praise. The Rev. Thomas Georgian, of Flamboro West, said or sang the prayers with excellent effect. There was a large attendance of neighbouring clergy at Ancaster, besides the Revs. A. Anthony, Carswell, and Armstrong, from the Grand River Indian reserves, diocese of Huron, whom we hope often to meet.

HAMILTON.—We regret to find in our report of the very Rev. Dean Geddes' sermon, that we inadvertently omitted an appropriate and feeling reference to the Episcopal stall bereft of its first zealous, venerable, and indefatigable occupant, although by God's blessing on the Synod's choice, filled by a young, active, and energetic successor. The expression "I can gloriously affirm" was simply "I can truly say."

HURON.

DURHAM.—Garden parties in connection with the Church, while they add to the funds of the parish—a very necessary object in most places, are also a means of a more cordial acquaintance and union between its members. Such a pleasant meeting was that at Durham a few days since. The garden party at the residence of Mr. Greenwood was well attended and was a very enjoyable affair. The band was in attendance and added no little to the pleasures of the evening. The grounds, which are peculiarly suited for such pleasant meetings, was beautifully illuminated and arranged for the purpose. The result was an addition of \$15 to the exchequer of Trinity Church. The lately appointed incumbent, Rev. T. R. Asbury, has a good field of labour in his allotted ministry in the Deanery of Grey.

PLYMPTON.—His Lordship the Bishop of the diocese visited Plympton on Sunday last, and opened the school-house in connection with St. John's Church. He addressed the afternoon meeting of the children,

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CLINTON.—The Bishop of Huron was announced to preach in St. Paul's Church, at matins and evensong on Sunday the 15th after Trinity, the offertory at both services to be in aid of the building fund.

WINGHAM.—Rev. R. McCosh was presented with a purse of money by the ladies of his congregation, St. Paul's Church, on his taking a fortnight's holidays. Mr. McCosh met with a very singular accident on Sunday night. Lying in bed on his left side, and turning over on his right side, he put his shoulder out of joint. A physician having been called in, however, he set it right. St. Paul's new Church school was opened last Sunday.

MICHELL.—A special service was held last Sunday in Trinity Church, and sermon preached to the Ancient Order of Foresters, about forty members of the order were present. The Church was crowded to the doors. The sermon was very impressive and practical. He impressed on the audience the doctrine, that it is not the name of a society, nor even of a church that will save a soul, but faith in Christ.

DERKHAM.—Sunday, the 11th inst., was announced by the incumbent of Tilsonburg, Rev. A. Fisher, for the re-opening services at St. Charles' Church, Dernham. At matins there was the celebration of the Holy Communion, and there was afternoon service at 2.30 o'clock. The morning service was to be one of dedication, the afternoon, one of thanksgiving for the ingathering of the harvest.

WILLIAMSFORD STATION.—Postponement of the administration of the sacrament of the Lord's Supper. We use this clipping from a country paper. It speaks forcibly of the little reverence for the Holy Sacrament of those who dissent from the Old Church:—"On account of the exceeding dulness of the day yesterday the Sacrament of the Lord's Supper was not dispensed in the Methodist Church here, but has been postponed for two weeks, when the pastor will administer the rite at the ordinary service."

BRUSSELS.—Rev. Mr. Cluff, incumbent of St. John's, has gone for a brief holiday. He will visit Detroit and other American cities.

OBITUARY.—It is with feelings of sadness that we announce the death of Mrs. Archdeacon Marsh, of London, who departed this life on Friday evening, 4th inst., at the residence of Mr. M. G. Burwell, in this village. Deceased in her childhood days resided with her aunt, Mrs. Burwell, for many years, in our village, and by her amiable and gentle manner had won the esteem of many and the kind respect of all. During the past year her health began to decline, and soon her friends saw that that destroyer consumption had marked her for its prey. Although for some time past she had given up all hopes of recovery, yet her spirits were cheerful even buoyant, up to the very afternoon of her death. She leaves one child, a little boy of seven months old. Her remains were taken to London for interment.

LONDON.—Sir, I am requested by an anonymous correspondent "Churchman," to acknowledge through the columns of your paper, the receipt of \$5 for the mission fund of the diocese of Huron.

E. BAYNES REED, Sec.-Treas.

SARNIA RESERVE.—The Harvest Home Thanksgiving services were very largely attended on Sunday last in St. Peter's Church, the church being well filled. The church being appropriately decorated with grain, fruit, flowers, etc. The services were most hearty and devout. The singing of the chants and hymns was exceedingly good. The sermon by the Rev. Mr. Skinner, of Port Huron, was appropriately impressive. The service was conducted by the Rev. J. Jacobs, pastor, and the Rev. H. P. Chase. The holy communion of the Lord's Supper was afterwards administered to a large number of communicants, several from adjoining parishes attending. In the afternoon the sermon was preached by the Rev. H. P. Chase. The service again being most hearty and impressive. The thanksgiving offertories were liberal.

A continuation of harvest home services was continued on Wednesday last, September 2nd. The clergy assisting in the services were Rev. Mr. Bearfoot,

Rev. T. R. Davis, Rev. Mr. Hinde, and the Rev. J. J. Jacobs, pastor.

The sermon was preached by the Rev. Rural Dean Hyland, of Watford. The discourse was eloquent, forcible, and appropriate, and was most attentively listened to. The services throughout was hearty and devout, and the rendering of the chants and hymns was in keeping with the nature of the services. Miss Julia Pousette and Mrs. Hyland presided alternately on the organ. The offertory was good.

The harvest home supper served in the school house was excellent, and was greatly appreciated by the participants.

The gathering in the evening in the church was exceedingly interesting. The church was brilliantly lit up and with its harvest decorations looked very pretty. There was quite a large and attentive congregation. The addresses by the Rev. Mr. Bearfoot, Rev. T. R. Davis, and Rural Dean Hyland, were all very appropriate and impressive, and were listened to with profit and pleasure. St. Peter's choir, assisted by friends from other parishes, rendered excellent music suitable to the occasion.

The pastor, Rev. J. Jacobs, feels highly gratified over the happy termination of these impressive thanksgiving services.

ST. MARY'S.—The secretary of the Clergy Trust Test fund acknowledges, according to request through the DOMINION CHURCHMAN: \$6, from G. G. M. and \$10 from R. R.; \$1, A. G. M.; £2, from C. W.; for the above fund.

T. D. STANLEY.

ALGOMA.

The treasurer begs to acknowledge the receipt of the following sums for the Mission Fund, through the Synod office, Toronto:—Toronto, Church of the Redeemer, \$20.70; Richmond Hill, 50 cts.; Toronto, Holy Trinity, \$7.70; Collingwood, \$8.16; Toronto, St. Phillip's, \$1.50; Newmarket, \$1; St. Mark's, Parkdale, for Mr. Crompton, \$1; Toronto, St. Peter's, \$5.20; Toronto, Ascension, 20 cts.; Collingwood, \$9.50; Henry W. Selby, Stayner, donation, \$5. Total \$110.46.

BURK'S FALLS.—The Rev. W. B. Magnan, priest in charge, desires gratefully to acknowledge the receipt of the following valuable articles, the gift of Rev. W. Crompton, for the new church now building in the township of Bethune:—one fine linen surplice, one stole, one set altar linen, one very handsome altar cloth, one set communion vessels, glass, two alms-bags, some Prayer Books, also an assortment of Scripture pictures and Church papers. This certainly is a valuable gift, amounting to about \$70.

The following contributions are gratefully acknowledged:—Rev. Professor Schneider, \$21; per Mrs. Gurney, Cambridge, England, \$29.07, for Bracebridge parsonage; Anon., Ottawa, \$5, for Widows and Orphans fund; per Miss Tucker, Clifton, Bristol, £20, 2s.; including Mrs. Blunt, £5; Anon. £5, for Church Building fund; the Misses Taylor, £5; balance in smaller sums, for Widows and Orphans fund, as follows: Miss Simmons, 2s. 6d.; Mrs. Lancaster, 2s. 6d.; Miss Simmons, 2s. 6d.; Miss E. Coleridge, (ann.) £1, 1s.; the Misses Taylor, £2; also Mrs. Day, Buxted, Sussex, a box for Gore Bay mission.

E. ALGOMA.

The Rev. J. S. Cole begs to acknowledge, with many thanks, \$10 from the Rev. Professor Schneider, of Trinity College, Toronto, per the Bishop of Algoma, for the erection of a chancel rail in St. Paul's, Manitowaning, which will remove a sort of scandal from our midst, in addition to relieving the missionary's mind of a load that has for some time been weighing on it.

The treasurer will be greatly obliged by contributors to the Shingwauk and Wawanosh Homes, forwarding their subscriptions direct to the Rev. E. F. Wilson, Sault Ste. Marie, instead of through the Treasurer, who desires to receive Diocesan funds only.

ST. JOSEPH'S ISLAND.—The Rev. H. Beer, gratefully acknowledges the receipt of a large box of clothing from Mrs. G. Marks, Bruce Mines. Now that the season of frost and snow is again drawing near, this present will be most seasonable to some of the poor in this mission.

RUPERT'S LAND.

MANITOU.—There is little or no Church news here. A great disaster has befallen this country, worse than a dozen rebellions. The greatest wheat and oat fields the eye ever rested on, are destroyed by untimely frosts, and men's hearts are failing them in dead earnest. In Southern Manitoba at anyrate, the calamity is complete; and what those poor farmers are to do who have thus suffered three years in succession, who are swamped with debt, and whose hopes centred in this year's (once) most promising harvest, God only knows. From all sides rises the wail of despair, and no wonder. I am familiar with all parts of Ontario, and I have travelled and resided in some of the Western States, and I can truly say that harvest fields such as those that have just been wholly or partially ruined here, I never laid eyes on. It is no joke for a poor man to lose, at one fell stroke, fifty, a hundred, or a hundred and fifty acres of wheat which promised thirty or forty bushels to the acre. Of course some has escaped in whole or in part, but the damage is awful, and this country has received a blow, from which, I fear, she will not soon recover. Among other evil consequences, much needed church building will be checked, and it will go well with the pastor and flock, if the former can collect his little stipend, and the latter be not reduced to absolute want, as he already is on the very verge of despair.

SASKATCHEWAN.

The recent visit of His Lordship the Bishop of Saskatchewan to the Cumberland district of the diocese has proved very satisfactory in its results. The Bishop left Prince Albert on Wednesday, 8th July, on the Marquis, the steamer that conveyed Gen. Middleton and troops on their homeward journey. He was accompanied by the Rev. Canon McKay (now Archdeacon) as his chaplain. He left the steamer at Cumberland, and commenced the visitation of the different Indian missions in a boat rowed by Indians. The visitation extended as far as Lake Winnipeg, a distance of 500 miles from Prince Albert. The chief station is Devon Mission, at the Pas, where there is a large Church and mission buildings. This station has been occupied by missionaries of the Church Missionary Society for the last forty years, and the other stations may be considered as offshoots from it. Three different confirmations were held here in the course of the visitation to accommodate the Indians living at a distance from the church—the total number confirmed being 106. Services were held by the Bishop in Devon church on two Sundays, July 12, and 26, the attendance being from 200 to 250 at each service. On the 26th, an Ordination was held, which seemed to be of interest to the people, not only from the fact of its being the first held in the district, but from the candidates being natives of the country. The candidate for Deacon's Orders, was Mr. J. R. Settee, son of a venerable native missionary of the Church Missionary Society, who has for nearly sixty years faithfully laboured for the spiritual good of his countrymen. For Priest's Orders the candidate was Rev. Peter Badger, missionary at Grand Rapids. The Ven. Archdeacon G. McKay, B.D., presented the candidates to the Bishop, and with Rev. R. McLennan, missionary at Cumberland, assisted at the laying on of hands, at the Ordination of Priest. The Church was crowded to its utmost capacity, and 184 persons partook of the Holy Communion. It was noticed that over 100 birch bark canoes were drawn up on the river bank in front of the Church. The Bishop consecrated two church yards within the bounds of the Devon mission. The service was conducted according to the prayer book of the church of England, the people present—about fifty in each case—joining the clergy in the procession the Bishop giving an address at the close on the solemnities of death and judgment.

At Cumberland mission, under the charge of the Rev. R. McLennan, B.A., the Bishop held four confirmations on two successive days to accommodate the Indians, many of whom travelled in their canoes from a great distance. The total number confirmed at this mission was 64. The churchyard of the mission was also consecrated.

At Moose Lake, under the charge of the Rev. J. R. Settee, the number of candidates was 34. Here the Indians travelled in their canoes across the lake, a distance of twenty miles, to the Hudson Bay Post to meet the Bishop, and thus saved him nearly two days journey in a row boat, it being known that he was anxious to reach Devon church for the ordination before the following Sunday. At Chemahawin near Cedar Lake, an out-station of the Moose Lake mission, the number confirmed was 28, and at the Grand Rapids near Lake Winnipeg, the number was seven. The total number of confirmed during the journey was 238.

Throughout all this Cumberland district, there was perfect peace during the late rebellion. The Bishop

Sept. 24, 1886

in his address to the Indians pointed out to them the sad results of the conduct of many Indians in the west, and the blessings of the quiet orderly life that they themselves had led during the recent troubles. The Bishop was also impressed by the capacity for hard work showed by the Indians who rowed the heavy boat in which he travelled. It was so easy matter to propel such a boat against the rapid current of the Saskatchewan. The men worked from daylight often until late in the evening; sometimes rowing with the heavy oars, sometimes pushing the boat with poles, and again dragging it by a rope, they themselves wading in the water, or struggling through the underwood on the side of the bank. The men were also very well behaved. No one was ever intentionally absent from morning and evening prayer held on the river bank by one of the clergy—generally the Archdeacon—reading part of the Prayerbook service in Cree. They are very fond of singing. The Bishop was often pleased to hear them voluntarily singing a hymn in Cree when the boat would be under sail on the lake. All this afforded gratifying testimony to the excellence of the work done by the missionaries of the Church Missionary Society during the past forty years.

Including Stanley mission on English River, the Cumberland district contains 2,000 members of the Church of England, all connected with the missions of the Church Missionary Society. The Canadian North West owes a deep debt of gratitude to this noble Society for the vast sums of money it has freely spent for so many years in the effort to Christianize the Indians, not only of the district of Cumberland, but of Manitoba, Moose, Athabasca, and the North West generally. Before leaving the Cumberland district, the Bishop arranged that the Rev. P. Badger should take charge of Devon in the meantime, while the Society's experienced missionary, the Ven. Archdeacon J. A. McKay, who has been there for the past year, should go on to Battleford for the purpose of reorganizing the mission at the reserves in that neighborhood, which had been broken up during the rebellion.

Since his return from the Cumberland district, the Bishop has had the gratification of receiving \$4,000 from the executors of the late James Kyffin, Esq., of Haldimand, York County, Ont., for the benefit of his diocese. The money has been sent to the agents of the Synod in Toronto for investment in the name of the Synod of the Diocese of Saskatchewan, as the "Kyffin Trust" for the Church Endowment Fund, the interest to be applied toward the salaries of the missionary clergy of the Diocese in such way as the Synod may from time to time determine.

Correspondence.

All Letters containing personal allusions will appear over the signature of the writer.

We do not hold ourselves responsible for the opinions of our correspondents.

CHURCH SYNOD GREETINGS.

SIR.—Many thanks to the gentlemen who have so ably given answers to some of my questions on this subject. One correspondent has shown the ground which the Synod believe they had for sending the Methodist Conference their "fraternal greetings." Emphasized, viz., their baptism. But though I am now over this difficulty I find myself in the face of another. Canon Liddon says, "lay baptism is undoubtedly valid." If he means that there has been no doubt in the Church as to its validity, his statement is contradicted by history; if he means that in his own mind there is no doubt upon it, then this is only his individual opinion and we may value it or not as we please.

The religious body who received the Synod's greetings are very thorough-going separatists, who, as I have showed before, deny many doctrines of the Church which we should hold to be of fundamental importance as they are embodied in our Creeds, our Articles of religion and our Ordinal, and as a consequence of our holding these doctrines they are in separation from us.

At our ordination we promised or vowed we would endeavour to "drive away their false and erroneous doctrines," but when we send them cordial greetings and call them "brethren" in which is implied as popularly understood, "God speed you," let me ask, Where does the, "driving away come in?"

If it be said that the step taken by the Synod was only an expedient to win these people back to the Church, I ask how could they be justified in having recourse to such an expedient in the face our ordination vows and St. Paul's Epistle to the Romans, where he says, "Mark them which cause divisions and avoid them." Whether they are baptised or not, does not

appear to make any difference, but it is certainly most probable that they who could cause divisions were to be those who had received truly valid baptism, nevertheless to be avoided. I confess my inability to see my way out of this difficulty only by one of these two methods, either to regard our ordination vows and subscriptions as a solemn farce or mere pie crust, or that our holy religion is just whatever we ourselves choose to make it.

These are some of my conscientious scruples on this serious subject, and I trust that I can ask for information concerning it without being thought uncharitable to any man.

INQUIRER.

RE ORANGE SERMON.

SIR.—As a clergyman of the Church of England and a lover of truth, I confess I was astonished and humiliated to read the following in your issue of Sept. 10th: "The church people of Brockville are not a little disturbed at the extraordinary discourse, by the young incumbent, who has recently settled there on the 18th July last. The points which excited comment, and the condemnation of all instructed church people are these; the preacher condemned the observance of holy days as contrary to the Gospel. A very singular doctrine for a clergyman to preach with the Prayer-book in his hand! Then the sermon went on to condemn music in divine service as contrary also to the Gospel and primitive usage."

Astonished, because in the first place I never said such a thing, nor could I unless I had taken leave of my senses. Humiliated, and distressed, because the writer must have known that he was wilfully distorting my meaning, and putting upon the words of my sermon, even as reported, an interpretation they could not possibly bear. How any one calling himself a churchman, could so far forget himself as to allow the acrimony of party spirit to so completely override his sense of that which is fair, and just, and honourable and true, I cannot possibly imagine. As a clergyman of the Church of England, duly ordained, and lawfully appointed, an evangelical of evangelicals, I am nevertheless a thoroughly loyal churchman. As a loyal churchman I claim to yield to no man, and I claim to have as much right to the title as any clergyman in Holy Orders in the Diocese of Ontario. I have always endeavoured to recognize in my brethren whatever is pure, and just, and holy, and of good report, considering that nothing is so detrimental to the body of Christ, as the refusal of one part to discern in another the spirit of the Lord Jesus Christ where ever and however it is found. But I dislike party acrimony, and I hate party acrimony when to accomplish its ends, to bring into ridicule doctrines it dislikes, and to bring into disrepute men from whom it differs, it employs the mean and contemptible, and unmanly instruments of malice, unfairness and disortion of the truth.

As a clergyman of the Church, I protest against this. May the day soon come when both in political and ecclesiastical organs the truth, the whole truth and nothing but the truth will be told of all men, on all sides, under all circumstances. As to the "erratic and mischievous discourse," in question, you are at liberty to publish it, *verbatim et literatim*, your readers can then judge for themselves whether it contains anything contrary either to the doctrine or discipline of the Church of England.

I am, Sir,
Brockville, Sept. 10, 1885. DYSON HAGUE.

Rector St. Paul's Church, Brockville.

Our correspondent who is so wrathfully dealt with in the above, is a highly educated Christian gentleman whose judgment was formed after reading a report of the "erratic discourse." It is a pity to blow the party trumpet in a pulpit and always a pity to blow any trumpet, so as to mislead by uncertain sounds as the Orange trumpet seems to have done in this case. The sermon as reported reads like an attack upon Saints Days, Musical Services, etc. One who calls himself an "evangelical of evangelicals," is simply following those who said, "I am of Paul, or I am of Apollos," which was indeed "contrary to the Gospel," said the Apostle! What a pity it is for a young clergyman to coop himself up in a party corner and narrow his mind and his heart by such isolation. No "duly ordained clergyman" has the right thus to give up to party what was meant by his ordination commission to be given to mankind. To be an "evangelical of evangelicals," means that party is regarded higher than the Church. Whoever takes such a stand is tempted at all times to put party above duty; his feet stand in a very slippery place.

ED. D. C.

THE SYNOD OR THE PRIVY COUNCIL.

SIR.—"Veritus" in your issue of the 15th inst., puts the matter of "Wright vs. Huron," in good form. A great injustice has been perpetrated—no doubt of that.

The letters of the plaintiff are unassailable. The Bishop should call a Synod without delay, for there seems to be only one impression, which is, that both morality and the Church's welfare requires the conflict to terminate. I also shall feel bound to subscribe to a fund to assist the plaintiff in taking it to the Privy Council, if it has to go there.

I conclude that every honourable man will do the same.

CLERICUS.

HURON FINANCES.

SIR.—The hidden things of dishonesty have been brought to light in the Diocese of Huron. Misrepresentation about the case of "Wright vs. Huron," as might be expected, is not singular, but extends to the finances of the diocese. For years the members of the Church have had this diocese held up to them as being in a prosperous condition. A glance at the accounts will prove the contrary. Churchmen are shocked, and well they may be. The sooner decided action is taken the better. Since the days of Bishop Cronyn, a withering influence has done its work, and grievously marred a once happy and prosperous diocese. Its glory has gone.

From the year 1873, confidence has been impaired, and the sinews of diocesan energy show unmistakable signs of paralysis. In the year 1873 the contributions for diocesan missionary work amounted to \$11,488.90, whilst in 1885 the contributions for the same work amounted to \$8,488.49, being \$3,000 less than twelve years before. (Church society report 1873, pages 18, 19, and the report of Synod accounts for 1885, page 1).

W. and O. Fund.—In the year 1873, the contributions from the diocese for the Widows' and Orphans' Fund amounted to \$1,475.71, whilst in 1885, the contributions for the same purpose amounted to \$1,087.08, being \$388.64 less than twelve years before, (reports last given). In 1873, the General Purposes Fund contributed to the Widows' and Orphans' Fund \$960, whilst in 1875 it has contributed nothing. (See reports.)

Expense Account.—In 1873, the expense did not exceed \$8,500, whilst in 1885, they amounted to \$5,653.05, being over \$2,000 more than twelve years before, (Church society report 1873, page 18, 23 and Synod Journal for 1885, pages 74, 75, 78). In 1884, there is a slight decrease, whilst in 1885 there is a further decrease of \$1,200 as compared with 1883, the missionary agent having left the diocese.

Missionary Deputation Expenses.—In the year 1873, the deputation expenses amounted to \$149.29, whilst in 1881 they were \$1,744.93; in 1882, \$1,792.78; in 1883, \$1,648.16; in 1884, \$846.65, and in 1885, \$316.76. At this time 1884-5, the system which prevailed in 1873 was re-adopted, which affords conclusive evidence that the services of the missionary agent were not profitable to the diocese. (See the reports for the respective years.)

Mission Fund Debt.—The indebtedness of this fund is represented as being \$4,680.78, but in reality it is \$10,664.26, if not more. There is a debit balance of \$180.41 to the Synod expense account, which fund has no principal to provide for it, also a debit balance of \$408.88 to the Episcopal and Archdeacon's Fund, which is chargeable on the General Purposes Fund, and from which the latter fund \$660.00 were taken; had the entire amount been taken it would have shown the Mission Fund debt to be greater.

From April 1874 to the year 1884, the annual payment of five dollars, made by each clergyman under the Widows' and Orphans' Fund by law, by the payment of which the Widows and Orphans of deceased clergymen are entitled to be made beneficiaries, was transferred to the Mission Fund account as a loan, and which could not be appropriated in any other way, either morally or legally. A low average of the clergy in the diocese during these years would not be less than 110, which would make \$5,500, not reckoning interest. The Mission Fund debt therefore at its lowest estimate stands thus:

From M. F., account.....	\$4,680.78
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do. E. and A., do.	408.88
do. W. and O., do.	5,500.00

It is no use parleying about the distressed condition of things. The General Purposes Fund, or Sustentation Fund will have to be used, and make a clean sweep of indebtedness, so as to start afresh. Thorough Church laymen, with renewed confidence, will meet a financial appeal. Without confidence, sympathy will be like a decayed tree, and yield no fruit—justice,

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integrity and truth, as exemplified by the Head of the Church, are her strength and support.

FINANCE.

UNSATISFACTORY FINANCIAL ARRANGEMENTS.

Sir.—I believe I am not alone in regards the present system, where funds donated for a specific object are wasted from one diocese to another, and from one treasurer to another before reaching their destination as unsatisfactory. Our Indian Homes have suffered and are suffering very much by this arrangement. We have mouths to feed and bodies to clothe, and it is important that the money for the support our Indian Children should come to us in as direct a manner as possible. This month last year we had a balance in hand of \$540, to day with an increased number of pupils and additional expenses our books shew a deficit of \$555. We have no reserve fund to fall back upon, either the contributions to our work must be increased, or we must send some of the children back to their homes. It would be a great pity to do this, as the Indians just seem to be awaking to an appreciation of our work and we have numbers of applications for admission. It is unsatisfactory just at this crisis to know that several considerable amounts which were donated for the benefit of our Homes have never reached us. For the past three months, I have been engaged trying to trace up these missing sums of money and to get them sent on to us. I have got glimpses of them as they travelled about east and west, but they have not found their way to the Shingwank Home. The amounts missing are as follows:—Church of Ascension Sunday School, Hamilton, sent this spring for support of child, \$50; St. Paul's Sunday School, London, sent last November half year's support of boy, \$37.50; St. Mark's Sunday School, Longueuil, P.Q., sent last spring \$14.91; Church Ascension, Toronto, sent during the past three years, \$90; St. Luke's Sunday School, Halifax, N.S., \$80 sent this year and other similar sum for two years previously towards the support of a girl; by Rev. Canon Norman, Montreal, last year, \$12.

Our institution has been established since 1873; it is a little older than the Diocese of Algoma, and every year our annual report has been published regularly, shewing every donation we have received on the one hand and every item of expenditure on the other. It has only been within the last few years that there has been trouble about getting our funds in, and it is very annoying to me to have complaints made that such and such an amount contributed does not appear in our report. It is impossible to keep accounts correctly under the present system, and, so far as I am concerned, I think the sooner we return to the old lines the better. Yours faithfully,

Sault Ste. Marie. EDWARD F. WILSON.
Sept. 8th. 1885.

NOTES AND QUERIES.

Sir.—"The finest sermons ever preached, the pure milk of the Word," these expressions were frequently heard with regard to the sermons preached by the late Dean of St. James, why are not those sermons published? Many old members of the flock which the dean had been shepherding with such care, for over forty years, would like to read, and have in their own homes, for quiet edification those precious utterances, which they used to drink in, with such delight, as they came fresh from the warm heart of their late lamented pastor.

X. Y.

SYNOD GREETINGS.

Sir.—I am very glad that the question of fraternization with Dissenters is brought forward for discussion in your columns. First I desire to point out that Dr. Carry has not answered "Inquirer's" question and has entirely evaded the point at issue, so well brought out by your other correspondent, "Observer." "Individuals may fraternize with those who differ from them in religious convictions, but for the Synod to acknowledge the fraternity of a Methodist Conference is to nullify its standards."

"Inquirer" asked, how the fraternal, with or without an emphasis, can be reconciled with our Ordination vow to banish and drive away all erroneous and strange doctrines, etc. Dr. Carry does not meet this objection at all, but concerns himself with demonstrating a truth, which no one I ever heard of, has called in question, that baptized dissenters are by virtue of their baptism members of the Church. It is no answer then to the objection, that the Synod tacitly recognized the Methodist Society as a branch of the Church of Christ and by implication as having an apostolic ministry. (See Synod Journal, 1885, p. 54,) to say, that the Methodists believe in one baptism, that they do not deny ours and we do not repeat

theirs. It wants surely a lawful ministry and valid eucharist to constitute a true Church as well as baptism. Dr. Carry says, "we ought to emphasize the brotherhood, as we zealously denounce the schism." The Synod certainly did the former, but when did it do the latter?

The Donatist schism is not a parallel case. The Donatists were undoubtedly a part of the Catholic Church with valid orders, and valid sacraments, and differed only from the main body of the Church, on a question of discipline, viz.: the re-baptizing of heretics. Then with regard to the quotation from St. Augustine, it was only the communication of an individual prelate to other prelates lawfully consecrated. What we are discussing, is the lawfulness or propriety of the Synod representing the Church in its corporate capacity addressing fraternal greetings to a schismatical body, claiming to be a branch of the Church of Christ. Can Dr. Carry point out from Church history an instance in which a Synod of the Church, thus sent fraternal greetings to the Synod of a separatist body without a lawful ministry or a valid eucharist.

What Dr. Carry says in regard to Canon Liddon's utterance, which he has quoted, has reference to our attitude as individuals to baptized Christians belonging to other religious bodies, that which is objected implies something more, beyond simple recognizing, their baptism, their share in the communion of Saints and their right to bear the Christian name which no one denies.

Your correspondent W. B. remarks that this greeting was sent by the Synod without one dissentient voice, but there was at least one, who did not so consent, in that case, I have no doubt that W. B. would assert—silence denotes consent—well, does not the same principle hold good in regard to the claim put forth in the Methodist communication to the Synod, of being a branch of the Church of Christ, the silence of the Synod respecting it, denoted their acknowledgement of that claim, or at any rate, the evangelical members of the Synod, forming I should say very nearly a majority of the laity and the general public would certainly so understand it.

W. B. calls our attention to the 141st Canon, I am glad he has done so, but I think I can make him regret for his own cause, having referred to these canons, I beg to draw attention to the 10th and 11th Canons headed: "Maintainers of Schismatics," "Maintainers of Conventional, censured," "Whosoever shall hereafter affirm that such ministers as refuse to subscribe to the form and manner of God's worship in the Church of England, prescribed by the Communion book and their adherents may truly take unto themselves the name of another church—that there are within this nation other congregations, than such as by the laws of this land are held and allowed, which may rightly challenge to themselves the name of true and lawful churches—let him be excommunicated. Now when the Provincial Synod of Canterbury forbids us to recognize, separatists from the Church, as the Methodists for example—I mean their status as a Church—they having "separated from the communion of saints as approved by the apostles rule in the Church of England," (Canon 9,) and the Toronto Synod calls upon us to accord to them this recognition, I will leave it for W. B. to show how we can possibly comply with both requisitions.

It is the apologists of these Synod greetings that confound two distinct questions—an apostolic ministry and membership with the Catholic Church, so that all that is said by Dr. C. and W. B. about membership, is altogether beside the point. The point is, can it be shewn that the Synod did not mean, what it certainly seems on the face of it to imply, and as it is generally understood to mean, that the Methodist Society is by the fraternal greetings of that Synod, recognized as a true and lawful Church, and by implication, as possessing an apostolic ministry and a valid eucharist.

Can it be shewn that the Methodist Conference understood the Synod message as conveying nothing further, than what W. B. coolly asserts—a friendly greeting sent to a meeting of fellow Christians was it a message of this character last year of which the Conference, "cherished such delightful recollections," (Synod Journal p. 54), and that this year was "received with the liveliest feelings of satisfaction by the members of the Conference," (Ibid p. 59).

Then regarding what I stated at the outset, that the question raised by this discussion, viz., our attitude towards our separated brethren is a practical question of great importance, I appeal to all of my reverend brethren, who have had any experience in mission work, whether they have not constantly found it to be the case, that the great body of our laity see no difference between the Church and these sects; that they can please God and save their souls as well in one as the other, that very many of them attend dissenting ministrations as often as they do those of the Church, receive sacraments and ordinances at the hand of dissenting preachers, and will leave the

Church upon the most frivolous pretext, or the slightest provocation. Add to this the clergy are continually being called upon by the preachers to give addresses at their socials, etc., endorsing and approving all their acts, and in turn are expected to invite them to church socials and hear them expiate on their views of unity, we know very well what they are. And our own people expect this fraternization to be carried on and now that these Synod greetings have taken place the schismatical position has been strengthened and the hands of the faithful clergymen of the Church, weakened in his efforts to infuse into the minds of his people feelings of loyalty and devotion to the Church and a hearty zeal for the faith once delivered to the saints. Yours truly,

E. SOWARD,

APPEAL.

Sir.—Will any kind friend of the Church make us a present of an altar cloth and hangings for prayer desk, lectern, and pulpit for St. Mark's Church, Otawabee. The Church people are making an effort to erect a bell spiral and purchase a bell for the above church, but the above articles are very much needed to furnish the church, and will be thankfully received and acknowledged by Henry Softley.

DEACON IN CHARGE.

HURON SYNOD.

Sir.—The letter of "Veritas" is a very good one, respecting a special Synod to consider the litigation of the diocese.

I presume notice has been sent of the intention of carrying the case to the Privy Council, if so, there is no one who has authority to decide whether it shall go there but the Synod, and therefore there is no alternative but to call the Synod together; and the matter is of sufficient gravity to warrant the Bishop doing so.

The Standing Committee cannot act affirmatively or negatively as it has received no instructions concerning the matter, and I should not think his lordship will assume the responsibility, and the attendant consequences. The cause of the litigations is better understood now than previously, and the Synod might, and doubtless would, take such action to settle the matter in some way. At any rate no one can speak the mind of the Synod, but the Synod itself. It would be a grave mistake to involve the diocese in thousands of dollars expense without consulting the representative body as to what should be done.

In fact the diocese will expect to be consulted. The mission fund collections will certainly be small, if laymen do not know whether their contributions are to be used for further litigation, or to go for the purpose for which they are given.

The safety of the Bishop is in consulting the diocese through a specially convened Synod.

A SYNOD MEMBER.

—Things are sadly turned about in these days. Business is self-sacrificing; religion is self-indulgent; there is hardly anything that the business man thinks he can't do; and hardly anything that the religious man thinks he can do. If the two only change places for a twelve month, what a chance it would afford for finding out what Christianity was intended to be!—*Living Church*.

UNION WITH CHRIST.—Our natural root is Adam; but after our adoption by Baptism into God's family our root is in Christ—"rooted and built up in Him." All that is firm in the rooting we owe to Him. God's favour to us is in Him, as we are united to Him. The growth corresponding with the rooting, begun in grace, will reach up into glory. Peter's rooting was much deeper and firmer after his fall, through his Lord's prayer for him. He could afterwards write, "Rejoice, inasmuch as ye are partakers of Christ's sufferings." There must be firm rooting when a man can rejoice to suffer, even as a martyr. The secret of this strength of root lies in having union with Christ, so that our life in Him is hid with God; and the Spirit knows where to find each one of Christ's lilies to supply the refreshing dew. The dew will get at the lilies though they are surrounded by thorns. Let us labour to grow in the knowledge of God's grace in Christ; in the apprehension of His promises, and the height, length, breadth and depth of His love.—*Churchman*.

[Sept. 24, 1885]



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Sept. 24, 1885.]

DOMINION CHURCHMAN.

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Family Reading.**GATHERED IN HIS ARMS.**

"Good night." The tired eyes close; the little feet, weary with running all day, are quiet, and in the sleep that comes so readily, the childish troubles of the day are forgotten. "Good night," mother says, and kisses the baby brow, kisses it very lovingly while whispering a prayer for her darling. Then she goes out; there is nothing more that she can do, and the child is left alone. But not really alone. About the little bed are beautiful angel guards, and the loving eye of Jesus is never withdrawn. No, baby is not alone, and so the mother sleeps without care.

"Good night, dear, dear baby," the mother cries, kissing, oh, so lovingly, the cold, beautiful face. The tired eyes are closed again, the little weary feet are at rest forever, and baby is with Jesus alone. And though the mother's tears are falling fast and her heart is aching sorely for the sound of that baby voice, she is not afraid to leave him alone with Jesus. He is only taking care of him till night has passed, till the day breaks; and soon, yes, very soon shall take her boy in her arms and kiss him a "good morning" in a better home.

Good night, little children! Jesus has you all in His arms through our long night, but when the Sun of Righteousness awakens us to everlasting joy, we shall clasp you in our arms once more, never to say "good night" again.

O Mother, Death is strong,
But Christ is stronger still;
And the Death Angel in his wrath
Does but fulfil His will,
Who from Earth's fairest things
Takes some unstained away,
To be brought up beside His Throne,
And dwell with Him alway.

And when the mighty hosts
Of the redeemed shall meet,
All times, all races, circling round,
Adoring at His feet,
Will not a special grace.
Of heavenly beauty rest
On those bright souls who, ere they sinned,
Were taken to be blest?

PARISH VISITOR.

FOUNDATION STONES.

A little boy in his mother's parlor was asked his age by a visitor who was having pleasant chat with him.

He seemed confused for a moment, and looking towards his mother, asked:

"Is he a conductor?"

"Why, no, my child," she hastened to say.

"Then," said the boy quite relieved, "I am eight."

It was the mother's turn to look confused. There were half-fares on the street cars for children under five, and that had been his age to conductors for three years.

This trifling sum, so often "saved" by defrauding a "company" which is nobody in particular, seemed quite a gain, though ten times the amount would be presently trifled away without a regret. Yet into what a "Losings-bank" it was dropped when you take into account the child's moral training! A first lesson in dishonesty and falsehood was taught by a mother. Should he wring her heart some day by being branded as a defaulter, will she trace any connection between these early deceptions and his late career? One bad foundation stone in a culvert has wrecked a whole train. So one bad principle taught in youth has often worked as disastrously for the character.

One who would scorn to tell a direct falsehood would yet think it quite right to offer a half-fare to which she was not entitled, and let the conductor take or refuse it as he saw fit, but would be secretly pleased when he passed on without remark.

It is the "intention to deceive" at which the Lord looks and for which he will hold us responsible, rather than the outward form in which we express it. One may tell a lie by simply pointing a finger. It is vain to think that these are too small

matters for the Lord to notice. He who takes note of those who make "the ephah small and the shekel great and falsify the balances" knows the name of every one who defrauds even a railway company, though the same is but three cents. Commercial dishonesty is not a new thing, as we may see from this paragraph in Amos, but the Lord views it with the same displeasure in all ages, and he has given in this connection the solemn assurance, "I will never forget any of their works." Neither will the children ever forget them. We have built into the foundations of their characters crumbling stones fitted together with "untempered mortar." —*Amer. Messenger.*

YOUR DUTY.

Many church-people think that if they do nothing wrong and make no trouble, they are all right. Not at all, sir; not at all. Here is a chariot and we are all engaged to draw it. Some of you do not put out your hand to pull; well, then, the rest of us have to labour so much the more, and the worst of it is, we have to draw you also. While you do not add to the strength which draws, you increase the weight that is to be drawn. It is all very well for you to say, "I do not hinder." You do hinder, and you cannot help hindering. If a man's leg does not help him in walking, it certainly hinders him. Oh, I cannot bear to think of it. That I should be a hinderance to my own soul's growth is bad indeed; but that I should stand in the way of the people of God and cool their courage and dampen their ardor—my Master, let it never be. Sooner let me sleep among the clods of the valley, than be a hinderance to the meanest work that is done for Thy name!

INFIDEL CHARITIES.

Robert Ingersoll asked his auditors the other evening whether a poor wretch arriving in a village without a dollar in his pocket, would inquire the way to a Presbyterian deacon's house? and they greeted the sally with immense applause. He was trying to get off a smart satire upon the meanness of orthodox Christians, as contrasted with the generosity of infidels; but he missed his aim. Everybody knows that ministers and other well known Christian people are the first to be besieged by beggars. I have frequently said to these persons, "Why do you always go to ministers' houses?" The invariable answer is that they think that they will be more likely to receive sympathy and help there than elsewhere. We might retort the question of the jolly lecturer and ask whether a poor stranger was ever known to inquire where the infidels of the town lived, or whether a person in any sorrow was ever known to seek out an infidel to afford him comfort. Will the man who goes about ridiculing Christianity tell his audience the next time he lectures, where they can find an infidel hospital, or refuge of any kind for poverty and distress, or any society composed of infidels which seeks out and relieves the suffering in this country or in any other on the face of the earth? —*Christian Intelligencer.*

HOW TO BE A PRACTICAL CHRISTIAN.**VII.—ON WATCHING AGAINST TEMPTATION.**

There is no time of your life which will be free from temptation; and unless you are constantly on the watch you will fall into sin.

Each period of your life will have special temptations.

Pray for a watchful spirit whenever you say: "Lead us not into temptation."

Watch against the beginnings of evil. One does not become a confirmed swearer all at once, but when once he gets into the way of using a bad word the habit of swearing may grow very strong.

So with all kinds of sin.

Watch against the first beginning of exaggeration, and against getting angry in your games or

being unfair; against laughing at sin in others; against laughing at or joking about holy things; against making fun of the old or infirm.

VIII.—ON GOVERNING THE TONGUE.

Never speak without thinking. Say no evil of others. If you cannot say good of them, say nothing. Do not tell tales. It is sure to make mischief. Do not mimic others. You may make others laugh, but they cannot respect you. Do not repeat anything told in confidence. Do not make things out any worse than they are. Never answer sharply and angrily. Never use profane words, or jest with sacred themes.

IX.—ON THE USE OF HOLY SCRIPTURE.

The use of Holy Scripture is most important. It must be used aright. It is a great sin to use it improperly.

In reading Holy Scripture certain rules should always be observed.

1. To remember that it is the Word of God, and must be true.

2. To remember that there must be and is an explanation of whatever you do not understand.

3. To remember that it is the history of the working out of God's promise of a Saviour, and that, therefore, in every part it speaks in some way of the Lord Jesus.

4. To remember never to read it for mere curiosity, or for any purpose than to profit by it.

5. Never to speak lightly of it, or to make jokes about it, or anything it contains, or to use the language of Holy Scripture lightly.

X.—ON ALMS-GIVING.

However poor anyone may be, he will always find some one poorer whom he may help.

Alms giving is the duty of every one.

All that we have comes from God, and is given to us to use according to the Law, "Thou shalt love thy neighbor as thyself."

The Bible is full of directions about alms-giving, and of stories about it.

Like prayer and fasting, the two other good works taught by our Lord, alms-giving is to be done in secret. That is to say, without ostentation.

XI.—ON PRAYING.

You should have fixed times for your daily prayers; and also, so far as possible, have a fixed place in which to say them. Before beginning your prayers try and remember into Whose presence you are about to enter, to Whom you are about to speak, and what you are about to ask. Prepare yourself to kneel down reverently. Always *kneel* in saying your prayers. Think of the mercies you have to thank God for, temporal and spiritual. Think of your sins, especially those of the night or day just past, for which you need *forgiveness*. Think of the things you really need, *real needs*, the grace you most *need* during the coming day. Think of all for whom you ought to pray. Then kneel down reverently, and say your prayers. Take care not to hurry over them. Try to think of the meaning of the words as you say them.

XII.—ON KEEPING SUNDAY.

Every Christian is bound to keep Sunday holy.

The way to do so is: To rise in good time. To say your prayers. To be punctual at Church. To be reverent in Church, and to join heartily and audibly in the service. If you are a communicant, to attend the celebration of Holy Communion. To do no unnecessary work. To spend the leisure part of the day in quiet and innocent ways.

XIII.—ON KEEPING OTHER DAYS.

Besides Sundays, you should observe the Church's festivals and fasts.

If unable to attend public worship on these occasions read the lessons and offer the collects appointed for these days.

(To be continued.)

(Sept. 24, 1886.)

AN OLD STORY.

It is an old story, read many years ago; we know not its truth, but has an air of verisimilitude which makes one think it might be true under some circumstances, though we hope for the sake of our common humanity, it is as false as Lucifer himself. But thus the story reads:

"An old man, whom age had made helpless and decrepit, was obliged to depend entirely for his subsistence and care upon his son's family. While taking his food his hand trembled so much that he often spilled it upon the table-cloth, and his son had him take his meals out of an earthen dish in the corner. The dish fell out of his trembling hands and was broken, which so vexed his son and his wife that they bought him a wooden dish for his future use."

"The next day the little grandson was discovered at work with chisel and hammer upon a log of wood.

"What in the world are you doing there, my son?" said the father.

"The little fellow did not want to tell, and his mother asked, 'What are you doing there, my son? Tell me at once.'

"Oh," said he, "I'm making a little trough like the one piggie eats out of."

"What are you going to do with the pig-trough, my son?

"Why, mother," said the little boy, "I'm making it for you and father to eat out of when I'm a man!"

Not pleasant reading; but conveys a moral, that the sin we commit will be visited upon us; that as we treated our parents, so our children will treat us. We think it true only after a fashion what God has said, that he will visit the sins of the fathers upon the children: sins visited not through miracle or even by positive enactment; visited naturally, as when parents give diseases to their children through taint of blood; so likewise by taint of moral nature. Natural, as we say, but certain.

TRUSTWORTHY.

"Here, Ellis," said Mr. Cary to a lad of fifteen, as he stepped from the morning train. "Here is a good round-trip ticket that will carry you to Springfield and back without costing you a cent. Take it, and run up and spend Sunday with your mother. It will save you a round two dollars, and that will buy you a new jacket, which, I dare say, you need."

The boy took the ticket from the outstretched hand, and looked it over with a glad smile lighting up his face.

"It is all right," continued Mr. Cary, "and good until it is used, you see. I made my trip upon it, and the careless conductor failed to call for it either way. Keep it, and use it," he said, as the boy offered him the bit of pasteboard. "You are welcome to it, and your mother will be glad to see you, I am sure."

"But you have used this ticket already, Mr. Cary," urged Ellis.

"It's not my lookout if the conductor fails to attend to his duty. The ticket is my property yet, and I make a present of it to you," the deacon replied, a little impatiently.

Ellis Conway looked at the card in his hand, and thought of his poor sick mother, and of all the delacacies the extra two dollars would buy for her comfort, and he was sorely tempted to take the next train to Springfield; but the next moment his better self had triumphed, and tearing the ticket into small bits he deliberately cast them into the fire, saying as he did so: "The temptation is removed now. If I had used it, the railroad company would not have been much poorer, but I would, for I would have lost my self-respect, and I cannot afford to be on bad terms with myself." Mr. Cary muttered something about over-righteousness, but a few months later, when in need of a trustworthy clerk, Ellis was the first one he invited to fill the vacancy. He explains to his partner: "A boy who scorns to cheat a railroad company will be perfectly trustworthy among piles of money."

MY FATHER'S WAY.

"I must look to the sheep in the fold,
See the cattle are fed and warm;
So, Jack, tell mother to wrap you well—
You may go with me over the farm.
Though the snow is deep and the weather cold,
You are not a babe at six years old."

Two feet of snow on the hillside lay,
But the sky was as blue as June;
And father and son came laughing home
When dinner was ready at noon—
Knocking the snow from their weary feet,
Rosy and hungry and longing to eat.

"The snow was so deep," the farmer said,
"That I feared I could scarce get through."
The mother turned with a pleasant smile,
"Then what could a little lad do?"
"I trod in my father's steps," said Jack;
"Wherever he went I kept his track."

The mother looked in the father's face,
And a solemn thought was there;
The words had gone like a lightning flash
To the seat of a nobler care:
"If he tread in my steps, then day by day
How carefully I must choose my way!"

"For the child will do as the father does,
And the track that I leave behind,
If it be firm, and clear, and straight,
The feet of my son will find.
He will tread in his father's steps, and say,
"I am right, for this was my father's way."

Oh, fathers, treading in life's hard road,
Be sure of the steps you take;
Then the sons you love, when gray-haired men,
Will tread in them still for your sake,
When gray-haired men to their sons will say,
"We tread in our father's steps to-day."

WORK IS A BLESSING.

In a very interesting book recently published by Whittaker, of New York, "The Life of Samuel Gobat," late Bishop of Jerusalem; after his appointment as missionary, he was directed by the Society to learn type setting. It was not at first pleasant; but he says: "Even in the midst of my work I felt my gracious Saviour ever present with me, and each leisure moment was spent in prayer and intercession. As far as I can recollect, I was almost exempt from temptation that year, probably because my whole time was usefully occupied." When men are stopped in their life work to learn a trade they are apt to rebel. But this was never the feeling of Gobat. He made it a rule to do what his superiors ordered him, if not in opposition to his conscience, and so was happy. He spent his leisure in prayer and intercession, which every man does not. He therefore learned a lesson some of the old monks learned—if he wanted to be free from temptation he must keep himself busy. Six days to work in and six days of work—wise for every man. The idle brain and idle hands; we all know what Satan has to do for such. It is not a curse to work. In Paradise and before the fall God gave Adam a garden to till and labor in. Not possible to be lazy and happy. Work, if not too heavy, if it be not wearisome and worrying, this is appointed for men's happiness; is appointed for the redeemed in the other world for their happiness. But no hard and wearying work there; and it will be happiness, because given of God, who is a worker; given for the good and happiness of all created beings. And if in this world we escape temptations by means of work, this is another blessing connected with it, for which thanks are due the Heavenly Father.

PARING DOWN THE TRUTH.

Does not the same error appear also to-day upon the other side? When any man to-day makes less exacting, less earnest or imperative, any one of the statements of truth or divine justice or righteousness, in order that his fellow men may be induced to do the less, when he thinks that they will do the greater; when any man pares down doctrine or truth, in order that men may be induced to believe that which he alone thinks they are fitted to be-

lieve—then it is sacrificing the love of truth for the sake of men. No man has any right to make that which he believes to be the truth of God any less exacting, less sharp or clear, because he thinks his fellow men will not accept it if he states it in its bluntest, haldest form.

I read an incident in a newspaper the other day that seems to illustrate this point. A tired and dusty traveller was leaning against a lamp-post in the city of Rochester, and he turned and looked around him, and said, "How far is it to Farmington?" and a boy in the crowd said, "Eight miles." "Do you think it so far as that?" said the poor, tired traveller. "Well, seeing that you are so tired, I will call it seven miles."

The boy, his heart overflowing with the milk of human kindness, pitied the exhausted traveller, and chose to call it seven miles. I know I have seen statements of the truth that have dictated the same answer. Never make the road from Rochester to Farmington seven miles when you know it is eight. Do not do a wrong to the truth out of regard for men.

Philip Brooks.

TWO LITTLE SPARROWS.

A good woman searching out the children of want one cold day, tried to open the door in the third story of a wretched house, when she heard a little voice say:

"Pull the string up high! Pull the string up high!" She looked up and saw a string which, on being pulled, lifted the latch, and she opened the door upon two half-naked children all alone. Very cold and pitiful they looked.

"Do you take care of yourselves, little ones?" asked the good woman.

"God takes care of us," said the elder one.

"Are you not very cold? No fire on a day like this!"

"Oh, when we are cold we creep under the quilt, and I put my arms around Tommy and Tommy puts his arms around me, and we say, 'Now I lay me,' then we get warm," said the little one.

"And what have you to eat, pray?"

"When granny comes home, she fetches us something. Granny says God has got enough. Granny calls us God's sparrows; and we say, 'Our Father' and 'daily bread' every day. God is our Father."

So the good old lady that God sent fed these little attic sparrows. Remember that not one of the sparrows or the children, or the men or the women are forgotten by him to whom we say "Our Father."

ACCESSION.

The accessions to the Church Ministry, from the ranks of Sectarian and Romish ministers during the past year, number twenty-eight, as follows: from the Methodists, 6; Baptists, 5; Southern Methodists, 8; Congregationalists 3; Roman Catholics, 8; Reformed Episcopal, 2; Dutch Reformed, African M. E. Zion, British Wesleyan, Christian, and Presbyterian, each 1; and Unitarian, 2. And it may be said that many of the most valuable and effective among our clergy are of those who have come to us from the ministry of the various denominations.

—A little Moslem child accounted for her preference for the Christian religion by saying: "I like your Jesus because He likes little girls. Our Mohammed did not love little girls."

COMFORTING NEWS.—What a comfort and how very convenient to be able to have a closet indoors, it being neither offensive nor unhealthy. "Heep's Patent" Dry Earth or Ashes Closets are perfectly inodorous. The commodes with urine separators, can be kept in a bedroom, and are invaluable in any house during the winter season, or in case of sickness; they are a well finished piece of furniture. Factory, Owen Sound, Ont.

Sept. 24, 1886.]

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(Sept. 24, 1886.)

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In order to give becoming significance to the event, a Royal Commission is issued for the holding of this Exhibition, for the first time since 1862; and His Royal Highness the Prince of Wales has been appointed President by Her Majesty.

The very large space of 54,000 square feet has been allotted to the Dominion of Canada by command of the President, His Royal Highness.

This Exhibition is to be purely Colonial and Indian, and no competition from the United Kingdom or from foreign nations will be permitted, the object being to exhibit to the world at large, what the Colonies can do.

The grandest opportunity ever offered to Canada is thus afforded to show the distinguished place she occupies, by the progress she has made in AGRICULTURE, in HORTICULTURE, in the INDUSTRIAL and FINE ARTS, in the MANUFACTURING INDUSTRIES, in the NEWEST IMPROVEMENTS in MANUFACTURING MACHINERY and IMPLEMENTS, in PUBLIC WORKS by MODELS and DESIGNS; also in an adequate display of her vast resources in the FISHERIES, and in FOREST and MINERAL wealth, and also in SHIPPING.

All Canadians of all parties and classes are invited to come forward and vie with each other in endeavouring on this great occasion to put Canada in her true place as the premier colony of the British Empire, and to establish her proper position before the world.

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Sec. of the Dept. of Agriculture,
Ottawa, 1st Sept. 1885.

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Guelph, July, 1885.

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full of Policy No. 1,711 in your Company, on
the life of my late husband.

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Company (noted for its prompt payment of
claims) has taken such a liberal view in my
case, as under the most favourable circum-

stances the claim was only an equitable one,
and there was ample ground for difference of
opinion respecting it.

Please convey to your Board of Directors
my sincere thanks for the very prompt manner
in which my claim was paid on the day on
which the proofs were completed.

I remain, yours sincerely,
GEORGINA ROGERS.